



Chiapas Update



Information and Analysis from the Chiapas Support Committee

December 2007

Direct Democracy and Health Care in Zapatista Land: A Doctor's Experience on the Day of a Political Transition

by Michael Kozart

It is October 8, 2007. From my perch in the health infirmary (casa de salud) of the Zapatista village of Emiliano Zapata, I can see straight across the open plaza to where the day's festivities are just beginning. People are assembling next to the building where the Autonomous Council meets, and it is the transition of this council, an event that occurs once every three years, that accounts for the fiesta, which began yesterday and ends tomorrow. Today is the official sign-off day, where the outgoing Council members hand their responsibilities to the incoming members, and the ceremony is a somber one, preceded by a Catholic mass and the singing of the Zapatista hymn, as well as the hoisting of two flags: one of Mexico and one of the EZLN, the Zapatista Army of National Liberation.

The village of Emiliano Zapata is the seat of local government for the surrounding Zapatista municipality of San Manuel. Zapatista land is basically organized into five different regions called caracoles, each of which consists of a number of municipalities. Each caracol is governed by a board (the Junta of the Good Government), which consists of representatives from the autonomous councils of all the municipalities that make up a given caracol. The Spanish word caracol has multiple meanings. Literally it translates as a snail or conch shell which evokes the image of a home or, alternatively, in the case of the conch, the horn blast that calls Zapatistas together for events and encuentros. The spiral image of the shell is also symbolic of the human heart in Mayan belief, which implies that the caracol is the central organ of Zapatista life. The political bodies of the caracol, the junta and the autonomous councils, mediate disputes, establish development projects, manage economic cooperatives, oversee education and health care, etc. It is little wonder that the three-year transition of the Autonomous Council is a very important event and that San Manuel has pulled out all the stops for this fiesta. Later today there will be a basketball tournament featuring teams from villages all over the municipality, and then, at night, music and cumbia dancing until the wee hours of the morning.

My role today is to be stationed in the casa de salud, for I have come to Emiliano Zapata as a medical doctor interested in the Zapatista health care system. I am also part of a group called the Chiapas Support Committee (CSC), which has been invited by San Manuel's autonomous council to participate in the festivities. The CSC is a non-profit organization that has worked for years to support key development projects in San Manuel, the most recent of which has been the construction of a pharmacy warehouse (farmacia bodega), which now proudly sits beside the house of the Autonomous Council. Within months this sturdy concrete and cinderblock building will be stocked with medications and medical supplies that will be made available at affordable prices to the people of San Manuel, and



Casa de Salud in San Manuel where medical consultations are held.

indeed to everyone in the neighboring region whether or not they are Zapatista, because the Zapatistas hope projects like the bodega will benefit the entire region. As the famous Zapatista slogan states, everything for everybody, nothing for ourselves (para todos todo, para nosotros nada).

Since my current visit to Emiliano Zapata coincides with the fiesta of political transition, there are health promoters from all over San Manuel present in the village today, and I am able to talk with them about the kinds of public health problems they are seeing, how they provide care with so few resources, and their vision for a future health system in Zapatista land. Their main constraints are the lack of money to purchase medical supplies and limited access to hospitals. The closest hospital to San Manuel lies in Ocosingo, a city of about 35,000 inhabitants about a three-hour drive from Emiliano Zapata, assuming the dirt roads are passable and reasonably dry. There is also another hospital in Altamirano, about a six-hour drive from the village, run by the Sisters of Saint Vincent de Paul. Getting to either hospital is difficult under the best of conditions, and a veritable nightmare in the midst of a medical emergency. The promoters talk about their dream of an ambulance, fully stocked with emergency equipment, as well as the enhancement of a central clinic located in La Garrucha, the village where the Junta meets. They also speak about their legacy of traditional Mayan medicine, and their hope to cultivate and spread knowledge of medicinal herbs, both as a means to maintain aspects of indigenous culture and to achieve health care sustainability.

