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SOAN 249
Final-Sawyer
Due 5/16/07
Topic A

Crude Chronicles

Neo-liberalism is an economic strategy, set up policies that have spread throughout the world, and are based on rapid globalization of economy investments without barriers. One can say that it discourages the idea of doing things for the common good. However it's not purely economic, but also political. In the 1980's we see the rise of neo-liberalism which set up the principles of free trade, open market, privatization, decentralization of the government which lead to centralization. Yet the deregulation of environment and anything that was an obstacle for free trade or open market was the most appalling. It has also been classified as a conservative economic idea.

In the early 1990's neo-liberal policies were part of Ecuador's government with the President Duran Balleu. The first being oil, and knew the consequences if admitted ARCO to drill. Secondly involving land rights with the Agrarian Legislature in 1994. Which people had communal land rights and was open to free market policies. Since de-governmentalization of the state attracted investment by oil companies. "In general, policies such as privatization, deregulation, liberalization, and decentralization seek to stimulate international investment, boost the GNP, reduce state expenditures, and increase governmental efficiency. It sought to establish an attractive and stable fiscal environment for foreign capital. Moves like this sent a clear message to the global capital: Ecuador was embracing a "free" market economy, unfettered by prior protections and restrictions. Like proponents of neo-liberalism across the globe, the Ecuadorian executive branch believed that neo-liberal reforms would stabilize the national economy, lead to progress,

and thus establish the conditions essential for democracy to flourish” (93). These changes established the legal framework necessary to “modernize” the oil sector. So the state threatened to retract from its role, however theoretical, of protecting its citizens and transnational business was given more independence, citizens felt they had fewer channels through which to voice their concerns. In the void created by this crisis of representation, an ever more sophisticated and organized indigenous movement produced disruptive and defiant subjects. Legislative reforms seeking to modernize and normalize the Ecuadorian populace ironically helped produce transgressive subaltern subjects. Yet through the process of neo-liberalism, the state fiscal manager collected money, and the oil company took on a pastoral role because they were contributing to the modernization of Ecuador, and were considered the “savers” of the economy.

The oil companies supported Democratic process and welcomed everybody’s view point. They said they supported local self-determination, and they could determine if they wanted the oil companies there, they used the idiom of work for them to embrace prosperity, progress, and production. However OPIP said this was a struggle against the concern of the dollar, not against development and modernization. It was against not having a role in decisions. They wanted one racial component, since they were thought of as savage, inferior, and having less participation in result because they are using essentialism against them.

The Ecuadorian government got a loan to build another pipeline to pump out more oil. They put the concern on selling as much oil as they could and as fast as possible. The World Bank didn’t require an environmental investigation or a social assessment for Indigenous peoples because they said it wasn’t going to affect them. So

the leaders of OPIP went to Washington D.C. to talk to World Bank and tell them it would affect them and in result the loan got turned down. They form coalitions with environmental organizations, etc. in Ecuador to get response. So in the end they are called transgressive subaltern subjects just because their not following the hegemony, and their resisting. They are not seen as the dominant power structure, so they are finding support from different sources in the forms of coalitions and international support. They are called this because they are the people who are not the most powerful in society, but are less powerful. They are imaginaries.

The indigenous people of Pastaza oppose them because they want to their life and territory to be respected. They want their voices heard. When they occupied Ecuador's Ministry of Energy and Mines, Hector said, "with reason we oppose oil activity in the Oriente, and petroleum has meant misery for our people" (91). He continues by saying, "this action affirms our democratic aspirations, for being counted--having our voice heard and our concerns addressed--is precisely what we seek" (92). They want their territory respected because four of the ten new concessions were located in Pastaza Province, all in indigenous territory. A great example is portrayed in U.S. history for Indian people with nuclear power plants, etc. build in close proximities. Indigenas and environmentalists opposed increased oil activity and proposed to measures to mitigate the negative social and ecological consequences of existing operations.

