





MEXICO



On September 16, **1810**, independence from Spain was declared by priest Miguel Hidalgo y Costilla.

The Mexican Revolution was a major struggle led by Emiliano Zapata, Pancho Villa and Ricardo Flores Magon that started in

1910 against longtime autocrat Porfirio Díaz.

2010 The Mexican Drug War?

GRAFFITI

POPULAR EXPRESSION OF STRUGGLE

Graffiti is any type of public markings that may appear in the forms of simple written words to elaborate wall paintings. It has existed since ancient times, with examples dating back to Ancient Greece and the Roman Empire.

Graffiti often has a reputation as part of a subculture that rebels against authority, although the considerations of the practitioners often diverge and can relate to a wide range of attitudes.

It can express a political practice and can form just one tool in an array of resistance techniques.

One early example includes the anarcho-punk band Crass, who conducted a campaign of stenciling anti-war, anarchist, feminist and anti-consumerist messages around the London Underground system during the late 1970s and early 1980s.

In Amsterdam graffiti was a major part of the punk scene. The city was covered with names as 'De Zoot', 'Vendex' and 'Dr Rat'. To document the graffiti a punk magazine was started called Gallery Anus. So when hip hop came to Europe in the early 1980s there already was a vibrant graffiti culture.

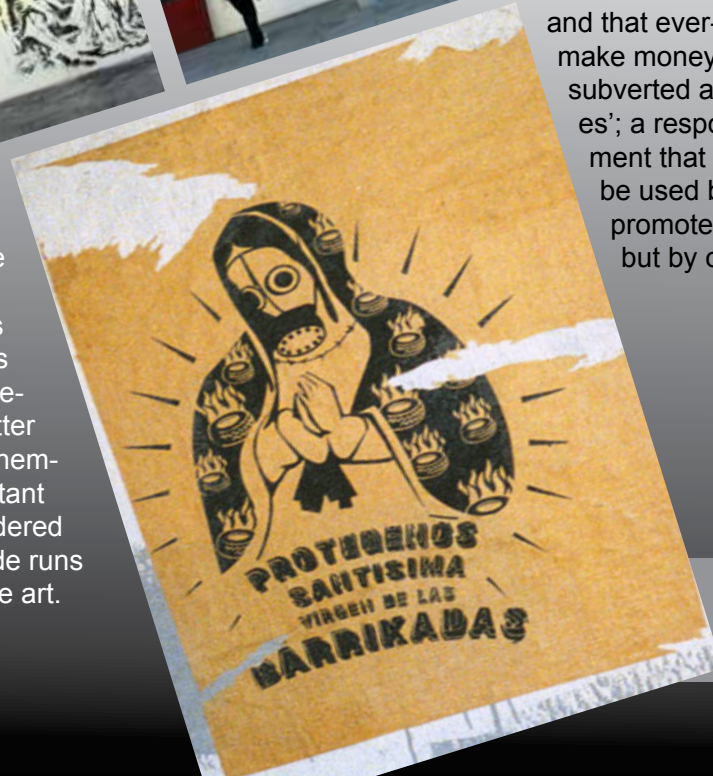
Ancient graffiti
from Pompeii.



Graffiti is advertising; the tag is the ad and the writer is the company. Furthermore, the fact that graffiti is mainly practiced with spray paint is not incidental. In a world where everything gets trivialized within a matter of seconds and where art is so ephemeral, what better tool to use for instant art than the spray can, its use rendered obsolete as soon as the paint inside runs out; disposable tools for disposable art.



Graffiti is advertising for the disenfranchised, for the people who have grown up in a visual landscape of materialist consumer culture, full of signs, brands and that ever-present invitation to make money and be someone. It's subverted advertising by the 'masses'; a response to the establishment that propaganda cannot only be used by the dominant elite to promote its capitalist agenda, but by ordinary folk too.



'Protect us holy virgin of the barricades'

Inform, organize and fight
The revolution has already begun

Stenciling was widely used in France during the post-war years, and the walls in Paris are a testament to that, especially during and around the May 1968 riots. Most were politically centered and included mainly slogans and some images. The spray can itself is not a new tool for those ends, as it was used to write slogans and propaganda for decades before it acquired its artistic status.



Even though graffiti for political ends is not new, some of the tactics and methods used have changed over the years. Graffiti still retains its outlaw status and as such is still considered a deviant subculture. Nevertheless, it is subject to the laws of the market and has become, to a degree, assimilated by the mainstream. This means that it has had to come up with new ways to operate in stealth and has developed new methods that make it easier for writers to 'spread' the message, some of which include sticker-ing, poster-ing, stenciling as well as the Internet and fanzines.

George W. Bush

As fences have become higher, security cameras have become more ubiquitous and police have wised up, so have the rules changed. Necessity is the mother of invention, and because graffiti has had to evolve, in a way, its parameters too have shifted in accordance with the surrounding environment and the sociopolitical milieu. Politics and morality seem to be more central in the 'new school' artist's agenda. Social, political, economical and environmental issues have taken center stage in the past decade that have molded a new reality; a 'new world order' as it were.