(continued on page 2)

contents	* Direct Democracy and Health Care in Zapatista Land: A Doctor's Experience.....p 1
	* "The Indians Are Here!".....p 3
	* Remember the Acteal Massacre.....p 5
	* Call to the Third Encuentro.....p 7

(...continued from page 1)

The need for a self-sufficient health system is not just a function of the geographic and financial inaccessibility of vital medical services. There is also the harsh political reality that confronted the Zapatistas when they first rose up in 1994 and which persists today. The Mayans who formed the EZLN faced imminent displacement by large-scale ranchers and industrialists who were (and have been) intent on using ancestral Mayan lands for private gains. The North American Free Trade Agreement, which went into effect on New Year's day 1994, would have paved the way for the appropriation of resource rich regions of Chiapas by outside investors, forcing villagers off their land and into the swelling class of landless low-wage earners crowding Mexico's maquiladora sector. In 1992, in an act of naked aggression against the indigenous people of Mexico, then president Carlos Salinas modified one of the key provisions of the Mexican constitution that had been enacted after the Mexican revolution of 1917 to forestall the displacement of native communities from their land. The famous Article 27 expressly prohibited the sale or transfer of land that was held in common. Salinas made it possible for these land tracts, or ejidos, to be sold (or, more properly, seized) to enable the industrialization of the countryside and to spurn Mexico's integration in the global economy under NAFTA.

In 1994 the Zapatistas finally said enough, moving to reclaim land that had been taken away from them or that they were in danger of losing. The struggle continues today in the form of military checkpoints, harassment, discrimination, and in some cases outright hostility perpetuated by paramilitary organizations that are backed by wealthy ranchers. The ranchers in turn exert enormous influence over the state government of Chiapas, which the Zapatistas simply refer to as the "bad government." Not surprisingly, many Zapatistas feel uncomfortable about traveling outside the safety of their communities to seek health care in government-sponsored clinics and hospitals in neighboring cities like Ocosingo, which happens to be the seat of local power for the bad government. In fact, during my present visit to Chiapas, elections were held in municipalities throughout state, and in the municipality of Ocosingo, the reigning PAN party president was reelected, all but insuring the legacy of bad government for the region.

As we sit and talk in the casa de salud, the current Zapatista plan for health care in San Manuel is described to me. It involves the construction of a number of clínicas, which are much more substantial than the casas de salud. The one that I'm in is a rough wood hut with a cement floor, several shelves for medical supplies, and of course no electricity. In fact, there is no electricity in the village, and this is ironic given the presence of newly erected electric power lines alongside the main road through the village. I was told that this is merely one example of the corrupt nature of the bad government. Electric power is granted as a political favor, not as a right. There is also a clínica being built in Emiliano Zapata supported by another NGO from the Basque country of Spain called Paz y Solidaridad. This clinic, when complete, will complement the farmacia bo-

Chiapas Update

Writers & Editors:

**Michael Kozart
Karla Garza Martínez
Mary Ann Tenuto Sánchez
Estelle Jelinek**

Production:

Editorial La Garrucha



Medicine stored inside the Casa de Salud.

dega, transforming the village into a hub for health care in the entire municipality. However, everything that happens in the near future, as I am told, will depend upon the ongoing collaboration between the Zapatistas and outside organizations because buildings, medications and medical supplies cost money, of which the Zapatistas have very little. In fact, when we arrived in Emiliano Zapata two days ago and I toured the casa de salud, there were hardly any medications to be had. The local health promoter of the village informed me that they were desperately in need of antibiotics, especially ones to treat infectious diarrhea.

Yesterday I traveled with the health promoter all the way to Ocosingo to purchase medications with money that the CSC had raised. By Zapatista standards, this was a vast sum, about 600 U.S. dollars. Although I was a bit disappointed about missing the first day of the fiesta in the village, the long drive gave me a chance to ask a lot of questions. I was especially curious about the importance of the fiesta and how much that reflected the importance of the Zapatista political process. He told me that elections for the incoming autonomous council had taken place three months ago and that they were the result of an elaborate process involving many meetings and discussions about the future of San Manuel, and indeed of the entire Zapatista movement. I was told that everyone voted. There was never a question of not voting. Nor was the voting a question of money and fundraisers, expensive ads and flashy stump speeches. It was the product of simple town hall meetings and serious discussions. And the more we talked, the more it occurred to me that what seemed to be of importance for this fiesta was the political process itself, the fact that people had come together to directly shape their own future. The autonomous councils and juntas are the Zapatista government, and it is truly a government built from below, or "below and to the left" as the Zapatistas say. All this was in stark contrast to the flashy, money and political machine-dominated elections that recently took place in the parallel bad government system of Chiapas, which resulted in yet another cycle of corrupt leadership for the municipality of Ocosingo.

