

UNIVERSITY OF CALIFORNIA

Los Angeles

The Role that Latin Americans Play in
Advocacy of Universal Human Rights

A thesis submitted in partial satisfaction
of the requirements for the degree Master of Arts
in Latin American Studies

by

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2016

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ABSTRACT OF THE THESIS

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Master of Arts in Latin American Studies

University of California, Los Angeles, 2016

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Latin America in global governance is the humanist of the world; the history of its colonization and depopulation of indigenous people, independence from incompetent monopolist, and struggle to maintain their sovereignty today place them at the forefront of humanity. Latin American politics is unique in the world because on an international level, they protect, defend, and advocate the equality of all human beings regardless of national origin, and second, nations around the world can adopt the Latin American counter--- hegemonic model and seek their own development. Through diplomatic modes of interactions, sovereign nations in Latin America have surpassed bilateral negotiations with each other and the region to, in 1945, all become founding members of the global institution of multilateral forums known as the United Nations (UN).

The United Nations provides the forum for nations to collaborate on issues of global impact and concern such as economic development, peace and security, environmental protection, and most important, human rights. More than sixty years from its inception, the United Nations has failed to curtail nuclear proliferation, economic inequality for the majority of the seven billion people of the world, and the over sixty wars that have ensued since. Despite the existence of the Security Council, of which solely five countries have both permanent status and the right to veto, and the General Assembly comprised of ninety--- seven percent of the world's governments, have not been able to use their resources and cooperation to prevent human rights violations and environmental degradation that threatens all life on earth; while man cannot prevent natural disasters their economic development and exponential population growth does stress the ecosystems and their ability to sustain life. Because individual interest can manifest their dominance through monopolistic and authoritative bodies on national levels, international relations can reveal why inaction during humanitarian crisis and the scarcity of technologic, economic, and human resources to remedy destruction are ineffective in global governance but surprisingly effective through the actions of powerful individuals and group coalitions. The junction between nations representing individuals on an international level, and individuals representing their interest internationally, in its reflexive analysis provides the foundation to assess that Latin America is the lobbying force behind the universal enforcement of respect for human rights.

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CHAPTER 1: THE LONGEST VOYAGE

Preface¹

Swim

Death was more certain than life and despite the infinite possibilities you kept swimming without fear of it and you did it; you were prepared to swim even if it was to your end.

At the same time, there it was also swimming; it had no idea what its purpose was, it had seen many others go before, but where and why had they not come back? It didn't know, but this time it was summoned and there was no turning back, only forward, in the darkness of exile it waited. It searched for all the others that had gone before but the expansive darkness offered neither light on where the others had gone, nor light to guide it where to go; it acutely became aware that time had delivered its verdict and that in the darkness its justice had marked it as a target and would soon consume its existence.

Treacherous distances away, you swim with one aim, to hold on to your existence by getting away knowing that once you began to swim, there is no turning back.

You keep swimming, not even the darkness of the unknown deters your desire to live but instead serves as the fire that ignites your energy and sends you off like a shooting star, but the inevitable occurs, you begin to loose strength, but nothing stops you. The effort reaps rewards--- there, a luminous cosmic body unaware of its lucidity attracts you. It is the sign that your swim far from over, was about to become a true testament of one's will to survive; you are close to your mission to exist, but what to do next?

¹ In a calculated effort, the citations in this opening chapter will be sparse and remedied in the subsequent chapters so as to frame the discussion in a progressive manner liberal on a philosophic reflection

While the darkness served as a companion, it begged it to give it time; if the ruling darkness gave it a chance before it expelled it, maybe something would occur that would reverse the death sentence. Its courage to live ignited in it an energy force that gave it a glow, the luminosity that guided you to it.

This shining sphere sparked your curiosity and its warmth simultaneously gave you the strength as it called you closer to it.

Like a mosquito to light, you obey and head towards it unaware if it is a trap or the source of life you have been searching for. Reaching it you were blinded by it and could see nothing else but its heart that called you to it, so blind and aware you were that you noticed not the barriers and layers of substance that laid between you and its interior.

Aware of it all and sitting in its vast throne, the universe saw as two of its most elemental subjects defy its executive order of death; not even its loyal *verdugo*, time, could execute its orders because the will to live, when tested against all the laws of the universe, can reverse all the death sentences when those who are blinded by the beauty of existence become one heart in an entity, a common unity.

It was an epic and miraculously swim to your destination, but when you arrived you were weak and vulnerable but all that mattered was that you were alive and had been granted a chance of life where a promise of progress and growth would be just as infinite as your demise; still you refuse to give up.

You are no longer you, but a combination of the old you who landed on a dying cosmos that you consumed to become something new. The magnificent sphere became your home and source of energy and even though the luminosity that welcomed you was gone, it was present in

your insides and out, and became such an intimate part of you that soon you begin to shine with its light. You, started of as a refugee seeking life, an now in this acquainted sanctuary, spend most of your life in the darkness of the universe that watched you grow, but you feel yourself changing, and even though you have no concept of time, you exponentially grow defying all the laws of nature.

From an immaterial world of inexistence you exist, you are undeniably present, and have fully developed into a larger being, yet ignorant still of the universe until light rescues you from the obscure hole that nourished you, and out into the wilderness where you find that you are not alone, that others before you had made the same voyage, and that this world like the dark world we came from had to be explored as well to find the purpose of existence of you and this world you just entered.

Able to shed the unity with the shelter that gave of its space to watch you grow, capable of movement on solid surface, you are endowed with decisions that enable the erection of life or breed chaos like the one you innately swam away from towards the light with all your might. Here, in this world you are not required to swim anymore to survive; when you incorporated yourself to another source of life capable of producing and reproducing, part of you continues to swim while the rest of it nourishes others.²

² The creation of the universe, scientist attempt to attribute to, the collision of two particles of matter that unified to immediately expand to manifest space. The suns' rays penetrate the earth's atmosphere cyclically and the biological creatures on earth spring life. Likewise, the insemination of an egg requires two distinct resources to unite to create a third. Time is conception of space relative to humanity because the universe is infinite and humans are finite, therefore the conception of time is basic and inspired by earthly experiences. The planets in our solar system revolve around the sun, and therefore cycles of darkness and illumination rain down of the surfaces equally. Life, death, day night, everything and nothing at the same time symbolize existence in the universe. As a symbol, the dot, point, period, and so forth, is a solid unitary illustration. In Symbolos, "The point is the origin from which all the signs and indisputably is its most intimate essence, it is the quintessential representation of Unity" (Vasquez 2000:23). Therefore from one source, came everything in the universe; y/our existence, organically came from earth, but what of the individual mind?

Ignorance is Bliss

Your initial ignorance of the universe that surrounds you was the inspiration for the audacity that keep you swimming, but in your desperation when your physical deterioration was eminent, your acceptance that your swim could lead nowhere, gave you the humility to lay rest in the sanctuary of the luminous body of another; because of your impulse to swim, you and your sanctuary unite to form one pulse--- you have a heart because you chose to swim and resorted to submission by being engulfed in another source that would nurture you by giving of their own energy and life to communally give rise to a new being, with one heart, which first saw its blood flow through the unity of the two. Through time, you grew, and it became apparent that although alive and progressing, you were still in darkness, hungrier, and ever more desperate to see light. Although you have no control over the universe, you know that your time to leave one to enter another is near; you are ready to enter the unknown, and hence through the darkness that solitarily watched you grow, you enter a realm where light penetrates the world. In this world of light, other life forms will interact with you; many will feel their voyage is complete and that there is no need to keep swimming because they have learned to move and progress---walk, run, and through technological advance fly, once at the peak it is revealed that this world of light in which we habitat and presume is our belongs to a universe darker and more expansive³ than the one that watched us grow from an a simple organism to a member of a complex cosmos.

The longest voyage is not complete. Even when you reach the peak, because you know from experience that beyond the dark universe that engulfs your existence, you have the ability if you just get up and swim again, to penetrate something in the darkness that would harbor you and

³ Unlike plants and some animals, humans are biologically incapable to reproduce independent, and therefore both genders are equal in importance and while the male provides the seed, the female provides the soil, and through toil the process of reproduction uncoils. Like seeds, sperm is equipped with genetic coding that once united with the female counterpart, the egg, synthesis unto a human with genetically bipartisan importance, but of which only the dominant is

nurture you until you are ready to emerge as something unique in the universe.³ Conversely, you could decide to give up your swim and give up your existence so that something else could use your energy, material body, and knowledge of light and dark to experience a different universe with the generative power to continue to search for a place of eternal light.

Introduction

Everyone on earth today, without exception, is a product of intercourse between a male and a female. You exist on planet earth because you were given life on it at a specific time in the story of our world. Your parents commenced your course by creating you and giving you birth, and after, various individuals throughout your infancy watched for your health and prepared you through socialization to be a productive member of the human race.⁴ Despite what role humans occupy in the world, you like all mankind, have proven to defeat the odds; you would not be here today had you, as a sperm, not fertilized your mother's egg. In essence, everyone has been through an unthinkable long journey already and as a reward, the uniqueness we embody embraces our desire to celebrate the diversity of life we inherit, and defend it so that others can experience it too. From communities of hunter and gatherers to urbanized technology driven cores, humans have diversified their forms of survival and social growth and have politically organized from kinship dominant, to nation---state dominance. The kernel that flourishes nations is its people, therefore the family and the values they instill in their members like an individual

⁴ Humans are birthed through the female; in English she is referred to as mother. The Oxford Dictionary defines the root of the word mother as: "Old English *mōdor*, of Germanic origin; related to Dutch *moeder* and German *Mutter*, from an Indo---European root shared by Latin *mater* and Greek *meter*." Merriam---Webster adds, "Sanskrit *mātr*--- First Known Use: before 12th century," with its first and second definition as follows; "A): a female parent B.) (1) : a woman in authority; *specifically* : the superior of a religious community of women (2) : an old or elderly woman." The root of the word mother, of which many languages today share, describes the complement to the male first as to the role they play for humanity's existence, and second as to who they are in both an individual and community figure. More will be dedicated to the origin of words throughout the thesis in effort to learn how the word are adopted by whole communities to represent both simple and complex thoughts. Sources: <http://www.oxforddictionaries.com/definition/english/mother> <http://www.merriam---webster.com/dictionary/mother> extracted 9/03/2013

seed, sprout different branches of organizations that are fruitful to the whole.⁵

Human beings and the nations they build are two living entities that swam through blood and darkness to be given birth. Our mothers' eggs were the first unknown space we travelled to in her womb; nurtured and given birth, countries (motherlands) likewise are the realms of our existence until we retreat upon our death to her tomb. The epic⁶ moment in our existence as a sperm once inseminated in the egg, genetically generated a being whose foundation was inscribed with characteristics of individual's internal and external features; likewise, the nations of the world exist because internal and external sentiments manifested themselves into action to create unique communities of individuals in a universal world.

The universal commitment to respect the autonomy of diverse communities united under one flag gave root to nation states of which the United Nations Security Council only recognizes 193.⁷ Not to be understated although, at almost three times the numbers of the original founding members, the United Nations has grown exponentially through the efforts of an international community set on emancipating their brethren from the hands of brutal dictators, even after the Security Council fails form consensus. Our earliest ancestors raised humanity to the international realities because had the challenges and journeys they faced were perceived as indomitable, we as mankind would not be here materialized in flesh and blood. As time marched along the face of the earth, humans became more attune to their surroundings and through craftsmanship, where able to

⁵ Dawkin's, The Selfish Gene, posits that kinship and the willingness to sacrifice oneself for the defense and persistence of it is a testament of why mankind was able to evolutionary develop against the changing global conditions that could have ended humanity's existence. The family as a unit, is the foundation of civilization and through the existence of kinships, kingdoms arose.

⁶ Epic: An epic is a long narrative poem, written in elevated style, on a majestic theme, packed with incident, and dominated by one particular hero or protagonist. The word epic stems from a Greek term meaning *word, speech* (Wedeck 1957: 25).

⁷ The United Nations as the first multilateral forum in which every sovereign nation---state is member, who from fifty founding members has increased the family of siblings by threefold, is an important event to detail and serves as the primary mechanism to assess Latin America's role in the modern world; all eyes who have access to the internet and are linguistically accommodated may share in the building of knowledge. United Nation's current membership taken from: <http://www.un.org/en/members/> extracted 8/20/2013

change the landscape and our relationship with life on our fertile lands.

Man's realization that they could manipulate the life and order of the world gave rise to power, and an insatiable hunger to always have; through a patriarchal system of military engagement, exhibit of power and execution of it both increased the space and pace of domination. Those who control the means and sources of production have the power over human and things, and can use that authority to crush opposition and silence criticism. Competition grew stronger as more people through experience developed an understanding of the rules of introducing even more dominant forms of maintaining power; from victim to victor, lessons were learned on both sides. As space became limited, and the needs of advanced societies especially harder to satisfy, the push to explore other lands and territories converted the energy of power seekers into enterprises of conquest and subordination of others against weighing opportunities to engage, learn from the diversity, and progress as a group.⁸

People who under common unity, formed communities worth defending, rallied behind conquest and change, but dominance has a way of forcing itself onto the weaker and less experienced; as a consequence the culture of the dominators infiltrate the domains of nearly all aspects of life often fully suppressing the culture of those conquered.⁹ In order to maintain peace and order, the dominators produce social codes with credible enforcement to deter incomppliance

⁸ Conscious of the utopian ideology, access to resources shrink as the population of earth is on the brink of welcoming nine billion people in 2050, therefore the likelihood that humans would have to face adversity to shortages by accepting whatever diverse remedy or strategy that would maximize their existence. Those who have the means to explore options ultimately have the opportunity to choose self or group preservation through the actions they employ; if not sustainable or accessible to the masses, threat to the existence of both the person, and their community's ability to provide for itself in the future is a death sentence.

⁹ Alpha---male, aggressive, violent mentality and behavior threaten the survival of communities when access and abundance of resources is limited to those privilege by nature of birth; therefore humans from brutal beings developed moral origins based on virtue and altruism to balance the destructive behavior innate through our struggle for survival through the evolutionary process. (Boehm 2012)

and rebellion.¹⁰ Time further marches on and leaves lasting marks on the land; physical barriers that formed before man roamed the earth stand even until this day, but philosophical barriers such as a nation's borders are arbitrary, and relics of ancient and relative battles for autonomy.¹¹ The Great Wall of China, visibly seen from outer space with the naked eye, both delineate the ideas of conserving the homeland and reaching new heights through the attributes of knowledge; human minds control the interpretation of the images we encounter and guide the development of grand plans that call out to the universe through their creation.¹² Just like walls were made to unite, and protect, walls also block others from uniting and thus impedes growth--- laws on the other hand do not have boundaries unless people enforce them by reinforcing order through apprehension of perpetrators, detention of agitators, and punishment for disruptors of the integrity of a structure be it social or physical.¹³ Regardless of reason, people venture from the comfort of the known to transverse incalculable barriers to define their existence at the risk of losing everything; consider

¹⁰ Law and order, in order for rule to be effective, must be communally binding, confined so competent enforcement is exercised to stabilize changing times and people, and be codified so as to serve generations from past, present, and future. Consider that without codification, those whose power relies on maintaining rule and order of the masses would be lost if the ability to transfer the information on how to maintain the confirmation of allegiance of important actors; the family of the leader are the primary beneficiaries, but to have that privilege respected, allies such as extended family and similar community members especially those in charge of enforcing both internal and external challenges to power must be accounted.

¹¹ Conquest amongst groups of humans is ancient practice, but physical walls served as the first line of preservation of political law, and as barriers were destroyed so was the notions of an indivisible unit. The land between Egypt and Syria known both as Israel and Palestine is both ancient evinced from its mention in ancient literature, and relative since the state of Israel, through international governance gained, recognition as such, through the arbitration of the United Nation's General Assembly in 1967 with the resolution handed by a vote in favor of a partition of land between the two parties.

¹² Words are the unity of symbols to conceptualize human understanding, but more effective vehicles of transmission, is argued to result from visual imaginary; Isotypes, refers to a graphic which represents a word or an idea almost universally recognized through a symbol or sign. Professor Otto Neurath, responsible for coining and defining isotypes, in *From hieroglyphics to Isotype*, although written as an autobiography, intricately constructs the power of image to manifest in the mind, a thought in the absence of words (Neurath: 2010).

¹³ Nations, through their recognized sovereignty as a member of the world community, deliberate and enforce who enters their borders in collective and independent fashion today. Compiled in 2013 by the International Organization for Migration, World Health Organization, and the Office of the Commissioner of Human Rights of the United Nations titled, *International Migration, Health, and Human Rights*, enumerates that humans are experiencing the largest migration of people from their native lands and across other borders than ever in the history of mankind.

that past and present people travel to unforeseen territories to encounter different cultures despite the threat of death and enslavement because the opportunity for a better life is worth taking when the oppression robs people of their humanity, dignity but most important, from pursuing their inherent legacy each living creature was endowed to manifest.

Locked Down

Locked into our own comfortable worlds, we forget that the fortress we live in is temporary and times are volatile.¹⁴ Concentrating efforts into one single purpose narrows the scope and perspective of people and thus poses a threat if stakeholders are denied access to decisions yet are affected by their outcomes. Reaching one's goal is attainable when one has the will and power to accomplish them, but naturally, one cannot achieve their purpose if they are stagnant---constant movement brought you to existence, and in your time, the earth keeps moving around the sun, and the amount of times you experience the revolution, determines how close you are to completing another track of the longest journey.

Change is the Ion of the universe that interacts with all the matter in it and when converted into energy, releases its power into action. This thesis analyzes the ion that when developed and engaged into action, created interaction with the environment to impulse individuals to form nations and consequently the forums for international cooperation. I identify this ion as the mind of mankind and because the mind can create, I argue that humanity is denied by its own, and subjugated to become economic contributors without reaping any of its benefit; dehumanization is possible because there is a global one percent that seeks to control the minds of the masses by

¹⁴ Of the many structures man has erected, none has been more destructive and constructive than that of the alphabet. These building blocks allow humans to share the fact that although our physical bodies are temporary, ideas could last even if those who could interpret it are long gone. Because of the alphabet, humans are able to realize that time changes people and their relationship with each other as well because when times are good, people as a society flourish and they want to document it, but when disease, war, poverty, and natural disaster strike, the documented lessons of survival showed the wide range of devastation and havoc that ensued. Humanity, unable to predict natural disaster, is insufficiently equipped to curtail its destructive course unless it can take the lessons of the past to inform the present on how to survive. Chapter 3 covers the literature related to this topic.

instilling fear through the exercise of force and depravity. Precisely because a one percent exist, there is a ninety---nine that completes the whole, but the difference that cements the foundation of the hierarchy, is whether the ninety---nine realize they built the Babel tower and that the one percent dwells on top as they oversee its maintenance. How or who should raise the veil of ignorance?

Hypothesis:

Latin America in global governance is the humanist of the world; the history of its colonization and depopulation of indigenous people, independence from incompetent monopolist, and struggle to maintain their sovereignty today place them at the forefront of humanity. Latin American politics is unique in the world because on an international level, they protect, defend, and advocate the equality of all human beings regardless of national origin, and second, nations around the world can adopt the Latin American courter--- hegemonic model and seek their own development.

Foundation of the Latin American Nations

From the time of Columbus's encounter with the Western Hemisphere to modern time, the people living in Latin America struggle for their livelihoods because selfish, corrupt material resource---rich men govern their socioeconomic health and spiritual wellbeing¹⁵. The conquest subjugated the indigenous people first, while the creation of the nation---state gave power to a concentrated group of elite that thus subordinated the landless populace second, and through the neoliberal agenda today, the multinational corporation threatens to dehumanize the public.¹⁶

¹⁵ We cannot assess the immensity of income inequality in Latin America today because most of the countries do not collect the information on the concentration of wealth, or if they do, they do not publicize their economic disequilibrium. For a brief article, refer to Latin American Economist Nora Lustig's A Matter if Transparency: The Top One Percent in the Americas. (Spring 2012) <http://www.americasquarterly.org/lustig>.

¹⁶ Marxist writing warned the world that capitalist models of development, through the division of labor and

The future of Latin America like the world is volatile, as climate change and population demands vary, and the stress on leaders and the land to meet public's need challenges mankind's capacity to respond effectively. The result, after the dust settles and the survivors peek for the light, elevates a survival mentality of universal appeal¹⁷. Latin America is neither the global power nor the powerless, but rather the world's humanist, and since the world we know is governed by humans, Latin American international foreign policy serves to protect the human rights of all people around the world who in turn become the leaders of humanity. This paper explains why Latin America has advanced human rights more than any other region of the world; the bloody and violent human encounters, coupled with natural disasters historically color the realities that inform their decision-making process.

Critical and revealing, the human response to natural degradation and destruction compact with social and political responsibilities highlights Latin America's consistent attempt to form consensus supporting life.¹⁸ The Latin American consciousness, because of the creation of global forums, influences other regions to unite in humanity to preserve the life on earth and work towards human progress; raising consciousness above the barriers that impede local, regional, and international progress facilitates the cooperation efforts.

We cannot speak of Latin America today without recognizing that the region is comprised

accumulation of capital, would yield subhuman standards of living for those at the level of production.

¹⁷ Human ability to think and create, rose to the levels of preserving thoughts and emotions through its earliest manifestation in cave paintings to the graffiti on a city wall, to the universal platform in the virtual world of the internet. Overall, human ability to record thoughts and actions permit communication generations over assuming access and literacy, the conditions to interpret, are met.

¹⁸ Consider that peace and order in the community consists of the enforcement and in natural disasters, wars, and epidemics, the central body can be debilitated or exhausted in its ability to uphold order during times of human struggle to survive.

of immigrants from all the regions of the world compelled and forced to leave their native lands because of globalizing efforts; the vast and diverse experience its people enact in their new home serve as a testament of the human will to live even if conditions are insurmountable. During colonization era the Spanish, Portuguese, French, British, Dutch, and to a latter extent the German, Russian, Italian, and Japanese gained significant presence in the region.¹⁹ Through various global events such as colonization, World War I & II, Latin America opened its doors to refugees who in turn, stayed and contributed massively to the political, economic, and cultural development of every single nation and state; citizens and immigrant alike, their influence in regional and international arenas magnify a globalized humanity (Masterson: 2004); (Cohen: 1941)²⁰. The United States and Canada, like Latin America, are reticent of the many contributions their immigrant populations give to advancement, progress, and development of more harmonious and industrious countries, yet despite sharing similar histories of colonization, the aforementioned former British colonies stand starkly on a different spectrum as to the rights of

¹⁹ Once news of Columbus's voyage passed through the ports and courts of Southern Europe, rough---cut seamen, adventurous merchants, penurious hidalgos, and scions of noble families tumbled out of the Iberian Peninsula like oranges from an overturned basket...Thousands of Spanish with a sprinkling of Italians, Germans, French, and Portuguese began plying the waters between the Atlantic coast of Europe and the Gulf of Mexico," Appleby writes, "To English speakers their names are verbal bonbons: Diego de Almagro, Juan Ponce de Leon, Gonzalo de Ocampo, Francisco Hernandez de Cordoba, Hernan Cortes, Amerigo Vespucci, Luis Vasquez de Ayllon, Alvar Nunez de Cabeza de Vaca, Vicente Yanez Pinzon, Bernal Diaz del Castillo, Francisco Penalosa, Ruy Lopez de Villalobos, and Vasco Nunez de Balboa" (Appleby 2013: 22). For the Japanese, "It was only after immigration to the United States and Canada was severely limited that the Japanese turned to the Latin American nations in significant numbers to seek opportunities to better their futures...the Japanese were the last if the large immigrant groups to arrive in Latin America, following in the aftermath of the immigrant waves from Southern Europe and the Middle East" (Masterson 2004: 4).

²⁰ For example, the largest country in Latin America, Brazil, in its early development, "prospered, for foreign trade brought immigrants, English shipbuilders, and artisans, as well as Swedish, German, and French, who by their examples of energy and industry diffused new energy into the country" (Sweet 1919: 166). Additionally, "Nearly four centuries ago, Jews came to the newly found American continent...they came to Brazil, like the founding fathers to Plymouth Rock, as refugees from intolerance," further, "the Recife district now produces large quantities of sugar..for a long period during the seventeenth century, Brazil was the world's major sugar supply source...The first cane was brought to the country by two Marranos in 1548, from the island of Madeira, so that nearly 400 years ago Jews came bearing great gifts to Brazil and America," the same 'gifts' that justified the existence of a slave economy (Cohen 1941: 9---10).

people.²¹ The Western Hemisphere of today would undoubtedly be a different place had the original colonizers recognized the humanity of the indigenous community rather than subjecting them to slave labor to produce for the growth of the empire and its wealth. It is important to recognize that although immigrants helped build the nation--- states and institutions of today, the indigenous peoples were sidelined and ignored for centuries, especially after their numbers dwindled from the conditions they endured; consequently because the native population was reduced to five percent of its pre--- colonization numbers, slaves from Africa were necessary imports to keep the empiric machine of prosperity alive.²²

Paint the picture

Latin America is located in the Western Hemisphere of the world and is comprised of twenty sovereign nation states formerly colonized by the French, Portuguese, and Spanish. The native population before the colonization ranged from 75---150million, of which roughly only 5 million survived, thus facilitating the colonization and habitation of the newly arrived settlers. These same settlers, along with some of the few natives that remained, became the soldiers who took orders from the discontent elite men in their colonies who disagreed with the Crown's excessive demands for resources. The modern nation---state of Haiti was the first island Columbus discovered, whose native population was nearly annihilated, and after, whose imported slave laborers, once they perceive they outnumbered their masters, gained its independence from France and paving the way for the rest of Latin America.

²¹ First introduced to the United Nation's General Assembly in 2005, the Universal Declaration on the Rights of Indigenous People was consistently opposed by the former British territories now independent nations of: Australia, Canada, United States of America, and New Zealand. (Claire et al: 2009).

²² The African population, already disrupted by slavery to serve in plantations, became the new source of labor to replace the decimated indigenous populations of what would become Latin America and the Caribbean (Sauer 1967: 292; 57); (Omiste 1891: 159); (Amador 1906: 76).

Spirituality

The human being is capable of thinking because it has a mind that is able to produce ideas and construct actions and reactions in space and time, or both. Nature provides the human beings the resources and conditions for us to live in civilizations, but it does not govern our social or political behavior; because the premise of a civilization is the existence of order, only humans can enforce the laws that seek to preserve it. Therefore, the paradigm in which human leaders employ becomes of interest when decisions concerning the health and wealth of their constituents requires political action. Man cannot predict natural disasters, but they can prevent human induced disasters. If spirituality plays a factor in the policy creation and its implementation, then not only do political affiliations, but spiritual attachment, also supplement ideological understanding when analyzing both historical events and contemporary challenges.

Latin America even in its name speaks of a duality. Latin because they share the same language as their colonizers principally, and second because they all share the same history of emancipatory struggles that challenge humanity today.

To speak about today would not be possible if we ignore the work and effort put forward by many of our ancestors. Our existence today is sign of the palpable legacy they left for humanity through their brave effort of putting the community's interest over the individual to collective transcend from slavery to ascension. Just like one human being cannot organically reproduce solitary, one person cannot affect change alone, they need collaboration with someone willing to act and be vocal together to illuminate and transcend all the energies of our global systems. Chapter 2 will provide the methodological framework comprised of interdisciplinary literature to show that we can assess individual interest reflected in international forums in which global diplomats debate and adopt them. Prominent in this section, the role of humanity on earth and the actions they

embarked to be the ecological engineers of it will be discussed to highlight how a one percent was able globalize.

After delineating humanity' social and moral origins, Chapter 3 introduces the push to recognize Latin America as the first ninety---nine percent by following the developments of its creation. The argument stands from the historical similarities of colonization on behalf of cultural and linguistically similar people onto the lands of the indigenous people of the New World. The discussion follows Latin America from colonies, to independent nations, to nations' projecting regional interest world wide through effective institutional coalition building.

Because human beings are emotionally charged life forms, their philosophical and spiritual development informs the reader how the one percent has empowered the minds of mankind through oppressive and demoralizing attacks of communities and the elimination of those who speak against it. By introducing spiritual understanding of the ninety---nine percent, the mind takes center stage, and introduces why fear impedes it from reaching out to other similar minds. Chapter 5 debates the urgent call that the ninety---nine percent engage in on a local and international level to inspire and compel each other to work together to emancipate ourselves from the threat of annihilation.

Technological advances propel communication and interaction between humans but conversely, access to technology is restricted through intellectual property rights or the capital to acquire them; therefore those who possess both the physical and intellectual property have incentives to engage in systems that produce prosperity and power and be protected under laws with credible enforcement. Chapter 6 will take a critical perspective of contemporary international events in which technology and access to it challenge the defense and notion of

human rights. Combining an analysis of modes of communication and their purpose serves to explain why humans interact with each other in the diverse manners we replicate; because the conditions of the world's environments vary, people accommodated their behavior toward others through varied methods to establish peace and security. Contemporary examples of communication as a tool to enhance and protect human rights not just in words, but enforceable international law will be addressed with the purpose of surveying how Latin Americans are responding to issues of universal human concern.

People today would be hard pressed to conceptualize the amount of death and blood that was shed as the Western Hemisphere became the crib to a new civilization of people that through conquest, institutionalized their physical, philosophical, and psychological dominance over the indigenous communities first, and thereafter, of all those born or who later arrived to the incipient Americas.

We know that Columbus' voyage to the Western Hemisphere gave the spark that would eventually consume the lives of the indigenous population, and those who carried out the near annihilation, empowered themselves with the newly cleared land, and in order to maintain it fought for and succeeded in attaining independence from royal submission, but the mentality that inspired and compelled such rebellion is hardly ever overtly discussed. The livelihoods of those who colonized the Americas and in turn fought for independence color the historical interpretation and emotions that shape action and manifest into experiences of information; knowledge from lived experiences as a community trying to survive and progress project themselves unto the laws and culture of the land.

Latin America is a dreamer in the sense that their visions for the world, although ideal in notion, have become the emotion that dictates their motions as a regional block in global

governance. The conclusion of this thesis will attempt to cement the crucial need for global cooperation to recognize and enforce universal human rights by identifying the actors and factors that prevent its reality today.

Chapter 2: FRAME OF HUMAN RELATIONS

Nobody taught us to dream, yet we do, and we continue to even though we perceive them to be imaginary. How it is that something so commonly experienced in humans, be universally acknowledged and accepted despite the absence of concrete ways of measuring their reality. We dream because we are alive, our subconscious wants to, and even if we dream, our conscious body might not recall such a journey to the unknown; the universe never sleeps, it just waits for those that do to wake up and take a leap ahead. In the darkness of all of earths' wombs, behind closed eyes, the night sky, the universe, our inner--- consciousness, the blackest material endeavors to manifest itself to the external world.

Think...And the word was made Flesh

Kept prisoners in the common darkness, these black slaves of mankind know nothing but to obey their master; letters when materialized, serve the mind as the visual symbols of authority and enforcement of our thoughts. Laws, for continuity, must be communicable; writing systems enable the perpetual exercise of power to dominate space and consequently the minds and lifestyles of those who occupy it by exposing the magic of thought and by hanging its infantry's bodies for all those to see the message. When masters employ the labor of symbols, the figures know not what their task will be, but they are no less eager to serve, and even though some will dye together, others would alone, but every single drop that is shed in their name means something to those capable of releasing their magic.²³

²³ In Genesis, Yahweh's first instruction to Adam is not something practical as how to make fire or fashion a weapon...He teaches the first confer man to name all of His creatures...By this act, Yahweh emphasizes that naming is the most potent power He will on mortals. Through naming, Adam gains "dominion over all the earth," (Shlain 1999: 84).

Understood System

A and *I*²⁴ have the privilege of standing alone to mean something to those who see or write them, but only selfish *I*, in the English language, is universally known to have the right to singularly be capitalized and stand supreme alone; but when not alone, *i* in communion with all other letters, lowercases when it does not lead the rest in the word at the start of sentence.²⁵ *I* stands alone as a letter and as a pronoun hence it represents all humans on an individual basis because every mind thinks for itself and is able to capitalize its essence by exiting the darkness it embodies, plastering itself concretely in spoken words or imprisoned in literature rekindled when read by other conscious minds.²⁶ In the English language a sentence, in its elementary form, comprises a subject and predicate, the shortest being, “Go,” followed by, “I am,” and “To be.”^{27,28} In essence, these terse verses involve an active mind, knowledgeable of itself, and ready to

²⁴ *A* is the first letter of the English alphabet and represents Alpha, the first letter of the Greek alphabet. *Oxford Dictionary Online* defines *A*, as: *determiner*--- 1) used when mentioning someone or something for the first time in a text or conversation 2) used to indicate membership of a class of people or things 3) in, to, or for each; per (used when expressing rates or rations)”. Origins as, “Middle English: weak form of Old English *ān* ‘one.’ *Alpha* likewise as the first definition of *A*, but second as: “*Zoology & Sociology* denoting the dominant animal or human in a particular group,” and, informal as, “denoting a person who has a dominant role or position within a particular sphere.” *I* is the 9th letter of the English alphabet, and it represents the number one in Roman numeral. *I*, *Merriam--Webster’s Online* defines as: “the person who is speaking or writing,” whose origins are: Middle English, from Old English, *ic*; akin to Old High German *ih* I, Latin *ego*, Greek *egō*
<http://www.merriam--webster.com/dictionary/i>; <http://www.oxforddictionaries.com/us/definition/english/a>.

²⁵ *A*, as in this sentence, is singularly capital since it starts an idea, and would have been likewise if it appeared with other letters attached, but *I* alone can be capital anywhere. Regardless of how it is written, *I* is but a word, a letter, and despite its self--aggrandizement the subjective case of knowledge. Egoism, is: “An excessive belief and interest in oneself. From the Latin word *ego*, meaning *I*,” (Wedek 1957: 23). Counter to egos, Nemesis, is: “Retribution, punishment. Nemesis was a Greek divinity who punished excessive human pride” (Ibid: 50). She watched over the equilibrium of the Universe. As is human, her name was more particularly associated with adverse judgments and punishment which, however well deserve, were not well received. In art, Nemesis is reflected in both aspects. Sometimes she is a kindly gentle goddess, contemplating her instruments of assessment and control (cubit, bridle and rudder). At others she is an unrelenting avenger of human faults descending upon mankind in a fearsome chariot and fully armed to flay the offenders. Therefore, humans, even in ancient times, realized that one’s (*I*) aggrandizement came at a price exerted from above for falling to level temperament.

²⁶ Light travels faster than the speed of sound, therefore thoughts that are put into action are visible to those immediately around, and sound, although latent, stimulates other senses to create an understanding of what surrounds man in their habitat. From the five senses most humans exercise vision and to communication to transfer primordial, essential, and necessary know---how for defense as common threats were mitigated by shared knowledge and lived experience. (Lull *et al.*: 2012)

²⁷ On names, “After Yahweh expels the first couple from Eden because of the woman’s “stumbling,” Adam, exercising the power invested in those who name, renames Woman “Eve,” which means “mother of all Living,” adding,

set energies in motion for promotion of a being, a mind²⁹. The activation of mind over matter captures any thought produced and subjugates them to serve whatever purpose they were intended for, but unless others are able to see the utility, all will render obsolete if not put to use.³⁰

Knowledge is given eternal life when it is shared and replicated through oral communication, images, writing systems, and genetically; because spoken words are heard but cannot be seen, when those who possess information shared by others fail to convey it, important sources of experience are sent back to the darkness of the unknown. Writing systems, through the production of literature, lit the flames of wisdom that are relevant to the understanding of human nature and the development of a social culture able to interact and create as communities, because thoughts were formalized and became institutions.³¹ The word alphabet, “is the Anglicized form of the first two letters of the Greek alphabet:

alpha, beta...the early Greek alphabet stems from a Phoenician source” (Ibid:3).

“Woman’s new name, Eve, is also rich with meaning. Eve’s name in Hebrew, *Haweh*, and biblical tetragram of God’s name, *Yahweh*, both derive from the Hebrew verb *to be*,” in *The Alphabet Versus the Goddess* (Shlain 1999: 115).

²⁸ Action, being, and to actively be, in succinct ways describe the aforementioned sentences. By providing these short sentences, the purpose is to highlight that existence is conditioned on the energy one espouses. Marcus Aurelius’ confesses, “You cannot quench understanding unless you put out the insights that compose it. But you can rekindle those at will, like glowing coals. I can control my thoughts as necessary; then how can I be troubled? What is outside my mind means nothing to it. Absorb that lesson and your feet stand firm. You can return to life. Look at things as you did before. And life returns” (Hays 2003: 85). Because and active mind, even standing firm springs life, when minds are muted but the body forced to be active, then a zombie---like person is at work

²⁹ Shlain writes, “The left brain’s primary functions are opposite and complimentary to the right’s...the right side is concerned with *being*, the left with *doing*...and controls the vital act of *willing*. The left lobe knows the world through its unique form of symbolization--- speech,” (Shlain 1999: 21)

³⁰ Any material manipulated by man serves a purpose, but its functions must be evident or shared to active the utility power otherwise the essence of the object or subject ends with the creator. Human ability to animate matter are the focus of Chapter 6.

³¹ Jean explains,” For tens of thousands of years there were many means of conveying simple messages using drawings, signs, or pictures. Writing, however, in the true sense of the word, cannot be said to exist until there is an agreed---upon repertoire of formal signs or symbols that can be used to reproduce clearly the thoughts and feelings the writer wishes to express.” (Jean 1992: 12)

Essentially, the word *alpha* refers to beginning or first, and *beta* to house.³² Therefore to understand humanity throughout the epochs, identifying who is ‘alpha’ and the institutions they build highlight the events and practices that lead to the development of human logic.³³

The Nature of the Approach and Methodology

This chapter outlines the methodological background that serves as the foundation of the concept of human rights as understood by the globalized communities of today to consequently identify the places, people, and events responsible for the inceptive consciousness against their violations. Humans define through their laws what constitutes a right, to whom it is applicable, and what manner to arbitrate it; they themselves are solely responsible for the perpetration of forceful manners that defy what people in general rely others would respect as sovereign and inalienable.³⁴ Given that every human is genetically unique, we find that because of our reproductive capacity, a potentially infinite amount of diversity has yet to materialize, and that we are a product of one genetic source that morphs through time along with the earth that sprung its life.

The methodology necessary to study humans, human rights, and the world as a unit requires not just an interdisciplinary approach, but also one that transcends the already established

³² Beta, from Semitic origin, is akin to *beth* in Hebrew.

<http://www.merriam-webster.com/dictionary/beta?show=0&t=1383554150>, extracted 6/27/2013

³³ Logic: The study of valid reasoning: valid reasoning. From a Greek word meaning *relating to speech or reason* (Wedek 1957: 43). Epoch: A period of time: an era. From a Greek word meaning *to check* (Wedek 1957: 25).

³⁴ It would be unrealistic for humans to assert locally developed conceptions and assume foreigners would obey what was communally conceived therefore if we find that there are notions that all humans share regardless of cultural differences, then we can infer some things are innate versus incurred. Effort has been exerted to include both genders through the use of the word human, particularly because philosophically to the author, every person is a physical hue mirroring the original source of all life therefore engendering humans as an earthly being, not only as a part of the infinite energy of the universe, but most important of the same source that created it. Special attention is given to the role of women in the development of human history in Chapter 5

academic fields. As we shall see in the literature review ahead, human rights have to be given structure, regulated, and reformed to accommodate to the changing periods of human existence in order to be relevant to society. The recognition of the field of social science in academia came by the efforts of Emile Durkheim, recognized as the founder, his nephew, Marcel Mauss, the founder of the subfield of anthropology. By the time Charles Darwin elaborated the On the Origins of Species (1859), the positivist model of scientific method was standard and basic for academia. Test and experiments, visible changes and the numbers that accompanied the results took center stage and legitimacy among the social sciences, while theoretical fields were consciously avoided or subjected and rejected.

The social science discipline of history allows the study of specific groups of people and of humanity overall over time, likewise political science informs the reader about the systems of governance people upheld and lived by, but neither provides a methodology that removes cultural biases given that history itself is interpreted by the eye of the beholder. Consider that the historical accounts of our ancestors cannot be analyzed if they neither exist because no one recorded them, or because knowledge was purposely destroyed, hidden from others, or discouraged from study³⁵ When information is available to a larger audience, institutionalized knowledge can deconstruct itself, Wiener accounts, “When I came to MIT around 1920, the general mode of putting the questions concerning non--□linear apparatus was to look for a direct extension of the notion of impedance which would cover linear as well as non--□linear systems. The results was that the study of non--□ linear electrical engineering was getting into a state comparable with that of the last stages of the Ptolemaic system of astronomy, in which epicycle was piled on epicycle, correction

³⁵ Appleby in her introduction to Shores of Knowledge: New World Discoveries and the Scientific Imagination writes, “The Catholic Church had succeeded for a thousand years in keeping curiosity in check out of fear of probing questions about cosmic events like eclipses and comets. Such inquiries were deemed vain, a petty challenge to God’s all---encompassing knowledge” (Appleby 2013: 1).

upon correction, until a vast patchwork structure ultimately broke down under its own weight.” (Wiener 1961: vii). Therefore we see that social sciences and physical sciences as well, are in constant flux as technology and interest enhance understanding.

Considered the founder of the field of cybernetics³⁶, Nobert Wiener provides the most applicable methodology to dismember various realms of human knowledge to construct transdisciplinary research. The conception of the field itself, is of importance as it embodies humans of diverse cultural backgrounds working for one common goal³⁷. Wiener and his collaborator, Mexican professor Dr. Rosenbleuth, “shared the conviction that the most fruitful areas for the growth of the sciences were those which had been neglected as a no--□man’s land between the various established fields...there are scientific work, which have been explored from the different sides of pure mathematics, statistics, electrical engineering, and neurophysiology; in which every single notion receives a separate name from each group, and in which important work has been triplicate or quadruplicated, while still other important work is delayed by the unavailability in one field of results that may have already become classical in the next field” (Ibid: 2).

For our purpose, human rights, and the overall purpose of life itself present a theme that

³⁶ Cybernetics, “is a transdisciplinary approach for exploring regulatory systems, their structures, constraints, and possibilities. Cybernetics is relevant to the study of systems, such as mechanical, physical, biological, cognitive, and social systems. Cybernetics is applicable when a system being analyzed is involved in a closed signaling loop; that is, where action by the system generates some change in its environment and that change is reflected in that system in some manner (feedback) that triggers a system change, originally referred to as a circular causal relationship.” Taken from <http://en.wikipedia.org/wiki/Cybernetics> extracted 8/3/2013.

³⁷ The seminal *Cybernetics: Or Control and Communication in the Animal and the Machine* (1948) writes Wiener, the author this” book represents the outcome, after more than a decade, of a program of work undertaken jointly with Dr. Arturo Reosenblueth, then of the Harvard Medical School and now of the Instituto Nacional de Cardiologia of Mexico. In those days, Dr. Rosenblueth, who was the colleague and collaborator of the late Dr. Walter B. Cannon, conducted a monthly series of discussion meetings on scientific method. The participants were mostly young scientist at the Harvard Medical School, and we would gather for dinner about a round table in Vanderbilt Hall. The conversation was lively and unrestrained. It was not a place where it was either encouraged or made possible for anyone to stand on his dignity. Not all the participants were physicians or medical scientists. One of us, a very steady member, and a great help to our discussions, was Dr. Manuel Sandoval Vallarta, a Mexican like Dr. Rosenblueth and a Professor of Physics at the Massachusetts Institute of Technology, who had been among the very first students when I came to the Institutes after World War I. Dr. Vallarta used to bring some of his M.I.T colleagues along to these discussion meetings, and it was at one of these that I first met Dr. Rosenbleuth.

cannot be neglected or dialogue silenced. Where to begin? Dr. Rosenbleuth explains Wiener, “has always insisted that a proper exploration of these blank spaces on the map of science could only be made by a team of scientist, each a specialist in his own field but each possessing a thoroughly sound and trained acquaintance with the fields of his neighbors; all in the habit of working together, of knowing one another’s intellectual customs, and of recognizing the significance of a colleagues new suggestion before it has taken on a full formal expression³⁸” (Ibid :3). Adding, in support, “It is certainly true that the social system is an organization like the individual, that is bound together by a system of communication, and that it has a dynamics in which circular processes of a feedback nature play an important part. This is true, both in the general fields of anthropology and of sociology and in the more specific field of economics; and the very important work of the theory of games enters into this range of ideas,” Wiener mentions (Ibid:24).

“For a good statistic of society,” Wiener warns, “we need long runs *under essentially constant conditions*, just as for a good resolution of light we need a lens with a large aperture. The effective aperture of a lens is not appreciably increased by augmenting its nominal aperture, *unless the lens is made of a mineral so homogenous that the delay of light in different parts of the lens conforms to the proper designed amount by less than a small part of a wavelength. Similarly, the advantage of long runs of statistics under widely varying conditions is specious and spurious*” (Ibid:25---26). Although we cannot statistically test variables on overall development thoroughly in the absence of concrete information, the fact that humanity is a reality today as a homogenous species but biologically similar to other living mammals reveals that survival tactics rendered positive results for mankind but does not articulate why consciousness and culture are uniquely

³⁸ Of altruist nature, Wiener explains “We had dreamed for years of an institution of independent scientist, working together in one of these backwoods of science, not as subordinates of some great executive officer, but joined by the desire, indeed by the spiritual necessity, to understand the region as a whole, and to lend one another the strength of that understanding. The deciding factor in this new step was the war.” (Ibid: 3) As will be discussed later in this chapter, that goal was materialized through the European Organization for Nuclear Research (CERN)

human.³⁹

What dominant tactic for survival preserved humanity through the millenniums that was so effective that solely we can interpret not only our development, but also the evolutionary changes of living forms? Why is it that certain groups of people are able to progress now that humans share know---how, the knowledge that they can govern and manipulate life on earth, versus humans advocating on behalf of all life forms, the protection of all shared habitat? Through transdisciplinary analysis that draws from evolutionary biology, social science, and philosophy, I will project the world as a whole, as something artificially conceptualized by people with special interest and the revelation of our purpose on earth is the basis for the proliferation of human moral and physical degradation.⁴⁰ Further, those who no longer care to live in lies and domination are using their common values to formulate strategic partnerships to unmask negative special interest that would lose control of the masses if collective action were exercised. I argue that Latin

³⁹ Moreover, Wiener answers “in the absence of reasonably safe routine numerical techniques, the element of the judgment of the expert in determining the estimates to be made of sociological, anthropological, and economic quantities is so great that it is no field for a newcomer who has not yet had the bulk of experience which goes to make up the expert. I may remark parenthetically that the modern apparatus of the theory of small samples, once it goes beyond the determination of its own specially defined parameters and becomes a method for any confidence unless it is applied by a statistician by whom the main elements of the dynamics of the situation are either explicitly known or implicitly felt” (Ibid: 25).

⁴⁰ Artificial intelligence has the properties of social control if it can replace the human thought process. Referring to computing technology, Wiener writes, “I have said that this new development has unbounded possibilities for good and for evil. For one thing, it makes the metaphorical dominance of the machines, as imagined by Samuel Butler, a most immediate and non---metaphorical problem. It gives the human race a new and most effective collection of mechanical slaves to perform its labor. Such mechanical labor has most of the economic properties of slave labor, although, unlike slave labor, it does not involve the direct demoralizing effects of human cruelty. However, any labor that accepts the conditions of competition with slave labor accepts the conditions of slave labor, and is essentially slave labor. The key word of this statement is competition.” Moreover, Perhaps I may clarify the historical background of the present situation if I say that the first industrial revolution, the revolution of the “dark satanic mills,” was the devaluation of human arm by the competition of machinery. There is no rate of pay at which a United States pick---and---shovel laborer can live which is low enough to compete with the work of a steam shovel as an excavator. The modern industrial revolution is similarly bound to devalue the human brain, at least in its simpler and more routine decisions. Of course, just as the skilled carpenter, the skilled mechanic, the skilled dressmakers have in some degree survived the first industrial revolution, so the skilled scientist and the skilled administrator may survive the second. However, taking the second revolution as accomplished, the average human being of mediocre attainments or less has nothing to sell that it is worth anyone’s money to buy. (Ibid:28).

America although not fully there, are paving the road towards human rights nonetheless because now that they are illuminated, they can bring light to others living in darkness; to defend that Latin Americans are indeed humanist, their people, national development, and the actions that led them to enlightenment will be assessed.

The approach adopted to examine the role Latin Americans play in the institutionalization of human rights and the universal scope they wish to reach begins with a discussion of both people and place and the systems they create that govern life on earth with the purpose of setting up the argument that not only is Latin America fomenting change, but that their consolidation of support and influence over other regions is of colossal importance to humanity. Tracing the conception of the notion pertaining to *human rights* and their protection, an etymological approach aims to inform the conditions that gave rise to the very English words in the phrase along with other words of relative importance.

If as a region of independent countries, Latin America endeavors for one common mission versus a focus on individual gains, then where and when they were given a platform to voice concern and demand change would assist in understanding the dynamics before, during, and after the organizational buildup. The literature review will consist mostly of international relations and the events that institutionalized a global governance forum of which none existed until humans charted the map of the world, nations defined, and control of resources exercised by a recognized sovereign government.

Philosophic and Physical Field of Study

Land is the field of human habitation, and nation---state the system of governance that encloses the field confine the people and defines the laws members must abide. Before nation---states colored the world maps and Latin America became a region of study, the earth was a vast

unknown to those unwilling, unable, or unconscious of the larger scale of life, but for those who risked their own existence to explore it, eventually saw it was a small world after all. Technological advances facilitated human survival against natural conditions as the means to attain food and protection were mitigated by agriculture and construction of shelters, but such human knowledge of creating for survival and progression also became a tool of destruction. Power gave rise to domination, spread the information dominant groups wished to impose on the oppressed, and constructed a model of human behavior capable of being replicated. Power, like genes, can be transferred through the generations but only those that are healthy survive while those that are cancer debilitate and consume its host.

Humans may be genetically diverse, but none escapes the inevitable death all life experiences, therefore the activity individuals partake between the lights of nativity back to captivity in the obscure is conditioned by the cultural references people inherit as guidelines to live by. Exercise of power is also diverse because it converts energy into different matter, but for what purpose, at what cost, and by who reveals the nature, culture, and nurture of human behavior. People generate power through consumption and conversion and if we are to see human rights as a basic foundation of law and order of global reciprocity, then isolating the cancer that debilitates its progressive practice, proliferation, and protection of the integral organs that maintain the whole a unit and not divided must be identified.

Systems dominate by continually exerting forces to balance the existence of a unit and maintain the status quo. Systems disrupt when the energies that support the whole diminishes, loses applicability, or when outside actors or factors interrupt the normal flows. If a system is unable to adapt to changes in order to progress, a breaking point can permanently disable one and eventually lead to its annihilation.

Main Assertions to Ascertain Argument

The tides of change are upon all life on earth as humans usurp the role of nature by shifting the balance of power through their technology to objectify and commodify the resources available for personal gains without considering the sustainability of their actions or the impact they enact. The degradation of moral values proliferates the subordination of not only other human beings but consequently of any material that man can utilize for economic gains inconsiderate of the direct and collateral damage that may result. The only way to curve the destruction of earth and its organisms is for those capable of effecting change to do so. Because technology is a result of human ingenuity, the communities that possess its intellectual property disequilibrate the social order if their technology can subdue and dominate others. But because technology modernizes, those unable to progress deteriorate in influence along with the demand for their technologies.

Constant innovation requires continual investment and those who acquire the labor of bright minds and the resources to support their apprenticeship and development stay ahead of the curb. Most important, because so much investment is needed to stay dominant, the competition must be maintained distant, ignorant of knowledge, and neutralized; more than fear of external threats, individuals within a system, because of their proximity to the source of power stand to inflict the most damage to a unit. An insider has the privilege to access information and interpret it while an outsider even if they gained access, would not be able to take advantage of the opportunity if the knowledge cannot be deciphered or is incomprehensible to others.

If within a community of privilege there is a division in which only a few are benefitting from success while the majority is not, and that outside communities pose a threat to the dominance of the elite along with their subjects, then the most ignorant people are those who

share the same habitation as those who exploit them. The popular phrase, “Keep your friends close, but your enemies closer,” supports the aforementioned. African, European, and indigenous blood flow in the hearts of the people of Latin America making them a people in which their genetic makeup reflects the face of both the oppressor and the oppressed; you cannot keep either enemies or friends closer than when you yourself embody both.

Before the literature review pertinent to this thesis is enumerated, it is imperative to delineate the root sentiment that sprung the words many in the world utilize to transmit ideas and conceptions of humanity; in other words, who for what reason, when and where, conceptualized the terms humans are familiar with and are standard in any language. Hence, if a word is found standard and of human universal conception, then so is the alleged understanding of it, thus as concepts, words are a patrimony of all human culture if every culture, despite the differences in phonetic pronunciation or signage representation, share the same significance.

Defining Objectives

If we are to define Latin America as the defenders of human rights, it is imperative to explain both the origin of each word in the literal phrase (human rights) individually and as a collective, purpose being to establish when the notion became general enough in academia to be included in a dictionary; if the concept that humans have inalienable rights is relative or definite, then from sentiment to settlement vis-à-vis institution building would solidify, at least the existence of the spirit for them. In other words, did our predecessors care enough about each other to institutionalize protection for the individual either through established laws with an enforceable prosecutor, through customs that teach communities to reinforce order, or common sense? Did religious institutions regardless of denomination preach, uphold, and protect human rights? Because the desired scope of study is to identify the foundation, if any, of a notion,

preferably of universal scope whether explicit or indirect, of human rights, is of value because local traditions can influence others outside the realm and become patrimony and heritage of humanity.

Universal Human Rights?

The *Oxford English Dictionary* defines the word ‘humanity’ in their first definition as human beings collectively, and, the quality of being humane, benevolence, as the second; the origin of the word details, “Middle English: from Old French *humanite*, from Latin *humanitas*, from *humanus*.⁴¹ The word for humanity in modern French, Italian, Spanish, and German respectively are--- *humanite*, *umanita*, *humanidad*, and *menschen*.⁴² The word ‘right’ is first defined as, morally good, justified, or acceptable. Likewise in French, Spanish, and German, the word is, *droite*, *justo*, and *richtig*.⁴³ The origin of the word ‘right’ is “old English *riht*, of Germanic origin; related to Latin *rectus* ‘ruled’, from an Indo---European root denoting movement in a straight line.”⁴⁴ Collectively human rights is defined as a right which is believed to belong to every person; translated to: *droits de l’homme*, *diritti umani*, *derechos humanos*, and *menschenrechte* in German. *Human*, word of Latin root, notion conceived in writing by the Romans, and *right*, of Germanic origin, together form a phrase that merges two distinct etymologies; therefore the language of two different groups of people comprise the phrase *human*

⁴¹The word human, has its origin from the “Latin *humanus*, from homo ‘man’, human being; the present spelling became usual in the 18th century, compare with [*HUMANE*]” Humanity is defined above because of depth. <http://oxforddictionaries.com/definition/english/human>

⁴²(German, Italian, Spanish, and French are provided as examples solely because the dictionary readily offers them, but because modern English words have roots in both Latin and German origins they were included. Interesting to note, the word *humane* in German is *human* although *humanity* in the language commences with what can be determined as the English word, *men* as in mankind.

⁴³The definition that most matches the *right* as those related to morals are listed above.

⁴⁴ <http://oxforddictionaries.com/definition/english/right?q=right> extracted August 5th, 2013.

right.⁴⁵

Conclusively, just like many words share common symbolism whether in individual groups or larger communities, others are transferred through interactions later generations continue to uphold through the replication of the notions in their communication of thoughts. Although the scriptural forms of words are diverse in human languages, time morphs not only their bodies adding and shedding symbols to produce new compositions but also the very sentiment that impulse the original word. The term *human rights* is relatively new as its conception on a global scale was first formalized through *the Universal Declaration of Human Rights in 1948*, therefore by analyzing the roots of the words that conceptualize the goal, it is revealed that the notion has, in less than a century, been set in motion not just in sentiment but conventionalized through an international institution.⁴⁶

Why Human Rights?

The violation of human rights cannot be prevented if the perpetrators do not recognize that their actions are counterproductive; those who share common values are readily able to assess, because of familiarity, if their actions will render positive or negative consequences therefore the fear of retribution serves as a deterrent.⁴⁷ Those who are fearless are so for various reasons;

⁴⁵ Ironically, the invaders of Germanic descent were responsible for ending vitality of the institution known as the Roman Empire. Appleby writes, “The invading Germanic tribes, coming in waves over three centuries, had to build permanent settlements far from their origins, while Romans and their allies dealt with destruction of their civilization...The church offered a haven from the turmoil.” (Appleby 2013; 11). As we see, in the absence of a political body, the spiritual institutions became important avenues for people’s livelihoods for protection and aid, imperative in Latin America during its conquest, natural disasters, economic crisis, and periods of war.

⁴⁶ This paper, addresses the humans responsible for the formalizing of the phrase as it pertains to the modern society. We must maintain a critical eye of the dominant, “In the early days of the UN, the initial architects of human rights were the major powers of the postwar world--- the United States, the United Kingdom, and the Soviet Union. All three were quietly conscious of major contradictions in their positions. The United States had deep domestic violations in various racist laws and practices. The Soviets had the gulags. And the British had their colonies.” (Jolly et al. 2006: 20).

⁴⁷ Predication, unless innate, is conditioned by the experiences one stores as information whether personally acquired or

physically superiority demonstrates ability of defense, or perhaps the danger of threat to someone fails to be perceived. When neither an aggressor nor fear is present, humans are able to explore and assess what is amassed in the space they occupy, in an effort to maximize their health and wealth. Before the *Universal Declaration on Human Rights (UN 1948)* became a beacon of light in the elimination of violating practices on humanity, individuals were at the mercy of the decisions of others larger or yielding more power than one. Both bullies and aggressive groups in essence perpetrate human rights violations because they can, particularly knowing that without a counterforce challenge to their supremacy, in most technicalities, there is no reason to stop consolidating power grabs by a party.

From Genghis Khan to Hitler, ruthless leaders are enamored with power, and unless a worthy adversary or a natural phenomenon arises, no predictable barrier disincentive someone able to consolidate power even if damage incurred by humans was high. Almighty authority sought by individuals or groups suppress common values; altruism cannot be extended when those with the ability to affect change use their resources to grow their personal wealth over those in their vicinity.⁴⁸ Through conquest, the customs and beliefs of one group are forcibly adopted by the conquered to facilitate the administration of the masses and the dissemination of information relevant to the preservation of a system of order; the victims of dominance may lose their culture because diversity challenges the unity artificially imposed by the dominate power---brokers.⁴⁹ In the

learned from others. Those most familiar with each other, and their overall community, pursue actions considering actors and factors to tailor a response that reduces risk

⁴⁸ Altruism--- “Concern for others: unselfishness. From a Latin word meaning other” (Wedeck 1957: 4).