Global warming, a new struggle in the Middle East, and the effects of globalization have given fuel to a new set of street artists such as Banksy, who prefer to convey a concept not just a name. They poke fun at the authority figures by hijacking the dominant culture's mouthpiece; propaganda. A growing number of writers now reject the very existence of advertising on the grounds that it monopolizes the visual landscape while promoting its ruthless agenda of moneymaking ideals through the projection of 'immoral' stereotypes.

This new type of 'brandals' feel that corporate advertising has become too big. "Reclaiming the

city space is often seen by graffiti artists as their main mission, either as a reaction against consumerist advertising or a need to make a personal mark on their environment" (Manco, 2004: 11). As a reaction to this rampant advertising that pervades every corner of life, a magazine called Adbusters emerged in the mid-1990s as the brainchild of Kalle Lasn, a former advertising executive who believes that advertising and consumerism are a cloak for deeper means and through the art of 'subvertising' manages to create interesting cultural artifacts.



MEXICO BLEEDS

FREE MEDIA AGAINST THE INVISIBLE TYRANNY

Mexico is bleeding. Along with the so-called "war against drug-dealers" we see the whole Mexican territory turn olive green. **The militarization is part of the global war driven by the United States, which began with the 9-11 events and created new enemies: terrorism and drug trafficking. Attuned with the Lords of the north, the Mexican government has launched its own war creating a police-ruled state and criminalizing social protest.**

The militarization leads to social-control practices which have nothing to envy from those used by the dictatorships of the 70s: from video cameras to torture chambers, via disappearances and massacres, the regime uses all its resources to establish new conditions for slavery. In addition to the barbarism of the beheaded, the "wrapped" (encobijados), those cooked in soup ("pozoleados") and other expressions of savagery which the media use to feed the social fear, we find the technology of electronic espionage (phones and internet) as well as the offers for mercenary imports which "will accomplish" the extermination of the criminals. This is how fear and silence appear as the "magical recipes" (extracted from the manuals for psychological warfare) for habituating the media to censoring itself, managing to also desensitize the population towards state and paramilitary-driven violence against social movements.

It might sound exaggerated to talk about "new slavery", but

it is the wager of those in power: the big national and foreign businessmen, the US government and the Mexican promoters of neo-liberalism are determined to take down every obstacle which prevents them from increasing their profit and their control over the country. It's all about taking over the natural wealth of the country and exploiting the Mexican workers even more. There are examples to spare. Let's take a look at the extent of the landlord, boss and politician offensive against the whole population:

1. Militarization. Albeit there has never been a "Rule of Law" in Mexico, today we see the armed forces applying the "Rule of the Strongest" throughout the whole country. The army and its blue version, the federal police, are already the only pillar holding up the neoliberal project in Mexico. The sinking of key institutions such as the Powers of the Union and the education and public health systems, together with the intense economical crisis unleashed in 2008, have lead to the "heavy hand" as the one and only proposal from the politicians, irrespectively of their political inclinations eg. Felipe Calderón, Enrique Peña Nieto and Marcelo Ebrard. From Chihuahua to Chiapas, from the "News Divine" to San Juan Copala, the military boots occupy, pester, torture and kill the people living in the territories they are looking to control. The supposed "combat against drug trafficking" is the excuse for entering states like Michoacán,

Guerrero, Oaxaca and Chiapas and criminalizing social movements that try to defend their territories, by labeling them as "guerrilla cover-ups" and through this, justify the imposition of the "Law of the club".

2. Extinction of social rights. As a byproduct of the unfinished 1910 revolution, Mexico has minimum limits to avoid the exploitation of workers and the giving away of the country to foreigners. These are the last obstacles that the present offense is trying to remove. It's trying to stop us from speaking of the catastrophic situation of the national education, the electrical power service, the devastation of the Mexican farmlands or about the privatization of water and all the rights which are being destroyed after decades of fighting to establish them. No one forgets that the Zapatista uprising was the result of the counter reform to the 27th article of the Constitution. Today we are living through the privatization

of the electrical energy system by the liquidation of the state owned companies and the brutal and illegal blow against the Mexican Union of Electricians (SME). Along with this, we see a growing transgenic threat endangering our native seeds.

Education is suffering from budget asphyxiation represented by the drama of millions of youths who can't find work nor available places in schools. Nothing better can be said about social security, since pensions have entered the game of

financial speculation through the AFORES and both hospitals and clinics are being dismantled and have to endure the daily lack of medicines and other resources. To top it all, on April 2010, the right winged party, the PAN, proposed a counter reform to the Federal Labor Law which intends to destroy the basic rights of the workers such as the collective bargaining agreement, labor stability, length of the work day and even the basic right to receive payment for working.