We returned to Emiliano Zapata with boxes loaded with medications, and today I will be doing health consultations. In fact, although most of the people in the village are assembled at the political transition ceremony, a rather long line has also begun to form outside the casa de salud. We have arranged that I will see cases throughout the morning and early afternoon, and that I'll work with two health promoters at a time. I am quite excited about helping, and learning, for already in my discussions with the promoters I've been impressed with their level

(continued on page 6)

"The Indians Are Here!"

by Karla Garza Martínez

Vícam, Sonora.

The merciless and blinding sun of the Sonoran Desert gives them orders. It will be because accustomed as those that "civilization" has pushed to inhospitable climates are, these hot coals don't turn out alien to the skin. A parade of open smiles tell about the pleasure that this encuentro produces in them, like that of a family reunited after many years, because in that they are in agreement, they are brothers, they recognize each other as sons of the great Mother Earth.

They are also in agreement that that mother is being destroyed by voracious capitalism. And that is the reason they came here, coming from many corners of the continent. If you ask them, the horizon that seduces them is the opportunity of a great alliance to defend it. The Encuentro of Indigenous Peoples of America begins in Yaqui territory with the presence of more than 570 delegates from 67 nations and peoples of 12 countries.

The traditional governor of the host people, representatives of the National Indigenous Congress (CNI) and the EZLN's spokesperson, Subcomandante Marcos, are on stage to inaugurate the meeting. The Zapatista comandantes are not present because, having begun the trip, they were warned about an evident military attack, so they returned to Chiapas from Guadalajara, expressing in a message that they didn't stop "our words from being spread all over the world."

The EZLN will not tell its story this time, because "we know" --says the Zapatista representative-- "that our sorrows will be named in the sorrows of other indigenous brothers and sisters as our dreams and hopes will also be named and the struggles that lead to making them a reality." And he concludes: "that our silence be a greeting, a homage, respect and gratitude to those who from Canada to Chile remember that they didn't conquer us, that the battle continues and that victory will be life in another world, one where all the worlds that we are and will be fit."

Juan Chávez, Purépecha representative, in the name of



Subcomandante Marcos with two delegates from Mohawk Nation in Vícam Foto: La Jornada

the CNI also welcomes those who have been meeting here to "construct a project of life against the project of neoliberal death." Under a roof of net that the hands of many nations put up the night before, the almost three thousand attendees prepared to do that which they know best how to do amongst themselves: listen.

Thus the same word begins to happen in different languages. As if we were dealing with only one nation (a big "red nation" as they call the peoples of North America), they share a history of sorrow, resistance and hope. A struggle for autonomy and the right to live, for the water, the forests, the land. A history that began more than five hundred years ago.

Some refer to that time, when agreements to the war of conquest happened, and they were able to make their path without imposing themselves on our sovereignty, culture and forms of government. But the colonizers' ambition went further and it has not conceded a truce to them since then.

The Mohawks give testimony about that, who once again began the defense of their lands two years ago, coveted by the state of New York, they face repression and jail. The Hopi and Navajo tribes in conflict because of the borders traced by the Canadian government based on transnational interests; the Diné that have not forgotten the horror of the residential schools which operated until 1984, kidnapping the children to confine them to the walls behind which Catholic religious people "civilized" them, obliged them to forget about their language and traditions and sexually abused them; the Achinawi (from the Northern California Sierras), reduced to 10% of their population thanks to "gold fever" in which "they contaminated our waters

(continued on page 4)

(...continued from page 3)

with mercury, scorched our land, raped our women, murdered our men and children and displaced us to the south of San Francisco,” and now invaded by energy plants, with six court cases to defend their sacred sites in a country that “goes around the world defending human rights and violates our rights on our own lands and the law of nature;” the Kiché and Keqchí of Guatemala, evicted from their lands with an excess of violence to open the path to Canadian mining; the Lenka of Honduras (where mining is settled in 36% of the national territory), whose children carry cyanide in their veins. The names of the transnationals and of the official that represents its interests change, but the stories are repeated as what they are, a sponsor of destruction.

As the peoples of Mexico speak, who talk about “the war of conquest, plunder and exploitation towards our peoples,” the examples are more than sufficient.

In the same way, the stories of resistance, organization, defense of territory, culture and spaces are more than sufficient. From the fights in court to armed self defense, passing through highway blocks, protests, marches. They don't get confused when they are accused of breaking the law, a foreign law, imposed, made to fit for exploitation to benefit the few. Many consider themselves “survivors of the occupation of our land.” The invaders are others.



