Dear Divisadero Readers,

In this edition, we switch to a slightly different format. The Spring edition focuses on a single topic – the Environment in Latin America – in part, but we also have more coverage of events and topics around Latin America from the perspective of the Latin American Studies Department and the Center for Latino/a Studies in the Americas (CELASA) at USF. We hope that with this new flexibility, we will be able to showcase more of the great programming on campus and go into depth on current events and major figures in Latin America.

The issue focus for this edition – the Environment in Latin America - was an especially interesting one in the ways that it is tied together by so many other topics. On March 12th, USF hosted a screening of the film Children of the Amazon. To us, this film was a brilliant illustration of the connections that the environment provides. The story of what happens when a road is built through the Amazon intertwines the ideas of environmentalism, globalization, language, religion, indigeneity, and politics and shows how each is related to one another. The producer, writer and director of the film, Denise Zmekhol, and the Consul General of Brazil, Mauricio Costa, attended and helped the audience to understand the delicate balance between development and environmental preservation in today’s Brazil. We hope that you will see these connections mirrored in several of the pieces in this edition.

A huge thank you goes to all of the students and professors who contributed their writing and to our editorial board and other staff for helping gather information and pictures and for their invaluable editing recommendations.
Indigenous Environmental Activism in Latin America
by Lois Lorentzen and Salvador Leavitt-Alcántara

This essay is taken from a longer article, “Religion and Environmental Struggles in Latin America”. In Roger Gottlieb ed., The Handbook of Religion and Ecology. Oxford University Press, 2006. In this essay we only have space to address indigenous movements. If you are interested in the longer essay that looks at Roman Catholic liberation theology, ecofeminism, Protestants, and African diaspora religions such as Vodou and Candomblé, email Lois Lorentzen – lorentzen@usfca.edu

Millions of indigenous people crowd into urban slums throughout Latin America. Displaced from their land, they struggle to provide for their families in cities that offer them air pollution, contaminated water, minimal shelter, and inadequate sanitation services. Mining, logging, ranching, the clear cutting of forests, soil erosion, and the polluting of lakes and rivers, force others into desperate battles for survival in the countryside. Latin America faces environmental crises that directly affect the health and well being of its people, especially the poor. It may surprise people from the United States to learn that religion plays a key role in the myriad environmental struggles found in Latin America today, especially for indigenous peoples.

Some contend that it is impossible to separate indigenous struggles on behalf of the environment from religion, since religious beliefs play a major role in current indigenous political activism. We hesitate to make too many generalizations about indigenous religions given the literally thousands of different groups present in Latin America and the heterogeneity of beliefs and practices. Yet, we believe that common themes emerge when analyzing the indigenous relation to nature.

Precolombian cosmvisions, whether Aztec, Inca, or Maya, spoke of an earth in which humans were inextricably interconnected with sacred landscapes, animals, and spirits. The cosmic order, for the Aztecs, could not be taken for granted; human blood obtained through ritual sacrifice was offered to keep the sun moving for example, and human actions were seen as inseparable from the forces of nature. Deities and animals in turn were believed to assist humans. Maya creation myths found in the Popol Vuh show the connections among humans, the earth, and deities, clearly depicting a spirituality centered on the natural world. The Spanish also encountered Inca and other Andean peoples who believed that they were the offspring of the sun, moon, stars, thunder and lightning. Latin America’s preColumbian population inhabited a world both “natural” and sacred.

Contact with Europeans devastated most of Latin America’s indigenous groups as the new arrivals introduced diseases and spread epidemics. Native peoples were killed through warfare, exploited economically, enslaved, and converted to Christianity. The
nature-based religious systems of indigenous peoples were viewed by the new arrivals with suspicion and hostility. Father Hernando Ruiz de Alarcón wrote a typical response to indigenous practices in 1629, “In this New Spain, as in all the other heathen lands, they...still today hold the sun in great veneration, doing so as if it were God...and thus they attribute a rational soul to the sun and the moon and animals, speaking to them for the purpose of witchcraft…” This hostility toward native beliefs meant that indigenous peoples throughout the Americas received punishment for their religious practices and were forced to go underground or mix their local beliefs with Christianity. Given this history of conquest and loss of people, land, and practices, it is amazing that indigenous peoples and religions still survive.

For most contemporary indigenous religions, the relationship between nature and religion remains central in myth, narratives, and rituals. For most indigenous groups the sacred permeates nature. Sharp divisions between “nature” and “man” or the “wild” and “civilized” are rarely made. The creation myth of the Huarorani of Ecuador for example, features a giant tree linking the earth and sky. The earth is part of this tree of life; humans and forest animals are connected through their place on the tree of life. This sense of eco-kinship yields norms valuing reciprocity or balance between humans and the non-human world. Juan Carlos Galeano reports that for Amazon indigenous groups, “Many of the tales which illustrate such mythological importance of reciprocity and balance with nature are constructed with the fabric of direct experiences of fishermen, loggers, rubber tappers, hunters, intruders, and other forest dwellers.” Some Andean communities believe that mountains will kill people through landslides, floods and illness if they don’t nourish mountains that feed and shelter them. Mining, road building, and the clear-cutting of forests potentially throw sacred mountains into imbalance.” The U’wa of Colombia believe that the universe will end if humans, nature, and deities fall out of balance. Contemporary Nahua of Central America may ask permission before cutting trees or plowing the ground in order to plant corn.

Rituals are often the means by which indigenous groups express the balance and reciprocity that characterize their relation with nature. Religious ceremonies, rituals, and practices honor the human-nature bond, recognizing interdependence, a desire to maintain balance, and deep connections with place. Myths and narratives relate humans to their natural surroundings. The Maya for example consider corn to be religiously important; they call themselves people of the corn. A local mountain or grove may be sacred and animals frequently appear in indigenous myths as moral voices. Narratives may express geographically specific ways of relating to nature that are framed in religious terms.

Most indigenous religious traditions reflect geographical boundedness, yet also incorporate a range of religious symbols and practices. “Traditional” elements and Christian symbolism are mixed frequently, yielding a religious syncretism in service of ecological values. Maya priests in Guatemala may also be practicing Catholics, and throughout the Americas indigenous groups have incorporated local myths into worship of Christian saints. The Virgin Mary is often represented with symbols for local indigenous goddesses; Guadalupe for example incorporates aspects of the Aztec goddess. Inca symbols of the sun and moon, representing Coya, a daughter of the moon, appear in depictions of the Andean Virgin Mary.
A fluidity of forms and mixing of indigenous and Christian practices is common practice.