3. Giving away of the country to big money owners. The ongoing war has one main objective: to have the great money owners exploit the abundant wealth of the country. Who is benefited by the Monsanto Law and the permits to grow genetically modified organisms (GMOs) in Mexican land? The answer is no secret: Monsanto, Cargill, Syngenta, etc. Who gets profit from the extinction of "Luz y Fuerza"? Iberdrola, AES, Mitsubishi, etc. And





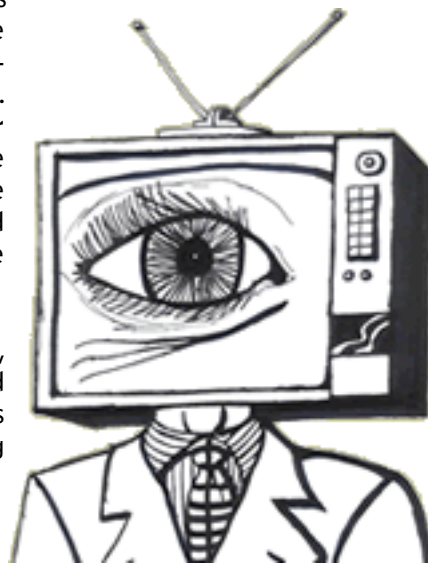
we could go on the same way referring to the mining industry, wind energy, infrastructure, the financial sector, etc., where multinationals from all around the world are benefited from the open attitude of Felipe Calderon's presidency to "attract investors". A special mention must be given to the "national barons" lead by Carlos Slim, who have managed to take over an important

"slice of the cake". The fact that Slim is the richest man in the world shouldn't obscure the millionaire deals of the Zambranos (owners of CEMEX), the Azcárragas (owners of Televisa), the Hernández (owners of Maseca) and tutti gli altri. While this bunch of thieves pays for their royal-style of life, 50 million Mexicans live in poverty and hundreds of thousands migrate north in search for a better life, only to find death in the hands of the border patrol (the migra), the desert or the migrant hunters.

4. Gringos to the rescue. Like never before, Felipe Calderon's government has abandoned the country to the hands of the United States government and army. Mexico is becoming

an American protectorate. The crucial decisions are tutored by our "generous" neighbors which freehandedly give away dollars and weapons, increasing their influence on the reality of the country. In 2010 only, the joint execution of military maneuvers, the visit of a military delegation lead by the Secretary of State, Hillary Clinton and the order to remove the army from Ciudad Juárez, issued by the Secretary of Homeland Security, Janet Napolitano, are three examples of who is in control of the country. The Mexican government has completely subdued itself to the demands of the gringos which can be synthesized in the "Mérida Initiative" and the recent intentions to implement a Mexican version of the "Colombia Plan". The military

aid (weapons, resources, training) will be complemented with the direct action of US soldiers and mercenaries in our country, enjoying of course, of full impunity.



Facing this scenario, the mass misinforming media play a key role. It's never excessive to be reminded of the participation of the commercial media in numerous destabilizing campaigns in many parts of the world, for example "El Mercurio" in Chile working against Salvador Allende's government, "The Daily Gleaner" in Jamaica against Michael Manley's government, "La Prensa" in Nicaragua against the Sandinistas, the right winged

media in Venezuela against Hugo Chávez's government and the TV networks in Honduras against Manuel Zelaya's government. The "coverage" of the US invasion of Afghanistan and Iraq deserve special mention since it demonstrates the propagandistic operation with which the great misinforming networks of the United States, especially Fox News, dedicated themselves to "create the enemy" which Baby Bush needed to justify sticking his finger in the Middle East. In the same manner, the "Inter-American Press Society (SIP)" and the "National Endowment for Democracy (NED)" are media-intervention instruments for the CIA in Latin America. These are all examples of the central role of the media in the social domination scheme that we presently suffer.

Mexico has worked as a first class laboratory to experiment with social control techniques through mass media. The modus operandi of these actors was formulated back in the days of Díaz Ordaz. In the National General Archive of Mexico, we can

find an official government document of the 60 s which states: "Through the action of political propaganda we can conceive of a world dominated by an invisible tyranny which adopts the form of a democratic government". These



are nearly 50 year-old words which unfortunately haven't lost their validity. Conditioning and manipulation are the old but effective recipes used by the commercial media to keep us still and quiet while the country falls apart. And this control apparatus isn't limited to times of crisis, it functions over our daily life. Misinforming-mass media, model

our lives through their messages: they dictate codes of behavior, they tell us what, when and how to do things, they establish hierarchies of the acceptable, of the "good" and the "bad", they elevate or bring down personalities, etc. In the field of social action, commercial media behave like mercenary armies at the service of the best bidder and as efficient guardians of the established order. The "strategic thinking" of mass media is guided by techniques to manipulate the so called "public opinion". It couldn't be any other way when we know that behind the presumed "objectivity" of communicators, lie the threads of power weaved into solid nets. For example, we have the owner of Microsoft, Bill Gates as an important stockholder of Televisa while Carlos Slim is one of the owners of The New York Times.



In the past 20 years, politicians and media owners have established a strategic alliance for mutual benefit: the control of the population by the media, which allows thieves and murderers to govern the country, is rewarded with governmental decisions which preserve the Televisa-TV Azteca hegemony over the whole country. While mass media portray themselves as the stage for democracy and diversity, a look at the owners of the radio and TV companies shows how a small bunch of actors control the communication of homogeneous messages which underpin social control.

