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Mexico

# Zapatistas: What we intend to do now (parts 3 & 4)

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## Parts 3 and 4 of the 6th Declaration of the Selva Lacandona

### Zapatista Army of National Liberation - Mexico

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## III - How We See the World

Now we are going to explain to you how we, the zapatistas, see what is going on in the world. We see that capitalism is the strongest right now. Capitalism is a social system, a way in which a society goes about organizing things and people, and who has and who has not, and who gives orders and who obeys. In capitalism, there are some people who have money, or capital, and factories and stores and fields and many things, and there are others who have nothing but their strength and knowledge in order to work. In capitalism, those who have money and things give the orders, and those who only have their ability to work obey.

Then capitalism means that there a few who have great wealth, but they did not win a prize, or find a treasure, or inherited from a parent. They obtained that wealth, rather, by exploiting the work of the many. So capitalism is based on the exploitation of the workers, which means they exploit the workers and take out all the profits they can. This is done unjustly, because they do not pay the worker what his work is worth. Instead they give him a salary that barely allows him to eat a little and to rest for a bit, and the next day he goes back to work in exploitation, whether in the countryside or in the city.

And capitalism also makes its wealth from plunder, or theft, because they take what they want from others, land, for example, and natural resources. So capitalism is a system where the robbers are free and they are admired and used as examples.

And, in addition to exploiting and plundering, capitalism represses because it imprisons and kills those who rebel against injustice.

Capitalism is most interested in merchandise, because when it is bought or sold, profits are made. And then capitalism turns everything into merchandise, it makes merchandise of people, of nature, of culture, of history, of conscience. According to capitalism, everything must be able to be bought and sold. And it hides everything behind the merchandise, so we don't see the exploitation that exists. And then the merchandise is bought and sold in a market. And the market, in addition to being used for buying and selling, is also used to hide the exploitation of the workers. In the market, for example, we see coffee in its little package or its pretty little jar, but we do not see the campesino who suffered in order to harvest the coffee, and we do not see the coyote who paid him so cheaply for his work, and we do not see the workers in the large company working their hearts out to package the coffee.

Or we see an appliance for listening to music like cumbias, rancheras or corridos, or whatever, and we see that it is very good because it has a good sound, but we do not see the worker in the maquiladora who struggled for many hours, putting the cables and the parts of the appliance together, and they barely paid her a pittance of money, and she lives far away from work and spends a lot on the trip, and, in addition, she runs the risk of being kidnapped, raped and killed as happens in Ciudad Juárez in Mexico.

So we see merchandise in the market, but we do not see the exploitation with which it was made. And then capitalism needs many markets...or a very large market, a world market.

And so the capitalism of today is not the same as before, when the rich were content with exploiting the workers in their own countries, but now they are on a path which is called Neoliberal Globalization. This globalization means that they no longer control the workers in one or several countries, but the capitalists are trying to dominate everything all over the world. And the world, or Planet Earth, is also called the "globe", and that is why they say "globalization," or the entire world.

And neoliberalism is the idea that capitalism is free to dominate the entire world, and so tough, you have to resign yourself and conform and not make a fuss, in other words, not rebel. So neoliberalism is like the theory, the plan, of capitalist globalization. And neoliberalism has its economic, political, military and cultural plans. All of those plans have to do with dominating everyone, and they repress or separate anyone who doesn't obey so that his rebellious ideas aren't passed on to others.

Then, in neoliberal globalization, the great capitalists who live in the countries which are powerful, like the United States, want the entire world to be made into a big business where merchandise is produced like a great market. A world market for buying and selling the entire world and for hiding all the exploitation from the world. Then the global capitalists insert themselves everywhere, in all the countries, in order to do their big business, their great exploitation.

Then they respect nothing, and they meddle wherever they wish. As if they were conquering other countries. That is why we zapatistas say that neoliberal globalization is a war of conquest of the entire world, a world war, a war being waged by capitalism for global domination. Sometimes that conquest is by armies who invade a country and conquer it by force. But sometimes it is with the economy, in other words, the big capitalists put their money into another country or they lend it money, but on the condition that they obey what they tell them to do. And they also insert their ideas, with the capitalist culture which is the culture of merchandise, of profits, of the market.

Then the one which wages the conquest, capitalism, does as it wants, it destroys and changes what it does not like and eliminates what gets in its way. For example, those who do not produce nor buy nor sell modern merchandise get in their way, or those who rebel against that order. And they despise those who are of no use to them. That is why the indigenous get in the way of neoliberal capitalism, and that is why they despise them and want to eliminate them. And neoliberal capitalism also gets rid of the laws which do not allow them to exploit and to have a lot of profit.

They demand that everything can be bought and sold, and, since capitalism has all the money, it buys everything. Capitalism destroys the countries it conquers with neoliberal globalization, but it also wants to adapt everything, to make it over again, but in its own way, a way which benefits capitalism and which doesn't allow anything to get in its way. Then neoliberal globalization, capitalism, destroys what exists in these countries, it destroys their culture, their language, their economic system, their political system, and it also destroys the ways in which those who live in that country relate to each other. So everything that makes a country a country is left destroyed.

