

SALVANET

A Publication of Christians for Peace in El Salvador, CRISPAZ

Salvadoran Access to Health Care

by Audrey Edmundson Lenhart,
Doctors for Global Health with help
from Dr. Virginia Rodriguez

It's 5:45 on a February morning. The sun is almost up as Lucia Sanchez hustles her 4-year-old son, José, onto the bus that will take them to Hospital Benjamin Bloom, the large public children's hospital in San Salvador. They traveled to San Salvador the day before from their home in a rural part of the San Vicente province for another battery of medical tests for José. José was born with a heart defect and needs surgery. They come to the city every few months to meet with the doctor, but so far they have not been able to get a date for the surgery because the waiting list is almost a year long. They arrive at Hospital

Bloom at 5:55 a.m., in time to make José's 6:00 appointment. They arrive to find the hospital employees have gone on strike again. José will not be able to see the doctor today, and may have to wait another couple of months before he can get another appointment. Frustrated, Lucia and José climb back onto the bus and begin the long return trip to their community in San Vicente. The sound of José's labored breathing fills the bus.

The Constitution of El Salvador states that the government has an obligation to meet 100% of the country's health care needs. However, access to adequate health care is not a reality for the majority of Salvadorans. El Salvador has no health policy, and public hospitals are understaffed and their employees underpaid. Government-run community health clinics in smaller towns and rural areas are often staffed by an inexperienced medical student doing their "social service year". If one has enough money to go to a private doctor or hospital, the level of care is much improved. However, for the majority of Salvadorans, private health care is a luxury out of their reach.

There are three main channels through which Salvadorans can access the health care system. Approximately 80% of Salvadorans

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1999

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CRISPAZ, Christians for Peace in El Salvador, was founded in 1984. We are a faith-based organization dedicated to mutual accompaniment with the church of the poor and marginalized communities in El Salvador. In building bridges of solidarity between communities in El Salvador and those in our home countries, we strive together for peace, justice and human liberation.



CRISPAZ has four programs:

- † CRISPAZ Volunteer Program (CVP)
- † El Salvador Encounter Delegation Program (ESE)
- † Communication Information Network on El Salvador (CINES)
- † Summer Immersion Program

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HEALTH CARE

receive their health care through clinics or hospitals run by the government's Ministry of Health (MSPAS). MSPAS facilities focus on both preventive and curative medicine, and are located throughout El Salvador. The facilities are severely under funded, and usually only offer human resources to the patient in the form of medical consults and educational campaigns. Medications and medical tests are not readily available through the government, and the patient usually has to pay high, out-of-pocket fees if they wish to receive such services. The largest public hospital in El Salvador, which offers the maximum amount of diagnostic ability and curative care available from the MSPAS, lacks basic equipment such as a CT scanner, MRI, and medicines such as antibiotics.

The second "channel" through which Salvadorans can receive health care is through the national health care system, ISSS. Fees for the ISSS system are divided equally between employers, employees, and the government. The 15% of Salvadorans who are considered "working class" access medical care through the ISSS. Healthcare facilities in the ISSS system focus on curative care, and provide human resources, diagnostic technology, and medications. While the ISSS system can potentially provide quality health care, the system is understaffed and patients are forced to wait long periods of time if they wish to see a doctor or have a medical procedure performed.

The remaining 5% of the Salvadoran population receives their health care from the private sector. While care in the private sector tends to be of the highest quality, it is also the most costly and must be paid for out of pocket. People who access health care in the private sector have the option of paying fee-for-service, paying monthly health insurance, or, most recently, affiliating with an HMO. The private sector has access to the most technologically advanced and personalized care.

Following the physician's strike of 1998, the Salvadoran health care system has been in a state of reform. Physicians frustrated by the lack of a national health policy, went on strike to petition for higher wages (prior to the strike, MSPAS physicians earned approximately US\$250 a month) and a national health policy that would meet the needs of the majority of Salvadorans receiving care under the MSPAS system. While no national health policy has been adopted, several proposals are in the works. Physicians are hoping that after the upcoming presidential elections, some type of national health policy will be implemented.✚

Doctors for Global Health is a not-for-profit organization that promotes health and human rights with local partners around the world. Their partner organization in El Salvador is Médicos por el Derecho a la Salud.