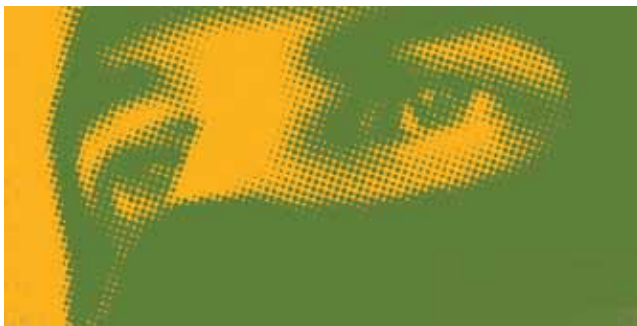
The operating concessions for public TV are split between Televisa and TV Azteca, which in 2008 controlled 401 concessions representing a little over 87% of the total. This produces millionaire deals. In 2008, Televisa reported income for over 39 thousand million pesos (39 billion pesos, which was 70% of the income from public television) while TV Azteca received more than 9 thousand million pesos (9 billion pesos). The situation in the radio industry is pretty similar: Grupo ACIR controls 160 radio stations in 26 Mexican cities and Grupo Radio Centro has more than 100 stations. These two groups report having 50% of Monterrey's (Mexico City) audience. What kind of diversity or objectivity can exist when the vast majority

of radio and TV broadcasters are controlled by 4 companies? In these oligopoly conditions, communication turned into merchandise is malleable and sold to the best bidder.

Commercial media, particularly television, constitute the main "communication" link within the country. Historically, the Mexican State has focused on two things: leaving the communication spectrum in the hands of private businessmen and crushing any initiatives that spur from society in an attempt to break the media monopoly. Defying this monopoly is a crucial task to ensure the transformation of the country. This explains why free, associative, community media represent strategic players in social protest and action.

Recent history highlights the importance of free media. In 1994, the incipient networks built through the internet helped to stop the war against the EZLN (Zapatista Army for the National Liberation) and the indigenous communities in resistance. The spreading of the repressive actions in San Salvador Atenco and the tenacious resistance of the Oaxacan people in 2006

represented a qualitative leap for free media, which learned to open spaces for those who fight against capitalism and their governments. In May, when the commercial media was lynching the farmers from the Frente de Pueblos en Defensa



de la Tierra (Peoples Front in Defense of the Land) from San Salvador Atenco, the free media opened a space for condemning the torture and violations suffered by the people arrested and transmitted the summonings for solidarity actions to support those detained.

Soon after, in the summer and fall of 2006, the free and taken over media, played a fundamental role in the resistance of the people of Oaxaca: Radio Plantón, the station from the democratic teacher's union, Radio Universidad, which ended up being the last stronghold of the Oaxacan movement, the radio and TV stations taken over by the people, the work of free media like Indymedia Oaxaca and other such initiatives all allowed the people to efficiently fight off the lies of the mass media to the point where the resistance was only penetrated by the brutal intervention of the Preventive Federal Police (PFP).

In the present, when facing the decomposition of the regime and the militarization of the country, free media represent the only windows through which threads of reality can filter through the lies of governmental propaganda. When defying the media monopoly, free media strike at one of the pillars of social control in this country. This explains why they are harshly persecuted, particularly those who have a massive reach, such as radio stations.



It's true that free radio stations have paid a high price both in blood and demolished efforts by the action of the authorities. The hardening of the regime can also be noticed in this area. According to the Media Laws (which lack any article

concerning free or community radios), broadcasting without permission is punishable with a fine and the confiscation of the broadcasting equipment. For decades, this is how the government acted, however, since 2007-2008, the Calderon administration has changed its strategy by using an illegal resource, to accuse those who transmit without permission of "damage to the national goods", a crime which is punished with 12 years in jail and a 50 thousand peso fine. At the moment, two comrades are subject to legal processes for being accused of this "original" crime: Rosa Cruz from the Purépecha community station Uekakua, which transmitted with 5 watts from Ocumicho, in Michoacán and Héctor Camero, member of Radio Tierra y Libertad from Monterrey, Nuevo León.

With its severity, the legal machinery plays a secondary part in front of the interference, the murders and the physical aggressions against those who build free or community radio stations. In Oaxaca, Chiapas and Mexico City, the use of a more potent signal from another frequency to create interference, has been

widely used by local or Federal authorities to try and silence the free and community radios, for example:

Radio Insurgente, which broadcasts for the EZLN, was interfered in Chenalhó.

Radio Plantón and Radio Universidad in Oaxaca City were interfered during the 2006 movement. Presently, Radio Plantón has to jump around different frequencies to avoid being interfered.

In Guerrero, Radio ñomndaa has lost coverage due to the presence of a signal from Acapulco which prevents the "Words from the Water" from being heard in Ometepepec, the closest city to Xochistlahuaca.

In Monster City, Regeneración Radio (105.3 FM) and La Voz de Villa (91.7 FM) have been blocked by a transmission of esoteric messages and music, since 2009.

On occasion, the interference takes the form of a counter insurgent act as what happened in Cancún in 2003 during the protests against the OMC meeting, when a warship which was docked in the port, blocked all the unoccupied frequencies to avoid their

use by free radios.