Then neoliberal globalization wants to destroy the nations of the world so that only one Nation or country remains, the country of money, of capital. And capitalism wants everything to be as it wants, in its own way, and it doesn't like what is different, and it persecutes it and attacks it, or puts it off in a corner and acts as if it doesn't exist.

Then, in short, the capitalism of global neoliberalism is based on exploitation, plunder, contempt and repression of those who refuse. The same as before, but now globalized, worldwide.

But it is not so easy for neoliberal globalization, because the exploited of each country become discontented, and

they will not say well, too bad, instead they rebel. And those who remain and who are in the way resist, and they don't allow themselves to be eliminated. And that is why we see, all over the world, those who are being screwed over making resistances, not putting up with it, in other words, they rebel, and not just in one country but wherever they abound. And so, as there is a neoliberal globalization, there is a globalization of rebellion.

And it is not just the workers of the countryside and of the city who appear in this globalization of rebellion, but others also appear who are much persecuted and despised for the same reason, for not letting themselves be dominated, like women, young people, the indigenous, homosexuals, lesbians, transsexual persons, migrants and many other groups who exist all over the world but who we do not see until they shout *ya basta* of being despised, and they raise up, and then we see them, we hear them, and we learn from them.

And then we see that all those groups of people are fighting against neoliberalism, against the capitalist globalization plan, and they are struggling for humanity.

And we are astonished when we see the stupidity of the neoliberals who want to destroy all humanity with their wars and exploitations, but it also makes us quite happy to see resistances and rebellions appearing everywhere, such as ours, which is a bit small, but here we are. And we see this all over the world, and now our heart learns that we are not alone.

## IV - How We See Our Country Which is Mexico

Now we will talk to you about how we see what is going on in our Mexico. What we see is our country being governed by neoliberals. So, as we already explained, our leaders are destroying our nation, our Mexican Patria. And the work of these bad leaders is not to look after the well-being of the people, instead they are only concerned with the well-being of the capitalists. For example, they make laws like the Free Trade Agreement, which end up leaving many Mexicans destitute, like campesinos and small producers, because they are "gobbled up" by the big agro-industrial companies. As well as workers and small businesspeople, because they cannot compete with the large transnationals who come in without anybody saying anything to them and even thanking them, and they set their low salaries and their high prices. So some of the economic foundations of our Mexico, which were the countryside and industry and national commerce, are being quite destroyed, and just a bit of rubble - which they are certainly going to sell off - remains.

And these are great disgraces for our Patria. Because food is no longer being produced in our countryside, just what the big capitalists sell, and the good lands are being stolen through trickery and with the help of the politicians. What is happening in the countryside is the same as Porfirismo, but, instead of hacendados, now there are a few foreign businesses which have well and truly screwed the campesino. And, where before there were credits and price protections, now there is just charity...and sometimes not even that.

As for the worker in the city, the factories close, and they are left without work, or they open what are called maquiladoras, which are foreign and which pay a pittance for many hours of work. And then the price of the goods the people need doesn't matter, whether they are expensive or cheap, since there is no money. And if someone was working in a small or midsize business, now they are not, because it was closed, and it was bought by a big transnational. And if someone had a small business, it disappeared as well, or they went to work clandestinely for big businesses which exploit them terribly, and which even put boys and girls to work.

And if the worker belonged to his union in order to demand his legal rights, then no, now the same union tells him he

will have to put up with his salary being lowered or his hours or his benefits being taken away, because, if not, the business will close and move to another country. And then there is the "microchangarro," which is the government's economic program for putting all the city's workers on street corners selling gum or telephone cards. In other words, absolute economic destruction in the cities as well.

And then what happens is that, with the people's economy being totally screwed in the countryside as well as in the city, then many Mexican men and women have to leave their Patria, Mexican lands, and go to seek work in another country, the United States. And they do not treat them well there, instead they exploit them, persecute them and treat them with contempt and even kill them. Under neoliberalism which is being imposed by the bad governments, the economy has not improved. Quite the opposite, the countryside is in great need, and there is no work in the cities. What is happening is that Mexico is being turned into a place where people are working for the wealth of foreigners, mostly rich gringos, a place you are just born into for a little while, and in another little while you die. That is why we say that Mexico is dominated by the United States.

Now, it is not just that. Neoliberalism has also changed the Mexican political class, the politicians, because they made them into something like employees in a store, who have to do everything possible to sell everything and to sell it very cheap. You have already seen that they changed the laws in order to remove Article 27 from the Constitution so that ejidal and communal lands could be sold. That was Salinas de Gortari, and he and his gangs said that it was for the good of the countryside and the campesino, and that was how they would prosper and live better. Has it been like that?