Election Update

Note: This update was compiled on Monday, March 8. Due to the nature of the Salvadoran electoral process, exact results were not available until after this date.

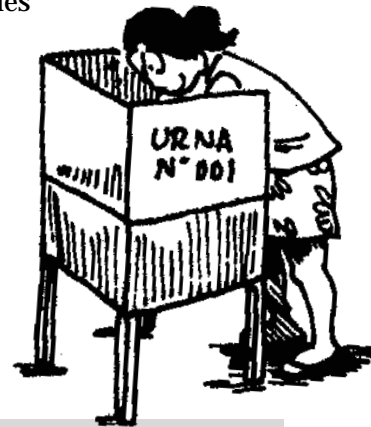
On Sunday, March 7, Salvadorans went to the polls to elect their president for the next five years. Preliminary results from the Supreme Electoral Tribunal (TSE) reported that Francisco Flores, candidate for the ARENA party, had won the elections. According to Salvadoran electoral law, the candidate must win

more than 50% of the votes. If this does not happen, a run-off election is held. All indicators show that a second-round election will not be necessary.

The TSE reported that approximately three million Salvadorans were eligible to vote in this election. However, there was an absenteeism rate of about 60%. Absenteeism is difficult to measure because the voting registry has never been fully purged. It includes names of deceased

individuals and of individuals that do not reside in El Salvador.

Both LIDER and PUNTO run the risk of disappearing as political parties following this election. To maintain viability, parties are required to gain a minimum of 3% of the total votes. ❖



Pre-Election Public Opinion Poll

22.6% of the population expressed "some" interest in voting.

41.8% of the population expressed little or no interest in voting.

From *Proceso*, a publication of the Central American University (UCA):

The poll revealed that what continues to be prevailing Salvadoran opinion is that elections do not work for changing the country's situation. 53% of those polled said "no matter who wins the elections, things will stay the same." When those polled were asked if the elections would contribute to solving the country's problems, 47% said that the problems would continue, 29.7% said that the problems would be resolved and 9.3% said that the problems would get worse. The remaining 14% stated that they did not know how to answer the question.

Poll administrated by the University Institute of Public Opinion (IUDOP) of the "Jose Simeon Cañas" Central American University in El Salvador between February 6 and 11, 1999.

Preliminary Election Results from the Supreme Electoral Tribunal (TSE)

ARENA, Francisco Flores	51.98%	PDC, Rodolfo Parker	5.71%
FMLN-USC, Facundo Guardado	29.02%	PCN, Hernán Contreras	3.83%
CDU, Rubén Zamora	7.44%	LIDER, Nelson García	1.62%
		PUNTO, Francisco Ayala	.39%

Report from the Prensa Gráfica

March 8, 1999

March 7 did not break with the electoral tradition of past years. The elections saw a little bit of everything, from the person who was able to vote in less than ten minutes to the person that—frustrated—abandoned the voting center after an hour of looking uselessly for her or his name on the voting register.

Double votes, arbitrariness on the part of officials, an inexact voter registration, inadequate facilities, illegal propaganda, and disagreement among the parties was the experience of many voters.

However, others saw the best of the electoral process: friendly and helpful assistance at the voting sites, an electronic search for people's names, and no problems in casting their votes.

With an orderly and peaceful [day of] voting, El Salvador has inaugurated a new way of practicing politics . . . it seems to us that this is an extraordinary process for a country that signed the Peace Accords such a short time ago."

—Francisco Flores, President-Elect

Life in the Rural Clinic

CRISPAZ volunteer Rob Shelly is a primary care physician working at the Ann Manganaro Clinic in Guarjila, Chalatenango.

The community clinic in Guarjila, Chalatenango was built in 1988 to serve the small community of repopulated refugees in Guarjila and the rural poor in the surrounding area. In the midst of civil war and with few resources, volunteer health promoters were trained and supervised by international health workers. These health promoters had little formal education but acquired many practical skills and provided curative and preventative health care for a wide geographical area.

Today, seven years after the end of the war, Guarjila's clinic remains active, staffed by many of the original health promoters who now have over ten years of experience as health workers. My task in Guarjila is to continue to guide and support the health promoters in their work as well as to provide direct patient care when the promoters request my help. The following stories illustrate current realities faced by the clinic regarding politics and health care, providing care with limited resources, and "alternative" medicine.