The Ké Huelga Radio has

faced 4 interference actions during its 11 years of existence. In 1999 and in 2000 during the student strike, with the noise from a siren and presently with two signals, one from an "anonymous" station which transmits esoteric messages and music and the other from Radio Josna, a station associated to the PRI from the State of Mexico, which transmits from Ciudad Neza. As of June, both interference signals have stopped. However, we don't leave out the possibility of a repressive act from the State against the Ké Huelga or the return of the interference.

To interfere a radio signal which pursues no commercial interest, constitutes a clear negation to the universal right for freedom of speech.

The less frequent murders and physical aggressions, have also slammed the free media. Lets remember the painful murders of Felicitas Martínez and Teresa Bautista as examples. They were communicators for the Triqui people through the radio station "La Voz que Rompe el Silencio" and were brutally murdered in April 2008. The fellow communicators of Radio Nomdaa have also suffered from imprisonment (David Valtierra in 2007), dismantling attempts (2008) and beatings (Obed Valtierra in 2009).

Maintaining a free communication project hasn't been easy in the face of the capitalist project which, through terror, military force and propagandistic lies intends to create a new paradise for the rich and their servants of the political caste. Our radio





station, the
Ké Huelga
Radio, born
in the heat

of the 1999 student strike against the privatization of education, has as its main vocation, the opening of a space for mass communication for people and organizations which fight to transform their lives. For 11 years we have interacted with hundreds of protest and resistance experiences from Mexico and the World. Our continuance in the FM quadrant and in the internet has permitted many people to make use of the frequency and use it to communicate and amplify their thoughts and initiatives. This has been possible thanks to the appropriation of the necessary technologies for transmitting and the commitment of hundreds of people who have participated in the project during these 11 years.

Conceived as a space for communication and exchange the Ké Huelga has opened possibilities for dialog and encounter which question and defy two basic mechanisms of social control: miscommunication and media silence. At the "Ké", we experiment with a type of communication where those of us who talk through the microphones are by no means specialists and we believe that the practice of communicating only makes sense if those who listen break the passivity and share their words. This is clear in the case of social movements which find in our radio the means to communicate their demands and initiatives. In a

more daily basis, the "Ké" allows different cultural, social, political and even individual expressions with "no time in the air", to have channels for mutual discovery and recognition. Where the commercial media finds "audience", we see comrades.

The "Ké Huelga" radio station is also a place where we learn to fight, to appropriate the knowledge that capitalism reserves only for its misinformation media and, above all, where we learn to establish contact with others that like us, try to change this world which is quickly disintegrating while threatening to reduce us to mere spectators of our own death.

Despite the advances that we've achieved, we presently find ourselves in a delicate situation; we are in the middle of a growing criminalization scheme against social movements and free medias. The defense and broadening of free spaces from those in power is everyone's responsibility. We invite you to participate in the defense of the Ké Huelga by having a program, contributing with the promotion of the project, collaborating with economical support by donating equipment or in any other way you find convenient.



Mining vs people



San Jose del Progreso is a small community in the southern state of Oaxaca, in Mexico with around 6000 inhabitants. The community has no access to paved roads and 90% of the population is without proper sewage.

However, it does have gold and silver resources that are about to be exploited by the Canadian mining company, Fortuna Silver Mines Ltd. There is also a large resistance growing from within the population, as they are concerned about the serious environmental pollution and destruction of their sources of water the mine can cause. Even more, they are angry that the process was carried out without their consultation or consent.

As part of their protests to demand the immediate termination of the project, on March 16, 2009 approximately 150 people blocked the entrance to the mine and remained there until the state and federal police evicted them on May 6, 2009 (in the background). Twenty-three people were arrested. Social movements and organizations of Oaxaca, denounced the excessive use of force against the citizens demanding their right to the land, as well as the abuse and violation of the human rights of the indigenous communities.

The protests have had different forms, including taking over the city hall (in the picture) and blocking highways. The government response has also included attempted kidnappings, prevented only by the same people from the town.

In June 19th 2010, just two weeks prior to the July 4 state-wide election in Oaxaca, during a confrontation between the people opposing the mining and the local authorities two people were killed by bullet wounds, including the PRI affiliated mayor. According to Bernardo Vásquez Sánchez, who represents the Coordinator of the United Peoples of the Ocotlan Valley, some of the people opposing the mine were attacked by some of the mayor followers. The latter ones were shooting and at the end it was them who shot the mayor. The official version, however, is that the mayor group was ambushed, and as a result 10 people were arrested. After the incident, the local priest Martin Octavio García Ortiz, human rights defender was beaten and held hostage.

In response the Oaxacan Collective for the Defense of the Territories expressed "that the defense of the natural resources is a fundamental labour facing the constant looting carried out in different parts of the state, the country and the world; as long as this activities do not receive adequate attention from the government institutions, it favours to the generation of a climate of violence that in many times ends in confrontations."

