

The Tea Party Review

The Civicus Youth Engagement Project

“Trying to change the World Bank is like trying to teach a very old elephant with lots of disabilities to do the lambada.”

Kumi Naidoo, CEO & Secretary General of CIVICUS

Erasing World Debt: Jubilee Movement

By Darrell Day

Ann Pettifor started Jubilee as part of a campaign to have the poorest countries of the world's debts unanimously erased.

Darrell-Can you tell me what your reasons are for this endeavour?

Ann-We owe them, they don't owe us. We have an enormous ecological debt, that we have, you know, stripped forests in the south and we have taken minerals, stolen minerals from the north, from people and countries in the north, stolen wealth from the south and now we are collecting debt from them when they can't pay that debt. So, we're calling for that debt to be cancelled, to be written off.

D-I heard a few years ago that countries like Ethiopia were using their money and budget to strengthen their military force. I was wondering if you had anything to say about that.

AP-Yeah, there is a big problem in poor countries where there are dictatorships or undemocratic regimes, where money gets diverted into military spending, and although that's true in Ethiopia, that's not true in most poor countries. And there is a problem with arms...we saw *The New York Times* yesterday that the sale of arms by rich countries to poor countries has increased and the United States is still the biggest arms dealer in the world. Indeed, the so-called Security Council of the United Nations that's supposed to look after our security—those five nations are the biggest arms pushers in the world. So, there is a big issue about the sale of arms to poor countries and about the way in which that money is used to buy arms. But still poor countries spend a far smaller proportion of their income on the military than do rich countries.

Interview with a “Delegate”

By Damien McCombs

I stopped to chat with a delegate who was eating a sandwich...

Damien: How's it going?

Delegate: Well, good. I'm getting to see a lot of different perspectives.

Dam: Is that the plus of the conference then?

Del: Yes. I think so. But, in all its different perspectives, it is also a very minute segment of who should ultimately be at a conference like this. That and the roasted eggplant!

Dam: Who else would you like to see here?

Del: That's a big answer, but I suppose I could make it brief by saying everyone who could afford due to cost or time: the rest of "civil society".

Dam: Do you have any other beefs with the conference?

Del: Yes, actually. They [Civicus] have this "ethical screen". Firstly, it is a very weak screen, and secondly, they "screen" corporations, but spent their money on T-shirts made in Mexico, and bags made in China.

Dam: Yeah, I noticed that too.

Del: I haven't got a chance to see where those black vest that some of the upper-hierarchy volunteers have on yet, but I'll let you know when I find out.



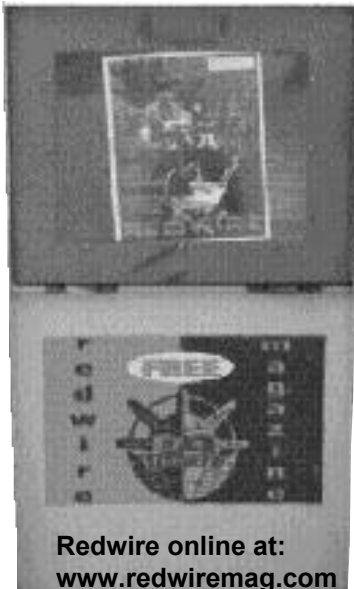
OVER UNDER EXPOSURE

By Lyndsay Poaps

My much anticipated article about Craig Kielburger will not be appearing. After listening to Craig's speech, hearing him be interviewed, being interviewed about my thoughts on him and then finally interviewing him myself, I began to realize that Craig Kielburger gets enough coverage! There are numerous official youth delegates and a youth media team of 13 who are doing good work and deserve notice as well.

My views on Craig and his work are very biased. The approach that Kids Can Free the Children uses is more mainstream and they don't work with many youth organizations in Canada. So, rather than bore you with a rant and risk a libel suit I offer you the

following low down on some hot youth programs.



Redwire Magazine
Tania Willard, Editor

What is Redwire? A magazine for and by native youth which gives them a forum for issues like indigenous rights, struggles against poverty, racism and the forces of capitalism.

Why was Redwire created? Redwire came out of a need for native youth to express their politics, ideas and art.

There was a lot of native youth activism and it was identified that there was a need for a forum to discuss the issues and campaigns they were working and the action they were taking.

What is your mandate? Our mandate is to serve as a vehicle for expression for native youth and their views. We accept submissions from native youth throughout Turtle Island.

How long have you been around? Five years.

What kind of reception has Redwire received? People are often thankful because we are the only vehicle for native youth that doesn't align itself with a more liberal, establishment-based agenda.

What are features people can look forward to? The October issue will focus on the environment and indigenous



Centre of Excellence for Youth Engagement
Cass Elliot, Research Coordinator

What is the Centre of Excellence for Youth Engagement?

Anational network of 22 youth serving organizations which are spending the next five years looking at how youth get involved in communities. We are in the first stage which is identifying where the gaps are and where youth aren't being engaged and why.