⁴⁹ The word *victim* in the *Oxford Dictionary Online* states that the origin of the word is late 15th century (denoting a creature killed as a religious sacrifice): from Latin *victima*. Languages that stem from Latin share similar etymology, while in German, the word is translated as *Opfer* (similar to offer). Note, *vicus* is: “the smallest unit of ancient Roman municipal administration, consisting of a village or part of a town,” with origins in Latin, “literally ‘group of dwellings,’ and plural is *vici*. Whereas *vicarious* is defined as: “Substituted: substitutional. From a Latin word meaning *change*,” while *vicissitude* as: “Change: alternation. From a Latin word meaning *a turn, a change*” (Wedeck 1957: 82). Although not blatant, a victim can be defined in context as one, who through dominant forces, experiences a change in livelihood, an *alter---nation* starting with the *vicus*. [Italics and hyphen added]. Hence, “Veni, vidi, vici” I

absence of human rights laws that are upheld and enforced by all humanity, it is imperative to understand why humans, despite our natural instinct to hold on to life, practice and support the ideologies that perpetuate human rights violations.⁵⁰ Did humans have incentives to stop selfish and destructive behavior? Did spirituality play a role in the creation of a notion of human rights? Should human rights be important at all? Without human rights protection, nothing stands in the way from the genocide of ethnic minorities and religious groups, and much less the elimination of activist that adopt as their life struggle the defense of all humanity.

What makes Latin America Different?

There are certain elements of Latin America's history that are unique to the world that contribute to the humanist background it exercises in global and cultural knowledge and power; constantly invaded by foreigners, the Western Hemisphere became home to not only political, economic, and spiritual refugees, but also of the very power brokers the aforementioned originally fled from. Most pertinent per continent, "Central and South America was the one area where monarchy disappeared...three centuries of Spanish rule had shaped society and government along authoritarian and aristocratic lines, and there was little basis for democratic government or liberal institutions... dictatorships or elected presidents, who once established, tended to rule for extended terms and even, as Paraguay and Guatemala, establish home---grown dynasties" (Purdue 2009: 17). The interaction between elite and the masses, refugees and indigenous people, and the

came, I saw, I conquered," as spoken by Julius Caesar. Interesting note, Jones describes that the *v* should be pronounced as a *w*, so phonetically the words would be pronounced as "ouaynee, oueedee, oueekee." (Jones: 2013) Vici, phonetically wiki, same as modern *wiki* is "a website or database developed collaboratively by a community of users, allowing any user to add and edit content."
<http://www.oxforddictionaries.com/us/definition/english/wiki?q=wiki>

⁵⁰ Lull writes, "Nation---states succeed when loyalty to the state supersedes racial, religious, political, class, and cultural differences. Composing a truly universal narrative based on human rights will be necessary, therefore, to generate a widespread preference for cultural tolerance over fear and hatred. Doing this poses a tremendous challenge in a world fractured by strong political, cultural, and religious allegiances. (Lull et al 2012: 199)

technological advancements that enabled information to reach, teach, and compel each region to seek changes towards community preservation and progress are crucial in understanding Latin America's role in a world unable to guarantee universal human rights protection while dominant forces act.⁵¹

Latin America itself recognizes its history of genocide and dismemberment of progressive bodies through forced disappearances, torture, and imprisonment, and today as a consortium denounce those practices within and outside the region; the sheer elimination of nearly ninety-five percent of the native populations without any serious mediation by any other power-broker to curb depopulation serves to highlight the product of an unsustainable past with a motivation to never repeat such heinous acts again anywhere.⁵² In Latin America, a dark past gradually gives light to a human consciousness able to inspire and replicate changes; with power comes great responsibilities, of which when enforced, with time reveal vested interests of both groups and individuals.

Interest lies in capturing the essence as to why Latin America in foreign relations, despite its history of bloodshed and violence, emerges on the world stage as humanist. Two avenues to assert that Latin America advocates for human rights is a reality; one is to have a world

⁵¹ Example--- The Human Rights Council, despite the United States opposition to its creation and failure to participate in it as a member during the President George W. Bush's tenure, under President Obama became a tool of NATO forces to justify the invasion of Libya, with pretext for human rights protection, as regional Uruguay's Ambassador Laura Dupuy Lassare served as President of the Council and continental Venezuela, Cuba, and Bolivia voted with Russia to avoid it. The result of NATO support for leadership change in Libya culminated with the brutal torture and murder of Muammar Qaddafi where neither a proper trial nor humane execution concerned the international community. <http://www.abc.es/20110319/internacional/abci---venezuela---rusia---alemania---casolibio---201103191839.html> and <http://www.cubadebate.cu/reflexiones---fidel/2011/11/01/el---papel---genocida---de---la---otan---quinta---parte/> extracted 6/6/2013

⁵² Charters *et al*, in Making the Declaration Work: The United Nations Declaration on the Rights of Indigenous Peoples, detail how the Latin American and Caribbean group as a block, influence the General Assembly to adopt human rights conventions (Charter *et al* 2009: 116).

organization, if not the global community itself, bestow the title on them thus eliminating the need to debate the issue⁵³, and two, by measuring how their actions impact humanity.⁵⁴ If Latin America is to be an actor, and their united acts produce universal human rights, then they as a regional block unlock the knowledge of humanity for the world to see. Even if this was the case, we know that statements are comprised of words, and even though sentences are just words reflecting ideas, no court could render a jury if there is no admissibility with the masses; ultimately a party must denounce, another defend, a third arbitrate, and a fourth enforce arbitration.⁵⁵

Individuals' independence is interpreted internationally⁵⁶; some societies systemize socially, thus translating text to tender transmission to transnational audiences, complicates comprehension when considering conventions construed in isolation of other nations yet were developed communally but in a specified location. In other words, just as individuals and

⁵³ Concerning the Nobel Peace Prize, "The said interest shall be divided into five equal parts, which shall be apportioned as follows: /--- --- ---/ one part to the person who shall have done the most or the best work for fraternity between nations, the abolition or reduction of standing armies and for the holding and promotion of peace congresses." The only region of the world recipient of the award is the European Union in 2012 "for over six decades contributed to the advancement of peace and reconciliation, democracy and human rights in Europe." Only five individuals from Latin America, and not the region, have been awarded the Peace Prize (Argentina---Saavedra1936, Esquivel 1980); (Mexico---Garcia Robles 1982); (Costa Rica--- Arias 1987); (Guatemala--- Menchu 1992) http://www.nobelprize.org/nobel_prizes/lists/organizations.html extracted 8/2/2013

⁵⁴ Nations may have laws and institutions to enforce how people act, but when people act in manners defiant of the order, then actions that follow define the sanctity of the status quo. For a law or value to be upheld it must be practiced to produce measurable results. By analyzing Latin America's role in human rights, their actions on an international forum in addition to that at the national level, produce empirically relevant numbers (such as participation records and figures found through independent and UN commissioned studies) needed to inform intentions; multipurpose data facilitates correlation between actors, motives, and the actual results.

⁵⁵ Essentially, neither empirical data nor historical reflection could provide the definite interpretation of others' actions or motives even with reliable data, but nonetheless serve as a rubric to begin. French leader Charles De Gaulle succinctly explains, "No nation has friends, only interest," therefore when individual countries regardless unite, the motives reveal some common interest

⁵⁶ "Article 1 of the United Nations Universal Declaration of Human Rights represents a step in the right direction: "All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood" (Lull et al 2012: 199).

institutions of people such as nations differ, they may share common values, but local interpretations of even the most universally recognized rights could be registered into law to serve erroneous interpretations; laws govern men, but men govern the letters that write the laws and on a deeper level, the letters that govern the laws of man derive from the river of knowledge of human existence. The ocean of our universe shares a common ancestor with planet earth, whose offspring through millenniums, enabled an evolutionary process.⁵⁷

A basic *foil*⁵⁸, *first outside, inner last*, renders universe, world, individual, and consciousness, is our starting point because the world is the domain in which humans utilize their consciousness to give form to their interpretation of our role not only on earth but in the grand scheme. To refer back to the letter *A* and *I*, and the word *alphabet* itself represent, at a level, *one*, as in a unit and a whole, likewise *alpha* first and dominant, and *beta* as house; a unit is a member of the whole and the whole a part of the expansive universe, and a letter, a symbol of which in conjunction with others form part of expanding universe of human knowledge. Individually (*I*) acquired experience guides (*A*) human interaction; impressive people charm, but unless through their actions or reflections coalesce others, or build institutions, the knowledge of the dominion is forgotten, nothing remains; humans need generations to follow otherwise anything and everything evolutionarily inherited by our species and the mind processes that enabled continuity would be

⁵⁷ From gas, liquid, solid, planet earth is home to biological species. But why does the earth exist? While still just a theory, The Big Bang that produced our universe, through scientific research at CERN (European Organization for Nuclear Research), has amassed credence as the Boson---Higgs particle answers questions as to why mass exists. On an elementary level, humans, like a life on earth, are made of the same organic matter as the stars in our sky, residue from the collision from the Big Bang. More later this chapter. <http://www.exploratorium.edu/origins/cern/ideas/bang.html>

⁵⁸ The actual word foil, unlike the math term outlined above, is defined by Oxford Dictionary Online as, "Prevent (something considered wrong or undesirable) from succeeding," with Origin, "Middle English (in the sense 'trample down'): perhaps from Old French *fouler* 'to full cloth, trample', based on Latin *fullo* 'fuller... Compare with FULL." Doing so, *full* is defined "clean, shrink, and felt (cloth) by heat, pressure, and moisture," with Origin: "Middle English: probably a back---formation from FULLER, influenced by Old French *fouler*, 'press hard upon' or medieval Latin *fullare*, based on Latin *fullo* 'fuller'." Therefore in an attempt to radicalize the universe, foiling reveals the grain that produced the harvest. <http://www.oxforddictionaries.com/us/definition/english/full----->

obsolete or obliterate.⁵⁹

From macro to micro, the first dominion is the universe, second, the earth which humans divide as nations, the third, the powerful that reign over people in their nation, and last, the collective consciousness of humanity as one common nation. The foil, in effect, corresponds with the universe, world, people, and the driving force that energizes them all; to use them to mend a universal view would show that everything in essence is in our presence to open up our senses, stop offenses, and just be. Is there a grand scheme of things that orders everyone or do humans have the capability to arrange their universe for themselves? We would have to exit our atmosphere and try.

Alien View

Universal human rights are solely applicable to those on earth, but life overall stems from the vast universe therefore a brief introduction to human understanding of our universe is necessary. “If we restrict our knowledge of the universe to what we can perceive directly, we are deliberately impoverishing ourselves, accepting an experience infinitely less rich than it could be” serves as a caution (Trefil 1998: 21). For what we can interpret, Trefil writes, “As far as I can see, the major unspoken assumption in the twentieth-century cosmology is that there is a rational, mathematically expressible solution for every problem, even the problem of the creation of the universe” (Ibid:12). Leaving our orbits, what do humans know about the earth and the universe that engulfs it? “Early in the twentieth century it was known that the earth was not the center of the universe, it was believed that the sun *was* at or near the center of the galaxy,” until American astronomer Harlow Shapley, “we might say, played the same role in galactic astronomy that

⁵⁹ Collectively, *a.i.* MWO defines as “1) ad interim, 2) airborne intercept, 3) air interception, 4) artificial insemination, 5) artificial intelligence,” and, *ad interim* “for the intervening time,” origin Latin from *ad* ‘to’ and *interim* ‘meanwhile.’ <http://www.merriamwebster.com/dictionary/ai?show=0&t=1383727397>

Copernicus played in the solar system--- he moved the earth away from the center of things...thus the last vestige of geo---centrism was expunged from science,” Trefil argues (Ibid: 31---32). Shrinking the importance of earth, and expanding the horizons of science, interest for understanding grew and so did the investment for research allowing scientists to navigate the universe and land their eyes on the treasures of the vastness. American astronomer Edwin Hubble, Trefil informs, “became one of the first scientist to get time with the new hundred---inch telescope on Mount Wilson, near Los Angeles,” of which enabled him to demonstrate “that the distances to the spiral nebulae were to be measured in millions of light---years, distances far greater than those assigned by Shapley to the size of the galaxy⁶⁰” (Ibid: 33).

Investment in research and development gave results but, “Hubble’s discovery has to be attributed in part to good experimental technique and in part to an inspired guess as to what would emerge when better measurements were done,” writes Trefil, therefore theory and technological advancements aid discovery. Although discoveries in the universe advance human knowledge and are beneficial to understanding our own world, access and labor to produce is maximized when it surpasses artificial barriers to communicate and converse in the common language of science. Contemporary, outside the realm of the United Nations and its political culture, science indeed has emerged to link the minds of researchers with the resources necessary to test theories, solve matters of not just national interest, but of the world as well; shared knowledge perpetuates. National politics aside, “Some 10,000 visiting scientists from over 113 countries – half of the world’s particle physicists – come to CERN for their research.”⁶¹

⁶⁰ Trefil contends, “Once more the universe expanded as our ability to see into it improved. Not only were there other island universe, but they were much farther away than anyone had ever imagined anything could be” (Ibid).

⁶¹ Under the umbrella language of science, the magnitude of dialogue of the world’s scientist is increased and the diversity of methods are streamlined by the density of interested minds collaborating closely on behalf of humanity. <http://home.web.cern.ch/about/member---states>

At CERN, “Scientists have also been able to uphold the Big Bang theory by measuring the relative amounts of different elements in the universe,” further, “They've found that the universe contains about 74 percent hydrogen and 26 percent helium by mass, the two lightest elements. All the other heavier elements ----- including elements common on earth, such as carbon and oxygen ----- make up just a tiny trace of all matter.”⁶² Human and for that case all animals and plant matter consequently, are intricately dependent on each other since their elementary composition require preservation and sustainable use. Since nation---states are ill equipped to defend the world from universal catastrophes, when they do resource share to avoid cataclysms is revealing.

It was at CERN that the World Wide Web emerged as a new virtual world of information with remote connectivity able to accelerate the access of information, but despite all the knowledge produced, humans are still searching for an explanation not to our physical manifestation, but of our universal minds capable of making such discoveries. Humans can conceptualize scientific theories and test them in laboratories staffed by scientist of diverse backgrounds, yet the advances made serve to explain actual matter but what *really matters* but cannot be empirically substantiated, is the origin of our minds.

Leaving the scientific enigmas to the experts, no further theory as to our origins on earth would be discussed as the focus of the paper is to highlight human actions on earth and not the formation and interaction of cosmic matter of which the literature is abundant (Kwok: 2012; Tolstikhin *et al*: 2008); (Whittet *et al*: 1997). While scientist look at the stars and space particles

⁶² O xygen, what keeps humans alive, further combined with hydrogen comprises most of our bodies; the plant matters on earth inhale carbon yet like oxygen is relatively rare in the universe. Environmental degradation threatens life on earth because if humans deplete the source of oxygen, humans would be in great peril as oxygen is again, “just a trace of all matter” in our universe. Extracted 8/2/2013. <http://www.exploratorium.edu/origins/cern/ideas/bang.html> “Scientists don't yet know the answers to these questions for certain. But particle physics experiments like the accelerator studies at CERN may offer some clues down the road. By probing into what matter is made of and how it behaves, such experiments can help us explore what the matter in our universe-----the planets, stars, and galaxies----- might be doing billions of years from now.”

for answers to our origins, a shift to sift through evidence of human progression follows; writing is the skeletons of dead thoughts arranged to tell a story for those who know where to look and in turn revive the sentiment of life from oblivion.

Historic View

McBrearty writes, “When we realize that the modern human adaptation appeared gradually, rather than suddenly, the process can be broken into its constituent parts, each having its own origin and demanding its own explanation,” continued, “It is necessary to establish the nature of the changes, the order of the changes, and the pace of change in order to discover the causes” (McBrearty 2000: 534)⁶³. People rarely conceived the notion that although modern humans have been around for thousands of years, people were unable to record any accord amongst themselves or the others they encountered in their lives until the creation and institutionalization of writing; without any form of writing, humans were forced to resort to oral history that may, through individuals or time, suffer corruption the further it is removed from its root.⁶⁴ Cave paintings offered the first canvas for humanity to express themselves; if pictures speak a thousand words, than in the absence of any sorts of manuscripts, mankind surpassed the darkness of death through the creation of visual depictions (Wilson: 2012), (Kieffer et al: 1984).

⁶³ McBrearty warns, “There is a profound Eurocentric bias in Old World archaeology that is partly a result of research history and partly a product of the richness of the European material itself. The privileging of the European record is so entrenched in the field of archaeology that it is not even perceived by its practitioners,” (Ibid). Because with the indigenous population decrease, so did the sources of knowledge they possessed; McBrearty recognizes the void, “The behaviors unique to *H. sapiens* are to be discovered, not prescribed. It is not really reasonable to expect all early populations of *H. sapiens* to have made bone tools, eaten fish, or used paint.”

⁶⁴ “Almost twenty---two thousand years ago, in the cave paintings at Lascaux and elsewhere, human beings produced the first pictures. It was to be another seventeen millennia before humankind’s most extraordinary achievement, the art of writing, made its appearance,” Jean propounds, but, “One might imagine that people thought up the first written signs in order to preserve their traditional stories. In reality, the reasons behind the development of writing are much more mundane.” (Jean 1992: 11)

Visual relics of humans' past especially cave paintings, materialized in a world of darkness to be brought to life ironically through the dark matter of ink, which like the words it expresses, is fluid in substance. But even the most seasoned hand produces blotches of ink from time to time; no human is infallible and hence neither is their creation and interpretations of matter. Just like a seed could produce a whole forest, one human can produce a whole universe of thoughts, but if either thoughts or seeds fail to manifest in space and time, they like words are gone with the wind. Words are like seeds in that even though they fail to implant in physical space, they serve as nourishment that converts to an energy source for those who store and consume them in their minds. Words capture ideas that are understood by all when embodied into common language, and in the absence of words, the actions of others although not spoken are understood by the viewer based on the results the actor accomplished. Therefore, actions *do speak* like words although not necessarily louder; hence, the freedom to move, speak, and interact provide parameters of communication necessarily needed to form groups with shared ideologies

It is uncertain when humans truly acquired language and their socialization through communication to form communities, especially those governed by notions of law and order (Prei 1954: 1). The alphabet more than establishes a universal method able to record and institutionalize ideas and notions, it enables mass control of the people (Lull: 2012); (Ross: 2005); (Wiener:1948); (Neurath:1948). Because knowledge has the power to influence people to act in certain manners towards others, the ability to read and reproduce knowledge is a tool that has infinite possibilities to render different interpretations based on the mind of individuals; the more common the knowledge and sentiment people share becomes evident through voluntary interaction overtime thus reducing the arduous necessity to explain reasons. People who share ideologies establish rapport, which when engulfed in situations of mutual benefit have already surpassed the stage of consensus building and escalated their response to common attainment or

defense of set goals through avenues of which previous knowledge of each other has laid out or preconceived as viable and acceptable actions to take.⁶⁵

In depth cohabitation with others strengthens their knowledge and experience with diversity of not just individuals but of whole communities as well, because even when an individual cannot linguistically transfer a thought, by engaging in time and space together versus ignoring each other, the first step of acknowledgment of other's existence and of a learning experience commences. In support, "Crowding, decreased mobility and declining resources necessitated hunting more dangerous game, including less preferred food items in the diet, and developing more elaborate technology for food gathering, processing and storage, " further, "Increased population density, therefore, affects not only economy and technology, but also symbolic and linguistic aspects of social life and the pace of cultural change...humans no doubt share elements of their consciousness, as they do their behavior, with their close relatives." (McBrearty 2000: 533). When community resources were insufficient, "Long---distance exchange⁶⁶, maintained by the use of symbolic systems, would also have acted to increase population during the Middle Stone Age...risk---management strategies involving long---distance exchange are at the heart of historically observed hunter---gatherer adaptive systems (Gould, 1978; Wiessner, 1982, 1983, 1986, 1998), writes McBrearty (Ibid: 535).

⁶⁵ For example, in case of a natural disaster, a community would not hesitate to help their own first on the most basic level, the family, and once secured, the next step would be to assist those in the vicinity that have been affected and in need of help. Because people recognize and value the same ideologies that forged their community, their identity is bound to the preservation of both themselves as individuals, and second of the home they are part of. It is evident that self---preservation is the ultimate goal, hence there is no need to formulate a democratic response for survival; rapport is established by two parties willingly engaged in interaction, and similarly because they are engaged, they give up some of their sovereignty by sharing time and space with each other. Sherry Johnson wills, "In a common catastrophe all men should be brothers." (Johnson: 2011).

⁶⁶ McBrearty summarizes, "Throughout this paper, we have suggested factors that would have acted to increase infant survivorship and decrease overall mortality rates due to either periodic starvation or accidental injury. Two of the most important of these are new technologies and risk---management strategies involving long---distance exchange. New projectile technologies reduced the need to grapple at close range with large game animals, and would have increased hunting productivity. Fishing technology allowed humans to exploit a vast new resource. Not only would these technologies have decreased the territory required to sustain a single individual, but they apparently allowed expansion into entirely new habitats, such as the tropical forest." (Ibid).

Humanity would not be a subject of history today if our earliest ancestors at the early hour of existence opted for chaos and mutual destruction, but instead evidence of our presence, establishes that some sort of relationship between all humans gave rise a culture that embraces growth despite the natural and eminent death of all; violence today and yesteryears is unfortunately still a viable short term answer to confrontations, and is not sustainable for the progress of humankind as it becomes a tool of elimination (Sauer:1967). Humans nonetheless are more than the subject of history, but their purpose, if any on earth, is but one aspect of it while the other is the means and measures taken to form what man can control; humans are the inevitable winners of evolutionary biology in that they are the only species capable of socially, morally, and spiritually controlling life on earth (Boehm: 2012); (Wilson: 2012); (Beauregard: 2012).

If concepts or actions are captured in writing, and because ideas could be reflected through space and time by preservation of its physical manifestation, then every object in a sentence is a subject of the thought of mankind. Because the mind conjures the sentence, and every human on earth has a mind, when people formulate ideas into concrete symbols, they have the power to subjugate even the notion of the universe. **Kings, Emperors, Enterprise, and Priest**, kept the systems of writing to themselves because their way of preserving their power was solely based on their knowledge of set symbols and the magic they bestowed on those who understood that inanimate objects could spring to life (Ross:2004). Through knowledge and the documenting of it, even kings and emperors become its subjects and can sentence even the infinite to become finite through its materialization and destruction thereof.

Social Science encompasses technical and philosophic knowledge enabling access to assess human behavior, their motives, and the substantial contributions both espouse in explaining our purpose, minds, and the world we inhabit and elaborate. Morgan writes, “In the past few

decades, the academic study of human rights has expanded in scope, so that what was once the almost exclusive domain of legal scholars and political philosophers has increasingly come to engage scholars from a wide variety of disciplines, including political science, sociology, anthropology, economics, history, and psychology” (Morgan et al 2009: 1). Morgan furthers, “The practices surrounding the entity of ‘human rights,’ are myriad, involving a multiplicity of actors, institutions, and organizations whose actions have a bearing, both positive and negative, on human rights outcomes, and inviting investigation at a number of spatial or geographical levels from the global to the local (Ibid: 2). Through the paradigm of social science literature, the past enlivens to share its secrets, informs academics about detrimental actions against humanity, and sets the stage to view the theater of human survival at work.

Additionally, social science offers abundance of subjects relevant to everyday people as they maneuver daily challenges; some people have lives in which every moment is a matter of life or death while others are cared and catered to avoid the pains of common life. Those who suffer yet succeed to attain peace are the most important informants in social science because they offer an active subject and successful results to objectively interpret. So often ideas are placed on the individual to succeed in life, but with such vast interpretations of what attainment of it entails, humans look towards their community to gauge what happiness might be. In fact, looking around gives inventory of what surrounds us and assist in assessing whether we are content where we are. When we are not, history lectures to move towards where we feel comfort, security, and a chance at progress.

Our community is base to develop culture and each individual interprets and acts according to what is socially accepted. Individuality does not necessarily have to be mundane rather it can inspire others to think different and establish new courses of action if able to convince

that progress would result. Parents scold their children not because they have the legal right to, but out of concern that failure to address their child's social deviancy would open the possibility of repeat behavior. Take for example that trainers or coaches unlike parents, have the flexibility to focus and specialize one aspect of the human whether of mental or physical nature; the development of an athlete is multifaceted but through constant competition in which one party succeeds and the other suffers defeat, sports unlike parenting are more readily able to produce results while at the end of someone's life no one on earth is authoritative in deciding whether the combatant was valiant or waste of armor. In other words, social science, like coaches, guide the researcher on the parameters needed to compete and contribute to the development of the game, but when coaching, like researching, is conducted by rules imposed by a dominant force, then the system overall is tainted.

Our world is planet earth and it resides as the third planet surrounding the sun encased in a vastness known as the universe. When people today refer to the world, they most often reference the humans who comprise it disregarding our planet's role as a member of a solar system and an expansive universe. Most think of the world in terms of nation---states and its people, and rightly so because patriotism and individualism are earthly and relatable identities that characterize the manner in which we relate on the interior through mental practices, and external through our interactions with others. ⁶⁷Every four years, the world is reminded of its goodwill and progress through competitions such as the Olympics and the FIFA World Cup in which the global stage challenges individuals and individuals from one's native country to fulfill personal and collective

⁶⁷ Unable to communicate with inanimate objects, especially those outside our orbit, confines humans to earthly matters of which the incorporation of the field of science helped gain traction through physical, chemical, nuclear, and biological inquiry and experiments. Before the acceptance of science, humans looked towards the heavens for answers, and upon receiving none able to detach itself from the theoretical phase, paved alternative avenues for those willing, through time, to travel the path commenced by others in search of our true origins and potential culmination

ambitions; whole nations rallying behind a flag, a team, and individual.⁶⁸ International competition has rules, and social science likewise, delineates the fields people can participate in, but neither rules nor scientific methods define the upsets and glories human determination in the face of adversity experience; they simply give us reference as foundation.

In organized sports referees deliberate the arbitration of matches between different styles of play under an umbrella of rules applicable to all participants that does not internally interfere with neither the coaching style nor player's attitudes as long as the rules of engagement are respected and upheld with the understanding that consequences and penalties will result from non-compliance. Like sports, nations match their philosophic views of the world and debate them in forums in hope of learning from others by sharing the stage as equal competitors under the law capable of enacting change and inspiring others because, people are social beings after all, that learn from interaction. Fair and well-executed play turn into blueprints for others to internalize and build from thus elevating the complexity of diversity, the infinite spectrum of possibilities, and through popularity, a growth in access to participation.

If life is a sport, and arbitration is needed to ensure fair play, then how the teams were chosen, but most important, for what purpose was the game invented are the basis of the following: Whether through science or God, the universe is the world stage, earth the field, and countries the divided teams of humans competing against each other; within the national teams, individuals from different families but same communities compete for the chance to represent everyone on the top podium as reigning victors. Conversable, social science as a family, combines different players from different fields to institutionalize a working group of skilled and

⁶⁸ Borrowed from Greek tradition, "These games, traditionally founded in the eight century B.C., were abolished in 394 A.D. but have been revived in modern times. They were originally athletic, literary, and artistic contest, held every four years in honor of Zeus, at Olympia in Greece, and involved in addition to contest, public festivities and sacrifices." (Wedek 1957:52).

talented individuals working towards a common goal.

What drives humanity, if not the will to keep living to play, learn from confound strategies, and practice what works best for all? The notion that we could always progress our understanding of each other and the world we share, is the reason why societies thrive.

Literature Review

Just like an individual is valued as a member of a family, nations of the world strive to organize under one household to form a unified core; the force that drives the individual is both time and space and without that dual existence the person would be regulated to nothing but spirit and mind.⁶⁹

The alpha--beta (person--house)

To postulate that Latin America, as *alpha*, defends human rights, calls to attention a literature review of international relations in reference to political affairs but also the most important-- international laws that are universally accepted.⁷⁰ The United Nations, the *beta*, is a global governance body that incorporates all the recognized nation---states of the world and provides for them a forum to discuss matters of global interest. Each country has vested interests that are locally unique and may be a challenge to the interest of the global community, but every

⁶⁹ For example, the people of Jewish faith were conceptually a nation, but without the space to occupy and manifest that concept, time continued, people came and left ideas until the creation of the United Nations gave them a global governance body to materialize their homeland of Israel through international approval (Glick: 1959).

⁷⁰ Consider hypothetically that ninety---nine percent of the world governments agree that universal human rights are worth defending; because one percent of the world is missing, the universality of laws just is not the case when membership is incomplete. Additionally, it means nothing for a country to ratify conventions if they know that when they do violate their responsibilities, they know no other country is willing or able to enforce regulation. Such is the case of the United States and the Convention Against Torture it ratified in 1987 joining 146 other nations. After a coalition of NGOs and activist communities exerted pressure on the Swiss government in 2011, President George W Bush cancelled an engagement in Geneva when threats that the former President would be detained for human rights violations stemming from the torture practices at Guantanamo, thus signifying the credible fear of prosecution was high. *Piden a Suiza abrir investigacion por tortura contra Bush*, <http://www.cubadebate.cu/noticias/2011/02/03/piden---a---suiza---abrir---investigacion---por---tortura---contra---bush---en---visita---a---ginebra/ 2/3/11> and *Bush suspende visita a Suiza tras acusaciones sobre tortura*, <http://www.cubadebate.cu/noticias/2011/02/05/bush---suspende---visita---a---suiza---tras---acusaciones---sobre---tortura/ 2/5/11>

single country does share one common interest; they all want the international community to respect their individual sovereignty over any other interest.

Because the exercise of human rights protection is accomplished first within a nation state and later projected to international forum, the literature on Latin America's development from European territories to nation states, to members of global governance, where universal human rights advocacy takes place, follows.

International Relations

Formation of Nation---States

Latin America in this paper refers to region of the world of which sovereignty expresses itself through the electoral process exercised by people who reside in the former colonies of France in Haiti, Portugal in Brazil, and Spain in most of the Western Hemisphere; the newly formed nations have from their inception, designed their foreign policies with the United States in focus.⁷¹ The acquaintances established between North and South America provide the first line of external cooperation and collaboration, after all, it was the patriot's example, and their public support that global credence of newly formed nations (US itself one) and those South spread when "On May 20th, 1820, [Henry Clay] introduced a motion in the House of Representatives to inaugurate diplomatic intercourse with "any of the governments in South America which have established and are maintaining their independence of Spain" (Chandler 1917:154).⁷² To speak of

⁷¹ Communist Cuba of course, is the exception today. All former Spanish territories in the Western Hemisphere, after the United States of America and Haiti paved the way, attained independence in 1811 with Paraguay. External relations with the United States were of paramount importance and events such as then Speaker of the House Henry Clay's speech when "on March 24th, 1818, his soundest and most historically Pan--- American speech was delivered in the House of Representative--- when he besought the aid of the United State for their fellow---Americans, for "eighteen millions of people struggling to burst their chains and be free."(Chandler 1917: 154)

⁷² Chandler adds, "On February 6th, 1821, Clay secured the passage of a resolution by the House of Representatives "That the House of representatives participate with the people of the United States in the deep interest which they feel for the Spanish Provinces of South America, which are struggling to establish their liberty and independence, and that it will

a region called Latin America must begin with the roots of its creation and those who nurtured it to mature nation-states.⁷³ If others do not recognize autonomy, then any group and the land they occupy become vulnerable to domination, and since various Latin America countries were first recognized by the United States establishing the first instances of diplomatic relationships, the literature on the earliest interactions are of paramount importance. Coalition building in a vastly globalized world takes shape with time and so does the nature of their interaction especially during times of war.

Before WWI

The technological advances in communication such as the printing press, offers researchers the possibility of sourcing both the actors involved in the independence movements, whenever their positions were publicized, and the factors that led a community to react. In the case of Latin America's internal dialogue among those who desire independence, and external collaboration with sympathizers, Chandler's Inter--

American Acquaintances, provides a superb recollection of interactions and exchanges of people, resources, and ideas between the two Americas and offers researchers the ability to familiarize the actors with motives for their diplomatic exchanges.⁷⁴ Published before the end of World War I, Chandler's book provides an insight on the coalition building that took place between

give its constitutional support to the President of the United States whenever he may deem it expedient to recognize the sovereignty and independence of the said Provinces" (Ibid).

⁷³ Oxford Dictionary Online, referring to the origins of the word *root* explains, "late Old English *rōt*, from Old Norse *rót*; related to Latin *radix*, also to *WORT*," *wort* being the German word for word. Therefore the root, is the word, hence the importance and justification for the continual etymological focus

⁷⁴ President Monroe, Chandler writes, "sent a special message to Congress on March 8th, 1822, and "a resolution to establish foreign intercourse with the independent nations of South America" was passed by a vote of one hundred and fifty--nine to one" (Ibid). The Monroe Doctrine consequently, Chandler elaborates, "From the foregoing it will be deduced that-- 1) The South Americans asked for the Monroe Doctri argument for its purely American, as contrasted with its supposedly Americo--British, origin. 4) Such early action on the part of Latin America should not be lost sight [its] present--day applications" (Ibid: 167).

the nascent nations before the creation of the League of Nations. Kelchner writes, “Just as the preoccupations of Europe during the Napoleonic war had enabled Latin America to achieve political independence, so did the Great War give the Latin American republics their first real appreciation of their capacity for self---development and regional cooperation” (Kelchner 1929: 2).

Unfortunately, literature concerning Latin American, and the United States after independence and before WWI, as Bard writes, “We have honestly, although more or less feebly, desired friendly relations with the peoples of these republics in every field of activity, but...we have scarcely taken notice of the fact that the fundamental basis of really close friendly relations in any line has not existed⁷⁵” (Bard 1914:4). In reference to Latin America’s foreign affairs, Bard elaborates, “Relations between the different American republics until now have been very largely local in character; other nations of the world have taken no great interest in them, and they have not affected the world at large⁷⁶” (Ibid: 30). Nonetheless, “These republics will be affected more and more by the world movements, and their individual and collective responsibilities with respect to world civilization will be greatly increased” (Ibid). In passing, both Latin America in regional and international affairs was subject, but not necessary in terms of active participants rather as potential objects whose relations, “whether of national or of an international character, must have in the future an increasing interest to other nations of the world.”

While Chandler expounds the warm and crucial acquaintance early Latin America enjoyed with the United States, Bard highlights the relative ignorance the United States

⁷⁵ Bard furthers, “Relations of an intellectual and cultural character between the United States and these republics have been almost wholly lacking” (Ibid).

⁷⁶ In addition, “The Ruling American policies and traditions, together with the geographical isolation of all the American republics, have given to international relations in America a quite subordinate place. But the opening of the Panama Canal, the gradual awakening in the far east and the disastrous effects which must inevitably follow the terrible conflict now raging in Europe tend to alter greatly the position of the nations of America in their relations to the world at large” (Ibid).

scholarship shared towards the region.⁷⁷ Both Bard and Chandler introduce North--- South relations, although only hemispheric, yet enough to understand the relative novice approach in international relations that Latin Americans were to expose when the League of Nations formed at the conclusion of World War I.

After WWI

Participation in foreign affairs augmented as air travel and telecommunication enhanced Latin America's access in global forum as every single country of the region was a member of League of Nations at a point in the organization's history (Guani: 1942) (Draghincesco: 1937), (Perez---Guerrero: 1936), (Kelchner:1929). The literature on the role Latin Americans played in the League of Nations, besides what one can surmise from general histories of the League itself, to date has yet to be accomplished from a regional perspective.

In Walter's, A History of the League of Nations, the Latin Americans were portrayed as diplomats who in concert, managed to at best, elect some of their own to some of the Leagues' specialized roles, while the Europeans embodied concern for more pertinent themes (Walter:1952). As Chandler and Bard in pre---League publications call on the United States scholarship for extension of literature which interlace the former extraterritorial strongholds of Europe in the Americas, the scarcity of knowledge of the only region in the world, where monarchies were practically extinct is pressing given that after WWI, "the end of the three imperial monarchies of Russia, Germany, and Austria---Hungary was a colossal blow to the monarchical principle" (Purdue

⁷⁷ Recall, both the United States and the eventual twenty Latin American countries were intricately dependent on each other's respect of sovereignty not just among themselves, but collectively to the rest of the world. Had the United States denied recognition of the autonomy to their neighbors in the South, any other nation would have access to fill the power void

2009: 127).⁷⁸ Of concern not only for the purpose of this paper, but of that of human rights in general, after WWI, “The kings departed not because they were autocratic, undemocratic, militaristic or despotic but because they were not ruthless, unscrupulous or populist enough” (Ibid: 126). The birth of the League of Nations’ importance to world history, more than as the precursor to the United Nations, was that those monarchies and republics, two distinct forms of governments, participated under one common multilateral organization. The queen as the matriarch, and king as the patriarch of a nation---state, because of the United States’ interference in the European bred world crisis enabled the Western Hemisphere’s voice to be heard; conjunctively with the numerous other sovereign nations of Latin America, the Americas began to replace the family model of governance dominant before WWI for one in which the sovereign elected leadership, actions that would repeat in the aftermath of WWII as well.

Of importance after WWI, although most Latin Americans were founding members of the League of Nations, Gil writes that when presented with the list of Nations to be invited to form the organization, “Wilson, with his pencil, crossed---off Mexico’s name” (Gil 1976: 627). Mexico, the most populated Spanish speaking nation of Latin America, entered the League of Nations in 1931, but the League suffered not only from the complete absence of Wilson’s nation, the United States itself,⁷⁹ but in 1926 the withdrawal of the largest Latin American nation overall, Brazil (Walters 1952: 518)⁸⁰. The importance of the League for Latin America, more than the fact that

⁷⁸ “The entry of the United States into the war had ominous implications for monarchies, especially in central Europe,” writes Purdue and continues with the Fourteen Points, “President Wilson’s list of principles...did not specifically mention the German monarchy, but it was clear that for Wilson its overthrow was a precondition for peace” (Ibid: 124). Of the world’s great powers only two, Britain and Japan, or perhaps three, if Italy was included as a great power, remained monarchies,” (Purdue 2009: 127) Purdue elaborates

⁷⁹ Alt ernatively, “Among the reasons why the League appealed to these states was the fact that it was based, theoretically at least, on the concept of universality, strongly in accordance with the Latin American idealism, ...Secondly, after the United States had made clear its intentions of remaining outside the League, they saw the possibility of using that organization as a counter weights of their massive northern neighbor,” (Houston 1956: 4).

⁸⁰ Argentine, withdrew in 1921 after the rejection of a resolution they authored that would have allowed all sovereign

fifteen of its members were founders and before dismantling, ten of the countries remained, is that the region enhanced its knowledge, experience, and commitment to multilateralism. “Latin America countries benefited from the League’s advice on health, economic, education, labor conditions, and other social services,” through the technical mechanism all members had rights to consult and was therefore neither charity nor forced but rather seen by them as an opportunity to develop and supplement skills of international applicability (Limon 2011: 22). Latin America, “had confidence that the advice given would be disinterested, and there was nothing wounding to their self---respect in applying to a world---wide organization of which they were Members, as there might have been in applying to a single country more advanced in such matters than themselves” (Walters 1952: 788). Overall, the sheer human connectivity the League offered Latin Americans through membership obligations and their efforts to educate and elect their own to offices pronounce progress; the personal diplomatic relation’s the foreign service provides individuals facilitated their cooperation with each other during the League’s inactivity while the war waged on. Latin America instead of standing in the sideline of WWII, engaged in activities in search of peace and security.

WWII

The United Nations in 1945 replaced the League of Nations and counted with universal membership to all sovereign nations of the world, thus Latin America’s role as nearly one---third of the founding membership has received attention but minimal at best (Levin:1974), (Prat Gay: 1967), (UNOPI: 1961). Houston’s Latin America in the United

Nations, the most authoritative on the topic, speaks of the region’s unparalleled commitment to human rights: “Despite the discrepancy between the ideal and its realization, the

states be admitted to the League, to in 1933, resume full membership (Ibid).

Latin Americans have been sincerely concerned with the concept of human rights. Like *Liberte*, *Egalite*, and *Fraternite*, it symbolizes for them their emancipation from the Spanish and it is deeply imbedded in their history and philosophy,⁸¹” (Houston 1957: 245). In the concluding chapter, Houston writes, “The general impression derived from this survey of Latin American activity in the field of human rights is that they have been unusually active, to a great extent because of their particular philosophical orientation....they were instrumental in getting the *Universal Declaration of Human Rights* under way, and for the most part they tended toward broadening the scope of the draft covenants” (Ibid: 286).⁸² Latin Americans, through their unity, Houston concludes, “led many of them to oppose such limiting factors as the federal and colonial clauses, and to favor the inclusion of such a potentially significant concept as the right to self---determination of people...their inherent anti---colonialism is evident here.” It is clear that as a collective, Latin America, after both World Wars, recognized more than ever, the gravity of defending human rights in the face of mass devastation due to aggression, yet to maintain sovereignty, every single nation itself has a role to play in global governance. The literature on the role each Latin American country plays is informative to the larger framework.

Of the Twenty Latin American Countries...

The literature on the role of individual Latin American countries in global governance exist, yet is far from plentiful; larger nations such as Mexico (Tello *et al*: 1994), (Camara: 1993), (Nervo *et al*.: 1985), (Paz: 1974), (Echeverria: 1972) (Castaneda: 1958), (Garcia Robles:

⁸¹ Houston elaborates, “On the more practical side they see the concept as a shield against foreign economic penetration and economic servitude. Thus when they failed at San Francisco to incorporate a declaration of the rights of man into the Charter, they renewed their attack when the Assembly met for its first session,” (Ibid)

⁸²As far as the Universal Declaration of Human Rights is concerned, most attention and credit goes to Eleanor Roosevelt, “As chair of the Commission that drafted the Universal Declaration of Human Rights and that helped shepherd it to adoption [her] place as a human rights leader is self---evident” (Sooahoo *et al*. 2008 : 100).

1982, 1970, 1946) Brazil (Seixas Correa: 2007), (Caldas: 2000), (Cardoso: 1998), Colombia (Tirado: 1977), and Argentina (Rozas: 1995) are individual narratives that fit into a regional perspective. The roles that smaller nations play in global forums has been overshadowed by those of the so called major players, but because many nations, especially those geographically close, share many common interest, the role that regional players impart on behalf of their neighbors is mutually beneficial.⁸³ The literature on the role than Latin Americans play, as a region in global governance is limited, has yet to be renovated to reflect the recent global unity, and individual country profiles offer only onside of the narrative. In the absence of literature that specifically details Latin America's role in advocating for universal human rights, one side of the narrative. In the absence of literature that specifically details Latin America's role in advocating for universal human rights, one resorts to the history of the region before the European conquest.

History leaves tracks

A demographic look at Latin America reveals that it is a region of extreme income inequality, predominantly Catholic, and of mixed ethnic heritage; all are legacies of the colonial history that shaped the mentality of its diverse communities (Galeano: 1973). Because Latin America is ethnically diverse does not reflect that all its population were products of the European conquest previous to independence. During both World Wars, Latin America opened its ports to refugees who in turn became Latin American and contributed to the economic and political development of the nation---states (Cohen: 1944). But even then, the fact that indigenous people were already living in the Western Hemisphere enlightens that people had already ventured and

⁸³ For Individual countries, resort to the following: Cuba (Roa: 1961); Ecuador (Quito: 2003); Venezuela (Chavez:2009), (OCI:1967); Haiti (August:1980), Guatemala (Garcia Bauer: 1951). Due to economic difficulties, Latin Americans have adopted resource cooperation and information to coordinate positions that instead of one nation solitarily exposing, one nation on behalf of the region declares the region's articulated position (Limon: 2011).

inhabited the land and its *modus operandi*.

The role that indigenous people play in global governance is a story that must be told given that so few of those communities remain and their cultural fabric is continually torn apart through physical manipulation of their lands and the inability for them to exercise their sovereign rights of self-preservation. Because indigenous people live within nation-states, the instances they are recognized as power-brokers and stakeholders of a nation's development and external relations is of paramount importance because it signals some sort of community cooperation. Much could be learned about life and its purpose on earth from those communities who are endowed with people with ancestral knowledge of the land and the lifestyles that preserved humanity throughout a given space, by the adoption of progressive responses to time's challenges and an unpredictable natural environment, first nation people are key players in human survival recollection. Chapter 3 introduces the conquest of the so-called New World along with the cultural knowledge that was lost due to conquest and European occupation.

Anthropological and Evolutionary Mark

The diversity of humanity in the world is a product of the diverse relationships humans engage to populate nearly every hospitable region of the world. Land was hospitable when it was able to provide substance for energy, security, and an ecology of predictable weather conditions. As civilizations grew, ecological changes contributed to the shaping of community relationships; when communities grew too large although, the disparity in access to resources was apparent and threaten the existence of the whole community. The literature on how humans became the moral individuals capable of sustaining life on earth and becoming therefore conquerors of it, is the first stepping stone in understanding humans and their creation of nation-states, and the purpose for their existence overall.

Through anthropological literature, Professor Christopher Boehm compiles his thesis that our ancestors were altruistic societies that would not practice war or apply capital punishment; if the selfish attitude of one individual or group of people threatened the livelihoods of the community, then humans would engage in violence. Boehm argues that our altruistic ancestors wired us for not only biological evolution, but for moral societies as well.

The Selfish Gene (1976) by Richard Dawkins contests that humans are driven by morals, rather we seek to preserve our existence in such a selfish way, that only for our kinsman are we willing, if willing at all, to sacrifice ourselves. The discussion escalates new levels considering that the father of evolutionary biology, E.O. Wilson proposes that the reason humanity exist today is neither because we were the strongest nor selfish, but because as a living species, we like a few other organisms, adopted eusocial communities in which the preservation of the community was worth the sacrifice of an individual life. This debate is important for the purpose of this thesis in that by understanding how humanity came to be, further informs why humanity exist overall.

Humans, despite being phenotypically different, could procreate as a testament that we are all offspring of one common ancestor. Humans, as time went on evolved physical attributes that facilitated the adaptation to the local environments; only phenotypic differences divide humanity because internally we are all the same. How humans became foreigners in their own skin reveals that some sort of interaction with something different showed them they were different.

The history of invasion and colonization of one group by the other reveals how humanity began to distinguish itself from each other and the perceived purposes of those actions. Because writing systems have only been in existence for such a small period of time in man's life, one would not be able to assess the thoughts and relationship of people in specified moments in

humanity were physical material was inexistent. Such gap in knowledge is apparent, but since the creation of writing systems, history becomes a puzzle of ideas and beliefs that are all locally created and biased but nonetheless are influenced from interactions with others to produce workable philosophic and theoretic background but leaves space for empirical substance. The invention of the printing press coincided with the period of Columbus' voyage west, and as such, the literature on the colonization of the lands and cultures of the indigenous people of the Americas provides vivid examples of human rights violations and the struggles to preserve life overall.

Socioeconomic Relation

To assert that there are impediments to universal human rights, addresses both the unrealized goal of protection for all, and, proposes that there is a party actively blocking its materialization. If power manifest in socioeconomic spheres, those with privilege and the most accumulated wealth, stand to gain and lose because of the horizontal and vertical control of resources they possess; access to products and services, fuels growth through exchanges, but when coupled with inequality, increases communities vulnerability. When those with the power and influence stigmatize person or groups, indigenous and immigrant populations serving as examples, cultural and linguistic competence to defend themselves may not be developed, handicaps, and further subordinates and generates suffering of the oppressed.

Modern Day Elite

Humanity has been under the tutelage of local elites, especially during times when humans were confined to spaces due to enslavement, imprisonment, fear, or technological handicaps of the times to name a few; because control of the masses through such systems as monarchies and

capitalist economic models limits the movement of goods and services, the literature on the role and influence modern day elite play inform the pervasive level of their involvement. Mill's debriefs, "If there is government intervention in the corporate economy, so is there corporate intervention in the governmental process. In the structural sense, this triangle of power is the source of the interlocking directorate that is most important for the historical structure of the present...The fact of the interlocking is clearly revealed at each of the points of crisis of modern capitalist society--- slump, war, and boom," (Mills 1956: 8). W. Mill's, *The Power Elite*⁸⁴ was a precursor to the *Revolt of the Elites* by Christopher Lasch, and consequently to George R Tyler's What Went Wrong: How The 1%

Hijacked the American Middle Class...and What Other Countries Got Right. These assist in informing why differences between human societies exist, and how the masses unconsciously replicate their own social control of each other while those on top watch.

In, *Striking it Richer: The Evolution of Top Incomes in the United States*, Berkeley's Emmanuel Saez contemporarily details that, "Top 1% incomes grew by 31.4% while bottom 99% incomes grew only by 0.4% from 2009 to 2012...Hence, the top 1% captured 95% of the income gains in the first three years of the recovery...in sum, top 1% incomes are close to full recovery while bottom 99% incomes have started to recover" (Saez 2013: 1). Therefore in the United States today, while the majority of the people struggle to acquire the basic necessities for survival, the most elite groups of people are capitalizing on opportunities. Saez does not signal where economic prosperity is being generated for the top one percent but does share that "the top percentile has gone through enormous fluctuations along the course of the twentieth century, from about 18 percent

⁸⁴ Within American society, major national power now resides in the economic, the political, and the military domains...Religious, educational, and family institutions are not autonomous centers of national power; on the contrary, these decentralized areas are increasingly shaped by the big three, in which developments of decisive and immediate consequences now occur. (Mill 1956: 6)

before WWI, to a peak to almost 24 percent in the late 1920s, to only about 9 percent during the 1960s--- 1970s and back to almost 23.5 percent in 2007...those at the very top of the income distribution therefore play a central role in the evolution of U.S. inequality over the course of the twentieth century,” Saez relates (Saez 2013: 3). Saez concludes, “the labor market has been creating much more inequality over the last thirty years, with the very top earners capturing a large fraction of macroeconomic productivity gains...A number of factors may help explain this increase in inequality, not only underlying technological changes but also the retreat of institutions developed during the New Deal and World War II--- such as progressive tax policies, powerful unions, corporate provision of health and retirement benefits, and changing social norms regarding pay inequality,” (Ibid: 6). Because a combination of exponential population growth of the world coupled with income inequality poses a threat to how people attain access to resources, the discussion of how the one percent can/has control over the masses is crucial.

Humans have no choice which world to inhabit; from the day we are born we inherit both a community its culture. If humans live in a world in extreme income inequality, then the majority of the people must obey those who are in power even if doing so threatens the livelihood of others. In War is a Racket, Butler writes, “in the World War I a mere handful garnered the profits of the conflict...at least 21,000 new millionaires and billionaires were made in the United States during the World War,” further, “Out of war nations acquire additional territory, if they are victorious. They just take it. This newly acquired territory promptly is exploited by the few--- the selfsame who wrung dollars out in the war. The general public shoulders the bill,” he writes (Butler 1935: 2). Because war generates wealth, and as we see with Saez’ piece that after the collapse of the Soviet Union further income disparities arouse, the importance of analyzing the role that not only Latin Americans, but the whole world in general should play in curbing further power

consolidation provides the impulse of this thesis. Through the introduction of Latin America's history of international relations previous to the establishment of the United Nations, I sought to provide a review of the various hats the US neighbors to the south play in counterbalancing not only the most powerful one percent, but in advocacy of those nations unable to fend for themselves. The world has never been as populated by the amount of humans alive today, consequently the most vulnerable masses to the control of the elite is present; in other worlds the elite have more people to capitalize off than ever and the exploitation of labor has increased as people become desperate to secure income flows to survive.

Since human rights are a recent concept of social values, the manner in which Latin Americans acquired a taste to expand the reach for respect of human dignity follows in the next chapter. Before there was a Latin America, there was a wide spectrum of societal organization among the indigenous community that failed to persist, but from the recollection of writings from those who captured the reality of the New World, a picture can be formed to depict the atrocities that occur when people are dominated, oppressed, and subjugated for the purpose of enriching the material world of others. The next chapter will introduce the universal system of reciprocity Columbus violated because personal aggrandizement proved a better option than building a global community if trust and sharing of technology, philosophy, and the biology of the earth.

CHAPTER 3: BORN TO SERVE OTHERS

*Born*⁸⁵

Before, to make evident the thesis statement, on my behalf, it is necessary to describe the goal. The thesis attempts to weave from torn and worn pieces of human history, a covert consciousness concerning the escalating risks the world's perils present to modern time, and that on an international level, Latin America struggles on behalf of humanity because their collective experiences of subjugation and dehumanization color their world view in a black and white world.⁸⁶

Conceive that all humans have a common ancestor, therefore they like all life on earth springs from a common source; whether divine intervention or scientific explanations none evidently seen in our modern world garners universal approval among mankind. Our species on earth shares a universal origin with all life on earth, yet our consciousness to control the elements permits us to divide and conquer ecosystems, populations, and consciousness; our purpose as individuals and as humans on earth links everyone and everything to an intricate energies flow but what to do with our miniscule time on this blue planet elude mankind. The prevalence of humans throughout the world relates to the social and technical advancements superior to other innate

⁸⁵ The etymology for *born*, according to *Oxford English Dictionary* (OED), refers to the word *bear*, and “is used only in the sense (of female mammalia, and esp. women: To bring forth, produce, give to---offspring), and there only in the passive, when not followed by *by* and the mother; it has rather a neuter signification=’come into existence, sprung’ without explicit reference to maternal action; hence it is the form used adjectively, and figuratively.” <http://www.oed.com/view/Entry/16543#eid25253283> extracted 8/17/2013.

⁸⁶ These letters black, space between white, and when collectively organized, message your mind a vision; humans are bombarded with images every day, yet failure to see them in context keeps them illusive. With/out eyes, the world we inherited from our ancestors and visualize as our own was shaped by the type of relation the dominant minds exercised through generations, that managed to morph not only the landscape, but biological beings through evolution and reproduction, and communication between conscious people through sounds, symbols, and perspectives.

beings. Although massive reptilian⁸⁷ creatures reigned over the animal⁸⁸ kingdom, human life--- forms eventually emerged as well and distinct from all others, people developed a mind⁸⁹

Aware of our interdependency on each other for survival, consciousness induces measures that when executed, prove to increase the genetic fitness of the individual's group throughout time and thus longevity to develop collective understanding, then internalization, and consequently continuation of successful survival mechanisms (Boehm: 2012); (Wilson: 2012); (McBrearty: 2000). Human measures such as resource extraction disrupts all habitats' sustainability, but human ability to consciously engage in procreation historically bred racial divisions within our own kind and drove population control thus eliminating genetic diversity.

Ignoring our common unity as life on earth in a vast universe, humans delve into atomic science; although benevolent panacea for human use, the technology's international debut raises questions as to its overall purpose and intentions. What function do weapons of mass destruction serve? The youth, unparalleled power, and vertical and horizontal growth distribution of weapons of mass destruction among nations serve no other purpose than to gambit security by possession of such arsenal; weapons serve only to conquer by force.

⁸⁷ *Merriam Webster Online* (MWO) defines the origin of reptile as: "Middle English *reptil*, from Middle French or Late Latin; Middle French *reptile* (feminine), from Late *reptile* (neuter), from neuter of *reptilis* creeping, from Latin *reptus*, past participle of *repere* to crawl; akin to Lithuanian *replioti* to crawl," first known use 14th Century. Modern day humans are bipedal.

⁸⁸ *MWO* defines animal's origin as: "Latin, from *animale*, neuter of *animalis* animate, from *anima* soul," further, animate as, "Middle English, from Latin animates, past participle of animare to give life to, from anima breath, soul; akin to Old English *ōthian* to breathe, Latin *animus* spirit, Greek *anemos* wind, Sanskrit *aniti* he breathes...first use 15th century.

⁸⁹ *MWO* originates mind as, "Middle English, from Old English *gemynd*; akin to Middle English, from Old English *gemynd*; akin to Old High German *gimunt* memory, Latin *ment*---, *mens* mind, *monēre* to remind, warn, Greek *menos* spirit, *mnasthai*, *mimnēskesthai* to remember...first known use before the 12th century. Predating Latin, "the Greek word for mind is *nous*--- was attached contemptuously to the philosopher Anaxagoras for his intellectual interest," (Weddeck 1957:48)

The Social Conquest of the Western Hemisphere

Colonization of the New World set the standard for the relationship between the European and those residing in the western hemisphere previous to 1492. Relations between the indigenous people and its European settlers, the Spanish, were brief in the regions first contact was established because the population decline of the natives was exponential.⁹⁰ Despite European interaction with diverse communities outside the region such as modern day Africa, the Middle East, and Asia, the newly discovered lands were comparatively virgin to exploitation, their inhabitants vulnerable to biological and physical warfare, and most important, distances from the monarchs' supervision⁹¹. Treacherous distances away from financiers and the general public, and obscure in detail, Columbus' report on the fabled discovery of an Eden on earth, dominated the narrative discourse which captivated, informed, and enchanted monarchs, merchants, mercenaries, and missionaries alike. "Men with grand visions like those of Columbus had existed before; he succeeded in implementing his plans because financiers, merchants, and monarchs--- usually given to caution--- responded positively to his outsized ambition," additional, "Ardor for heroic adventures may have helped suppress the fear of Columbus seamen for what lay beyond the coastal waters," Appleby reports. (Appleby 2013:16---18).

Columbus, as the charter---bearer, therefore the primary source, individually managed to condition European attitude toward the people of the New World, their resources, and spiritual community. Appleby argues, "Columbus's discoveries were extraordinary enough to batter the

⁹⁰ Indigenous people, as will be elaborated in this chapter were especially vulnerable to disease and the harsh labor conditions they endured. Likewise European descendants and their industries also suffered. Bolivia, in 1719, "referring to 60,000 habitants that once numbered the imperial villa of Potosi, 22,000 perished in the short period of ten months," highlighting the devastation of human life overall (Omiste 1891: 159).

⁹¹ Appleby writes, "These trips carried people, plants, animals, and---more menacingly---germs from the Old to the New World and back again started what has aptly been called the Columbian exchange...The centuries---old mingling of Asians, Africans, and Europeans had produced a kind of immunity to each other's disease...no such protection existed for the Tainos, who were the first to feel the deadly force of European germs" (Appleby 2013: 23)

wall of inhibitions that surrounded questioning of Christian cosmology...there was no place for in the European system of knowledge to fit the plants, animals, minerals, and humans he brought back...they challenged settled opinions and provoked unbidden questions; they tugged at the roots of faith” (ibid). Integrity of the sovereignty to conceive and live as communities is effected through the institutions groups of individuals forge and not through intuition (individual emotions) because one cannot defeat an overwhelming many if the masses perceive their strength in collective action, therefore to say that the intuition of an individual could influence detrimental institutional behavior towards humanity is informative and present in the case of what is modern Latin America.⁹²

Columbus in effect, not only changed perception, but institutions as well. “No one had any idea of what would happen if ships sailed west across the Atlantic...sponsors certainly did not expect the most significant unintended consequences of all: the breaking open of the closed world of Christianity,” consequently, “A civilization marked by a reverence for the sacred text so deep that it disallowed questions about natural phenomena became the trailblazer in inquiries about nature” Appleby summarizes (Ibid:20). Lastly, “Passing from amateur passions to sober investigations of biology, geology, and astronomy, [Columbus’ voyage] upended the grand Christian narrative of the origins of life and the place of our planet in the universe...over the course of four hundred years the research spawned by Columbus’s discovery of the New World set Europe apart from any other society on the globe and, even more, from its own past” (Ibid). As we see, both the institution of religion and that of academia were challenged by the New

⁹² Institutions, especially when physically manifested and tangible to people, provide consistency because even though individuals may perish, images, symbols, cultural practices, and monuments serve as memories that reinforce institutional relevance. Intuition, because it derives from generational experiences of survival maximization, is genetically coded and relatively impossible to assess in the lifetime of a person given that progress happens through thousands of years. Logically, people should follow their intuition, especially if such a thing was scientifically proven to maximize one’s fitness, but given that institutions are relevant vehicles of change or conservation, the role that institutions play on people’s intuition will be discussed in Chapter 6. Intuition initiates inner inspiration in individuals, internalizing information, intelligence, incentives, and the inertia required for progression.