The indigenous of Latin America have maintained their ethno-religious identity and close connections to the land over centuries of oppression. Contemporary eco-indigenous religion begins with the experience of colonization and economic, social, and cultural marginalization. Increased modernization and relentless development grew during the last decades of the twentieth century, threatening indigenous lands and lifeways. Indigenous resistance movements have grown throughout the region and religious practices enable native peoples to resist ongoing attempts at further colonization and erasure as external actors press for resource extraction on their lands and as governments initiate assimilation projects. The patenting of traditional resources by western companies also concerns many indigenous groups; they view such appropriation as an exploitation or “biopiracy” of indigenous knowledge. Indigenous protests and movements to protect lands from oil drilling, deforestation, and mining, to protest “bioprospecting,” and to resist the introduction of genetically modified crops have emerged throughout Latin America over the past several decades. Thousands marched from the Amazon jungle to Quito, Ecuador in 1992 to demand protected territory for local indigenous groups. Maya in Guatemala protest oil drilling projects in Lake Petén, the resist oil drilling in their forests, and the Tukanoan organize to halt deforestation created by the planting of coca in their lands. The U’wa of Colombia utilize civil disobedience and lawsuits to resist oil drilling in their mountain ranges; they have threatened mass suicide if drilling proceeds.

Increasing threats to the land and lifeways of many of Latin America’s indigenous peoples have led to the growth of panindigenous activism. The Zapatista uprising in Chiapas, Mexico for example united “traditional” indigenous peoples, Roman Catholics, and evangelical Maya to protest the imperatives of the global economy as expressed in the North America Free Trade Agreement (NAFTA). The production of maize, sacred to Maya communities in southern Mexico, decreased dramatically following NAFTA, as the United States flooded Mexico with cheap corn. In addition, the Mexican government eroded communal ownership patterns. Faced with similar threats throughout the Americas, native groups have attempted to promote solidarity and activism among heterogenous groups with divergent religious practices. The International Working Group on Indigenous Affairs and Survival International were formed in the 1960s and 1970s as indigenous rights and activist organizations. In 1992, six hundred and fifty representatives met at the World Conference of Indigenous Peoples on Territory, Environment and Development held at Kari Oca, Brazil during the week before the Earth Summit (the United Nations Conference on Environment and Development). The group issued the “Kari Oca Declaration” and the Indigenous Peoples’ Earth Charter. The Declaration and Earth Charter affirmed the connections among land, spirituality, and self-determination, promoted a pan-Indian religious perspective and ethic, and linked indigenous religion and ethics with the defense and protection of natural resources.

Increasingly, environmentalists from more affluent nations have joined Latin American indigenous land struggles to bring international attention to their efforts to protest deforestation, resist mining, and protect intellectual property. These alliances have often proven successful. The danger exists however, that non-native outsiders, with a superficial understanding of indigenous religions and lifeways, may objectify native religions and indigenous in their search for the “pure” environmentalist. John Grim writes that, “This romantic exploitation of indigenous religions typically accentuates a perceived native ecological wisdom as having been genetically transmitted.”

Indigenous peoples throughout Latin America fight against mining, logging, ranching, and the damming of rivers to protect their land, ways of life, and religious sensibilities. Land, life, the sacred, and environmental remain inseparable for the indigenous peoples of Latin America.

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30 years after the assassination of Archbishop Oscar Romero and only weeks after the historic presidential election of FMLN candidate Mauricio Funes, students in Professor Lois Lorentzen’s Liberation Theology Seminar traveled to El Salvador to experience first hand the theories they were learning about and see the historic changes in the once conflict-ridden nation. Below, two students reflect on their experiences through poetry.

¿Qué significa liberarse? by Ivana Rosas

Ah, ya conozco el sentimiento...

es el esplendor de sentir que la piel y el aire no tienen separación,
sentir que el uno es el otro—

es sentir que el canto de los pájaros son los pensamientos alegres de mi mente y corazón—
que el uno es el otro—

es sentir que aunque esté escribiendo con tinta azul,
estoy escribiendo con el azul del cielo y del mar que sostienen nuestra sangre viva.
.roja.

Los pasos de una mujer por el pasillo—hola mujer, le digo—¿Sabes que somos iguales? Sabes que ante Dios Todopoderoso, ante Allah... ante el Buddha, ante nuestro universo natural, ante el ALMA del mundo natural—somos iguales. ¿Lo sabías?
En solidaridad te lo expreso,
para que sepas que no estás sola.

I See You  by Elle Robinson

I see you, your struggle, your pain
I see you, no play, only work
I see you beautiful, poor, strong
I see you, wishing you were me

You see me, a blonde girl, an American
You see me, more play, less work
You see me, wealthy, healthy, happy
You see me, feeling sorry for you

I see you, hoping you know I admire you, love you, and will come back for you.
Environmental Policy Innovation in Latin America: Evaluating payments for ecosystem services in Mexico

By Jennifer Alix-Garcia

Forests cover 30 percent of the world’s land area – just under 4 billion hectares (FAO, 2005)! These forests provide a myriad of services to their owners, people living near them, and to the earth as a whole. Their fruits and understory plants are important sources of income to the poor. Their wood holds up our houses, supports our bodies on furniture, and provides containers for our food. In addition to the goods we extract from the forest, it also has tremendous value just standing on its own. The roots of forests help stabilize soils on hillsides, preventing erosion and even landslides. Forests breathe in carbon dioxide from the air, improving air quality locally – Mexicans call Chapultepec, the forest in the middle of Mexico City, “the lungs of the city” – and helping sequester carbon to alleviate global climate change. Indeed, the recent Stern Report on Climate Change estimates that the loss of forest worldwide contributes the same amount of carbon dioxide to the atmosphere as the transportation sector. Finally, people love (and therefore value) forests for their striking beauty, the shade they provide for long hikes, and the possibility of taking their children and grandchildren to play under their branches.

Although 4 billion hectares seems like a lot of forest, it represents only a small amount of the original forest on earth. In 1996, it was estimated that forest coverage was around 53 percent of the original amount of forest in the world (WRI, 2008). Globally, we are losing forest at a rate of around 13 million hectares per year. Some of this loss is offset by afforestation (the regeneration of natural forests) and reforestation – the net loss over the period from 2000-2005 is estimated at -7.3 million hectares per year (an area the size of Panama), compared to -8.9 million hectares per year over the 1990-2000 period (FAO, 2005).