The Ministry of Health Invades the School

The Ministry of Health ambulance swept unexpectedly into Guarjila one morning, entered the school, vaccinated hundreds of children, and retreated to the city before the Guarjila health team was told what had happened. The promoters were upset by this "attack" on their territory—they already have a vaccination program and the Ministry doctors and nurses entered without coordinating with them and without providing vaccination records for the clinic.

Why all this conflict over a vaccination campaign? In post-war Chalatenango, health care has become an important political battlefield between the government and the FMLN, the opposition party favored in most rural areas. The party providing health care is perceived as caring for the people and visibly meeting their needs. For the government, a

community clinic effectively serving the poor without government help is a potential embarrassment. The promoters tell of early attempts by the Ministry of Health to shut down the clinic by declaring the promoters illegal and by staging flashy health campaigns to gain the support of the people. The Ministry sometimes refuses to supply vaccinations to the clinic and hassles the promoters with baffling paperwork requirements. Ministry of Health clinics have been built in many towns in rural Chalatenango and the role and influence of popular health programs like the one in Guarjila are shrinking. While optimistic accounts of Ministry accomplishments appear often in the media, the campesinos often complain that Ministry staff works very limited hours and are poorly trained and unmotivated.

Amidst these threats to their sovereignty, the Guarjila clinic fights back, sometimes using the tools of propaganda used by the Ministry. When the government-sponsored "Healthy Schools" program delivered outdated cans of fish to the schools, they collected all of the cans of fish and held a press conference to highlight the error.

The politicization of health care is often an obstacle and a distraction from the efforts of the clinic to provide health services for the people. A long history of animosity makes it nearly impossible to collaborate with those people and projects within the Ministry of Health that do offer more substance than propaganda. But health care always exists in a political context. The Guarjila clinic, by its mere presence and its words, remains an important political voice, calling the Ministry of Health to greater accountability to the rural poor.

The Button

Without government funding and with inconsistent international support, the staff in Guarjila has taught me a great deal about "making do" with what is locally available . . .

I decided that I needed help with this machete wound because I couldn't find both ends of the tendon. So I called by radio to Victoria, the German

surgeon. We rummaged for her favorite sutures, cleaned the young man's arm, and carefully laid down our sterile drapes in the steamy, dusty room. But the flies mocked our efforts to stay clean, and we could hardly keep our sweat from dripping where it shouldn't. As we dug, snipped, dabbed, tied, debated, and dug some more, the injured campesino stared at his bloody arm with growing apprehension. Mauricio, the Guatemalan herbal medicine and public health doctor, supplemented our local anesthesia with some homemade hypnosis. "Your arm is floating, your arm is floating," he crooned, and the young man fell asleep. Victoria told stories about the war, about the times she cut sutures with her teeth. No wonder the flies didn't bother her so much and she made use of every scrap of string as if it were her last. "What we really need is a button," she said as she tested the tension on the tendon and realized that it might not hold. Mauricio had the only button-down shirt in the room, so he donated one to our cause, and went on dripping verbal Valium in the ears of our drowsy patient. The button was scrubbed and dunked in betadine, sewn neatly to keep the tendon in place, and we were soon finished. Two weeks later, Mauricio got his button back, and the man has since gained full use of his arm.

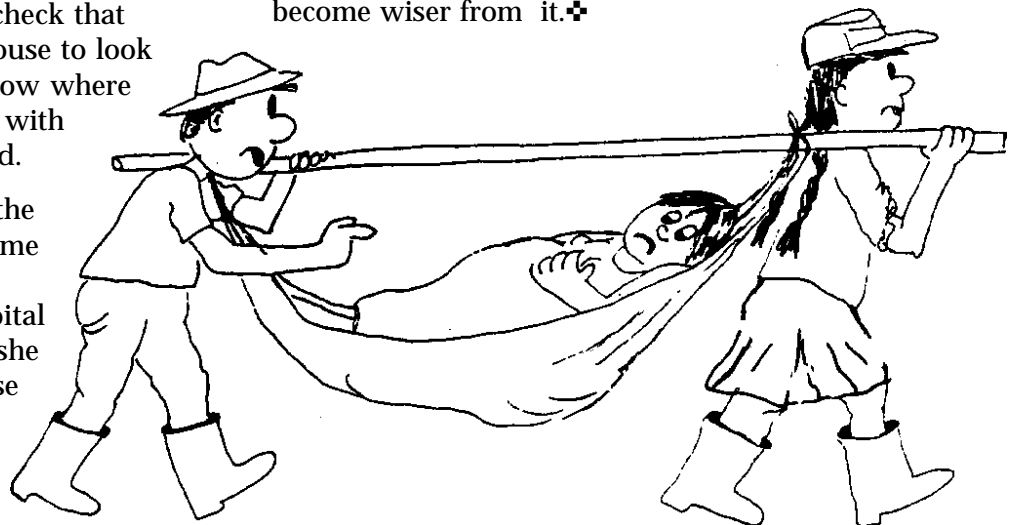
"The Eye"