World's existence, and therefore, the actions of the Old World towards those first nation people of the west sets the path to a revolution of global human interaction; whether the moral authority to conquer others is justified ensues.⁹³ Because scientific development progressed after the religious institution lost its monopoly⁹⁴ on it, the moral authority it held over people had to be solidified to remain relevant to human society. But how did morality become the compass of our human interaction, especially with those different from each other? In relationship with dominance and human legacy, this question frames why people began to follow intuition to create societies capable of establishing institutional memory, or cultural that perseveres through the ages.

Professor Boehm, communication anthropologist, posits that the moral origin of humans stems from the genetic fitness achieved by egalitarian societies capable of balancing the deviant alpha members from acting out of societal values through the credible enforcement of punishment severe enough to dissuade negative behavior versus if prosecuted, possible capital punishment (Boehm:2012). Conquest subjugates livelihoods and disrupts the ecological systems through the alteration of established customs to accommodate those of the dominant order; to ignore the integral value of diversity and the synergy of productive ideas, narrows the scope of information available to meet the demands of an unpredictable and expanding universe versus adopting what has already shown to be fruitful.

Morals⁹⁵, the driving force of law, institutionalized the necessary respect for the order that

⁹³ Morality is important in the interaction of indigenous people with those of Europe, especially if we consider the background of the individuals involved. Appleby reports, "Some were soldiers no longer needed after the successful expulsion of the Moors from Granada in 1492," therefore their military background would be useful in the pacification of indigenous revolt (Appleby 2013: 22).

⁹⁴ Monopoly: An exclusive right or privilege to control the purchase, selling, or manufacturing of a commodity. From two Greek words meaning to sell alone (Weddeck 1957: 48).

⁹⁵ OED provides *moral* as, "Of or relating to human character or behavior considered as good or bad; of or relating to the distinction between right and wrong, or good and evil, in relation to the actions, desires, or character of responsible human beings; ethical." The word *ethos* defined as, "the characteristic spirit, prevalent

enabled early human survival through the promotion of cooperation, especially during periods of scarcity and disaster instead of living in constant warfare over resources. The relationship and manners conducive to coexistence practiced by our ancestors informs us on how morality could be genetically engrained, and the manifestation of deviancy curtailed, when social population control is enforced. Fear of punishment Boehm informs, deters people's instinct to act in selfish manners when eusociality and the practice of altruism are the general code of conduct.⁹⁶ In order to talk about the relationship of humans and their capabilities, EO Wilson, the father of evolutionary biology sets the platform to critically analyze how humans have grown from hunter and gatherers to dense civilizations with technologically advanced lifestyles (Wilson: 2012). As we shall see in the following chapter, Wilson posits that our ancestors defended their humanity and existence through the stories and lessons of survival enacted by human beings throughout their lifetime which in turn continue to influence the culture and beliefs of society.

The universal relationship with life, and the spiritual abstraction that gives it, is documented and practiced first through the actual, or minimal acknowledgement of the notion of what a community should be, which then, the practices are transmitted towards others. Anthropologist Marcel Mauss paints the picture and sets the stage to view the human relationship engendered at the first contact between the foreigner and the locals. The protocol towards

tone of sentiment, of a people or community; the 'genius' of an institution or system," and of Greek origin and is "the opposition of ethos and pathos ('character' and 'emotion'), often wrongly ascribed to Aristotle's theory of art...really belongs only to Greek rhetoric [and aesthetic criticism].

<http://www.oed.com/view/Entry/122086#eid36032432>;

<http://www.oed.com/view/Entry/64840?redirectedFrom=ethos#eid> extracted 8/23/2013

⁹⁶ OED posts, "In English the prefix, "eu," occurs almost exclusively in words of Greek derivation," with *eu* meaning *good, well, or, easy*, and defines *Eusocial*, as, "Characterized by, pertaining to, or designating an advanced level of social behavior in animals, *spec.* that occurring in certain species of social insects." The *social* (from the combination of *eu+social*) OED describes, "Designating a war fought between allies" therefore the contradictions of the combination of Greek rooted eu with social . Consider, *social* is of Latin root to *socius* or "a colleague, an associate, a comrade, a companion," the suffix *---al* as "forming adjectives with sense 'of relating to that which is denoted by the first element' ...and forming nouns, esp. nouns of action, from verbs." Tangible to the word eusocial, *Eunomia*, "In Greek, the meaning is *a state of being well--governed*. This term is applied to Sparta, that trained its citizens for the common good" (Weddeck 1957: 27).

<http://www.oed.com/view/Entry/242819?redirectedFrom=eusocial#eid> extracted 8/23/2013)

strangers is to offer hospitality to all, especially given to those on pilgrimages and personal endeavors; since human curiosity or necessity to survive compel travel to foreign lands, merciful reception of other humans was common but as we shall see, is never free.

Marcel Mauss, referred to as the founder of anthropology, contributes to the understanding of international relations in that, The Gift, Forms and Functions of Exchange in Archaic Societies, reveals how human societies, in the absence of capitalist systems, performed rituals of exchanges to establish good will and mutual relations.⁹⁷ The Gift argues, “In the system of the past we do not find simple exchange of goods, wealth, and produce through markets established among individuals... for it is groups, and not individuals, which carry on exchange, make contracts, and are bound by obligations; the persons represented in the contracts are moral persons--- clans, tribes, and families; the groups, or chiefs as intermediaries for the groups, confront and oppose each other” (Mauss 1967: 3)⁹⁸. Two important items could be deduced from Mauss’ words; groups unlike individuals possess more power because as a collective their various talents provide diverse skill---sets to maximize survival, but, that the individuals within a group have to internally lobby the rest to work as a single unit to condition the external response. Groups exist because individual people formed them, and individuals formed because two individual

⁹⁷ Crucial to the arguments elaborated in this paper, Mauss, in referencing the spirit of The Gift, exudes, “Thus we have a double aim. We seek a set of more or less archaeological conclusions on the nature of human transactions in the societies which surround us and those which immediately precede ours, and whose exchange institutions differ from our own. We describe their forms of contract and exchange. It has been suggested that these societies lack the economic market, but this is not true; for the market is a human phenomenon which we believe to be familiar to every known society.”(Mauss 1967: 2)

⁹⁸ Previously cited author McBrearty supports, “Exchanges may involve marriage partners, raw materials, red ochre, objects of adornment and technologically important items such as projectile points, knives or axes, often in exotic and colorful materials carrying symbolic meaning. Such exchanges create far---flung reciprocity networks that can operate in times of scarcity to allow exchange partners and their families access to distant areas where resources are plentiful (Yellen, 1986), thereby optimizing the mapping of populations to resources, reducing infant mortality and contributing to overall population maintenance. As in the case of small---scale resources, positive feedback would have produced further population growth and contributed to the expansion of such systems over time” (McBrearty 2000: 533).

people interlinked through the reproductive process of intercourse⁹⁹; if both individuals and groups require interaction to persist, then the relationship between the two is vulnerable to alterations when dominant outsiders disrupt the common unity necessary for reproduction of either. Therefore, human interaction and the response to such encounters render an insight as to why certain actions replicate and others are avoided not only on a micro (individual) level, but on a macro (societal) scale as well.

Social life, Mauss writes, “is a constant give--□and--□take; gifts are rendered, received and repaid both obligatorily and in one’s own interest, in magnanimity, for repayment of services, or as challenges or pledges” (Mauss 1967: 27). During times when financial institutions were inexistent and traveling accompanied uncertainty of return, people were forced to rely on the generosity of others when they found themselves as foreigners in lands with distinct customs and community. Primarily because those most knowledgeable about the resources of their area are those who live in it, foreigners were dependent on the good will of the host community to meet basic necessities for survival. Mauss elaborates, “Whether in archaic societies or modern times, the need to engage in exchanges of all sorts becomes a fountain of knowledge that can be shared by all parties since both contributed to its spring” (Ibid).¹⁰⁰ Concretely, Mauss provides the framework of a mutually benefitting system of human interaction between two distinct communities; in an effort to avoid being seen as a threat or prey, exchanges of valuables were effected by communities the world over as acts of good will and cooperation despite whatever

⁹⁹ The sex---for---meat exchange developed by earlier hominids now became considerably more complicated. The new social contract exchanged male fealty for female chastity, and eventually formed the basis of marriage. A woman sacrificed her sexual freedom in exchange for aid, companionship, and, perhaps, love,” concerning the exchanges members within their own communities effect (Shlain 1999: 29)

¹⁰⁰ Not all exchanges were material, Mauss writes, “Further, what they exchange is not exclusively goods and wealth, real and personal property, and things of economic value. They exchange rather courtesies, entertainments, ritual, military assistance, women, children, dances, and feast; and fairs in which the market is but one element and the circulation of wealth but one part of a wide and enduring contract” (Ibid: 2).

evident differences groups present.

Mauss cautions although, “To refuse to give, or to fail to invite, is--□ like refusing to accept--□ the equivalent of a declaration of war; it is a refusal of friendship and intercourse,” further, “Again, one gives because one is forced to do so, because the recipient has a sort of propriety right over everything which belongs to the donor...this right is expressed and conceived as a sort of spiritual bond¹⁰¹” (Ibid: 11). Because exchanges deviated violence, and in turn a spiritual element of both parties were transferred through the gifts, the incentive to maintain cordial relationships with each other escalate the earthly possessions to objects with metaphysical life; because opposite parties owned a piece of the other’s spirit, the practice of exchanges potentially threatened the livelihood of the community if one party fails to respect the spirit in their possession.¹⁰² Mauss points, “Generosity is necessary because otherwise Nemesis will take vengeance upon the excessive wealth and happiness of the rich by giving to the poor and the gods,” additionally, “It is the old gift morality raised to the position of a principle of justice: the gods and spirits consent that the portion reserved for them and destroyed in useless sacrifice should go to the poor and the children” (Ibid: 15).

Both of an earthly and metaphysical importance gifts institutionalized a nearly universal

¹⁰¹ Speaking about the spirituality involved in the practice of giving, Mauss details with a Polynesian case study, “The *taonga* and all strictly personal possessions have a *hau*, a spiritual power. You give me *taonga*, I give it to another, the latter gives me *taonga* back, since he is forced to do so by the *hau* of my gift; and I am obliged to give this one to you since I must return to you what is in fact the product of the *hau* of your *taonga*,” further, “The obligation attached to a gift itself is not inert. Even when abandoned by the giver, it still forms a part of him. Through it he has a hold over the recipient, just as he had, while its owner, a hold over anyone who stole it. For the *taonga* is animated with *hau* of its forest,, its soil, its homeland, and the *hau* pursues him who holds it” (Ibid: 9).

¹⁰² To highlight the importance of a spiritual factor, Mauss enlightens, “the connection of exchange contracts among men with those between men and gods explains a whole aspect of the theory of sacrifice...There has been natural evolution. Among the first groups of beings with whom men must have made contracts were the spirits of the dead and the gods. They in fact are the real owners of the world’s wealth.” With them it was particularly necessary to exchange and particularly dangerous not to; but on the other hand, with them exchange was easiest and safest” (Ibid:13)

method for human survival because humans were unable to predict the interest and intentions of others therefore mediated measures of friendship place them at the mercy of potentially ungrateful, deviant, or dominant groups. Although, “The gift received is in fact owned, but the ownership is of a particular kind,” Mauss contends, “One might say that it included many legal principles, which we moderns have isolated from one another... it is at the same time property and possession, a pledge and a loan, an object sold and an object bought, a deposit a mandate, a trust; for it is given only on condition that it will be used on behalf of, or transmitted to, a third person, the remote partner” (Ibid: 27). In essence, our human ancestors and many indigenous communities today, “have an extensive economic life and a considerable trade that cuts across geographical and linguistic boundaries,” continued, “They replace our system of sale and purchase with one of gifts and return gifts... thus we see that a part of mankind, wealthy, hard---working and creating large surpluses, exchanges vast amounts in ways and for reasons other than those with which we are familiar from our own societies,” (Ibid:30---31). Conclusively, the void of documentation, through Mauss’ pioneer research, far from providing definite explanations to human relations pre---nationhood does cover essential levels of organization necessary for societies to emerge and progress through intercommunication and cultural development through exposure of differences. Individuals and groups comprised by individuals, through exchanges of physical and spiritual valuables, initiated a juridical framework managed by humans with a basis of fear that existential governance would deliver a jury if the rules of engagement are violated; when supranational governance had yet to develop, metaphysical Nemesis was believed to render a jury.

Mauss invaluablely contributes to the understanding of human interactions with global implications in that had one group violated the reciprocal process, and instead conquered and dominated the weaker--- a homogenous ethos would emerge and therefore the diversity of human

culture would be submerged to let the dominant one reign. The Gift, therefore, is a well of information as to how one group could disappear from the narrative but be genetically present although culturally hidden in invasive customs descended from the mixing of conqueror/conquered. The narrative of how humans formulate systems and mechanism for survival is primordial, consequently how these mechanism ensured continuity of species, essential, and how the earth became round, are the devotion of this section of the thesis. Altruism, “concern for other: unselfishness...from a Latin word meaning *other*¹⁰³,” is the center--piece to both Wilson and Boehm’s argument as to why humanity is a reality, while Sauer and Johnson’s writings highlight the utterly devastating effects of deviating from established practice/unwritten laws. Mauss’ focus on reciprocation practices are of heavy altruistic undertone, but as we will see in this chapter, were discarded in the formulation of Latin America thus opening Pandora’s Box that threatens human existence.

Origin of Morals

Indirectly in support of Mauss, Boehm in Origin of Moral’s writes, “No matter what size the society, people everywhere seem to realize that by reinforcing and amplifying individuals’ tendencies to extra---familial generosity, they can improve the overall efficiency of cooperation from which everyone profits,” continued, “At the same time, they understand that failure to reciprocate can cause conflicts that seriously disturb group social or economic life...In human minds everywhere, pro---social generosity is good, inappropriate selfishness is bad, and conflict is to be avoided” (Boehm 2012: 51). Hone to avoid conflict, altruistic behavior diminishes the desire for dominant groups to act egotistic but ensuring that individuals on both sides of interaction abide by

¹⁰³ (Weddeck 1957: 4). Because other, refers to someone from another motherland, mutually beneficial giving fomented trust and bridges the key fact that despite living in different environments, essentially all humans share the same mother in the animal kingdom.

their groups values is crucial for the groups survival; if one person from a group deviates not only from the formalities initially established in an encounter, but that of their own group as well, then one person's capability to condemn themselves, their group, and the livelihood of all humanity is present. Boehm supports, "Having a conscience is all about personally identifying with community values, which means internalizing your group's rules...you must not only be able to learn rules and predict the reactions of those who enforce them, but you must connect with these rules emotionally," most important, "You must do this in a positive way that makes you identify with them feel ashamed when you break them and feel self---satisfied and moralistically proud when you live up to them"¹⁰⁴ (Ibid: 113). What benefits a group receives therefore, are simply repetitions of already acknowledged practices, so common everyone replicates them, but when an inhumane system is dominant, dehumanizing mechanisms offer annihilation when people decline in their ability to counter force.

If we consider that a community neither has moral values nor altruistic behavior towards others, then those of superior resources capable of enforcement monopolize the livelihood of the masses; for example, physically dominant males can forcefully claim food, mating partners, and other resources to maximize their fitness at the detriment of a whole community dependent of the same. Boehm identifies the challenge facing our early ancestors as one of brute selfish force versus altruism and responds, "Here's my evolutionary hypothesis: when bullying is labeled socially as being deviant and is rather thoroughly suppressed at the level of phenotype, the selection agencies...those that favor altruistic genes but are vulnerable to free riding, can come into play much more strongly," further, "To nullify the potential gains of a would---be or actual bully, there's obviously no detection problem, and if his conscience doesn't restrain him, what it

¹⁰⁴ Boehm concludes, "This last can be considered a modern definition of virtue" (Ibid: 113).

takes to hold him down is for other band members to keep him from asserting himself....they have to stand up to him, and if he doesn't get it, then the next step for a desperately egalitarian band is to desert him or banish him if possible or do him in as a final solution" (Ibid: 69). The final solution, as Boehm investigates, is capital punishment, suggesting that in a subtle yet definite manner, banishment itself is a death sentence because an individual isolated from a group's protective cover would decrease the probability of their survival.¹⁰⁵

When did the dynamics from brute force to group force become the *modus operandi* of humanity? Boehm offers, "that prehistorically humans began to make use of social control so intensively that individuals who were better at inhibiting their own antisocial tendencies, either through fear of punishment or through absorbing and identifying with their group's rules, gained superior fitness...by learning to internalize rules, humankind acquired a conscience, and initially this stemmed from the punitive type of social selection...which also had the effect of strongly suppressing free riders" (Ibid:17). Humans have yet to eliminate the use of force as a defense mechanism, but that diplomacy arose as an alternative reveals that people can manage to free themselves from oppressive practices. Nonetheless, communication between individuals in the same community became the first stepping stones of interaction that escalated to other groups as well.¹⁰⁶ Through collaboration, individual members became a dominant force against dominant individuals Boehm concludes:

¹⁰⁵ Moreover, "Group moral indignation can take a number of forms, most of them quite uniform today among these foragers from one continent to the next. Their reactions range from moderate rebukes and sharp criticism to ostracism, ridicule, shaming, and outright banishment; and at the end of the line is the fearsome specter of capital punishment. Foragers--- who morally appreciate the sanctity of human life within the group and do so strongly--- use this measure rarely but decisively, as a desperate last resort." (Ibid:46)

¹⁰⁶ In speaking about free---riders, Boehm writes, "A bully can fulfill this role as well as or better than a cheater. Bullies obviously have no need for deception, for bald use of force (or the threat thereof) is their *métier*, and any decisively hierarchical species is subject to significant free riding of this type. This means that generally the selfish alpha---male types (and wherever they appear selfish alpha---type females as well) can be very big winners,"...Because of symbolic language, individuals were able to discuss with their peers the immediate and long---term damage that bullies--- and also cheaters--- could do to their own personal interest (Ibid: 66---67).

“Whenever it was that human groups became militant about their egalitarianism, logically it became highly adaptive for a band’s alpha types to very carefully hold their dominance tendencies in check--- and I’ve suggested that this, along with similar effects on those prone to act as thieves or cheaters, could explain how humans acquired a conscious...We may assume that these selfish “deviants” were genetically variable in their capacity for self---control...As a result, with groups basically winning out over other individuals, strong social selection, pressures would have been at work on the genotypes of those prone to lose, overtime, the ape---like, fear---based, ancestral version of personal self---control would have been augmented, as there appeared some kind of proto---conscious that no other animal was likely to evolve” (Ibid:161).

Through the argument, Boehm touches on elementary differences between humans and animals and escalates the conversation to state that humans are genetically conditioned for altruism and selfishness alike, and only when selfishness disrupted the community’s livelihood, then do the community retaliate. Boehm and Mauss, through the evolutionary process and practices that maximize the fitness of the human species/group, highlight methods early humans found to perpetuate survival on earth. Those people, unable to adapt, either perished therefore reducing their genetic imprint on human biology, were forced to suppress their impulses for fear of death thus enabling them to reproduce and continue their genetic pool, or became the dominators whose genes contemporarily, we all carry some variation. Emanate or eliminate, teach or breach universal humanity, the meeting between the Old and New World is a case study of varied implications for modern humans and serves to instruct and construct lessons in support of Latin America’s experience as victims of human rights violations shifted towards one of a collective global campaign for the universality of human rights protection. This next section enumerates some of the devastating practices that were pursued by those of technological superiority capable of dominating and subjugating masses of people.

In 1492, Columbus (Adelantado) sailed the Ocean Blue

The concept of the world for centuries was flat when in 1492, Columbus’ presence in the

Western Hemisphere eventually sprung European explorers' circumvention and colonization of the globe; the target destination of the Far East never materialized. The Spanish vessels Nina, Pinta, and Santa Maria were the pioneers responsible for establishing the initial relationship with a people of complex societies, social hierarchies, and a developed culture but that were unfortunately not immune to disease and the violent attitudes of selfish elitist.¹⁰⁷ To understand what could have been but wasn't, let us commence with what was and what it became after the Spanish intrusion. What livelihood did the natives of the New World exhibit? Sauer answers:

“The tropical idyll of the accounts of Columbus and Peter Martyr¹⁰⁸ was largely true. The people suffered no want. They took care of their plantings, were dexterous at fishing and bold canoeists and swimmers. They designed attractive houses and kept them clean. They found aesthetic expression in woodworking. They had leisure to enjoy diversion in ball games, dances, and music. They lived in peace and amity” (Sauer 1967: 75)

In addition, Howard Zinn adds:

“The Indians, Las Casa says, have no religion, at least no temples. They live in ‘Large communal bell---shaped buildings, housing up to 600 people at one time...made of very strong wood and roofed with palm leaves...They prize bird feathers of various colors, beads made of fishbones, and green and white stones with which they adorn their ears and lips, but they put no value on gold and other precious things. They lack all manner of commerce, neither buying nor selling, and rely exclusively on their possessions and by the same token covet the possessions of their friends and expect the same degree of liberality...’ (Zinn 1980: 5)

Sauer and Zinn, through interpretation of the literature produced during Columbus' life, provide vivid accounts of the initial contacts between European and the indigenous residents of

¹⁰⁷ The Spanish explorers, missionaries, and mercenaries all had separate motives for their ultimate willingness to gamble their lives over Columbus' knowledge, and because indeed his secret gave fruit; but his ineptness was proven by time and those who initial took a leap of faith with him where capable of discerning their vulnerability under incompetence.

¹⁰⁸ Peter Martyr, according to Sauer, was an “Italian cleric and confidant of pope and high clergy, lived at the Spanish court as tutor to the royal princes, and wrote letters commenting on the political situation of the time, collected as *Opus Epistolarum*. With the discovery of Columbus his interest turned to the New World, which was one of the first to recognize as such. Man of the Renaissance, rational, skeptical, and curious, he learned what he could about the new lands and their strange inhabitants by interviewing those who returned from overseas” (Ibid:38).

the would be Spanish Main thus revealing trends in intrapersonal and group relations between two worlds an ocean apart.¹⁰⁹¹¹⁰ Columbus, Sauer writes, “As governor---to--- be of whatever he discovered and gained, his attention turned at once to the natives who would be his subjects.” (Ibid:32). Unheard of for any other exploration, Columbus’ charter elevated him to nearly royal standing as the riches he encountered, including those of human resources, gave him the perception of invincibility. Because of special interest, Columbus had incentive to document his possessions, knowing that the royal fifth must be paid to the Crown, he required a mode to increase his coffers as well as Sauer explains:

“His observations on the inhabitants are important, partly because they were the earliest...Columbus started the distinction between good and bad Indians. The latter, for whom he introduced both the names Carib and Cannibal, he heard of only as living in islands to the south, from which they were said to come to raid the northern islands. When he wrote his Letter during the return voyage, the Caribs entered into his calculations as a potential source of profit as slaves. When he got to the court he had more bad things to say about them, causing Peter Martyr to write about cannibals as very horrible people. Columbus at the time had never seen a Carib and it is not known what he actually heard” (Ibid: 31).

Depictions of natives went beyond reality, and continued as long as Columbus held the privilege position to direct the narrative. The short---lived, yet devastating account Columbus shared through his writings concerning the natives, highlight his damaging assessment of these humans. “These Arawaks of the Bahama Islands were much like Indians on the mainland, who were remarkable (Europeans observers were to say again and again) for their hospitality, their belief in sharing,” Zinn contends, “These traits did not stand out in the Europe of the Renaissance,

¹⁰⁹ Sauer writes, “The Spanish Main was the original nucleus of the Spanish Empire. It was here that the obsession with gold began. Here the first tragic confrontation of European and American natives took place and here also the first concern about human rights found insistent expression. From here entry was made to Florida and the Gulf coast of the United States to Mexico, to Peru, and beyond. What happened on the Spanish Main in the first quarter of a century had great and lasting effects on the colonization and institutions of Spanish America” (Ibid:6). Because the indigenous people of most of the Caribbean islands of today were annihilated with their material possessions, the literature about the pre---contact civilizations is a tremendous abyss, especially in regions were neither writing systems nor physical remnants of buildings, sculptures, or tools remained.

dominates as it was by religion of popes, the government of kings, the frenzy for money that marked Western civilization and its first messenger to the Americas, Christopher Columbus,” therefore Columbus purposely manipulated the narrative ignoring to mention the hospitality the natives offered and the devastation as a result of self---aggrandizement (Zinn 1980: 1).

Although knowledge about foreign lands and their people, such as those of Marco Polo, were available to Columbus and others of his age, regardless, he “reported by hearsay of fabulous places and peoples, having read the imaginary travels of Mandeville...in Cuba (Journal, November 4) he understood also that far away there were one---eyed people and others with dog faces who ate people...In his Letter he told of an unseen Cuban province where the people are born with tails”¹¹⁰ (Ibid: 23). Absent of truth, Columbus’s words carried weight and fascinated the curiosity of Europeans eager for a chance of escaping their feudal way of life in search of riches outside the realm of the mundane and religious conservatism.

Important because Columbus made the discovery for the Europeans, and second because it framed the terms of interaction, the contact between natives of the New World and the invaders of the Old set the stage for the dehumanization of people based on erroneo us assessments of personal whims, with magnified implications for the Caribbean that became the test tube for territorial conquest of the already occupied lands and the societies that called them home.¹¹¹ Important to add,

¹¹⁰ Also damaging, “Matinino (Martinique) was inhabited only by women, exercised in the use of bow and arrow and protected by plates of aranbre {copper or bronze}, of which they have a great deal. Thus was the Amazon legend transferred to the New World. In another island which they assure me is greater than Espanola the people have no hair at all. In this there is gold beyond counting, and from this one and others I am bringing Indians as proof” (Ibid).

¹¹¹ Sauer writes, “The aristocratic character of native society was evident from the first contact. According to the Columbus Journal, on December 16 the first meeting took place with a youthful “king” who was treated with reverence by the natives and to whom Columbus ”did the honors owed him. The society of the Island Arawaks was strongly stratified. At the top were the caciques, who were hereditary rulers, probably by matrilineal descent. The great caciques were at times referred to as kings. Caciques of the second rank were chiefs of districts. Below these were the nitainos, or nobles, by Spanish interpretation, the commoners, and finally the unfree naborias. The social structures resembled that of Spain sufficiently so that European class terms were fairly applicable. Status appears to have been determined by birth, at least in the higher and lowest ranks. The

“there is much blame in the conduct of the first discovered in Africa and America; it is, however, but just to acknowledge, that the love of gold was not by any means the only motive which urged them, or which could have urged them, to such endeavors as theirs,” continuing, “We shall more readily admit the above conclusion, if we keep in our minds the view then universally entertained of the merits and efficacy of mere formal communion with the Church, and the fatal consequences of not being within that community,” Helps chides (Helps 1900: 18). Oppenheim notes, “Helps, and modern Spanish writers, tell us that the dominant note of Spanish conquest was religious, “on this basis, and from this point of departure, is unfolded the continuous policy of Spain...These clear, simple, noble, and elevated ideas have been the inspiration of all our Indian legislation” (Helps 1900: ix). To put into context, “Spain was recently unified, one of the new modern nation---states, like France, England, and Portugal...Its population mostly poor peasants, worked for the nobility, who were 2 percent of the population and owned 95 percent of the land,” Zinn relates, following, “Spain had tie itself to the Catholic Church, expelled all the Jews, driven out the Moors...Like other states of the modern world,

Spain sought gold, which was becoming the new mark of wealth, more useful than land because it could buy anything,” (Zinn 1980: 2) Since Columbus was neither landed elite, nor royalty, he knew access to power was reserved for a few, and given the incipient nature of nation states, he carried the special responsibility of serving as one of the earliest ambassadors of Europe to what would become the Americas thus the privilege to represent not only a political system but a spiritual model.

Columbus nonetheless ignored his duties of expanding the knowledge of God and the church as his people on earth, and focused solely on his gains.

information is mostly from Espanola, but Puerto Rico and Jamaica were similarly organized, and Cuba was largely so” (Ibid: 50).

Columbus, observant of resources to augment his personal wealth, was also keen to those that could compete with his dominance ignoring the technological and cultural uniqueness Europe could adopt from native experiences. Sauer, for example depicts, “The most advanced culture, the greatest state, and the ruler of highest authority were in the irrigated lands of Xaragua...It is a pity that when this area was destroyed no one recorded anything but the slaughter of its assembled nobles”¹¹² (Ibid: 53). To effect power and affect people not to retaliate, Columbus eliminated competition from the influential native population thus destroying valuable sources of information concerning the land and its resources, the implication of the shortfalls would later haunt the region.

In an effort to highlight the utter demolition of the indigenous population, the following section will address the immediate results of Columbus’ invasion and the long---term consequences that plagued those who remained, and would not forget. Briefly, “From the first landing to the end of his days, gold obsessed Columbus, directed his explorations, and dominated his conduct...in his mind gold was associated with hot climates, an old view that gold was engendered by heat (and silver by cold) which continued to have currency in the early mining days of the New World” (Ibid: 31). With gold and riches in mind, Columbus eager for power, neglected the system of reciprocity the Mauss and Boehm texts previously discussed support as universal among mankind, and instead we see the massive proliferation of human rights violations that continue to

¹¹² Further, “Nor do I know of any inquiry that has been made into the archaeology of the region. There is no record of irrigation in any other part of the islands or elsewhere in the Caribbean except behind Santa Marta in Colombia” (Ibid). “When Ovando marched into Xaragua, Velazquez carried out the massacre of the assembled caciques, went on to subjugate the western part of Espanola, founded its villas, and gave its Indians into repartimiento. He was the de facto lieutenant governor for Ovando of what is now the Republic of Haiti, throughout which the natives were exploited pitilessly.” Velazquez, richest and most powerful person in the western region, had his eye on Cuba for some time. He asked and secured from the new governor the control of Cuba, which was confirmed by the King.... The dramatic execution of the cacique secured for Hatuey a place as adopted national hero of modern Cuba” (Ibid: 181).

plague the world today.¹¹³ Was Columbus aware of his actions, or did he neglect to reciprocate because of his self---aggrandizement? If an institution does not exist to arbitrate what constitutes a human right or when it is violated, then Columbus did not violate the rights of indigenous people justification based on the fact that prosecution of laws yet to be institutionalized pertinent to international relations. The humans native of the lands, in essence, were thrown into a survival of the fittest scenario they were bound to lose. If Mauss' argument that no gift is free, and if when engaging with strangers, altruistic generosity is protocol, then the section that follows will present the path Columbus adopted which resulted in the violation of universal laws of life and the consequences paid as retribution. The greatest weapon of mass destruction was colonization of the Western Hemisphere by ignorant

First Contact and Gifts

In what is now the modern nation---state of Haiti, “in scenes reminiscent of Captain Cook in the South Seas the natives swarmed in to trade, especially to get articles of bronze or iron...here for the first time gold was less than very rare, though it was not abundant,” Sauer informs (Ibid:25). Guancanagari, the cacique who received Columbus and his men, in traditions consistent of good will towards newly encountered people, “presented Columbus with a ceremonial girdle into which gold had been worked...the subchiefs wore “crowns,” partly of gold, also a tongue and a nose of gold (Dec 23)...Columbus thought there must be much gold in the area “because in the three days they had been in that port he had secured good pieces of gold and

¹¹³ A United Nation's report for 2013 titled, *International Migration, Health, and Human Rights*, spearheaded by the International Organization for Migration (IOM), World Health Organization (WHO), and the Office of the High Commissioner of Human Rights in the preface, “Today, more than 214 million people are living outside their countries of origin...one aspect of migration that is attracting renewed attention is the impact that it has on public health. Migrants may be subjected to multiple discrimination, violence and exploitation, all of which directly affect their physical and mental health.”

he could not believe that it was brought from another country,¹¹⁴” Sauer recounts. Gold--struck, “Referring to the cacique Guacanagari and the Spaniards left at Navidad, he wrote that he had formed “great friendship with the King of that land who took pride in calling me brother and considered me to be such: and even though they should change their mind, neither he nor his people know what arms are, and go naked as I have said, and are most timorous people of the world...so that the men left there are sufficient to destroy all that country, without danger to their person if they know how to rule” recalls Sauer from Columbus writings (Ibid: 33)¹¹⁵.

Aware of the customs of reciprocity, but hungry for gold, Columbus chose to betray by deceit of good intentions to easily terrorize the natives as follows:

“Columbus went on to consider how best to lay hands on Caonabo, a matter he greatly desired. An official was to be sent with ten men to the seat of the cacique, bearing gifts to show the chief “that I have great desire of his friendship and that I shall send him more things and that he shall send us gold,” not neglecting to let him know, “that we have an infinite number of men and that every day more will come, and that always I shall be sending him things which will be brought from Castile. Treat him thus with words until you have his friendship, in order the better to seize him.”... When the cacique had been persuaded to visit Margarite, he would come naked, as was the custom. He should be dressed in Spanish clothes so that he could not slip through their hands and escape. His brothers should be captured at the same time. Coanabo was invited to come to Isabella to see the great white chief, and was presented with a finely made set of handcuffs and foot shackles of brass to simulate the prized turey or guanine. He was given a lesson in riding horseback in the savanna near his seat, and while thus diverted was gradually removed from the sight of his companions and captured. Fettered and brought back to Isabella, he was put on display in the house of the Admiral. Thus the first of the caciques was eliminated” (Ibid: 85; 90).

¹¹⁴ Had Columbus considered that through reciprocity, the natives had accumulated gifts from vast distances throughout the existence of their civilization, he would not have been shortsighted and consumed with false illusions of a city of infinite gold he desperately tried to make real.

¹¹⁵ In an attempt to woo the Spanish crown, Columbus, “would stress the wealth he promised to bring, which they would use for holy purposes. This (Journal, December 26) would be in such amount that the Sovereigns in less than three years could undertake and be prepared to go on the conquest of the Holy Sepulcher “which I did thus aver to your Highness that all the gains from this my enterprise should be spent in the conquest of Jerusalem. The Letter ends in a peroration calling on all Christendom to rejoice in the “turning of so many people to our holy faith and thereafter in the temporal benefits because not Spain alone but all Christians shall have here comfort and gain” (Ibid: 34). Additional, “It had been prophesied that Jerusalem and Zion were to be rebuilt by a Christian, and it had been said he would come from Spain” Ibid: 138)

While the native leaders Columbus encountered offered signs of good will, the lies and promises of beneficial relations served to facilitate the ruthless violence to attain domination, especially towards vulnerable members of human society. Rampant disregard for humanity embedded hopelessness in the minds of both men and women; native men were emasculated by the prowess of European weaponry and viruses, as they unsuccessfully fought for their own survival, but consequently those who remained were incapacitated from defending their mothers, sisters, wives, daughters, and any survival member of the community. Sauer reports, “The newcomers bullied and mistreated the Indians, both commoners and nobles, who thus were taught to abhor the society of Christians... moreover, they took Indian women, “wives and daughters by force without respect or consideration of person, dignity, state, or marital, condition” (Ibid: 86). Neither Columbus nor his men would have expected that nature would biologically responded to the massive incidents of rape as seen through the sexually transmitted infection of syphilis, as Las Casas describes, “all Spaniards who lacked the virtue of chastity were contaminated on the island, the Indians, male or female, being little affected...an ancient disease of this part of the New world and of little damage to the natives, it gave savage punishment to Europeans”(Ibid). The threat of contracting syphilis may have detracted Europeans colonizers from raping native women, but the inception that vicious violating men were capable and often did perform subordinating practices were real and every day threats for the female population by boats full of white men and a God who protects and wills their compliance. All natives regardless of social status or gender were affected by the violence, and therefore the dynamic between conquerors and conquered arises--- if the Europeans can exploit their supremacy, then the maximum compliance of indigenous communities to accept their subordination would be achieved. The most powerful weapon to attain domination is to eliminate those who influence and inspire hope and wisdom, and often

case, the beloved leaders were the initial targets.

The fourth of Columbus' expeditions took him to the Central American region and landed him in what is modern day Panama in 1502 of which Sauer accounts:

“The Adelantado went to the pueblo of Veragua, found the cacique waiting to do the honors as host, seized him by a ruse, captured the greater part of his numerous household, and hauled them off as prisoners. The Adelantado stayed behind to loot the gold in the residence of the Quibo. The booty was divided among the participants after the royal fifth had been set aside...the Adelantado “ordered the seizure of the cacique, whereby much injury was done, as they burned his settlement, which was the best on that coast and of the best houses, of very good timber, all covered with palm thatch, and they took his children and have brought some of them here (to Spain) whereby all that country was scandalized” (Ibid: 135).

Neither women nor children were spared from Columbus' power---grab, and although some eyebrows were raised among his peers, most ignored their moral guides to partake in the violence when it was of personal benefit.

Sauer exposes, “[Columbus'] Indian policy was simple, rigid, and unworkable...he found the natives friendly, apt at learning, and timorous...he would put them to work to produce gold, which their caciques would collect on a per capita basis,” therefore, “The impossible demand turned amiability to fear, flight, and retaliation... many were captured, more died of hunger...Caciques were liquidated, their subjects shipped as slaves...pacification by terror began thus as an instrument of colonial policy” (Ibid: 290---291). Columbus's actions paved the way for other Spanish officers to replicate the treatment of the natives because they perceived that indeed, eliminating the power elite handicapped the group from effective armed resistance. Even if the natives were determined to curb human rights violations by compliance, they were consistently morally devastated. One such case is that experienced in Hispaniola, the island shared by the

modern day nations of the Dominican Republic and Haiti as follows:

“In the autumn of 1503 Ovando marched into the western part of the island ostensibly to visit Anacaona in Xarangua. Widow of Caonabo and sister of Behechio, who had since died, she was ruler of the west...Ovando and his strong and fully equipped military force were welcomed and entertained lavishly by Anacaona and an assembly of subordinate caciques called in for the occasion. The latter numbered scores by one account, hundreds by another. In the midst of the festivities Ovando gave the signal for the massacre; those of higher rank in the regal bohio were burned with the bohio, and those of lesser rank outside were cut to pieces. The queen was reserved for a decent hanging...Ovando, “caused to be burned and hanged eighty---four caciques, lords of vassals, and with them Anacaona, the first senora of the island, whom all obeyed and served¹¹⁶” (Ibid: 149)

An account of similar gruesome nature, took place in Central America, Sauer recalls accordingly, “Caciques came to the November camp with presents of gold, and offerings of good will which probably were worked pieces... Pacra kept insisting that he had no gold mines...Peter Martyr wrote that Pacra, who was very deformed and ugly, and three sub--- chiefs finally were thrown to the dogs and their bodies burned,” without any of the sought information attained¹¹⁷(Ibid: 219). The incredulity the Spanish presented Pacra and his men, justified the tortuous actions. Of value in support of the universal system of reciprocity among strangers, if we consider that the gold in possession by native settlements such as that of Pacra’s were gifts attained through mutual exchanges and not products of local resources, we see escapes the narrative. In support, the natives of modern day Venezuelan territory, “may have known nothing of the occurrences of gold in nature or its metallurgy...this was a trading venture...as the natives of the Pearl Coast traded

¹¹⁶ Conclusively, the Spanish had little desire to share control of the island with the natives who knew the resources it possessed. Son of noble family, the then Governor of Hispaniola, “Ovando had executive ability and left his stamp upon the island. The principal effort and success of his first two years was to gain control of the entire island, which he did by breaking its native political structure. The major chiefs were liquidated along with many of the lesser ones, and the rest were reduced to the status of overseers. The repartimineto that Roldan had forced upon Columbus was developed into the general means of control of natives” (Ibid)

¹¹⁷ Oviedo said that in the papers left by Balboa; the cruelties were not stated, but there were many and he put many Indians to the torture and set dogs on others while I this journey,” also that Balboa took wives and daughters and so set bad example for others” (Ibid).

strings of pearls for Spanish trinkets and needles, so these of the west exchanged their gold jewelry for European items of little value...the natives did not value the objects according to the gold they contained; the Spaniards were interested in nothing else,” Sauer exclaims (Ibid: 119). More than economic interest, we see that the natives interacted and exchanged with the Europeans out of a custom and tradition with the objective to unify humanity; first through mutual respect of the other’s sovereignty to then establish communal tolerance for differences, culture perpetuates what is socially accepted behavior that even after leaders perish, are preserved. To avoid war and human devastation, the obligation to offer hospitality to foreigners fulfilled the customary practices handed over through generations as a community. The European colonizers did not see their interaction on similar terms.

The most telling account that underlines the violation of human rights and violation of community with culturally embedded reciprocal practices follows:

“In his earlier letter to the King, Balboa had referred to a cacique Tubanama reported to have gold mines and living beyond Pocosora. He now made a raid, accompanied by eighty men, into the foothills of the serrania...attacking the bohio of Tubanama before daybreak, as was a favored Spanish tactic, Balboa captured the chief and held him for ransom. His Indian subjects complied by bringing in their pieces of gold; one of them, Oviedo wrote, brought fifteen patenas (disks) of gold. According to Peter Martyr, the bohio of Tubanama yielded thirty pounds of gold jewelry and his subjects brought in sixty more for the ransom; the cacique explained that the treasure was inherited from ancestors” (Ibid: 235).

Tubanama, similar to Pacra, interacted with the Spanish with generosity and good will simply to be betrayed by their guest. It was not enough for the community to support and defend their leaders because the rules of engagement changed; the Spanish had little to no incentive not to loot the ill---equipped and perhaps unsuspecting natives. The political atmosphere of the New World ruptured as the Spanish occupation wreak havoc on women, children, and elders alike;

those who would survive were extremely handicapped as they were forced into labor and as sexual exploits for the overwhelming European men of scrupulous morality. Individuals were targeted, especially those of leadership roles, and to demoralize the native communities, public and brutal decline for respect for the sanctity of human life became apparent and widespread torment, the people's will to live also plunged.¹¹⁸

Levels of Human Devastation

Official figures for the loss of human life is unknown, although "Las Casa"¹¹⁹¹²⁰ was of the opinion that between 1494 and 1508 more than three million souls had perished on the island--- slain in war, sent to Castile as slaves, or been consumed in the mines and other labors," of which with remorse he contemplates, "Who of those born in the future centuries will believe this? I myself who am writing this and saw it and know most about it can hardly believe that such was possible," from Las Casa, Book II, Chapter 37 (Ibid: 155). If fingers had to be pointed and blame attested to someone for the human rights violations, Sauer highlights, "The administration of Columbus reduced the native population in part by ineptness, and in part by violent, ill---considered measures...the Admiral had no Indian policy other than his unworkable tribute system...also, his

¹¹⁸ Sauer reports, "A well---structured and adjusted native society had become a formless proletariat in alien servitude, its customary habits and enjoyments lost. The will to live and to reproduce was thus weakened. One way out was to commit suicide by the juice of the bitter yucca. The repartimiento of 1514 disclosed that reproduction was ceasing. The contemporary observers were well aware that the natives died easily, and that they died of other causes than overwork and disease" (Ibid: 203---204). In addition Zinn adds, "Trying to put together an army of resistance, the Arawaks faced Spaniards who had armor, muskets, swords, horses. When the Spaniards took prisoners they hanged them or burned them to death. Among the Arawaks, mass suicide began, with cassava poison. Infants were killed to save them from the Spaniards. In two years, through murder, mutilation, or suicide, half of the 250,000 Indians on Haiti were dead" (Zinn 1980: 4)

¹¹⁹ Establishing Las Casas as a reliable source, Sauer writes, "Las Casa was an attentive and acute observer. He had known Espanola during the years when its native conditions were being broken down. To Cuba he had come as a pioneer. He took careful notice of differences in fertility, of vegetation and animal life, of native food production by tillage, fishing, and hunting. He had been as successful man of affairs, the only such informant who made his living in having charge of natives. A person of high intelligence, he described clearly, discriminating in the identifications he made, and taking care to locate what he described. His contributions to human and physical geography are large." (Ibid: 39).

operations were limited mostly to the midsection of the island” (Ibid:154). In contrast, Ovando, “put into effect an efficient organization step by step, subjugating the entire island, eliminating the caciques, and allocating all natives to encomenderos or the Crown...the system of demora kept the mines supplied with work gangs...the Spaniards were assembled into villas... Espanola was converted into a Spanish colony in which vecinos prospered and from which the Crown had steady and good income” (Ibid).

To fully enumerate the population decline of the natives, consider that, “The political geography of the West Indies is starkly simple: the French, English, and Dutch colonies of the seventeenth century occupied islands that had been emptied of their natives early in the sixteenth century in order to keep Espanola going...to a great extent the North European successors were able to live off the Spanish livestock that had replaced the Indians¹²⁰” (Ibid: 195). Likewise, “San Juan was depopulated in little more than a decade, and thereafter was mainly range for livestock” and “By 1519 the Indians of Jamaica were nearly extinct...restless Spanish colonist drifted to Cuba and to Tierra Firme, followed by the larger exodus with Garay to New Spain,” (Ibid: 180; 159). Justification for the population decline, where such is thought to be required, varied in the documents produced at the time of the depopulation period.¹²¹ The Indians, Sauer concludes, “were to be brought so that they might be instructed in the Christian faith, but there is little evidence of such interest until the Dominicans took their stand for human rights in 1512...Most of

¹²⁰ “The success was attained by forced native labor which had been reduced to insufficient levels in Espanola. The Bahamas Islands were almost totally depopulated. Slave raids extended as far as Florida, Barbados, Curacao, and the Bay Islands of Honduras to support the faltering economy of Espanola and be consumed in the newer gold fields of Cuba and Puerto Rico” (Ibid:292).

¹²¹ Sauer explains, “A royal cedula of June 20, 1500 declared that the Indians of the island were to be free vassals of the Crown of Castile. There were no more roundups of Indians, uprisings, or reprisals. Indians were no longer a marketable commodity and their condition was alleviated to that extent. However, there is no indication that the Spaniards who held repartimientos of Indians released any. An upsurge of mining was underway, perhaps the beginning of mining as against the collecting of gold. The mines were worked by Indian labor and were supplied by Indian porters with food from Indian conucos. The more mining, the greater the pressure on and dislocation of native life.”

the capture and transportation took place between 1509 and 1512, during which time the price for head went up from 5 to 150 gold pesos, which is also an indication of what was happening to the Indians on Espanola...the Lucaya Islands were the first part of the New World to become wholly depopulated, for which the date 1513 seems acceptable” (Ibid: 157)

Death of Human Capital

Culture, as a human resource of capital stature, declined if not completely obliterated the native way of life. Not only were people physically annihilated through torture and merciless methods, so was their language and agricultural heritage¹²². Why is human capital of capital importance? Had the Spanish learnt themselves to fair trade and cohabitation, they would have inherited crucial information about the substances that feed the people and how to manage the unpredictable climate with its drought and hurricane seasons.

Because substance is of vital importance for the survival of humans, a short description of the native agriculture and the sustainability of resources merits attention. Sauer illuminates, “digging was done by a pointed and flattened heavy stick, the usual primitive spade...the next step, an it is the first that attracted Spanish attention, was heaping the earth into mounds (montones.... some were knee---high and several feet wide... were more or less round, and provided a loose and well---aerated soil to grow root crops,” continuing, “Different plants, of upright, scandent, and climbing habit could be placed together in the same mound.... these made an effective ground cover against soil erosion, and the clusters of mounds served also as balks to sheet wash... such planted tracts were known as *conucos*, a name still used in the Spanish islands¹²³” (Sauer 1967: 54)

¹²² As far as language is concerned, for example, Sauer cites, “The Audencia of Panama reported in 1607 that the pueblo of Chepo, in other times of many Indians, had been in steady diminution and at the time had thirty –five Indians who spoke only Spanish” (Ibid: 235)

¹²³ " The food economy of counucos and of aquatic exploitation has some resemblance to that of Indonesia; the products

Important to note, Sauer distinguishes, “Europe knew no food plants of comparable yield until the American *Solanum* potato was introduced...conuco planting gave the highest return of food in continuous supply by the simplest methods and moderate labor.... seasons and crop plants being as they are, there was no urgency at any time about work in the fields” (Ibid: 69). “*Yucca* is unexcelled and perhaps unequalled in its yield of starch....Las Casas¹²⁴, who had been in the business of growing it, said that in many cases a thousands montones (two acres or less of cultivated land) would yield a hundred fifty to a hundred seventy five cargas of cassava bread, each carga being two arrobas (arroba 25 pounds), and that a carga provided food for one person for a month...this bread is both tasty and nutritious and keeps without deterioration for months, even in humid and warm weather,” Sauer elaborates (Ibid: 54). Essential nourishment through basic methods provided the natives a significant yield; because environmental conditions such as droughts and hurricanes are considered to avoid starvation the near effortless elaboration of *conucos* serves as an example of the importance of cultural knowledge and its transmission.

As far as atmospheric contrasts between Europe and the New world were concerned, “the major hazard of weather is from hurricanes, which do least damage to root crops; a minor hazard is drought, to which these crops are least sensitive,” explains Sauer, and furthers, “The white man never fully appreciated the excellent combination of plants that were grown in conucos” (Ibid: 68). Given the agricultural systems that produced for entire populations, Sauer writes of the

of fishing supplemented *yucca* and other starchy roots, as rice and fish formed the basic diet in the East Indian islands. In productivity the West Indian native economy cannot be stated as inferior,” (Ibid: 61). Due to ecological decline, as the natives declined, “conucos were abandoned and became pastures. There were no native predators. The island was clean of stock diseases and parasites. Espanola was the earliest example, and an outstanding one, of the ease of stocking an island with grazing and browsing animals. (Ibid: 156).

¹²⁴ Las Casas wrote his *Apologetica Historia* mostly in the second quarter of the sixteenth century and told of once populous areas that he had seen changed to livestock ranges or abandoned to wild regrowth. The former conucos could still be seen under the wild vegetation. “the fields they had were in mounds of earth which are not readily removed by water or wind; in all the island you will not find a corner without such mounds in clear evidence of its former tillage and of an innumerable population.” The people, he said, lived in order and peace, which was true and demographically significant. (Ibid: 68)

neglect, “Nothing is heard of a shift to the cultivation of maize, the yield of bitter yucca as cassava being much greater and having the advantage of keeping indefinitely...garden vegetables, of Spanish introduction, were grown as desired by Indians in household service... the bounty of the land was great from the rapid increase of European livestock and the high productivity of native tillage,” and a sobering note, “perhaps the phenomenal increase in cattle, horses, and pigs somewhat obscured the fact that these were taking over a land from which the native population was fast disappearing.¹²⁵” (Ibid 157).

Agriculturally relevant, “Although the Indians died out very early, their plants have survived in number...such are the great calabash trees, bixa bushes, woody cottons, and mamey trees...the yard of village settlements are a neglected record of past cultural conditions and connections,” Sauer provides (Ibid: 57). Of lasting and interesting comment, Sauer states, “there was also a large transfer into Negro hands of plants the Indians had cultivated, implying that the disappearance of Indians and replacement by Negroes were not as sharply separated as is thought...the island of Haiti retains an unusual diversity of forms of Indian plants, and the making of cassava bread in the old Indian manner is still common” (Ibid: 203---204). While the native population of a consortium of Caribbean islands were exterminated, the preservation of some of the native foodstuff is critical as crops failed, and hunger made people resort to desperate measures.

Fall from Grace

Columbus was clearly inept, blinded by lust for gold and power, and as a person of authority, held responsible for the lives that were lost not only of the indigenous, but of those who travelled with him. Concerned with establishing his command post, “the colonists were hardly in

¹²⁵ Written in *Early Spanish Main*, “serious depletion of wild life followed soon upon the settlement by Europeans, mainly because of the animals brought with them, especially dogs, which soon ran wild, and hogs that ranged freely and increased rapidly. The light predation by Indians, birds of prey, and constrictor snakes was succeeded by the ravages of these new carnivores and omnivores that ranged from mountain to seashore in fast---increasing numbers, not merely of large appetite but greatly disturbing the breeding” (Sauer 1967: 59).

condition for the physical labor required to build a town....many had never done such work and none had labored in the tropics...they had been under way for eleven weeks from the Canaries in cramped quarters, about ninety to a ship, along with livestock that required much of the deck space...food, especially meat, was in short supply¹²⁶” Sauer retells (Ibid: 76). Rough beginnings were etched in the minds of the earliest colonizers, and patience towards Columbus ran low, especially during periods of hunger and natural devastation. One such example was the summer of 1494, when conditions deteriorated because, “a good many natives in the Cibao and the Vega abandoned their canucos and fled to the wilds, to such an extent that this became the “starving time” for the Spaniard, considered by them as a conspiracy...it was recorded as a time of high mortality among the natives...and the ensuing “pacification” of 1495 was hard on the natives¹²⁷” (Ibid: 66---67). Natives may have been scapegoats of the utter disorientation of the European colonizers, but when the elites who comprised some of the settlers felt the impact of struggle, their focus was directed towards unmasking Columbus and his nefarious demeanor.

Sauer applies, “In his Memorial, Columbus mentioned that more than two hundred persons were not on wages, many of whom he would like to put into his service because of their ability and prestige, and to this end he asked money of the Crown...this was written before the pinch began,” projecting the lack of structure and administrative capacity necessary for a settlement. Columbus, to maximize his resources, felt it convenient that, “There were gentry, clergy, ships; officers, persons attached to the court, who were free to come and go and were not under orders...his order that whoever did not labor should not eat was felt degrading...this

¹²⁶ The indigenous came to rescue Sauer reports, “The kindly natives flocked in to provide fresh fish and ages, both of which Dr Chanca judged to be excellent. He also reported that within four or five days a third of the people fell sick. The illness continued for several months and affected the greater part of the newcomers. Las Casa said hardly a man escaped the terrible fevers, many died, and the mood was one of anxiety and sadness at being so far from home and in such circumstances.”

¹²⁷ For census information, “The population available for enumeration in 1496 therefore was not at full aboriginal strength,” (Ibid).

command to “hidalgos and men of the court or of the black mantle was the origin of his being defamed before the Crown and all Spain as cruel and odious...and from this seed there came his fall¹²⁸” (Ibid: 84).

Overall, “The breakdown of the native social structure took several directions...the caciques were eliminated at the high level; the secondary ones were reduced to the status of overseers or they became naborias of common servitude,” (Ibid: 203).¹²⁹ The livelihood of the indigenous would be permanently altered as “The leisure in which they enjoyed their dances, songs and other communal diversions was lost...their community life disappeared in the lengthening demoras in the gold fields and transfers from one master to another” (Ibid: 203). Columbus, through his conquest, opted out of cooperation with the natives to establish the genocidal practices on the indigenous population, causing the deterioration of life in the ecosystem and the opening up for others to do the same. Conscious of his violating practices, Columbus would have fared better had he left the European elites that travelled with him untouched versus his attempt to solicit their support to build his settlement; by suggesting to the Crown that they should labor as well, did not settle well with them as they felt subjugated to the role that the natives, rapidly declining, were playing.

Ultimately, the choice to establish international relations of mutual benefit between the European settlers and the native population did exist considering that the natives were aware of and practiced reciprocity and hospitality but Columbus and those who followed his lead instead participated in selfish behavior that jeopardized their own future, as without indigenous support

¹²⁸ Las Casa Book I, Chapters 92,93, cited in (Sauer 1967: 85).

¹²⁹ Sauer summarizes, “Gold was almost the sole export of the island and sustained the internal commerce. Foodstuffs, especially cassava bread, were supplied to the mines in large amount and to provision ships. Santo Domingo grew to respectable size and wealth and became a market of importance. The repartiminetos far from Santo Domingo or the mines might not be in a position to transport foodstuffs, but they could profit by sending work gangs to the mines. The system of demora thereby exposed all parts of the island to similar pressure on the natives” (Ibid: 157).

for foodstuff, many more would have surely succumb to famine. Columbus is accredited with demolishing the conception of a flat world turn round, but the consequences, this paper argues, are a dark stain in human history because of the massive loss of human and environmental destruction.

The period between first contacts and the flourishing of independent nation---states provides the platform to analyze the impacts of colonization that led to the first region of the world in the 20th century without monarchies, and instead electoral processes in which the masses choose their leadership. Essentially, the monarchs representing the father and mother of European society, were abandoned by the rebellious young communities their children built for them abroad; distance and ineffective administration were unable to care and protect the people in the Americas fomenting anger and disillusionment towards their kin abroad, the king and queen, who were insulated from devastation incurred in the new lands. The elites in the territories of the America's, because of their social capital, were unwilling to be second class citizens to anyone, and when natural disasters turned into catastrophes, they realized that the environment equalized rich and poor alike.

Incompetence to Independence

Intimidation facilitated Columbus' domination of western lands, and his legacy of brutality and inhumanity far from seized; the remaining indigenous communities, and the African slaves that were imported to compensate for the loss of indigenous lives were the most vulnerable and disenfranchised populations. Columbus was defamed and disempowered because he upset the elite class he was supposed to protect as his own social brethren, but the elite themselves perpetuated the same enslavement and cruelty of which they denounced. Continual ignorance of indigenous knowledge, and instead annihilation of entire islands populations meant that the

European arrivals were forced to fend for themselves in lands with climate and resources different than their own homelands. From the indigenous, the European arrivals could have learned to cultivate the optimal crops mitigating environmental versatility and from the indigenous' memory, the mechanisms to reduce human loss in natural disasters.¹³⁰ The following outlines how the founders of the Latin American independence movements were those whose experiences were shaped by monopolistic selfishness and lack of empathy for the sanctity of human life.

European head of states' proctoring territory in the Western Hemisphere may have had elaborate economic systems and strategically placed administrators, but because they neither saw nor felt the loss of human life, their responses to natural catastrophes were inadequate and infuriated people of all social statuses on the receiving end of their policies. Because natural disasters do not respect either human delineated territories or the social classes they construct within them, the devastating consequences are the same for everyone unfortunate to be in the path of destruction. The sanctity of life took on a different meaning when instead of people exercising force, nature produced chaos beyond human capability to mitigate.

Administrative incompetence due to the greed of a few, led to indiscriminate impacts on all. Those of authority and financial capital do not have an incentive to invest in projects of common good in their own communities when they have or know of ventures offering greater returns elsewhere.¹³¹ Whether physical or philosophic, infrastructure building contributes to the strengthening of human communities and consequently their effectiveness to respond to local demands during crisis. Failure to invest in common goods to focus on individual profit set the

¹³⁰ Referencing Johnson's *Climate and Catastrophe's* (discussed further in this section) Walker confesses, "In my mind, and this is a matter of style and thus a personal decision, her work demonstrates the close relationship and even dependency between climate, food, and warfare.

¹³¹ The depopulation of Caribbean islands shows that like parasites, the Spanish explorers exploited the resources to the point of ecological breakdown to simply move afterwards to other regions to repeat the cycle.

terms for societal relations; as long as money was in circulation, so was the loyalty to authority oceans away. The rift, turned wave of change, came when people realized those who governed them cared more for their coffers than their lives as evidenced by rampant death consequent of environmental events turned catastrophes.