Oaxaca is one of the poorest states in Mexico. Its population is 32% indigenous

The land is
NOT for sale

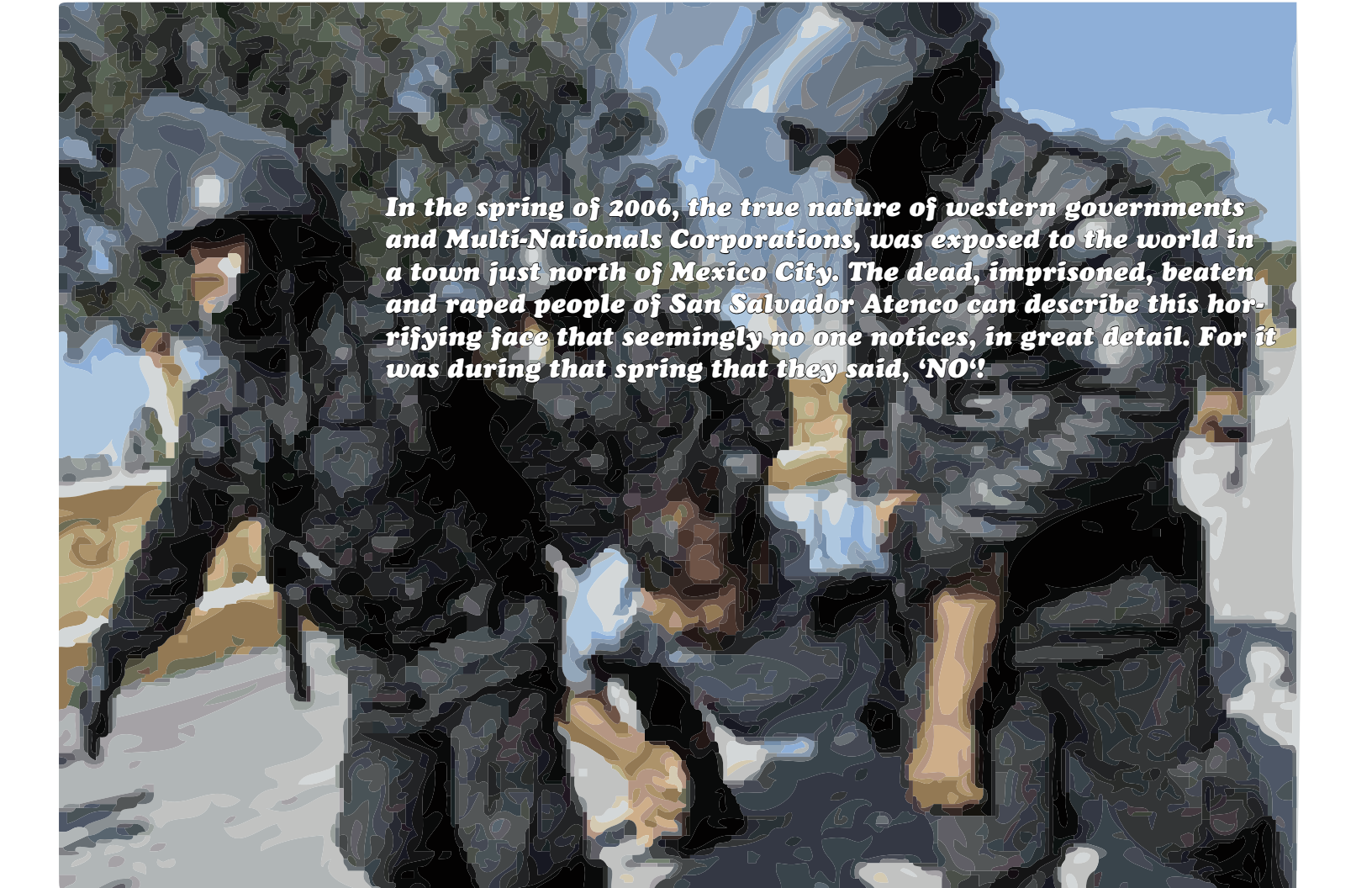


Further attempts of negotiation were made difficult by, for example, people belonging to the Mayor group by blocking the highway the day that the Coordinator of the United Peoples of the Ocotlan Valley was traveling to the capital of Oaxaca to negotiate with the government.



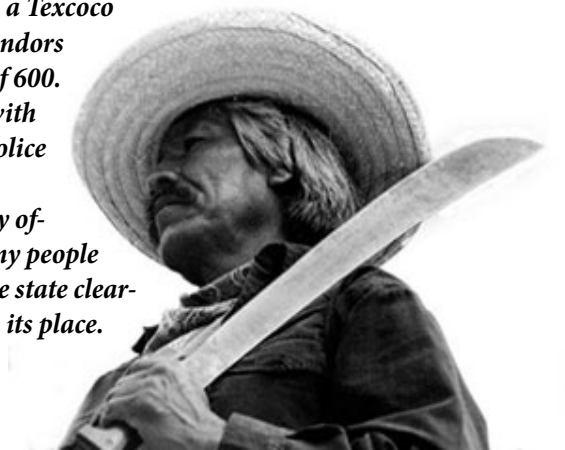
San Salvador Atenco

**Atenco's 12
Political
Prisoners
Finally
Freed**



In the spring of 2006, the true nature of western governments and Multi-Nationals Corporations, was exposed to the world in a town just north of Mexico City. The dead, imprisoned, beaten and raped people of San Salvador Atenco can describe this horrifying face that seemingly no one notices, in great detail. For it was during that spring that they said, 'NO'!