The Mexican countryside is worse than ever and the campesinos more screwed than under Porfirio Diaz. And they also say they are going to privatize - sell to foreigners - the companies held by the State to help the well-being of the people. Because the companies don't work well and they need to be modernized, and it would be better to sell them. But, instead of improving, the social rights which were won in the revolution of 1910 now make one sad...and courageous. And they also said that the borders must be opened so all the foreign capital can enter, that way all the Mexican businesses will be fixed, and things will be made better. But now we see that there are not any national businesses, the foreigners gobbled them all up, and the things that are sold are worse than the those that were made in Mexico.

And now the Mexican politicians also want to sell PEMEX, the oil which belongs to all Mexicans, and the only difference is that some say everything should be sold and others that only a part of it should be sold. And they also want to privatize social security, and electricity and water and the forests and everything, until nothing of Mexico is left, and our country will be a wasteland or a place of entertainment for rich people from all over the world, and we Mexican men and women will be their servants, dependent on what they offer, bad housing, without roots, without culture, without even a Patria.

So the neoliberals want to kill Mexico, our Mexican Patria. And the political parties not only do not defend it, they are the first to put themselves at the service of foreigners, especially those from the United States, and they are the ones who are in charge of deceiving us, making us look the other way while everything is sold, and they are left with the money. All the political parties that exist right now, not just some of them. Think about whether anything has been done well, and you will see that no, nothing but theft and scams. And look how all the politicians always have their nice houses and their nice cars and luxuries. And they still want us to thank them and to vote for them again. And it is obvious, as they say, that they are without shame. And they are without it because they do not, in fact, have a Patria, they only have bank accounts.

And we also see that drug trafficking and crime has been increasing a lot. And sometimes we think that criminals are like they show them in the songs or movies, and maybe some are like that, but not the real chiefs. The real chiefs go around very well dressed, they study outside the country, they are elegant, they do not go around in hiding, they eat

in good restaurants and they appear in the papers, very pretty and well dressed at their parties. They are, as they say, "good people", and some are even officials, deputies, senators, secretaries of state, prosperous businessmen, police chiefs, generals.

Are we saying that politics serves no purpose? No, what we mean is that THAT politics serves no purpose. And it is useless because it does not take the people into account. It does not listen to them, it does not pay any attention to them, it just approaches them when there are elections. And they do not even want votes anymore, the polls are enough to say who wins. And then just promises about what this one is going to do and what the other one is going to do, then it's bye, I'll see you, but you don't see them again, except when they appear in the news when they've just stolen a lot of money and nothing is going to be done to them because the law - which those same politicians made - protects them.

Because that's another problem, the Constitution is all warped and changed now. It's no longer the one that had the rights and liberties of working people. Now there are the rights and liberties of the neoliberals so they can have their huge profits. And the judges exist to serve those neoliberals, because they always rule in favor of them, and those who are not rich get injustice, jails and cemeteries.

Well, even with all this mess the neoliberals are making, there are Mexican men and women who are organizing and making a resistance struggle.

And so we found out that there are indigenous, that their lands are far away from us here in Chiapas, and they are making their autonomy and defending their culture and caring for their land, forests and water.

And there are workers in the countryside, campesinos, who are organizing and holding their marches and mobilizations in order to demand credits and aid for the countryside.

And there are workers in the city who do not let their rights be taken away or their jobs privatized. They protest and demonstrate so the little they have isn't taken away from them and so they don't take away from the country what is, in fact, its own, like electricity, oil, social security, education.

And there are students who don't let education be privatized and who are fighting for it to be free and popular and scientific, so they don't charge, so everyone can learn, and so they don't teach stupid things in schools.

And there are women who do not let themselves be treated as an ornament or be humiliated and despised just for being women, but who are organizing and fighting for the respect they deserve as the women they are.

And there are young people who don't accept their stultifying them with drugs or persecuting them for their way of being, but who make themselves aware with their music and their culture, their rebellion.

And there are homosexuals, lesbians, transsexuals and many ways who do not put up with being ridiculed, despised, mistreated and even killed for having another way which is different, with being treated like they are abnormal or criminals, but who make their own organizations in order to defend their right to be different.

And there are priests and nuns and those they call laypeople who are not with the rich and who are not resigned, but who are organizing to accompany the struggles of the people.

## Zapatistas: What we intend to do now (parts 3 & 4)

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And there are those who are called social activists, who are men and women who have been fighting all their lives for exploited people, and they are the same ones who participated in the great strikes and workers' actions, in the great citizens' mobilizations, in the great campesino movements, and who suffer great repression, and who, even though some are old now, continue on without surrendering, and they go everywhere, looking for the struggle, seeking justice, and making leftist organizations, non-governmental organizations, human rights organizations, organizations in defense of political prisoners and for the disappeared, leftist publications, organizations of teachers or students, social struggle, and even political-military organizations, and they are just not quiet and they know a lot because they have seen a lot and lived and struggled.

And so we see in general that in our country, which is called Mexico, there are many people who do not put up with things, who do not surrender, who do not sell out. Who are dignified. And that makes us very pleased and happy, because with all those people it's not going to be so easy for the neoliberals to win, and perhaps it will be possible to save our Patria from the great thefts and destruction they are doing. And we think that perhaps our "we" will include all those rebellions...