What is the mandate? To increase youth engagement in communities across the country and to create a practice model of respectful youth research.

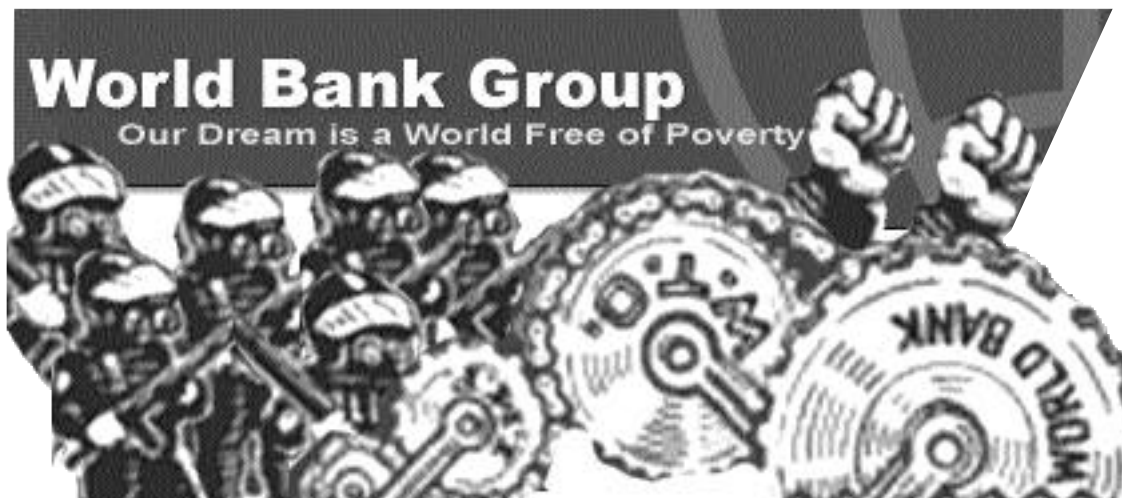
How long have you been around? It has existed for a year.

How did the Centre come about? Health Canada initiated the project. They want to explore healthy communities and healthy communities have youth involved. It's a five-year project that pairs four youth groups with four research departments at universities across the country. There are 18 other partners involved in the initiative too, ensuring national impact.

How will it affect youth organizations across the country? Hopefully it will raise the capacity of youth organizations and give youth participation some respect and legitimacy.

To find out more about the Centre for Excellence for Youth, check out www.tgmag.ca/centres





By Tania Willard

The hidden debate on the tri-tiered involvement of government, business and civil society came to a head this Wednesday morning at the press briefing with Matts Karlsson of the World Bank, Ann Pettifor of Jubilee 2000 and Kumi Naidoo of Civicus.

Kumi Naidoo indicated that Civicus' position on dialogue with the World Bank, similar powerhouse corporations and market representatives is one of tension. There is internal polarity within Civicus—members who believe in essential dialogue with business versus members who march in the streets when they meet. Kumi referred to the talks as experimental. At the upcoming Washington DC World Trade meetings he does feel there will be a contradiction between attending the talks and having a presence in the streets with protesters.

The dialogue centered around the motivations for the World Bank's involvement with civil society, NGO organizing and the creation of "trusted spaces" where humanitarian and economic interests can meet. Regarding these "trusted spaces" Ann Pettifor spoke of the need for politicians to express the will to talk—not to hide behind police erected barricades or at remote resorts. Ann remarked that institutions like the World Bank need to begin to address the ideological imbalance that places economic interest over and above humanitarian need and social justice.

Matts Karlsson placed blame on protesters, "...interfering with their (trade officials) democracy and their legitimate right to meet." Although Ann and Kumi echoed the need for peace, Ann stated that she believed violence was a tactic of the oppressor but that blame should not be shifted to the weak.

The World Bank was not created by the people and has been extremely exclusive. The frustration and dire nature of the state of the world, and the power that economic interest holds, all combine to create a sense of desperation and anger that precipitate violent protest (not to mention the fascist and offensive nature of the policing). For all of the World Bank's talk about peace and condemnation of violence it is

interesting to note that poverty is seen as a form of violence and that the World Bank's past record has been to encourage developing countries to acquire excessive debt. This is what the Jubilee 2000 organizers were

fighting against when they called for debt relief for these countries.

The fundamentals of democracy are built on dissent and criticism of power, who has it, who doesn't and why? The World Bank would like us to believe that its intentions are to put people first. It seems this invitation only includes the NGOs and members of civil society who present an opportunity for the World Bank and other corporations to align themselves with an ambiguous humanitarian agenda, to further promote their interests within the opposition.

Kumi summed up the nature of The World Bank and their promised reforms when he said, "Trying to change the World Bank is like trying to teach a very old elephant with lots of disabilities to do the lambada." The only changes that are going to alleviate poverty, address racism, power structures and oppression is the dismantling of the state and the destruction of capitalism.