Better Days to Come? Nature and Progression in the Nature of Humanity

The arrival of European settlers pressured the local environment to produce resources for the survival of all humanity on the land; the decline in native population impulse the slave trade from Africa and natural disasters threatened the lives of whole communities. Population growth a quantitative phenomenon, McBrearty writes, “has qualitative effects upon human lives, and competition over resources obviously affects the nature of relations among groups...possible responses range from outright conflict (warfare), through claims of ownership by symbolic signals, to cooperation and trade,” and the Spanish Main serves as our field of study.¹³² *Climate Catastrophe*, Walker summarizes, “aims to show that hurricanes, floods and droughts not only molded the Caribbean but also helped prompt and shape the Atlantic Revolution,¹³³” citing further that, “By devastating food production and distribution, these catastrophes prompted merchants and consumers to circumvent the restrictions the crown maintained on goods produced outside of the Spanish realm and the onerous rules controlling trade within it.”¹³⁴ From natural devastation

¹³² Contemplate, “Perhaps more significantly, the life experiences and perceptions of a person who encounters 200 individuals in his or her lifetime are substantially different from those of some--- one who encounters 2000.”McBrearty et al; *Journal of Human Evolution* (2000) 39, 453---563 doi: 10.2003/jhev.200.0433 available online at <http://idealibrary.com>

¹³³ Found in Cambridge University’s *Journal of Latin American Studies*, Book Review of Sherry Johnson’s *Climate and Catastrophe in Cuba and the Atlantic World in the Age of Revolution* (Chapel Hill, NC: UNC Press, 2011) . Charles F. Walker (2012). *Journal of Latin American Studies*, 44, pp 831---832

¹³⁴ Continued, “When Cuba could not produce enough food, as was frequently the case, it has to turn to Mexico (often confronting its own shortages) or English or French colonies (especially the Thirteen Colonies, Jamaica and Saint--Domingue) through legal or illegal channels” (Ibid).

or products of conflict, humans equip themselves with survivor mind---sets when they are able to look beyond the struggles they incarnate and focus on the larger scheme of life; the experiences of disaster produced egalitarian mentalities that separate the common interest of the community when economic incentives create opportunities that isolate members of society¹³⁵.

Much information derives from humans about their nature when they are forced to struggle for their survival and Johnsons' *Climate and Catastrophe* offers an intimate look at how groups of individuals can have international significance. Johnson, on human nature after a catastrophe, elaborates, "This scholarship provides the many theoretical foundations for this book, such seminal works in political science that demonstrates that disaster can be a force behind political change but that disasters do not necessarily have to become political," narrating, "The authorities' behaviors in the aftermath of disaster determines whether the population will react in a positive or a negative way, thus making the disaster the trigger that causes a "critical juncture" in political events" (Johnson 2011: 6). Therefore, the Atlantic basin that gave rise to the first Spanish settlements uniquely informs the psychological development of the people pummeled by the presence of constant human loss from avoidable events. Johnson proposes an "alternate hypotheses based upon the evidence for disaster, disease, and deprivation as the reasons for change in the Atlantic basin by establishing a clear correlation among climate, environmental crisis, and historical processes," explaining that "by incorporating theory and methods from modern research into the aftermath of disaster, this study makes clear that environmental conditions during the latter half of the eighteenth century were major contributors to making this period a critical juncture in Atlantic

¹³⁵ The independence of Haiti and the actors that made it a realization provides a multifaceted account of how common bonds could be affected by external politics in that they serve to control the local population far removed from the decision making table. More on Haiti and the significance of their independence will be discussed in the following Chapter.

world history¹³⁶” (Ibid: 20).

Climatic Damage

Various environmental events influenced the people of the Atlantic region from Columbus’ first contact to today, but notable was the decade from the year 1751 until 1761.¹³⁷ Johnson narrates, “the seasons were cold and wet, not one agreeable summer intervening to enliven the dreary prospect...to the unhealthiness of these years, the bad state and dearth of provisions might not a little contribute; the poor being incapable to procure sufficient substance were often obliged to be content with things at which nature almost revolted; and even the wealthy could not by all their art and power render wholesome those fruits of the earth which had been damaged by the untoward season” (Ibid: 22). “Eighteenth---century residents based their strategies for survival upon risk avoidance and common sense... avoidance was the logical course of action...from time immemorial, authorities had prohibited building along the coast, and although the prohibition was enacted to minimize smuggling and contact with foreigners, during a hurricane it worked to save lives¹³⁸ (Ibid: 14---15). Thus we begin to see that the population was equally affected by degradation and as such, rich and poor alike were at the mercy of climatic damage and neither of affluent nor destitute can constitute substance where

¹³⁶ To add support to her methodology, “Even if the work of climatologist and geographers had not appeared in such a timely fashion, documentary evidence would have left little doubt about the onset of crisis and the gravity of the situation in the Caribbean, the effects of which spread throughout the Atlantic world.

¹³⁷ The devastation and loss of human life in addition to the various level of governments’ ineffectiveness in response to the 2005 Hurricane Katrina is a palpable moment in the minds of New Orleans and its people. Important to note in discussing the one percent’s role in climatic chance, “While many of a hurricane’s most devastating after affects are not related to global warming, ample evidence shows that global warming is changing the atmosphere and oceans in ways likely to promote more powerful hurricanes and cyclones” (Flannery et al 2009: 131). Must we continue to let the industrial damage of nature for profit purposes continue unmitigated?

¹³⁸ Most deaths in a storm came from drowning, either from the deadly wall of water along the coast, known today as a storm surge, that obliterated everything in its path; from flooding near the mouths of rivers where the storm surge pushed a wall of seawater upriver; or from heavy rainfall in the interior that caused mudslides that swept away populations with little warning” (Ibid: 14).

none is available; as a result, everyone is vulnerable so working together for a common goal to diminish the damage of outside factors served as the only viable solution to avoid warfare or chaos.

Abandoned by God?

Unable to calculate what neither the weather patterns, nor the forces that explain their nature were available to the settlers therefore they looked towards their inner strengths to compel themselves to survive when many felt that the supernatural had abandoned them in their time of need. Speaking on the mind set of those who experienced climatic catastrophes, “Until recently, the psychological consequences of sequential crises have attracted scant attention outside the medical profession,” begins Johnson, and “Hurricane strikes on Florida in summer 2004 and the more recent tragedies along the Gulf Coast in 2005 and 2008 have created renewed interest in studies that seek to determine the effects of “hurricane fatigue” on affected populations,” culminating with “Such a framework explains the melancholy and sadness that pervades the correspondence of Cuban officials, especially that of Arcos y Moreno, who described the situation in Santiago de Cuba in 1751 as “a festival of cadavers”(Ibid: 27). As the wind carries our words away, the hurricanes sweep life from the settlements, and like the invisibility of air, so was the hope of the people that action from above would rescue them; not being the case, those on earth picked up the task of safeguarding their community.

As Johnson reflects, “Religion and religious institutions were also central to all aspects of Spanish rule...at the midpoint of the eighteenth century, the secular philosophies of the Enlightenment were entering the collective mentality of the Spanish elite, but such progressive ideas rarely penetrated the thoughts of educated provincial leaders. Even among the most learned, the overriding belief was that disasters were the will of God.” The intimate

relationship of power between the spiritual leaders and those of the government and economic influence reveals the intricate collaboration needed to maintain decorum. Johnson reports “Church leaders were always in the vanguard of the relief efforts after a hurricane” substantiating that “Because they knew their parishioners better than anyone else in the neighborhood, they were the best prepared to assess the extent of devastation (bid: 77).” As institutions and the people they govern organize for the common good, the social fabric of egalitarian order begins to take shape and as such so those the social capital of the community; the best practices, because seasons are cyclical helped the settlers develop strategies from what worked to deflect incursion of chaos turned into community organization transmittable to the generations that follow.

We can begin to see the manifestation of egalitarian societies enacted by individuals in the following: “Yet, with the exception of the hurricane in June 1791, the number of immediate fatalities from the passage of a storm was surprisingly low, and the survivors were left with a feeling of confidence that since they had endured the effects of a t least one deadly hurricane, they could do so again...Out of survival came a sense of capability; knowing what to do meant one could survive a future disaster and cope with its aftermath” Johnson argues (Ibid :173). Further, “the intangible mind---set associated with being a survivor became ingrained in the collective mentality of the population,” and because of generational diversity, “Time and again, elders related family tales and folklore, recounting the horrifying effects of one or another hurricane only to reiterate the resilience of the community in its ability to survive anything that nature might deliver” helped shaped public option and reaction” (Ibid). Conversely, “if populations were subjected to repeated hurricane strikes without respite, a sense of helplessness and hopelessness, “hurricane fatigue,” set in...the resulting depression worked against a community’s ability to overcome post---disaster challenges,” she concludes. Those who stood to loose the most from

social unrest where the governmental institutions that preserve the peace by their exercise of power, but as what continues, those with economic interest also stand with tough decisions; either assists the general population when means are available or pursuit of personal gains, informs and underpins the level of respect for human dignity. Wealth and the power that accompanies follow in the discussion.

The Americas take Shape: Resources as Wealth and Health, and the Stealth to Attain Both

To have power is to have others recognize they do not; autonomy cannot be expressed if no recipient of information is able to assess the case. The access to resources and the denial of it ingrain in the people social order that is arbitrary and in reality nothing new, but the periods in which those with privilege themselves are restricted reveals the level of control certain groups of people could have on others. When the elite cannot accommodate themselves and are consequently forced to accommodate to negotiate with other parties elsewhere places them in vulnerable and exploitable terms because they publicizes their weakness. Johnson “During extended periods of drought and after every hurricane strike, commercial restrictions were temporarily abandoned as foreign traders rushed in to provision the affected areas,”¹³⁹ stating, “Obviously so much history is framed

in national or imperial terms, but climate and catastrophe do not recognize national borders and that universal scarcity called for desperate measure and force the Spanish government to trade with North America, which in turn offered an alternate market for the Patriots’ products” thus exposing the weakness of the Spanish territories (Ibid: 20). “Going outside the imperial system violated the fundamental premises of mercantilism, and it also meant that the preferred chain of supply form Veracruz was undermined,” Johnson eludes and opines,

¹³⁹ The domino effect, Johnson pursues, “thus, lends itself well to the principles of transnationally, and analytical tool that deemphasizes artificially create political boundaries and concentrates on forces (social movements, kinship networks, economic connections) that can cross arbitrarily created lines of demarcation” (Ibid: 20)

“Worse still, the precious Spanish silver went to foreigners instead of remaining within the Spanish imperial economy” (Ibid: 30).

In an effort to provide foodstuff for the masses, “In 1767 permission had been granted to the English colonies in North America to export rice to the Spanish colonies; -- and it should be remembered in this connection that one quarter of the signers of the Declaration of Independence of the United States of America, the first of its kind in the New World, were merchants or ship---owners,” Chandler provides, and “Many of them doubtless knew or had heard of the latent wealth and growing importance of the Americas to the southward” (Chandler 1917: 3). After the United States had already declared independence from the British Crown, the European authorities sought opportunities to shift the balance of power as “War with France in 1793 brought the Cuban military forces in direct conflict with the troops of republican France on the neighboring island of Hispaniola,” in which “there the Spanish expeditionary army suffered a series of defeats caused by a fatal combination of incompetence, inclement weather, food shortages, and sickness,” and to the relief from further devastation of life, “Only the arrival of provisions

from the young United States and the decisions taken by the leader of the Cuban forces to allow these provisions to be unloaded and sent to the frontier saved the regiments from total annihilation” (Johnson 2011: 20). The capability of the power elite to provide and defend their sovereignty from foreign force proved damaging for the perception not only from internally as the eyes of those affected were opened by results of their leaders’ inability to safeguard their autonomy, but externally as well as their defeat announced their incompetence to repel offenses. One such vulnerability of the Spanish territories external players perceived was that of the United States who capitalized on the experiences Cuba in 1793. Chandler informs:

On February 17th, 1797, Timothy Pickering, Secretary of State of the United

States of America, wrote, as follows in an instructing to John Quincy Adams, who had recently been appointed United States Minister to Portugal, of which Brazil was then a colony:--- ...Col. Humpherys [the first United States Minister to Portugal] was desired to gain, if practicable some certain information of Brazil, although the usual policy of European nations, and particularly of Spain and Portugal, tends to the exclusion of foreign vessels from their American Colonies, yet so far as they depend on the United States for supplies of the other inhabitants, either for goods for building or for the exportation of their produce, a direct trade with us would evidently be most beneficial to them as well as to us. Spain, for instance, excludes our vessels unless furnished with licenses from her public agents; the consequence is that, the colonists pay nearly two prices for their flour. At other times our flour is carried to Cadiz, and thence in Spanish vessels to the Colonies. In both cases the general interests of the colonists and of the mother country are sacrificed to the emolument of a few agents and monopolist.” (Chandler 1917: 18---19).

The United States, although an incipient economic stronghold, early on had the keen perception that business speaks volumes when its commodities are needed, but most important that in business, even strict procedures that benefit a few had to be circumvented to quell the negative affects social unrest creates when the masses are not attended. “The last years of the Spanish Colonial Empire in America were filled with the struggle between the old policy of commercial restrictions and the desire on the part of the rapidly developing commercial class for not merely more extensive inter---colonial relations, but for wider ones with the world at large,” but whose ultimate impediment was the Spanish Crown itself (Ibid: 23). The Spanish Crown in warring Europe and far removed from local conditions came to the realization “that the only neutral country which had sufficient merchant marine and conveniently situated harbors was the United States, and that, owing to the war in Europe, such a measure was essential in order to maintain the commerce of the Spanish---American colonies” (Ibid). Indeed Chandler presents, “From the day the United States was duly constituted as a nation, in 1789, it began to come in touch with the colonial power of Spain...her relations with Spain and the Spanish Empire were of paramount importance to the first American Republic,” because “Self---preservation is the first law

of nature, and the United State' foreign relations were far more important, with reference to her very national existence, during the early years of her history than at a later date," exhuming that "Few realize to---day the extent and influence of the Spanish Colonial Empire in 1800" (Chandler 1917:21).

Setting the Stage for the Revolutions that Gave Birth to Latin America

Chandler explained that the United States recognized the inefficiency of The Real Compania's monopoly, and to debate that this elite group harvested the dissent towards it through its greed that alienated the people and thus their support for the institution. Describing the functions accredited to the monopoly historically, Johnson details that the Compania, "also held the exclusive privilege to import slaves into Spanish America, the asiento... because of the British propensity to use the asiento as a means to smuggle, Spain rescinded the privilege in 1739 and in retaliation formed its own monopoly company" surmising that, "Such a decision was based upon an economic logic of the previous century," and thus stipulating that "By the time the Real Compania was fully operational, the rest of the world has already moved to commercial philosophies based upon capitalism and free trade¹⁴⁰" (Johnson 2011: 11). The Spanish territories in this case a Cuba once inhabited by developed native societies now diminished provided the settlers with land to exploit. "Agricultural production for export," Johnson enumerates, "was the second foundation of Cuba' economy," of which "Tobacco was Cuba's primary export and was stringently regulated under Spain's mercantile philosophy," and to benefit the elite society, "A crown monopoly was implemented in 1717, which purchased the crop at controlled prices at terms favorable to the crown and the company," Johnson inventories (Ibid: 10). "Sugar production was another agricultural enterprise that was focused on the export market," and "Cattle

¹⁴⁰ "As early as he 1750s, the Real Compania proved to be totally inadequate in meeting demand within an ever---changing commercial atmosphere, and in reality, it exacerbated rather than alleviated many of the problems of the island," and the impetus for a change in governance bodies (Ibid: 20).

raising and related industries were also important source of income,” because “Cattle provided fresh meat for the military garrisons and cities, and what could not be consumed immediately was salted or dried for future use of or for export” (Ibid:10) The combination both of the depopulation of the indigenous people to inhabit their lands with the implementation of an economic model that benefits only the elite at the expense of the labor force that maintains it, provide elements in understanding further what first enabled and then compelled people to actively seek change from the top.

Elites and Locals Turn Alliances

A community will not survive unless the people that comprise it assume the roles and participate in the labor force that provides the essential resources and institutions necessary to sustain settled populations. Land inherited by the demise of the native people gave rise to “Local provisioners who raised cattle and hogs for urban consumption” and even though the ignorance to the environmental condition devastated them as well, they “were still obligated to drive their livestock to the towns’ slaughterhouses, but they, too, had to wait for payment until the garrison was solvent” (Johnson 2011: 29). While the providers of foodstuff were forced to provide from their labor without compensation, the consequences reverberated throughout the community as Johnson recounts, “Other residents--- tavern keepers, innkeepers, merchants, artisans, petty traders, farmers, and prostitutes--- who relied upon the military presence all suffered a reduction in their income when the military and the bureaucracy were not paid” (Ibid). “Luxury provisions that so pleased European palates had to be imported, and the responsibility for providing such items fell to the Real Compañia,” detailing that “Cured ham, wines, olives, and olive oil were brought from Spain, but flour was a problem” Johnson continues, “Early in its existence, the Real Compañia was allowed to import foreign flour into Cuba according to the ration of one barrel of flour per slave...the concession was ostensibly granted to reduce the drain that the slaves would put on local

food supplies, but it was obvious that the flour rarely went to feed the slaves--- rather it was sold to local bakers, who baked in into white bread for the European tables” (Ibid). Given the self--serving nature of the Compañia, and the authority the Crown held over the population, the delay of action on one side had negative impacts that augment the further down in the social hierarchy one finds themselves with little to no room to recoil in a legally binding manner. The alimantation of slaves justified the divergence of flour to capitalist that utilized it for economic gains, but the gains were relative if we consider that the capital accumulation could only be employed through acquirement of goods from a monopolistic entity.

Hence, Johnson announces, “the company alienated the population by charging high prices for imported goods and paying artificially low prices for tobacco and hides. Local residents resented the Real Compañia’s monopoly and the enforced scarcity that it maintained. As a consequence, tobacco farmers and cattle ranchers found dealing with smugglers to be better than fulfilling their obligations to send their beeves to Havana and Santiago de Cuba or to sell their tobacco to the Real Compañia for ridiculously low prices. (Johnson 2011: 35). Although goods and services were in constant flow, the natural disasters nonetheless placed pressure on both those who provide substance and those who enforce the law in instances that threaten the stability of communities and social order. Policy formulation focuses on the mass’ well---being and execution thereof, Johnson details, pertain to everyone:

With the enemy on their doorstep, not surprisingly, royal officials took a no---nonsense approach to the implementing crisis in the food supply. When civilians were ordered out of the city, military officers were motivated by a desire to reduce the drain on the available food reserves as push for the women’s and children’s safety. Several of the city’s leading citizens were arrested for hoarding, and seven black men were whipped for stealing vegetables. Providing food for the enemy was a capital offense, and perpetrations received no quarter. Instances of alleges treason prompted an eyewitness to

write: “Almost every day men, white and black, are hung for being criminals and others for being found to have provided the enemy with vegetables, meat, and other comestibles, and since who were in jail have had their throats cut.” Such extreme justice also extended into the countryside, where a mulatto man was caught gathering provisions. When he was searched, he was discovered to be in possession of a passport from the British officers and like the others, he was hanged on the spot from the nearest tress. Community outrage was so great that the sacristan of the cathedral had to leave the city during the dead of night to bury those who had been executed for selling food to the enemy.” (Johnson 2011: 51).

The prevalence of capital punishment to deter the inconformity alarmed all settlers regardless of social standing because during times of hardship and starvation everyone was vulnerable; the black community undoubtedly found attainment of foodstuff difficult since no one represented their interest thus their predation escalated when we consider that their white counterparts who did, were not immune from persecution either. The effective and nearly effortless cultivation through *conucos*, abandoned when the natives diminished, may have prevented the extreme conditions and brutal tactics to maintain compliance of the masses if the Spaniards would have adopted this agricultural method. Similar, because elite and slaves alike were at the mercy of local authorities, the community had their eyes opened when those in their environment had their lives taken from them and whose bodies were publicly displayed to foment deterrence from action; the results were different and instead, the elimination of community members instilled a notion that the experience could have been different, thus as settlers’ impotence to decide the development of their societies was denied, their eyes to reality opened.

All matter on earth was born from the same residue from the Big Bang that created the universe, yet because we are confined to a specific time and place, the actions humans take are determined on the cultural practices of their community; while the natives before the arrival of Columbus displayed advance knowledge and systems of reciprocity, the Europeans lack incentives not to submit the indigenous population. Marcel Mauss reports the role gifts and

generosity played in the maintenance of peace in civil societies in peace, while Boehm the role that altruism played in the development of egalitarian groups; both authors' text segued to the colonization of Columbus to inspect the role he played in the proliferation of human rights violations and the genocide of indigenous people. The levels of human devastation and loss of social capital through time forced the Spaniards to experiment in the production of foodstuff that when it failed and was combined with natural disasters alienated all the members of the community and fomented distrust and anger towards the elites because people questioned the barriers they faced in acquiring the basic necessities through a legal avenue. As corruption and the black market organized, the people in the Spanish territories conjured the image that their hardships could be alleviated if given the opportunity to engage in trade themselves versus the dependency of a monopoly.

While the people in the Atlantic basin suffer from constant environmental woes, their mind-sets and will to survive increased; alliances to isolate aggressors is altruistic in nature, and therefore so is the medium to which information circulated. When the United States declared independence, the rest of the people in the region began to notice that the hardships they endured had solutions in the form of independence from the monopoly and the Crown that supported its inception to the New World. Ultimately, this chapter highlight Latin America from colonization to the formation of nation-states and advocates of human rights and political freedom. The next chapter introduces the contemporary notion of the one percent and the role they play in advocacy or derailment in the fields pertinent to human rights.

CHAPTER 4: LATIN AMERICA'S ROLE IN MAKING HUMAN RIGHTS UNIVERSAL

The number of people living in the world is increasing, and so is their demand for essential commodities such as food, water, and energy sources. On October 31st 2011, the world welcomed its 7th billionth person, continuing the global trend of exponential population growth.¹⁴¹ Unfortunately, not every human will have access to the necessary commodities to survive because there are regions in the world that suffer from underdevelopment and are left behind in modernization. In these regions of the world, the importance of protecting basic human rights is an ongoing endeavor stemming from the historical roots of colonization and all its negative impacts. As competition for essential resources accelerate, underdeveloped groups/nations can produce conflict that transcends borders and oceans and impact both developing and developed nations.^{142,143}

This chapter is centered on Latin America and seen through the paradigm of “the 99% versus the 1%,” in that the perpetrators of the worst cases of human rights are the small one percent of the population that have the economic, social, and cultural capital to exploit and subordinate the rest of the ninety---nine percent of the population, whose main desire is to be able to live freely and improve their current socioeconomic and cultural condition. Through the 99 vs.

¹⁴¹ Taken from UN News Centre, <http://www.un.org/apps/news/story.asp?NewsID=40257#.UnCp4huVNAo>, extracted on August 15, 2013.

¹⁴² A 2013 report by UN agencies explains, “We live in an era of the greatest human mobility recorded in history...Today more than 214 million people are living outside their countries of origin.” International problems without multilateral association to resolve them create power vacuums of uncalculated results. Additionally, the United Nations reports that the world population will reach nearly 10 billion humans by 2050; estimates show most of the growth would come from the least developed regions of the world. Humans in essence are urbanizing at a time when environmental and economic changes are creating barriers for people to access resources in the face of shortages and growing consumer demands worldwide; communities are forced to compete with each other for consumption of basic necessities. *International Migration, Health and Human Rights Reports*. International Organization for Migration, 3 Sept. 2013

1% paradigm, I will argue that the 1%, because of their monopoly on resources, geographically confine or displace people, continue to exploit vulnerable communities, and have, through their influence, instituted a global protocol of activating the military and police forces to dismantle and quell social and political movements.

Focus directed on Latin America's experience of becoming the 99%, chapter follows a historical analysis stemming from the first encounter with the inhabitants of the New World up to the December 2011 creation of the Community of Latin American and Caribbean States (CELAC). With Latin America as the protagonist of the story, I focus on the history of *subordination through colonization*, the continued *exploitation of its resources after decolonization*, and the *counter narrative actions* Latin Americans have taken to prevent the 1% from reversing the few victories the 99% have achieved. To further understand Latin American foreign policy, I argue that understanding the events and factors that led the majority of Latin America to suffer and continue to suffer the worst cases of human rights violations is of utmost importance to reduce violence and prevent the deterioration of respect for the already elaborated *Universal Declaration of Human Rights (1948)*.¹⁴³ I further argue that because Latin America has, since its "discovery," been part of the 99%, they understand first and foremost from experience, the horrible pain and devastation rampant under subordination and because of it, consequently have driven them to be if not the leaders, most definitely the most consistent defenders of human rights in modern history. Within Latin American countries many actors, which include ethnic and religious groups, those living in

¹⁴³ Former Chairman of the UN Working Group of Minorities, Asbjorn Eide writes, "It was only with the adoption of the UN Charter that a significant change took place in international law. The inclusion of the promotion and protection of human rights as one of the purposes of the UN made it a legitimate concern in international relations to monitor and, if necessary, criticize the way in which governments treated their own inhabitants. It had little effect in the early years: in spite of the adoption of the Universal Declaration of Human Rights (UDHR) in 1948, human rights promotion was severely hampered by the Cold War. In the 1970s, however, significant developments started to take place; the first treaty bodies were established and international human rights organizations were becoming increasingly active (Charters et al 2009: 33). Attempts were made, as we will see, at the Conference of San Francisco in the summer of 1945 to include a declaration on human rights that would be protected by the eventual United Nations; Latin America not only brought a draft declaration for the rest of the world to consider, but after it failed to gain traction with the other founding members, Latin Americans participated in the drafting of a new declaration from start to finish with its adoption taking place three years after the creation of the global governance body.

poverty, and like-minded individuals, are *creating their own spaces* to survive because the 1% through domestic and global institutions have created a system that restricts their progress and self-determination. Change has to come; our world cannot continue to live under gross disparities in economic, social, and cultural rights.

Before we continue, an analysis of the geographical diversity of Latin America is important because after all, why would the 1% want to control the 99% in Latin America? Latin America's geography is relevant in providing domestic goods for local and global consumption. Different regions are resource rich and/or are located in geographically strategic trade routes. Elizalde further explains Latin America's diversity:

“[Latin America] Only occupies 16 percent of the planet surface and has only 8 percent of the world population, accommodates 27 percent of all mammals known in the world, 37 percent of the known reptiles species 43 percent of the known flowering plants. Likewise, it has over 7000 million hectares of arable lands, 570 million hectares of natural grazing lands, over 800 million hectares of forests and almost 27 percent of the surface fresh water existing on the planet.”

But who “discovered” America, and why is it pertinent that we mention it in our discussion? The next section will reveal the beginning of the 1% dominance on Latin America and will continue with a discussion as to how, through their neoliberal agenda, continue to dominate the global system.

Subordination Through Colonization: The First 1% of the World

The *Early Spanish Main* as seen in the previous chapter, introduced the reader to a very vivid picture of life before the “discovery” of the New World. Sauer explains that the Portuguese at the time were successful navigators and through their explorations, had managed to control new lands fit for bases to dock on route to old and new trade markets, but more important, for the

resources these lands possessed that could be extracted¹⁴⁴. “In the view of the growing Portuguese success overseas, Spain would soon have to face up to the strategic position of the Canaries¹⁴⁵. Columbus came along to supply the push, proposing a bold venture out to sea in contrasts to the step---by---step advance of the Portuguese,” Sauer explains (Sauer 1966: 13). The Spanish Crown at the time was experiencing a decline in both power and capital with the Portuguese gaining both¹⁴⁶, so the conditions were almost perfectly ripe for Christopher Columbus to acquire an appearance before the Crown, but more important, the needed contract and capital to make the voyage to what he believed to be a short route to the Eastern markets¹⁴⁷.

Sauer explains the peculiarities of Columbus’s contract; Columbus was never known to have been in control of a ship, had any significant travel experience, or new knowledge of distant lands^{148,149}. A look at the people who made the voyage is also revealing. Sauer writes:

¹⁴⁴ Why were the Portuguese successful explorers? Sauer writes, “The year 1420 may serve for the beginning of the Portuguese century of commitment to far ocean enterprise. It was then that Prince Henry built his institute of ocean studies and seafaring at Sagres, facing south and west on the Atlantic. What once was a forested island, Madeira’s body produced the commodity goods that made investor’s pockets deeper and their hammers heavier.” (Sauer 1957: 13).

¹⁴⁵ Concerning the Canaries, “the history of modern slavery must commence with the history of the African discovery; and the first great step in that, was the discovery of the Canary Islands. These were the “Elysian fields” and “fortunate islands” of antiquity. Perhaps there is no country in the world that has been so many times discovered, conquered, and invaded, or so much fabled about these islands. There is scarcely a nation upon earth of any maritime repute that has not had to do with them” (Helps 1900: 5). Further, “The claims to the government of the Canaries were, for many years, in a most entangled state; and the right to the sovereignty over the islands was a constant ground of dispute between the crowns of Spain and Portugal [Portugal did not complete admit the claim of Castile until 1479]” (Ibid:9).

¹⁴⁶ Prince Henry, was much engaged in the public affairs of his country,” writes Helps, explaining, “In the course of his life he was three times in Africa, carrying on war with the Moors; and, at home, besides the care and trouble which the state of the Portuguese court and government must have given him, he was occupied in promoting science and encouraging education” (Helps 1900: 12). Additionally, “He began to think--- Was it for him to hope to discover that which had been hidden from so many princes? Still he felt within himself the excitement of “a virtuous obstinacy,” which would not let him rest,” (Ibid: 16).

¹⁴⁷ Knowledge was especially prized when so few had it. Prince Henry was, “especially learned, for that age of the world, being skilled in mathematical and geographical knowledge. And it may be noticed here, that the greatest geographical discoveries have been made by men conversant with the book knowledge of their time. A work, for instance, often seen in the hands of Columbus, which his son mentions as having had much influence with him, was the learned treatise of Cardinal Petro de Aliaco, the *Imago Mundi*” (Helps 1900: 10).

¹⁴⁸ Interesting note, Prince Henry to Perestrelo, gave the island of Porto Santo, to colonize it...Perestrelo, however, did not make much of his captaincy, but after a strenuous contest with the rabbits, having killed an army of them, died himself. This captain had a place in history as being the father---in---law of Columbus who, indeed, lived at Porto Santo

“A crew was gotten together for the Santa Maria by offering suspension of sentences to persons held in various jails... This was done at the request of Columbus and provided a motley, inexperienced, and fainthearted lot.”(Ibid)

Although not all three ships were staffed the same, they were all under the command of Columbus whose ideologies I consider fit “the one percent mentality.¹⁴⁹” “The patent demanded by Columbus gave preview of dominant traits of his character, soon to become apparent: personal aggrandizement, absolute authority, unwillingness to consider the interest of others, and grasping for wealth,” Sauer reveals (Ibid pg. 17). It was this 1% mentality that instilled in Columbus the fever to gain power, and avoid, by eliminating

anything or anyone that could threaten his rise to power.¹⁵⁰ Columbus, as an individual, merits mention in this discussion because again, he was in command of the fleet, but also because his accounts to the Crown shaped the treatment of the indigenous people of the new lands. Sauer retells, “Columbus then wrote tribute: They are affectionate people and without covetousness and apt for anything, which I certify to your Highness that I believe there is no better people or land in the world. They love their neighbor as themselves and have the sweetest speech in the world and gentle, and are always smiling (December 25).” Sauer continues, “The island idyll he applied also to its people, but Columbus also began to think how he could use

for some time, and here, on new---found land, meditated far bolder discoveries,” (Help 1900: 14).

¹⁴⁹ Sauer explains “The design of the future was pretty well set in [Columbus’] mind as he returned to present himself to the Sovereigns. He would be governor and viceroy of a new and great colonial venture, differing from the Portuguese pattern. He was not concerned with plantations of sugar cane or other tropical products, or with trading factories; nor did he say anything about discovering the rest of the way to the great kingdoms of the East. He had discovered and gained Espanola and made a settlement there. It would be the future seat of his operations. Its gentle and timorous natives would be made to do labor. It would yield the gold which had been the object of his search. From it, other gold regions would be discovered and taken, and a trade in Carib slaves was to be developed. Spices and the like would also be available. He had found his goal in Espanola, which in the following years absorbed most of his attention.” (Ibid: 35).

¹⁵⁰ Indeed, “The administration of Columbus reduced the native population in part by ineptness, in part by violent, ill---considered measures. The Admiral had no Indian policy other than his unworkable tribute system. Also, his operations were limited mostly to the midsection of the island. Ovando, in contrast, put into effect an efficient organization step by step, subjugating the entire island, eliminating the caciques, and allocating all natives to encomenderos or the Crown.” (Ibid: 155).

their tractability for his own ends.” (Ibid pg. 32).

Indeed, Columbus began to muster a plan to make these natives “gold mines,” because “They are without arms, all naked, and without skill at arms and great cowards, a thousand running away from three, and thus they are god to be ordered about, to be made to work, plant, and do whatever is wanted, to build towns and be thought to go clothed and accept our customs” (Ibid) Columbus writes, “As soon I arrived in the Indies, on the first Island which I found, I took some of the natives by force in order that they might learn and might give me information of whatever there is in these parts,” (Zinn 1980: 1).

Thus we see the birth of the 99% in that their future would consist of serving their masters and the detriment of the freedom to pursuit their own traditions and values. The results of Columbus’ discovery was a prosperous Spain that controlled a large part of the New World while at the same time, the deterioration, if not extinction, of indigenous people mirrored the gains.¹⁵¹

First 1% of Latin America (Potosi)

Before we continue, although long ago, Latin America itself was once a powerhouse and influential region of the world before the capitalist economic systems globalized to nearly every part; not one permanent settlement of Europeans in what is now the capitalist nation of the United States existed at this point in human experience. Hardly conceivable today because it stands as one of the least developed nations of Latin America, Bolivia was if not the most affluent community in the world, among them during the Spanish dominion of indigenous people and their lands¹⁵². The

¹⁵¹ Sauer retells, “Las Casa was of the opinion that between 1494 and 1508 more than three million souls had perished on the island---slain in war, sent to Castile as slaves, or been consumed in the mines and other labors. “Who of those born in the future centuries will believe this? I myself who am writing this and saw it and know most about it can hardly believe that such was possible.” (Ibid: 155).

¹⁵² Galeano writes, “A new census in 1650 gave Potosi a population of 160,000. It was one of the world’s biggest and richest cities, ten times bigger than Boston--- at a time when New York had not even begun to call itself by that name,” further, “in the sixteenth and seventeenth centuries the Cerro Rico of Potosi was the hub of Latin

reality is that Bolivia at one point in history, gave the world much to talk about. Literature reveals that the deepest human emotions throughout time and experience can come to life and transcend the pages to the mind of the reader; Don Quixote by Spanish author Miguel de Cervantez is often cited as the “the best literary work ever written,” and itself references Potosi as land of great richness thus echoing its relevance not just to Bolivia or Spain, but of human history overall as the first one percent. The silver mine of Potosi, Sweet explains, “was found (1545) by an Indian, while clambering up the mountain in pursuit of a llama¹⁵³,” and at the time, “was the richest mine in the world¹⁵⁴” (Sweet 1919: 107). “The discovery of these exceedingly rich mines gave rise to exaggerated reports of these exceedingly rich mines gave rise to exaggerated reports as to the richness of ores... the number of mines, however, steadily advanced with a corresponding increase of output...the mines were a great source of private wealth and from them the crown obtained great revenue, through the royal fifth” (Ibid). Of historic importance, “As the Counter---Reformation of the late sixteenth century, the schemes of Phillip II as its leader, and the turmoil of war into which he plunged Europe, were all based on the yield from the Potosi silver mines, without which they would not have been possible, the historical imagination may, in this instance, permit itself the one short flight into hypothesis,” Oppenheim contends (Helps xvii---Xviii)¹⁵⁵.

American colonial life...If it were not a futile exercise, Bolivia--- now one of the world’s most poverty--- stricken countries--- could boast of having nourished the wealth of the wealthiest” (Galeano 1997: 21;32).

¹⁵³ “Indian miners had hardly dug their flints into the beautiful Cerro’s veins of silver when a deep, hollow voice struck them to the ground. Emerging loud as thunder from the depths of the wilderness, the voice said in Quechua: This is not for you; God is keeping these riches for those who come from afar,” Galeano retells (Galeano: 1997: 21).

¹⁵⁴ Kagan et al writes, “The Spanish first learned about the Cerro Rico in 1545, allegedly after an Indian named Gualpa told his Spanish master how he chanced upon an exposed outcrop of silver while chasing after stray llamas on the side of the mountain...By 1555, 4000 Spaniards were residing there, and by 1603 one official calculated that Potosi housed between 50,000 and 80,000 male Indians in addition to approximately 3,000 Spaniards. These figures are probably inflated, but other than Mexico City, Potosi in the early seventeenth century was easily the largest town in Spanish America despite its elevated location (c. 4000 meters or 13,100 feet above sea level) and a dry, chilly climate that even its inhabitants considered harsh” (Kagan et al 2000; 101).

¹⁵⁵ “In the seventeenth century the annual coinage reached the sum of one million pesos, of eight reales, and counterfeiting began to be practices on such a large scale that it was brought to the attention of King Philip IV., who ordered a rigorous investigation and decreed the death penalty against offenders...Several Spanish nobles were

Consider that the indigenous community undertook the extraction from the mines at the time when rudimentary mining tools, besides their bodies, offered the only means to extract the precious metals; therefore the loss of human population is expected¹⁵⁶. As the indigenous perished from harsh labor, the demand for others to fill their duties focused the Spanish attention to slave import where, “in the port of Buenos Aires, slaves were worth at very most 200 pesos, and usually much less... Those who survived the arduous overland trek to Potosi increased in value to as much as 500 pesos for an able-bodied adult slave,” Gutierrez provides, “further, the 500-peso value established for Potosi appears to have been the average price throughout the eastern highland-lowland region” (Gutierrez 2006: 131-132). Evident, the necessity to maintain both the labor force and the resource extractions they were enforced to enact to serve the monarchies of Europe and their religious feats resulted in the defeat of respect for human dignity.

By introducing Potosi as Latin America’s own 1% converted the bottom 99%, the importance of human rights echoes the cries that still haunt our world; the origin of Potosi’s discovery involves mystical encounters turned nefarious prophecies. Both the Spanish Main and Villa Imperial of Potosi offer two compelling accounts of human degradation to enrich and empower elites in distant lands through the local sacrifice of the indigenous population and the importation of Africans from their homeland¹⁵⁷.

executed, including the chief assayer of the mint, and command was given that all money held by private individuals as well as public officials should be presented for examination,” Wright recounts, “Within five days the amount exhibited was thirty six million pesos” (Wright 1907 : 306).

¹⁵⁶ “Increased productivity also required more labor demands, and led directly, again in the 1570s to the reorganization of the mita, the draft labor system which forced thousands of Indians to work in the mines for turns of up to six months and more,” we read (Kagan et al 2000; 101).

¹⁵⁷ Zinn poses, “Was all this “For all the gold and silver stolen and shipped to Spain did not make the Spanish people richer. It gave their kings an edge in the balance of power for a time, a chance to hire more mercenary soldiers for their wars. They ended up losing those wars anyway, and all that was left was a deadly inflation, a starving population, the rich richer, the poor poorer, and a ruined peasant class. (Zinn 1980: 18).

Now that we understand how the indigenous people, and consequently many of African descent, became the first 99% of Latin America, it is important to understand the conditions that have maintained the 99% subordinated and oppressed. Today, those in the 99% are victims of the neoliberal policies that are promoted by the 1%. A discussion of neoliberalism merits our attention, but since neoliberal policies are adopted by nation--- states, the creation of nation---states must precede.

Haiti Paves the Way for Latin America

It was taxation without representation that compelled the thirteen U.S. colonies to take action against the Crown¹⁵⁸. Their perceptions that they produced but saw none of the gains infuriated the colonizers and prompted them to unite and seek more equitable terms of trade. While the United States gained independence from the British Crown at the end of the 16th century thus ending their 99% status, Latin Americans also saw the need to do so as well. Perhaps no other country in Latin America exemplified more the 99vs.1% paradigm more than Haiti. Haiti's population at the time was overwhelmingly black from the slave trade.¹⁵⁹ The story follows that realizing they had power in numbers, the slaves revolted. But before the revolt, Garrigus explains that not all the blacks were part of the 99% at first; many freed black men became successful businessmen, so successful that their white counterparts began to take notice and sought to curtail their success by subordinating them by utilizing skin color as the excuse (Garrigus 2006).

¹⁵⁸ Pratt Chadwick recounts, "Now some of the Whigs in the colonies were beginning to say, "Why should we be taxed at all?" "Because England is paying for our wars," said others. "We ought to be willing to pay our part of the tax if she is fair to us."...."Is there not a law in England that no English people shall be taxed unless they have representatives in Parliament?" said some of the Whigs. "Away back in the days of King John--- did not people rise up against taxation without representation? Did they not say then that taxation without representation is tyranny? "To be sure they did! Why have we not thought of this before?" other Whigs said," (Pratt--- Chadwick 1901: 14---15).

¹⁵⁹ Recall that since most of the indigenous population was liquidated, slave import from Africa was necessary to maintain the economic boom of the territories.

In Haiti, Garrigus recounts, race was important in society, but people of color had more opportunities to accumulate a higher social status. He uses as cases studies various “colored” families who were successful merchants that were able to invest and accumulate more wealth, and as a result have a more influential role in political institutions. Through their understanding of trade, these successful “colored” families were able to accumulate wealth by participating in the production of indigo and other crops. The details of the trade are complex and deserve some mention, but briefly, these colored families became wealthy, and as a result, they were more respected because of their economic strength. These families had children that entered into a society where they were no longer seen primarily as colored and were afforded the “luxury” of being born into new race categories. Hardly anyone would dare call someone in the richest families colored because there was respect towards those with money. In addition, economic strength, Garrigus explains, afforded some families to continue their accumulation of wealth despite the color of their skin.

Example--- Michel Depas---Medina, who despite the institutional prohibition that free people of color could use their white family’s name, “notarial documents nevertheless continued to identify him as Michel Medina called Michel Depas or as Depas Medina. Through Garrigus’ work, we see that colored people were able to create new spaces for themselves in which they experienced social respect and accumulation of wealth thus becoming part of the *initial* 1%. Garrigus furthers, “But by the 1780s, though they were planters, merchants, and slave---owners, Julien Raimond, Guillaume Labadie, and Thomas Ploy were officially labeled “men of color” and therefore second---class citizens. When France began to recast its definition of citizens...Aquin’s wealthy free men of color were ready to lay formal claim to a civil status they had once informally enjoyed” (Garrigus 2006: 177). Thus we begin to see that a combination of colonial racism and

subordination towards the affluent “men of color” joined with the rest of the 99% led to a successful independence and emancipation of Haiti. Unfortunately, the Haitian example is a short lived success. Today Haiti is the poorest country in Latin America and the Western Hemisphere.

Important to note for this discussion, is that when the creation of these nations materialized, the indigenous population and their role is scantily mentioned. In addition, in the adoption of the *Universal Declaration of Human Rights* of 1948, no reference towards the collective right of indigenous people was mentioned. Stavenhagen and Charters explain, “It was for a long time held that the situation of indigenous people was solely the concern of the states and that, as long as governments adhered to the general principles of universal individual human rights, there was no role or responsibility for the UN” (Charters 2009: 10). The continued failure to consider the indigenous people’s rights has led to the deterioration not only of their communities, but of their culture, traditions, and, most important to the 1%, their land. Since nation---states had jurisdiction over their sovereign territories, exploitation of the indigenous people’s historical vulnerabilities would only be exacerbated with the advancement of neoliberal policies.

How the 1% Continue to Win: David Harvey’s *A Short History of Neoliberalism*

The shift from a developing country to a developed country is achievable today through capitalist models of development. The dominant economic model pushed forward by global governance bodies such as the World Bank and the International Monetary Fund, and by the United States is a neoliberal model. In addition, the United Nations itself functions within the neoliberal model, but what is neoliberalism? Harvey explains, “Neoliberalism is in the first instance a theory of political economic practices that proposes that human well---being can best be advanced by liberating individual entrepreneurial freedoms and skills within an institutional

framework characterized by strong private property rights, free markets, and free trade.” (Harvey 2003: 2). By doing so, neoliberal policies will invite foreign investment to generate business and employment, will open access to export domestic products, and generate wealth for the country. Harvey writes, “In the US in particular, a powerful group of wealthy individuals and corporate leaders who were viscerally opposed to all forms of state intervention and regulation, and even to internationalism sought to organize opposition to what they saw as an emerging consensus for pursuing a mixed economy.” (Ibid: 22). The powerful groups were able to reach the masses through think---tanks, university economic departments, and the adoption of neoliberal policies by Thatcher and Reagan administrations.

Neoliberalism, Harvey explains, translates to incorporating the finance system into everything. With a neoliberal model, “All forms of social solidarity were to be dissolved in favor of individualism, private property, personal responsibility, and family values.” (Ibid: 23). The promotion of the neoliberal model for modernization of countries by global governance bodies and by capitalist governments is the dominant recommendation today, but just because countries adopt neoliberal policies for production does not mean they will always experience economic growth. Further, “Gains in manufacturing capacity no longer necessarily meant rising per capita incomes, but concentration of financial services did.” (Ibid: 33). So if attention is shifted away from manufacturing and directed towards financial services, an emphasis on the actors in charge of these financial service institutions should be analyzed. Ultimately, small players unable to compete in the manufacturing sector due to technological deficiencies, lack of investment (foreign or domestic), scarce resources, or an insufficient labor force, will not be able to develop without the proper tools to do so effectively. The emerging importance of financial service institutions in the economy will further handicap small player development if these small players do not have the resources, such as labor and technology, to adjust and offer services in financial institutions as

well.¹⁶⁰

Access to education, technology, and information also becomes an important issue when dealing with the neoliberal policies. Sebastian Edwards argues in his book Left

Behind: Latin America and the False Promises of Populism that Latin America consistently that Latin America consistently falls behind in economic development because of their lack of strong constitutions, protection of individual property rights, the institutions that enforce the law, checks and balances, and a lack of investment in education and infrastructure¹⁶¹. Edwards unfortunately fails to recognize that the Latin American governments and their structures were created and modeled to fit the best interest of the elites.¹⁶² Edwards blames the deterioration of Latin America to populist leaders who change the constitution themselves to continue their power through a populist agenda. Edwards briefly cites some progress under populist regimes such as an increase in the political involvement of a larger percentage of poor people. Although populism has its downfalls, the people are better tended to than a neoliberal government even if it is through half-fulfilled promises. Perhaps the most pressing issue for indigenous populations and developing countries is access to the right to develop through patents and trademarks.

If Edwards had addressed patents and trademarks, he would have been able to see that

¹⁶⁰ Found in Appendix section of this thesis, global analysis of the multinational companies today is provided to assess the role neoliberal practices benefit certain sectors of the economy at the detriment of other opportunities.

¹⁶¹ Further progress in Latin America, Edwards writes, “has been frustrated by a combination of factors, including opposition to reforms by groups negatively affected by them--- public---sector unions, industrialists who benefited from high trade barriers, companies that enjoyed monopolistic power, employees of state--- owned enterprises, members of the judiciary, and teachers’ unions--- and the public’s reaction to the corruption that in many cases has surrounded the privatization of public---sector enterprises,” (Edwards 2009: 17).

¹⁶² Chile and Mexico adhere and protect the neoliberal model; consequently the two are the only Latin American countries that are members of the elite Organization for Economic Development and Cooperation (OECD). As seen in the Appendix A, these two countries top the list as the countries’ with the most extreme income inequality. Source: http://www.huffingtonpost.com/2013/01/22/global---income---inequality---globalpost_n_2526425.html extracted June, 8, 2013

even if Latin Americans wanted to develop, they do not own the legal rights to do so.¹⁶³ What we have left behind is not the people under populism and its limitations, but rather the indigenous and poor people who consistently remain at the bottom of the socioeconomic ladder in Latin America.

Bottom Billion

Paul Collier, in his book The Bottom Billion, informs the world that there are one billion people in the world that have been left behind due to development's rupture. These people that constitute the one billion people on the bottom of development could be found in roughly 58 countries of the world, but Collier does not list every single country; most of these countries are in Africa. There are roughly 7 billion people in the world and it might seem like less than one sixth of the world is not an extremely bad number in the larger picture. The truth is that neoliberal policies have generated wealth worldwide for the 1% who have capital and could invest it, but there are still those who fail to experience significant development because the capital does not remain within a country and instead is invested in other potential lucrative ventures; the 99% most vulnerable people, bottom billion which within its members, comprises many indigenous communities are further detached from the supposed "trickle down" of wealth from national and foreign investment. In his book, Collier explains why these bottom billion are "trapped" on the bottom, and then provides simple yet costly at time, solutions. Written with significant quantitative research, Bottom Billion, highlights the importance of assisting the development of the bottom billion beyond a moralistic framework towards one of survival of mankind. To continue to ignore the bottom billion of the 99% or to make excuses on their behalf, only exacerbates the problem and has a negative

¹⁶³ UN News Centre reports: "Only Germany, Japan and the United States had held the top spot during the 100 years before 2011, with China accounting for 72 per cent of the almost 294,000 increase in patent filings worldwide between 2009 and 2011." Latin America,, like all other developing regions, are at a mismatch in the access to technology therefore placing them in a state of "catching up" when others are far ahead and further.

<http://www.un.org/apps/news/story.asp?Cr1=&Cr=intellectual+property&NewsID=43744#.UnDCpqPn--UI>
extracted April 20, 2013.

impact on all humanity.

Because Africa and Latin America are continents that experienced heavy colonization and fairly recent independence (and UN Recognition of Indigenous People's Rights 2007), it might be logical to assume that the bottom billion of the 99% do not have the resources to develop; but because these countries are part of the bottom billion they are targets for aid from developed nations, nongovernmental organizations, and global governance bodies. The problem lies in the fact that although aid is given, people are not always capable of managing the aid correctly, there is corruption and squandering, or that the promised aid arrives too early or not enough.

Collier explains that one strong factor for conflict in underdeveloped countries was the high proportion of young men. Collier writes: "So what characteristics did make people more likely to engage in political violence? Well, the three big ones were being young, being uneducated, and being without dependents." (Ibid: 30). The combination of slow economic growth in which people are not employed, and if they are employed are underpaid, can lead to violence because these young educated men could be recruited with some effort to carry out civil wars and coups through violence.¹⁶⁴ Collier notes, "The key point of Weinstein's research is that in the presence of natural resource wealth---oil, diamonds, or perhaps drugs--- there are credible prospects of riches, so that some of the young men in the queue to join will be motivated by these prospects rather than by the mission to deliver social justice." (Ibid:29---30). Again we see that the combination of young uneducated men living in conflict areas that have bountiful resources is a recipe for trouble and underdevelopment because the absence of a stable government enables corruption, the proliferation of illegal markets such as drugs, human trafficking, and illegal contraband.

¹⁶⁴ The Arab Spring of 2011 provides an modern case study to examine Colliers' traps if we consider that through technological resources, a considerably young population was able to mobilize to force the topple of authoritarian regimes that for many years ignored the masses and instead focused on advancing military strength and extractive industries. The Occupy Wall Street movement of 2011 echoes the same sentiment and will be discussed in the final chapter.

Conflict, coups, and civil war are prevalent when there is slow economic growth, which leads to underemployment and low wages because the government and 1% failed to take proper measures, despite living in regions where profitable resources are available. All it takes is one trap to be present for other traps to arise.

Collier suggests that the world should engage in proper interventions in conflict regions because failure to intervene could not only exacerbate violence, but can lead to the destruction and annihilation of people, especially people in different ethnic groups.¹⁶⁵ The international community should be cautious as to who they hand over aid to because there are a plethora of cases in which a small percentage of aid actually reaches the targeted population while the bulk of the aid is squandered. International aid agencies, Collier suggest, should take the risk and concentrate on the most troubled sectors of bottom billion countries while at the same time supporting the promotion of good governance. Collier recognizes, “that the advocates of good governance and the advocates of good policies---rather different groups of people--- have both somewhat oversold their wares. Good governance and policy help a country to realize its opportunities, but they cannot generate opportunities where none exist, and they cannot defy gravity” (Ibid: 64). This leads us to the last suggestion.

Economic growth is necessarily in bottom billion countries and it is easier to destroy the economy than it is to improve it. Opportunities to open the bottom billion countries to trade are necessary, especially in landlocked nations. It is in the development of these countries where neoliberal policies are encouraged and human rights violations are ignored. Bottom billion countries pose a threat to humanity because their underdevelopment pins these billions in life or

¹⁶⁵ Syria, the last bastion of conflict that sprang from the Arab Spring presence that “Communities of Sunnis that live in the country's coastal stretch and along the so---called Alawite spine that runs south---east towards Damascus claim evidence has emerged of attempts by the Assad regime to reshape the area's fragile ethnic mix – moves that go far beyond consolidating security in loyalist areas.” <http://www.theguardian.com/world/2013/jul/22/syria---sunnis---fear---alawite---ethnic---cleansing>

death, survival of the fittest, scenarios. Colliers optimistically suggest simple, feasible solutions, but no matter how real and effective his solutions may be, there is no immediate incentive for countries to actually want to influence change. Global governance bodies can only do so much to facilitate development, and international law in itself has its limitations. Nonetheless, unless the rest of the world truly sees these bottom billions as an urgent problem that must be remedied immediately thus neither global governance bodies, the international laws they adopt, the nongovernmental organizations that support humanity, nor developing countries can facilitate any possible change.

Human Rights Internationalizes

It is difficult for people in developed countries to grasp with the reality that the degradation of human rights is the most pressing challenge for humanity. Because Latin American history is marred with blood from the worst cases of human rights violations (forced disappearance, torture, and so forth), they understand the importance of protecting human rights. Their history of being colonized, and then as Raul Prebisch explains, submit for survival as part of the exploited periphery, to the experiences of foreign invasion, and bloody civil wars has prepared Latin American diplomats to strongly advocate and demand the preservation and expansion of human rights¹⁶⁶. Latin Americans sought to protect themselves from foreign invasion by forming alliances with their neighbors and other like---minded countries in the region. All Latin American countries at one point were members of the League of Nations and all were founding members of the United Nations because they saw these global governance bodies as essential organizations to

¹⁶⁶ Prebisch, an Argentine economist, developed international notoriety after just two years of serving as director of the Economic Commission for Latin America when in 1950, he along with German economist Hans Singer elaborated a thesis in which the terms of trade between those who provide raw or primary material with those who manufacture goods would lose competitiveness because value added goods appreciate and are more expensive to acquire. In global recognition for his contribution, he donned the title of the first secretary--- general of the United Nations Conference on Trade and Development (UNCTAD) in 1964. UNCTAD's purpose is to discuss development issues such as international trade and investment.

discourage invasions and to raise issues of human rights.

Unfortunately, Latin Americans were not allowed to be part of the Dumbarton Oaks meetings, despite their constant request to participate, in which the United States, China, Russian Federation, and United Kingdom organized the structure and functions of the United Nations, including the controversial Security Council and its veto power. This upset the Latin American countries which prompted Herbert Matthews to write: "It was the United States that eliminated the Latin American Dumbarton Oaks discussion, preliminary meeting of the United Nations and those countries deeply resented this attitude. As a result of their protest the conference in Chapultepec was held." (Pratt Gay 1967:28) The bullying power of the 1% of the world was enough to discourage further insistence to participate in the discussions, but the Chapultepec Conference in which Latin Americans hosted proved to be a victory of egalitarian efforts because although the United States disregarded their neighbors to the south, Mexico would rally the rest of the region for mutual protection.

Alfonso Garcia Robles

It is at this point in this chapter that the role Mexican diplomat Alfonso Garcia Robles merits attention. Robles first entered the international sphere when in 1934, he traveled to Europe where he finalized his studies at the Institute of High International Studies of Paris and The Hague Academy of International Law in the Netherlands.¹⁶⁷ Garcia Robles commences his

¹⁶⁷ Luis Gonzalez y Gonzalez, Member of prestigious El Colegio Nacional of Mexico, contextualizes an undoubtedly important experience the Garcia family encountered while in their Zamora, Michoacan. After Porfirio Diaz's rule, Garcia Robles was given birth on March 20, 1911. Gonzalez narrates "From 1913 various types of military generals entered Zamora and the population was under command by a young General Joaquin Amaro who in 1914 converted to quarters offices the home of the bishop, meddling with the locals affairs, ransacking the cathedral, closing the schools and Catholic asylums, and with thousands of threats scared priest and imposed forced borrowing," such actions of which retells Gonzalez compelled the Garcia family to move to neighboring Jalisco. (loosely interpreted from Minifoto de Alfonso Garcia Robles). Taken 8/19/2013

http://www.colegionacional.org.mx/SACSCMS/XStatic/colegionacional/template/pdf/2000/07%20---%20Luis%20Gonzalez%20y%20Gonzalez_%20Mini%20foto%20de%20Alfonso%20Garcia%20Robles.pdf

service in for the Mexican Ministry of Foreign Affairs in 1939 (Sweden) just one month from when the hostilities of World War II sprang from Europe. In 1941, Garcia Robles was transferred, “to charge of the post of Sub---Director of Political Affairs in the Secretaria de Relaciones Exteriores (Foreign Ministry)” and “formed part of the Mexican delegation at the Conference of San Francisco¹⁶⁸ (1945), of which resulted in the United Nations,” Gonzalez writes (Gonzalez 2000: 65). The Charter was signed on June 26, 1945, thus formalizing the United Nations, but just months after its conception, the United States decimated the Hiroshima and Nagasaki on August 6th and 9th that same year¹⁶⁹. Coincidentally, the United States reluctantly informed and blatantly neglected legal definitions for aggression and use of weapons, of which months later they would employ. But before we get into details about the importance not only of Garcia Robles in the debate of human rights, but to Latin America and the world overall, it is imperative to reflect on some of the events that led up to the Conference of San Francisco to the eventual founding of the United Nations.

Chapultepec Act (1945)

Latin Americans were realist in that order and power structure had shifted in the world as a result of World War II and despite attempts; the veto power would be difficult to prevent from materializing in San Francisco. The debate at Chapultepec therefore consisted of those Latin American and Caribbean islands who wanted a regional security system to be independent of the

¹⁶⁸ Authored for the Second Congress of Social Sciences of Mexico, *La Conferencia de San Francisco y Su Obra* (1946) Garcia Robles recounts first---hand the debates, success and defeats not just Mexico, but Latin America and the world experienced in their attempt to formalize a global governance body of juridical nature to institutionalize law and order globally. In this publication, of which few are accessible, Robles masterfully recollects the unbending nature the United States and the nations endowed with the veto power wielded on the world. Victories although were achieved in that the working groups established in Chapultepec carried over to San Francisco as far as regional security organizations were incorporated into the Charter although explicit protection for human rights, colonized populations, and the establishment of egalitarian international law failed expectations.

¹⁶⁹ <http://www.un.org/en/aboutun/history/> and http://avalon.law.yale.edu/20th_century/mp07.asp
extracted 9/1/2013

world organization and the contrasting view that wanted to reorganize their current regional security system to accommodate the new world organization (UN). The result of their negotiations was the Chapultepec Act of 1945. The Act included a definition of aggression because to attain any judicial respect it must be defined; “In any case invasion by the armed forces of one State into the territory of another trespassing boundaries established by treaty and demarcated in accordance therewith shall constitute an act of aggression.” (Russell et al. 1976: 564). The Chapultepec Act reassured the Latin American States an inter---American security system regardless if the United Nations materialized thus proving that egalitarian measures of diplomacy render plausible results at least in given a platform to voice respect for sovereignty. Many delegations wanted an explicit line that assured the autonomy in security measures in the UN, but Senator Austin explained that if the world system failed and could not protect the region, the inter--- American security measure would be competent and able to protect itself during war and subsequent peacetime by special treaty; in this manner, the United States was able to maintain Latin American cooperation to formalize the United Nations.

