



# The Upstream Journal Uganda

What path to  
reconciliation  
and justice?

*Exclusion des  
femmes après  
conflit*

**World Bank  
spending less on  
HIV/AIDS and  
reproductive  
health**

**Charges of  
complicity in  
mass killings in  
Gujarat**

**Ottawa reverses  
direction on  
indigenous rights**

Free publication of the  
**Social Justice Committee**



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Thank you for including our stories in your reading.

Please send your comments to the editor, Derek MacCuish, by email at [editor@upstreamjournal.org](mailto:editor@upstreamjournal.org)

Cover: Kids in Atiak IDP camp in Northern Uganda, near the border with Sudan. Photo by Sienna Anstis.

Opposite page: Nisha Rathad, 20, covers her face and giggles as she stands in front of the Hindu Aryan symbol painted on her home March 2, 2002 in Ahmedabad, India. Her Muslim neighbor had been killed a few feet away from her home the day before. These symbols were painted on most Hindus homes to protect them from the religious violence that swept through this region and killed over three hundred people in three days, the worst communal bloodshed in a decade.

Photo by Ami Vitale. To see her stunning photographs, visit [amivitale.com](http://amivitale.com).

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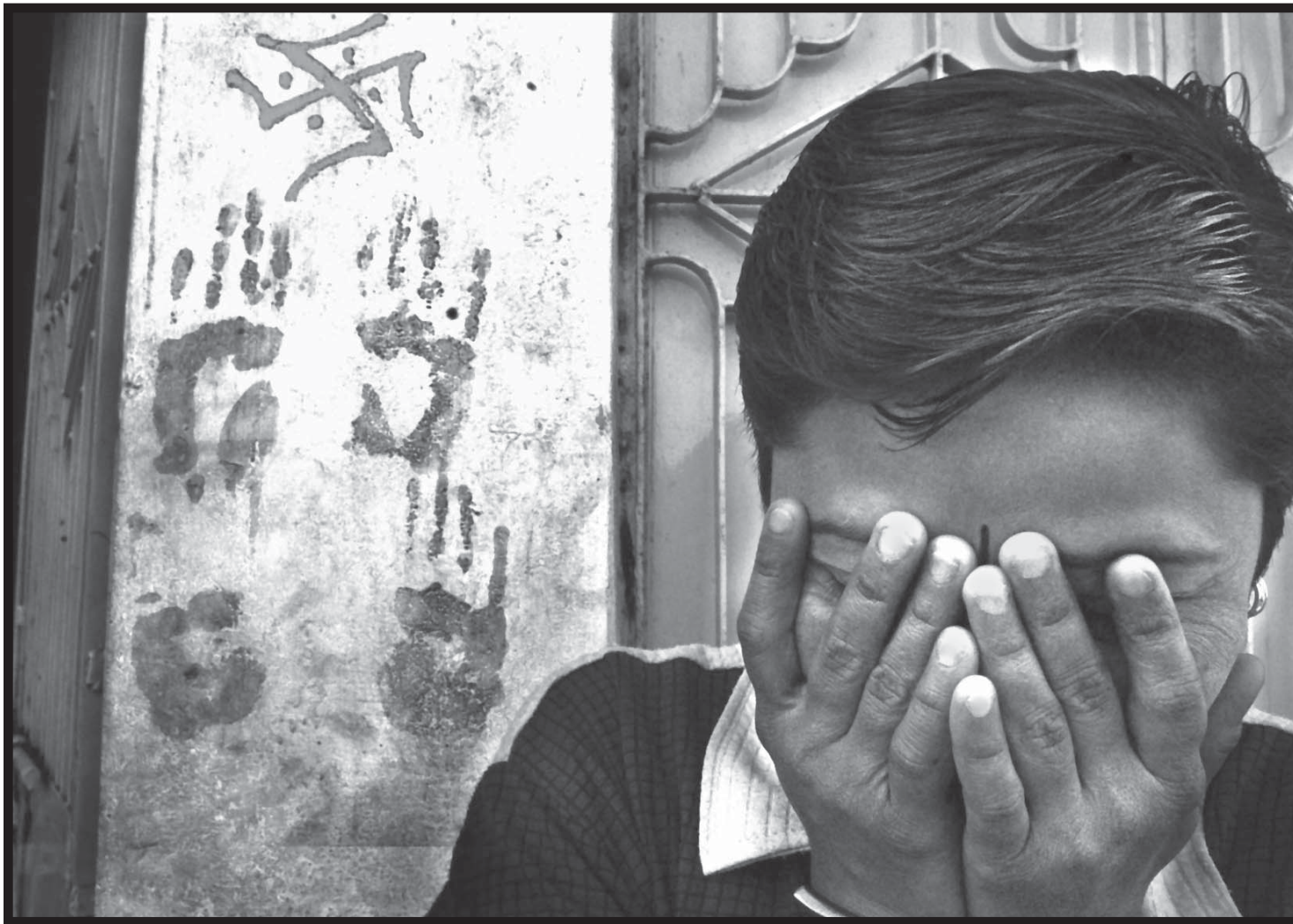
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# Murder Unpunished?

Seeking justice  
after 2002  
Hindu-Muslim  
violence in  
Gujarat

A gathering of radical Hindus in 2002 turned into a riot at Babri Masjid, Ayodhya, setting off sectarian violence that killed more than 2,000 people in the weeks following.

**I**n the years since twelve days of anti-Muslim riots in Gujarat, India, in 2002, critics have claimed that the crimes remain unpunished, perpetuating what has been called the “Muslim Indian genocide.”

The riots began after a train caught fire in Godhra, Gujarat, killing at least 58 people. Muslims were blamed, and subsequently violent mobs attacked Muslims and their property.

The official investigation in 2002 suggested that the train fire was not caused by a Muslim mob, since the fire was set from within and the doors were

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BY CYNDI BEAUCHAMP  
& ANDREA METE

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locked internally. So what ignited this anti-Muslim sentiment?

Many of the victims of the train fire were activists for Vishwa Hindu Parishad (VHP), a right-wing humanitarian organization based on Hindu values, though officially inclusive of other religions. They were returning from the contentious Babri Masjid (Mosque of Babur, once one of the largest in Uttar Pradesh) site in Ayodhya which has been, at different times, a place of worship claimed by both Hindu and Muslim groups.

The site is contentious. In 1992, the Hindu nationalist Bharatiya Janata Party (BJP) began construction of a new Hindu temple in Ayodhya, in part as a way of symbolically reclaiming India as Hindu. At the December ceremony marking the start of the project, Hindu crowds rioted and destroyed the mosque, claiming that it stood where a temple to Lord Ram had once been.

Montreal's South Asian Woman's Community Center (SAWCC) has been lobbying for accountability for the killings in the 2002 riots. In an interview for the *Upstream Journal*, Dr. Dolores Chew, a founding member of the SAWCC, described the background of anti-Muslim sentiment.

The BJP proposed sending all Muslims to Pakistan, she says, and argued that affirmative action was simply governmental favoritism for Muslims. The BJP stressed high Muslim fertility rates to suggest that Hindus would eventually be outnumbered.

This kind of propaganda, disseminated by organizations affiliated with the BJP, such as the VHP, through speeches, audio and videotapes, pamphlets and graffiti, asked Hindus to boycott Muslim businesses and avoid personal contact.

Dr. Chew says that these measures were effective in making "the majority feel minoritized."

This anti-Muslim platform, combined with popular dissatisfaction with the Indian National Congress, strengthened the BJP. A minority in the late nineties, the BJP was eventually elected by forming the National Democratic Alliance (NDA) with 22 smaller, mostly secular, parties.

The violence that followed the train fire is perceived by the SAWCC and others as condoned by local authorities with anti-Muslim bias.

"The culprits will get full punishment for their sins," the Chief Minister of Gujarat, Narendra Modi, said in a public announcement the day after the fire. "Not only this, we will set an example so that nobody, not even in his dream, would think of committing a heinous crime like this."

In *Tremors of Violence: Muslim Survivors of Ethnic Strife in India*, Rowena Robinson described how mobs of up to 10,000 people could gather without concern about hindrance by authorities.