They said that Texaco destroyed their Amazonia; and they didn't want another Lago Agrio which was incredibly poverty stricken, and it symbolized all the ills of oil work. It was described as "poles of disease, contamination, prostitution, and drug trafficking, not poles of development and modernization" (99). They were protesting

against neo-liberal design to intensify petroleum operations in the Oriente. Still you can see by they want their respect and demand changes because at each juncture Texaco employed minimal equipment, outmoded technology, and cheap labor. Unmonitored industrial activity over the past quarter-century contaminated water and soil systems and detrimentally affected local populations throughout the region which were environmentally and socially lethal. “In Ecuador, however, Texaco poured oil wastes into pits and periodically burned off their thick crude residue; the burning off of crude led to the phenomenon of “black rain”--what some indigenous people called the “bleeding of he skies” with hydrocarbon soot” (101). However Texaco claimed that “natural” factors especially the 1987 earthquake were responsible for the major portion of crude that was spilled, they are always trying to find ways to justify their cause.

Indigenous people are resisting by marches, occupations, and road blockings because of these neo-liberal policies because they provide the most benefits for the elite, and they are taking action and can make an impact if making the right choices. Like how the two leaders met with ARCO. They also want plurinationalism, and want land rights recognized, a part in the decision making process, and to determine how economic development takes place and its benefits.

The indigenous people want a law that takes into account their history. Through an inter-ethnic coalition (homesteaders, agrarian Indigenous people) through media attention got the message out, by framing it as well, and claimed a higher ethical ground than the government.

II. Comprehensive

Throughout Niezen’s book *The Origins of Indigenism*, indigenous people are

struggling for their self-determination, and have successfully made it into an international movement, which promotes the rights of the world's "first people". They want some relief and apology from the legacy of colonialism. They have all been oppressed in similar ways for similar motives by similar state and corporate entities. Indigenous people are using politics of embarrassment in an attempt to resist the state, and by taking it to the international level because they are not powerful enough in their own state society. Before colonialism indigenous people were politically, culturally, and economically autonomous. They want a power sharing with the state, but it's highly unlikely the state will ever grant even a single amount of power for fear of them creating their own state. However states overlook the benefits of Indigenous people because they might benefit other people or the government. This is why they may be resisting.

The Eveny people have been subject to ecocide, threats targeted at their well being. The greatest impact on them by the state is the control of their reindeer and other animals. There are plenty of things threatening their habitat, from pollution, heavy metals. It's a vicious cycle of abuse toward indigenous peoples in general, that state's wished to benefit from exploiting and appropriating them. One of the most detrimental things introduced to them was a type of assimilation, and building villages which severed ties to their traditional lands. They dealt with the collective farms and the crooked brigade. They created economic dependency, and made them dependent on non-productive goods, which is considered a weapon of destruction. They are finally speaking out for their rights.

Throughout *Sovereignty Matters* by Barker, you can essentialize that all indigenous people want their rights recognized, self-determination, land rights recognized, apologies

from the lasting affects of colonialism, etc. Each different indigenous group is different. The Makah want their whaling rights back in a way to bring back their identity. They want back their self-determination, and their rights back as a people. They want to be able to do the things that their ancestors did. For Hawaiian sovereignty in the case Rice v. Cayetano, Julian Rice sued the Governor of Hawaii because he wanted the right to vote even though he is a Hawaiian, he isn't legally because of the blood quantum requirements. However he does have the Hawaiian ancestry. This can be said for many of the other indigenous people throughout the book who are facing different issues resulting in fighting for recognition as indigenous people and their sovereignty.

Indigenous peoples all over the world are in some sense in a resource war with the state, big corporations, etc. They are fighting for their rights as people, their rights for their lands. Throughout the Amazon, the people are faced with oil corporations, and the lasting effects like pollution. They are faced with globalization. They are demanding basic universal rights like self-determination, land preservation, cultural integrity and respect for the earth.

The people of Pastaza are like many other indigenous people throughout the world, who just want recognition from their state's, and self-determination, etc. To fight against the policies of neo-liberalism because they weren't helping the people. They were being exploited.

Overall, the indigenous people all over the world are facing very similar issues in trying to attain some recognition, and being self-sufficient. They want rights too.

III. Issues Update

IV. Attendance

I have missed 1-2 days of class I want to say. I for sure missed one day because I didn't make it to class when we have that bad snow storm. I might have missed another but can't remember exactly, but I know for sure that I missed one day. _