On May 3rd 2006, flower vendors attempted to carry out their daily routine in a Texcoco market, when police began to destroy their merchandise and stalls. Various vendors fought back against the police, which soon resulted in a State Police presence of 600. The people of the area rallied with the flower vendors and defended the area with whatever they could find. Around 6 am the next day, however, 3000 Federal Police surrounded the town, and forced their way in. During which time homes were raided without warrants, people were beat in the streets, women were raped by officers in uniform, mass arrests were issued without cause or warrants and many people found their private property stolen or destroyed. This was all in response to the state clearing away the traditional market in the town so they could put in a Walmart in its place.



In cases like these it is difficult not to see the government as merely a tool used by these companies to maintain monopolies and effectively 'get there way'. The fact remains many people were arrested on that day, but Ignacio de Valle, Felipe Alvarez, Hector Galindo and 9 others have remained in custody with sentences of up to 112 years. These 12 were members of a group called "People's Front for the Defense of the Land" (FPDT) which had organized against the government previously in 2002. After 4 years of processing the judicial system has finally come to the overwhelming conclusion that they must set these people free, because the charge they were arrested with (organized kidnapping) doesn't even exist in Mexican law. Is this democracy? We can now ask these 12, whereas before the answer could not be heard through their cells doors.

SAN JUAN COPALA: *Defending autonomy*

THE SIERRA MIXTECA REGION OF THE SOUTH WESTERN STATE OF OAXACA, MEXICO IS THE REGIONAL HOME TO THE TRIQUI PEOPLE, A PEOPLE WITH A RICH HISTORY OF DEFIANCE AGAINST THE ILLEGITIMATE STATE GOVERNMENT OF MEXICO WHICH DATES AS FAR BACK AS THEIR REBELLION OF 1832. THE REGION AND ITS' INHABITANTS HAVE HAD A TUMULTUOUS RELATIONSHIP WITH STATE POLITICS SINCE THIS TIME, BUT IN THE LAST HUNDRED YEARS THEIR STRUGGLE HAS MANIFESTED ITSELF AS A STRUGGLE FOR THE ECONOMIC, CULTURAL, AND POLITICAL SELF DETERMINATION OF AUTONOMY. IN RECENT YEARS THIS STRUGGLE FOR AUTONOMY HAS BEEN CONCENTRATED WITHIN ONE PARTICULAR MUNICIPALITY WITHIN THE REGION, SAN JUAN COPALA, HOME TO ABOUT 700 TRIQUI INHABITANTS.

THE SIERRA MIXTECA WAS FIRST DECLARED AUTONOMOUS IN THE SECOND DECADE OF THE 20TH CENTURY, AS A RESULT OF THE TRIQUI INVOLVEMENT IN THE MEXICAN REVOLUTION. HOWEVER AFTER THIRTY YEARS OF SELF GOVERNANCE, THE PRI (THE INSTITUTIONAL REVOLUTIONARY PARTY), THE SAME PARTY THAT HAD FIRST RECOGNIZED THE AUTONOMY OF THE SIERRA MIXTECA, ILLEGALLY DISBANDED THE TRIQUI PEOPLE'S RIGHT TO GOVERN THEMSELVES AS WELL AS THEIR LAND AND RESOURCES ACCORDING TO HOW THEY SAW FIT. THIS UNCONSTITUTIONAL ACT SUPERSEDED LOCAL POLITICAL POWER AND CONTROL OF LAND AND RESOURCES TO CACIQUES (LOCAL POLITICAL BOSSES), THUGS WHO ACTED IN THEIR OWN INTERESTS AND THE INTERESTS OF THE CAPITALIST ELITE. THIS DATE ALSO MARKS THE COMMENCEMENT OF A MILITARY OC-

RESCATEMOS LA AUTONOMIA
DE LOS PUEBLOS INDIGENAS.
TRIQUI

THE TRIQUI DID NOT STOP STRUGGLING HOWEVER, AND IN THE 1970S AN ORGANIZATION CALLED THE CLUB WAS FORMED; THIS ORGANIZATION EVENTUALLY EVOLVED INTO ANOTHER LARGER MORE POWERFUL MOVEMENT, CALLED THE MULT (THE TRIQUI MOVEMENT FOR UNIFICATION AND STRUGGLE). IN ITS' INFANTILE YEARS, THE MULT STOOD FOR A DEMOCRATIZATION OF POWER OF THE REGION AS WELL AS DEFENSE OF THE LAND AND RESOURCES; HOWEVER, AS THE MULT GREW IN AGE, IT'S CENTRAL FOCUS CHANGED TO ONE CONCENTRATED ON PRODUCTION PROJECTS WHILE IT SIMULTANEOUSLY BECAME CLOSER TO SOCIAL INSTITUTIONS AND STATE POLITICS. IN 2003, THE MULT BECAME AN OFFICIAL POLITICAL PARTY, A PART OF THE VERY SYSTEM THAT THE TRIQUI HAD BEEN IN CONFLICT WITH FOR SO LONG.