Marina brought her baby to the clinic for the first time at five days of age, with a fever and diarrhea. In the U.S., a baby this young would be admitted to the hospital, with an IV, antibiotics, and tests of most accessible bodily fluids. But baby Alex was quite alert, so I decided to treat with breast milk, antibiotics, and close observation. I gave Marina careful instructions, and arranged to see the baby again several hours later. However, Marina didn't come to her first re-check that evening, and when I went to her house to look for her, her grandmother didn't know where she was. Perhaps she went to stay with family in the city, a friend suggested.

When Marina brought Alex to the clinic two days later, he had lost some weight and still had a fever. This time, we sent the infant to the hospital in the city. Marina explained that she hadn't returned to the clinic because the *curandera de ojo* (healer of "The Eye") had told her not to come.

Marina's grandmother told her that the baby's illness was caused when some malevolent person gave the infant "The Evil Eye" and that only the *curandera* had the remedy. A *curandera* chews tobacco and other herbs and spreads them on the baby or puts them in its mouth (sometimes, too, the healer will hang the baby upside down or suck on the scalp to raise the sunken fontanel that comes with dehydration). I explained to Marina what I thought was happening with her baby and that I hoped that the next time she takes a child to the *curandera* that she would follow the advice of the clinic as well.

The experience with Marina and her baby, and many others like it, require me to reflect on my relationship as a "Western" healer to the many forms of "alternative" therapy in and around Guarjila—herbal medicine, *sobadoras* (for bones, joints, and other pains), urine therapy, *curanderas*, witches, and others. Although I may react with frustration and even indignation when the *campesinos* reject my "scientific ideas," I'm made to realize that it is me who practices the "alternative" medicine here. For many *campesinos*, modern medicine is only a recently available alternative, where plant-based medicines and traditional healers have been the only accessible and affordable standard of care for many generations. I now recommend combinations of therapies when it is feasible ("continue the banana leaves, and start this antibiotic . . ."), try to incorporate effective herbal remedies into my regimens, and criticize carefully only those therapies that seem truly harmful. In this meeting of methods and ideas, the health promoters and the *campesinos* are at once my teachers, students, critics, and proponents, and I hope that we all become wiser from it.✚



Natural Medicine Provides an Alternative

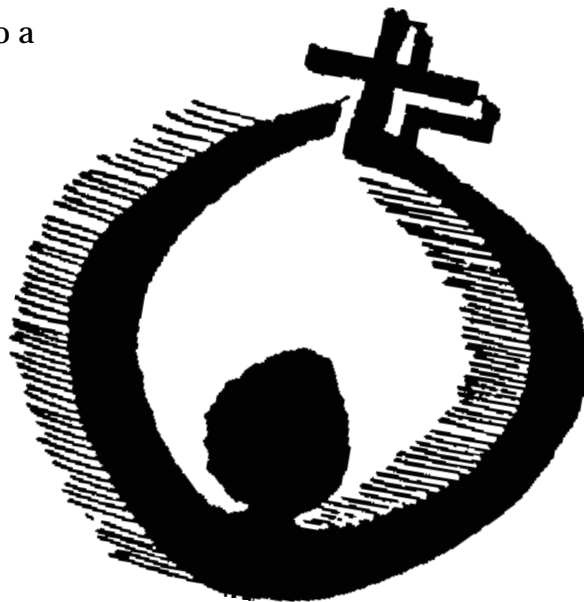
by *María Isabel Figueroa, Asociación Nuevo Amanecer*

The *Asociación Nuevo Amanecer de El Salvador* (“New Dawn” Association of El Salvador) works with marginalized rural and urban communities. Through our health program, we offer children and communities a variety of services in the area of natural/traditional medicine. Our work is based on a great trust in Mother Nature’s medicinal properties and the goodness that she offers us for life and health. Our practice makes a fundamental recognition of the great wisdom that we have inherited from our own cultural ancestors and the ancestors of other cultures.