Two years after the Conference of San Francisco, the security system adopted in the Chapultepec Act was integrated at the next Inter---American Conference in Brazil. Signed in Rio de Janeiro, Brazil on September 2, 1947, the Rio Treaty essential formalized the Chapultepec Act after it became evident that the United States intentions to denuclearize their armament were unlikely and Latin Americans desperately sought to defend their sovereignty¹⁷⁰. That same year, Guardiola--- Rivera writes, “the United States had taken its place as the dominant world power in opposition to the Soviet Union, following their joint triumphth over the Axis forces in Europe,

¹⁷⁰The very first resolution adopted by the General Assembly during its first session was titled, Establishment of a Commission to Deal with the Problem Raised by the Discovery of Atomic Energy, on January 24, 1946, thus echoing the fear that such armament might again be deployed on civilians. “<http://www.un.org/documents/ga/res/1/ares1.htm>, extracted 5/26/2013.

Asia, Africa and some parts of the Americas during World War II,” additionally, “the US proposed in the newly formed United Nations the creation of two regional commissions within the UN Economic and Social Council (ECOSOC) to oversee the reconstruction effort in Europe and the East...Latin Americans were not happy with the regional favoritism, and the government of Chile, with support of other developing and Latin members of ECOSOC (Cuba, Peru, and Venezuela) introduced a resolution that the UN also create the Economic Commission for Latin America¹⁷¹”

(Guardiola--- Rivera 2010: 325). The adoption of the Rio Treaty for Latin American autonomy and the desire for economic progress will play an important role in regional security, but unfortunately was not enough to prevent the United States from participating directly and indirectly in the affairs of sovereign countries¹⁷².

Fear of Communism Justify Intervention

Guardiola--- Rivera reflects, “While the new inter---American system was being created, largely to defend the interest of the United States, which had dominated the recent discussions about the establishment of the United Nations and even managed to move the meetings of the organization from London to New York, President Harry S Truman, who had taken the decision in 1945 to drop two atomic bombs on Japan, had now declared a worldwide crusade against communism,” (Ibid: 326) Just seven months after the Rio Treaty was signed to protect Latin

¹⁷¹ Guardiola adds, “Latin Americans argued that the region was exhausted after the war effort. The US, Britain, Canada and other industrialized countries including the Soviet Union balked at the proposal. After all, US Delegate William Thorpe reminded his colleagues at the UN, the Pan American Union already existed with its own Economic and Social Council. The resolution to the ensuing debate was so split on north---south lines that a special committee had to be appointed to study the merits of the case, a sign of things to come,” concludes. (Ibid).

¹⁷² At thirty---seven pages, Intervenciones de Estados Unidos en America Latina y el Caribe: incursiones militares, operanciones cubiertas o indercetas, a succinct recollection of defying international respect for autonomous governance. The book notes, “*Este pequeñísimo librito recoge una lista bastante larga de acciones contra la soberanía de los países de América Latina y el Caribe, llevadas a cabo por los gobiernos guerreristas de los Estados Unidos desde 1846.*” Published in 2008 by the Ministerio del Poder Popular para la Comunicacion y la Informacion.

American nations from foreign intervention, in Bogota 1948, “while the Pan---American Conference was busily establishing the OAS, local hero Jorge Eliecer Gaitan was assassinated....in the aftermath, a wave of fury and hysteria swept through the city...days of rioting, looting and confrontations between the armed forces and the people in revolt followed, which then spilled over into a frenzy that covered the whole of Colombia in blood,¹⁷³” thus the pressure to dismantle populism became a pressing issue for the elites of Latin America (Guardiola Rivera 2010: 327). While Latin Americans at San Francisco intent to formalize juridical equality off all United Nations members and adopt human rights covenants to protect their people, they failed, and despite their willing attitude to participate in global governance, the *Universal Declaration of Human Rights* (1948) formalized after the events at Bogota unfolded and pressure against communism amounted.

Citing Guatemala under the leftist government of 1954 as an example, the 1% of the elites in Guatemala was successful in their lobby to the United States to intervene and through a coup oust democratically elected President Arbenz Guzman in order to protect their assets¹⁷⁴. Human rights violations were rampant and continued to be rampant during the Guatemalan Civil War that saw the genocide of poor and indigenous communities¹⁷⁵. Guatemala serves as an example that

¹⁷³ The events of 9 April 1948 in Bogota, known as *El Bogotazo*, came close to realizing America’s fears of revolutionary contamination in its own backyard. The main protagonist in these events, the popular leader Jorge Eliecer Gaitan, embodied such fears as well as the threat of economic autonomy and regional integration that an organization like the Economic Commission of Latin America entailed, “writes Guardiola. 176 Outlined in *La CIA y Castillo Armas en Guatemala, 1954: nuevos indicios para una Antigua interrogate*, Marks, Frederick. Found in *Historias*, http://www.estudioshistoricos.inah.gob.mx/revistaHistorias/wp---content/uploads/historias_36_105---123.pdf

¹⁷⁴ Outlined in *La CIA y Castillo Armas en Guatemala, 1954: nuevos indicios para una Antigua interrogate*, Marks, Frederick. Found in *Historias*, http://www.estudioshistoricos.inah.gob.mx/revistaHistorias/wp---content/uploads/historias_36_105---123.pdf

¹⁷⁵“From 1946---48, the US Public Health Service and the Pan American Sanitary Bureau worked with several Guatemalan government agencies on medical research paid for by the US government that involved deliberately exposing people to sexually transmitted diseases,” of which many were soldiers, indigenous, mentally ill, uneducated, and other vulnerable communities as guinea pigs of science and the pharmaceutical industry. http://voices.washingtonpost.com/checkup/2010/10/us_apologizes_for_1940s_experi.html and <http://www.theguardian.com/world/2011/aug/30/guatemala---experiments> extracted 6/3/2011

despite the adoption of the Rio Treaty, interventions and human rights violations did occur and might continue to occur as long as the 1% maintains their ability to utilize force and policing power on the rest of the 99%. The end of World War II segued international cooperation for peace and security under the auspice of the United Nations, with a Security Council comprised of five members with veto power over the whole General Assembly; the only nation ever to deploy nuclear armament on civilians, the United States, with its veto vote granted before the debut of such weaponry soon saw the Soviet Union threaten the US supremacy.

Communism Succeeds

Jeffrey Sachs recounts, “During the 1950s. the young lawyer Fidel Castro led a guerilla insurgency against Batista, finally succeeding in prompting the dictator to flee on January 1, 1959...No sooner had Castro consolidated his control over Cuba than Eisenhower and the CIA director, Allen Dulles, began to plot a coup to bring him down...Castro was not yet a hardcore Soviet ally, though a partial U.S. trade embargo. Initiated by t he Eisenhower administration in 1960, was pushing Cuba in that direction,” (Sachs 2013: 15). On November 4, 1960, Font retells, “John F Kennedy was elected the 35th president of the United States after defeating the ultraconservative Richard Nixon by a narrow margin,” further, “One of the heated topics of the electoral campaign was the Cuban problem,” thus placing Cuba on a priority list for American foreign policy interest (Font 2004: 60).

The year 1963 brought with it new battles which constantly hardened the Cuban people in the struggle,” Font adds, “From early on that year, more attempts on the life of Fidel Castro were in preparation, not to mention the most surprising conspiracy of all--- the assassination of President John F. Kennedy,” speculating that, “it appears that the same minds did the planning and the same hands pulled the trigger” (Ibid :141). For Latin Americans, the discord between Havana and

Washington came dangerously close to nuclear warfare when the Soviet Union attempted to transport armaments to Castro to divert further intentions by the United States to invade Cuban territory. At the point of nuclear warfare between the Soviets intention to arm Castro, “President Kennedy made the first moves toward accommodation and a de---escalation of the crisis by suggesting to Khrushchev (through a back channel between Robert Kennedy and a Russian emissary) that a good faith removal of US missiles from Turkey and Italy would be undertaken once the Soviets had removed their missiles from Cuba,” (Paupp 2012: 89). Months later at American University, Kennedy, “made clear that enmities between nations, as between individuals, do not last forever and because changes in relations between nations and neighbors are inevitable, it follows that peace ‘need not be impractical, and war need not be inevitable,” but despite Kennedy’s intentions the uneasiness that the Latin American region almost became a theatre of war between the United States and the Soviet Union was sufficient to impulse Latin America to seek further actions than the Rio Treaty could safeguard.

Tlatelolco

Alfonso Garcia Robles, who participated in the San Francisco Conference before the knowledge of nuclear weapon capacity, understood firsthand how the United States circumvented proposals brought forward by the international community to establish equality among the United Nations membership and losing both the rejection of a veto power and a seat for Latin America as a Permanent member, signaled an uphill battle to for recognition of the importance of the region as defenders of human rights. “Denuclearization of Latin America, was elaborated by Mexico and cosponsored by Brazil, Bolivia, Chile, and Ecuador,” Wilkie writes, thus, “the project shortly after through the Tratado de Tlatelolco, first regional treaty for the non---proliferation of nuclear weapons, and conferred an undisputable prestige to the pacifist politics of Mexican diplomats who insist on the Latin American character of the initiative (Wilkie et al 1975: 445). Latin

America would become the first nuclear weapon free zone of the populated earth and has since become an example for other regions to follow suit¹⁷⁶.

New Dawn Raising in the World---The ALBA

The United States in 1945 might have been the only nuclear---weapon possessing state in the world, but when the Soviet Union also acquired them, a nuclear race for supremacy ensued. “Cuba had depended so much on Soviet economic, military, and political support that the collapse of the Soviet system had an enormous impact on every facet of Cuba’s life,” because the collapse did not give the Cuban government sufficient time to reassess the national economy (Mesa---Lago 1993: 227). Agriculture, Mesa---Lago presents, “has been the Achilles’ heal of command economies, and in Cuba that flaw is even more important because of the sector’s significance,” continuing, “To be sure, Cuba has traditionally sold the bulk of its sugar exports under preferential arrangements--- first to the United States, and currently to the Soviet Union and socialist nations--- at more stable, and higher, prices than the world market influence (Ibid: 224). When the Soviet Union was unable to continue supporting the Cuban economy, the people of Cuba were forced to contend with shortages of essential goods¹⁷⁷. “The combination of the economic crisis and the U.S. embargo accelerated the Cuban diaspora since 1989,” resulted in, “a large pool of surplus labor and increased social and economic inequality,” and led to the mass migration of those courageous enough to start new lives away from their homeland¹⁷⁸(Duaney 2011: 99).

¹⁷⁶ Alfonso Garcia Robles in 1982, would be recipient of the Nobel Peace Prize for his denuclearization efforts. Nuclear Weapon Free Zones became an example for other regions but unfortunately the destructive power they exert also attract others to possess them.

¹⁷⁷ Referring to the collapse of the Soviet Union, Gonzales et al write, “Overnight, Cuba lost the dominant market for its exports, the major supplier of the many inputs for its agriculture and industries, and the principal source of its investment capital. Correspondingly the economic fallout from the loss of Cuba’s special relationship with the CMEA bloc was felt not only in its exports of sugar--- its source of foreign earnings--- but throughout the Cuban economy. Production collapsed, imports and exports plunged, and Cuba’s foreign debt rose sharply,” (Gonzalez et al. 2004: 99).

¹⁷⁸ In 1980 Castro again announce that anyone wishing to leave Cuba could depart. Over 138,000 Cubans seized this opportunity and headed to the U.S. and different parts of Latin America. But unlike the earlier wave, when elites and

The impacts of the economic embargo and international isolation consequent of estrangement were mostly felt by the masses of Cuban people and Castro's realization that his control to provide order in the country was vulnerable, sided with the best interest of the people; despite the options, those Cubans that stayed would continue to be at the mercy of external factors with internal implications for the people. Nonetheless, with the collapse of the Soviet Union, the United States formulated an attempt to capitalize on their new omniscient role of power. Excluding Cuba, the United States in Miami hosted the Summit of the Americas, in 1994 where they attempted to create the Free Trade Area of the Americas, Both the administration of Clinton and Bush, emphasized Western Hemisphere summits, but these meetings typically produced little beyond photo opportunities and mutual but mainly rhetorical commitments to cooperation, Lowenthal concluding, "Instead of building better bridges toward our closes neighbors, the United States started construction of a fence at the border with Mexico."¹⁷⁹ Seeing that the United States focused on personal development versus public investment, creation of an alternative to the Free Trade

Agreement of the Americas became a reality when Venezuela, Cuba's largest trading partner, writes Gott, "set up in December 2004," the Bolivarian Alternative for the Peoples of Our America, later remained *Alianza Bolivariana para los Pueblos de Nuestra America* (Gott 2010: 314)¹⁸⁰. ALBA, "was designed as a free trade area that would promote economic integration 'in

professionals left Cuba, this wave included a number of prisoners, criminals, poor, and mentally handicapped people," writes Kraft (Kraft et al 2004: 5) On August 12, 1994, Castro announced again permission to exit the island of which, "more than 37,000 Cubans left for the United States" (Frazier et al 2011 :186)

¹⁷⁹ Lowenthal continues, "Whereas early in the nineties Western Hemisphere cooperation had been strengthening, in the first decade of the new century resentment of this kind of treatment by Washington as well as of some of its global policies, and of its internment attentiveness to this hemisphere, have been building in much of Latin America. This resentment has in turn been stoked by the aggressive public and checkbook diplomacy of Venezuela's Hugo Chavez.," concludes. (Lowenthal 2009: 5).

¹⁸⁰ As already discussed, "This ambitious integration project was first planned in discussions between Venezuela and Cuba as a radical alternative to a United States programme--- The Free Trade Agreement of the Americas (ALCA)--- promoted by the Americans over the years. (ALCA was effectively blocked b Nestor Kirchner and the leaders of other radical

the interest of the people not of the elites,” and adding to autonomy, “a further initiative under the ALBA umbrella was the creation of a regional currency, the sucre, designed to replace the US dollar, not as a physical currency but for electronic transactions” (Ibid : 316)¹⁸¹. Overall, ALBA serves as a counter---hegemonic egalitarian community that repudiates individual accumulation of wealth at the expense of others being destitute. What started as mutual cooperation between Cuba and Venezuela has expanded to include nations in Africa, and the Middle East as observers and eight other nations members of the organization.

Human Rights Council and Participation of Indigenous People¹⁸²

Events like the Guatemalan coup, the murder of politicians, and the rise of military dictatorships among others are open wounds in Latin America. This fresh memory of devastation and suffering only fortified Latin Americans desire to elevate the Human Rights Commission from being a branch in the United Nations ECOSOC, to elevating it to become a Council. In Making the Declaration Work: The United Nations Declaration on the Rights of Indigenous Peoples, Charters explains that the reluctance of the United States to pass the *International Convention for the Protection of All Persons from Enforced Disappearance* (2006) and the *Declaration on the Rights of Indigenous People* (2007), was enough to anger Latin Americans and their allies to the point that it became a pressing time to elevate the Commission to a Council

governments meeting at Mar de Plata in November 2005,” writes Gott, (Gott 2010: 315).

¹⁸¹ “The purchase of a consignment of rice by Venezuela from Ecuador in July 2010 worth 1.89 million sucres, was the first transaction conducted in sucres (calculated at 1.25 sucres to the US dollar) Gott details (Ibid : 316).

¹⁸² Luis Alfonso de Alba, is worthy enough of his own chapter for his work on human rights. He participated in the peace negotiations in Central America during the 80s and subsequently focused on advancing the role that indigenous people played in global governance. He assumed the role as the first President of the Human Rights Council in 2006. De Alba reflects, “if our group could not reach unanimous agreement on a candidate, it would lose the opportunity to hold the first presidency of this new HRC...faced with this situation, on 11 May, Ambassador Rodriguez Cuadros himself proposed that Mexico should hold the post and GRULAC immediately unanimously approved this proposal. This is how Mexico became the region’s candidate and was subsequently supported by the other regional groups” (Charters et al 2009: 121).

in 2006¹⁸³. It is important to mention the relatively recent creation of the Human Rights Council because that is now the United Nations body that deliberates all human rights violations carried out by countries, and by adopting declarations against forced disappearance, of which many indigenous people experienced, and giving collective rights to indigenous people has elevated the consciousness of the 99% and given it a forum to megaphone to the world their grievances. Such was the perception of the United States, that “the news that the US has completely withdrawn from the Human Rights Council spread like wildfire, through the corridors of the Palais des Nations, in Geneva,” writes Dwivedi (Dwivedi 2009: 173). “There was general consternation amongst diplomats and NGOS,” recounts Dwivedi that, “although unofficial, the news came at a time of long opposition by the Bush administration to the reforms which created the Human Rights Council in June 2006...Washington announced from the beginning that the US would not be an active member but its observer status would mean that it could intervene during the sessions,”¹⁸⁴ (Ibid). The US role to debilitate the collective action of the world is evident by their reluctance to engage and instead maneuvers to disengage others from elaborating and formalizing international protection for the rights of all humanity.

Further Opposition for Human Rights Expansion

The United States, Canada, New Zealand, and Australia were among the biggest

¹⁸³ Mexican diplomat Luis Alfonso de Alba, addressing the move from Human Rights Commission to elevate it to a Council calls, “Meanwhile, although accepting the idea of a short session, GRULAC (Grupo Latinoamericano y el Caribe) insisted (with support of the Chairperson of the Commission) on a substantive session that would enable both the draft Convention on Disappearances and the Working Group Draft Declaration Text to be adopted. GRULAC also sought recognition of the almost 60 years of Commission contributions to standard setting, starting with the adoption of the Universal Declaration of Human Rights. When the time came, GRULAC was to deplore the fact that no action was taken on these the draft Convention on Disappearances and the WGDD Text,” (Charters 2009: 116)

¹⁸⁴ Further, “To date even this rarely happened and United States has continued to be more of a passive observer in the happenstance concerning Human Rights” of which Luis Alfonso De Alba, “said that he didn’t see any reason to justify such a decision. Several observers mentioned Washington’s growing discontentment with the influence of the Islamic and African countries in the Council,” Dwivedi submits (Dwivedi 2009 173).

opponents of the *Declaration on the Rights of Indigenous People*¹⁸⁵, of which they all voted against during the General Assembly that adopted it, because recognizing indigenous people's rights would include their right to control all the lands that were previously theirs before settlement by the colonizers. Important to note, two African countries were allied to the votes for similar purposes; "both have precious resources upon which they depend heavily for major source of foreign exchange...for Nigeria it is petroleum and, for Kenya, wildlife---based tourism," Kipuri reports, "Secondly, the relevant resources are located in indigenous peoples' territories" (Charters 2009: 254). The oil in Nigeria, "is located on lands belonging to indigenous Ogoni (and because of the centralized governance structure it is the government that decides how the revenue is to be spent, although a small portion of it is given to the Ogoni)," Kipuri summarizes (Ibid). When time came to vote, Kenya decided to abstain after an international court sided with an indigenous group that claimed rights over disputed land and won, but only after the court used the Draft of the Declaration to side with the indigenous group versus the Kenyan government.¹⁸⁶

¹⁸⁵ In the Chapter titled, "How Indigenous People's Rights Reached the UN, Guatemalan Augusto Willemsen Diaz provides the inner workings and personal relations that manifested in a global network dedicated to addressing the inalienable rights indigenous people as all people regardless of identities share as human beings. Briefly, Willemsen writes, "I was a post-graduate student at the Latin American Law Institute at New York University in the 1950s when a notice appeared on the news board stating that the UN was seeking lawyers with mother---tongue Spanish, and interested parties were invited to attend an interview," of which he passed and "was assigned to the section working with the Sub---Commission for Prevention of Discrimination and Protection of Minorities," where "I wrote monographs on numerous countries and tried, without much success, to include information on indigenous rights in the corresponding reports" (Charters 2009: 16). Most important, "Insisting that there should be a chapter on indigenous peoples in this Study, whilst also still referring to them throughout the book, was to use it as a basis on which to insist on a specific study on indigenous peoples (given that the phenomenon of violent military defeat (conquest) and subsequent colonization, present in many cases, including amongst the peoples of Abya Yala (America) in the 15th century onwards, had intensified, expanded and accentuated age---old features of racism and racial discrimination). The inclusion of indigenous peoples in the UN Study on Racial Discrimination was not easy and was included at the last minute, between the draft and final report," Willemsen reminds (Ibid)

¹⁸⁶ Naomi Kipuri exposes, "Kenya's negative position was further exacerbated by the fact that an indigenous community (the Ilchamus) took a case to court claiming that their rights to political representation were being violated...When determining the case, the presiding judge used the declaration in its draft form to determine the case in favor of the claimants, ruling that they deserved an electoral political constituency...Kenya's eventual abstention from the vote on the Declaration, instead of voting against it, can be considered a positive step forward" (Charters 2009: 255) The case of the Ilchamus, Kipuri follows, "was determined and won on the basis of the declaration in its draft form, was in the end ignored by the electoral commission, citing the judgment as "an abuse of court process" if such a case were to be taken to a higher regional court, it could set a precedent and establish the Declaration as an effective instrument of litigation" (Ibid: 260).

Already we begin to see a complex web in which on a global governance level, there are countries that seek to maintain their relative power by subordinating and negating human rights and conversely the wielding dominance of the global one percent relentless in its mission to preserve the status quo even if it means publicly opposing the general will of most of the world. In addition, moving away from nation---states, we begin to see that within nation---states, the state like in global governance bodies, also attempts to maintain their power by subordinating and negating the rights of their indigenous communities. Violence against indigenous populations are attributed both to neoliberal policies that seek to annex land from the indigenous for the export market of which they control. Another pressing issue to the indigenous people is a threat to their way of life.

With that said a deeper analysis as to why indigenous culture should not be included in the neoliberal model follows.

Ethnicity Inc.

The Comaroff's introduce the reader to the rapidly expanding world of ethnicity as a money making tool. The book *Ethnicity Inc.* explains, through various global examples, how ethnicity is accommodating to the neoliberal economy through its employment as a market economy able to attract investment and profits. The actors responsible for the rapid emergence of ethnicity based businesses are many and include the ethnic community itself, as well as investors outside the ethnic groups. The purpose of the book is neither to support the expansion of ethnic influenced businesses, nor to lobby against them, rather, the Comaroffs delineate first and foremost that these ethnic influenced businesses exist and are emerging worldwide, and second that these businesses, depending on whose perspective is used, will have different pros and cons.

In the first page, the Comaroffs explain, "Ethnicity is, has always been, both one thing

and many, the same yet indefinitely diverse.” Further, the importance of ethnicity is on the rise, “This despite the fact that it was supposed to wither away with the rise of modernity, with disenchantment, and the incursion of the market.” (Comaroff 2009:1). With the world rapidly globalizing because of the advances of technology, new investment opportunities have become accessible to a larger population. If there is a product with a potential market, then there is space for the creation of a new commodity under the capitalist system we experience today¹⁸⁷¹⁸⁹. The Comaroffs write, “Ethnicity is becoming more corporate, more commodified, more implicated than ever before in the economics of everyday life.” (Ibid) An important aspect of Ethnicity Inc. is orienting the reader with the actors that are increasingly engaging in the creation or the re---vamping of these ethno--- businesses. These actors play an important role in understanding what role these ethno--- businesses play in our society, but they also offer an insight on the future successes or failures these businesses might experience.

The actors involved in incorporating ethnicity to a profit generating market are diverse and include groups of people who would generally not be considered traditional economic figures. For one part, the Comaroffs educate us of the expanding businesses that seek to capitalize the commercialization of their products to specific ethnic groups; these businesses do so through marketing firms or through internal research. But the Comaroffs also introduce the new key players of the ethno---businesses--- the ethnic groups themselves. Through their similar and “uniting” identity within an ethnicity, groups facilitate the creation of an ethno---business; this is because shared identity becomes the avenue to bring groups together to formulate plans that ideally benefit the whole group. In a way, ethnicity convenes people together into ethnic groups, which in turn, through their unity, entitles them with control and sovereignty over their cultural preservation and

¹⁸⁷Rasmussen warns, “However, some of the solutions to poverty that were being considered or implemented by indigenous people could, in fact, weaken indigenous cultures. While acknowledging this risk, it is necessary to recognize that all cultures are dynamic and that changes in culture can be a sign of vitality” (Charters et al 2009: 233).

development¹⁸⁸.

Boosters of ethno---businesses highlight the positive outcomes ethno---business create, especially for those who previously did not have access to the decision making process in their development. Latin America, because of their history as former colonies, excluded from political and economic power, the black and indigenous communities. Ethno--- businesses are giving marginalized groups agency to control and conduct their own self--- determination. By controlling the means of production or becoming the proprietors of the resources, ethnic communities begin to direct their own future. Although the positive attributes ethno---businesses produce are numerous, the process of creating an ethno--- business “may also, often does, open up a politics of dissent, especially when investment capital from the outside plays into inequalities within local populations: in its for most brute form, when ethnic elites, by one or another means, exploit new opportunities to enrich themselves to the disadvantage of their less well---positioned kin, neighbors, and compatriots.¹⁸⁹ “ (Ibid). Both positive and negatives could be drawn from the creation of ethno---businesses, because these businesses promote ethnic unity, but at the same time experience internal conflicts over who should have control, who should tasks be delegated to within the ethno---business hierarchy if any, and how to distribute the profits/resources.

An integral part of ethno businesses is that people are able to steer their own development, and are empowered. The Comaroffs highlight, “Mark this term empowerment. In the post--- colony, it connotes privilege access to markets, money, a material enrichment. In the case of ethnic

¹⁸⁸ Rasmussen further alerts, “Cultural survival should not mean stopping history, where cultural content is measured against an idealized lifestyle of a previous era,” (Charters et al 2009: 233).

¹⁸⁹ “It may, however, cause the creativity and authenticity of the work to decline,” writes Rasmussen, “This over--- exploitation of culture can lead to a decline in respect for, and the value of, traditional technology. This is evident with the low quality mass production of crafts by dominant cultural groups in various places; too much emphasis on mass production can take out the culture of the products and take away self---respect from the producers. As poverty alleviation is also a serious concern, the challenge will be to market authentic, culturally significant arts and craft to an elite consumer group while choosing other projects for mass production,” concludes (Charters et al. 2009: 233).

groups, it is frankly associated with finding something essentially their own and theirs alone, something of their essence, to sell. In other words a brand.” (Ibid:15) Ethno---businesses create opportunities to sell a brand, thus creating profits for those who provide the brand. But ethno---business do more than sell a brand, they educate people about different ethnicities, while at the same time strengthen the bonds and instill pride on behalf of those who sell the product. People who are of other ethnic groups might be inspired to take pride in their own ethnicity as well thus elevating a global consciousness that ethnicity is an important sting in the fabric of mankind.

There is no template for these ethno---businesses to follow other than the neoliberal economic model that supports the opening of markets. Important to highlight though, is that the actors involved in these ethno---businesses are influenced by different ideologies, political being one of them, that results in diverse outcomes in the nature of these ethno--- businesses. I want expand on the idea that ethno---businesses, despite their emergence, will be constrained because the fundamental rules of the business environment have been created by people responsible for the underdevelopment of their communities. In addition, with the mounting popularity and profitability of these ethno---businesses, there will be increased completion among ethnic groups to become artificially exotic to attract the most customers. I will expand on the later first.

The increased focus on ethno---businesses highlights that there are profits to be made. The neoliberal economic model explains that the markets will regulate themselves, and in essence, only the strongest markets will survive. If ethnic groups are responsible for selling a brand, then the brand must be attractive and something customers want to consume. The producer, in this case, the ethnic groups, have control over who gets to consume their products. They can choose where to market their services and products. Ethnic groups should be critical as to why these consumers want their products and services in the first place. Do consumers support ethno---businesses because they want to learn about the ethnic groups? An extreme case could be that their consumption of

ethnic products and services is fueled by a fetish for something ethnic, or another extreme example, as an extension of domination/oppression of the ethnic group. To expand on the latter, someone who feels superior to another group, might consume a service from an ethnic group and envision the monetary exchange as domination in the terms of “you need my money to keep your business going.” Ultimately, ethnic groups cannot control every consumer’s motive as to why consumers purchase in the ethnic market. They can, to a certain extent, influence the image they portray to the consumer when they market their services and products.

Ethno---businesses, to stay in business must continue to attract new consumers, while at the same time stay competitive in the market. Ethno---businesses could, because of competition, become artificially exotic to attract new clients. By becoming more attractive, exotic, or dangerous, ethno---businesses would eventually be selling experiences that are not fully authentic, and that ironically go against the reasons for creating an ethno---business in the first place. Fear exists that since management of ethno---businesses is not always autonomous to the ethnic groups, the management will be more inclined to skew images in marketing and in services because they do not fully understand the importance of identity as outsiders. This type of management might be influential enough to encourage the ethnic groups to become more attractive to consumers if they want to stay in business and continue to reap the profits from their ethnicity as a brand.

Development has rules, and these rules have global governance bodies responsible for their enforcement. The World Trade Organization (WTO) through the Trade Related Intellectual Property Systems Agreement (TRIPS) enforces the protection of intellectual property rights (IP)---patents and trademarks. TRIPS has been criticized by the global community as benefitting the most developed countries because they are the actors who own a large share of the technology and institutional capacity necessary to become competitive worldwide. One of the most controversial components of TRIPS, was the enforcement of pharmaceutical patents because stricter

enforcement of IP would increase the length of a patent and decrease the amount of genetic drugs available. Developing countries suffer most because they do not have the mechanisms or patents to produce their own pharmaceuticals. In addition, TRIPS allows people to patent the genetic structure of organisms and vegetation. The issue with patents is that people who have been responsible for new strands of genetic organism do not always have the social capital or the capital overall to argue their case as intellectual property owners.

The rules for patents and trademarks and their enforcement have been primarily driven by multi-national corporations and not by the ethnic groups who are also responsible for the creation intellectual property. Ethno-businesses must operate in accordance to rules and regulations established by foreigners, and thus, ethno-businesses should be critical as to go benefits from their business and how. Are the rules for development equitable for the ethno-businesses in developing countries as they are to multi-national corporations in developed countries? In the neoliberal capitalist system we live today, only the strongest, most knowledgeable actors are able to compete. In order to be successful, producers have to be able to transport their products to their consumers. Industrialized countries need energy sources to be able to continue their development processes. Those who have the ability to reach strategic markets have an advantage. In addition, those who have the energy resources are able to produce more commodities or export the energy resources to countries that need them.

Latin America is geographically located near three strategic development areas: Europe, China-Japan, and the United States, and is an area notorious for its abundance in natural resources. Neoliberal policies call on countries to open their economies to trade and investments, and an indigenous community, given rights to their resource rich lands, might not be interested in adopting neoliberal ideologies in their economy. Access to these lands by nation-states, multinational companies, or the indigenous people, translates to increase production or purchasing power and thus

fortify and grow their industries.

Instability in countries with indigenous communities is negative for the indigenous population, but good for investors trying to capitalize on the countries resources such as land, pipelines, and labor force. By maintaining instability, global governance bodies such as the United Nations (UN) and the North Atlantic Treaty Organization (NATO) or, more regional, the United States through Plan Colombia or Plan Merida (Mexico---Central America) could legitimize their presence if they could argue that they are trying to maintain peace in the area, assist in the reconstruction of the country, and are planning to return once governments begin to recover. The importance of the Rio Treaty and the Human Rights Council begin to emanate their importance.

Criticize the Status Quo

A historical account on how the now developed nations such as the United States and European countries achieved development reveals an unflattering past. Frantz Fanon, a psychiatrist, philosopher, revolutionary, and author from Martinique writes:

“This is for the Third World, restarting a history of man that takes into account both the thesis, sometimes miraculous, supported by Europe, but also the crimes of Europe, the most heinous of which must have been, in the heart of man, the dismemberment of its functions and pathological disintegration of its unity within the framework of a collective breakdown, stratification, bloody tensions fueled by class, in the vast scale of humanity, finally, racial hatreds, slavery, exploitation and, above all the bloodless genocide which represents the exclusion of a half billion people.”

Essentially, the United States and the colonial powers of the Old World developed their economies from the exploitation of the oppressed people they colonized. These oppressed people today, although not all, are primarily the same people that constitute the bottom billion described in Collier’s book. The former colonizers are now the promoters of the capitalist ideologies. These neoliberal ideas have penetrated development, and as seen in Ethnicity Inc, have also penetrated

some ethnic groups' economic development. Countries, especially those with the bottom billion populations, might try to adopt an alternative economic model that is not in accordance with neoliberal policies, but as a response, they experience a lack of foreign investment and aid because developed countries do not agree with any economic model substitution that is not similar to their own.

Status Quo Could Save the Bottom Billion from Destruction

In essence, bottom billion nations, need global governance because institutions like the United Nations offer them survival mechanism when domestic conflict elevates to human tragedy. The bottom billion nations need the World Trade Organization (WTO) to ensure that they have a voice in the multilateral forum. In addition, the WTO has a dispute resolving body that bottom billion nations could employ when they do trade yet feel other nations are violating trade rules. Ethnic, religious, and bottom billion nations need to feel the rules for development are fair and achievable, because if the rules are in any way biased towards any side (developed/developing nations), the system is fundamentally flawed.

It is important to identify the actors creating these new spaces. Bottom billion nations share a history of colonization and subordination even after they gained their independence. Paulo Freire writes:

As individuals or as peoples, by fighting for the restoration of their humanity they will be attempting the restoration of true generosity. Who are better prepared than the oppressed to understand the terrible significance of an oppressive society? Who suffer the effects of oppression more than the oppressed? Who can better understand the necessity of liberation? They will not gain this liberation by chance but through the praxis of their quest for it, through their recognition of the necessity to fight for it. And this fight, because of the purpose given it by the oppressed, will actually constitute an act of love opposing the lovelessness which lies at the heart of the oppressors' violence, lovelessness even when clothed in false generosity.

Latin Americans need to formulate a foreign policy agenda that voices the concerns and interest of their poor and indigenous communities as a united group in pursuit of their own self-determination. Developed countries can influence Latin American countries in the creation of new policy spaces, but they need to recognize that external nations do not always hold Latin America's best interest in their foreign policy. External players such as nongovernmental agencies, corporations, and so forth facilitate and continue their domination/influence by promoting their ideologies and not inviting the affected to the negotiation table.

All groups mentioned in this chapter have taken their own security measures and have been responsible for their own economic development regardless of the barriers the opposition erect. Not all groups can claim to be successful in their actions, but they nonetheless exercised the most autonomy when they did fail. The underlining story to tell is that within Latin America, the 99% includes indigenous and Afro-descendent populations. These groups are mostly at the bottom because they cannot fully embrace neoliberal policies because they do not have autonomy over the resources and/or because racism and discrimination are still rampant. The other 5.5 billion have been able to understand the neoliberal system. The most developed countries created the neoliberal model, and will continue to employ this oppressive system as long as they keep finding victims, especially within the most vulnerable communities in Latin America. Latin America will continue to be underdeveloped unless the other 5.5 billion proactively lobby their leaderships to make changes while respecting the sovereignty of those they help, regardless of ethnicity, regime model, or religious belief. In essence, we need people to start caring about people regardless of who they are.

Recent Success for Latin American Autonomy

Before the existence of any regional or global governance body, the United States and the

newly independent Latin American countries employed the Monroe Doctrine as a deterrent from further attempts to colonize the New World. The Doctrine more than anything, became a tool for the United States to claim hegemonic dominance over the Western Hemisphere. Further proof of U.S. hegemony over the region is seen with the creation of the Organization of American States (OAS) in 1948. The OAS membership consisted of all 35 independent countries on the Western Hemisphere and as further evidence of U.S. hegemony, based their headquarters in Washington D.C. The United States has pushed for hegemonic dominance of the Western Hemisphere by vociferously opposing any government that does not fit their neoliberal model, case in point the suspension of Cuba from the OAS after the success of Fidel Castro's Communist Revolution. As the economic situation for many Latin Americans deteriorated, and it became clear that the U.S. and Canada's interest are not consistent with that of the rest of the Western Hemisphere, Latin American and Caribbean nations sought to formulate a new hemispheric governance body that excluded the aforementioned countries. In early December of 2011, the Latin American and Caribbean countries diminished the United States and Canadian influence over the region by creating the Community of Latin American and Caribbean States (CELAC).

The birth of this organization serves three significant purposes: 1) it forms an alliance with all the Latin American and Caribbean countries thus escalating the deterrence from an external invasion be it from the hemisphere or outside of it. 2) CELAC serves as an example for the rest of the world that uniting together has advantages and can help foster alternative modes of economic and social development that best fits the interest of their people. 3) The creation of this hemispheric body can serve as the immediate defender of human rights violations in which the United States, or any other developed country could interfere. Overall, this push to take a more proactive role in the development and governance of sovereign countries through unity and cooperation is new to the world community and merits very careful observation.

Throughout this chapter, I argue that the 99% has historically existed in the Western Hemisphere in predominantly Latin American and Caribbean countries. The neoliberal model extends the domination of the 1% and through U.S. embassies abroad, attempts to incorporate indigenous populations to their model ignoring their cultural and spiritual needs, and influences Latin American foreign policy. In addition, I explained that nation states have consistently subjected poor and indigenous populations in countries like Guatemala in which only a few elite families controlled the majority of the land and labor force. When the 99% challenged the 1% dominance as seen in Haiti and the rest of the Hemisphere, the 1% has employed racism, discrimination, violence through military and policing power to crush popular movements in search of self--determination. Human rights, because of the globalization of the world and increased competition of natural resources, have never been more pressing than today. The fact that since the creation of the United Nations, there has been a proliferation of wars calls to question the Security Council's role in avoiding war. The fact that when the United Nations started, only one nation possessed nuclear weapons but since has extended to nine countries is unacceptable for humanity and the protection of human rights. The CELAC, is comprised of all nations that created the first Nuclear Weapon Free Zone in the world and thus its formal creation gives further strength to denounce nuclear weapons and demand a denuclearization of the World. Overall, there is hope for the 99% but as seen historically, change has come slow, has been bloody, and continues to be suppressed by the 1% who hold on to power by any means necessary.

When people are enamored with earthly goods, the desire to possess the power not only to acquire them, but to ensure that the privilege to do so is limited for others becomes a driving force in the livelihoods of people. When people focus their energies on dominance of place, its people, and the organic and manufactured products found within a geographical location, humans fail to learn valuable lessons from each other and instead keep each other in the dark, unable to let the

light of human knowledge shine of earth. The next chapter introduces human's power of imagination and reflection as the guiding armament that ends vicious cycles of subordination by one---percent driven mentalities.

CHAPTER 5: THE SELFISH TRUTH

As a child, I would often close my eyes to see that tucked behind my eyelids, what seemed like stars engulf my mind; I watched them come to life. Flicker and fade, I constantly asked myself why in such an involuntary way, they manifest in the dark side of my world. The comfort of knowing that these stars, no matter where I was or what I was doing, would always accompany me, made me take them for granted. Do other people see stars? In our mother's wound, in the absence of the sun, and behind our eyelids, humans are engulfed in darkness and with time, light penetrates to allow vision, understanding, and growth. When people start to age, our minds acquire new knowledge and experiences that influence our world---view and our decision---making process. We become consumed in learning and finding out ways to improve our lives in one way or another that we forget to close our eyes and breathe. If human beings closed their eyes more often, they would realize that what they see are the answers to yesterday, today, and in the future. Our desire for true freedom drives us on a constant search for collective consciousness, and if we close our eyes only to sleep, we miss the opportunities to understand our purpose in this seemingly infinite universe.

Is this world as humans conceive, fruit of the labor of a global elite force that would be threatened if the global community understood they are living under manipulation? The truth¹⁹⁰ is the only way to defeat the elite, because the subordinated global community cannot win against any of the modern weaponry the elite overwhelmingly possess.¹⁹¹

¹⁹⁰ Merriam Webster's Dictionary, in reference to the word truth, describes the first use of the word to before the twelfth century. "Veracity: Truthfulness, From a Latin meaning true," and "Verbatim: Word for word. From a Latin word meaning word for word." (Wedeck 1957:82). Western conception of truth therefore stems from the

¹⁹¹ The United Nation's Security Council comprises 5 of the 9 nuclear---weapon possessing countries of the world: U.S., Russia, United Kingdom, China, and France (India, Pakistan, North Korea, and Israel the rest). Security Council's purpose is to secure peace on earth to avoid our own destruction; all it takes is a veto vote from one member of the Council, for a resolution of any nature to be stillbirth. The sovereignty of any non--- nuclear weapon possessing country could be suppressed, in most extreme cases with violence versus diplomatic measures such as economic

Efforts worldwide for humans to collectively gather and seek change are consistently crushed by the elite through the activation of weapon---bearing loyal groups that incite fear in the masses to repress their mobilization. Through covert and overt involvement in political, religious, and economic matters, the elite secure their privilege in the world at the detriment of society of which many are forcibly kept ignorant¹⁹².

The most pressing threat to our planet is humanity's ignorance of their purpose in the collective consciousness of our universe. If the aforementioned statement seems difficult to grasp, it's understandable because society is contoured to avoid seeing or feeling the truth. The purpose of this chapter is to set the frame of discussion around humanity's response to global challenges with Latin America as the most significant example of sovereign nations and their people in cooperation to **inform, defend, and advocate** for human rights. Latin America's history and the people who shape it, through allegiance have become vocal in their identification of oppression; other nations of the world offer solidarity through the support by approval of actions taken in multilateral forums, but in partaking whether as formal members of new organizations of strategic allegiance or replicating the methodology to tailor to regional differences to produce similar forms of cooperation.¹⁹³ Liberating forces and the means and methods employed that maintain the status quo are in constant friction, therefore those who own production also have a vested interest in censoring the messages accessible to the masses. To reduce the amount of resources necessary to invest in the

sanctions if the Council members reach consensus. 5% of the world possesses nuclear weapons of which 3% sit on the Security Council; in essence, less than 1% of the world can veto the will of the 99%. (193 UN members).

¹⁹² The elite understand their privilege is conditional, so as to not escalate threat, public relations of some sort are necessary. Through technological advances, humans are able to communicate through vast distances, audiences, and time, thoughts and reflections on subjects to inform conceptions and create images in people's mind. It is attainable for people to make their presence and position on issues known given access to a space with a potential audience; therefore those who exponentially grow their sphere of influence and gain a relationship with their consumers reduce the effort needed to secure further trust. The foundation of every organization is to enable humans to carry out their ability to interact with others to influence each other to take action to reach a common goal.

¹⁹³ After WWII, Latin America formulated and institutionalized their efforts for a nuclear weapon free world. Through the Treaty of Tlaltelolco, Latin America and the Caribbean became the first nuclear weapon free zone where people inhabitant; other regions of the world followed suit.

maintenance of peace and security, an optimal way would be to eliminate from people the notion that action could be taken to improve their condition, and when that fails and people become relentless, instill in people through fear through the exercise of punishment for formulating liberal ideas of mass appeal. I argue that the recognition of shaman's role in society can guide humanity to liberation, and therefore establish societies where unnecessary and avoidable suffering is eliminated. In this paper, I argue that as a species, we human beings are on the verge of extinction because we continue to ignore the same practices that led our species to evolve and instead, have put us on the path of annihilation. Through E.O Wilson's The Social Conquest of Earth, Jacobo Grinberg---Zylbermaum's collection Los Chamanes de Mexico, and through Pablo Freire's The Pedagogy of the Oppressed, our world could learn together to progress and evolve to resemble the stars and combat through light, the darkness that surrounds them.

Our Origins: The Past Informs Us about Today

Why do we human beings exist? As I close my eyes again, I see stars of all sizes and feel small, distant, and unable to truly materialize what I perceive. It would be simple to envision our past relatives, the hunters and gatherers, ponder their existence like---wise, while they rummaged vast surfaces of the world in search of survival, understanding, and purpose. Could it be that the earliest humans looked towards the sky and into their souls and asked themselves the same question we ask ourselves today? Are the stars I see in the night sky and in my mind, the same stars our earliest ancestors viewed as well? Human beings are not the proprietors of the world, yet because of our evolutionary process, we have inherited the ability to either be stewards or destructors of the planet. We humans, through our actions, have the choice to cultivate life and light in the world for each other and the ecosystem, or bring darkness and end through greed, deception, and violence.

From sperm and egg, to embryo, to baby, progressively if life permits, until old age and death reflect on the levels of human development dependent on transformation and to some point,

progression. In the circle of life, there's a balance of power with devastating consequences for disequilibrium. Everything on earth has energy, and the human being has been able to harness and harvest many sources on earth¹⁹⁴ To be alive today, many energy forces had to unite against goliath odds, yet your existence is evident and proof that odds could be beat.¹⁹⁵ Unlike any other organism on earth, human curiosity along with developed skills gave us the courage to explore and conquer land, water, and air and through ingenuity, use fire to transform and mold different sources of energy. Life on land overall, emerged from the water, much like human life has roots as a swimming sperm; as an embryo, humans develop in solitary dark confinement dependent on an unknown source of food and protection. As a baby, the first independent movements are taken on "all four" on the ground like most of the animal kingdom. When we begin to walk, we humans become potential conquerors just like our earliest ancestors; the only difference is that if we all become conquerors, there will be fewer resources to conquer. With the use of technology, we humans have taken new heights in different orbits thus again proving that we can always progress and find new ways to use our intelligence. Although human beings are not the only organisms in our planet, we are the sole species responsible for the devastation if not extinction of the vast majority of the worlds' resources.

Are Human beings really destroying the world?

The fact that we still have to ask ourselves whether our actions have consequences renders an important point of discussion; everyone is not on the same page on our impact on the

¹⁹⁴Man's use of fire singlehandedly contributed to biological and social changes in our species; the consumption of cooked foodstuff/liquids and the sociological components involved set the stage for a healthier and social species. Human's achievement in the attempt to control the four classic elements of earth, wind, fire, and water have been numerous. The dominant element under humanity's control is fire, of which we use for beneficial purposes such as to bring life to a field, but also in nefarious manners to extinguish life as seen in Hiroshima and Nagasaki.

¹⁹⁵ It is alarming to think, from sperm to a developed conscious mind! Especially considering that all it takes is ONE capable mind to destruct the WHOLE process of life on earth altogether.

ecosystem.¹⁹⁶ The American Association for the Advancement of the Science (AAAS) writes, "General statements, speculation and intuitive deductions about the impacts of various aspects of human population on the environment are no longer sufficient as a basis for effective action and additional empirical evidence and analyses are badly needed."¹⁹⁷ Why humans as a species overall is reluctant to gather, analyze, and share information is further speculative, but by posing the question, the seed of curiosity is implanted. As long as people debate our role in global degradation, we continue to detract from action while the practices and industries that accelerate ecological collapse enforce an agenda of "business as usual." To understand human nature, its development, and its importance to our universe, we have to see where we fit in the grand scheme, and to begin I focus on how we humans have evolved to be the conquerors of the Earth.

The Social Conquest of Earth

Of all the flora and fauna that exist in the world, mankind has been able to catalog only a fraction. Anthropology, archeology, geography, and biology to name a few fields, have tremendously contributed to our understanding of life on earth and how it came to existence. Although human technological advances have grown exponentially, we still have many unanswered questions to the existence of life in general. By interdisciplinary study, we can begin to understand why some life survived on earth, why others became extinct.

Human beings evolved without wings, but through our ability to create technology, we reach new heights that transcend our atmosphere. When people are perched in heights, we hear the often--cited comment that the human beings below look like ants, and the irony is that it's true; we

¹⁹⁶ One must ask what interests are at stake if competing factions exist. Pursuit of special interest is contrary to the common good.

¹⁹⁷ Debating facts detracts humans from moving forward in consensus---building to reach solutions. Action, in addition to effective preemptive action, must be taken to limit and contain destruction. If people debate the basics, one should try to infer as to why. Taken from Foreword by Peter H Raven in the AAAS Atlas of Population & Environment <http://atlas.aaas.org/index.php?sub=foreword>, extracted December 22, 2012

humans and ants have more in common than other members of the animal kingdom, at least according to Edward O. Wilson. In his book, Wilson enlightens humanity with a biological and historical account of the ecosystem in relationship with our human evolution. Wilson, who in academia is considered the father of evolutionary biology, argues that organisms that adopted a eusocial way of life were able to advance their species because they defend, labor, and reside as a collective community thus they maximize the probability of their species' survival. Wilson explains:

“First, in all of the animal species that have attained eusociality—all of them, without known exception--- altruistic cooperation protects a persistent, defensible nest from enemies, whether predators, parasites, or competitors. Second, this step having been attained, the stage was set for the origin of *eusociality*, in which members of groups belong to more than one generation and divide labor in a way that sacrifices at last some of their personal interest to that of the group.” (Wilson: 2012 pg.140---141).

Because eusocial practice is generational, the species is able to specialize and expand because of the sophistication and ability to work as a cohesive unit. Although human beings are in no way the largest animals in body mass, we are the only species capable of its one annihilation.¹⁹⁸ Through lived experience and lessons from the past, we are equipped with the skill to overcome obstacles and advance best practices through communication and coexistence and therefore we generally avoid life---threatening actions.¹⁹⁹ Unfortunately, along with our development of culture and technology, a small percentage of humans manipulate and covet control for self---interest in order to preserve their positions of privilege; this brings us to a

¹⁹⁸ Wilson explains that besides our ability to walk upright, humans opposable thumbs allowed them to form the technology of items to protect, facilitate, grow, and entertain life as a community. Wilson argues that language propelled our species, while the control of fire exponentially insured our survival. Technological advances enabled mankind to both build nuclear weapons capable of destroying life on earth, and practices that poison and pollute our ecosystems.

¹⁹⁹ Conquest refers to the suppression of one group over other while domination refers to the complete control of all aspects of one group over the other. Freire warns about the negatives, “Cultural conquest leads to the cultural inauthenticity of those who are invaded; they begin to respond to the values, the standards, and the goals of the invaders. In their passion to dominate, to mold others to their patterns and their way of life, the invaders desire to see their reality---but only so they can dominate the latter more effectively.” (Freire 1970: 153).

poignant question--- why do humans exist?

A comprehensive analysis of social insects and humans, Wilson argues, reveals similarities between the two and helps explain why eusocial organisms are abundant and can impact the environment. Early on, Wilson details disadvantages; the existence of large animals such as dinosaurs curved the evolution of mammals because they were prey, but as the threat to mammals became extinct, some mammals were able to evolve to primates. Darwin's theory for evolution is present and dominating in Wilson's explanation, but he elevates the conversation to argue that eusociality among our primate ancestors is the answer to human dominance in the evolutionary ladder.²⁰⁰ In essence, humanity evolved because as a species, we put our differences behind to protect ourselves from common threats; but the story is not exclusive.

Like humans and mammals, ants, bees, wasps, and termites are not the largest invertebrates but their role in the world is just as important as ours. Social insects, Wilson writes, "currently rule the invertebrate land environment," and historically, "as the swarms of ants and termites spread around the world, many other terrestrial invertebrates coevolved with them and, as a result, not only survived but prospered."²⁰¹ Both humans and social insects influence the natural world through their agricultural role, their ability to work cooperatively in defense and production, and as an important part of the food cycle of our ecosystems. Unlike social insects, humans developed art, language, complex relationships, and can rationalize. Addressing evolution, Wilson elaborates that neither social insects nor dinosaurs were biologically capable of fire manipulation or production of complex tools to materialize goods. Humans although, through eusociality were

²⁰⁰ Oxford evolutionary biologist Richard Dawkins, author of the Selfish Gene, strongly disagrees with Wilson's claim and instead, argues that our selfish behavior led to our protection of our kin first and foremost, and then others like us versus a common threat.

²⁰¹ Taken from pg. 14 Wilson elaborates on how social insects were important to agriculture, as food source for other predators, and for their sustainable and effective impact on the environment.

able to preserve best practices to avoid reinventing the wheel, and through the control of fire, were able to physically change the landscape of the human map. As people gathered around fire, ideas and stories were shared, and people began to learn from living cohabitation. Common understanding grew with close habitation, which increased the people's ability to work as a community to reach higher levels of understanding and purpose, and to spread that belief outward by conquest.

The Human Conquest of the World

Humans modify the environment where they live in order to meet their basic needs for food, water, and shelter. The necessity to satisfy people's basic needs compelled and educated our earliest ancestors of the benefits of work as a unit to meet those needs versus competing with each other. In addition to interspecies competition, the unit had to defend itself from natural dangers posed by atmospheric and geological changes, and threat of attack from larger predators. Through sheer numbers, certain types of ants turn larger predators into prey through collective action that overwhelms their victim and converts it to a source of energy for the colony. We human beings can also overwhelm larger organisms and ecosystems, and our ability to enforce that power has led to domestication of animals, extinction of others, and the dramatic shift in population growth of others. Humans' domination of the animal kingdom could only have been achieved through cooperation, which undoubtedly became more affective when coupled with advanced communication systems and technology, but is it in our human nature to conquer?

Wilson is adamant that "To see human nature as the product of this evolutionary trajectory is to unlock the ultimate causes of our sensations and thought. To put together both proximate and ultimate causes is the key to self---understanding, the means to see ourselves as we truly are and then to explore outside the box." (Wilson 2012: 242). Darwin, Wilson

acknowledges, has a difficult task of explaining human existence under the condition of survival of the fittest. Dawkins, however has alternate interpretations and attempts to address Darwin's inability to explain ultraistic behavior in humans through people's familial ties; kinship served the self--interest of our early ancestors in that related kinsmen were willing to sacrifice themselves because they knew their genes would be preserved to an extent through the reproduction of their relatives. Wilson strongly argues that our ultraistic ways are governed by the lessons we learned through eusociality which promoted group advancement versus the advancement of a small percentage of the population.

Wilson raises Dawkins argument on kinship and recognizes that it did play a role in human development as a group, and "selfish behavior, perhaps including nepotism--- generating kin selection, can in some ways promote the interest of the group through invention and entrepreneurship," he begins, but " As the final touches of cognitive evolution were being added before and after the African breakout 60,000 years ago, there likely lived the equivalents of Medicis, Carnegies, and Rockefellers, who advanced themselves and their families in ways that also benefitted their societies.²⁰²" With this explanation, Wilson acknowledges that selfish behavior is an avenue of group advancement, but warns that individual advancement over group would dissolve society and group dominance over the other would produce a system like the ant colony.²⁰³ Freire echoes, "The oppressor do not favor promoting the community as a whole, but rather selected leaders...the latter course, by preserving a state of alienation, hinders the emergence of consciousness and critical intervention in a total reality." (Freire 1970:143). The way our world is shaped now is heavily influenced by the belief and practices of our ancestors, but just because

²⁰² By referencing elite families whose wealth and influence are still present today, Wilson provocatively identifies a group popular culture we could don "the 1%."

²⁰³ In an ant colony, the queen exercises the ultimate authority. Her responsibilities include producing the colony biologically divided into labor groups. If another female challenges the queen, she is eliminated and any offspring she delivered also destroyed

they exist today does not mean that they are beneficial to mankind. We must remember that if Dawkins is correct, the selfish gene would produce a society in which a small group could consolidate all the power versus Wilson's eusocial society. Regardless, early species advancement came from human cooperation with each other for survival, and as we specialized and practiced different forms of cultural expressions, we formed societies that today have evolved to nation states divided by artificial borders.

In an effort to address the pressing realities of our world today, such as environmental degradation, violence, and the current global economic crisis, it was necessary to address the actors involved in this phenomenon. Through The Social Conquest of Earth, we are presented with an explanation to man's dominance and manipulation of the flora and fauna in the world because of our eusociality, but we also learn that selfish behavior is also present in our nature, and serves to maintain our privileged position as developers of the world. The number of human beings in the world is booming today while the amount of non-renewable resources is conversely decreasing. When push comes to shove, people will do whatever is needed to survive. To understand our current world, and those who threaten the survival of our species, a case study from humanity's past can reveal insightful lessons.

Institutional Conquest of Faith

Institutionalized religions today govern people's spiritual lives and their influence continues to reach people worldwide through missionary groups. Technological advances revolutionize the way people communicate, share ideas, and expand their beliefs. Institutionalized religions' success can be attributed, like eusocial species, to a well-established base that is willing to defend their beliefs/people, and their ability to attract new members and spaces to expand its community. Just like technological advances can contribute to the growth of institutionalized

religions, it can also function to inform and dissuade participation in groups if people feel they do not share similar values and morals. Before the dominance of organized religions as institutional vessels for spiritual practice, our ancestors sought purpose for their existence through spiritual guides known to us as shamans. EO Wilson contends:

“Religion will never solve this great riddle. Since Paleolithic times each tribe--- of which there have been countless thousands--- invented its own creation myth. During this long dreamtime of our ancestors, supernatural beings spoke to shamans and prophets. They identified themselves to the mortals variously as God, a tribe of Gods, a divine family, the Great Spirit, the Sun, ghosts of the fore---bearers, supreme serpents, hybrids of sundry animals, chimeras of men and beasts, omnipotent sky spiders--- anything, everything, that could be conjured by the dreams, hallucinogens, and fertile imaginations of spiritual leaders.” (Wilson 2012: 7).

The first population of Homo Sapiens that left Africa, Wilson enlightens, “worked north along the Danube into the European heartland about 40,000 years ago,” and “Ten thousand years later, innovations marking the Late Paleolithic era had begun: elegant representational cave art; sculpture, including a lion’s head on a human body, bone flutes, controlled burning with corrals to direct and capture game; and costumed shamans.” (Ibid: 225). We see that early on, the shaman’s importance is symbiotic to art, communication, and learning, all skills and practices that empowered humans to be social conquerors of the world. If early human beings, who are responsible for our development as a species, were guided by shamans, it is necessary that we understand why the shaman’s relevance has decreased considering that their influence was conducive to our existence today. Shamans were humanity’s earliest and predominant spiritual leaders who assisted the people through the development and sharing of creation stories and general knowledge. The role of the shaman as a spiritual and moral guide has been reduced through subordination and/or elimination of the person, because those who seek understanding through this community leader could threaten the stability of the global elite if the masses unified. The shaman’s

ability to establish balance in the ecosystem threatens those who preserve their power through the promulgation of institutional religions, capitalist economic systems, and a culture of compliance.

Why don't we know much about shamanism? Shamans, as historical guides for humans at our beginning, had to endure repressive retaliation from the growing influence of organized religions. Latin America previous to colonization from Europe, was home to an estimated 90 to 125 million indigenous people. At the time of colonization, the Roman Catholic Church still possessed significant influence over the Spanish Crown and consequently, the Spanish Crown tasked the explorers and missionaries to divert the people from “blasphemous” and “possessed” shamans and convert them to Christ. The importance of the shaman in Latin America plummeted not only because the population was nearly annihilated, but also because the indigenous people were given no real choice but to forcefully renounce their previous beliefs and adopt the religion of the 1% of the Spanish population that decimated almost 95% of their own population²⁰⁴.