Both the forests and the deforestation are distributed very unequally. The top ten forest-holding countries contain two-thirds of the world’s forest – the top two are Russia and Brazil. Deforestation is highest in Africa and South America, and forest size is actually increasing in Europe and parts of Asia, as well as on the east coast of the United States. Latin America is rich in forest resources at the same time as it suffers from high deforestation rates – its forests total 23 percent of the world’s forest resources and 49 percent of the world’s tropical forests, which are particular rich in species diversity. From 2000 to 2005, deforestation in Latin America accounted for an astounding 65 percent of total forest loss in the world (WRI, 2008).

Because forests contribute so much of value outside of timber and land for agricultural use, policymakers are concerned that the rate of deforestation far exceeds what we as a society want. For this reason, much attention has been focused on developing policies to help address the loss of this valuable resource. One of policies that has recently generated substantial excitement is payments for ecosystem services. Payments for Ecosystem Services (PES) programs compensate individuals or communities for undertaking actions that increase or preserve the provision of ecosystem services, such as water purification, flood mitigation, biodiversity conservation, or carbon sequestration. With the potential to deliver effective and efficient environmental protection and to increase income for the rural poor, PES programs are now being widely discussed and promoted by international organizations such as the Global Environmental Facility, the World Bank, and the Food and Agriculture Organization of the United Nations, as well as leading conservation organizations and academics (Gutman and Davidson 2007, FAO 2007, Wunder 2007, Pagiola et al. 2005).

Given the increasing prevalence of PES and other incentive-based conservation schemes, it is important to understand and quantify environmental and socioeconomic benefits and to understand the conditions under which PES programs are most effective. Proponents of PES argue that the payments can induce landholders to change behavior and protect resources that would have been degraded. Skeptics contend that forest-based PES programs are paying landholders who would have undertaken conservation measures regardless of payments, or whose potential profits from deforestation are so low that they were at little risk of deforesting. At the heart of this debate are questions about the actual impacts of conservation payments schemes. In the recent “Bali Roadmap” for
renegotiating the Kyoto Protocol by 2012, the United Nations gave high priority to future research on the effectiveness of policy mechanisms such as PES to Reduce Emissions from Deforestation and Degradation (REDD) (UNFCC, 2007). This means that as we move to combat climate change, PES programs are likely to be at the forefront of this effort.

Unfortunately, there are few rigorous assessments to date of the environmental effectiveness of Payments for Ecosystem Services programs. The two largest PES programs are the United States Conservation Reserve Program and China’s Sloping Land Conversion Program. Recent research suggests that both of these programs, which pay farmers to plant and maintain permanent vegetation on erosion-prone lands, have achieved soil conservation benefits (Goodwin and Smith 2003, Xu et al. 2004, Feng et al. 2005). However the same questions about whether the programs have generated additional ecosystem benefits have been raised. In particular, both programs might have caused additional new land to be put into production, undermining total environmental benefits (See Wu 2000, 2005 and Roberts and Bucholtz 2005, 2006 on the CRP and Xu et al. 2005 on China). While research on the U.S. and China programs is informative, these cases represent programs which pay farmers for the recovery of land already in agricultural production. Much of the current global debate around the effectiveness of Payments for Ecosystem Services is centered on the question of whether they can be used to prevent the loss of existing forest resources (e.g. Heal and Conrad 2006).

Latin America has pioneered large-scale PES programs to protect forest resources. The earliest effort began in Costa Rica, which began payments in 1996 with the stated purpose of protecting their water supply. Much of the payments were financed by owners of hydropower plants, who worried that the loss of forest would lower the productivity of their dams. To date, the few studies that ask whether PES can effectively prevent deforestation focus only on Costa Rica, where overall deforestation rates at the time of program implementation were low (Sanchez-Azofeifa et al. 2007, Pfaff, et al. 2007, Robalino et al. 2007, Sills et al. 2007, Sierra and Russman 2006). Due to this and other factors, these studies find that the magnitude of avoided deforestation attributable to the PES program in Costa Rica is small.

Mexico’s national Payment for Ecosystem Services program, begun in 2003, is one of the larg-
Mexican Border Artist Series
An Interview with Karina Hodoyan by Karina Castro

Karina Hodoyan is an Assistant Professor of Spanish in the Modern and Classical Languages Department at USF. In an interview with Divisadero editor Karina Castro, she talks about the important work of artists at the border and the response of USF students to a series of presentations solely in Spanish.

KC: What is the Jesuit Foundation Grant?

KH: It is an award for different educational programs that support the Jesuit philosophy of education. The one I applied for and received is called Communities in Dialogue Award. The reason I applied for that one in particular is because here at USF we have a large Latino/Chicano/Hispanic population and I thought it would be interesting for us to be able to bring in speakers from Mexico, (in particular,) and Latin America to talk about pertinent issues whether it be immigration, sex education at the border, women’s rights at the border, or income, and speak in Spanish. I wanted to make it a point [for the presentations] to be in Spanish because I think it’s important for Spanish speakers (and even non-Spanish speakers) to actually have an opportunity to listen to someone in their own language.

KC: What was the process of bringing the speakers to USF and did you know them personally beforehand?

KH: I didn’t know some of them but I had heard of them. The process was to find out if anybody knew them personally so they could introduce me to them, or “cold call,” or I would find out what their email was and then I would email them. One speaker in particular that I am still trying to negotiate if she is going to come is Rosa Maria Romero. I had read an article of her work in the New Yorker and I was very impressed with her art on violence and narco traffic at the U.S. - Mexico border so I emailed her. She responded and I’ve been trying to plan her visit for next semester. Mostly, I have been trying to find speakers that are of interest to the students.

KC: What was the audience’s response to having speakers speak in Spanish versus English?

KH: I think people kind of assume when they go to a presentation that it is going to be in English. Some people are shocked and surprised but most of them stay and make an effort to try understand people in Spanish or speak in Spanish - it’s a great way to dialogue in presenters’ terms. It’s been good. We bring students from our Spanish courses as well. Some are trying to adjust to a native speaker who may speak faster and use a vocabulary that is a little bit more academic [than a Spanish professor]. Overall I have had a pretty good response.

KC: Do you have any idea of the speakers you want to bring next semester?

KH: We have a speaker of Proyecto X. She is going to talk about the development of non-profits in Mexico. The idea of non profits is usually a U.S form of institution. This particular speaker worked with women in maquiladoras through Proyecto X. Then she enrolled in a program at a Mexican University on how to create a non-profit on the Mexican side of the border. So she is going to talk about the work she did with the women in the maquiladoras. She is also going to come and do something more hands-on with the students so they can see what it means for students to be politically active and what they can do institutionally to be working with other organizations in Mexico and Latin America. I am also bringing a journalist as well from Mexico City and she is going to talk about the changes in the politics of Mexico City. Rosa Maria Romero will also hopefully come next semester. I have one guest speaker left coming in May. Leticia - a poet is coming from Mexico, though she was born in the United States. She is an interesting poet, well known here and also works with Latino Youth.