Through our health services, we aim to contribute to a balance of physical, mental and spiritual health. We offer community services with the hope that our services will help to mitigate pain, suffering and illness. In order to achieve this end, we diagnose and treat our patients through a variety of different methods. These include: homeopathic medicine, auricular therapy, acupuncture, moxibustion, reflexology, neural therapy, plant therapy, bio-energy, urine therapy and mental health care. It gives us great joy to share that our work in health care has been a beautiful, life-giving experience. It has been based on the principal of love of one’s neighbor. This basis of love has allowed us to become closer to the lives of our brothers and sisters when they experience health problems. It has allowed us to search for the joy found in the balance of good health which comes from the diverse elements of nature such as water, earth, plants, and energy. We offer treatment to those who have the greatest needs—those with scarce economic resources who do not have the opportunity to be properly treated by the official health care system.

We believe that in the work of the great Creator, everything is complete. We possess neither too little nor too much to maintain our lives and health in true equilibrium.

Our efforts are carried out based on a philosophy of team work in which we seek out the fundamental values of harmony, community, solidarity and love. These are the values that continue to motivate us. It is through these values and our ensuing service that we find the presence of the Reign of God.✚



Don't just get a job . . .

Get A Life!

The CRISPAZ Volunteer Program is currently accepting applications for long-term volunteers to live and work in El Salvador.

The CRISPAZ Volunteer Program is a program of accompaniment with and service to the people of El Salvador. Volunteers are placed where assistance has been requested by a church or a community organization. CRISPAZ volunteers work together with Salvadorans to pursue peace through justice. At the same time, volunteers are encouraged to maintain a relationship with their home community in order to promote solidarity.

Existing opportunities include:

- Working with the Solidarity Program of the Christian Base Communities of El Salvador (CEBES).
- Teaching English and supporting popular education in the rural community of El Barío, Department of Cuscatlán.
- Developing a program of accompaniment in the prison system.

Other volunteer opportunities can be arranged in the areas of health care, youth, literacy, pastoral accompaniment, agriculture, women's organization, education, and many others. We are happy to work together with you to find a placement that fits.

The CRISPAZ team also welcomes applications from individuals who have already arranged volunteer positions in El Salvador and are looking for a support community.

Come to El Salvador as a CRISPAZ volunteer, the life you change may be your own.

For application information and materials, please contact CRISPAZ:

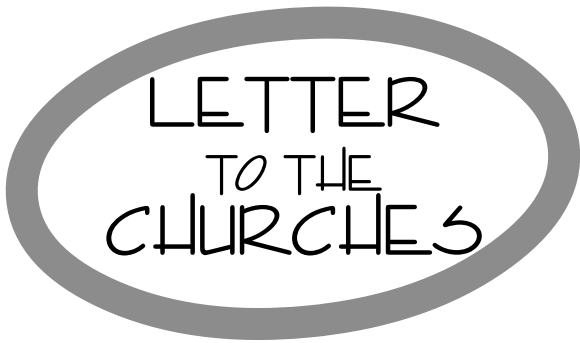
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from El Salvador

We are persecuted but never abandoned;
struck down, but never left to die.
(2 Corinthians 4:7-8)

× INFORMATION SERVICE OF THE PASTORAL CENTER, CENTRAL AMERICAN UNIVERSITY, SAN SALVADOR ×
EDITED ENGLISH TRANSLATION

Letter to the Churches is a bimonthly publication of the Archbishop Oscar Romero Pastoral Center, Central American University (UCA), San Salvador. These are letters of flesh and spirit, written from one Salvadoran community to another and from the Salvadoran Church to the Universal Church. The following are excerpts from this publication.