In the April 2002 *Financial Times*, Edward Luce reports that six weeks after the massacre, the Indian PM Atal Behari Vajpayee blamed the massacre on the Muslim minority. Essentially,

**“Despite multiple reports by local and international organizations, no real measures have been taken to punish those responsible.”**

## India's 2002 Religious Violence

- BY THE NUMBERS -

Total population:	1,129,866,154
Percent Hindu:	80.5
Percent Muslim:	13.4
Hindus and Muslims killed in 2002 riots:	2,000
Proportion of Muslim deaths:	2/3
Number injured:	5,500
Number displaced from home and business:	+10,000
Names found involved in starting riots:	700
Number charged and convicted to date:	14

Sources: CIA Factbook; BBC News: Ayodhya; Human Rights Watch April 1996 Vol. 8, No. 2

he argued that they deserved the backlash for attacking the train, despite the absence of conclusive evidence that Muslims were responsible. Anti-Pakistan rhetoric had been popular in politics, but the BJP differentiated itself with its anti-Muslim stance.

In the years since, despite multiple reports by local and international organizations, no real measures have been taken to punish those responsible. Dr. Chew lists a number of reasons for this, including the problem of corruption in civil law administration.

First, to begin an investigation a First Information Report (FIR) must be lodged, usually in a police station. However, after the massacre, Muslims were unable to fill out reports because they were in refugee camps. Even if they could, a 2003 Human Rights Watch (HRW) report states that many Muslims had to keep quiet if they wanted to return to their homes and jobs.

Even so, some were reports filed, including that of Bilquis Begum who was able to lodge a FIR and even to name her attackers after being raped and left for dead.

Second, the police would sometimes group several reports together to make one case, rendering it too broad to bring to trial.

Third, some judges, police and prosecutors support the BJP and have been reluctant to pursue cases. Some who insisted on following protocol were transferred.

The NDA "systematically obstructed efforts to bring the perpetrators to justice," according to the HRW report. Nonetheless, after the investigation of what was called the "Best Bakery" case - in which eleven Muslims and three Hindus, including women and children, died in an arson attack - the Supreme Court indicted the Gujarat government.

The targeting of the Muslim community has continued long after the

## Aftermath

**I**n 2005 the BJP defended the Narendra Modi government against charges of 'genocide' and said the killing of 254 Hindus, mostly in police firing, showed how the state authorities took 'effective steps' to check the violence. Minister of State for Home Affairs Sriprakash Jaiswal claimed that 254 Hindus and 790 Muslims were killed in Gujarat in the 2002 riots. (Source: The Press Trust of India, New Delhi, May 12, 2005)

Court cases in connection with the train fire riots continue.

In 2005, charges against 108 people were dropped for lack of evidence, although the court also accused police of failing to prevent the violence.

In 2006, 11 people were sentenced to life imprisonment, 18 others released for lack of evidence. In the Best Bakery case, one of the survivors - a main witness - was found guilty of lying to the court because she changed her testimony, and sentenced to 3 months imprisonment.

In 2006 the Justice U C Banerjee Committee probing the causes of fire in the Sabarmati Express in Godhra concluded that the train fire was accidental and related to cooking on a railway car. The Committee, established by the Railway Minister, was declared illegal by the Gujarat High Court.

In 2007, 8 people were sentenced to life imprisonment, 3 sentenced to three years, and 29 people acquitted for their role in killing 7 people.

In Oct. 2007, the investigative weekly Tehelka claimed it had evidence that the killings of Muslims post-Godhra train carnage in Gujarat was 'not a spontaneous swell of anger but a genocide' planned and executed by top functionaries of the Sangh Parivar and state authorities 'with the sanction' of Chief Minister Narendra Modi. (Source: Rediff India)

massacre, Dr. Chew said. Muslims are racially profiled, even for crimes for which they are victimized.

"Whenever there is some kind of threat or scare, Muslims are rounded up," Dr. Chew said. "In fact, many more Muslims were arrested, per capita, after what happened in Gujarat than Hindus."

Government officials have denied this, claiming that arrests were mostly of Hindus.

Dr. Chew describes the Gujarat events as genocide. "It was not just killing some people or one incident - it is creating this climate where people are in danger."

There have, however, been efforts to ease tensions. The Gujarat Harmony

Project aims to reestablish relations between the two communities by promoting positive relationships at individual and associational levels.

The SAWCC is asking for the prosecution of those responsible for the violence and killings, including the Chief Minister of the State of Gujarat.

To contact the SAWCC:  
Tel: (514) 485-9192  
[www.sawcc.ca](http://www.sawcc.ca)

To contact the government of India:  
His Excellency Rajamani Lakshmi Narayan, High Commissioner  
10 Springfield Road  
Ottawa, Ontario K1M 1C9  
e-mail: [hicomind@hciottawa.ca](mailto:hicomind@hciottawa.ca)



## Finding Justice in Uganda

# Local Reconciliation or International Court?



Walking along the road between Sudan and Uganda, near the Atiak IDP camp, I met this woman relaxing in the shade. She waved me over and whipped off the colorful cloth she had around her hair to reveal a full head of white. I had my camera, and we laughed over the pictures for a while. Most people don't speak English that far north, so we ended up communicating by gestures and the few Lwo words I knew.

**I**n Northern Uganda, people are divided over how they should seek justice for the actions of the Lord's Revolutionary Army in the long civil war. The International Criminal Court, an attempt to establish an international norm that will dissuade future perpetrators, is considered slow and difficult. The alternative, *mato oput*, is a local cultural process first used by the Acholi people of the region to settle disputes between families. It consists of symbolic actions performed between perpetrator and victim followed by material compensation and clan reconciliation.

I discussed this with an elderly woman, wrapped in the bright yellow, blues and reds of her traditional clothing, in the Bobi Internally Displaced Persons (IDP) camp.

"I refuse to go home until Joseph Kony is dead or in prison," she said, with fierce resolution.

She had lived in the camp for ten years with her children - and soon grandchildren - becoming increasingly

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STORY AND PHOTOS BY SIENA  
SOFIA MAGDALENA ANSTIS

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dependent on food aid for survival, with no opportunities to earn money.

She did not believe that *mato oput* would hold accountable those who had engineered the war, and she did not believe that re-integrating former combatants into her society – particularly as government soldiers – was an appropriate response to the war.

She did not want to live side-by-side with former “terrorizers” as she put it.

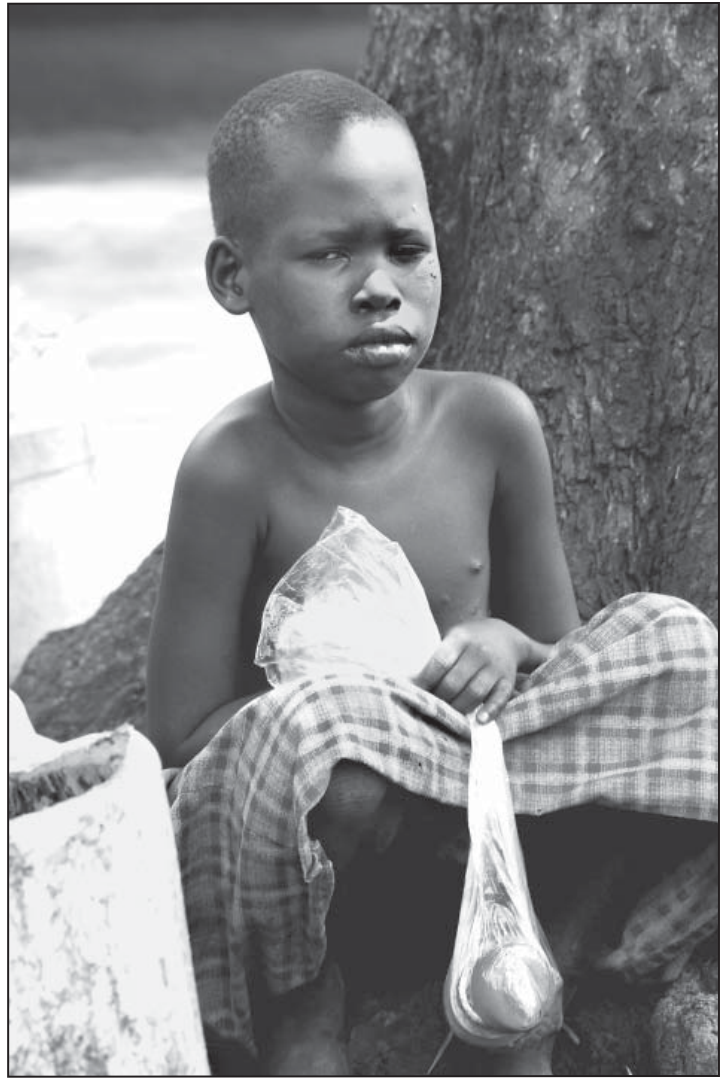
Other people have a different perspective. One evening, at the SOS Kinderdorf orphanage in Gulu, an young aspiring Acholi doctor named Charles sat with me and expressed his concerns about the ICC process.