KC: Being from Tijuana, do you feel that these artists were able to represent and explain the issues of the border?

KH: One [of the past speakers] was
a curator and the other was an anthropologist. Both had very different perspectives as to what Tijuana was. They both shared ideas: on one side you have this idea that Tijuana is a stereotype as this exotic locale, a laboratory of post-modernity; and on the other side you have the same people of Tijuana taking advantage of that and doing something with it... Tijuana is such a tremendously creative place and such a contradictory place at the same time. I don’t think one person can give us a definition of what Tijuana is. I try to bring people from different areas and show how they deal with Tijuana. But they show that Tijuana is a tremendously diverse place and there are many different things that make up the city.

KC: What inspired you to apply for the Jesuit Foundation Grant?

KH: I am hoping to connect with a much broader Latino/a community here at USF. I am inspired by that and I think that a lot of Latinos/as - even if they do speak a little bit of Spanish or only listen or talk in Spanish at home - come here and take one class in Spanish and become interested in the topics. If we can find people relevant to their interests and who might be presenting in Spanish, it might be possible for them to engage in a different way. One of the things that I have been trying to find is speakers that might be interesting for you, the students and that also discuss current issues that deal with politics, corruption, violence, narcotraffic or gender issues at the border that are expressed in a creative way, through art.

USF in particular has always had (in one way or another,) a close relationship with the Latino population outside of the University, whether it be here in SF or other parts of Latin America. I think there is a commitment to create and emphasize those links with the students here and the Latino or Spanish speaking population.

It’s important for students to see other Latinos/as that are experts in their fields. They are playwrights or actresses or artists like Violeta Luna. Having them as an example for whatever you want to be - an anthropologist, a lawyer, an actor - to provide people that might connect with you on a different level. I had not noticed before, but all the speakers I have invited are Latina women. It is important for the population, for the students, to see a reflection of themselves not only in what they are talking about but also as Latinas who are experts in their fields.

Divisadero
Maria Suarez Toro: The Woman From FIRE

By Dorothy Kidd

María Suarez was the first name that popped to my head when I began to design this spring’s Davies Forum: Re-making the News. Visiting USF the first week of March, for both the Davies Forum and the Global Women’s Right Forum, she presented a talk called “Women in the news: part of the picture, or a different picture?” to a full house of over one hundred students, faculty and community members. She did not disappoint. Jettisoning her power-point when the technology broke down, she spoke and answered questions for close to two hours about everything from a critique of the Hollywood-Oscar winner, “Slumdog Millionaire,” to ways to make technology work for you, how to outwit Chinese government censors, and how to make long-lasting social change. Suarez exemplified how a Latin American feminist view can illuminate issues from all over the world, and also model a dynamic and participatory way of making news.

I first met María Suarez on Radio FIRE (the Feminist International Radio Endeavour). It was September 1992, and a small group of women, from South Africa, Tanzania, the Philippines, Bolivia, Peru, Chile, Mexico, Ireland and Canada were huddled around one old-style black telephone in a hotel storeroom in Oaxtepec, Mexico, during AMARC V, the Conference of the World Association of Community Radio Broadcasters. The AMARC Conference brought together groups from around the world, who, not content to see their perspectives marginalized in the mainstream media, had set up their own community-based radio stations and services.

María was at the other end of the phone-line, in Costa Rica, asking each woman radio producer, in turn, to report live on what was going on in our countries, while the rest of us listened to the portable short-wave radio set. In response to a report from Ireland, María said: That reminds me of a story I have told here on FIRE, about how my mother told me to listen to myself and to other women by closing one ear so I could listen to myself and having the other one open so I could hear the other women. (FIRE Broadcast, August 1992).

I have kept in touch since that first connection. In the summer of 1996, I spent a month at Radio FIRE in Costa Rica, studying Spanish and researching their service. They feature as one of the case studies in my academic research about the history of community radio. During the 1990s, Radio FIRE in Costa Rica demonstrated how a small number of women could harness one of the oldest mass media, shortwave-radio, to create an inclusive, smart, and strategically dynamic global communications forum. They changed the sound of radio, opening up the airwaves to women from around the world. Radio FIRE also helped re-imagine what is news—they exploded the categories, exploring everything from the day to day experiences of women in Latin America, Africa and Asia, to the impact of complicated global plans, policies, and
institutions such as free trade, structural adjustment programs, human rights, and UN agreements from a feminist perspective. On top of all that, they were funny and unpredictable.

In 1998, the team of five women from the Caribbean and Latin America opened the first internet radio service in Costa Rica, also becoming the first feminist Internet service. It confirms many of the values we first noticed in Oaxtepec, the smart use of old and new technologies, the commitment to making knowledge in which women’s voices are not mediated by anybody else, and their internationalism. The website is designed to for people from all over the world, so it’s simple to use, with written and audio content that does not require high speed broadband. It’s also bilingual, in Spanish and English. FIRE’s “Vision of Communication” imparts their approach: From a feminist, Latin American and Global South identity, FIRE produces its international communications work by combining the creative use of the new technologies with traditional media... FIRE’s vision is not a proposal “for” women, it is a proposal “by” women for the world. It is not about the rights of women, although they are included but focuses on the perspectives of women about all issues worldwide. <http://www.fire.or.cr/principios_ingles/index_archivos/Page0003.htm>

Originally seeded by money from Genevieve Vaughan, a feminist millionaire in Texas, FIRE now survives through donations from international foundations. During her Thursday afternoon talk at USF, Suarez talked about the value of staying small and sustainable. She told the story of being at a conference where everyone was asked what they would do with a million dollars. She stunned the group by saying they would only need a fifth of that. Pressed by the facilitator to “think big,” she told the group she’d use the additional money to support a project for Palestinian and Israeli women to talk about peace, and for the people of Viequez, Puerto Rico, her native country, who had to wage a long struggle to remove the US Navy base, and its legacy of poisonous chemicals.

FIRE’s ability to survive and grow as a global news service is also due to their early strategic decision to use the existing social, political and communications networks of the international women’s movements. During the 1990s, they set up their portable radio booth and opened their airwaves to people at feminist and other social movement action conferences around the world, on subjects such as human rights, reproductive rights, the environment, and communications. Their view was a holistic one, that change for women was an integral part of every other social justice movement, and would help better the world for everyone. They continue to report from international conferences; and in addition, their website links to other women’s newsletters, radio, and internet services, and campaigns.