El Salvador in 1998: Economics, Politics, and Society

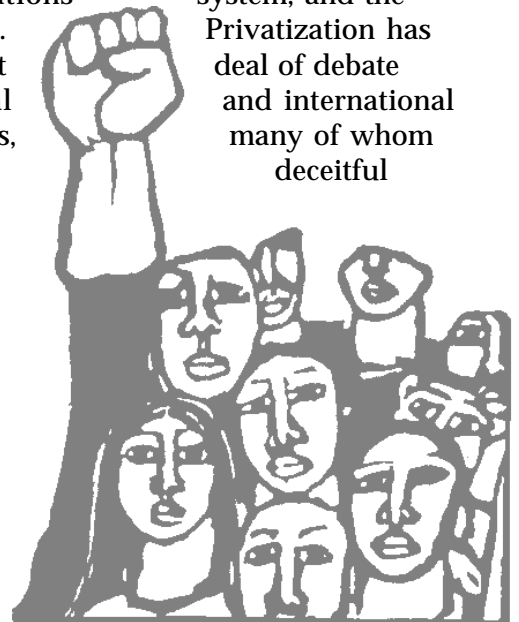
Economics

1998 was a troublesome year on the economic, political, and social fronts. The events of the year have planted serious doubts about El Salvador's democratic processes.

In the realm of economics, agricultural deterioration seemed to be unstoppable and the government showed no signs of taking responsibility for this problem that threatens the country's socio-economic viability. Tropical Storm "Mitch" dramatically illustrated the vulnerability of the rural population by plundering their livelihood and well being. In 1998 nothing was done to help recover the agricultural sector.

It has not yet been understood—or no one has wanted to understand—that El Salvador's viability depends on a solid agricultural base in both the financial and environmental arenas.

The Salvadoran economic practice continued toward a dividing up of the pieces of the pie as an effort to expand the economic sector. This end was served by privatizing the power company, the telecommunications system, and the pension fund. Privatization has created a great deal of debate and international many of whom choose to use tactics for their own benefit. President Armando Calderón Sol's administration has offered unconditional support to the largest financial groups in



“Rural and urban poverty, unemployment, socio-cultural marginalization, and the lack of access to basic needs have all increased.”

the country (especially those that work together with the Cuscatlán Bank) by helping to remove those competitors that make public business more profitable. We can only characterize governmental support of such economic groups as “mercantilist.”

This type of behavior has limited El Salvador from overcoming its sharp structural imbalances. Rather, it has made the imbalance even greater. Rural and urban poverty, unemployment, socio-cultural marginalization, and the lack of access to basic needs have all increased. The rapidly deteriorating agricultural sector and the impact of privatization have not only worsened the country’s structural problems, they have added new obstacles such that these problems cannot be resolved.

Politics

Salvadoran politics were not able to shake the discredit that has accompanied them for many years. The political system’s power struggles, incompetence, and resistance to democratization and renewal has led the public to view the political parties with little legitimacy and their leaders with little credibility. In 1998, politicians once again demonstrated an inability to mediate between society’s demands and the state institutions that should respond to these demands. During this pre-electoral year, party leaders have found themselves occupied by power struggles. The more ambitious politicians have not hesitated to use any means necessary to bring down their rivals. In most cases, it was not the most capable who were nominated, rather those that made the boldest moves. As 1998 came to a close and the candidates had been named, El Salvador’s political dearth shone clearly. The slate of presidential candidates does not offer any alternatives that truly inspire confidence with regards to the future of democracy in our country. Thus far, the presidential campaign has been very much like the traditional campaigns in which cheap rhetoric and empty promises prevail.

Politics in 1998 have given us cause to be concerned. Another year has passed in which our parties have failed to take on a more institutional and democratic nature. The interests of the inner circle continue to take priority and politicians view the system as their exclusive property. The limited trust that the population previously had in the political system has been further diminished. The rift between politicians and the rest of society has deepened and all signs tell us that this will continue in 1999.

Society

In the social realm, 1998 saw worsened living conditions for the majority of the population. Common and organized crime brought about suffering and material loss. This was added to the existing difficulties to survive created by poverty.

The government has shown few signs of taking the problems of poverty and crime seriously. President Calderón Sol allows the “poorest of the poor” to continue being poor.

Far from being a “country of owners,” El Salvador is a country *owned* by powerful financial corporations for whom the government works tenaciously. The official line tells us that El Salvador is experiencing “better-than-ever” conditions. But the reality for the majority of Salvadorans proves that this is far from accurate.