“In our culture, when you have a disagreement with someone, the best thing to do is reconcile,” he said. “You don’t fight back, because you create more problems. *Mato oput* in Acholi culture means justice, and justice prevails in *mato oput*.” To him, *mato oput* could be considered as much a system of justice as the western-legal system is in Canada.

Another man joined in, saying that the Acholi people wanted peace and that the fastest way forward was through *mato oput*.

When I met them, I had been reading a book called “Trial Justice, the International Criminal Court and the Lord’s Resistance Army.” Author Tim Allen sums up the situation by describing *mato oput* as a re-emerging cultural tradition pushed by the church and intended to end the war as quickly as possible, by re-integrating former LRA soldiers and dismantling the IDP camps. On the other hand, he says, the ICC is the legal instrument of an international community wishing to end impunity of war criminals and show no tolerance.

Such are the two sides of the argument: cultural tradition and local reconciliation, or an international judicial system with the goal of discouraging guerrilla warfare on a global level.



In Atiak IDP camp near the Sudan border. We were doing rounds for an NGO that facilitates HIV/AIDS drug distribution and consulting. The boy is eating some candies from one of the tiny shack stores that line the dusty market.

At first, I could not understand the belief in the *mato oput* tradition. Reconciliation seemed too light a sentence for those responsible for abductions and killing. The war left 1.5 million Northern Ugandans living in IDP camps, their land razed and their lives torn apart.

Yet to many Acholi people *mato oput* represents an efficient system of reconciliation that both speeds up the processing of each perpetrator’s legal case and offers a “traditional” form of reconciliation. Proponents say that this gives the Acholi people themselves jurisdiction over the re-integration of former LRA soldiers into their com-

munities. Some support *mato oput* out of tradition and familiarity, but there is also a generation which has not seen *mato oput* in practice, but believe it could work.

Young people especially may be advocates of *mato oput* because they perceive the ICC as too slow, and that *mato oput* will speed up reconciliation with the LRA.

Also important to consider is that prosecuting LRA members by the ICC could also mean prosecution of Ugandan soldiers who policed the IDPs for rape and “crimes against humanity.” Since its initial support for

the ICC process, the government has pulled back and now seeks a process of reconciliation.

The Acholi people aren't the first faced with the challenge of establishing an internationally recognized system of legal prosecution within their cultural practices.

After the genocide in Rwanda, the government struggled to hammer out the gacaca ceremony, a prosecution system that has prisoners confess and discuss their crimes in front of community members witness to a perpetrator's actions. After the 'confession', the community and a panel of judges decides on a sentence for the prisoner.

The gacaca ceremony has been recognized as effective to clearing up the backlog of cases that could have been sent to the International Criminal Tribunal for Rwanda (ICTR) and in establishing effective punishments for criminals involved in the genocide.

In Uganda, those who advocate mato oput hope that communities will re-integrate perpetrators without post-ceremony violence. They would like LRA soldiers and those it abducted to find new homes in Ugandan instead of continuing as soldiers in an armed militia in the jungle.

The creation of a database of statistics on the opinions of individuals in the war torn region will allow non-governmental organizations and the Ugandan government itself to establish to what immediate degree the ICC or mato oput is welcome into the northern communities.

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[www.montrealraginggrannies.ca](http://www.montrealraginggrannies.ca) or call Joan at 514-695-2675.

*Editor's note: We are all saddened by the recent death of Jean Perrault, a fierce supporter of social justice and a Raging Granny.*

*The Social Justice Committee thanks all those who donated to our work in her memory.*

**Northern Uganda has suffered from civil unrest since the early 1980s, followed by conflict between government forces and the rebel Lord's Resistance Army led by Joseph Kony.**

1.4 million people have fled their homes due to the conflict. 80% of them are children and women.

90% of people in the region live in 200 camps with limited services.

The LRA has abducted more than 25,000 children since 1986, forcing them to fight, carry ammunitions and supplies and to serve as sex slaves

Violence and disease killed 1,000 a week at height of conflict

In the conflict-affected districts, around 40,000 unaccompanied children – the 'night commuters' – walk every night from their homes in outlying villages to urban centres, in search of protection from the threat of LRA abductions and attacks.

The leader of the LRA, Joseph Kony, says that he is fighting for the rights of the northern people and for the creation of a state that is ruled according to the biblical ten commandments.

Children make up most of the fighting force of the LRA.

1996: The government of Uganda opened the first camps to provide protection to the Acholi people of the northern region.

2002: The government launched an offensive against the LRA bases in southern Sudan.

2005: LRA fighters crossed into the Democratic Republic of Congo, further expanding the conflict within the region.

2005: The International Criminal Court issued arrest warrants for Kony and other top LRA leaders for multiple war crimes.

2006: Peace talks began between but have met many stumbling blocks and their outcome remains unclear. (Sources: BBC, Reuters, UNICEF)

**Uganda's good news:** Primary school enrolment has more than tripled from 2.3 million in 1996 to 7.5 million in 2005.

Political commitment to fighting HIV/AIDS has resulted in high infection rates coming down, due to marketing of condoms and self-treatment kits for sexually transmitted infections, backed up by sex education programmes and same-day results for HIV tests. (Source: WHO)



# Sudan's Female Genital Mutilation

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## Can an age-old practice be turned around through education?

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**I was born in Khartoum, Sudan, and lived there until the age of nine.** I was born into a modern family - my father received his education in Europe - so my sisters and I escaped a terrible ritual that many other girls have to endure. Female genital mutilation (FGM), a practice that no one dares to question or defy, remains a taboo subject even though all Sudanese people acknowledge its existence.

I remember going with my mother to celebrate a big event for one of my friends. We were seven years old. I recall being surprised that she spent the whole evening lying in bed covered with crisp white sheets and did not seem to enjoy the festivity at all. I asked my mother what was wrong with my friend but I did not get an answer. It seemed that this was something that only grown ups could talk about, so I forgot about my friend's behaviour and enjoyed the rest of the evening. Later on, I realized that I had been to a khitan party. In Sudan Khitan is a common word for FGM.

An old custom, primarily practiced in Africa, the procedure consists of the removal of some or all parts of the external female genitalia. This practice is still very common within Sudanese society. It is first and foremost a cultural tradition and it is not, despite what many claim, a religious requirement. Khitan is performed on girls between the ages of three and thirteen. It is considered to be a big event in a girl's life, often accompanied by a celebration and gifts.

When I visited Sudan earlier this year, I was curious to know if this cruel practice still has a place in Sudanese society. (My family was forced to leave Sudan after the 1991 coup d'état and came to Canada.) To begin, I met with Amira Elfadil, the Secretary General



Circumciser with girl, The Gambia, West Africa. Photo © Cordula Kropke / GlobalAware

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BY HANNA ABDEL HAMID

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of the National Council for Child Welfare.

"I am against female genital mutilation, the National Council for Child Welfare (NCCW) is against female genital mutilation, and so is the government of Sudan," she told me, adding that the NCCW council is mandated by the state to protect any violation carried out against children, and considers FGM to be a breach of the rights of children and women. Lack of education about the dangers of this practice is one of the main reasons why this dangerous practice still has its place in Sudan, she said. People who force genital mutilation on their daughters are often unaware of the side effects and the dangers that this practice may cause.

To begin with, FGM is not performed by medical staff. It is generally carried out – without anesthesia - by traditional excisors, old women who specialize in FGM, mainly in rural areas. Their instruments are not always disinfected, and there is no medical supervision.

Many people believe that it will reduce sexual desires and protect young women from corruption associated with sexual activity. Some rationalize the practice as an Islamic tradition, but Elfadil said that this is incorrect because within Islam only men are to be circumcised.

"Education plays an important role in decreasing this practice because it raises awareness and enables people to resist practices that work against social development," she said. She considers it crucial to educate women and men in rural areas who are unaware of the dangers of FGM, and works with numerous women's groups conducting educational campaigns about genital mutilation and its consequences.

The Sudanese Health Ministry has outlawed the practice, and has the authority to revoke medical licenses of doctors performing FGM. Parents, excisors or others involved in an FGM



Protest in Sudan. Source: Al Ma'ra ("Women"), monthly publication of the Babikir El Badry Center for Women Studies

ritual could also be persecuted, but in practice the laws are limited since girls dare not accuse their parents or doctors.