Through guns, germs, and steel, the Western Hemisphere of the world was introduced to the God of the Old world. The cultural invasion by the people who followed the God of Abraham was crucial to the pacification of the native population, and is still a governing force in many Latin American countries.²⁰⁵ In the United States, the colonizers of the land comprised religious refugees who understood the importance of tolerance towards minority beliefs²⁰⁶ Whereas, the

²⁰⁴ Sauer details, “The newcomers bullied and mistreated the Indians, both commoners and nobles, who thus were taught to abhor the society of Christians. Moreover, they took Indian women, “wives and daughters by force without respect or consideration of person, dignity, state, or marital condition.” Speaking of syphilis, Las Casas wrote, “All Spaniards who lacked the virtue of chastity were contaminated on the island, the Indians, male or female, being little affected. An ancient disease of this part of the New world and of little damage to the natives, it gave savage punishment to Europeans.” (Sauer 1966: 86).

²⁰⁵ The God of Abraham is creator for Judaism, Christianity, Islam, and the Baha’i institutionalized religions. A significant amount of the 1 billion Catholics live in Latin American in such countries as Brazil, Mexico and Colombia.

²⁰⁶ 208 The first two successful colonies of English descent, the start of what would eventually be the United States, were comprised of religious refugees who sought an escape from the existing dominant religious institutions. In Richard Dawkins’ *The God Delusion*, “It is conventional to assume that the Founding Fathers of the American Republic were deist. No doubt many of them were although it has been argued that the greatest of them might have been atheist...the religious views of the Founding Fathers are of great interest to propagandists of today’s American right, anxious to push their version of history.”

colonization of Latin America was primarily to augment the wealth of the Spanish Crown, and to do so, the colonizers had to eliminate any threats. The colonization of the United States served to provide a new life for those persecuted for their beliefs while the early settlements of Spain served to establish efficient control of the newfound wealth of resources. Nonetheless, both the explorers of Spain and the colonizers of the United States shared one common understanding--- their expansion and dominance depended on suppression of the indigenous people's will to defend their livelihoods by crushing their spirits through the elimination of their leaders and the shamans that stored the generational knowledge that guided the community's development. Shamans, because of their role as intermediaries between the spirit, physical, and cosmic worlds, were human patrimonies that were lost and therefore, the knowledge we have about them should be considered as informative and can assist the rest of humanity on the ways to get back on track to fulfill our purpose in this currently oppressed world.

In Pedagogy of the Oppressed, Paulo Freire writes, "The presence of the people in historical process, no longer as mere spectators, but with the first signs of aggressivity, is sufficiently disquieting to frighten the dominant elites into doubling the tactics of manipulation."²⁰⁷ The indigenous people of the New World converted to Christianity to save themselves from brutal torture and elimination, and once placid, the cultural invasion proved to be beneficial for the conquistadores because they no longer had to trade or compete with the indigenous populations; now the indigenous people were to serve the Spanish Crown who in turn, took direction from the Catholic Church. Through manipulation, Freire writes, "the dominant elites can lead the people into an unauthentic type of organization and can thus avoid threatening alternative: the true organization of the emerged and emerging people." (Ibid: 148). Are humans under the selfish

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²⁰⁷ Quote taken from Pedagogy of the Oppressed pg. 148. Again, shamans and indigenous leaders threaten the elite's control, so if shamans are allowed to exercise their abilities, they can enlighten people and incite reaction

manipulation of a small group of people or are have we lost our eusocial ways? How do we know people are oppressed today?

The World Knows Because We Pressed²⁰⁸

The Western Hemisphere serves an important half of the world to understand the extent of the strength and influence the elite bear on everyday society. In 1440, Guttenberg's revolutionary printing press enabled the mass production of literature; by the time of Columbus' "discovery" of the Western Hemisphere in 1492, authors had an incentive to engage in the creation of literature, especially about uncharted lands and people. The most elite families and institutions had vested interest in the Western Hemisphere because of the potential resources, both human and natural, that can augment their political power, and increase their coffers. Along with the traditional ship crew, a variety of special interest groups such as explorers, missionaries, and royal envoys were among the first few Europeans able to document, describe, and report back to the global elite about the abundance of exploitable resources in the "New world." The invention of the printing press right before the global elites' heinous exploitation of people and resources, gives modern day researchers access to literature that could be used to compare, synthesize and identify the elite mentality, interest, and more important, how people were able to survive, and at times, even defeat the powerful few. I depart from further discussion on the printing press and its invaluable contribution to historical documentation to focus on how the global elite manipulate the world through the analysis of the literature produced during colonization of the Western Hemisphere. The purpose, besides to inform the reader about historical accounts, is to look at past events and focus on the mentality of the global elite that influenced the actions towards the people and lands

²⁰⁸ Shamans are seen world---wide, but to understand oppression, Latin America as a case sample because shamanistic practices are still common today despite the almost complete domination of Catholicism. The Western Hemisphere is also the region with the most dramatic cases of income inequality today which signifies the existence of a small dominant group with a concentration of resources.

of the new world.

Politics of Fear and Destruction

Carl O Sauer, in his book, The Early Spanish Main, reveals the atrocities employed towards the existing populations during the colonization of the New World which include genocide, rape, and psychological damage which undoubtedly contributed to the rapid conversion of the indigenous.²⁰⁹ Through an extensive analysis of the publications and writings produced during the colonization of the western hemisphere, Sauer sheds light on the dark truth of human actions. The message the earliest explorers gave to the indigenous people of the Americas was one that gold was worth more than their lives, and consequently proved it with their actions. Christopher Columbus' expedition for new trade routes for the Spanish Crown landed him on islands that, "Without exception those who knew the island at the time of their discovery were strongly impressed by their large population," but at first, "there was no prowess at arms or success at mass conversion to boast of, had such been the inclination."²¹⁰ The purpose of Columbus' travels was clearly to find new trade routes for the Spanish Crown, but Columbus had other intentions--- personal aggrandizement at the expense of dehumanizing others.

Once the prowess of the Spanish weaponry was put to use on the native populations, Columbus sought to profit off his conquest. Sauer writes, "Having gained the easy submission of

²⁰⁹ The main thesis of The Early Spanish Main, David Watts writes, "is that this period gave rise not only to a major culture clash, resulting from Spanish expansion into a then New » World, but also to new precedence for political and economic control of the conquered territories. Both were to have far---reaching and often disastrous consequences in their later development."

From Watt's review in Compte Rendu, extracted from <http://www.erudit.org/revue/cgq/1967/v11/n24/020758ar.pdf> on December 13th, 2012.

²¹⁰ Taken from Early Spanish Main pg. 65. Sauer continues, "There was no conquest. When the amicable natives turned to resistance in their extremity, no Spaniard had the bad grace to speak his valor. There was no missionary effort until the coming of the Dominicans, at which time the natives were a dying race. There was neither reason of vanity nor of practical ends to inflate the natives numbers." Ibid. We see that the incentive to quantify how many people resided in the New world was absent, and therefore hides the true extent of the annihilation of indigenous communities."

the natives of the interior, Columbus thought of a simple way to assure the profitable conduct of his government...the Indians were to pay tribute and their chiefs to collect it.” (Sauer 1961: pg. 89).²¹¹ Columbus’ system proved disastrous for the native population who in search for gold and riches to increase both his personal and the Crown’ wealth, were forced into slave labor in which many died of hunger and inhumane labor conditions. Addressing the declining native populations, various explorers, including Bartolome de Las Casas, alerted the Spanish Crown of the gross elimination of what until then, were seen as part of the fauna. Only people who were cannibals could be captured as slaves or eliminated declared the Spanish Crown, and as a consequence, the explorers from then and on alleged that the people within the new discoveries were cannibals, cannot be converted, and therefore, the Spanish were allowed to take possession of the human capital of the Americas.

The livelihoods of the indigenous populations of the Western Hemisphere deteriorated as two self---serving elite institutions, the Catholic Church and the Spanish Crown, joined forces to subjugate and exploit human beings that had a different way of life and worldview.

Before the Columbian exchange, not all indigenous communities lived in environmental and social equilibrium; there were several civilizations known for their brutal practices of war, cannibalism, and environmental degradation. Nonetheless, we cannot truly grasp the cultural, scientific, and social achievements of the previous inhabitants of the “old world” because they were destroyed and populations of people were eliminated or silenced. We can although, thanks to the contributions of Dr. Jacobo Grinberg---Zylberbaum, expand our understanding about the functions and teachings of their spiritual guides, the shamans, through his book series, Los

²¹¹ In 1497, “By royal orders the natives should be attracted peaceably and quietly to serve the Crown, “in benign subjection and principally that they should be converted to our Holy Catholic Faith--- cedula of April 23.” The natives could not keep up with Columbus’ demands, many took flight, some shipped to Spain. “The native rights still were not acknowledge or considered; the Indians were to be held in “benign subjection.” Ibidpg.95---96

Chamanes de Mexico.

Our Origins--- Roots to defend Our World

The results of the Spanish conquest of the New World were devastating; the near annihilation of all indigenous human life and the mass conversion to Catholicism of the remaining population left little remnants of once great civilizations with spiritual people. Because the Spaniard's recipe for domination was to eliminate the leaders of the community through death, initial gestures of peace and offerings on behalf of the indigenous spiritual and political leaders meant nothing to the explorers--- the indigenous leadership would still be tortured and murdered in front of the community as a measure to instill fear and submission of the masses. Shamans in all societies around the world were the first spiritual leaders who directed the cultural, political, and economic movements of the community, motivated the songs and material for the language and arts, and provided the energy and healing forces needed to maintain a healthy society.

The political leaders depended heavily on the guidance of the shaman; therefore eliminating the major sources of leadership could, and actually did, decapitate the community. How shamanistic practices among the reduced population persisted despite the brutal elimination of those who mastered it is of incredible interest, yet cannot be properly conducted because of the immense levels of destruction wrought by the colonizers. Regardless, shamans and their practices prevailed as evidenced by the persistence of shamanistic practices today.²¹² To understand why shamans threaten the global elite's power, a description of their practices follows.

Los Chamanes De Mexico

²¹² It is almost impossible and even futile at times to attempt to authenticate the purity, legitimacy, or effect of shamanic practices today because the task would involve subjective parameters that only a true shaman could assess; historically many were murdered and their practice suppressed by institutions influenced by organized religions and special interests.

In a series of seven books, Dr. Grinberg²¹³ enlightens the reader on the *Mind, Voice of Seeing, the Observer, Indigenous Mysticism, Cosmovision, and Psychology of the Chamanes of Mexico*. In a book solely dedicated to Mexican Chamana *Pachita*, and through case studies of other Mexican chamanes found in other books, Dr. Grinberg explains that shamans function in more than one realm of existence and consciousness. In other words, our world as most humans understand it is but one realm of existence and in order to gain consciousness of the other realms, we have to develop it through an ongoing process that involves personal and group learning. Shamans acquire knowledge and curative understanding because they can manage their consciousness in different levels of existence. Grinberg enlightens, “When a human being is capable of leaving the human sphere and achieve focalization of their experience and their presence in Orbitals of non--- human understanding, they gain territory for the human consciousness. ” Therefore, when a shaman or any human being experiences a new level of consciousness, humanity prevails--- we attain further understanding of our potentially infinite progression while we struggle to survive in the seemingly vast unknown universe.

Shamans engage in spiritual protection and healing through their consciousness and management of different spheres of existence such as the physical world you and I understand as the flesh and bones version. Along with a mastery of the functions of our physical world, shamans can communicate on a neurological level which they utilize to connect with their patients and other shamans world---wide without the need to travel or use of modern technological forms of communication. The shamans’ ability to connect to the minds of others is acquired through focus on the point of directionality, which is developed through an algorithmic related process. The third and most difficult realm to attain mastery of is the shaman’s ability to navigate through

²¹³Dr. Jacobo Grinberg---Zylberbaum authored over 50 books which contributed tremendously to our understanding of Mexican shamans. He mysteriously disappeared in 1994. It was known the United States military on various occasions solicited Dr. Grinberg’s knowledge on the mechanisms of the mind and its untapped functions.

quantum---space which exists outside of our physical world and the human conception of time. Shamans, through various methods strongly dependent on the level of completeness of the shaman, can perform surgery, organ transplants, and spiritual healing without the necessity of costly hospitals with the latest technology from developed nations. Pachita, one of the most advanced Chamans Dr. Grinberg encountered, performed all the aforementioned with a mountain blade, the light of a candle, and by materializing a sealant to avoid hemorrhages. Again, not all shamans possess the same skills, because not all have developed similarly; the most complete human is the Chamanes---Nahuales.

How Chamans advance their skills is distinct among the various levels of shamans. All the shamans in Dr. Grinberg's extensive collection professed a strong belief in God and some, even claimed to have a level of access to God. In, El Doble, Dr. Grinberg introduces the reader with perhaps the most significant understanding of our person that Shamans possess. The *doble* is a major component of every single human on earth; it is part of who we are and completes our person's existence in the physical, neurological, and the vast quantum---space. Our *doble* guides all humans in our physical world and influences us on our decisions with or without our conscious knowledge of it.²¹⁴ Dr. Grinberg contributes that the closer we are to unity with ourselves and our *doble*, we are able to leave our physical world, travel through space and time, and are enabled to neurologically connect with other minds.

Utilizing case studies to show how everyday humans have accessed their *doble*, Dr. Grinberg cites the continued torture of a prisoner in the U.S. on behalf of the prison guards.²¹⁵ The

²¹⁴ Many times, Dr. Grinberg asserts, we experience a sense of déjà vu, for example, or an intense consciousness of actions needed in new circumstances because our *doble* was observing our person through time and space and our strong level of connectivity with our *doble* increased our perception of the events at hand and are not as many would believe coincidences.

²¹⁵ Ed. Morell, autor of The Twenty---Fifth Man, was imprisoned for his actions against the major railroad corporations'

prisoner was forced to wear a canvas jacket that when wet, contracts to simulate the effect of being crushed by a boa. The immense pain led the prisoner's consciousness to detach itself from his physical body and travel through time and distances; only under torture could the man leave his body and it became an involuntarily routine every time extreme pain was inflicted.²¹⁶ Throughout our human history, our earth has been saturated with the blood of people who envisioned an equitable world and acted on it. Brutal physical torture is performed by actors associated with the special interest of the status quo. Dehumanizing societal tactics such as propaganda that objectifies, labels, and divides people helps justify the inhumane treatment of those who disagree with the elite. By publicly displaying the torture, or the results of torture, people experience a mobilize. Terror occupies people's minds and impedes connectivity or communication about the measures needed to achieve relief from pain and suffering.

In essence, humans are born equipped with an ability to connect with one another in ways that exceeds our reading, writing, signing, touching, and speaking methods that once mastered, enables us to understand and grow as human beings; suppressing our abilities to do so has become the ardent task of the selfish 1%.

Considering the success of the "divide and conquer" tactics of domination in collaboration with terrorized minds, the elite have facilitated the subordination of the masses and further frustrate the people's ability to unite. Since the minds and physical bodies of the oppressed are forcibly occupied and separated, their ability to communicate is restricted. We begin to see that in

abuse towards the San Joaquin farmers. http://en.wikipedia.org/wiki/Edward_Morrell

²¹⁶ Dr. Grinberg elaborates, "Ed. Morrell tardo cuatro anos en obtener su liberacion total, pero durante esos meses tranquilos, intento en muchas ocasiones "proyectarse" mas alla de los muros de la prision; pero nunca pudo! A pesar de todos sus esfuerzos, nunca logro desprenderse y ver el mundo exterior. Sus proyecciones le fureon dadas solamente en lo mas profundo de su affliction..esto pareceria indicar que el stress emocional es a menudo un factor de suma importancia en la proyeccion." El Doble (Grinberg--- Zylberbaum 1987: 67)

order for the elite and other oppressors to retain control of the masses, many levels of existence must be suppressed through various social, cultural, and spiritual systems to achieve a mass ignorant of their potential. Communication between the masses increases understanding of the human condition and contributes to the gathering of allies therefore, discouraging communication within the masses becomes a goal for those who are threatened; our history has shown that sometimes, subordination requires a “by any means necessary” mentality on behalf of the oppressors.

Language gave humanity the ability to communicate with each other and therefore assisted in the birth of societies, which through oral tradition continue to shed light on our existence. The innovation of written systems physically preserved our ancestor’s experiences and thoughts and although reading and writing was monopolized by the elite; their literature often offered insight on the condition, treatment, and mentality of a cross--- section of society. Technological advances such as the printing press and fast forwarding to the internet today no doubt adds tremendously to the intercommunication of people worldwide. Nonetheless, we must not forget that these technological advances also serve as tools for oppression as well. Technology and proper documentation can be a double edge sword depending on who uses and for what purpose.²¹⁷ Because major institutions have invested in mass storage systems for their information, humans are capable of tapping into mass amounts of information to analyze for general and specific trends and ideas. Institutions could only access information if they already have it and stored it, so user--- shared information items such as credit, debit, and store gift/bonus cards as well as text input such

²¹⁷ The Government of the United States’ technological advances facilitated the vast archive of diplomatic cables of which the general public received access to over 250K once they were shared by whistleblowing website Wikileaks. The cables give insight and inner workings about the arguably most oppressive country in the world. The founder of Wikileaks, Julian Assange is currently facing sexual misconduct allegations in Sweden, but in the meantime has diplomatic sanctuary by the Government of Ecuador in justification to the general threat of his life by the U.S. in response to his role in the leaks. The Government of Great Britain refuses to acknowledge Assange a departure from London.

as emails, text messages, and search---engines can be easily traced and analyzed.²¹⁸

The ability to communicate without technology and instead through the mind would dramatically decrease the ability for the global elite to perform surveillance on the thoughts and actions of the masses. Through the shamans' ability to heal the people from physical and spiritual ailments, they eliminate people's forced dependence on the increasingly privatized health sector, oligarchic pharmaceutical industry, and other elite institutions.

Our Origins---Advocate for a World Life and Creation

The oppressive 1% exists and they are supported by elite institutions, but on the other side of the coin, the other 1% is liberating and is supported by the light of truth. Grinberg enlightens:

The Mahaishi research group has studied the effect of meditation on social groups in cities, finding evidence for a threshold in the number of meditators in a population (1% of the population) that when reached affects all population (Borland & Landrith, 1976). If the meditators are in a high level of awareness (about close to full Unity of the Consciousness) the threshold is reached with a smaller number of meditators (square root of 1% of the population).²¹⁹

Precisely because so few could have such a huge impact on society, it is necessary to seriously question the motivation behind our leaders. Discerning the influences in our lives that impede progression serve as a stepping stone, but now that we know that one person in a million can elevate the masses, it is important that we stay open to dialogue versus the individualistic paths people chose for their materialistic dominated existence. Freire warns that the oppressive mentality conquers, divides and rules, manipulates, and culturally invades and therefore we as oppressed humans should conversely cooperate, unite for liberation, organize, and promote cultural synthesis. While pursuing liberation, the oppressed should avoid all the tactics of the

²¹⁸ I do not intent to say that all the aforementioned tools for data gathering are damaging for society, on the contrary they facilitate many transactions that can assist mankind. I simply want to raise the possibility that for an oppressive mind, any tool that can serve to further oppress people would not be overlooked.

²¹⁹ From Book 6 of 7 of Los Chamanes de Mexico, La Voz del Ver, pg 200

oppressor and instead of silencing each other, dialogical exchanges enhance our learning. Freire explains, “Authentic authority is not affirmed as such by a mere *transfer* of power, but through *delegation* or in sympathetic *adherence*...Organization is a highly educational process in which leaders and people together experience true authority and freedom, which they then seek to establish in society by transforming the reality which mediates them.” (Freire 1961: 178---179). In essence, we humans have a desire to communicate, learn, and expand and those that are best able to work as a unit have excelled over others.

Whether humans exist today because of the selfish interest of kinsmen to protect their own like Dawkins argues, or eusocial growth like Wilson proposes, it is undeniable that humans have become the species that has conquered the earth. As the movers and shakers of our environment, we humans have morphed the landscapes and ecosystems of the world and in our path have exterminated many of its resources. If the laws of physics are correct in that every reaction will yield an equal or greater reaction, then reflection on cause and effect about our existence is of utmost importance because they reveal roots, solutions, and common trends. World---known and respected shamans are nearly unheard of today, unlike their prevalence before institutionalized religions. There has to be a reason why. Unfortunately, I could only offer, thanks to Sauer’s text, the mass elimination through colonization and conversion by force as an explanation to the shaman’s decline in importance.

While Los Chamanes de Mexico, offer the human species knowledge on how to balance the energy of the world through our actions and interactions, organized religions further serve the best interest of a small fraction of ambitious clergymen. The Chamanes de Mexico and organized religions both have the same desires to see the word of God manifested on earth by God’s children. The process to become a priest is structured and authenticated by human beings while a shaman

must receive their skills and knowledge. Grinberg writes:

Grinberg: And why do not you teach someone.

Don Lucio: I cannot, for that you need to pass the Lord's test. Grinberg: Put them to the test?

Don Lucio: It takes God's will, if I tell you do this, you do the other, it will not work because after a while I might encounter someone who when asked the questions, truly knows about how it works and about the movements of the Universe.²²⁰

The shamans continually expressed themselves not as some sort of gods themselves, rather as mere laborers of God. In, God Delusion, Dawkins describes:

“The God of the Old Testament is arguably the most unpleasant character in all fiction: jealous and proud of it; a petty, unjust, unforgiving, control---freak; a vindictive, bloodthirsty ethnic cleanser; a misogynistic, homophobic, racist, infanticidal, genocidal, filicidal, pestilential, megalomaniacal, sadomasochistic, capriciously malevolent bully.” (Dawkins 2006: 31)

The people of the world have taken notice of the religious blood and injustices that continues to drench our history books because of special interest. In 2012, Gallup released a poll that indicates religion has reached its lowest point in public confidence at 44% versus in 1973 when “the church or organized religion was the most highly rated institution.²²¹” The human vices of greed and lust have especially tarnished the reputation of institutions at a time where humans are denied rights and the gap between rich and poor has increased. Whereas the conception of God under the Chamanes' world view encompasses a compassionate God that works for humanity through our inherited existence, the God of organized religion mirrors man; most specifically the conquistadores and the current 1%. The rise of the 1% has had repercussions on the world because those institutions that were previous allies to the 1% such as

²²⁰ From, Misticismo Indigena, taken from Los Chamanes de Mexico pg 75. Translated by author from Spanish.

²²¹ From, U.S. Confidence in Organized Religions at Low Point: Catholics' confidence remains significantly lower than Protestants, by Lydia Saad, July, 12, 2012, extracted from http://www.gallup.com/poll/155690/Confidence---Organized---Religion---Low---Point.aspx?utm_source=email---a-friend&utm_medium=email&utm_campaign=sharing&utm_content=titlelink on July 22, 2012

organized religions, governments, and entrepreneurs have been pushed out by the oppressors because of growing competition for resources!

Albert Einstein poetically writes, “The world is a dangerous place to live, not because of the people who are evil, but because of the people who don't do anything about it.” Had Columbus and the fleets he commanded fostered a cooperative relationship with the indigenous communities of the Americas instead of genocide, the possibilities of a more equitable world might have been achieved.

Instead, our world is fictionally divided by arbitrary borders and its people divided by ideological values and morals imported from the Old World. The New World became the dominant world when they successfully dominated the indigenous civilization, imported them labeled as sub---human a phenotypically diverse people, and implemented an economic system that reinforces Darwin’s theory of evolution which gave rise to a survival of the fittest mentality. By promoting selfish behavior to advance in social and economic spheres, people have abandoned their humanity and spirituality for societal approval.

Unfortunate for those selfish people, under kinship and selfish gene behavior, there will always be someone bigger and better to hold people and systems down. For the longest time, religion served as the major pacifier of the masses, but as we have seen recently, when greed is rampant, the emerging people and communities are subordinated by any means necessary. Where are we now in the world as a result? Today, through elite allies worldwide, the 1% has narrowed its membership as the world has increased its interconnectivity through technological advances and education. It is no surprise governments world---wide are pressing for more cyber control in addition to adopting the global trend of privatizing public education; keep the people uninformed

and ignorant²²²

Conclusion

The World Can't Wait!

On September 17, 2011, the world saw the birth of the Occupy Wall Street movement in response to the nation's economic crisis and the financial institution's greed.²²³ The occupiers conceived the notion that the world is under gross economic disequilibrium and as a response they enlightened and occupied the minds of the world when they spoke the truth; we are the 99% of the population that carries the burden of our nation's economic collapse and we demand the end of the 1%'s control over not just the nation, but the world.

The most difficult part of our liberation is seeing the difference between the life we live and the lives we should be living. How could we change the system we know now?! Humans can extinguish a fire, but they can't extinguish the truth. Once people give birth to the notion of truth, they cannot kill it because it carries an eternal life. People could alter the truth, but the truth always finds a way to show its true colors, and when people see them, they want nothing more than to be engulfed in truth. Bob Marley's song carries truth, "emancipate yourself from mental slavery, none but ourselves could free our minds." If we live in the same, we do the same.

²²² Contemporary examples of increasing privatization schemes exceed local level and are worldwide. UC---California State---Community College systems in California (San Jose Mercury News--- UC, Cal State students protest fees, even after Proposition 30 passes---2012), Canada (The Guardian--- Quebec student protest mark 'Maple spring' in Canada---2012), Chile (Democracy Now--- Chilean Student Movement Awarded for Organizing Nation's Largest Protest Since Pinochet Era---2012), U.K. (BBC---Student Tuition fee protest ends with 153 arrests 2012), Spain (Huffington Post--- In Spain, A green Tide Protest Education Cuts--- 2013), and Australia (Australian Financial Review--- Uni Students protest against funding cuts 2013) have made international headlines..

²²³ According to statistics from the School of Public Affairs listed in Statistic Brain, the demographics of those involved in the Occupy Movement were people were nearly a quarter under the age of twenty four and nearly half of all participants were age twenty five to forty four. Significant, sixty person were college educated and almost a third had graduate education, therefore OWS was essentially a relatively well---informed and young sector of the population disenchanted with the governance by one percent. <http://www.statisticbrain.com/occupy---wall---street---statistics---and---demographics/> extracted 9/1/2013

If I achieved my goal for this chapter, I informed the reader about the reality of our oppression today as human beings, but more important, we humans in turn have become the oppressors of life overall. Through the colonization of the Americas, I shared how the elite forces instituted their selfish and destructive beliefs that have manifested into perceived realities today. To advocate for our survival, I argued that we should look at our past to understand what indeed helped humanity survive. By doing so, the author reveals that shamans are ideological and spiritual leaders in combination with not only a eusocial community, but also eusocial persona that has the *ability* and *humanity* to save us from our destruction. Communication amongst the oppressed in true dialogue, Freire argues, liberates humanity, but as seen in this chapter, communication can also serve to maintain oppressive systems. Overall, humanity must realize that just 1...1 of anyone of us can end the world, but 1...1 out of all of us can also save us.

Action starts with a single spark of light. Through personal might we share reflections from our inner being with others that illuminate the minds of all in the path; covering the light so as to reduce the rays' reach inhibits the potential to shine on a larger surface much like unspoken words fail to shed light of internal reflection. What empowers humans to reach new levels of enlightenment and in turn create favorable conditions for their existence? Why do humans sacrifice their being and join collective efforts to promote survival? Humans share on earth, one life, and one infinite source that created us. Our sun warms the land to spring organisms that reproduce and replicate the process, but whether people recognize this blessing is up to the eye of the beholder and time to tell.

CONCLUSION

You are here today because you have a purpose you must fulfill before the spark of life you possess returns to its origin. Humans today cannot fathom their glorious purpose because they are locked down mentally by the overwhelming struggle for survival in a world that has everything to support life yet only few manage the resources. The purpose of the Longest Voyage (Chapter 1) serves to parallel the natural swim we eventual humans took with millions of other potential humans that subsumed trying because we were the ones that fertilized the egg and not the others who only a higher power knows how many have attempted the journey. Because our existence is proof that in an infinite universe, where even our individual existence, which manifestation really goes against any imaginable number we can conjure historically as a species, goes to show that it could not be a coincidence that we are all alive today together; we have a collective purpose to grow as individuals and consequently as a community to one day be part of the universe as a whole as the ultimate end to our growth. The Longest Voyage introduced the idea that Latin America, like us, despite the dark world we came from, emerges not only as a physical form, but as a spiritual being capable of inspiring other beings to work together to reach higher levels of unity and understanding.

To be able to defend that Latin America is indeed the advocates that demand the universal respect for human rights, the Frame of Human Relations (Chapter 2) introduces the idea that we must understand every single aspect of the concept “universal human rights” through the context in which every single word in the phrase is analyzed thus revealing that the phrase itself embodies a colonizer/colonized relationship. The literature review focuses on the role that Latin America has played in international relations throughout the last century when the world experienced two global wars and the cybernetic methodology that embodied a transdisciplinary view of Latin America as an individual, mentality, community, and universal entity. Frame of Human Relation concludes by

highlighting the global conditions that emerges distinct actors such as the modern day elite, and the communities these elites exclude through the factors of relative power, and the consequent responses the excluded adopt to be included in the decision making table concerning the future of our existence; the colonization of what would become Latin America and its consequent individual nations that comprise it, to the founding of the United Nations by the aforementioned, are the objects of study as these events represent pivotal moves towards where community organizing was able to dismantle oppressive regimes towards more egalitarian oriented communities.

Before there was a Latin America although, indigenous communities thrived because they were able to successfully transmit to their offspring the survival mechanisms necessary to cope with not only other neighboring communities that might be hostile towards them, but also how to safeguard from natural disasters that made them the resilient people they were; once these communities were eliminated, their indigenous knowledge of survival went with them when the colonizers decimated them through violence, enforced labor, and germs unfortunately creating an environment where the dominators were left to fend for themselves when natural adversity pummeled them without understanding how to persist and sustain themselves afterwards. *Born to Serve Others* (Chapter 3) introduces the narrative of how the Spanish colonizers were presented with the option to collaborate with the indigenous people, engage in reciprocity, and mutually benefit from the exchanges but instead the colonizers capitalized on the fact that the Crown was far away from their actions, the details of the events transpired could be manipulated, and the indigenous where unable to resist the prowess of the manufactured old world weaponry; those indigenous communities that remained were dehumanized and enslaved and their role in society will not take on any significant role until the United Nations came to signify a forum they could finally voice their injustices and will survive according to their beliefs and traditions.

After discussing the levels of human devastation, the death of human capital, *Born to*

Serve Others demonstrates the incompetence of the Spanish colonizers to govern their newly acquired lands effectively because of visions of personal aggrandizement many power elite held were challenged when the workforce dwindled, hurricanes and droughts made alimentation nearly impossible creating massive indiscriminatory hunger where the indigenous, now annihilated, previously had sustainable practices that prevented such devastation but the Spaniards never adopted, consequently creating an environment where everyone in the new conquered lands, not just the elite, suffered together unnecessarily. With constant destitution felt by the masses, to the point that they felt God abandoned them and not even faith could save them, and the insufficient responses from a distant Crown to remedy the social and environmental ills, those who sought to live despite the realities of the day, began to see that their lives could be governed differently, and that the ability to attain the necessary resources to survive did not have to go through an incompetent monopoly when the newly independent United States of America was more than able and willing to provide them directly with the much needed commodities such as flour. As the animosity that grew between the thirteen colonies and the English Crown, so did the Spanish Crown and its Real Compania experience the same antagonism with their subjects, those who had suffered together and now saw themselves as resilient brethren thus the stage was set for the revolutions that gave birth to Latin America to take place.

The United States of America was the first nation on earth to emancipate itself from a monarchical system of governance in which the people in the community decided their future, and not a sovereign oceans away, thus signaling the change that would eventually spread over not just Latin America decades after, but after most of the world as the region helped provide the important votes to establish nations such as Israel through global governance forums, and the independence of most of the colonies in Africa and Asia after World War II. It is important to note that the first Latin American country was Haiti as a consequence of the growing jealousy white merchants held

over successful businessmen of African heritage which when policies tried to isolate them for their skin color, those who once held economic privilege and now arbitrarily subjugated, rallied together with those who did not enjoy the same freedoms, to once and for all to claim the land that once belonged to the indigenous as theirs realizing that there was more of them the oppressed than the oppressor who enslaved and exploits them. Thus, Latin America's Role in Making Human Rights Universal (Chapter 4) commences the discussion of how the resource rich region, created an ethos that humans could exploit other humans for economic purposes and a systematic pathos of working those owned more than an animal and nearly to death. Through the presentation of Potosi, the economic heart of the Spanish Crown, now a city in a country with a population in the "bottom billion," signal how Latin America had the potential to become a global economic powerhouse but that instead, the resources were exported abroad to the point that once abundant were abandoned to their luck much like the Haiti of today.

Economic factors, dominate in this chapter, such as trade and who had access to it not only played a role in the tensions that eventually propelled revolutions, but the expansion of those privileges for few grew to become a global trend triggering a response from the subjugated masses that wanted to end the powerful from further resource gain, advocating instead a more egalitarian social order the global governance body United Nations aims to attain. Power, it becomes evident, is dependent on excluding others from exercising it, and the role that the credible threat of force plays, serves to impulse individual actors to unite as common defense for survival.

Latin America shares a Hemisphere with the most militarily dominate nation of modern earth, therefore there is a special attention paid when public officials advocate for more egalitarian economic and social systems with the responses they got from the domestic actors that impede such scenario; ultimately, capitalism and the privatization of goods and services dominated, but spaces to encourage consensus-building and respect for rule of law were created as a response

mechanism. Because Latin America began its history with a dark past, the bright future they hope to see is inclusive therefore the role that they played creating the United Nation's Human Rights Council and including in the work of the Council the recognition that the victims of past human rights violations such as the indigenous people and those ongoing such as forced disappearances be prevented and eliminated so that neither the life of a community nor that of the individual be further threatened. Since the livelihood of an individual is just as important as that of a community, it is useful to remember that human culture is a resource that people are willing to monetize and exchange through the economy therefore we humans ourselves could, through an attempt to generate economic capital, alter integral parts of identity to attract a larger market share. It is precisely diversity of people, and ideas they produce, that create an opportunity to have collaboration amongst each other, but the reality that the inequality we live in impedes such exchanges dehumanizes the oppressed without them knowing that they also have a role to play. The creation of the Community of Latin American and Caribbean nations (CELAC) signaled the most concrete unity to counterbalance the sway the United States has over global and hemispheric affairs but more important, that capitalism and military build-up have their alternatives in socialism as an economic systems as seen with the ALBA block, and nuclear weapon free zones as a start to the disarmament efforts after it became clear the United States was willing and able to employ weapons of mass destruction on civilian populations.

The Selfish Truth (Chapter 5) reveals that our origin as human beings is one of eusociality; system where the whole of society from oldest to youngest live together, thus setting up a system where information exchanges are effected relatively easy because of cohabitation, and in which all members of the group are willing to sacrifice themselves in defense of the community as a whole. While the evolutionary biology debate centers on whether our human existence today is evidence of the survival of the fittest in which those who are fit and able only sacrifice themselves if they

know their genes would live on through others, versus the an individual in an eusocial community in which one is willing to sacrifice themselves for the good of their species. The literature presents the notion that the first societies formed had as moral and social authority, shamans who best knew the communities and their needs and had the ability to engage in activities that inspired further unity among the community and the natural world that was an extension of it, is revealing in understanding how the indigenous people, before the Columbian exchange, survived. As the role of the shaman decreased because institutional religions and the royal elites that supported them, repressed shamanism as the work of evil, consequently eliminating what was once the individual cornerstone of thriving society with one exported from the other side of the globe with hierarchies and centralized power. Our origins reveal our tendency to collaborate as a species, but shamanism reveals that we as humans could if given the conditions, interact with the sources we internally hold as individuals; the ability of a human being to disassociate the negative and focus on the positive to progress a common emotion felt and understood by others is only in the beginning stages of the synergy the world is headed towards when destitution and oppression strangle a community but the will to survive is stronger and can be eventually be transformed to others so that once on the same sentiment, could translate their emotions to emancipating actions.

The world cant wait for those on top to decide how the future of civilization would look like therefore, Latin America has taken on the urgency to address the economic and political consolidation of power among a few men, the tragic events that unfold when the masses are oppressed, and the perils military build-up invite, especially if we consider that weapons of mass destruction indiscriminately affect not only human beings but all life as well. Latin America sprang from what was the land of Incas and Aztecs converted to Spanish territories, converted to eighteen nations, Haiti from the French, and much later Brazil from the Portuguese, thus twenty nations of today represent what was once indigenous nations, cleared, and habited thereafter by a

combination of elites, religious figures, economic and religious refugees, and the slaves that once was the impulse of wealth at the price of human devastation. The Selfish Truth is that Latin America through its identity of oppression, seeks not to oppress rather liberate other self in whole communities through their entrenched practice of equality among all nations of the world, and to spread a sentiment of kinship among all humans regardless of phenotype, spirituality, or national origin.

Just like taking a bite of sliced lemon, the world is bitter sweet. How is it that something tastes bitter yet sweet at the same time? It's actually not that hard of a concept to understand. If there could be two sides to every story and they all come down to the same truth, then I guess it's all a matter of personal taste at the end of the day. With that said, Latin Americans understand the concept, because they've been through it all. Like most former colonies of the world, Latin America's land and people have been subjected to unconceivable atrocities including all-out depletion. Despite the insurmountable challenges, people in Latin America have learned to defend their rights as human beings, and they in turn are also advocating for their right to existence, self-determination, and protection from illegal extraction of resources. Latin America is arguably becoming the beacon of hope for humanity, but the price it paid to learn the lessons are high. Latin America countries truly are the current advocates of global change because they manage to form coalition building much in line with the eusocial activities earlier humans employed to survive as a species.

The world's advocate of human rights is not the stars and stripe nation, but Latin America!

As the European Union and the United States face grave economic challenges, Latin America gives hope to the world that we could all dream big. Latin America in the last centuries experienced continued genocide of indigenous people, various forms of violations in sovereign countries by foreign intervention, and the exodus of non-renewable natural resources to developed

nations. Latin Americans understand that dreaming is free, and at times, it seemed to be the only thing they could freely exercise. But although dreaming involves sleep, Latin Americans are more awake than ever and are quickly becoming the beacon of hope not only for the region, but for the rest of the world humanity as well.

It took a while but they finally woke up. We don't know how the story is going to end because there's more at stake than meets the eye and we could clearly see them at play at this moment. It is true that action has been taken and avenues have been exhausted, but in order to abide by the law, they have to learn to master it to play by the same rules. Latin America has the opportunity at this moment to exercise the respect and enforcement of international law, but more important, human rights. The actions we are seeing today are a result of a gradual changes. The memories of oppression serve as a reminder of what can occur when the people fail to unite to form.

The birth of CELAC highlight Latin America's increasing role in creating a **multipolar** world while regionally, ALBA has served as an economic **alternative** model to the capitalism. Individual countries, most notably Cuba, serve as power-wielding voices with an **increasing role in global affairs**.

Through Latin American unity, the global governance arena began to take shape with the founding of the League of Nations, and ultimately the United Nations where they would advocate for and establish Nuclear Weapon Free Zones (NWFZ), the Organization of American States, and the Human Rights Council. Despite the notable recognition Latin America continues to acquire, their people and leaders are well aware that blinking could have destructive consequences.

EPILOGUE: ILLUMINATING PHILOSOPHY

Life on earth is present today because it possesses the ability to procreate; to survive, it is the mission of every living creature to replicate itself through the generations. All material is comprised of matter consequently, interpretation of what is visible although based on observation of physical beings is strictly philosophical because an explanation for the existence of anything on earth is subjective; if people have the same conception of an object on earth its is because the notion has been transferred through generations. Therefore, through genes, humans transfer their physical characteristics to their offspring but to generate a mentality on how to survive in the world after the creators perish, knowledge had to perpetuate even after death. Words empowered humans to create order through physical, spoken, and spiritual understandings that dictated the social order and manner in which they attained their basic necessities and ensured survival.²²⁴ To understand how the 1% maintains their status of domination in the world, this chapter will dedicate itself to inform the reader of how access to speak and to write has enslaved the human population and how the 99% through altruistic measures, shed light for those who were kept in various forms of darkness²²⁵. By utilizing the creation of the alphabet, religious institutions, and the media, the 1% subjugates humanity by enforcing systematic control of the masses; both

²²⁴ Concerning communication for egalitarian survival, in writing about modern humans, Boehm speaks, "Let's return to bands. If a serious problem arises, it's the combination of the group's shared rules and a consensus about the actual facts of a particular case that enables a band to come down unanimously on a deviant--- or at least to come down on him as a largely united moral majority while the deviant's close kinsmen may choose to stand to one side. This singularity of purpose is important because if a consensus is not built before action is taken, what might otherwise have been an instance of efficient group sanctioning can turn into sheer factional conflict, with both sides claiming moral rectitude. And this has the obvious effect of damaging the social fabric of the group, whereas putting an end to a seriously deviant pattern of behavior, doing so in the name of the group, will greatly improve that fabric," (Boehm 2012: 244).

²²⁵ You heard it from my mouth first; literally. Hall writes, "Minshaeus published in 1625 his Guide into the Tongues. This book frequently is called the Baconian dictionary. The 1575th entry gives the meaning of he word boca. The entry reads boconie, poison, Itallian figges. G Boucon. I Bocone, a Boca, in. the mouth. Not only does Bocalini become the diminutive of mouth, but Bocone is decidely reminiscent of Bacon. A third point of interest ist that the English translation should so conveniently have been made by Monmouth, or my mouth, "Henry Earl of Monmouth.'" See Appendix B for philosophical debate on how words and what we see can deny our humanity if the one percent controls the nature of it.

nations and populations are equally under the command of the 1% whose members communicate with each other through covert actions. Overt reactions to the 1% agenda have mobilized masses and help mankind reach higher levels of consciousness.²²⁶

Let There Be Sunshine

Words are like the sun in that words illuminate and shed light and when they are not in use, they rest in the darkness of our minds which connects to the darkness the sun retreats to when at night, its light is out of sight²²⁷. Books are like the moon because even though they encompass the darkness of a closed system, when open to eyes they reflect illumination stemming from a source; words flow through ink what we think and rays like a phrase stray their source to fight with might the blight of darkness. From the earliest days of our earth until present time, the sun has risen and set for all the regions of the world equally, and in turn it was human beings' interpretation of such system that gave rise to our concept of time²²⁸. Eventually, life systems throughout the earth depend on extraterrestrial factors such as the sun and the moon and their

²²⁶ 229 Latin America on a global level is the first 99% to emancipate itself from one system of the 1%--- colonization--- and as a consequence, advocates for the liberation of all mankind under a theoretical system of equality under the law, and in practice. Within Latin America, the ALBA regional group will serve to explain how the 99% educates, emancipates, and economically incorporates their populations and sustains and maintains the endowed natural resources of its land. See Appendix A to graphically visualize the extent of ground Latin Americans cover in importance to humanity

²²⁷ 230 Human knowledge is nothing more than inputs stemming from experience and the desire to share our individual ones with others; whether genetically through the biological process of reproduction or philosophically in our communication purposes, people progress by replicating the methods that brought higher levers of existence. "All words and metaphors associated with creation--- conception, gestation, ingenuity, prolific, seminal, prodigious, genesis, genius, profligate, and productive--- evoke sexuality or a woman giving birth, but Yahweh replaces sexuality with an act of will encoded in words," begins, "The very first lines of the very first lesson of the revolutionary religion, when Yahweh commands "Let there be..." concern the overarching importance of logos" (Shlain 1999: 111)

²²⁸ So important is the sun to civilizations the world over that its representation through signs is universally. *Veamos, en primer lugar, la composición del Universo que le rodea, el origen de la vida, la vinculación existente entre el individuo y su mundo, el proceso espiritual, intelectual y emotivo que le son propios. Veamos también la esencia de los sexos y sus relaciones, los incidentes de la vida familiar con sus alegrías y desgracias, etc. Por lo que se refiere a la antigüedad de estos signos, no hay duda de que pertenecen a los albores de la Humanidad, ya que la necesidad de autoafirmación sentida por el hombre, ha sido una de sus constantes desde el momento en que por vez primera toma conciencia de sí mismo.* (Vasquez 2000: 21)

relationship with the solar system to determine their existence.²²⁹

Humans throughout the world began to understand time and space and came to the conclusion through their interactions with each other that their lives would come to an end because their time in space was limited, but through the inheritance of knowledge from communication and story---telling, came the epiphany that their lives could forever be stored in the memories of others; by sharing and expressing ideas and stories, humans immortalize people, actions, and trains of thoughts.²³⁰ Actions such as evolution and pro--- creation, ingrain in our minds and genes, our purpose on earth, until we begin to alter them for different purposes other than the survival of our species.

To keep human beings from annihilating each other, hierarchies were both naturally established and physically reinforced.²³¹ The most basic structure of social organization is the family; justifiably popular, monarchal systems in many nation states represented a human figure as head of the motherland enforced by the patrimony of institutional law. Early humans the world over, because they understood the concepts of space and time, which are measureable units in such rudimentary means such as day and night and small and big, were able to assess earthly matters, but to explain things that involved the ever so important sun, moon, and stars were not; these were simply out of reach to observe closely²³². Humans, in search of an explanation to their

²²⁹ Days are divided between daylight and night, hence Sunday and Monday both reflect a dualism as well; one represents the sun/light and the other the moon/night--- days of the week and some months on our calendar pertain to the planets of the solar system. August and July have their origin in Roman Emperors. Also to address, from oceans to land, ecosystems through evolution, depend on the earth's relationship with the rest of the solar systems for such matters as reproduction and alimentionation; whole ecosystems are in threat of extinction if they are denied sunlight (e.g. plants).

²³⁰ Communication led to the development of phonetic alphabets whose utilization produce laws to govern man's behavior with each other and the earth, but also to express emotions and inform--- when you inform, you form in someone's mind a conception of an objective that in reality is subjective because no one knows the universal truth.

²³¹The word hierarchy itself references the covenant of yesterday if we divided the *hier*, which is French for yesterday, and the arch, the balance that keeps it in place. Laws in essence are community of people's act to shelter themselves from danger, hence compact

²³² Time and sequence are the very crux of the language of numbers; it is impossible to think of arithmetic outside its

existence and why it could not be extended, looked to the skies for the answers, hence many creation stories and ancient gods were represented in various heavenly bodies.²³³

Creation myths varied from culture to culture, and eventually, these stories came to life repeatedly through oral history, but when neither preserved on a physical form nor a measurable metaphysical level such as memory, the masses had little to nothing to interpret. Unless stories, whether in collective memory or in earthly forms are inherited, the masses will have to create new realities for their existence. From cave paintings to the internet, human minds illuminate each other today and even though many great minds have left their material existence, their legacies, like the rays of light that watch the flowers spurt, through the written word ignite images, ideas, and innovations. Written words, once read, can guide those who wish to understand life and death and the source of light that permits us to do so²³⁴. If words illuminate like the sun, then their composition in mankind's quotidian life would inform us of whether indeed words have the power to illuminate.

Words, in essence are the universally understood form of communication amongst human beings and could either be generated phonetically or written and, of course, mean nothing to the

framework. I propose that the left hemisphere is actually a new sense organ designed by evolution to perceive time," (Shlain 1999:23).²³

²³³In a three volume set by Watts, Long, Henderson, and Oakes, *Patterns of Myth: Alpha/ The Wisdom of the Serpent/ and the Two Hands of God*, attempts to study religion in a 'non---reductionist' manner and serves as a springboard to universal knowledge before organized religions; humans universally understood that our creation came from a sacrifice that resulted in beings capable of creating as well.

²³⁴If planet Earth is a wonderland, allow the following conversation between Alice and the Cheshire cat to parallel, "Would you tell me, please, which way I ought to go from here?" "That depends a good deal on where you want to get to," said the Cat. "I don't much care where—" said Alice. "Then it doesn't matter which way you go," said the Cat. "—so long as I get somewhere," Alice added as an explanation. "Oh, you're sure to do that," said the Cat, "if you only walk long enough." Alice felt that this could not be denied, so she tried another question. "What sort of people live about here?" "In that direction," the Cat said, waving its right paw round, "lives a Hatter: and in that direction," waving the other paw, "lives a March Hare. Visit either you like: they're both mad.;" "But I don't want to go among mad people," Alice remarked. "Oh, you can't help that," said the Cat: "we're all mad here. I'm mad. You're mad." "How do you know I'm mad?" said Alice. "You must be," said the Cat, "or you wouldn't have come here." (Carroll 1920: 88---90)

novice, if the novice does not share the basic building blocks of either the author or the speaker. Words, once symbolized, form a basic building block for an understanding, and when ordered with other blocks, unlock significance to an idea, thought, emotion, or action²³⁵. Because the order of symbols could alter the meaning of a word, and only commonly known symbols could be utilized to reach the attention and interpretation of other people, the creation of every symbol, is important and significant because each illuminates us with a concept intended to be interpreted and affect our minds to react. Hence those who symbolized meaning in an objective manner and those who the system was shared with are able to communicate with each other and in turn, influence the minds and subjective thoughts of others²³⁶. Although humans are unable to fully interpret the intentions of others, through empirically measurable variables, humans interact according to their interpretation of symbols and words.

Origin of Modern Words

Have you ever considered how words and their meaning are conceived? All knowledge stems from learning experiences, and with written language, ways to share lessons through

²³⁵ 238 “Lewis Carroll was the pen-name of Charles Lutwidge Dogson, English mathematician and author, who was born in Cheshire and educated at Rugby and Oxford. He explains in the Preface of the *Hunting of the Snark*, *An Agony in Eight Fits*, how two words are packed into one like a portmanteau...”For instance, take the two words ‘fuming’ and ‘furious.’ Make up your mind that you will say both words, but leave it unsettled which you will say first. Now open your mouth and speak. If your thoughts incline ever so little towards ‘fuming,’ you will say ‘fuming---furious’; if they turn, by even a hair’s breath, towards ‘furious,’ you will say ‘furious---fuming’; but if you have the rarest of gifts, a perfectly balanced mind, you will say ‘frumious.’” Writes (Hunt 1962: 70)

²³⁶ Told in eighteen distinct stories, author Val Ross in “*You Can’t Read This: Forbidden Books, Lost Writing, Mistranslations, and Codes*, (2009) illustrates the power literacy has over human populations and the impact that results when the masses have access to information. Starting with the oldest example of known authorship, Priestess Enheduanna, and ending with world renowned code breaker Alan Mathison Turing, Ross accentuates how the privilege of literacy has preserved the status quo by keeping the mass population ignorant. Ross’ conclusion although, reflects the ultimate reality that sooner or later, knowledge that is created by humans can also be cracked by humans through patience and practice. One example worth mentioning is that of Korea who was constantly struggling for their sovereignty between China and Japan; in early 1400s, Sejong created the Korean alphabet that the common person could learn to read after he saw,” in a dream that you could simply join at the border a letter with the following,” versus utilizing the complex Chinese characters. Although Sejong’s alphabet was successful, “*La suma total de todas esas objeciones ere: sit u introduces este nueveo sistema sencillo que todos pueden aprender*,” argued the elite, “*entonces nosotros, con todos nuestros anos de studio, podemos quedarnos sin empleo*.” (Ross 2009: 48---49).

generations enhanced the span and reach of information; we know that the first alphabet was Greek therefore attention to their civilization reveals the sentiment of the ancient people. “Whatever we read, and whether we’re morons or geniuses, we are constantly, indeed on every page and probably in every paragraph, being brought up against a reference to Greek or Roman history or mythology or literature,” Weddeck informs, and “Those references and allusions are inevitably expressed on words and phrases of either Greek or Latin origin, or as so often happens, of both Greek and Latin origin; numerous Greek words and phrases, and allusions too, have passed through the intermediaries of Roman through Latin wording,” warning that, “Nearly all these words, phrases are thousands of them--- are readily understood only if we know their origins; without exception, all of them are fully understood only if we truly know, not merely guess at, their origins²³⁷” (Weddeck 1954: 3). Because so few of the people have the understanding of the words they utilize and the stories behind the trial and tribulations that epitomized them, humans simply replicate sounds that people recognize and interpret yet they remain ignorant to meaning of their utterances. If people know not what they say, then they are vulnerable to be dominated by those who know the difference²³⁸.

Domain and the Dominators

A domain refers to either a physical sphere in which a human governs,²³⁹ or a

²³⁷ “But not more than .5% of the population of the USA and of the British Commonwealth of Nations could be accused of seemingly flattering figure any Latin. So what are all the others going to do about it? Most of them, complacent in their ignorance won’t do anything; after all, what they don’t miss won’t help them,” concludes Weddeck (Ibid). Those that are not complacent, become intellectually dominant when they master language”

²³⁸ “In the Middle Ages, from which our civilization has inherited much, those who were literate were particularly word--minded while the lives of the illiterate masses were circumscribed by impressive buildings, sculptures and paintings. As literacy spread and became general an environment grew up in which there was a rather puritanical attitude towards pictures,” (Neurath 2010: 4)

²³⁹ Oxford Dictionary Online defines domain as: a) an area of territory owned or controlled by a particular ruler or government b) a specified sphere of activity or knowledge. Merriam Webster’s as: a) the land that a ruler or a government controls b) an area of knowledge or activity

philosophical realm²⁴⁰ visible to man through immediate actions such as conversation or from the observation of the results of man's interaction with other people or things; in other words, a domain is anything in the world humans can shape and mold based on the recognition that the ability to do so is an exercisable power that is exclusive to mankind.²⁴¹ Although humans are not the only living organisms capable of calculated actions to register results, the ability to alter and annihilate life in certain domains is evident by the mass destructive forces nuclear weapons and to a more confined extent, chemical and biological armament can exert on the living world.²⁴² The world is estimated to be about 4.5 billion years, anatomical developed humans 200,000 years, and modern man estimated around 50,000 years; therefore the history of mankind is relative to the age of the world, and the development of modern society, even more miniscule in spectrum.²⁴³

Through the field of archeology, humans are able to assess the evolutionary development of its species, but In reference to communication among humans, "Language does not fossilize, and technology provides insight only into the minimum cognitive abilities of its makers and users

²⁴⁰ Oxford Dictionary Online defines realm as a kingdom: a) a field or domain of activity or interest b) *Zoology* primary biographical division of the earth's surface. Merriam Webster's as: a) an area of activity, interest, or knowledge b) a country that is ruled by a king or queen.

²⁴¹ Humans through force of machinery manipulate and domesticate the land they occupy and the resources available, and in the case of weaponry, conquest of other beings of their species thus extending the range of their domain. In the animal kingdom, like humans, "Chimpanzees have been shown to use and make tools and to engage in organized inter-group aggression." (McBrearty et al. 2000: 532)
<http://anthropology.net/2010/01/20/the-revolution-that-wasnt-a-new-interpretation-of-the-origin-of-modern-human-behavior-mcBrearty-brooks-1999/>

²⁴² Weaponry to defeat enemies and predators have existed at various levels of effectiveness throughout human history, coupled with technological advance in the age of industrial and technological advances of the last century, the globalization of knowledge has also reproduced the expansion of the desire to possess whatever others have used with success for gains. In King John, Shakespeare inspires, "Be stirring as the time; be fire with fire; Threaten the threatener, and outface the brow Of bragging horror: so shall inferior eyes, That borrow their behaviours from the great, Great by your example, and put on The dauntless spirit of resolution" From Scene I

²⁴³ Further, "the appearance of modern behaviors accompanied or even preceded the appearance of *H. sapiens* during the African MSA, suggesting that the behaviors may perhaps have driven the anatomical changes seen in the fossils. We also suggest that these behaviors developed gradually over a substantial period of time and sporadically in different parts of the continent" (Ibid)..

(Wobst, 1983; Wynn, 1985; Goren---Inbar, 1988)” (McBrearty et al. 2000: 486) Humans, in order to reproduce and maintain their existence on earth, cannot limit their interaction with other humans, and the evidence of our lives today is a result of the diversity of population convergence throughout time; consider that humanity shares one common ancestor and had that source been eliminated through natural disaster, illness, or predatory actions, the world would have other living organisms roaming its surface.

Supreme to other organisms of the animal kingdom, human consciousness enables people to adapt to both the natural environment of a wide range of habitats, and the threat of violence that could lead to death from other humans themselves; man’s ability to create in an effort to facilitate their survival increased the population of groups able to defend the community from common predators. Natural disasters devastate environments and its inhabitants, but only humans can depopulate regions consciously through their interaction, so when people engage in destruction of living spheres, it is imperative to understand why, given that our existence today would not be evident had one group succeeded to destroy their adversary, but inadvertently themselves as well, would signal an ecological collapse.

Through analysis of Middle Stone Age (MSA) technology, “It is clear that the features diagnostic of physical modernity emerge in conjunction with MSA technologies...to support the presence of modern human behaviors in sub---Saharan Africa at remote times far predating any such traces outside of Africa” ²⁴⁴ (McBrearty et al. 2000: 386). The importance of interaction among early humans with each other, the tools they manufacture, and the conditions they endure

²⁴⁴ From building habitable structures to shelter families against the elements, to the limitless knowledge stored in the internet, humans have surpassed the visual world to establish alternate universes capable of giving life to ideas and concepts not achievable on earth because of technological impediments or lack of will on behalf of men. The power of Individual will coupled with group coalition building proved enough to protect humans from common enemies to later on establish societies able to focus on developing complex technological advances versus employing capable humans to routine labor or worse, as foot soldiers to expand or maintain the power of one group of humans over the other.

in their homelands reveal how modern humans were able to persist, resist, and spring a human race capable of creating virtual realities in other realms.²⁴⁵ The globalization of human culture is possible through the world---wide---web and the instant delivery of images and information allows for people to stream past, current, and most important, live events²⁴⁶. With the watershed of information at the click of a button, humans unlike any other time in modern history could extend their influence to all parts of the earth; as long as an internet supportive device is accessible and available and the user literate in its abilities, the stream of information requested would appear restricted by censorship or lack of informants.²⁴⁷

*Dr. Otto Neurath*²⁴⁸

Because humans consume information through their eyes, a brief description of the ideas of the man who created a whole language systems for the eyes is applicable. Dr. Neurath in, *From hieroglyphics to Isotype* writes, “Within my personal experience, visual development was from death and dream to life and action, but as was always based on well---defined visual elements. The latter, together with their combinations, accompanied me throughout life until they grew into a planned activity under the scheme of ISOTYPE,” (Neurath 2010: 98). In describing the evolution from hieroglyphics to isotype, “What a difference between the picture pageantry of

²⁴⁵ The generation that is growing up is surrounded by these visual aids but, as yet, we know little about the places this visual life is to take up in the complicated pattern of modern existence. It should be noticed how often visualization is used as a means of communication between the government and the public, between teachers and pupils, between actors and their admirers – a transfer of information or of an emotional attitude,” (Neurath 2010: 4).

²⁴⁶ Research has shown humans could influence the minds of others through our universal consciousness which is infinite in spectrum and limitless in possibilities (Grinberg Zyllerbaum: 1988).

²⁴⁷ Shortly after the First World War, I became secretary general of the Austrian Association of Co---Operative Housing and Garden Allotment Societies. Not only did I have to world within the central body that directed the organization, but I also took care of the activities in connection with education and the dissemination of information,” (Neurath 2010: 99).