As one of the speakers recognizes, “we have fought individual battles, the enemy has never fought against the indigenous nations together, the true war will come when all are united.” And that unity points to this Encuentro, perhaps because of that aggressions abounded on the eve of the Encuentro. Among them, abuses of authority and harassment at checkpoint after checkpoint; physical aggression like that which sent one of the attendees to the hospital at the preparatory meeting in Oaxaca, whose car they also stole; the looting of 17 boxes of supplies in Sinaloa belonging to attendees who were traveling from Colima and Michoacán and even an “antinarotics” operation which “visited” the families of the host town the night before the Encuentro.



Huicholes in Vicam Foto: Ojarasca

The vigilantes of the Power were restless. And with reason. This can be the great alliance which gives the coup de gras to antagonizing capitalism. Kiko, a young Dominican who vindicates Tahino in spite “of the big myth of our extinction” says: “any system which gives man the domination over land is condemned to destruction.”

When the Encuentro ends, the attendees have recognized in each history their own. They have shared tamales, tacos, quesadillas, champurrado. They have exchanged greetings, addresses, telephone numbers and e-mail. They have demonstrated their determination to achieve “the integral reconstruction of our peoples;” their rejection of “the privatization of water, land, the forests, the seas and the coasts;” as well as repression through which they intend to carry it out. They corroborated a commitment assumed centuries ago: “We will defend Mother Earth with our lives.”

These peoples say that they refuse to die, to “adapt” and to stop being who they are, seeing their sacred sites converted into golf courses, ski runs, mines or residential zones. These peoples that, as a Kichwa from Ecuador said, you will proclaim “with just one heart, just one fist, just one voice: The Indians are here, darn it!”

Originally Published in Spanish by La Jornada
Suplemento Ojarasca 126
October 2007
<http://www.jornada.unam.mx/2007/10/22/oja126-vicam.html>

Translation: Mary Ann Tenuto Sánchez

Remember the Acteal Massacre (1997-2007)

On December 22, 2007, the Acteal Massacre will be remembered throughout the world in homes, churches and communities. The brutal massacre of 21 women, 15 children and 9 men while they prayed for peace on December 22, 1997, shocked the world's conscience. The brutal killing of 45 indigenous people reminded some of the depraved violence against indigenous communities during Guatemala's prolonged civil war. This tragedy occurred in the Tzotzil community of Acteal, located in the Highlands municipality of Chenalhó, Chiapas. The 10-year anniversary of the Acteal Massacre will be commemorated in Acteal this year before a large international audience of many people who have accompanied the victims for the last ten years.

The victims were all members of the Catholic campesino organization Las Abejas (the Bees). Las Abejas is a pacifist organization and, therefore, never joined the Zapatista National Liberation Army (EZLN, its initials in English), although it was sympathetic to their goals. The perpetrators were other indigenous people from neighboring communities. Many were members of the then ruling political party, the PRI. They were also members of a paramilitary organization, referred to as Máscara Roja (Red Mask), about which not much was known at the time of the massacre. For six months preceding the massacre, there was violence in many Highlands communities against Zapatista members and any other folks who did not agree with the paramilitary group. Houses and fields were burned. There were murders, death threats and other threats of violence. People were driven from their homes and communities into the mountains and, ultimately, into refugee camps. Some remain displaced from their communities of origin to this day.

Many of the indigenous perpetrators belonging to Máscara Roja were recognized and identified by the survivors. They were arrested, prosecuted, convicted and 81 received long prison sentences. Attempts to overturn some of the convictions have been underway for some time, promoted mostly by evangelical churches in order to clear the names of their convicted church members and, one supposes, to also



Grief in Acteal Foto: La Jornada

cleanse the churches' reputations. Their argument has been that the massacre was the product of religious intolerance in the region and their church members were just defending their property.

However, Las Abejas, other social organizations, the EZLN and human rights organizations allege that the government created, financed and trained the paramilitary organization as part of its counterinsurgency war against the EZLN and its sympathizers, and that the government knew in advance of the planned massacre. The government, of course, denies this and attributes the massacre to "intracommunity conflicts" caused by the Zapatista presence.