In many ways, FIRE pre-dated the technology-lite, interactive citizens’ journalism of today’s web 2.0. However, rather than expensive technologies, directed primarily by professional class urbanites, FIRE facilitates reports from people and areas of the world which are off the high-tech grid, such as women in Gaza, or indigenous women of Central America and Mexico, or disability activists talking about Obama and the economic crisis, or even an announcement about our own Global Women’s Rights Forum. In answer to the rhetorical question Suarez posed in her talk: yes, it’s a different, and better, picture, when the news is made by women who have been absent or silenced in the mainstream and who speak, unmediated, for themselves, as part of a wider dialogue about issues of social change.

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Images courtesy of Radio Internacional Feminista/Feminist International Radio Endeavour (FIRE) at: www.radiofeminista.net
Special Focus

Though there are opportunities for USF students to experience many countries in Latin America, a recent partnership between the Leo T. McCarthy Center for Public Service and Common Good at USF, the Foundation for Sustainable Development, and the Sarlo Foundation has made it possible for USF students to spend a summer serving and learning in Nicaragua.

Additionally, the Architecture and Community Design Program in the Department of Art and Architecture has a sister program that gives students the opportunity to work with a local organization to design and build community buildings in Nicaragua.

Given the interesting relationships between the United States and Nicaragua in the past, and the changing face of Nicaraguan politics today, these programs are especially relevant in order to give people from very different backgrounds the opportunities to learn and grow from one another.

The Foundation for Sustainable Development

The Foundation for Sustainable Development was created in 1995 to provide capacity building-- using interns, volunteers, and grants in a combined effort-- to facilitate the grassroots development of over 200 community-based organizations in Latin America, Africa, and Asia. Our mission is to overcome the effects of poverty by empowering underserved communities to become agents of sustainable development and social change. Together with over 200 community based partners, 9 international site teams, and a San Francisco based staff, we have a shared belief that all individuals including the underserved and marginalized, must vest voice, interest, and ownership in the sustainable development of their communities. This is done by listening to local needs, empowering individual beliefs in positive social change, and working side by side with grassroots organizations to implement practical solutions.

Why FSD Works in Nicaragua:

Nicaragua is the fourth poorest nation in the Western Hemisphere. Its economy is based primarily on agricultural exports, and is highly dependent on coffee, sugar, beef, and seafood exports. Nearly 46 percent of Nicaraguans live below the poverty line. Child labor is common and only 29 percent of children complete primary school. Malaria and tuberculosis cases continue to increase and one out of three children suffers from chronic malnutrition. Forty-six percent of the population does not have access to sanitation services. Approximately 76,000 landmines (left over from the Contra war) continue to kill and maim hundreds of people, particularly children, each year. Domestic/Family violence and sexual violence are two reoccurring social problems; yet they are routinely unreported and unresolved due in large part to social stigma and the lack of appropriate legal recourse. Similarly, wage discrimination and sexual harassment also persist. While highly dependent on natural resources for economic growth, large-scale commercial and slash-and-burn agriculture have decimated Nicaragua’s forests and left the land vulnerable to landslides and droughts.

FSD has two programs in Nicaragua and works with nearly 50 NGOs throughout the country. Our country headquarters is in Ciudad Sandino, and the local site team partners with community based organizations in Masaya, Ciudad Sandino, Jinotepe, and Chaguitillo. Ciudad Sandino (pop. 75,000) lies 13 kilometers from Managua and is the poorest district in Nicaragua, with refugees settling from various natural disasters. It is characterized by poor infrastructure, high unemployment, and extreme poverty. FSD’s second Nicaragua site and newest program addition, is Tola, located in Rivas State in the southwestern part of Nicaragua along the Pacific coast. Tola is a small city (pop. 19,894), and serves as the municipal seat of a primarily rural area, and home to more than 60 communities of subsistence farmers, salt miners, and fishing communities. This is a region characterized by exceptional natural beauty, although it lacks sufficient infrastructure, and ranks extremely low across most socio-economic indicators.

FSD is honored to partner with USF through the McCarthy Center for Public Service summer fellowship that enables committed undergraduates to participate directly in local development projects in Nicaragua. It is our firm belief that culturally relevant, sustainable development solutions are best achieved through programs that give tomorrow’s leaders and the opportunity to serve local communities around the world while working together to create best practices with experienced development practitioners in the field. Thank you USF for being part of this important movement to promote sustainable and just development around the world!


**on Nicaragua**

In the summer of 2008, five USF students - Devon Davey, Jolie LeBlanc, Angelina Marques, Emily Saeger and Wade Wilson - spent ten weeks in Nicaragua as the first round of participants for the program. Below, Devon shares her experience - reflecting on how the program helped her solidify her interests in international sustainable development, what it was like to live with a Nicaraguan family, and the challenges she faced and overcame.

For my internship, I worked at a community development / human rights organization that ran a private school for underprivileged and at-risk kids from preschool to high school where I helped teach in the English classes and develop the curriculum, as well as creating a project proposal to bring more resources to improve academic and cultural education about social issues through audiovisual resources like documentaries. The project is currently being implemented, which is really exciting for me, especially since it has been seven months since I left. Working with the Foundation for Sustainable Development for our internships we received a lot of support - from the individual meetings, to the informational lectures, to the email updates and the in-depth orientation in Spanish - that was all great. The structure of the program is also helpful, because the FSD program coordinator and Director have direct contact with the interns and organizations.

It was definitely challenging in that I had a lot of independence to dive into what I wanted which was great for my interests and passions, but it was also the least amount of direction I have had in a job. I was given so much room for growth, which was great experience for the future development work I want to do. I learned how to create a sustainable development proposal and meet real needs of communities in sustainable ways. Although I personally did not create many proposals in my ten-week stay, I saw various ways of creating and implementing them in various other programs.

My family experience was amazing. I was in a nontraditional family with an older matriarch mother caring for the family which includes an 80 year-old man - her husband, a four year old great grandson and a 45 year-old son as well as other cousins and relatives who came to our house for meals. While it was very low income, the house was comfortable and the food was traditional Nicaraguan and tasted good, though I did eat gallo pinto - rice and beans - twice a day! I walked to work everyday, to the main organizations building and then took a bus to the school. No one spoke English at home or at work and I only spoke it when I saw the two other USF students who were also living in Ciudad Sandino.