“During this pre-electoral year, party leaders have found themselves occupied by power struggles. The more ambitious politicians have not hesitated to use any means necessary to bring down their rivals.”

Criminal violence has not been dealt with in a serious and effective way. Furthermore, the country is experiencing a public security crisis. This crisis has been caused both by the National Civilian Police Force’s failure to deal with crime and by the Ministry of Public Security’s strict policies that have prevented this office from truly facing the problems of criminal violence.

We must also point out the authorities' failure to preserve public security. The serious limitations suffered by those institutions who are directly responsible for public security have been made visible. On many occasions, the National Civilian Police Force has not assumed its societal responsibilities. During 1998, some of the things that have tarnished the reputation of the police include:

- a) police officers who have been involved in the world of crime,
- b) a general complicity among the police with a variety of criminal activities,
- c) unresolved conflicts between high police officials and the National Academy of Public Security,
- d) poor coordination between police headquarters and the Ministry of Public Security,
- e) the predominance of decision-making based on political influences, and
- f) lack of knowledge regarding and resistance to institutional change.

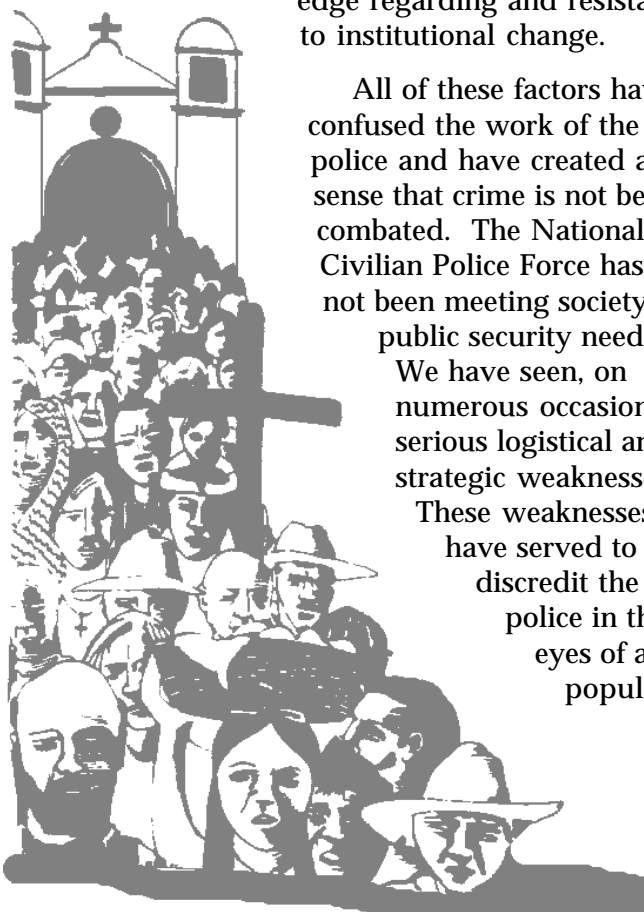
All of these factors have confused the work of the police and have created a sense that crime is not being combated. The National Civilian Police Force has not been meeting society's public security needs.

We have seen, on numerous occasions, serious logistical and strategic weaknesses.

These weaknesses have served to discredit the police in the eyes of a popula-

tion that is unable to see the fruit of this six-year investment. The police are further discredited when officers appear to be involved in homicides, kidnappings, and robberies. In the best case scenario, the National Civilian Police is seen as an institution that isn't worth much. In the worst case scenario, it is seen as a threat. Either way, the system is in crisis.

1998 has not been a fruitful year for El Salvador's democratic renovation. Resistance to internal renovation on the part of politicians, the social effects of a process of privatization that operates in function of the powerful, environmental deterioration, and the presence of criminal groups at the heart of the National Civilian Police all serve to undermine any efforts to build democracy in El Salvador. Perhaps still more troubling is that indicators for 1999 do not show that these elements will change. The same political parties and leaders will represent the people, the same business interests will continue to fight over what is left of our country, and it seems that the same political party will control the executive branch for the next five years. There is plenty of reason not to be happy about El Salvador's future. A substantial change in the practice of politics which takes on the challenge of businesses while at the same time provides direction for state institutions does not seem to be on the horizon. Perhaps we will have to wait for two or three generations in order to see a change in the problems and limitations of the country's leadership. In the mean time, there is nothing left to do but look among the worst in search of the best.✚



“In the social realm, 1998 saw worsened living conditions for the majority of the population. Common and organized crime brought about suffering and material loss which was added to the existing difficulties to survive created by poverty.”