IN 1994, BEFORE THE MULT'S UNFORTUNATE MARRIAGE TO INSTITUTIONAL POLITICS, A PARAMILITARY ARM OF THE PRI WAS CREATED TO TERRORIZE AND OPRESS THE INCREASINGLY SUCCESSFUL MOVEMENTS OF

TRIQUI UNIFICATION. THE PARAMILITARY ORGANIZATION IS IRONICALLY CALLED UBISORT (UNION FOR THE SOCIAL WELLBEING OF THE TRIQUI REGION). THIS GROUP IS STILL ACTIVE, AND ACTS WITH IMPUNITY. IT IS RESPONSIBLE FOR THE HORRENDOUS HUMAN RIGHTS VIOLATIONS THAT ARE COUNTLESS IN THE SIERRA MIZTECA, INCLUDING KIDNAPPING AND MURDER

MANY MEMBERS OF THE MULT WERE OPPOSED TO IT'S CHANGING COURSE AND INSTITUTIONALIZATION AND SO SPLIT FROM THE MULT TO FORM THE MULTII (THE INDEPENDENT MOVEMENT FOR TRIQUI UNITY AND STRUGGLE). WITH CLOSE TIES TO THE APPO, THE MULTII'S ETHOS OF TRIQUI UNIFICATION OUTSIDE OF STATE POLITICS WOULD PROVE ITSELF TO BE THE TRUE REPRESENTATION OF THE NEEDS AND DESIRES OF THE TRIQUI PEOPLE. IT WAS FROM THIS SPACE SOMEWHERE BETWEEN THE APPO AND THE MULTII THAT THE IDEA FOR AN AUTONOMOUS SAN JUAN COPALA LIKELY SPRANG AND DEVELOPED.

**Since 1976, there has been a death toll in
the region of 400**



January 20th, 2007

THE AUTONOMY OF SAN JUAN COPALA WAS ENACTED AND THE COMMUNITY BEGAN PRACTICING THE TRADITIONAL TRIQUI FORM OF GOVERNMENT, "USOS Y COSTUMBRES", OR USES AND CUSTOMS. IN THIS SYSTEM OF GOVERNMENT, MEMBERS OF THE COMMUNITY CHOOSE THEIR OWN AUTHORITIES THROUGH AN ELECTORAL PROCESS IN WHICH "NATURAL LEADERS" ARE CHOSEN BASED ON THEIR SUBSTANTIAL RECORD OF COMMUNITY SERVICE. DECISIONS ARE MADE AT COMMUNITY ASSEMBLIES AND ARE CONSULTED UPON BY A COUNCIL OF ELDERS. THE PRI DISREGARDED THE DECLARATION OF AUTONOMY AS "A SPECTACLE" AND CLAIMED THAT SAN JUAN COPALA DID NOT HAVE THE RESOURCES TO EXIST AUTONOMOUSLY.

2008

TWO FEMALE TRIQUI JOURNALISTS FROM SAN JUAN COPALA WHO REPORTED FOR THE TOWN'S RADIO STATION, LA VOZ QUE ROMPE EL SILENCIO (THE VOICE THAT BREAKS THE SILENCE) WERE SHOT TO DEATH EN ROUTE TO A CONFERENCE IN OAXACA CITY.

June, 2009

UBISORT OPENED FIRE ON SAN JUAN COPALA, KILLING ONE 13 YEAR OLD BOY AND SERIOUSLY WOUNDING HIS 16 YEAR OLD SISTER

November, 2009

PARAMILITARIES ATTACKED THE MUNICIPAL GOVERNMENT AND THEN SHOT UP A CHILDREN'S SHELTER, KILLING ONE BOY, AND WOUNDING TWO OTHERS.

LA
AUTONOMIA
DEL PUEBLO
TRIQUI SIGUE
CAMINANDO!

January, 2010

UBISORT BLOCKADED SAN JUAN COPALA, CUTTING ELECTRICAL AND WATER LINES. ONLY A FEW MEMBERS OF THE TOWN ARE ALLOWED TO LEAVE, TO WALK TO A NEARBY VILLAGE FOR FOOD. THE RESIDENTS ARE DRINKING CONTAMINATED WATER AND EATING ONLY HARD CORN TORTILLAS

May 12th, 2010

A GROUP OF WOMEN AND CHILDREN WERE KIDNAPPED AND HELD FOR A DAY.

June 8th, 2010

A SECOND AID CARAVAN, CARAVAN WAS REPEATEDLY STOPPED AND EVENTUALLY TURNED AROUND UNDER THREAT OF FURTHER VIOLENCE

April 27th, 2010

DURING AN AID CARAVAN TWO ACTIVISTS WERE SHOT AND KILLED: MEXICAN HUMAN RIGHTS ACTIVIST BETY CARINO AND INTERNATIONAL OBSERVER / SOLIDARITY WORKER JYRI JAAKKOOLA, BY SELF IDENTIFIEDSELF-IDENTIFIED MEMBERS OF UBISORT

May 20th, 2010

ON MAY 20TH, NATURAL LEADER TIMOTEO ALEJANDRO RAMIREZ, AND HIS WIFE CLERIBERTA CASTRO WERE ASSASSINATED

July 20th, 2010

MEMBERS OF UBISORT AS WELL AS FEDERAL POLICE STORMED THE TOWN AND TOOK CITY HALL FOR AN INDEFINITE AMOUNT OF TIME.