Emily, Jolie and I (and Wade and Angie though they were further away) met to catch up during the week and often traveled around the country by crowded buses. I also spent time with my host siblings but spent the majority of my day – from 8 to 5 - working, even though the productivity level and pace of living is very different from what we know here.

Overall, I loved the experience and have recommended it to a lot of my younger friends at USF. This program solidified my passion to work in international development and serve others so they can have the basic human rights, such as education, health care, housing and safety that I had growing up in California. I also have such a great understanding of sustainable development, international living and human rights which I have been able to further develop and analyze since returning to USF. Opportunities like this that are longer term immersions truly educate passions- hearts, and skills- minds. Being an International Studies Major with a focus in Latin America, this has strengthened my ties to work in Latin America in development and human rights.

Being able to speak to the various boards and stakeholders involved in sending the five of us to Nicaragua, as well as to classes, professors and other students has kept the experience at the front of my mind.
Community engagement and Service-Learning continue to be the guiding principles as USF students enter their second year of design and building work in the rural village of Goyena, Nicaragua and the nearby town of Nagarote. The students’ design work, both in Nicaragua and via the Internet, has proven to be a potent combination for effective change for two underserved communities located thousands of miles from the USF campus.

In the fall semester of 2007, USF Architecture and Community Design (ARCD) students began work on the design of a community center for Goyena, a farming village of 80+ families located a half hours drive from the city of Leon. NGO ViviedasLeon, a non-profit with a long relationship with the Goyena community, acted as liaison for ARCD students in the senior capstone studio Community Design Outreach. The student team working on this project regularly emailed pdf design schemes to the NGO which in turn shared the drawings with the community for feedback and direction. By the end of the fall term, the community center design was fully developed and ready for a final approval by the Goyena community council. Course professor and ARCD Director Seth Wachtel traveled to Nicaragua during winter intersession to present and gain approval from the community and to lay the groundwork for student travel in the summer of 2008 to begin construction of the project.

Since the Goyena community was actively involved in the design process, getting enthusiastic endorsement of the plan was easy. The community council was excited and even in some disbelief that they were soon to begin construction on so large and elaborate a building complex for their community. The largest structures in the community had been school classrooms and 400 square foot houses. All the programmatic needs for the new center had been requested by the community and included two large courtyards surrounded by an auditorium, health clinic, computer lab, vocational classroom, library, community kitchen, and bathrooms.

The spring semester ARCD course, International Projects, had a student team focused on developing construction documents in anticipation of the coming summer’s construction phase. The Internet was similarly used during this phase, as construction details in sketch and CAD form, were sent as pdf’s to the NGO for review by a Nicaraguan architect. By the semester’s end, the project was ready for construction to begin and nine excited USF students, six from Architecture and Community Design, two from Media Studies, and one from Psychology, signed up for the summer immersion program. As USF student Eliese Rulifson said in a reflection paper, “I am looking forward to beginning the construction…and…to be part of the building team in July. The community center is a simple, functional design that as a part of [the NGO’s] integrative social activism has the potential to be the beginning of a change within a local community in this peaceful, yet struggling country.”

During the 2007-08 semesters the objective was that the students’ design for the Goyena Community Center in Nicaragua would match the needs and expectations of the community. From the reaction of the Goyena community at the end of the summer 2008
program, it was clear that this had been accomplished. In the community’s eyes, the coming reality of the community center promises a better future for Goyena’s children and young adults. The community leaders were very clear in saying that every need they had expressed in the fall of 2007 was present in the building they were now helping to construct.

USF students who participated in the summer program continue to talk about the importance to their professional and personal development of actually breaking ground on the construction on this culturally important building that they themselves designed as part of their course of study at USF. The thrill they experienced constructing their own design, coupled with seeing the impact the project will have on the community once complete, made this an ideal model of Service-Learning at work.

The Goyena, Nicaragua summer efforts saw the foundations completed for half of this large community complex. This includes the vocational kitchen, library, classroom, computer lab, storage, and bathrooms. This was an enormous accomplishment in just three weeks. Construction of the environmentally sustainable, rammed earth walls are the next phase of the project, as are the manufacture of the floor and courtyard tiles, ventilation block, windows and doors. To become familiarized with local methods and materials, the students visited factories producing doors, windows, open concrete blocks, and floor tiles. At each factory, the owners were open to having USF students develop new designs for each of the required elements for the building. During the current academic year, students have been designing these structural and functional elements of the project. This work involves computer modeling, physical mock-ups of designs, and consultation through e-mail attachments with the Nicaraguan architect and fabricators. Architecture and Community Design students are currently readying the construction documents necessary for the production of these building elements. During the coming 2009 summer program, they will follow this design work with on-site collaboration, learning, and guidance of the manufacturing and installation process in Nicaragua. The continuing Goyena village work will run parallel with the expansion of student architectural design/build efforts on a new project in Nicaragua.

An NGO in the nearby town of Nagarote heard about USF students’ exceptional design work and ongoing construction of the community center of Goyena. The organization, Norwalk-Nagarote Sister City Project, had just purchased an historic house in an older part of the town and wished to convert the place to a neighborhood youth training and arts center. The neighborhood is delighted with this planned use as they were fearful that the run down property would be turned into a bar or discothèque hangout. The original house is over 100 years old and is built using construction techniques no longer in use. The idea is to renovate the house using historic preservation techniques to preserve the structure and integrity of this piece of Nicaraguan history, and to sensitively add required rooms and facilities to the back of building. Fall semester 2008 Community Design Outreach students designed the project, the community partner approved it over the winter break, and USF International Projects students are now producing construction documents during the current semester.

The Goyena and Nagarote projects are broadening students’ scope of investigation and design exploration and are bringing academic learning and cultural understanding to a higher and more complex level. By combining acquisition of cultural competency with professional practice, USF students are strengthening their desire, ability, and confidence to make positive change in our world.

Seth Wachtel is an Assistant Professor in the Department of Art + Architecture and the Program Director for the Architecture and Community Design Program.
Julie Reed is the Director of the Office of Service-Learning and Community Action (OSLCA) within the McCarthy Center for Public Service and the Common Good. She was instrumental in establishing the Summer Service Learning in Nicaragua Program, which sends five students each summer to Ciudad Sandino to work with community organizations through the Foundation for Sustainable Development. (For more, see the Program Profile on pages 12 and 13.) In the following excerpt from an interview with Divisadero Editor Zena Price-Broncucia, she talks about the importance of service learning as it relates to higher education, some of the challenges to global service learning, and her connections to Latin America.

ZPB: What is your background and how did you get involved with service learning?