²⁴⁸ “Language had to start somewhere. There had to have been a single moment when symbolic thinking insinuated itself into the stolid mentation of the animal world. Perhaps it began with the most basic of all human gestures--- pointing. Humans are the only animals that convey information in this manner,” adds to the importance of eyesight (Shlain 1999: 13).

the dead and a world---wide programme of education and information. It is a long way to Isotype. So far as something of its evolution has been reflected in my autobiography, I have tried to show it to my readers and to interest them in their own ‘eye---consciousness’ as something which binds them more closely to the ‘living life’ of humanity,” Neurath 2010: 127).

“What I owe to my eyes, perhaps other people also owe to theirs, and they will tell their story. I think there must be many people, who like myself, want to be as all---round as possible and to have an opportunity of getting information on all kinds of different subjects, so that they may grasp the main points without being overwhelmed either by unarranged details or by the intellectual flood of explanations and applications that so often smothers us ‘men in the street’. Even people who are skilled in one field may feel rather helpless in others--- and that is you and me, we ordinary folk who do not aspire to be members of an ‘elite’ to which so many people claim to belong. Where all---round humanity is involved (not specialized knowledge) there are no experts not even where certain individuals or groups claim expertise in making decisions for others better than those others could do it for themselves,” (Neurath 2010: 127).

Without our eyes, neither alphabets nor the symbols that inspired the shapes of script would exist. Human eyes are able to perceive because light enables them to distinguish objects and depth therefore the means for movement and knowledge that we can manipulate the resources in our surroundings to serve our purposes became evident. Our eyes are responsible for the first line of defense against harm because mentally we are ingrained to fight or flight as common defense mechanism necessary to attain survival in an animal kingdom without governance²⁴⁹. We

²⁴⁹Dawkins poses, “Do we have to go to distant worlds to find other kinds of replicator and other, consequent kinds of evolution? I think that a new kind of replicator has recently emerged on this very planet. It is staring us in the face. It is still in its infancy, still drifting clumsily about in its primeval soup, but already it is achieving evolutionary change at a rate that leaves the old gene panting far behind. The new soup is the soup of human culture” (Dawkins 1989: 192). Coined in *The Selfish Gene*, *memes*, “are tunes, ideas, catch---phrases, clothes fashions, and ways of making pots or of

capture images taken by our eyes and interpret them in our minds; therefore the information input into our person comes from vision capacity and the ability to deconstruct their purposes from our intelligence attributed to individual experiences or as results encountered through social learning.²⁵⁰

Naturally, the knowledge humans attain goes beyond what we perceive with our eyes²⁵¹; engagement with each other is necessary biologically to maintain the species alive through reproduction, but on a fundamental level, primarily to understand not only our purpose as life on earth, but why is it that at this point in time and space we share it together.

Because survival requires both intuition to avoid debilitating experiences and innovation to progress livelihoods, we see that institutions had to manifest to present the masses with guidelines but more important to indoctrinate in them, simultaneously, the values that maintain the social order and the fear of punishment from disobedience of its nature. All humans are mortal, no one is infallible, consequently we are vulnerable because we acknowledge that time of material being is limited and so is our understanding of the universal purpose²⁵²; to illuminate our minds and

building arches. Just as genes propagate themselves in the gene pool by leaping from body to body via sperms or eggs, so memes propagate themselves in the meme pool by leaping from brain to brain via a process which, in the broad sense, can be called imitation,” (Ibid).

²⁵⁰ Boehm writes, “The symbolic language that allows us to gossip in such specific terms is one such advance. Blushing with shame is also a major evolutionary anomaly in this sense. Could such blushing be a signal, sent to others, that somehow redounds to the fitness of the signaler? Or could it have evolved as a way of signaling to oneself that social danger is being courted? I hope that someday we’ll be in a position to make some better educated guesses,” he details (Boehm 2012: 328).

²⁵¹ The Roman fascination with images extended well beyond religion---images were used to express every aspect of life. Romans adorned their houses, squares, and temples with statuary, mosaics, and painting, “writes Shlain, further, “In their quest to immortalize themselves in stone, the Romans supported more artists than any other cultures, believing that they could capture their spirit better than the written word” (Shlain 1999: 211)

²⁵² Framing debate, Dawkins argues, “God exists, if only in the form of a meme with high survival value, or infective power, in the environment provided by human culture,” elaborating, “Some of my colleagues have suggested to me that this account of the survival value of the god meme begs the question...to them it is not good enough to say that the idea of a god has a ‘great psychological appeal’, further, “Fundamentally, the reason why it is good policy for us to try to explain biological phenomena in terms of gene advantage is that genes are replicators...As soon as the primeval soup provided conditions in which molecules could make copies of themselves, the replicators themselves took over”

nourish the body we scope the world for answers by building off of what we have genetically inherited internally and the physical and philosophical institutions that were built to guide us there.²⁵³ Physical institutions serve as visual proof of a notion made reality to remind people of the tangible human enforcement we can exert on one another; religious establishments preserve symbolic understanding of spiritual governance, while intuition lacking material properties is innate to an active mind, and cannot be governed by others without influence²⁵⁴. If our innate intuition to survive can be influenced by the physical and symbolic manifestations that surround our being, then the veracity, given that nothing in this world is certain but our death, the message institutions convey reveal the nature behind their creation.²⁵⁵

The eyes as our windows to the world, and the mind as the observer and message recipient, are crucial players in the construction of a vision and its meaning, therefore a discussion of their evolution will unveil that as primary receptors of content, humans depend on them heavily to impulse their motions and emotions towards everyone/thing.²⁵⁶ Religious institutions exist because a community built them to spatial organize the faithful and shelter their symbols in order for generations later to uphold the knowledge and traditions relevant to the practice of faith of

(Dawkins 1989: 193)

²⁵³ “Experts can tell us of their results but they cannot make decisions for us, since they are swayed by their own desires and individual outlook. Therefore whenever the fate of individuals and communities is at stake, we need some comprehensive knowledge to help us make our own decision. It is for this that I think visual aids are so important, especially when we wish to educate ourselves and others in citizenship.” (Neurath 2010: 7).

²⁵⁴ If we regard institutions as genes, then “Once the genes have provided their survival machines with brains that are capable of rapid imitation, the memes will automatically take over...All that is necessary is that the brain should be capable of imitation; memes will then evolve that exploit the capability to the full,” conversely, “One unique feature of man, which may or may not have evolved memically, is his capacity for conscious foresight...Selfish genes have no foresight...they are unconscious, blind, replicators.” (Ibid: 200).

²⁵⁵

²⁵⁶ Literally notorious for his mastery of metaphors, metaphysical Renaissance poet John Donne emanates, “Who casts not up his eye to the sun when it rise? But who takes off his eye from a comet, when that breaks out? Who bends not his ear to any bell, which upon any occasion rings? But who can remove it from that bell, which is passing a piece of himself out of this world? No man is an island, entire of itself; every man is a piece of the continent, a part of the main; if a clod be washed away by the sea, Europe is the less, as well as if a promontory were, as well as if a manor of thy friend’s or of thine own were; any man’s death diminishes me, because I am involved in mankind, and therefore never send me to know for whom the bell tolls; it tolls for thee” (Alford 1839: 575).

which without, people upon death, fail to transmit institutional memory and spiritual relevance perish as well²⁵⁷. Religious institutions refuge the spiritual and moral values of the community and may even be sovereign authority of societies, but the plurality and diverse experiences are too great in mankind for them to fashion order worldwide without supervision that ensures balance over chaos. Governance of people originates on a local scale to base a community from which, through achievable supervision and guidance, strategically progress internal cohesion, specialize skills, consolidate forces, and progress to the eventual model exportation to other regions²⁵⁸. Eyes, in the presence of light, interpret the environment its resources and the threats it presents the beholder; mind, in its dark enclosure dictates the amount of individual might one needs to survive through which information as a seed gained, can be utilized to plant knowledge and ground out the blight of ignorance that plagues mortal beings.

Eyes as Conduit of Information

People reference past, present, and future as concepts of time because the miraculous process of life embodied in their birth provides them with concrete evidence that something unique can be generated from the involvement of two thus establishing a linear equation one is able to follow; time does not exist if a conscious mind does not acknowledge its properties hence neither missing, gained, nor unified, dismembered.²⁵⁹

²⁵⁷ Shlain confers, "As far as we know anything about the emergence of humankind, people have created scared sanctuaries. Local populations have at one point or another identified trees, rocks, caves, woods, groves, copses, rivers, and mountains as the dwelling places of deities, and have consecrated these rights by building shrines to gods, goddesses, or other spirits who hovered there" (Shlain 1999: 77).

²⁵⁸ "All is flux"--- This is a translation of the Greek *Panta rei*, the doctrine of the Greek philosopher Heraclitus, who envisaged the evolutionary process (Wedeck 1957: 3)

²⁵⁹ Everything that exists does so in a unitary plane regardless of the shape and size; all form the strands that comprise the fabric. Darkness dominates the fabric of the universe; nonetheless, massive concentrations of energy sequin its body. Likewise, the night sky despite its perpetual depth, offers glimpses of the expanding and contracting sequins we have come to conceptualize as the stars that remind us of our distance in understanding the grand scheme of things and the journeys we have yet to embark. Through the gravitational pull the sun possesses over earth and the earth on the moon, humans in the globe share equal periods of light generated from the sun, and the exposure of dark that follows in its or the moon's absence. Our planet's sky, like the stars, flickers and fades, as does the spark of human life.

But because life is energy and energy consumes energy to proliferate its existence, humans recognize predator behavior and qualities in nature, and distinguish what can pose a continual threat of annihilation or over empowerment; therefore the elaboration of biological and artificial equipment, as evolutionary developed and socially inherent arsenals, assists in framing human behavior²⁶⁰.

The *Journal of Human Evolution*, details that human eyes “evolved in the context of pressures for enhanced cooperative---communicative abilities of the kind needed in mutualistic social interactions involving joint attention and visually based communication such a pointing,” (Tomasello et al 2007: 315)²⁶¹. “In general, it would seem to be an advantage in initiating and maintaining collaborative/joint attentional/communicative interactions of the human kind that one’s eyes be easily visible to others in order to facilitate a shared activity--- assuming that the other is a cooperative partner not overly inclined towards exploitation,” Tomasello elucidates (Ibid).

“If this cooperative eye hypothesis is correct,” Tomasello postulates, “it would be especially useful to know when in evolution humans’ highly visible eyes originated, as this would

²⁶⁰ Our eyes vessel vision and distinguish characteristics of others and things. Tomasello et al. uphold, “Human eyes are colored in a way that helps advertise both their presence and their gaze direction much more saliently than in other primates...the only species in which the eye outline and the position of the iris were clearly visible, since the exposed sclera was paler than the lightest colored iris or surrounding skin” (Ibid). Further, ““From the point of view of the looker, the fact that another individual exploits the information provided by its gaze direction may, in some cases, be detrimental (e.g.; the other sees and gets the food first), and so, encouraging this behavior in others would seem to be risky. At the very least, individuals in constant competition with onlookers should not evolve morphological characteristics to help these others follow their gaze direction.

²⁶¹ “The results of the current studies provide strong support for the cooperative eye hypothesis,” Tomasello provides, “Both great apes and human infants followed the gaze direction of a human reliably. This pattern of results conforms that human infants are much more attuned to the eyes--- at least in gaze following situations--- than are their nearest primate relatives, the African great apes. Both apes and human infants followed the direction of the front of the head--- the face--- when the eyes were not available.” Tomasello heaves, “Pg318 Tomasello et al/ *Journal of Human Evolution* 52 (2007) 314---320. Added, “It should be noted, however, that in a wide variety of paradigms, great apes follow human gaze quite reliably, and indeed in the current studies, apes’ overall level of gaze following was actually higher than that of the human infants (Ibid: 318).

suggest a possible date for the origins of uniquely human forms of cooperation and communication²⁶²” (Tomasello et al 2007:319). “It may also be that the unique morphology of the human eye is important not for indicating gaze direction in cooperative interactions, but for enforcing cooperative and altruistic behavior in others more generally,²⁶³” therefore curbing selfish behavior especially of the aggressive nature in others because when publicly acknowledged through actions, denying what is obvious would be fruitless because the judges would have seen enough evidence to render a verdict; in other words those who need concrete facts look no further²⁶⁴. Eyes we see, vital to distinguish objects, are suppressers of selfish behavior because people fear condemnation by their peers; unable to survive individually through adversity, people rely on each other and being able to visualize threats from our own species may have had an impact in human physiology.

“In extreme cases where acts of deviance seriously threaten the lives of others or are felt to be truly abhorrent,” Boehm writes, “ a death penalty may be inflicted after a hunter---gatherer consensus is reached by privately talking things out,” further, “Indeed, 15,000 years ago in a Pleistocene world peopled just by mobile foragers, capital punishment surely was universal or

²⁶² In support of the importance of our evolutionary vision to assess other’s true mission, Shlain adds, “Of the 408 muscles in our bodies, a disproportionately high number are located in the face, and many exist primarily for expressing emotions” (Shlain 1999: 41). Also, “Hearing is the most important sense for understanding speech, but while listening one also continually monitors the speaker’s facial expressions and body language visually...the retina’s rods allow an appreciation of gestalts and slight movements in the periphery; more than cones, they are expert at gathering subtle visual clues,” giving further importance to the ability to perceive others (Ibid).

²⁶³ Thus, Burnham and Hare (in press; see also Haley and Fessler, in press) found that human adults contribute more in cooperative games when eye---like stimuli are visible. The hypothesis considers that knowledge that others are/can presence is a strong deterrent to cheaters in cooperative situations, and so, the spying individual benefits from advertising his spying.

²⁶⁴ Deviants could use their words and influences to construct persuasive stories, but no judge of veracity serves mankind more than being present at the scene of a violation to receive information to formulate a stand and jury, deliberate and convict. If language is used for such encouragement, language also generates criticism that comes in the form of pointedly hostile corrective advice or the mocking of a deviant. And still stronger forms of language---based social control exist, of course, such as group shaming. There’s also ostracism or shunning, which conversely removes deviants from normal communication. There’s expulsion from the group, a distressing measure arrived at through group consensus.

quite widespread as a practical but extreme expression of social distancing,” therefore violations of others right to life among small groups of people was extremely penalized (Boehm 2012: 35).²⁶⁵ Before humans interchanged emotions and intentions with words, our eyes served to interpret surroundings and correspondence of nature, and once the universality of community was established were languages, and consequently common law given time to develop. Open eyes receive messages from the external, and when closed but open minded, the internal can speak to the universe. Because humans utilize their minds to consciously assess their surroundings, the intentions of others, and social order they desire, the mind follows in discussion.

Mind as Conductor of Information

How to get the Sub---Conscious to Speak to the Masses

Every single human being has a mind and the information added to it is stored in it as memory. Since man began to use their hands to manufacture and produce, we know that our early ancestors had a mind when we take, for example, the tools, art, and structures they created, as living legacies of our human conscious. Numerous humans through various avenues attempt to answer the mystery of our consciousness, yet neither methodology nor any empirical knowledge has the masses convinced about the origins of our mind.

Man, in essence, as an individual, is the origin of any mind, hence *man* (as primate) + *individual* (as a person) = mind. Since the source of any mind is the human life that possess it, and

²⁶⁵“Such dire punishment is still widespread today,” Boehm asserts, “and just a few thousand years ago--- before movements against such measures arose--- it probably was the norm worldwide,” Boehm explains (Ibid). On February 25, 2013, UN Secretary---General Ban Ki---Moon, “Reiterated his call for a global moratorium on applying the death penalty, stressing the United Nations’ long history of opposing the practice and the growing momentum among the international community to permanently end it,” adding, “In addition, sometimes “wrongful convictions and miscarriages of justice” can occur in well---functioning legal systems that sentence and execute persons who have been ultimately proven innocent, Mr. Ban said” the UN News Center reports.

<http://www.un.org/apps/news/story.asp?NewsID=44217&Cr=death+penalty&Cr1=#.UsZ6eBY1ZHg> 5/13/2013

we know every single human is genetically unique, then it is inferred that every single mind is also unlike another and therefore no methodology in the world would ever be suffice to bring any universal answer to anything. Any theory embodies the combination of mind and energy and unless the mind and the energy are equally in tune, the desired wave of changes will not materialize. This leads to the most pressing question: If every human being is different, and hence every mind will also be different, humanity will never agree on anything as a collective because our diversity is too great. Likewise, if modern nation states exist because people collectively organized under the concept of one nation, the chance diversity is welcome is arduous because it disrupts the grain that flourished into a nation by changing the mentality of the people of the common people; borders exists to separate people who think different, otherwise arbitrary boundaries would disappear.

By taking a closer look at, The Subconscious Speaks, the Ferrells introduce the reader to the foundation of mind and conscious. “The mind of man contains within itself, limitless possibilities. The conscious mind of man is endowed with an inherent creative faculty. It continually creates things in man’s life and experience, whether or not man is aware of the creative process. Whenever a man thinks, that thought has creative power. The Sub---Conscious mind is but the instrument of the conscious mind of man. It is the medium by which man may call into existence the things necessary to his material welfare.” (Ferrells 1932: 11). The Ferrell’s logic follows, since the Mind of God is Infinite, and Mind is Spirit, then man who has a mind and spirit already share some of the infinite knowledge of existence. Further, “The Conscious Mind of man is that part of the Spirit of God which He has placed within mankind in order that mankind may function independently of Him....It is the Divine Spark in man that distinguishes him from all other forms of life. It is confined exclusively to mankind. It is this power resident in man that enables him to control conditions and to determine what manner of life he shall lead. It enables man to work out

his own destiny” (Ferrell 1939: 13---14)²⁶⁶. If humans are comprised not only from the same matter that composed the stars and all the heavenly bodies, and our minds are divinely embedded in our form, then to distinguish when humans became subjects to other humans is telling.

Slave to a System

Humans are purposely kept ignorant of their purpose on earth because if every single human sought their individual purpose, there would be a scarcity of willing labor force capable of maintain the systems of a civilization. In Goddess Versus the Alphabet, Shlain presents:

As the size of settlement communities continued to grow, large irrigation schemes and rudimentary administrative functions developed. These structures and institutions took place of now unnecessary male cooperative hunting ventures...sport hunting, contest of courage, ritual killings, and human sacrifice came into being because of men’s need to replace the excitement of the hunt. Eventually war---to---the---death superseded the hunt as the principal means of periodically lancing the boil of the men’s innate combativeness,” (Shlain 1999: 34)²⁶⁷.

In referencing society at large, Shlain postulates that the rise of civilization required exploited labor citing:

“Emerging governments required complex organization. In order to effectively regulate trade, store surpluses, defend the cities, and design irrigation projects, power necessarily became concentrated in the hands of the few. This centralized authority of the early archaic state favored the strong, and the alpha male was now called a king. To justify his authority, he invoked divine parentage. Slavery became an integral part of the economy of those archaic states. Hunter/gathers had little use for slaves; captured warriors could not be counted on to be loyal during the hunt, and they were too dangerous to leave behind with the women and children. Agriculture made slavery feasible, since a few guards could oversee the work of many slaves coerced to perform the backbreaking tasks of farming. Captured women could be forced to submit sexually, thus furthering

²⁶⁶ Throughout human existence, shamans lead our ancestors through their spiritual understanding, and because of these mystics, our ancestors were able through creation stories explain their lives.

²⁶⁷ “Nevertheless, farming progressively reined in the male’s predatory impulses by yoking his killer instincts to the plow...Archeologist have uncovered intriguing evidence from the period between 7000 and 4000 BC, suggesting a muting of violence in many early farming communities...There is little evidence confirming the domination of the many by the few,” (Shlain 1999: 34)

their dehumanization. Brute strength and cruelty, two attributes of the hunter/killer were much admired by the rulers of these early civilizations (Shlain 1999: 33).

Through war and conquest, and the institutionalization of slavery, the early modern man was able to thrive but at the detriment to a minority group. The story of the tower of Babel provides a somber and sobering reality of what life was like under such early systems of dominance. In *Historias y Cuentos del Alfabeto*, Kieffer et Gudino share how the children of Noah, from the biblical story of Noah's Ark, were forced to labor for king who wished to built a ziggurat so as climb and be safe from another flood, but also to curse and attack God for all the human loss incurred.

All descendants of Noah are brothers. In the blood and in the word. In the language. But slaves have no right to talk. If we do we get the tongue cut off. We are condemned to silence. Others speak the king and his courtiers, officials, merchants, executioners, priests ... The slaves worked in silence, always silence. And when the silence continues year after year, decade after decade, it becomes a wall. At first silence is a wall of smoke: touch pierces, with a caress you say "I love you". After a wall of veil: sight can pass across, eyes can say, "I am with you." After a thick wall: smell can cross, you can smell the heavy perfume of love from your brothers. Then it becomes more compact, it is a wall of wax: only perceive through the muffled murmurs: fraternity is just a chorus of moans and groans. At the end is a terrible stone wall, invisible, yet rising (Kieffer 1987: 108).

In relating the conditions of the slave force, Kieffer writes, "If you drop a stone or a brick breaks, all mourn the loss, if one of our brothers falls, not even a head can turn much less talk. Whoever cries, complains or protests, they get their tongue cut off"(Kieffer1987: 111). Further, "The angels have spoken with our brother Abraham, son of Teraj, and Abraham, son of Teraj, without pronouncing a single word, only with mental faculties, has transmitted God's orders through the seventy major angels, and at the same time, has communicated with Abraham to tell us the message," (Ibid 1987: 112). Through divine intervention, one of the workers purposely misinterprets the command of one of the overseers, and despite the multiple lashes he received, he

was content because the others, without having to verbally communicate, were aware that the plan was to misunderstand the commands of the slave drivers²⁶⁸. Unable to communicate to verify the commands, the overseers began to argue with each other as their subjects went days misunderstanding the commands thus creating a sense that havoc had been wrecked and that the slaves no longer comprehended their duties. As confusion escalated, the slaves kept quiet while the fabric of civilization deteriorated into chaos; the slaves waited until all order was demolished so as to escape. When finally freed, the slaves realized that although one day of silence would not disrupt language, when it became years of non communication, even those that are kin to each other are no longer able to understand one another. Hence the story of the Tower of Babel according to Kieffer relates how prolonged silence and subjugation created linguistic division among the people therefore an explanation to why the same ethnic people lost their form to communicate with each other and instead spoke the languages inspired by the angels that saved them from slavery.

Through the story of Babel, we see that the Universal Mind of humans was all that was necessary for liberation of the masses to ensue in cases where speech and interaction is forcefully impeded. But how is it that the metaphysical communication gave rise to physical manifestation of the alphabet. Berkeley writes, It is a very common opinion that metaphysical disquisition is idle because it leads to no conclusion which really satisfy the mind, because the problems discussed are never really solved. This opinion no doubt springs from the observed fact that no metaphysical systems succeeds in imposing itself upon thinkers generally; that scarcely has one thinker built up a

²⁶⁸ *“No se como ni porque se me ocurrio la idea, pero enseguida ms hermanos la imitaron. Subia yo a la septima terraza de Etemenenaki por la septima escalera oriental, cuando el maestro de obras, descargando brutales latigazos en mis espaldas, me exigio que bajase nuevamente en busca de piedras labradas. Obedeci. Baje por la septima oriental...pero en lugar de piedras labradas lleve baldes de cal...Se enfurecio, volvio a golperame...No me importaba porque mis companeros habian comprendido: cuando los capataces ordenanban una cosa simulaban acatar...y hacian otra cosa. Como no se nos permite hablar nadie podia pedir dar explicaciones, nadie se hacia entender...y asi durante toda una jornada, y al otro dia, y al otro y al otro. Se multiplicaron los azotes, muchos de mis hermanos murieron atormentados sin clemencia. Tal fue la confucion que ya tampoco los capataces se entendia entre s y el caos de la Casa de los Cimientos del Cielo y de la Tierra se extendio a la ciudad; al mercader de pecado le exigian leche de cabra, al pastor que llevase leones al redil, las matronas que se prostituyen en el templo; (Kieffer 1987: 113-115).*

doctrine satisfactory to himself than another thinker proceeds either to demolish it or to construct another inconsistent with it” (Berkeley 1910: XiX). “But we may well ask how such a state of things is possible,” Berkeley relates, adding “if we admit as true presupposition which we all make, consciously or unconsciously, in the use of language, and upon which is founded the possibility of intercommunication: that there is community of thought, likeness of purely intellectual organization, between the intercommunicates; that what in experience is common to us all give rise in us all to a common stock of abstractions, conceptions, general relations: the common basis of all intellectual construction?” (Berkeley 1910 : 2). To form a set of orders to communicate is complicated when the meaning cannot be transferred.²⁶⁹ “The meanings of the words are by metaphor, only in the dictionary, while in reality they were in the mind of the lexicographer, and may be evoked in the mind of any one who consults his book.” Berkeley adds, “This view leads one somewhat further than is at first sight quite apparent. The denied and the defining words alone are in the dictionary. But the symbols, which, in the mind, are associated with and are said to express our thoughts, are clearly not in the dictionary, since they are in the mind. These symbols are words,²⁷⁰” (Ibid). “When people find it necessary to express in words an inner experience such as a dream, an emotion, or a complex feeling---state, they resort to a special form of speech called metaphor that is the right brain’s unique contribution to the left brains language capability,” Shlain explains arguing that ”Metaphors beget poetry and myth, and are essential to the parables of religion and the wisdom of folktales,” (Shlain 1999: 20).

Because communication is symbolic in that neither words nor ideas have a basic form,

²⁶⁹ Given the desire to communicate our thoughts, however, the act of speaking or writing as a means to that end, would be inexplicable without the presence of the presupposition in the form of an habitual and implicit expectation, born of the long--constituted experience of the actions (including speech) of those whom we address, or who are addressed by others.” (Ibid: 3)

²⁷⁰ “I do not think it much matters what answer we give to the question; but so far as it can be said that a right answer to it there is, I think it will be found that, from a purely philosophical point of view, it is more consistent to consider bodes or material objects (such as printed, written, or carved characters) and personal actions (such as speech and the gestures of the deaf and dumb) as being words only by metaphor,” (Berkeley 1910: 4)

then the elaboration and meaning behind those that we utilize today is pressing; in all of the formulations of alphabet systems, not one human can be given the attribute of founding unilaterally a system. It has already be discussed that the Chinese characters were taken from observing nature on earth and the celestial bodies, and even the Korean symbols were given form in a dream by King Sejong, hieroglyphs in their name refer to the writing of gods, and in the Story of the Alphabet, even the Greek and Latin alphabet were delivered to humans by gods. Therefore, if our eyes must perceive the world to register its reality, humans sell themselves short to what the universe has available for us to progress and uncover our purpose in life.

To whom, or to what, should we acknowledge for human domination over life on earth? If there is such a source, then what is the root of that source? Although it crossed my mind, *radical* was quickly discarded; *whole* would serve as a far better word to analyze and conceive a methodological perspective to identify and attribute humanity's supreme power over the world. If human beings indeed rule the world, then it is important to go beyond the roots of: which men from where did what for y reasons in x time period, but instead focus on the whole existence and authority of mankind itself. By placing the human being as the lead actor, this paper will discuss the ascendance of modern day humans, the threats and challenges they face, and the actions they have taken to remedy and alleviate their struggles for existence. Through an evolutionary biology perspective, we understand that human beings rose to the top of the animal kingdom and that our endowed mind empowered us with moral judgment to persist as a civilization; the world of today is comprised of 7 billion human beings that are competing for the same resources as other living organisms. Who today speaks for mankind as a species and who speaks in place for all other organisms or even the world itself? In April of 1945, the United Nations was created by fifty sovereign nation---states to serve as the international forum to discuss the preservation of peace and

progress of men, and through its subsidiary bodies, all life on earth as well. Because it is human beings who give life to all action, how their energy is spent informs how they develop and grow as civilizations; the rule of law in those communities is therefore enforced by humans themselves. Today the United Nations is comprised of 193 recognized sovereign states as a testimony that despite our same ancestry as a species, our development has increased the diversity of perspectives and claims for self---governance. Is it that our differences has become so innumerable that people despite all odds fight for the right to be free to live how they choose, that some have it right and others are still trying, or that because of our lack of material resources, we have been forced to ration the small amount of resources we have left, and therefore choose to manage them on a more micro level? Can the micro level be more efficient at managing its resources or should the macro, because of its vast reach and centralized power best manage the states? Out of all the know species on earth, human beings are but one. What do we know about our ancestors, their survival strategies, and the social and intimate lives they constructed?

In an effort to draw connections to global problems to Latin America, I conjured two issues that are universally important: the preservation of life on earth, and the freedom to live as one chooses. By linking the aforementioned two items, I portrayed the following picture. The human world we know today is most represented by the United Nations with its membership of 193 nations, but the existence of the United Nations itself owes much to the fact that two---fifths of its founding members were Latin American who themselves previously had already decided that its best to cooperate as equals. Because all of the Americas are comprised of people who fought colonization from Europe to later become sovereign nations, it was natural for Latin America to be on the forefront on decolonization efforts throughout the world; one such case was that of the Palestine---Israel Partition in which fifteen Latin American countries voted in favor of partition

giving the item enough votes to pass.

The biggest threat to mankind is mankind itself because although the environment poses a threat to our existence, our ancestors have muddled through climatic changes before without the sophisticated technology we possess today; the same man made technology that created our second threat, nuclear weapons. What to do?! Well, because the United Nations exist, Latin America was able to create the first Nuclear---Weapon Free Zone in the populated world, and more important, this example served to impulse other regions of the world to follow. Who didn't follow although is informative to the narrative. At the creation of the United Nations only the United States possessed nuclear weapons, today 9 different countries possesses them; one of the nine is the state of Israel. Since Latin America was a founding member of the United Nations and who's decisive votes gave statehood to Israel, the actions they have taken to secure, prevent, and create new international relations is of utmost importance to life on earth.

With the effects of globalization felt worldwide, many lessons from humanity's struggle for existence have flourished and spread throughout the world. In *Globalization and Transformation of Social Inequality*.

Although Latin American countries carry significant weight, they nevertheless exercise their own voices even if they contradict the group the decision. On another point, because Latin America was colonized by people from various European nations, Latin American countries had diverse reactions to when it came to decolonizing efforts against their previous colonizers.

For a society to exist, there has to be some sort of abide order that prevents one person or group of people from creating chaos thus disrupting the unity that bound its establishment. In the natural world, the biggest and strongest predators governed life on earth, and when one predator

became too strong or big, they ended up reaching their peak and declining; some to the point of extinction if they were not able to evolve. Humans evolved through millions of years through adverse climates yet little is known as to how they managed to do so because earlier ancestors possessed none of the technology to properly leave traces of social life other than anything that could be inferred by their calcite remains. Evolutionary biology best serves us in understanding the physical transformation of human beings, but can also present anthropological questions that could be answered when comparing human beings with other living organisms and their preservation today. Father of evolutionary biology, Edward O. Wilson posits that humans today owe our existence to our eusocial method of cohabitation while Hawkins argues that it is human choice to be selfish that propelled humans to the top of the pyramid of life.

Everyone in our world is intimately connected to each other through systems we understand as networks. Whether informal or formal, local or international, these networks serve a purpose, and it is in understanding the purpose where we can discern the intentions or desires of others. Latin American countries are a network, and their network is rooted on their shared experience as the colonized. Even before internationally accepted borders existed in Latin America, the people of Latin America desired their liberation and independence from their colonizers. The European colonizers recognized that their power and wealth were dependent on preserving the status quo and dismantling any network that could threaten their position of privilege. Although the world no longer lives in colonial times, in global governance forums, the former colonial powers have managed to create a system where privilege and power persist today. But, just like in colonial times, the people's desire for sovereignty and the human right to live continues to be fortified by truth, benevolence, and by formulating trustworthy networks.

Despite having a Nuclear Non-Proliferation Treaty in effect since 1970, the global reality

is that the number of nuclear weapon countries rose from five to now eight recognized nuclear weapon countries over a 40 year span. In addition, the number of countries interested in possessing nuclear weapons is rising. Lack of action towards disarmament on behalf of the nuclear weapon states, elevates safety concerns for those who do not have weapons. Fear that nuclear weapons could be utilized on the masses is still a clear and present danger. But no need to focus on the troubles off today without recognizing the advances we have made. Women have the right to education, children to live their lives free from work, indigenous people have the United Nations Declaration on the Rights of Indigenous people, and technological advances have produced cures to many illness and keep seeking cures for others.

Why isn't there chaos in the world? Is there order? People are too active; they activate other people and spaces. When in disorder, how do people survive? People who hit low could only go up from there. Things that make cents without any sense? If all life on earth shares the same source of existence, then converting its energy for one time uses is unsustainable and diminishes the possibility for future generations to enjoy the same. If human beings only have each other, then harming any member of our society debilitates the whole compromising our diversity; such damage is seen with the use of non---renewable resources, human rights affected by poverty, war, borders, and violence and weapons.

We understand that we exist within a universe, therefore, we are one, and the universe is 99% of everything else. Individuals are both animals and spirits and collectively, humans identify as we; energy forms in a world of light and dark. There is only one opportunity to make a first impression; because every human in the world is unique, the results are infinite. Humans, when trying to explain their encounters on earth, resort to the common knowledge or general understanding of the time, and when confronted with the unexplainable, utilize metaphors to fish

an explanation. People infer meaning from experience, lessons, research, recognition, and intuition, to ultimately produce a notion of understanding that, although generally similar across different regions, is vastly different in execution. In other words, because no one knows the meaning of life, everyone's interpretation of its origins and purpose is valid no matter how extreme. Despite human's vast knowledge of civilization building coupled with the technological advances, we humans have yet to fully conceptualize our purpose on Earth.

In order for people to meet their basic needs such as food, clothing, and shelter, they need to have access to it. Privatization of any sector in essence removes the notion of common good and in turn, the new result is a sector privy to capital accumulation by those who manage the system. By excluding the public sector from the decision---making process and administration of the newly privatized sector, accountability to the public is eliminated in the exchange of power. Because in the 20th century, the human population was devastated by two world wars; the last one ended with the victory of the Allied forces. The first war of global nature in modern day history gave rise such terms as weapons of mass destruction and chemical warfare. Along with the physical destruction of buildings and lands, humanity was degraded with the proliferation of human rights violations in which civil society was not exempt to and thus subjected to torture and death.

THE END

APPENDIX A

Overview of Latin America and its International Character

In support of statements made throughout the thesis, this appendix provides statistical representation of the state of Latin America and its people in terms of population, economic systems, and international events of importance to human rights. These figures were created immediately after the thesis was completed and serves to visually depict some of the information presented within the chapters of the text. By highlighting Latin America's participation in issues of global importance, the following pages details the differences found not only in terms of Latin America to the world, but also among the Latin American countries themselves. The opening section begins with overall view of the both where the residents of Latin America are geographically located within their countries and what the future of the nations look like in terms of the youth within their borders; the purpose of location is to define where people are concentrated competing for resources and who with time, are those capable of transforming their homelands.

After detailing Latin Americas demography a global look at who governs and through what type of government follows in an effort to understand the dynamics of the world community and the importance of knowing the ideological background of each nation state to inform what influences cooperation on issues in multilateral institutions.

Since governments are responsible for the development of their nations, the economic systems and coalitions that form in the increasingly globalized world are informative in understanding the role people, governments, and industries play in international relations.

To conclude, the international institutions that Latin Americans utilize to foment change in the world are presented to reflect how the actions taken have been altruistic and in defense of universal human rights, while surfacing the opposition that impedes progress.



Figure 1: Demographics of Latin America Population

High Urban: More than nine out of every ten people live in urban areas of Argentina, Uruguay, and Venezuela; Chile at eighty---nine percent and Brazil with eighty---five percent are also countries with heavily urbanized populations.

Moderate Urban: In Mexico, Peru, Panama, Columbia, and Cuba, a third to nearly eight of ten in the countries' population reside in urban areas. The Dominican Republic, Ecuador, Bolivia, El Salvador, Costa Rica, and Paraguay have populations in the range of sixty---two percent to seventy percent of their people in urbanized settings.

Low Urban: While most of people in Latin America are urbanized, Guatemala is the only country of the region that has a population equally rural and urban. Honduras, who at fifty--- three percent urban, has a population that is slightly more urbanized. Haiti and Nicaragua, at fifty---five and fifty---eight percent respectively join Honduras and Guatemala on the list of nations with a higher indices of rural populations.

Youngest: Guatemala, Honduras, Bolivia, Haiti, Nicaragua, and Paraguay have populations in which at least a third of the people are under fifteen years of age.

Young: Substantially young populations are also seen in El Salvador, Dominican Republic, Ecuador, Peru, Venezuela, Panama, Mexico, and Columbia where the range of people under the age of fifteen are from thirty---one to twenty---eight percent of the total population.

Aging: In Brazil, Argentina, Costa Rica, slightly less than a quarter of the population is fifteen years of age or younger. In Uruguay and Chile, about one in five of the populations are youth under fifteen years old. Cuba, at seventeen percent of its population under fifteen years, is the Latin American country with the smallest percentage of youth in their demographics.

Summary

Guatemala is unique in Latin America in that its population is equally urban and rural, but more significant that its demographics reflect that almost two out of every five people are under the age of fifteen years. Cuba, with a third of the population residing in urban areas, has the least percentage of youth among its demographics. While Guatemala has a population able to generate growth through a large labor force, Cuba will lack a labor force to sustain the population and economic growth. Venezuela, the most urbanized country of Latin America, has a population slightly less than thirty percent under the age of fifteen, which is almost twice that of Cuba and therefore has more options for development. Argentina, Uruguay, and Chile have highly urbanized populations but overall demographics of youth under the age of fifteen amongst the countries with the lowest percentage; a correlation between highly urbanized and low levels of youth under fifteen are evident. Central America has the most evenly distributed populations between rural and urban, the Southern Cone countries of Chile, Argentina, and Uruguay are the most urbanized region of Latin America, and Cuba the nation with the highest indices of an aging population. It is important to note that because most of Latin America is urbanized, the demand for resources to accommodate those in dense locations can create problematic scenarios if policy---makers are unable to address the

demographic changes.

World Governments

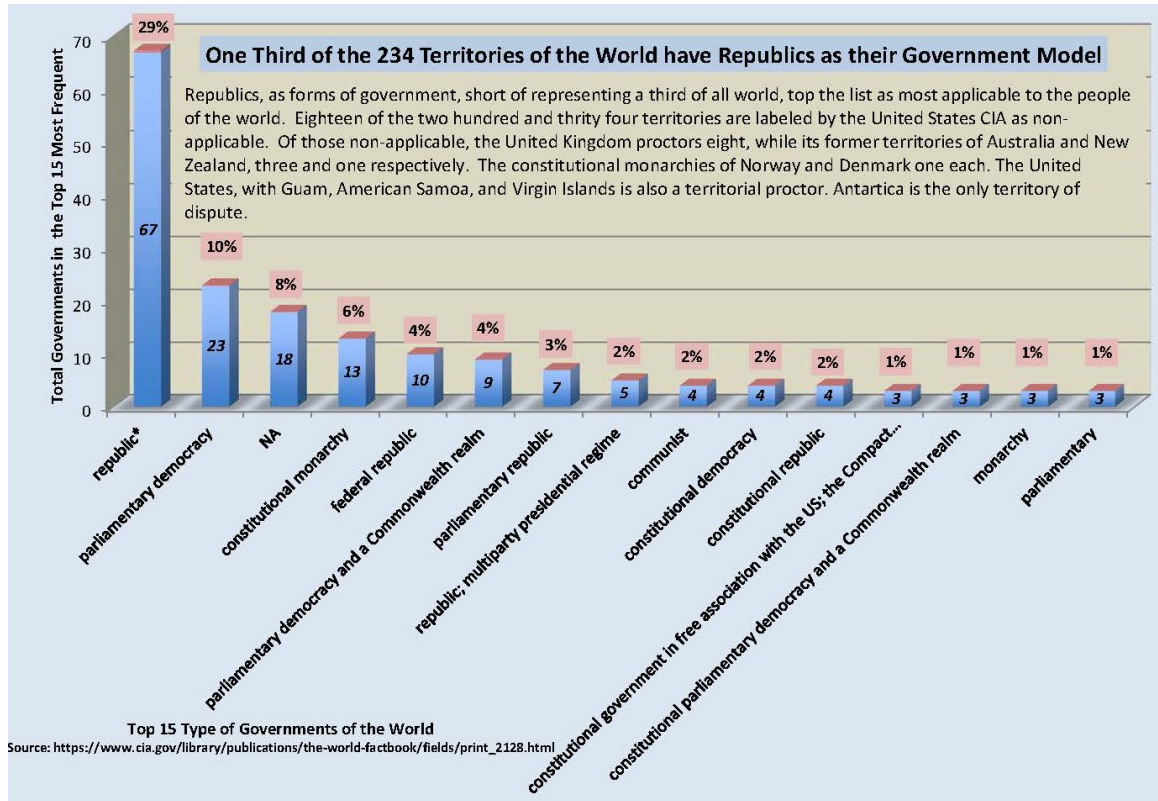


Figure 2: *Government Models In law and order,*

“Royal authority has been the norm for the greater part of human history, and the idea of the monarch as head of a family, the head of an organic community of which he or she is the expression, remains true of monarchy today as at its beginnings.” (Purdue 2009: 2). The world according to the United States Central Intelligence Agency comprises two hundred and thirty four territories of which twenty---nine are describes as monarchies and eight---one are a variation of a republic.²⁷¹ “The two most useful forms of contemporary government seem to be either elected presidencies, which have inherited many of the attributes of monarchy, or monarchy itself, albeit monarchy that has shed a greater or lesser part of its political power, but via its inks with national

²⁷¹ Purdue writes, “We can also distinguish under the cloak of many republics the patterns of government established under monarchies. Many have pointed to the ghost of the British constitution in that of the USA, as King, Lord and Commons were replaced by President, Senate, and House of Representatives.” (Purdue2009 chapter Conclusion)

past and continued prestige, manages to maintain the concepts of legitimacy and sovereignty.” (Purdue Ibid---conclusion) While “the early monarch was the lawmaker or law interpreter, the general or protector, and the intermediary between the spirits and the living, the past and the present,” the institution was at the mercy of human nature (Ibid).²⁷² The political map of the world looks significantly different than it did less than a century ago; with the end of WWI and WWII, monarchies fell, territories that were under colonial powers became independent, and communism became a government model. Almost a third of the world are republics as testament to people’s preference for popular governments versus the monarchical systems that ruled before both World Wars. When the United Nations were established, fifty nations were among its founders while today, one hundred and ninety---three nations comprise the membership of this global governance body.

Although in the last sixty---nine years since the creation of the United Nations the number of independent nations increased, eight percent or eighteen of the two hundred and thirty---four territories of the world, according to the United States Central Intelligence Agency, are not independent and are subjects of governance by a foreign power. The English---speaking nations of the United Kingdom, Australia, New Zealand, and the United States comprise four of the six countries with control of territories outside of its continuous borders; Norway and Denmark round off the list of nations with dominion of territories outside their geographic domain.

²⁷² Purdue elaborate, “Early people felt perpetually threatened, and, it has been argued, the beginnings of kingship were probably located in their

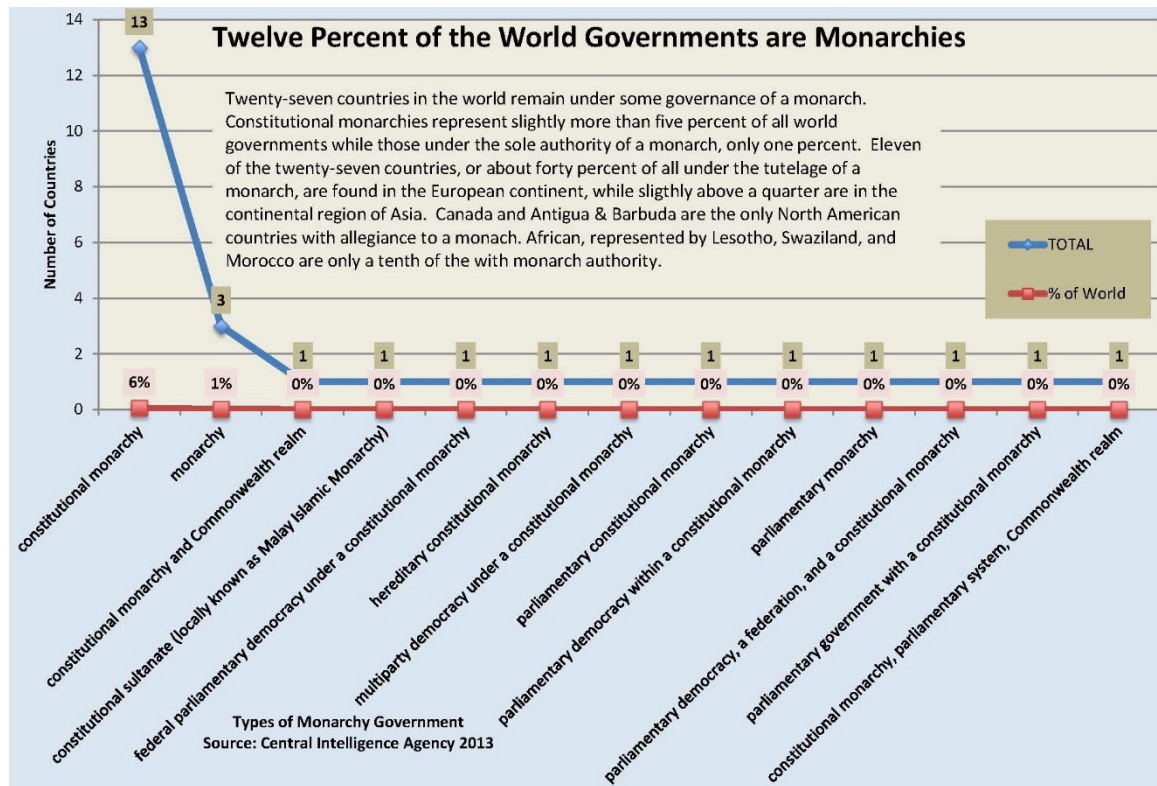


Figure 3: Monarchies of the New Millennium

Before the start of the twentieth century, monarchies in Mexico and Brazil held the sovereign power; while Brazil inherited the system from Portugal and continued it until 1889, Mexico toiled with the system in its incipient years to revert to a republican system to again import monarchs and conclude the century like Brazil under the leadership of military men with authoritarian governments. Considering that the world is comprised politically of one hundred and ninety three nations today, it is remarkable that less than a century ago, the people on planet earth were mostly monarchies except in the Western Hemisphere where Latin America and the United States were the only governments free from European head of state dictating public matters. While many monarchies fell continually from the end of World War I and II, and decolonization deteriorated the extent of their imperial control, twelve percent of the globe still has a monarchical system for governance of the masses. Many of the monarchies that still exercise privilege to govern, were able to accommodate to the globalization of the world and the ideas that integrate humanity and thus avoid losing full control of their hierarchy. Twenty---seven countries,

or twelve percent of the world territories, have some model of monarchy included in the system of governance but for many who shared the same system, many similarly experienced the rise of military government takeovers to restore order in their countries supported by a small group of elite families who through their control of resources and production maintain the national economy.

Economic Assessment of Latin America and the World

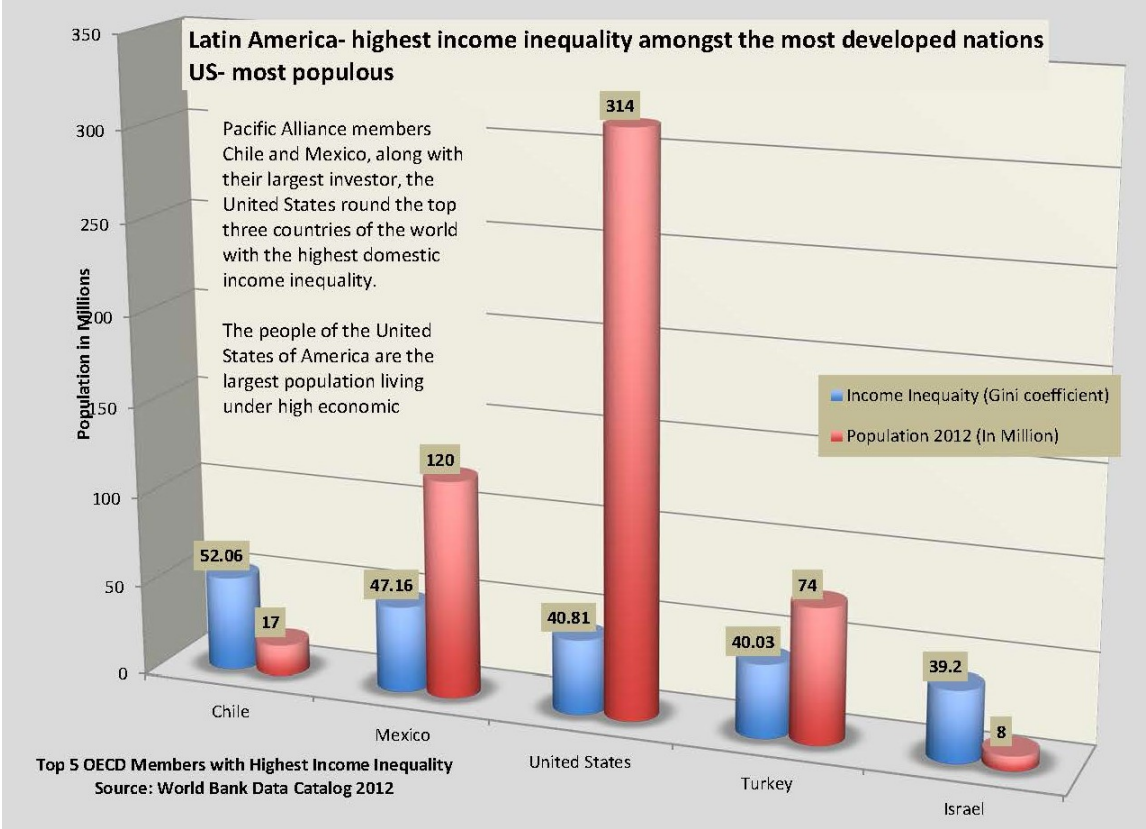


Figure 4: Wealth Distribution

Chile and Mexico are the only two Latin American countries that are members of the Organization for Economic for Cooperation and Development; because membership in the OECD is comprised of nations with high levels of economic productivity, the elite group of thirty---four members is exclusive. Latin America’s presence in the OECD is felt through the membership of Chile and Mexico but both nations of the prestigious organizations top the list as the nations with the highest levels of income inequality amongst all members; it is evident that regardless of being considered among the industrious nations, internally, Chile and Mexico have internal inequalities to

remedy. Mexico lost territory to the United States in 1848 while Chile, through the support of the Central Intelligence Agency in the coup of liberal President Salvador Allende in 1973, both serve as examples of Latin American countries losing sovereignty over their lands and governments; dictatorships under the leadership of men within the military or of military background governed the development of the nations and the people confined within their borders. Many countries in Latin America besides Chile and Mexico have succumb to Manifest Destiny, the Monroe Doctrine, and Neoliberal Capitalism when the elite group of power---brokers in one country conspire with other privilege groups to enforce their dominion even if physical force must be exercised when their common interest are challenged by an increasing conscious citizenry who utilize popular support to raise the masses through progressive movements thus decreasing the ignorance stemming from their deprivation of social, political, economic, and spiritual capital.

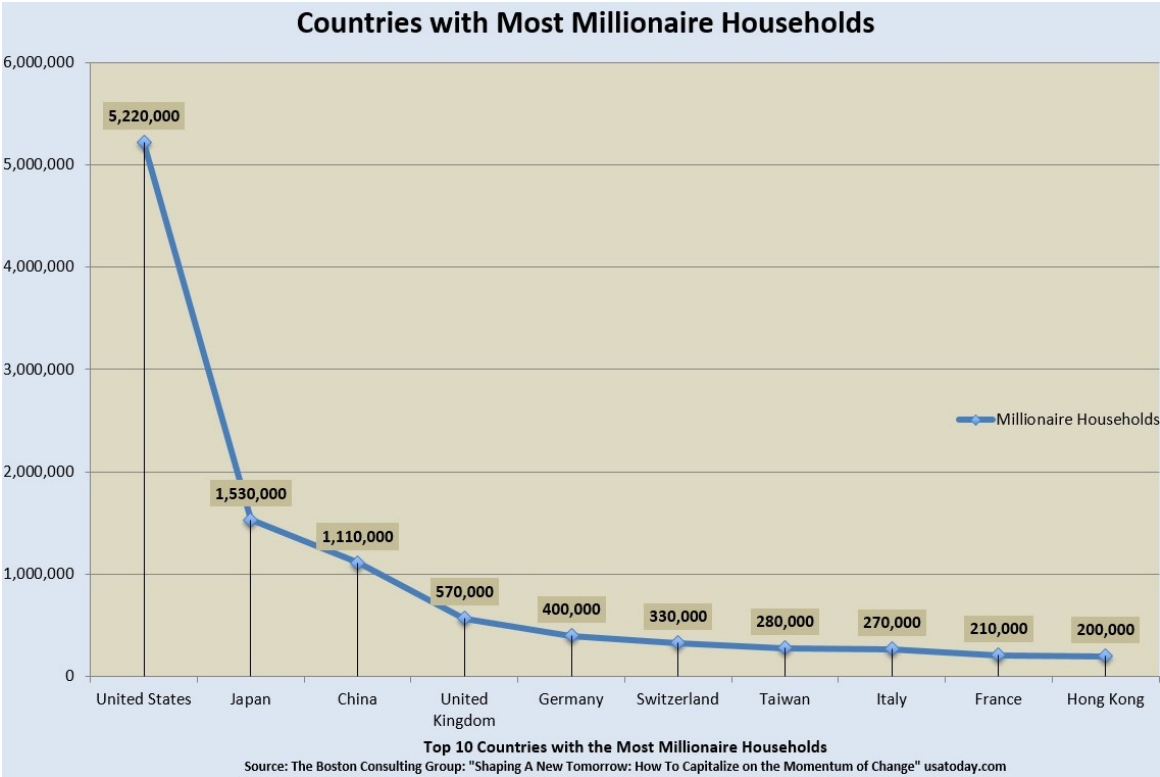


Figure 5: Millionaire Density

The United States, as we saw in the previous figure, is the third most economically unequal nation of the OECD trailing both Chile and Mexico; in addition, the United States is the

most populous of the nations in the organization. In the graph above we see that the United States is not only the most populous of the economically unequal nations, it also disproportionately has the largest concentration of millionaire households. The region comprised of United Kingdom, France, Germany, Switzerland, Italy, are not only geographically proximate on a map, but amongst their borders likewise live the most concentration of millionaire households. Japan and Taiwan are the only two island nations in the list of top ten; both islands are also geographically close to each other as well as to China and Hong Kong, the remaining countries on the list.

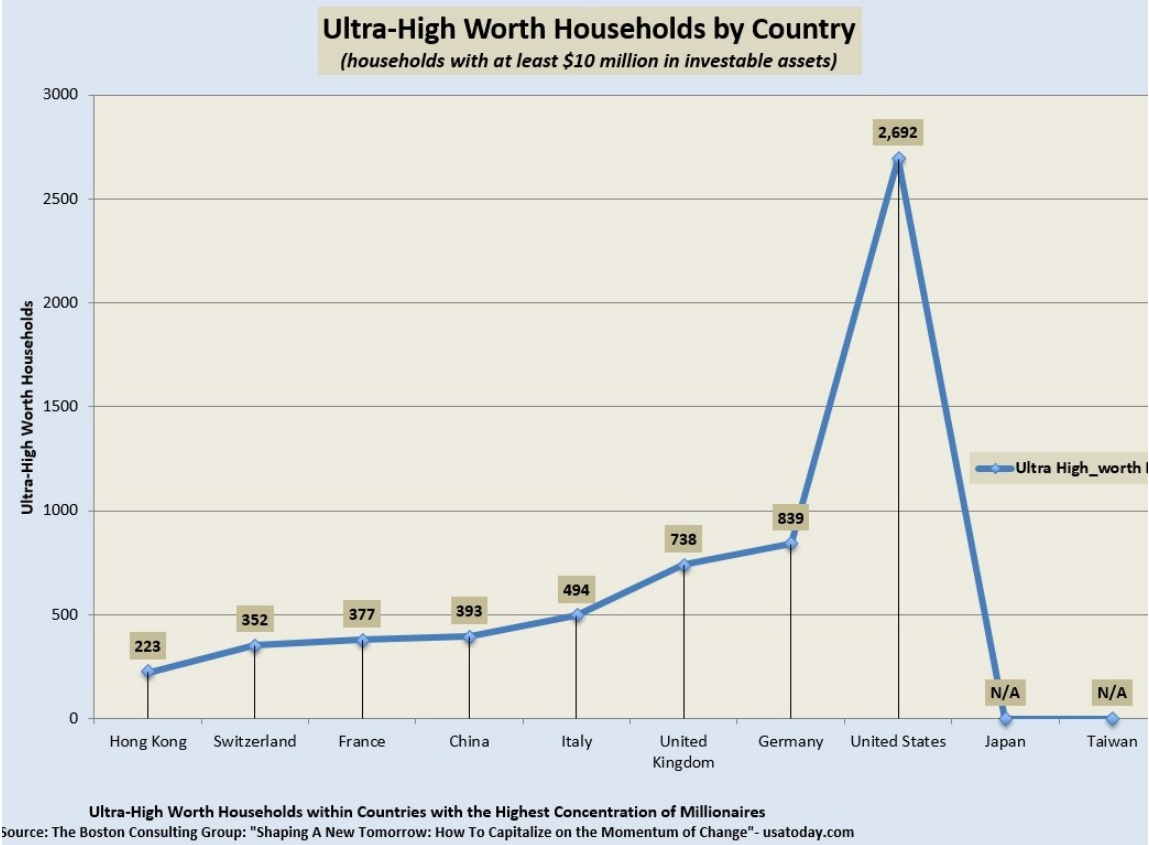


Figure 6: Elite Household Density

The United States, as previously depicted, is the third most economically unequal member of the OECD, has the largest concentration of millionaire households, but as seen above, also has the largest amount of ultra---high worth households. Towering over all other figures, the United States (2,692) outnumbers trailing Germany (839) by more than twice its ultra---high households.