Christianity in the Times of Globalization

The global market has substituted the global village. This has given way to globalization, which has a neoliberal character that excludes not only entire underdeveloped countries, but also large sectors of the developed world that are unable to adapt to the technological revolution.

What role can Christianity play in this process of economic globalization with a neoliberal character? Christianity offers us two answers to this question.

The *theologians of capitalism* offer the first answer. Insensitive to its exclusive nature, they legitimize global commercialization with religion and consider that to be “the end of the story.” In *The Spirit of Democratic Capitalism*, M. Novak speaks of the “biblical roots of capitalism” and emphasizes an affinity between the Judeo-Christian tradition, the market economy, and democracy.

A very different response comes from those of those of us who believe that Christianity can and should encourage a process of equal globalization, which is an alternative to the current neoliberal globalization.

Christianity is a universal religion. But its universal nature has nothing to do with a uniformity of thinking, nor with the imposition of beliefs on the entire world. It has more to do with the globalizing of human rights guarantees, justice, and equality and doing so with a preferential option for the poor. In other words, the universal nature of Christianity should be translated to a globalization of solidarity which includes those that neoliberal globalization excludes.

How can we make this happen? By participating in different solidarity forums which seek an authentic brotherhood and sisterhood. Some examples:

- * Break down the wall that separates the South and the North.
- * Denounce the idolatrous nature of capital which demands the sacrifice of human life.
- * Defend democratization based on community values.
- * Globalize social struggles, helping to bring together different emancipatory ideals and integrate small utopias into one ethical global project.✚

—Juan José Tamayo

Yearly subscriptions to *Carta A Las Iglesias*, a bimonthly publication in Spanish, can be obtained for \$35 by writing to: Centro de Distribucion UCA, Apartado Postal (01) 575, San Salvador, El Salvador, Centro America. Make checks payable to: Universidad Centroamericana Jos□ Sime□n Ca□as



SCHOOL OF THE AMERICAS UPDATE

National Student Lobby Day

April 12

☛ Join high schools and colleges from all over the nation on Monday, April 12 to lobby for the closing of the School of the Americas. Students will gather at the East Front grassy area at the Capitol in Washington, DC at 11 a.m. to discuss key points for lobbying and then students will go to appointments with their respective Congresspeople in the afternoon. If you are unable to make the event, please email, write letters and phone the same day to show support of the bill HR 732 to close the School of the Americas.

*For more information contact SURGE, Students United for a Responsible Global Environment:
www.unc.edu/~dmarkato.SURGE*

1999 Campaign to Close the School of the Americas

May 1-4, 1999

☛ A weekend of activities in Washington, D.C.

White House Rally ♦ Saturday, May 1 ♦ 12 noon – 5 p.m.

Celebration of Hope Benefit Concert ♦ Saturday, May 1 ♦ 8 p.m.

Concert features Pete Seeger, Odetta, Iris Dement, Jon Fromer, and Grupo Morazán from El Salvador

Nonviolent Civil Disobedient Action Training ♦ Sunday, May 2 ♦ 2 - 7 p.m.

Capitol Steps Vigil and Lobby Days ♦ Monday and Tuesday, May 3-4 ♦ 10 a.m. – 6 p.m.

Legislative Action to Close the SOA

Act Now!

☛ Urge your representative to co-sponsor Rep. Moakley's bill HR 732 to close the SOA. It is critical that you call your Members of Congress and ask them to co-sponsor these bills. Even if they have supported closing the School in the past, remind them to co-sponsor the new legislation. It is also important to contact newly-elected members of Congress. In 1998, the vote was 212-201. Every vote counts!

Capitol Switchboard: 202-224-3121

For more information contact:

School of the Americas Watch, Fr. Roy Bourgeois, P.O. Box 3330, Columbus, Georgia 31903-0330, (706) 682-5369,
soaw@derechos.org

SOA Watch - DC Office, Heather Dean, P.O. Box 4566, Washington, D.C. 20017-0566, Phone/Fax (202) 234-3440

<http://www.soaw.org/#act>

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