JR: I was initially a clinical social worker and I worked in forensic mental health working with people who are mentally ill within the criminal justice system. It was amazing and I loved it, but in my work I kept recognizing that no matter what I was doing, education was failing people. Rather than being a resource to rise out of poverty and all the things associated with poverty, it was an obstacle, so… it wasn’t helping those who could be using it. On the other end of the spectrum, I was working with college interns from some of the best universities in the country who had no experience working with the community. When they did finally end up in the community, right before graduation, they were completely inappropriate. When I decided to go back to school, I knew that it had to be in the field of education.

Though I didn’t know the term service learning at the time, it was basically what I was talking about. We had to get people to try out the theories they were learning in the classroom. From my experience, when you add social work plus education, you get service learning.

The challenge with global service learning is that I believe, and our community partners believe, that our first priority is to the local community. The university is here for a reason, supported by the local community, so the bulk of the programming is going to be local. But the reality is that it’s a global environment that we’re all now in, so there should be some experience and global context for those that want to pursue it. Ideally it’s both [local and global] – you’ve done some service learning in the Mission and then you go to Nicaragua.

The field of global service learning is definitely evolving, and it’s nice to see a spectrum of opportunities at USF. There are shorter experiences and then you can move into a semester or year long program. However, as the field evolves, there are many challenges: Are the outcomes for participants balanced? Do those in the developing world get more out of it than just educating our students? In a perfect world, the communities on the other side of the oceans would come over to USF. We’re not quite there yet, but that’s the growing challenge - the length of time, the type of engagement and the significance of the role that the community gets to play.

I am almost at the end of my fifth year at USF and I love it. People here, because of the social justice part of the mission, are philosophically open to service learning. People here believe in this way of teaching, learning and being.

ZPB: What have been your interactions with Latin America or the Latin@ community here, through travel, service learning or otherwise?

JR: I was once fluent in French, and it has helped me pick up some parts of Spanish, but it’s interesting that I’ve had the interactions that I’ve had without being a Spanish speaker. At my last job, the city [Gettysburg, Pennsylvania,] I was in had a sister city relationship with León, Nicaragua. And so it was a sort of grass roots organization on both ends, and there were a number of activities going back and forth. Within my role as Director of Service Learning, I wound up becoming involved with that and being on the board of that organization and that led to my first trip to Nicaragua. It was right as we [the United States] began bombing...
Afghanistan and I remember debating whether or not it was the right time to be out of the country, and it occurred to me that we were probably safer there than in the United States. I remember it fondly because, as much as I had been doing service learning and been in the community as a social worker, global service learning will rock your world and there I was in that role, going into a country I had not been in, where I didn’t speak the language, where the poverty was overwhelming, and knowing the Americans had something to do with the war that had just recently ended. I went back several times to Nicaragua and specifically to León, learning more every time I went, and being exposed to all different issues. At one point, I went through another program specifically focused on fair trade coffee and I was in Matagalpa, in the mountains. I was seeking out the different social justice issues that are relevant in Nicaragua and the organizations that are working to address them.

In the process, I really felt like León became kind of a home away from home. I thought I was going to visit this place and the place really ended up being within me. And still, I go back now, and it’s not rational because I don’t speak the language and I’m not from there, but León, and Nicaragua more broadly, feels like home.

I also had the opportunity to go to Peru two or three years ago through USF’s computer science program, that [the trip] is now multi-disciplinary, so I was able to sort of shepherd that into being a broader trip that more departments can be a part of.

Every time I go [to a Spanish speaking country], I try to learn a little bit more Spanish, because I would really like to be able to fully function in Spanish speaking countries. But, that’s also part of the interesting thing: as an educator, it’s great for me to go and be dependent on other people; I’m not the teacher, it’s the students who are my teachers because they’re helping me take a bus or order off a menu and for me, that’s a great way of temporarily reversing my privilege and saying that I’m actually the outsider here and I [also have to] rely upon the wisdom of the local Nicaraguans.

This summer, Julie hopes to travel to Uganda, where five students from USF will be working through the Foundation for Sustainable Development in a program similar to the one in place in Nicaragua.

“In a perfect world, the communities on the other side of the oceans would come over to USF.”

Julie in Nicaragua with 2008 Summer Service Learning in Nicaragua students Wade Wilson, Devon Davey and Jolie LeBlanc.
Profe Profile: Francesca Rivera
by Jasmine Bernal

Francesca Rivera is Assistant Professor of Music in the Performing Arts and Social Justice Program at USF. In the following interview with Divisadero editor Jasmine Bernal, she talks about the source of her love for Latin American music, her own musical talents and why she loves teaching at USF.

JB: How did you become interested in Latin American music?

FR: Living in New York you are surrounded by all kinds of music and different cultures. I grew up with Univision style variety shows playing at my grandparents’ house. My parents were always listening to rock and roll. When I went to college, I actually studied classical music because that was the only option. When I took history, I was able to study Ancient Civilizations/Aztec Civilization and Conquests. I tried to search for specific music in their culture but I found absolutely nothing. Finally, I was able to write a paper about reggae, specifically Bob Marley. This is where I began to become interested in Latin American music, and Jamaica was the closest I could get. I studied Political Science and my favorite teacher was a Brazilian man who taught me a lot about Latin American religion, music, and culture. It wasn’t until graduate school when I got to study Latin American Music. My philosophy is that one should always follow their bliss.

JB: Can you talk some about your experiences with music in Latin America?

FR: I studied in Panama for two years. Panama City is a great cosmopolitan city. Unlike Cuba, where everything is limited, Panama is open and they let tourists do what they want as long as they pay five dollars for the tourist visa. The first time I arrived was a week before Carnival.

I went to one of the bookstores in the city of Panama and the man gave me a Benny Moore autobiography. I asked for a book from Panama. I was little confused and told the person politely if they had any Panamanian music books and he told me that Panamanians love Benny Moore and consider him a Panamanian.

I realized that the best information I received wasn’t through a recorder. Rather, the best information I received was when I asked random people what they felt about a certain performance. I did a lot of observing. The city of Colon and Panama City are the places to find a lot of mixture in music and this is what I was interested in. There is no other place where you are going to see an accordion playing next to a reggaeton rapper. That is really hard to picture musically, yet this is what they have done in Panama. It is all about being open, like asking the taxi driver, “What clubs do you go to? What if I went there? Would you recommend it? Do I have to dress up?” And you go, and the worst that could happen would be that you spent five teacher was that she told me that music can take you places. It was more than just playing in a symphony, so I should stick with it, if it was something I loved. Later I learned how to play the bass and rock bass. I play folk guitars such as el cuarto from Venezuela, and mejorana from Panama. I also play hand drums such as el pujador from Panama, the conga drum, the bongo and also hand percussion. In college I was forced to play the piano. I have small hands so the entire experience wasn’t a good one. I personally do not like practicing which is one thing you have to do to be a pianist. Overall, I have the capacity of playing a lot of instruments, but my main instruments are ones that I can hit.