A debate has recently resurfaced in the Mexican press over an article written by Hector Aguilar Camín and published in the magazine Nexos. The article concerns the Acteal Massacre and, according to those rebutting Aguilar Camín, like Luis Hernández Navarro, the article is a "failed attempt to rewrite history." In his October 9 opinion piece, Hernández Navarro argues: "The Aguilar Camín chronicle is plagued with errors, omissions and historical distortions. In his zeal to hide the existence of paramilitaries sponsored by the government, he persists in presenting the killings as the fruit of a dynamic of intracommunity conflicts unleashed because of the Zapatista presence in the municipality and because of religious intolerance." <http://www.jornada.unam.mx/2007/10/09/index.php?section=opinion&article=021a1pol>

In April 1999, Gilberto López y Rivas was the rotating president of the Cocopa, a multi-party legislative commission charged with mediation of the Chiapas conflict. He writes in La Jornada (October 19, 2007) that,

(continued on page 6)

(....continued from page 2)

of medical knowledge and their practical solutions to common health matters. As necessity is the mother of invention, they have evolved many creative clinical techniques. I am currently trying to grasp the mathematical formula they use to figure out pediatric antibiotic dosing. It is like nothing I've ever seen before. I compare their values to the ones I usually get from reference books, and I see that they are all consistent. I'm impressed! I'm hoping to use this formula when I return home to the clinic I run in California.

With the medications we bought in Ocosingo, we begin our consultations. The first patient is a middle-aged woman with very high blood pressure. She explained that she had received a prescription from a doctor in Ocosingo but did not have the money to buy the medication from the pharmacy. Fortunately, we had purchased some anti-hypertensives and were able to write a prescription for her. She immediately asked how much it would cost. It is at this point that my first real lesson in Zapatista health care occurred. I had assumed that medications we purchased would be passed onto the *compas* free of charge. However, the promoters explained that it is customary to pay for medications because this is what keeps the clinics going. It is what enables them to purchase more supplies. Zapatistas generally have very limited means to acquire real money, and the economy (at least in San Manuel) is based around subsistence farming. Nonetheless, it is possible to earn some cash from the sale of surplus beans or corn, or farm animals like pigs, chickens and cows, or from small manufactured goods like hand-woven garments or hand-stitched shoes. The point of all this, as it was explained to me, is sustainability. Each individual is expected to earn what they can to survive, and by paying for their own needs, they help to subsidize a system of care that can provide for everyone. Collectively, through projects like the *farmacia bodega*, the Zapatistas are doing whatever they can to lower the

cost of essential goods, but the entire system rests upon each individual effort to obtain these goods for oneself, so as to enable the system to purchase goods for everyone else who can't afford them. In the end, perhaps because it was the day of the *fiesta* or perhaps because the village had such an abundance of new medications, we ended up giving most of what we had out for free, but not without this important lesson drummed into me by each of the promoters: the goal was for everyone to do the best they can to provide for themselves and, in so doing, to provide for everyone.

We left Emiliano Zapata the next day, just as the basketball tournament was in its final few rounds. The cash prize for the winning team would be 400 pesos (about forty dollars), and by the looks on the faces of the players, it was obvious that this was a very serious purse. As we made our way out of the village along a steep dirt road, it occurred to me that there was something organic about the entire experience. The *fiesta* of political transition was essentially a celebration of autonomous political empowerment, of direct democracy, and the health care system too was predicated on the effort of individuals to contribute to the collective system. The Zapatistas do not govern from above, and the people do not expect handouts or, for that matter, to be lifted from their suffering by any outside force. Rather, the government arises from villages, just as the health care rests on what each individual can contribute to the system. All this makes sense in terms of the spirit of communalism, of indigenous solidarity. In the end, I keep coming back to the image of the heart, the symbol of the *caracol*. The logic of the system seems to be that each individual makes a difference. No one is obscure, and no one is superfluous. Everyone works hard because they are all part of one very actively beating heart, and this heart is beating, I believe, for everyone.

(...continued from page 5)

in his role as Cocopa's rotating president, he requested (demanded) information from Mexico's Attorney General about the existence of paramilitary groups in Chiapas. In that article, López y Rivas defines paramilitary groups as "those that have organization, equipment and military training, to which the Army delegates the fulfillment of missions which the regular armed forces cannot openly carry out, without recognizing their existence as part of the monopoly of state violence." He never received the information he requested and concludes: "Now, Aguilar Camín and his official defender name the paramilitaries 'civilian self-defense groups,' in what appears to be the intellectual hiding of a State crime."