Until there is no World Bank, and no need for one, we will struggle against those with power and money and we will never be on an equal playing field.

"We cannot have violence and disruption interfere with international meetings; in my mind that is a threat to democracy."

— Mats Karlsson, World Bank

UNITY DEBATE

By Darrell Day

There has been much debate and discussion here at Civicus regarding the pros and cons of uniting the public sector ("civil society," the communities, CSOs and NGOs) with the state (provincial and federal governments).

First of all, I would like to make it clear that many of the social ills we, as Canadians (and especially as Aboriginal Canadians), have suffered, and continue to suffer, were caused and perpetuated by our governments. Of course, most of the dialogue on this issue has centered around countries deeply involved in the extraction, import and export of natural resources (gas, oil and mining products) like India, Africa, New Zealand and other far off lands. This does not, however, diminish the severity and solemn seriousness with which we, Canadians, must begin to investigate the possibilities of such an endeavour in our own country. I think that we have, for so long, become used to the idea of being left to our own devices when it comes to dealing with social issues and concerns. It's about time this changed.

Al Hatton of the National Voluntary Organizations, Canada, has outlined some of the problems and conflicts which have accompanied the attempts of CSOs and NGOs to unite successfully and productively with governments. His first point was that whatever CSO or NGO is attempting to accomplish this, unity must first come to terms with itself; that there must be internal aesthetic unanimity. This is a problem which plagues many well-meaning and good intentioned



CSOs and NGOs. I'm sure that it's nothing new to anyone that one vice of human nature is pettiness, especially when it comes to dealing with many different egos in an organization. Perhaps more than this, though, is the requirement that any CSO or NGO must have some unifying concept which is its entire goal. This is its reason for being and the leadership committees in the organization must never lose sight of that concept. Everything depends on it.

As is usually the case with something as socially significant as CSO and governmental partnering issues, the protocol concerns become greatly complex the more we dialogue about it and explore their aesthetics. For instance, Hatton made it clear that he would like to see most, if not all, CSOs become recognized for their achievements and philosophies by the governments rather than merely be a tax incentive ("charitable taxation"-hey, another "new word"). The importance of this might be less obvious, depending on who you talk to. In any case, I'll try to discern what I've learned in this regards.

**FOR THE REST OF THIS ARTICLE, AND OTHERS, VISIT:
WWW.TGMAG.CA/CIVICUS/**



Amazonia — Pulmon de la Humanidad

Por: Mauricio Rincon

Para mi concepto creo que esta ha sido la charla mas emotiva e interesante que he asistido, primero que todo por la expositora la cual fue una senora indigena del Ecuador, y segundo por la energia que se sentia en el cuarto, apesar de que todo lo que ella expuso fue leído; al final de la sesion quedo en claro lo dificil que es ser indigena, la verdad la exposicion en si fue un poco monotona, por como dije anteriormente todo fue leído, pero ya llegando a el final de la sesion la expositora rompio a llorar y esto fue una de las cosas que mas me impacto, entonces vi en ese momento los ojos llorosos de una persona la cual se nota por obvias razones, que es una persona supremamente entregada a la sociedad indigena en el Ecuador, y que trabaja con las mujeres de su pais arduamente y honestamente.

Mientras Luz haro lloraba desconsolada yo pensaba en cuan duro debe ser salir de su pais natal y no tener la facilidad de el idioma, y ademas tener que exponer en una asamblea mundial, etc, afortunadamente para ella y para mi, tuve la grandiosa oportunidad de conocerla dias antes de la conferencia y habiamos hablado sobre ciertos puntos de su exposicion pero encima de eso ella me comento algo sobre su vida como indigena en el Ecuador, y la verdad siento una admiracion supremamente grande y a la ves me siento identificado con ella en cierta forma por que soy el unico joven en esta asamblea.

Cada ves que entro a alguna charla los muchachos voluntarios me miran con cara de "este tipo que hace aca" y la verdad eso me da mas ganas de seguir viniendo, retomando el tema, tampronto ella empezo a llorar yo le pregunte unas cuantas preguntas sobre su vida como indigena en el Ecuador para calmar el ambiente pesado que llenaba el salon, yo le comente que para mi se me hacia muy bueno que halla estado aca y que halla representado a la gente indigena y que tambien debia sentirse orgullosa en vez de triste, creo que la tristeza fue debido a que ninguna persona de habla inglesa halla ido a ver su presentacion pero como yo le dije a ella lo escribo aca "para eso estamos nosotros la gente latina con nuestra calides humana y personalidad."

Para finalizar creo que esto que ha vivido Luz Haro en esta asamblea mundial lo estoy viviendo yo y tambien muchas personas, pero afortunadamente estamos al otro lado de el rio osea en este momento tenemos el poder y el derecho de ser escuchados y creo que esto es muy bueno.