The Ministry of Social Welfare and the Ministry of Women and Child Affairs joined several Sudanese NGOs to promote education about the issue, and some universities train students to go to rural areas and teach women about their health, their rights, and how to manage their meager incomes. One of the most important issues that they cover is female genital mutilation.

Eglal Mohildin works at Ahfad University in Omdurman, a private university for women, and is the Project Coordinator of the Regional Campaign for the Abandonment of FGM in Sub-Saharan Africa and Egypt. Motivated by her belief that women have the right to security in their sexual life, she is concerned that women in rural areas with little or no education continue to be governed by old traditions and customs.

"From what I have seen visiting rural areas, the reason why this practice continues in Sudanese culture is women themselves," she said. "When we ask mothers why they insist on having their daughters go through this procedure, they respond by saying 'because that is how it was for us, for our moth-

### Terminology still the subject of debate

International consensus about the classification of the different forms of female genital mutilation has, at this writing, not been reached. Even the terms, such as "mutilation" and "cutting", used to designate the practice are still the subject of debate. Some sociologists fear that parents may resent the implication that they are "mutilating" their daughters. "Cutting", they maintain, is less judgmental and corresponds more to the term used in many local languages.

UNICEF and other organizations wishing to retain "mutilation" for its presumed dissuasive connotation propose a compromise: "female genital mutilation/cutting (FGM/C)".

The number of girls and women who have been undergone female genital mutilation is estimated at between 100 and 140 million. It is estimated that each year, a further 2-3 million girls are at risk of undergoing FGM.

- From the World Health Organization website, [www.who.int](http://www.who.int)

ers, for our grandmothers, and all our ancestors.” They fear that their daughters will become sexually active before marriage, not find men to marry them, and bring shame to their families.

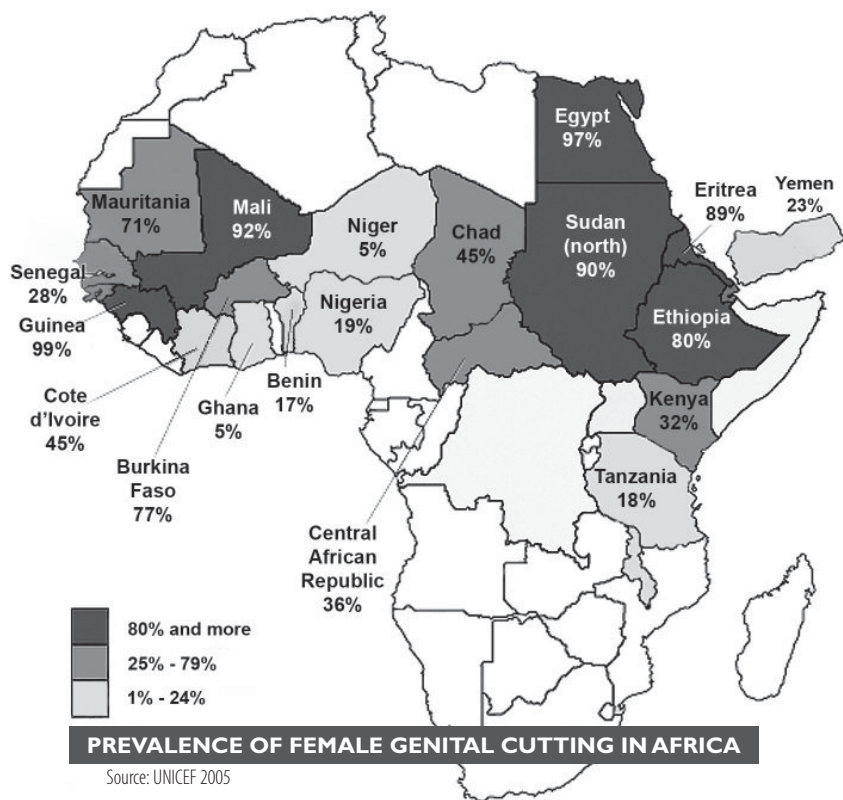
“Our main goal is to convince mothers that this practice has more disadvantages than advantages, and that if they provide religious guidance and good values to their daughters from childhood, their daughters will grow up to be fine and pious ladies,” she said.

The students also inform the women about the dangers and side effects of this practice, which include serious infections, HIV, abscesses and small benign tumours, hemorrhages, shock, and clitoral cysts. Potential long term effects include kidney stones, sterility, sexual dysfunction, depression, urinary tract infections, various gynecological and obstetric problems and, in some cases, death.

Some of the women they visited in the past have taken their advice and decided not to inflict genital mutilation on their daughters. Unfortunately, these women can also become subject to ridicule and not well regarded by

their community. Even so, Mohildin remains positive.

“We have hopes that if one woman decides to put an end to this practice, eventually others will follow.”



**To contact** the Babiker Badri Scientific Association for Women's Studies (BBSAWS)

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## A village-based, group approach to ending genital cutting

Tostan is an international organization that combats female genital cutting\* (FGC) and other programs of education and empowerment, especially of girls and women, in six African countries:

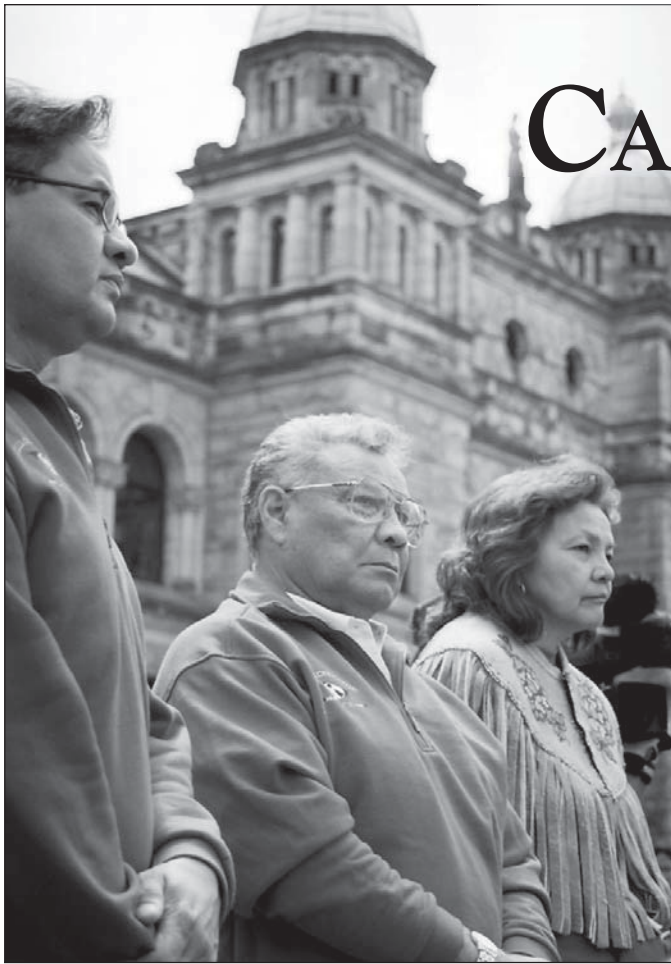
“Tostan takes a respectful approach that allows villagers to make their own conclusions about FGC and to lead their own movements for change. In the modules on human rights, participants learn about their human rights to health and to be free from all forms of violence, and they discuss the responsibilities they share to protect these rights in their community. In sessions on health, they learn about the potential immediate and long-term harmful consequences of the practice and discuss ways to prevent these health problems in the future. Thus, rather than blaming or criticizing, the Tostan program places villagers in charge of decisions regarding the practice. However, ending FGC is not a requirement for communities to participate in the education program...

Tostan's model for social change has evolved to reflect African socio-cultural realities, where decisions are usually taken by groups, rather than individually. The process of extending the program's impact beyond the intervention villages has followed this social logic, which does not follow administrative boundaries. The logic of using interactions created by marriages among people living in different villages can be difficult to follow. In addition to the leaders, family groups are also expected to approach other villages with which they are linked by marriage, and this can involve villages that are geographically and administratively far apart.

Since 1997, 2,336 villages in Senegal, 298 in Guinea, and 23 in Burkina Faso, as well as villages from three other African countries, have joined the women of Malicounda Bambara in abandoning this harmful practice.”

\* Tostan refers to “cutting” not “mutilation” Info: [www.tostan.org](http://www.tostan.org)





# CANADA OPPOSES Indigenous Rights Declaration

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BY SARAH DELISLE

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“Indigenous peoples have the right to the full enjoyment, as a collective or as individuals, of all human rights and fundamental freedoms as recognized in the Charter of the United Nations, the Universal Declaration of Human Rights and international human rights law.”