JB: What is your particular area of expertise?

FR: I am in the field of ethnomusicology which is an anthropological approach to music. I am considered a Latin Americanist, so my specialty is Latin America, as well as folk, specifically related to Panamanian music.

JB: What instruments do you play?

FR: If you hit it, I can play it. I played the cello up until 7th grade. One thing I remember from my cello
dollars but at least you saw something different! That is what counts in the end.

Clothing, sounds and food are the three main things that come out of Latin America. Novels are read but nobody really remembers who wrote that book or where the book is from. I do not hear regular people talk about novels from Latin American specifically. They just generalize that it is from Latin America. The difference is that with sounds, clothing and food. If you hear a merengue you know that is from Dominican Republic. If you see beans and rice cooked in a certain way it is probably from Cuba. If you have pigeon peas with onions and rice it is Panamanian.

JB: What are the names of some of your favorite Latin American Composers? Or musicians?

FR: Perez Prado is the famous mambo king. He is just outrageous. I like some of the old boleros, typical Cuban stuff. Boleros are very sappy and over the top, which I love. Boleros are easy and accessible. I also like Victor Jara and Violeta Parra from Chile. I love Celia Cruz, the old salsa singer. Los Van Van are like a jazz style salsa. I like Los Rabanes. I enjoy Don Omar and Evy Queen. My favorite band overall, is Rage Against The Machine!

JB: What do you like best about your classes at USF?

FR: I get paid to talk about music! Everyone is so patient and willing to reach a common goal even though there is so much diversity, not necessarily just culturally, but academically too. It makes people very open to discussing their thoughts about a topic. At other schools, everyone starts to argue because there is no common goal. While here, there is. I also like that students will do what you ask. The only thing that I do not like is when they only do what I ask for. I would prefer for students to give me more than what I asked for, rather than too little. If I ask my students to sing, they will sing. If I ask my students to get up and dance, they will get up and dance. It is their willingness to be themselves.

Some of Rivera’s favorite artists - from left: Perez Prado, Celia Cruz, and Benny Moore.
The World Social Forum in Belem, Brazil: Symbolic Environmentalism
An Interview with Andrej Grubacic by Karina Castro

In January 2009, Andrej Grubacic, an Instructor in the Sociology Department at USF, traveled to Belem, Brazil for the 9th World Social Forum. The World Social Forum began as an alternative to the World Economic Forum that takes place each year in Davos, Switzerland. The location for this years event - the Amazon rain forest - was especially interesting for this issue of Divisadero, because of its environmental significance. Divisadero editor Karina Castro talked to Grubacic about the importance of the World Social Forum and how USF students can learn from those with lives very different from their own.

KC: What was the theme of this year’s World Social Forum and what were some of the issues discussed?

AG: The interesting thing this year was that it was completely devoted to Latin America. America Latina is at the very heart of the World Social Forum experience and even Evo Morales, the president of Bolivia, said that his government is a child of the Social Forum. The president of Venezuela [Hugo Chávez] is also a frequent guest, as is Lula [President Ignacio da Silva] from Brazil and many other people. More important was the presence of the indigenous people of the Andean region and of the Amazon Basin. This is the first Social Forum that was completely related to the experience, struggle, intellectual and traditional wealth of the indigenous traditions in South America. The focal point of the Social Forum was the struggle of the indigenous people, because they are the ones who are actually going to experience global warming first. They are the ones who are still living in touch with their traditions and ways of life. They are so much healthier than we are with their relationship to wealth and to material things.

KC: What was the significance of having the forum in the Amazon versus somewhere else?

AG: The Amazon is the most important place in terms of our direct relationship to nature. The World Social Forum is not looking for answers from some super intelligent scientist. Its really going after the people who are living in that environment, who are part of that landscape; people who have immediate knowledge of what it means to live well and not better. This is something that the federation of tribes of the Amazon presented on the first day. It was the opening on the first day, and they continued on in the Indigenous Tent, which was a thematic area which was devoted to questions pertaining to the Amazon region. They spoke of the struggle that they have with multinational corporations as well as with the eradication of knowledge of traditional practices of healing, thinking and feeling. They are waging against this whole “coloniality” of power that makes not only their political and democratic systems invisible, but also their knowledge and tradition. The struggle they are fighting against is tremendous and yet they are winning.

KC: Is there a message that you can send to USF students on how to make a change?

AG: Learn from these people. Students from USF need to go and experience this. They need to see how people work and make decisions in Bolivia, in Brazil and in many parts of Latin America. Some of the most amazing experiments in new kinds of living are being made. Right now we have the most democratic government in the hemisphere in Bolivia and I think it would be a very useful for USF students to go and study the nature of political decision making and the relationship to intellectual tradition that exists there. Another place to go would be Chiapas, Mexico where the Zapatistas are doing the same kind of patient work of building an alternative communal society in the jungle. These are the people, the struggle. These are democracies and political systems that students from USF should learn from.
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Terrace Room, Law School
Calendario:

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21  Latin American Studies End of Year Celebration
14 & 15 Independence Day - Paraguay
20  Independence Day - Cuba
23-24 Carnaval San Francisco and Grand Parade
www.carnavalsf.com
25  Revolution Day - Argentina

Junio / June:
May 14 - June 21 *Fuku Americanus* at the Intersection for the Arts
www.theintersection.org

Julio / July:
20  Independence Day - Colombia
25  Independence Day - Venezuela
28  Independence Day - Peru

Augosto / August:
6   Independence Day - Bolivia
10  Independence Day - Ecuador
25  Independence Day - Uruguay

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ii. The Global Environmental Facility and Ecosystem Services: A forest conservation assessment in Mexico” pg 14

Citations for “Environmental Policy Innovation in Latin America: Evaluating payments for ecosystem services in Mexico” pg 14


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Divisadero is a Spanish word derived from divisar (to discern). It refers to a place of high elevation from which one can view an extensive area. Thus, the goal of this newsletter is to act as a divisadero for its readers by offering an inclusive view of the current issues in Latin America, reflecting on the historical, social, and political forces which drive these countries. As a collaborative publication of the Latin American Studies Program, Divisadero shares in its mission to create and strengthen the community of students, faculty, and administrators who share our interests.

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