The case of Acteal is pending a decision by the Inter American Human Rights Commission. Martha Figueroa Mier, a lawyer and women's rights advocate in Chiapas, was quoted in *La Jornada* as stating the issue like this: "Why are they now trying to hide this? Why return to the version that it was an intracommunity conflict? They are recycling political positions and the political

case against (Ernesto) Zedillo, (Julio César) Ruiz Ferro and (Emilio) Chauyffet, who are those responsible." She concluded: "it is really a maneuver." (*La Jornada*, October 29, 2007).

It is important to remember the Acteal Massacre, and to remain mindful that this could happen again if we ever forget what happened.



Call to the Third Encuentro (Gathering) of the Zapatista Peoples with the Peoples of the World

Compañeros and Compañeras
of Mexico and the World:

Good evening to everyone. With this Second Encuentro of the Zapatista Peoples with the Peoples of the World we are very excited, with much responsibility and that makes us very restless. It makes us think. As it is a lot that we want to say to this Encuentro, the time barely enough to chat with you about what the Zapatista people are doing and other things are left to talk to you about, especially about the Zapatista women.

Therefore we want to tell you with anticipation that those words will be well kept with us while you are going to leave to inform our compañeros and compañeras in your towns what you already saw and heard so that that way the rest of the compañeros and compañeras that are not here are informed.

But we think it better that you carry the message of invitation from us, the Zapatistas, that we convoke the Third Encuentro of the Zapatista Peoples with the Peoples of the World, and the principal and only theme will be the Zapatista, especially about us (feminine), the Zapatista women from the Zapatista villages to meet with the women compañeras of Mexico and of the world.

We, the Zapatista women, are going to talk with the compañeras of Mexico and of the world and you will be able to ask questions about how we organize ourselves, more directly as women.

We are going to ask the Zapatista men compañeros that they help us in questions of logistics. The men compañeros of Mexico and of the world will also be able to hear us, but quietly, just like the Zapatista men compañeros.

This Third Encuentro, as it will be especially of Zapatista women, will be dedicated to Comandanta Ramona, and it will carry her name.

Then it's like this: Third Encuentro of the Zapatista People with the Peoples of the World; Comandanta Ramona and the Zapatista Women. Carry this message like that to the rest of the compañeras. That they may go preparing themselves. At the same time, that they go telling their spouses that they have to stay a few days to take care of the house, the children and the animals while you go out and meet with the Zapatista women to organize how to struggle against capitalism and neoliberalism.



Comandanta Ramona

This Third Encuentro of the Zapatistas we think will be carried out on the last days of December 2007. We are consulting with the compañeros and compañeras from the Good Government Junta of the Caracol of La Garrucha and with the community of La Garrucha, which is the seat of the Caracol, whether they will permit us to realize our Third Encuentro there. Later we will confirm it. We ask you to check our internet pages of the Zezta Internacional and Enlace Zapatista, the pages of the Intergalactic Commission and the Sixth Commission of the Other Campaign.

For the Comité Clandestino Revolucionario Indígena-Comandancia General (CCRI-CG) of the Zapatista National Liberation Army, the EZLN's Sixth Commission and the Intergalactic Commission,

Teniente Coronel Moisés
Subcomandante Insurgente Marcos

For More Information Visit:

www.enlacezapatista.org chiapas.indymedia.org
www.ezln.org.mx www.jornada.unam.mx
www.narconews.com
www.chiapas-support.org www.ciepac.org
www.capise.com.mx www.detodos-paratodos.blogspot.com

Third Encuentro of the Zapatista People with the Peoples of the World; Comandanta Ramona and the Zapatista Women



When:
December 28, 2007 to
January 1, 2008

Where:
La Garrucha community
in the Cañadas east
of Ocosingo, Chiapas,
México

*"Our Zapatista word is very small in itself, but its step
is very large and it walks very far and enters into many
hearts"*

Who We Are

The Chiapas Support Committee is a grass roots all-volunteer human rights organization in Oakland, California. We work with indigenous and campesino organizations in Mexico. We have an hermanamiento (partnership) with San Manuel autonomous Zapatista municipality. In the Bay Area we provide public information about Chiapas through public events, our newsletter, Chiapas Update, our listserv and web site. We organize delegations to Chiapas and also recruit and certify human rights observers and volunteers. We participate in the Other Campaign and the International Campaign in Northern California. Our contact information is below!

Chiapas Support Committee
P.O. Box 3421
Oakland, CA 94609 EEUU
Tel: (510) 654-9587
e-mail: cezmat@igc.org
www.chiapas-support.org

Chiapas Support Committee
PO Box 3421
Oakland, CA 94609
EEUU