*UN Declaration on the Rights of Indigenous Peoples, Article 1.*

**I**n June 2006, Canada was one of only two countries on the UN’s Humans Rights Council to vote against the adoption of a Declaration on the Rights of Indigenous Peoples. On Sept. 13, 2007, the declaration was again opposed by Canada, along with the United States, Australia and New Zealand, when it passed the UN General Assembly 143-4.

After years of Canadian participation in working groups creating the draft document, the votes were a dramatic reversal that stunned the international community and disappointed native groups in Canada.

The reasons for the government’s opposition to the convention were provided by the head of Canada’s delegation to the UN Human Rights Council, Ambassador Paul Meyer, in a letter to the President of the Council on the eve of the 2006 vote. Reflecting the Harper government’s concern that obligations under the agreement are too restrictive of government policy, the main objections are that:

1) “Current provisions on lands, territories and resources are broad, unclear and capable of a wide variety of interpretations” and could challenge certain treaties already in existence,”

2) “Provisions could also hinder our land claims processes in Canada,”

3) “The concept of free, prior and informed consent is used in many contexts within the Draft Declaration. It could be interpreted as giving a veto to indigenous peoples over many administrative matters, legislation,



Spring Caravan 2004 - Victoria. Photo courtesy the Union of BC Indian Chiefs and Title and Rights Alliance

development proposals and national defence activities which concern the broader population and may affect indigenous peoples,” and

4) “In relation to self-government provisions, the text does not provide effective guidance about how indigenous governments might work with other levels of government, including laws of overriding national importance and matters of financing.”

Native groups are angry that the Conservative government has reversed Canadian policy at the international level, but also because of setbacks nationally.

### **The Kelowna Accord**

The issues of concern include the Conservative government’s refusal to honour the Kelowna Accord, which would allot billions of dollars to fight poverty and disease amidst concern about rising HIV/AIDS infection in native people, and reversal of policy on fishing rights.

The result of eighteen months of negotiations, the Kelowna Accord committed \$5.1 billion over five years to the improvement of native health, education and housing. A priority for the Liberal government of Paul Martin, the Accord was finalized with the heads of five national native groups and by all provincial premiers and territorial leaders just before the Liberal defeat in the November 2005 election.

“The Kelowna Agreement is something that they crafted at the last

“Indigenous peoples have the right to maintain and develop their political, economic and social systems and institutions, to be secure in the enjoyment of their own means of subsistence and development, and to engage freely in all their traditional and other economic activities.”

– Article 21

moment on the back of a napkin on the eve of an election,” Conservative Member of Parliament and future Cabinet Minister Monte Solberg stated in a radio interview in January 2006. “We’re not going to honour that. We will have our own plan that will help natives a lot more than the Liberals.”

To calm the ensuing uproar from opposition parties and native leaders, the Conservatives claimed to respect the targets of the Accord but insisted that the financial apparatus for dispensing the aid was not well defined. When the government tabled its 2006 budget, the \$450 million allocated for the improvement of living conditions on reserves fell far short of the Accord’s goals, upsetting native groups.

“It is ironic that the federal government saw fit to invest in combating epidemics of tuberculosis and HIV/AIDS in developing countries, while many First Nations are living with these diseases, and there is no new assistance for them,” said Phil Fontaine, head of the Assembly of First Nations.

## Health

Native people are at least twice as likely as other Canadians to contract tuberculosis, diabetes or AIDS/HIV, according to Health Canada. Native life expectancy is five to seven years below the national average, according to its 2001 data. Infant mortality and youth suicide rates are also higher among native people. When the Department of Indian and Northern Affairs applied the UN’s Human Development Index specifically to native communities, they compared to Third World conditions.

“Every day, at least one First Nations person learns he or she is HIV positive,” said Chief Angus Toulouse, chair of the Assembly of First Nations’ Chiefs Committee on Health. “Every day, hundreds of First Nations men, women and children are suffering, and dying, from a disease that is entirely preventable.”

## Fisheries Management

Prime Minister Harper stirred up frustrations in the Fraser River area of British Columbia in a letter to the editor of the Calgary Herald on 11 July 2006, where he stated that his government would “oppose racially divided fisheries programs.” This would set aside efforts of the Department of Fisheries and Oceans to negotiate a fisheries management system with native groups following a 1990 Supreme Court of Canada ruling in favour of native fishing rights.

Chief Stewart Phillip, the president of the Union of BC Indian Chiefs, summed up the frustration with the government’s policies toward native peoples, saying, “Canada’s consistent and evolving discriminatory actions towards Indigenous People at both the domestic and international levels have been disgraceful.”

## Declaration Passed Without Canada

When the UN passed the non-binding Declaration on the Rights of Indigenous Peoples in September, Canada’s UN ambassador John McNee reiterated for CBC News the government’s objections from June 2006: unclear wording, possible veto power for native peoples, and conflicts with the Charter and current activities that McNee says are now helping First Nations communities.

“The rights recognized herein constitute the minimum standards for the survival, dignity and well-being of the indigenous peoples of the world.”

– Article 43

“Indigenous individuals have an equal right to the enjoyment of the highest standard of physical and mental health. States shall take the necessary steps with a view to achieving progressively the full realization of this right.”

– Article 24 Paragraph 2

“Indigenous peoples have the right, without discrimination, to the improvement of their economic and social conditions, including, inter alia, in the areas of education, employment, vocational training and retraining, housing, sanitation, health and social security.”

– Article 22

For information on the UN Declaration on the Rights of Indigenous Peoples:  
[www.ohchr.org/english/issues/indigenous](http://www.ohchr.org/english/issues/indigenous)

To communicate with Canada’s Minister of Indian Affairs and Northern Development, the Honourable Chuck Strahl:  
[ottawa@chuckstrahl.com](mailto:ottawa@chuckstrahl.com) or  
[Strahl.C@parl.gc.ca](mailto:Strahl.C@parl.gc.ca)





## World Bank spending on reproductive health and HIV/AIDS in decline

*From a Sept. 2007 report by Gender Action (Washington)*

*“Mapping Multilateral Development Banks’ Reproductive Health and HIV/AIDS Spending”*

**Shortages in reproductive and sexual health care account for one third of the illness and death among women of reproductive age.** Most of the women who die are very poor.

Of the 40 million people living with HIV worldwide, nearly half are women. In Africa, 74% of young people with HIV are women. 57% of adults with HIV in sub-Saharan Africa are women.

Poor sexual and reproductive health and HIV/AIDS are driven by the same root causes - including poverty, class and gender inequality, violence and the social marginalization of women and girls. Services for both face the same challenges—shortages of trained staff, essential supplies and equipment, adequate facilities, and management skills.

Despite the need, World Bank spending on reproductive health and HIV/AIDS is declining, according to a new study by the US group Gender Action. World Bank funding in these sectors declined from US\$2.3 billion in 2003 to \$2.1 billion in 2006. Its funding for HIV/AIDS projects

dropped from \$1.3 billion in 2004 to \$790 million in 2006.

Support for reproductive health and HIV/AIDS by other Multilateral Development Banks (MDBs) is weak. The African Development Bank (AfDB) was the second largest MDB funder, but, despite the devastating HIV/AIDS pandemic affecting many African countries, AfDB spending on HIV/AIDS and reproductive health is a fraction of 1% of its spending. The AfDB provided \$44 million for HIV/AIDS projects and components from 2003-2006, and \$108 million for reproductive health over the same period.

The African Development Bank, Asian Development Bank and Inter-American Development Bank spent less than one percent of their funds from 2003 to 2006 in these areas. The Asian Development Bank provides astonishingly few resources for reproductive health, and the other two regional agencies provide little funding for HIV/AIDS.

Gender Action reviewed a sample of MDB reproductive health and HIV/

AIDS projects to assess their quality, especially their gender sensitivity. Overall, the quality of these investments was disappointing with only a handful of projects addressing gender issues despite the critical importance of gender roles in reproductive health and HIV/AIDS.

Most projects focused solely on women, overlooking men's involvement in reproductive health and rights and HIV/AIDS prevention and treatment. Furthermore, most MDB population projects focus primarily on maternal health and lack attention to reproductive and sexual health and rights. Compounding lack of gender sensitivity in MDB projects is their unsustainability caused by endemic MDB project shortcomings including short-term project duration and lack of funding for recurrent expenditures such as salaries for doctors and nurses.

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**Gender Action**, an NGO in the US, recently issued several important papers on World Bank spending.

[www.genderaction.org](http://www.genderaction.org)

# Les femmes ne sont pas prises en compte pour la construction après conflit

Résumé du rapport:  
« La dimension  
du genre dans les  
programmes de  
reconstruction  
après conflits :  
les résultats de la  
Banque mondiale »

de Elaine Zuckerman et  
Suzanna Dennis, avec Marcia  
E. Greenberg, publié par  
Gender Action, une ONG de  
Washington, en juin 2007.

[www.genderaction.org](http://www.genderaction.org)

**B**ien que promouvoir l'égalité des genres soit une priorité majeure pour l'instauration d'une paix durable, la plupart des prêts pour la reconstruction des pays sortant de situation de conflit ne prennent pas en compte l'impact de l'égalité des genres.

Quelques grands prêts de reconstruction, notamment ceux du Sri Lanka, ont intégré la dimension du genre, néanmoins la majorité des projets de la Banque mondiale n'ont pas réussi à identifier les responsabilités et rôles socialement définies, ni à aborder les disparités concernant le pouvoir et la prise de décision.

Ainsi, la Banque mondiale passe à côté d'opportunités importantes pour promouvoir l'égalité des sexes par le biais de ses investissements financiers et techniques en ressources humaines et en infrastructures privées et publiques dans les pays sortant de conflits. La Banque n'atteint pas non plus les objectifs qu'elle s'est fixée dans sa politique d'égalité des genres.

Parmi les 336 subventions étudiées, seuls 10 comprennent le mot femme dans leur titre. Ces subventions engagent moins de 4% de la totalité des fonds alloués. Les subventions qui ciblent directement les femmes représentaient en moyenne US\$178,300 de moins que la moyenne de la somme totale attribuée. La proportion des subventions destinées explicitement aux femmes a diminué depuis la création des fonds pour les pays sortant de conflit en 1997.

Une étude de 2002 sur les subventions accordées a révélé que 3,6% des subventions, comprenant 5,4% de la totalité des fonds, visaient les femmes comme groupe cible. Sur 2004 subventions, seuls 3,3% des projets, ce qui représente 4,7% des fonds alloués, ciblaient les femmes. Seulement 3% des projets en 2006, représentant 3,8% des fonds, ciblaient les femmes.

Sur quatorze projets subventionnés analysés en détail, 10 n'abordent

pas la dimension du genre ou des femmes. Les hommes sont en général les bénéficiaires de fait. Par exemple, pour un programme de désarmement, démobilisation et réintégration dans l'est du Timor pour la promotion de l'éducation, la formation à l'emploi, et le renforcement des capacités à créer des revenus propres, une subvention d'un montant de 1 million de dollars n'inclut pas de manière explicite les femmes et les filles qui sont des ex-combattantes ou autrement affectées par le conflit.

Une subvention pour la République Démocratique du Congo ne comprend aucune indication pour la reconnaissance ou l'implication des différentes priorités concernant les hommes et les femmes. Cela représente une omission importante compte tenu du besoin criant des femmes de Kisangani pour des services médicaux en raison des années de viols et de tortures systématiques.

Les interventions en faveur des femmes résident en général dans les secteurs traditionnellement associés aux femmes, mais les projets plus globaux n'intègrent pas les besoins des femmes dans leurs objectifs.

Bien que les projets qui ciblent exclusivement les femmes soient plus que nécessaires, cette approche n'est pas suffisante car elle ne prend pas en compte les causes profondes de marginalisation et de pauvreté des femmes, notamment les rôles différenciés des hommes et des garçons par rapport aux femmes et filles dans les situations d'après conflit.

En conclusion, il existe trois dimensions du genre, nécessaires et liées, que la Banque mondiale se doit d'intégrer dans ses programmes de reconstruction post-conflit: l'identification des droits et des besoins spécifiques des femmes, la prise en compte de la dimension du genre dans les programmes généraux et la transformation des environnements violents en des sociétés justes et en paix.

# Debt Trouble for Liberia



This photo of a Kpelle girl was taken in Kpaiyea, Liberia in 1968. The country was relatively stable until 1980. In the years that followed, repeated violence and civil war killed over 250,000 people (of a population of 3.6 million). Photo © John Atherton

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BY JENNY WOO

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**F**or more than two decades, Liberia has been overwhelmed with armed conflict and violence. It was only in 2003 that peace was realized in the country, but at the price of 250,000 casualties and hundreds of thousands rendered homeless out of a population of only 3 million. In 2005, the Liberian nation democratically elected a new government; a government that would not only be faced with the duty of rebuilding the country, but also with the task of repaying the \$3.7 billion dollars of US in external debt that was incurred in large part during the conflict.

Liberia is trying to cope with an 80% poverty rate, a 76% illiteracy rate, and an 85% unemployment rate, while paying off an external debt that is equivalent to 800% of its GDP, or 3000% of its exports. The drain on

the economy caused by debt incurred by previous violent regimes affects the legitimacy of the current government, and makes it difficult to move forward with development projects.

The Heavily Indebted Poor Countries (HIPC) Initiative is the debt reduction program directed by the IMF and the World Bank. It works by ensuring cooperation on the part of the international financial community to reduce the external debt burdens of the most heavily indebted poor countries to levels the institutions consider "sustainable." The program has provided a substantial reduction in debt for some impoverished countries, but Liberia does not currently qualify for HIPC Initiative assistance.

Although Liberia has what is called an IMF "Staff Monitored Program," it must follow the conditions of a formal program of free-market reforms to begin the debt relief. Once it is considered to have made sufficient

The IMF's economic structural adjustment program for Liberia will likely weaken the country's already low social capital, but is a condition of debt cancellation.



progress in an IMF program, Liberia will get “interim” debt relief, but will still not qualify for the reduction in debt that the HIPC Initiative offers. To reach that “completion point,” Liberia must establish a further track record of good performance under IMF and World Bank programs, by implementing further key reforms outlined by such financial institutions, and then it must adopt and implement a poverty reduction program.

The process takes time. Zambia took more than ten years, as did Burundi and the Central African Republic. The fastest country to get full debt relief was Uganda – and that took six years.

IMF reforms that could be required include the stabilization of exchange rates, the sale or closing of state-run enterprises, restructuring of corporate tax rates, land reform, and measures to keep inflation low. This would probably result in reductions of Liberia’s currency value, the size of its bureaucracy, and spending on health care, education or social programs. Rates of unemployment, homelessness, and illiteracy are likely to go up for Liberia in the short run, and the popularity and stability of Liberia’s newly elected government will be jeopardized.

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## Canadian Finance Minister responds on Liberia debt

“I strongly agree with you that the international community should move immediately to reduce Liberia’s debts,” Finance Minister Flaherty stated in a letter to the SJC (in response to one we sent in May). “The first priority is eliminating the \$US1.5 billion in arrears owed the IMF, the World Bank, and the African Development Bank as soon as possible.”

The IMF recently announced a first step in getting Liberia debt relief. The country’s arrears will be paid to the IMF by wealthy countries, and a three-year structural adjustment program for Liberia’s economy is being prepared by the IMF. Successful completion of an IMF program is necessary before the standard debt relief program.

In the meantime, debt service payments are required of the country. In the past, poor country debt payments to wealthy countries have been suspended while they go through the debt cancellation process. The World Bank and IMF have never suspended payments that were due.

Finance Minister Flaherty did not respond to the SJC request that “Canada lobby for an **immediate moratorium on debt payments to the IMF and World Bank from Liberia**, pending entry and completion of the Multilateral Debt Relief Initiative.”

## World Bank admits its share of funding for HIV/AIDS programs in decline, says its new emphasis is efficiency

In November, the World Bank announced its *Africa Region HIV/AIDS Agenda for Action 2007-2011*.

The Manager of the World Bank’s AIDS Campaign Team for Africa, Elizabeth Lule, said that the Bank’s financial contribution to fighting AIDS in Africa, while remaining at around US\$250 million annually, has fallen to 7 percent of global funding.

Lule said that the World Bank “would continue to support country-driven AIDS programs throughout Sub-Saharan Africa by emphasizing four areas:

- “Focused, evidence-based, prioritized, and costed strategies to combat HIV/AIDS.
- A multi-sectoral approach in key sectors, strengthening health systems, implementing education and school-based prevention programs, and promoting gender equality.
- Better monitoring and evaluation of the AIDS response through improved governance.
- Coordination of donor funds to increase effectiveness of the global response within countries.”

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## Income trouble for the IMF

Wealthy countries are paying some of the debts owed to the IMF by impoverished countries like Liberia, but the institution has fewer big borrowers these days, and expects to be in the red by \$400 million a year by 2010.

The IMF plans to save \$100 million by cutting 300 to 400 jobs (out of 2,634), and to sell 14 million ounces of gold from the IMF’s stock of 103.4 million ounces. (On the IMF’s books at US\$35/ounce, the gold would sell at market rate - now about US\$790. The profit is to be invested.)

Share your thoughts on World Bank and IMF activities with Canada’s representatives in Washington and with their boss, the Finance Minister.

Finance Minister James M. Flaherty  
House of Commons  
Ottawa ON K1A 0A6 jflaherty@fin.gc.ca

World Bank Executive Director Samy Watson  
swatson1@worldbank.org

IMF Executive Director Jonathan Fried  
jfried@imf.org

# World Bank report censored to remove reference to 750,000 deaths from city air pollution in China

**T**he World Bank deleted nearly a third of a report, “Cost of Pollution in China: Economic Estimates of Physical Damages,” at China’s request, the *Financial Times* revealed in July. The report originally stated that 750,000 people die prematurely in China each year, mainly from city air pollution. This was removed from the report because of the government’s concern that the information could provoke “social unrest.”

“The Bank’s current country director for China, David Dollar, is no stranger to twisting research to suit

political goals,” said Peter Bakvis of the International Trade Union Confederation/Global Unions Washington Office.

Commenting on the *FT* report, Bakvis pointed out that the research that Dollar and others at the World Bank used to promote globalization was considered by the World Bank’s own Evaluation of World Bank Research, 1998-2005 to “have such deep flaws that, at present, the results cannot be regarded as remotely reliable.”

The World Bank’s private-sector lending arm, the International Finance Corporation (IFC), recently signed an agreement with the Import-Export Bank of China (China Exim) for joint financing of large-scale investments in Africa.

Both the IFC and China Exim have questionable track records when it comes to the impacts of their investments on people and the environment. China Exim has invested heavily in the highly controversial Merowe Dam in Sudan, where opponents of the project have been attacked, over 10,000 residents have been displaced to date without receiving adequate compensation, and environmental consequences are expected to be severe.

Meanwhile, the IFC has attracted criticism for its increasing role in extractive industries, including lucrative oil investments and destructive mining projects, which have significant adverse environmental and social impacts.



Air pollution near the Number One coal fired power plant. 75% of China’s growing energy needs is supplied by coal, the cheapest and dirtiest form of energy. China is the world’s largest producer of coal. Seven of the world’s ten most polluted cities are in China, largely due to coal use and the country’s dilapidated heavy industries. Photo © J.B. Russell

# Scenes from Washington

In October, SJC representatives met with the Finance Minister in Ottawa, and with World Bank and IMF officials in Washington, as we have regularly in recent years. Some key concerns that we identified in World Bank & IMF policies this year were described in a short paper, available on the SJC website. They include:

- Lack of movement on voice and representation of poor countries, and on the selection process for leadership at the World Bank and IMF
- The need to immediately cancel Liberia debt to the World Bank and IMF
- Declining and less-than-effective spending on HIV/AIDS by institutions like the World Bank
- World Bank weakness on labour standards and worker protection
- US government ideology guides efforts to change World Bank policy on women's health and climate change.



Inside the World Bank. The building has a large open mezzanine, often filled with displays of art works or, as here, publications etc. Photo D. MacCuish, SJC



At a "town hall" meeting between NGOs and the heads of the World Bank and IMF, a Pygmy woman tells World Bank President Zoellick about the damage done to the forests of the Congo by World Bank projects. Photo © Simone D. McCourtie, World Bank



Karin Lissakers, Executive Director, Revenue Watch (and former US Executive Director at the IMF) and Tom Bernes, Director, IMF Independent Evaluation Office (and former Canadian Executive Director at the IMF) join a discussion on IMF "governance." Bernes chaired the discussion, in which Lissakers criticized lack of transparency and accountability in IMF operations. Photo D. MacCuish, SJC



Carlos Villegas, Bolivia's Minister of Hydrocarbons, meets with NGOs to describe his government's nationalization program. Photo D. MacCuish, SJC



Protesters march on the World Bank and IMF (below), probably outnumbered by police waiting for them (above). Photos D. MacCuish, SJC







# Climate change

## is bad enough - but it's a symptom of something worse

and economic justice work and devote all our energies to combating it?

In conversation with several SJC members, I came to realize that others are thinking the same way. Is what we are doing, important as it might be, similar to re-arranging the deck chairs on the Titanic?

Yet as important as climate change is, at heart it is not the issue. Rather, it is a symptom of what is wrong with our western way of living, with our cars, homes, industries and our frantic need to buy and consume. These in turn are the products of a socio-economic system that tells us that our current brand of capitalism is the only way to go. The free market must reign supreme.

A second symptom is the exploitation of people and resources on a global scale. The role of the poor, who cannot afford to buy and consume, is to provide low-cost labor and to get out of the way when corporations come for the natural resources. Western corporations and governments (especially the US), supported by the IMF and the World Bank, have intensified their plundering of Africa, Latin America, and parts of Asia in the past thirty or forty years.

Under western pressure, Central American governments changed their mining laws in the 1990s to make it easier for foreign companies to take out the precious metals. As a result, land is being destroyed, water polluted, and the people left with pretty well nothing. When the people of affected communities in Guatemala and other countries call for mining operations to be shut down, it is because they see the companies exploiting them and destroying their environment.

Environmental degradation, including climate change, and human exploitation are both symptoms of a socio-economic system run amok. So yes, climate change is a frightening phenomenon that must be faced but so are human misery and exploitation.

We will not overcome either problem by just dealing with the symptoms. We must get to the cause, the greed of the few at the top who are behind this system and the greed of those who buy into it. We must go "upstream."

---

Ernie Schibli is a founding member of the SJC and one of our most sought-after speakers. Contact: [ernie@s-j-c.net](mailto:ernie@s-j-c.net)

**S**everal weeks ago I had the good fortune to attend a slide presentation by Désirée McGraw on the topic of climate change. It was an abbreviated updated version of Al Gore's *An Inconvenient Truth* and, just as the original had, it both angered and frightened me.

During the course of the ensuing discussion, Fr. John Walsh mentioned that he had recently been talking with Stephen Lewis, the well-known diplomat and activist against HIV and AIDS in Africa. Apparently, Mr. Lewis was asked whether he would do anything differently in his life, given the chance. He replied that he would work on environmental issues because of the gravity of the situation for the whole world, including Africa.

This struck a chord with me because I had been thinking along the same lines. Almost all of the news we receive on the issue of climate change is disturbing. The day after the presentation, *The Gazette* carried an article stating that several years ago scientists had projected the best and worst case scenarios on global carbon dioxide emissions.

Now it's clear that we are following the worse case scenario. A few days later, I listened to a CBC report to the effect that the Arctic ice is melting about twenty times faster than was anticipated just a few years ago. Other such examples abound.

This caused me to question whether the Social Justice Committee, with our focus on socio-economic rights in Central America and reform of international financial institutions like the World Bank, is working on the right themes. If climate change has become such a threat to our planet, should we not put aside our human rights

China's 2006 CO2 emissions surpassed those of the USA by 8%, the Netherlands Environmental Assessment Agency announced in June.

*Per capita*, US emissions are seven times those of China.

China's carbon emissions are increasing rapidly, although total and *per capita* emissions are increasing in both countries.

*Per capita* emissions in Canada are 10% lower than those of the US.

# Update on SJC activities

In the last edition of the *Upstream Journal*, I shared the SJC's plans for an expanded public education program that will allow us to reach a wider audience with our innovative human rights education projects. I am happy to report that these plans have resulted in an exceptionally busy fall packed with activities!

Before telling you about our upcoming events, I'd like to share some of our recent successes.

## ¡Arriba las Mujeres!

On September 14th and 15th 2007, we welcomed 110 participants and 28 speakers to ¡Arriba las Mujeres! Women Building Strong Communities, an international conference on women's empowerment and the social economy in Latin America and Canada. Over two days of workshops and panels, participants learned about what women all around the world are doing to build more just economic systems. We heard about community loan circles in India, fair trade coffee cooperatives in Ecuador and the ongoing fight for women's rights in Canada. Participants discussed common problems and shared local strategies for dealing with global problems.

To learn more about women's empowerment and the social economy, pick up a copy of the special ¡Arriba las Mujeres! edition of the *Upstream Journal*, coming this spring.

## Guatemalan activist visits Montreal

In November, members of the SJC had the opportunity to meet Javier de Leon, an indigenous community leader from San Marcos, Guatemala who fights for the rights of his community in the face of destructive Canadian mining operations in the area. We accompanied Javier to Kahnawá: ke, one of several communities that comprise the Mohawk Nation, where he had the opportunity to talk about community radio and media strategies with indigenous leaders in Canada. A public presentation with Javier hosted by the SJC garnered a crowd of Montrealers concerned about the negative social, economic and environmental effects of Canadian mining companies in poor countries. The SJC provided resources and suggestions for action which can also be found on the SJC web site.

## Social Justice Theatre

Thanks to generous funding from Quebec's *Fonds pour l'éducation et engagement du public à la solidarité internationale*, the SJC was able to hire one of our former interns to coordinate a theatre project that explores the origins of debt and poverty in Third World countries. The theatre project

will be greatly expanded this year to include performances in schools across the city as well as a run in our own venue in the spring. Keep an eye on the SJC web site or sign up for our email list to get more information about performances!

## Film festival

In the new year, the SJC will host "Images of Africa", a film and discussion series on trade, inequality and international cooperation between Canada and Africa. In Africa's Lake Victoria region, fish raised for European consumption destroy native species. Fish are flown out - and the planes return loaded with guns. In Mali, villagers gather to put the IMF and WB "on trial" for their role in destroying the economies of African nations. In Ghana, the needs of local communities are pushed aside when Canadian mining companies come for their gold. In January and February, Canadians will get the chance to ask experts, scholars and members of the African community - "Is this development?" Check the back cover of this journal for all of the details.

I hope to see you at some of our educational and entertaining events in the next few months!



Margo Foster  
Coordinator of Public Education

For information about SJC events, please visit our web site, [www.sjc-cjs.org](http://www.sjc-cjs.org).

To keep up to date with SJC events and action alerts by email, sign up today on our web site.



Participants in the ¡Arriba las Mujeres! Women Building Strong Communities conference listen to opening remarks by Michèle Asselin, President of the Fédération des Femmes du Québec.



The Social Justice Committee  
Le Comité pour la justice sociale

**The Social Justice Committee of Montreal** has been working to raise awareness of the root causes of hunger, poverty and repression in the world through our education programs since 1975. We work in solidarity with organizations in a number of Third World countries in the search for a more just and sustainable global socio-economic system.

The Social Justice Committee depends on financial support from its members and the general public. It is a registered charitable organization; donations are tax deductible.

**We invite you to donate today, and become a member by supporting the mission of the Social Justice Committee to:**

- Analyze the underlying structural and global causes of poverty, human rights violations and other social injustices.
- Contribute to informed popular participation in eliminating these injustices.
- *Work in solidarity to transform our world into a just society.*

*The Social Justice Committee believes that social and economic change is essential for the creation of a sustainable world, and that each person has the right and the responsibility to participate in the process.*

### Contact us:

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**Please send donations and  
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Name: \_\_\_\_\_

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Email: \_\_\_\_\_

☐ Yes, I support the mission of the Social Justice Committee and would like to become a member.

☐ My contribution is enclosed. For credit card donations, call toll-free 1-877-933-6797

☐ I am unable to make a contribution at this time, but I would like to receive the Upstream Journal.

The **Upstream Journal** is published by the **Social Justice Committee, Montreal**. The Upstream Journal focuses on economic, social and cultural rights, reflecting the SJC perspective of Third World poverty as a human rights issue.

Subscription to the Upstream Journal is by donation, which goes to support a range of SJC educational projects. The journal is published five times a year, at irregular intervals between September and June.

Views expressed in the Upstream Journal are the writers' own and do not necessarily reflect those of the Social Justice Committee. We welcome the submission of illustrations and articles on aspects of international development and human rights.

Le Comité pour la justice sociale remercie le **ministère des Relations internationales** de son appui à sa mission d'éducation à la solidarité internationale.

The Social Justice Committee thanks the **Québec Ministry of International Relations** for its support of our mission of education on behalf of international solidarity.

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**www.upstreamjournal.org**

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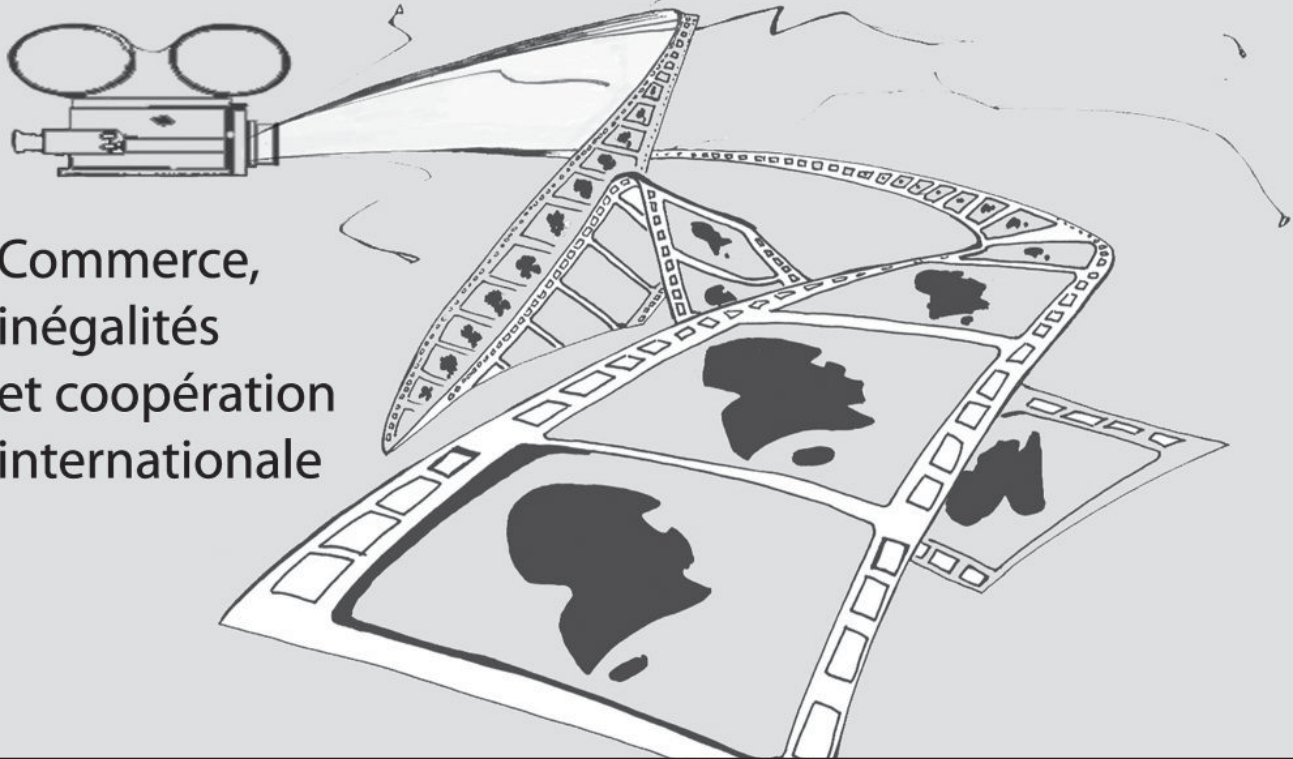
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le comité pour la justice sociale présente

# IMAGES D'AFRIQUE

Projections et débats



Commerce,  
inégalités  
et coopération  
internationale

**Vendredi 25 janvier à 14h** Conférence d'ouverture : « **Conflit d'intérêts : pratiques commerciales canadiennes en Afrique** » suivie de la projection à 17h du documentaire "**Le silence est d'or**" sur les intérêts miniers canadiens au Ghana. *Chaire UNESCO de Philosophie (Bibliothèque centrale UQAM salle AM204, métro Berri-UQAM) Entrée gratuite*

**Thursday January 31** Film projection "**Darwin's Nightmare**"

**Followed by a discussion about the impact of the arms trade in development regions.**  
*Cinéma du Parc (3575 Parc Avenue) 7 p.m. Entry fee*

**Samedi 2 février** Dîner africain et Projection du film "**Bamako**"

**La question de l'allègement de la dette et les conséquences des politiques du FMI sur les populations bénéficiaires.** *Centre Afrika (1644 St Hubert, 2 minutes du métro Berri UQAM) 17h Entrée gratuite*

Avec la participation de la Chaire UNESCO-UQAM, Cinéma du Parc, Centre Afrika, GRAMA, Développement et Paix, Entraide Missionnaire, Ressources d'Afrique, Oxfam Québec, Communauté mauritanienne au Canada.

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