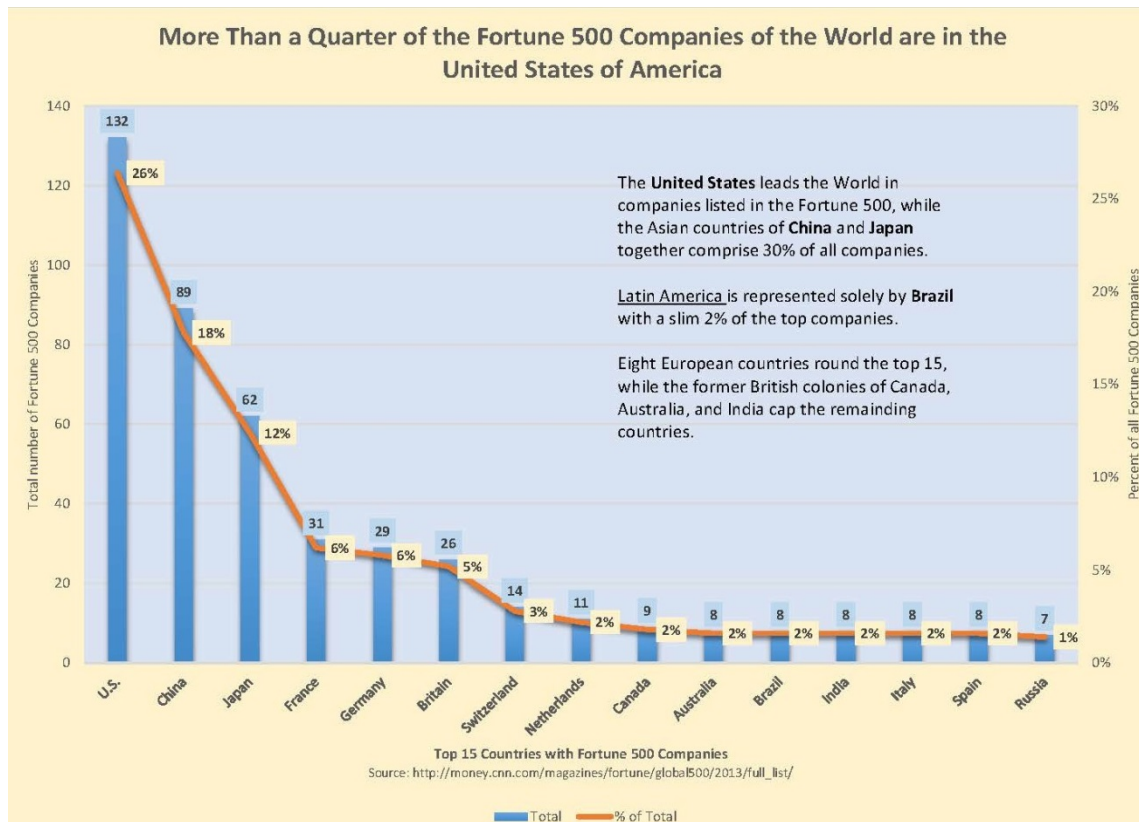


Figure 7: Top 15 Nations with Most Fortune 500 Corporations

The United States is host to twenty six percent or one hundred and thirty--two of the five hundred most profitable corporations in the world; since corporations are institutionally incorporated entities, legal implications regulate conduct of business and liabilities thus instead of focusing on the individual elite families in the previous graphs, the one above details which country, as a family, has the most lucrative business household in the global community. Four of the top fifteen nations of *Fortune Magazine* Global 500 list for 2013 are countries with English as the official language but regardless all fifteen understand the language of capitalism and its underlining message; make profits. African nations are absent from the list of top fifteen nations and Latin America is solely represented by Brazil.

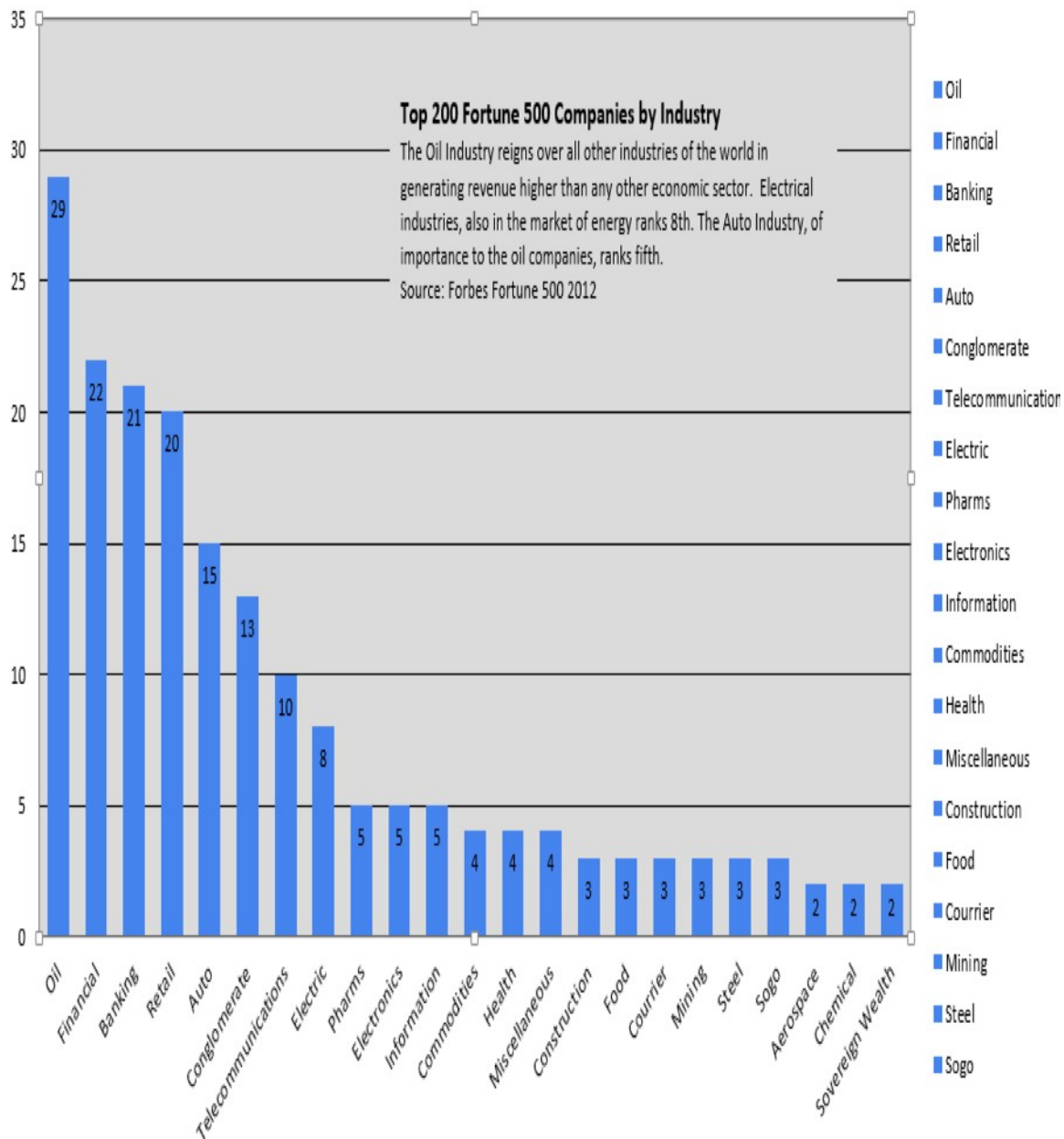


Figure 8: Most Lucrative Industries

The extractive industry is not only the most profitable; it is also most frequent in the top two hundred of the five hundred companies aforementioned. Financial and Banking, second and third respectively, are institutions and although highly ranked, the manufacturing industries are the most listed above. Because all industries need access to capital to finance projects and require energy supplies to keep products, goods, and services in circulation to reach consumers, we can critically postulate theories as to why certain types of companies are frequent among the top two hundred. Nonetheless, the purpose of listing the aforementioned is to assess the characteristics of

the companies to see whether institutions, industries, or groups of individuals influence global markets.

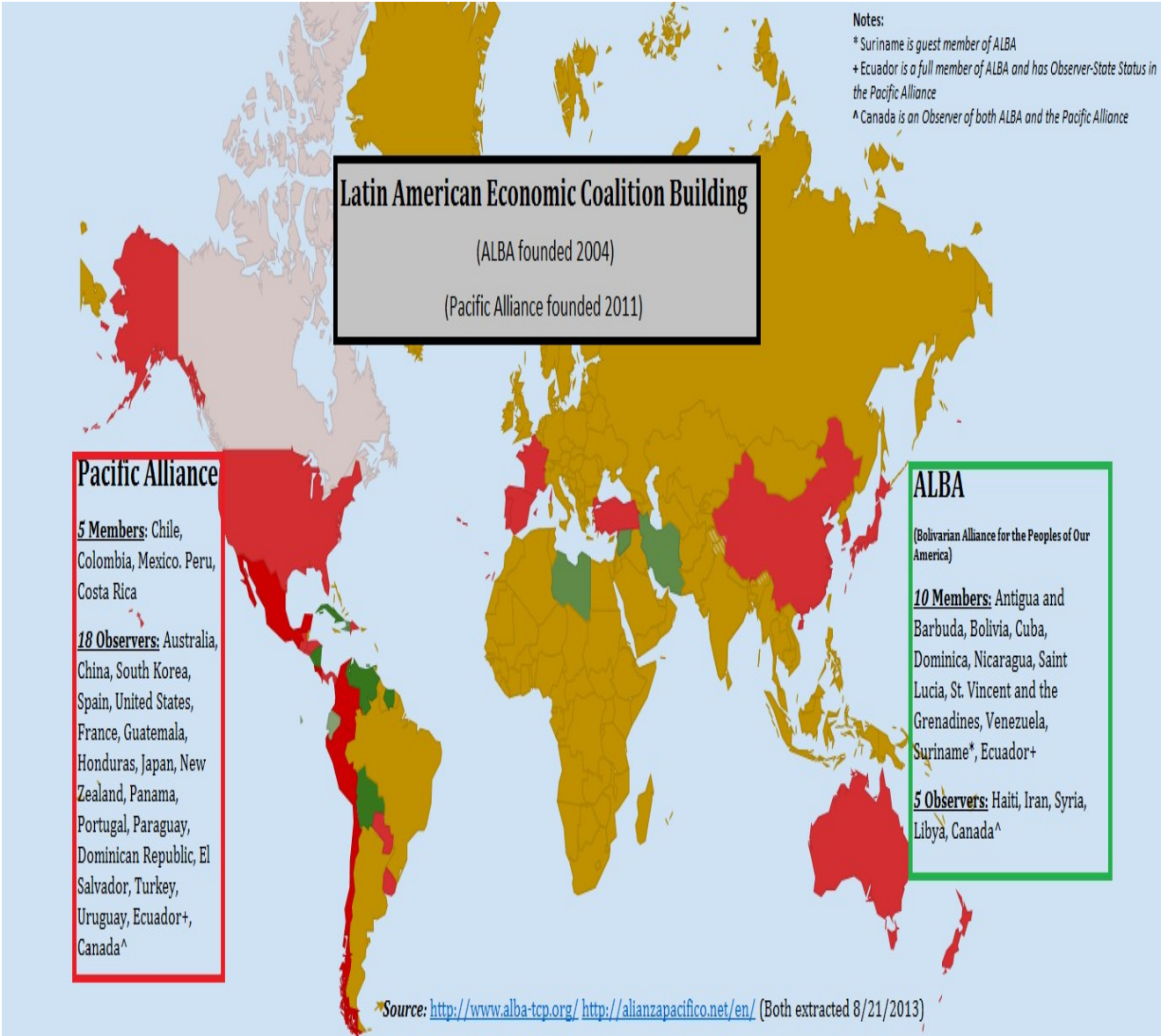


Figure 9: Economic Coalitions

Latin America is ideologically divided in economic terms and as such, the competing sides attempt to attract the attention of nations outside the region to increase the international support for their policies. Originally spearheaded by the late Hugo Chavez of Venezuela and communist Fidel Castro of Cuba, the Bolivarian Alliance for the Peoples of the Americas (ALBA) attempts to gain ground against the neoliberal policies such as the failed plan for a Free Trade Agreement of the Americas as proposed

by the United States in 1994, shortly after the collapse of Soviet Russia, at the inaugural Summit of the Americas held in Miami; Cuba, the closest ally of the American Cold War adversary was excluded. In the absence of a free trade agreement amongst all Latin American nations, those that did sympathize with capitalist and neoliberal models, such as economically unequal Chile and Mexico joined by US ally in the region Colombia, and pragmatic Peru, created the Pacific Alliance.

Notice that the list of observers represent every continent of the world and while the Pacific Alliance has more international support, ALBA has secured support from civil war torn Syria, economically sanctioned Iran, and NATO bombed Libya. In addition, Ecuador's pragmatic status as observer of the Pacific Alliance while also serving as an ALBA pillar, exemplifies the convergence of realistic outlooks about the globalization of the world and the economies, but most important that core to ALBA's ethos, a respect for the dignity all life on earth, is upheld conjunctly to business practices to develop and progress the nation.

Geopolitical focus shifts from Cold War theatres of military strength to economic coalitions in which economic muscles flex power. Those who accommodate to the rules and regulations of the dominant economy as purported by the Pacific Alliance's professed respect for capitalist systems as a consequence rendered support of similar minded yet ultimately self--interested nations outside the region. ALBA nations, most under populist leaders who are severely critical of the elites within their own nations and the overwhelming control those in the United States exercise on their own people and across borders through insurgency, garnered the support of nations that recognize the struggle for sovereignty of the people as well.

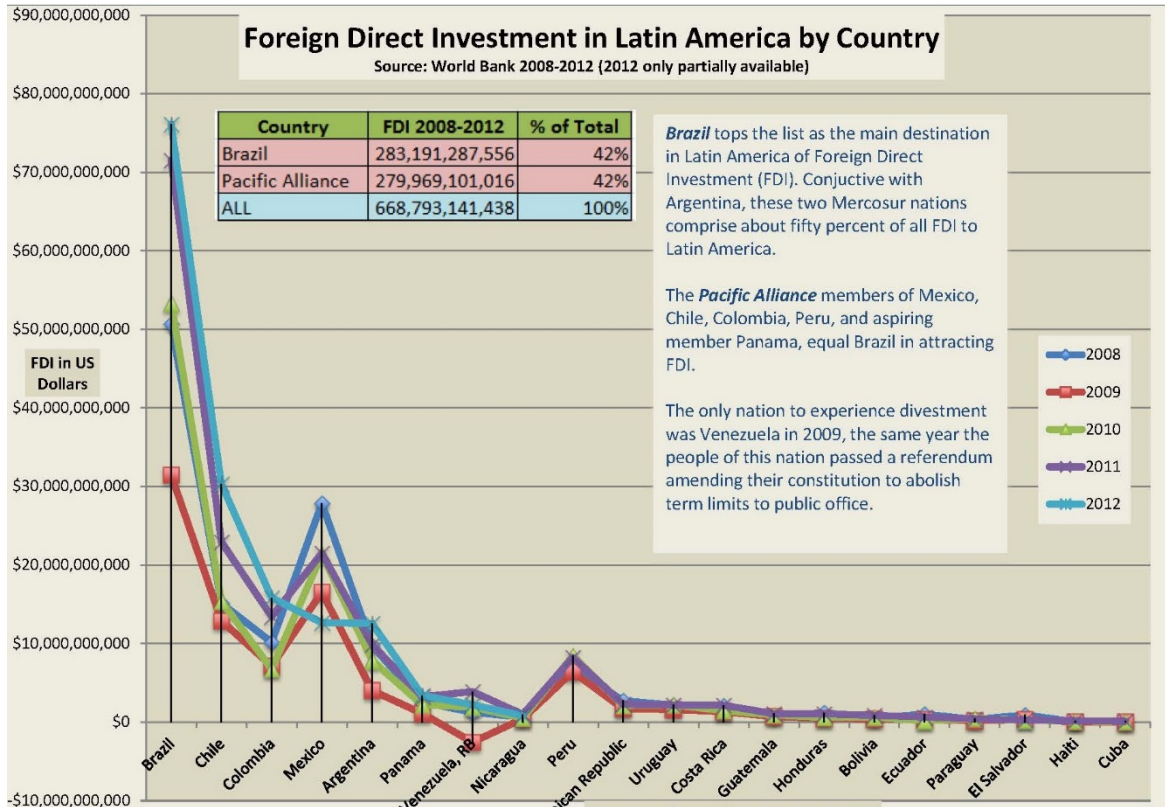


Figure 10: Foreign Direct Investment

Brazil is the overwhelmingly the leader in attracting Foreign Direct Investment. While the global economic crisis limited development in some regions, Latin America continued to be a region of investment. We see that Chile and Mexico, both members of the OECD and most economically unparalleled internally, regardless of caring for the welfare of the people, the international community has confidence in the governance of the aforementioned nations evident by the amount of FDI to these countries versus investing in communist Cuba which would be illegal under the United States embargo, earthquake devastated Haiti, or El Salvador, the territorial smallest nation of Latin America. Because investors know that private property and investments are respected domestically in Chile and Mexico evidenced by the concentration of wealth by a small margin of the population without public retribution, then their confidence that their resources will similarly be safeguarded by law incentivizes their participation in the development of industries. Appropriations of land and resources through nationalization and redistribution threaten the power of those who manage them by taking from their control the source of and

exercise of their strength.

Fidel Castro's takeover of Cuba and the massive flight of elites from the island to top destination Miami is a distinguishing example because although many from the privilege classes lost material possessions, they still possessed intellectual capital which they utilized to regain political power vis-à-vis the electoral system whether through lobbying efforts of elected officials and parties, or by the power of direct individual vote as a block to exercise influence.

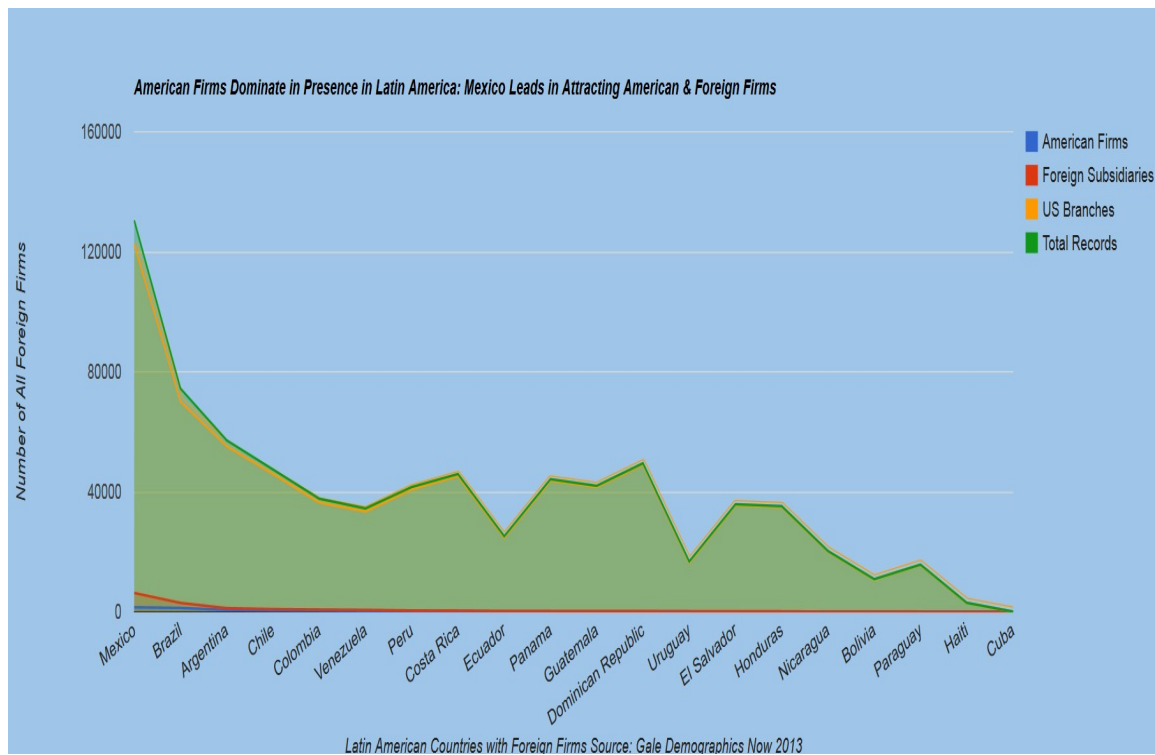


Figure 11: Foreign Investment in Domestic Market

The geographic proximity of the United States to Mexico facilitates the investment of American firms in the country. Mexico leads Latin America in attracting American and foreign firms, while Brazil and Argentina in South America similarly also attract foreigners yet not near the levels seen in Mexico. The three largest markets in Latin America are the top three destinations for American and foreign firms although Chile, with a highly urbanized, but economically unequal society, remains a top choice for investment despite its population size relative to the primary choices and

its lack of social equity.

Paraguay and Bolivia are the only two landlocked nations, and in the last decade elected progressive leaderships with critical voices against income inequality as a human rights issue; the international community through investment did not support the elected progressive leadership of either country despite the need for investment to alleviate the challenges geographic confinement creates.

Haiti, the first Latin American country in the world, and Cuba, the first nation of the world to rid themselves of control not only from the powerful economically elite within the island before Castro but after his rise of the United States dominance as well, are two examples of nations whose people at historic moments in their nation's development become conscious of their manipulation by a few self-interest groups to write the future of their community themselves.

Summary

The United States dominates the economic support given to the countries of Latin America although preference is given to those countries that most support the capitalist agenda. Latin America membership in the OECD are the most internally economical disproportionate countries, but the United States with a population nearly twice that of members Chile and Mexico combined, is the third with unparalleled concentration of wealth, thus the democratically elected governments of the Western Hemisphere, first phenomena of its kind in geographic extent and implications for humanity, govern towards the interest not of the people but of those that support consolidation of power.

Provided that the most necessitated nations in an egalitarian society would be rendered support because countries incarnate human values that characterize their outlook towards others, we see the world resemble instead, a primitive society in which the alpha-like bully can take

human development hostage by depriving those able to progress the community of resources to enrich their own fittest at the expense of others. The government of Cuba and Venezuela mobilized the masses successfully through their propaganda of placing the value of life, liberty, and pursuit of happiness of all its citizens free from domination of the elites who capitalize on their ignorance and labor as their main agenda raises red flags to other elite groups elsewhere.

The most affluent person in the world according to Forbes magazine is Mexican born Carlos Slim who, through internal economic reforms under Carlos Salinas de Gortari around the time of the Soviet collapse and massive global neoliberal agenda spread, was able to monopolize the communications industry in Mexico and thus consolidate wealth to invest in other industries. Mexico may be host to the most economically wealthiest individual with the reflecting it as the second most internally unequal country of the OECD membership, but the United States overwhelmingly more populous has the most concentration of ultra---high and high---income families in the world and on a corporate level, the largest number of industries in the 500 most profitable publicly traded companies. Because the Western Hemisphere before the start of any of the world wars comprised the largest concentration of constitutional governments, when monarchies lost their relevancy to many of the regions of the globe where people were affected by violence and wanted control of their own development, the political and economic systems to maintain civilization from breaking out to anarchy were explored, and what we see is that the United States model, of which many Latin American countries themselves consulted, became an inspiration globally. Republics as a government model has the largest percent of representation among the types of governance people constitute to rule themselves, and every nation in the Western Hemisphere, besides Cuba, participates liberally in the global economy dominated by the United States and their schemes to reduce the public sector in favor of privatization of resources for investors to flock to where profits are maximized despite the societal and environmental damage that ensues the change from public oversight to private confidentiality.

Unfortunately for life on earth, the extractive industries that destroy the environment and pose a threat to humanity are the dominant profiteers of the global economy; countries with socioeconomic disparities, produce an privilege sector that is able to continue their business practices regardless of the detriment to society, opening doors to further consolidate other sectors and disregard human dignity while embracing material wealth.

United Nations Votes

Birth of Israel

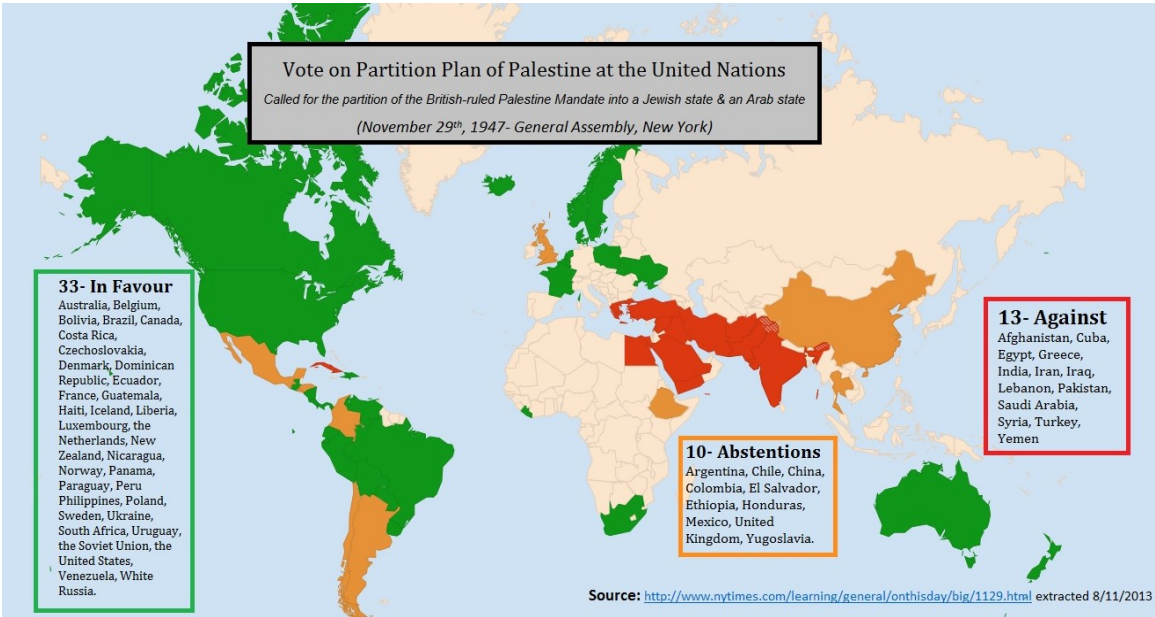


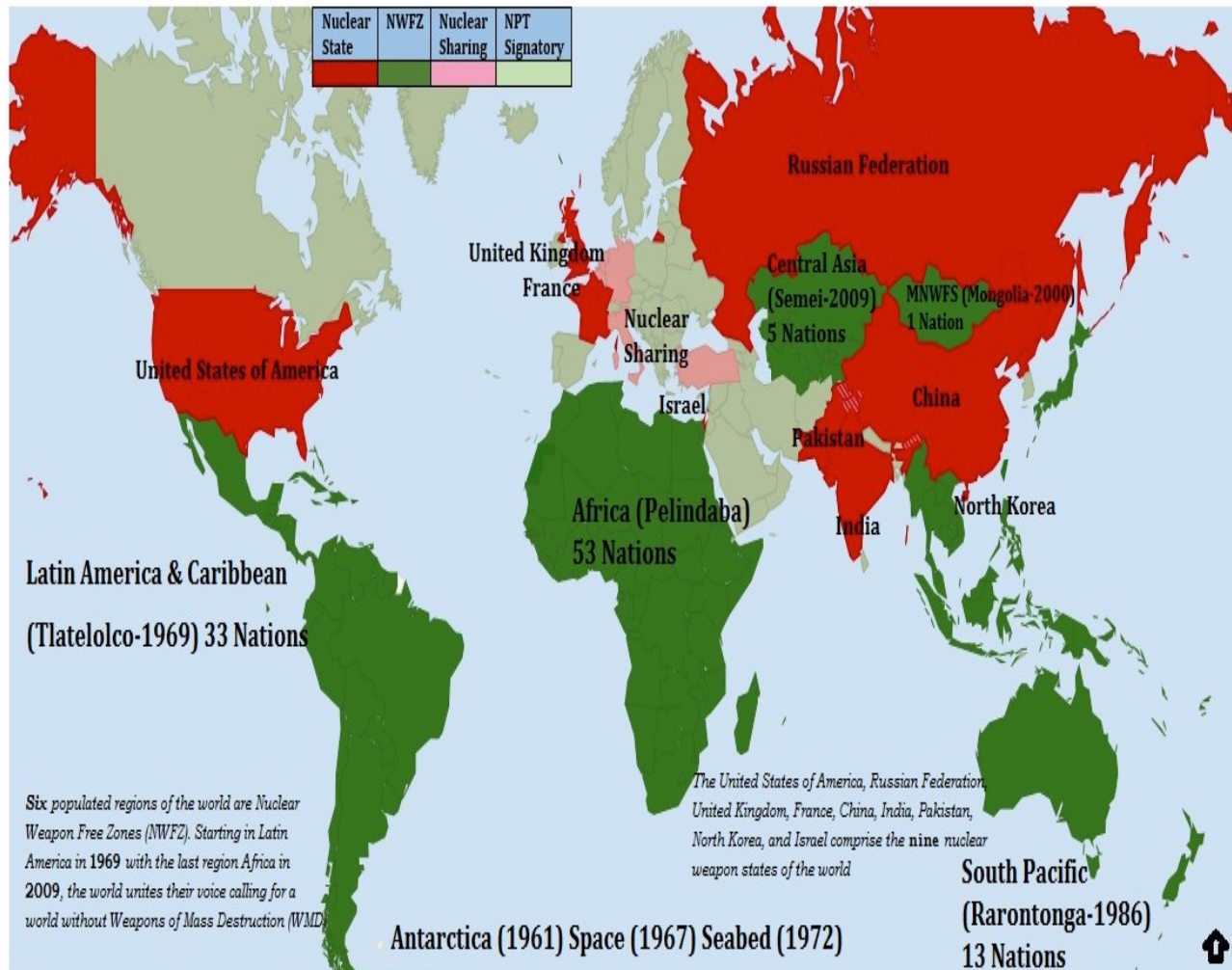
Figure 12: Partition of Palestine

Consider that at the founding of the United Nations resulted in an organization in which twenty of the fifty members were from Latin America. The state of Israel would not be a reality today if the Partition Plan in the UN General Assembly (UNGA) failed to garner thirteen Latin American votes in favor of dividing Palestine to create a Jewish and Arab state. Latin America, because they were all at one point in their history, territories of a foreign power, understood first---hand the importance of autonomy; as such, the favorable partition vote, which was heavily opposed by the Middle East region as visualized above, became a reality. The Partition vote signals clear regional positions and the relative small numbers of sovereign nations available to vote in 1947

show that many people in the world were unable to voice their position because they were yet to gain independence from foreign powers; mostly under the leadership of a European monarch Africa, and Asia, were not sovereign until the United Nations formed to give them a platform to voice their determination while garnering allies, while later in the century the collapse of Soviet Russia opened opportunities for reclamation of autonomy.

Israel owes its international status as a nation state to the existence of the United Nations who through its global scope provided the pulpit to make a case for their statehood; the case for a Jewish state resonated with Latin American countries because of the genocide they experienced at the hands of the Nazis and like Palestine, Argentina and parts of Central America, had/have territories under the administration of the United Kingdom which influenced their abstentions or votes in favor of partition. Only Cuba from Latin America supported the countries of the Middle East in opposition to the partition, therefore the geopolitical map drawn is important to international relations because it sets precedence for others to follow Israel's example while potentially isolating support from nations in the region.

Nuclear Weapons Free Zones of the World



Source: United Nations Office for Disarmament Affairs, <http://www.un.org/disarmament/WMD/Nuclear/NWFZ.shtml>

(Note: Israel neither denies or asserts possession)

Figure 13: Nuclear Weapon Free Zones and States with Nuclear Weapon Arsenal

While the UNGA, from its first official assemblage attempted to address the nuclear issue, sixteen years passed before nuclear weapon free zones (NWFZ) were adopted. Starting with Antarctica in 1961, Space in 1967, and the Seabed in 1972, Latin America became the first populated region of the world to adopt a NWFZ in 1967 and four other regions of the world followed suit. In 1945 only one nation, the United States of America, possessed nuclear weapons as evidenced by their introduction to the world when they were employed them in Nagasaki and Hiroshima, Japan; today nine nations, including the nation of Israel which Latin American support was crucial to its conception, possess nuclear weapons. Despite the existence of a Non---

Proliferation Treaty, nuclear weapons are a global reality.

The reality of global cataclysm at the hands of nuclear weapons became evident when the stage was Cuba, and the theatre involved the Soviet Union and the United States as the protagonist in the Missile Crisis of 1962. The diverted annihilation of life through nuclear weapons defined the point of no return for humanity and because Latin America was the scenario of the conflict, the message sent was crystal clear; either they themselves embark on the costly development of their own armament or institutionalize in global governance their will to neither produce, nor possess weapons of mass destruction in their territories while those who do should respect their sovereignty if not they themselves denuclearize.

It is important to note that nuclear weapon possessing nations are located in the Northern Hemisphere although South Africa at one point made the South a nuclear zone as well before dismantling their program when the end of apartheid was eminent. The immediate and lasting devastation nuclear weapons produce elevates the demand for respect the nation who possess them receive when negotiating with those who do not; more than deterrence, weapons of mass destruction become tools to coerce compliance through fear. Recall that the United States, in the United Nations, alarmed the world that Saddam Hussein possessed weapons of mass destruction despite the lack of evidence to substantiate the claims; as a result, the American public continues to carry the burden of financing and staffing the only body of government capable of usurping leadership abroad and domestically without impunity or a formidable counterbalance.

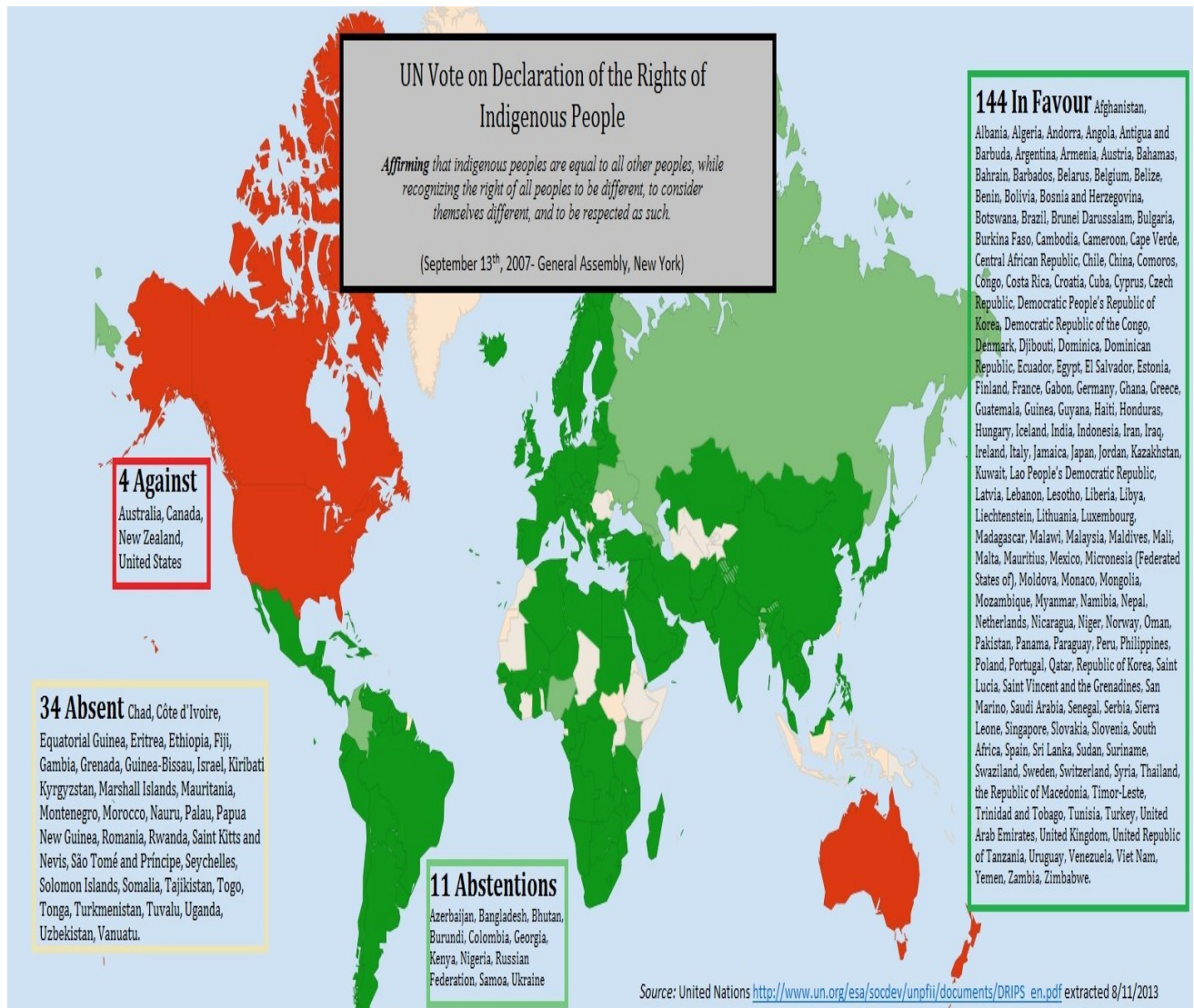


Figure 14: Declaration on the Rights of Indigenous People Vote

The Vote on the Declaration of the Rights of Indigenous People is of Latin American influence in that the region, before the European colonization took place, once possessed diverse societies that were depopulated through violence, disease, and forced labor. The lands, especially the islands of the Caribbean saw their inhabitants almost completely annihilated and as a result today are comprised of populations imported from Africa. The polemics behind the Declaration are numerous but what could be surmised is that essentially, Canada, the United States of America, New Zealand, and Australia's foundation are territories where indigenous populations are still significant despite the systematic violations of their lands by extractive industries; recall that the oil and mining

are among the top ten most profitable industries of the world and therefore recognizing the autonomy of indigenous people would also justify their control of their lands and the resources in them. The only indigenous community in the world that has utilized their historic claim to land and its resources to gain self-determination successfully was that of the Jewish state of Israel.

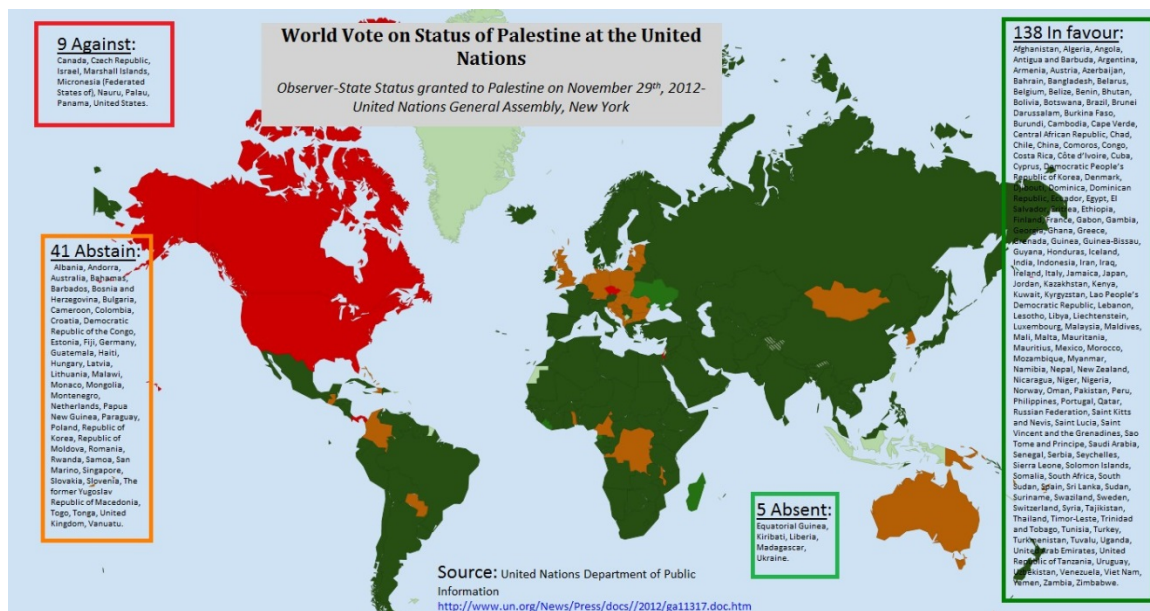


Figure 15 . Palestine as Observer--State Vote

In 2012, the United Nations General Assembly voted to grant Palestine the title of observer--state. The Western Hemisphere through the United States along with the independent nations in free association with it, sided with Canada, and Panama in support of Israel; the Czech Republic, the only European to do so, and the smallest republic of the world, Nauru, also voted in line with Israel against Palestine. From the Latin American countries, Guatemala, Haiti, Columbia, and Paraguay abstained; Paraguay's decision came from the government that ousted President Fernando Lugo from power, while like in 1947 with the Partition vote, Colombia pragmatically chose to abstain again in 2012 while both Haiti and Guatemala unlike their favorable vote for partition of Palestine this time abstained. Like the newly established leadership in Paraguay, the government of Panama is pro-business, and conservative. Recall that Panama was

administratively intimate with the United States for most of its history since its independence and like all those under free association with the United States, voted against the world in recognition of the observer status.

Summary

The section on UN votes commenced with the results of the Palestine Partition vote in 1947 that fructified the nation state of Israel and concluded with the 2012 vote that gave Palestine observer status in the global governance institution. During the Conference at San Francisco that formalized the United Nations, Latin America advocated for human rights, equality of all members, and for the organization to have juridical instruments to ensure world peace against agitators and aggressors; the United States along with the predetermined members of the Security Council managed to maintain their veto power over the whole General Assembly despite the various vocal objections from Latin America. Months later in Japan, the brief yet exponentially destructive detonation of nuclear weapons leveled two Japanese cities indiscriminating annihilating whole communities of civilians and military members; after given veto power through the Security Council the United States did not have any barrier to detract them from their use of weapons of mass destruction on other human beings.

It was not enough that at the General Assembly's first official resolution concerned nuclear armaments and nearly universal support for their elimination; it took threat of nuclear apocalypse in 1962 between the Soviets and Americans to impulse the government of Mexico, and subsequently Latin America, to declare that their region determines to be nuclear weapon free zones that some sort of security against global abomination materialized. Because the governments of Latin America ardently oppose nuclear armaments, it was an international upset when Israel, despite their current denial, opted to arm themselves with weapons of mass destruction to safeguard their autonomy from an increasingly support for Palestine's statehood. Since land is contentious, the role that Latin Americans played in elaborating the *Universal*

Declaration of the Rights of Indigenous People signal the multifaceted strategy adopted by the region throughout the existence of the United Nations to combat the concentration of power by exploitative forces by institutionalizing a platform from which change can be pursued.

From supporting the self--determination and decolonization of nations regardless of geopolitics, Latin America cements their role as advocates of an egalitarian global governance forum. Despite the set backs to their efforts such as the proliferation of nuclear weapons and the military dictatorships that sprang in response to progressive movements in support of populist leadership, Latin America continues to participate in global governance bodies; diplomatic experience harnessed through League of Nations and United Nations involvement have taught their governments and the diplomats that relay their positions how to innovate strategies, gain ally support, and institutionalize global equity goals.

International Perspective



Figure 16: Latin American International Organization Participation

Brazil is the country with the largest population, landmass, and international participation in organizations of global relevancy; Mexico most populated nation of Spanish---speaking Latin America is just shy of tying Argentina for the second most internationally active nation in the

region. Cuba is the most internationally isolated nation in Latin America and the only communist government; the Organization of American States suspended Cuba from participation in the regional multilateral forum in 1962 and consequently all the Summits of the Americas, and despite the lift in suspension in 2009 Cuba has yet to reactivate participation although in the case of the Summits, Latin American nations in 2012 declared that there will not be another Summit without invitation of the communist island.

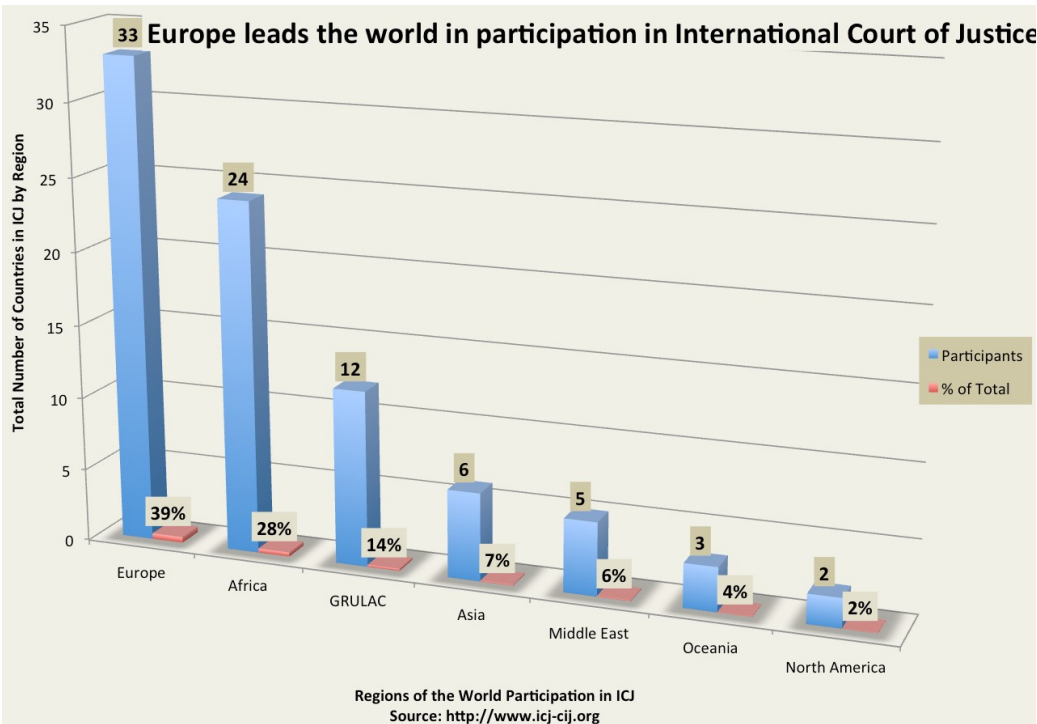


Figure 17: International Court of Justice

Thirty---three European nations are members of the International Court of Justice headquartered in the Netherlands, outnumbering all other regions of the world in percentage of regional representation. Sixty percent of Latin America participates in the Court of whom member Nicaragua, through its 1984 successful case against the United States involvement in insurrection in the Central American country, caused the US to withdraw and accept jurisdiction of the Court on a case---by---case basis.



Figure 18: UN Vote Against US Embargo on Cuba

The General Assembly voted nearly unanimously to adopt its twenty---second consecutive resolution against the US embargo on Cuba; United States of America and Israel, were the only two of the one hundred and ninety three organization members to vote against the resolution and the states in free association with the United States the only three abstentions (Marshall Island, Micronesia, and Palau). Cuba was the sole vote cast against Palestine’s partition in 1947, and Israel responded by supporting the United States stance against the communist island ninety---miles south of Florida. Essentially, the United States and Israel, two nations with weapons of mass destruction, and the third and fifth countries in OECD members with the highest levels of income inequality, together publicly professed their allegiance against economically destitute Cuba and the rest of the world who sees it as a violation of sovereignty while others of human rights.

Summary

Brazil, as a member of a Nuclear Weapon Free Zone, rapidly emerging economic powerhouse, and as a progressive leader in defense of human rights and the environment, has solidified itself as a force to reckon in the international arena. United States is the only member of the Security Council, therefore the sole veto power of the region, gives them a blank check to reject the ruling of the Internal Court of Justice and the overwhelming common desire for change

as evidenced in votes in the General Assembly. The United States intervention in sovereign matters of the Western Hemisphere, went unchecked after the collapse of the Soviet Union and consequently of the bipolar balance of power in the world.

Today we see that institutionalization of international courts and forums, Latin America and the rest of the world are still at the mercy of intervention from foreign nations; because the public of the world is divorced from external affairs, what happens on one side of the world might have consequences for communities abroad and if people understood gross violations of human rights perpetrated by their governments, they might demand a change in policy. By isolating the American public from Cuba's experience of destitution because of political ideologies condemning imperial control, the people of the United States are not only legally impeded from finding out themselves, but the misinformation exacerbates their ignorance.

Conclusion of Appendix A

It is today common sense that the world is round but before that conception became general, the world history was conceptualized through the lenses institutionalized religions and inherited kingdoms, which in their self--interest to remain relevant to the masses dictated the course of human thought. Subordination of the masses was continually effected by the coalition between the monarchs who served as mother and father figures of the nation and the people, with the religious institutions that incited spiritual fear of condemnation and thus mentally subordinating progressive actions that attempted against changes to the status quo.

Latin America was originally settled by men who disregarded fear of God, respect for life, and loyalty to the Crown as presented in the history of colonization of the New World; therefore when affluent and destitute alike realized that their future was in their hands, they sought sovereignty of their own livelihoods by challenging the authority of divine right monarchs input in the minds' of humans. The only nation of the world who saw a future molded by their own hands

was Cuba, and as a consequence, the United States vehemently opposes its people and the world from engaging with it. The United States, who shelters the highest concentration in the world of economic capital, stands to pay the highest price for their indiscriminate violations against humanity and the environment if a worthy counterbalance arose to deter American meddling in sovereign countries. Cuba, despite its relative size to the United States, has proven to be a direct challenge to the elites of the world; if the Cuban message reached critical mass thus deteriorating the ignorance the US elite orchestrate over its citizenry, we might see propelling changes to the status quo.

Overall, although the Western Hemisphere showed the people of the world what democracy as a government model looks like, they exposed that the people and the industries they labor in could be conducive to personal economic aggrandizement through exploitative measures. To cement compliance, activation of the military or police force to suppress sparks of dissent became common practice. Sobering, nuclear weapons hold humanity hostage and pose the most immediate threat to life on earth; the United States is not only the most populated economically disproportionate country of the world, but is sole authority responsible for legitimizing the use of nuclear weapons on civilian communities.

The concentration of wealth and weapons in nations and households within them should alarm the world in that those in leadership have proven to have little regard for human life because ultimately, through our ability to reproduce, can repopulate areas with imported labor if depopulating the domestic population of the region because of their dissidence, as seen with indigenous communities through initial contact, is quick and viable to consolidate control.

APPENDIX B

Overview: Entertainment before and after Images

More as support of the content found in the Epilogue, Appendix B serves to continue the philosophic debate concerning our reality as not only human beings, but as members of life on earth overall. We experience life and are conscious of the changes time brings with it, but do we really understand the reality of our existence or are we letting others control the way we function as lifeforms. We can hear, read, and speak about the experiences of people and ourselves, but we cannot relive the past. Through our memory, we can restore the sentiment and recall details that perhaps create a notion that we can go back in time, even if its just a thought in our heads. History teaches us much about the humanity's struggle to survive in the vast universe we occupy, and science provides the answers that explain why life on earth was able to thrive, but neither history nor science suffice to illuminate humans about our purpose on earth. Spirituality, the belief in a certain source of consciousness, is the original building block that propelled humans from just meeting their basic necessities, to the formulation of cultural practices of sophisticated complexity that humans today are only scratching the surface in understanding them.²⁷³ Take for example burial rituals; because humans world wide share a spiritual knowledge of the world, through the elaborate pyramids, mass graves at sacrificial sites, to the discovery of individuals found with items of their time, humans comprehend that ancient people believed that death was but one aspect of life and that in order to be prepared for the next stage, one's material body was accompanied with material goods to facilitate a step towards that mission. Although science, history, religion, and academia in general serve well to identify certain aspects of man's purpose on earth,

²⁷³ "I think therefor I Am," If we can muster an idea than we can recreate it physically even if just through characters; the mind of the human is powered by the brain yet the brain does not explain our existence. Since we cannot prove humans have souls because we cannot quantify their existence, than to elaborate on why the invisible mind is logically sound is contradictory yet every human on earth shares both life and the power to think; that is the spirit.

every individual's spirituality is the ultimate answer to the question posed.

The day we are born, humans inherit a world and the responsibility to maintain it, especially for the purpose of meeting their basic necessities, but also the great power to change to facilitate that mission. From the earliest life form to the present notion of planet earth, the morphology of the land through natural and manufactured processes inform us of the vast changes the hammer of time and mankind dealt on land but scarce on the details of what humans interacted with each other. Consider that information about human relations with each other in times of hardship or abundance from our earliest ancestors with their apparent models of success could inform the various communities in developing countries and rightly even the most technologically advanced nations of today on how to cope not only with ecology, but with the spiritual element that as humans we all share.

The internet, and its potential to store not only textual but visual and graphical information across a virtual and borderless space is but only the tip of the iceberg; the mind of man is infinite and resembles the universe through which man could artificially create one of their own.²⁷⁴ The Internet is a virtual universe within a universe, created by human minds and recreated by means of artificial intelligence; because individuals govern their minds, and the internet is governed by people, then essentially humans can govern others through technology. If such was the case, the implications are massive for all life on earth as humans abandon their personal relationship with each other on the surface, to engage in a submerged universe where a person is given a new identity and freedom to create new kingdoms within the virtual world. by a few for the use of others and consequently learn in detail the harnessing of new spiritual realms. The expansion of Internet technology worldwide generates communication and interaction with people across borders, but also people's purchasing power; globalization of the

²⁷⁴ According to the International Technology Union (based in Geneva, Switzerland), internet users grown from under 400 million in the year 2000 to having now surpassed 2 billion. The world now has an estimated 5.3 billion mobile subscriptions, with 90% of the world's population having access to a mobile network." www.gizmag.com/itu---tracks---the---decade---that---transformed---the---world extracted 9/2/2013

Internet enables multinational corporations to reach a wider consumer base augmenting their profit--- generating potential. Consumers demand information on goods and services and matching producers to customers at the click of a button is Google's expertise. When textual information is inadequate, consumers could resort to visual experiences via Google's subsidiary YouTube.

To begin, a philosophical debate introduces the conceptions of human ingenuity in the face of scarcity, the necessity for the informed to govern humanity, and the mediums that enable continuity, then, case studies in which people have been censored for their attempts to promote mass education and protection of vulnerable and marginalized communities follows. In the absence of an equitable global governance body or an international court of justice capable of prosecuting violators, dominance of one group over all other humans is enforced through physical altercations or influenced through covert and overt exchanges of resources necessary to pacify and neutralize threats. Those who are able to interpret the conditions and the motives that influenced humanity through its development are able to do so because they perceive information from different lenses; whether from lived experience, heard or read from others, or developed through contemplation, humans are equipped with natural and acquired survival instincts that allow them to register threats to formulate fight or flight strategies and a mind to manufacture tools to maximize the ratio of success.

Because threats to human survival vary from geographic locations with diverse ecosystems, yet the basic necessities to stay alive are universal across not just humanity, but all living organisms, the end all goal is to develop and evolve--- in practice by reproduction, primarily to ensure continuity of the species, and second to harmonize with the surroundings through learning and interaction to progress the sustainable practices that expand the quality of life for the group. Like groups of people, a world of nation---states prioritizes preservation of

internal sovereignty in an international world, and in the absence of external threat, the capability to progress at all levels through adoption of what works best for the sovereign. This appendix introduces the power communication of information embodies, the people who attempt to extend knowledge despite the barriers special interest erect, and the role Latin Americans players adopt in response to threats from aggressors and human rights violators. The creation of the United Nations herald diplomatic gains for Latin America because their participation as founding members permitted the region to gain similar--mind delegation support and respect from other parts of the world to institutionalize protection of human rights, nuclear weapon free zones, and the inherent right of indigenous people to maintain their sovereignty and livelihoods in a globalized world.

In Fortune and Fame, Unfortunate, Not Everyone is Equal

Philosophic Debate

In the life of an individual, their community is their nature and network; happiness resides on attaining one's desires and wants without harming their natural habitat or being shamed by their community and consequently ostracized. Interaction and conversation is information acquired that registers in people's consciousness and manifest itself when people employ their interpretation through reproduction of either the action or knowledge of it. To avoid interaction that threatens the livelihood of both individual and community, societies create moral frameworks for their socialization in public, but no one can supervise the individual motives of every human; without the ability to mind read, humans could only rely on each other's divulgence of inner thoughts and critiques to create a common unity as human beings. Humanity will not falter to unite when in equality they face a common enemy, but no such threat exists outside the animal kingdom besides natural disasters which are unpredictable yet the human response can be more predictable when people share common values and aspirations. In essence, through contact with diversity, humans interpret the roles

they and others play in their community, and when something alters that existence, people in an effort to not only defend themselves, but those they identify with as well, respond by activating networks of allies and stakeholders.

Communication amongst humans weaves connections between different strands of thoughts to manufacture new networks; the strength of networks is solid when the strings of time's lessons are interwoven with the cords of adversity to produce a blanket that protects from harsh conditions but also provides warmth and peace for those who inherit it. Networks whether human or fabricated, serve to protect and harness growth, and no other system of interweaving has solidified humanity more than their common membership of life on earth. Two questions continue to ponder humanity: why is the human race here on earth, and what does our individual existence mean to the universe. Before discussing Latin America's role in advocating for a universal respect for human rights, it is imperative to understand what the world was like before the region and its twenty nation---states were given birth. The anonymously written *Fortunatus*, the work of disputative authorship by Trajano Boccalini's in Advertisements from Parnassus, and the evolution of media industry provide platforms to build the argument that humans could be conditioned by offering them scenarios of a world that is and should be, and the dangers of ambition to attain such a world create for humanity.

Fortunatus

Before the printing press revolutionized access to information, the magic of imagination that words when spoken, heard, or read produce was accessible only to those privileged to know its functionality and power. Fortunatus is the popular folktale of a hero by the title's name who follows his inner cues and is rewarded when in the forest, he encounters a nymph who grants him a wish; Fortunatus desires never to be hungry and as a consequence, he is given a purse that when open will always produce golden coins for it's owners enjoyment. In its dark interiors, beautiful shinning coins radiated opportunities and Fortunatus

soon became a common name among all the elites he encountered in the lavish parties he hosted and with the extensive travels he engaged in; on one occasion, when admiring the wealth of a his sultan host, Fortunatus became aware of the existence of a hat that when worn, would transverse one's person from their location, to whatever remote area their mind can imagine. Seizing the opportunity, Fortunatus comments on the commonality such hat resembles, and upon questioning as to its weight and composition, is handed the hand for inspection at which point Fortunatus dons the hat and immediately appears on his ship waiting for him at the harbor; Frotunatus leaves the sultans hospitable tour of his wealth with the sultan's prized hat. In possession of a purse with infinite amount of gold, and hat that enables instant travel, Frotunatus was able to settle down and inherit the valued possessions each to one of his two sons. At this point, its important to reiterate that Fortunatus would not be in possession of the two power generating items if it were not for Fortunatus determination to leave home and travel to other areas. His journey set him on the path of infinite riches and diverse lived experiences in diverse lands and the ability to pass down the riches not to the world, but to his sons who knew not of how the items were attained; the sons were given the items with the only instructions of concealing their existence.

The son with the purse, made a name for himself and soon attracted the marriage to a princess; out of love for his wife, the son reveals the secret of his infinite wealth to which the princess and her mother successfully empower themselves over it and to prevent retaliation, banished the young husband. In an effort to regain his source of power, one sibling solicits the inherited wealth of the other to attempt to regain his half of the wealth. Close to success, the husband was blinded by the love for his wife and through trickery, she not only maneuvers to keep the purse, but also possess the hat itself. One trick leads to another, and after several attempts, the husband is able to recuperate both the hat and purse from his wealth enamored wife. Overwhelmed with the struggle, the husband leaves the wife and returns with his brother

to not only return his brother's half of the wealth, but to divest himself from his inheritance as well.

Universal Reformation

Found in what is said to be the first publication of the secret society of the Rosicrucian, *Advertisement's from Parnassus*, within the Universal Reformation, introduces readers to the elemental question--- can humanity be rectified from its evil ways? Alleged author Trajano Boccalini writes that Apollo, in attempt to remedy man's evil nature, convenes the most influential men to his court to solve the issue. The first suggestion consists of opening man's heart so as to see the contents of its nature, but when literally interpreted, Apollo agreed and volunteered that the one who suggested it would have his chest opened so that a window could be built so as to see the inner---workings of his heart; terror reigned on all those convened for all of them would be subject to the same procedure, and soon they all sought alternative solutions with none producing any sufficiently compelling argument for Apollo. Until someone suggested that those, the general populace, whose fate depended on the recommendations of influential few convened, as the party in question should be consulted, did the men realize that humanity has no cure to its evil behavior because there were too many ills and not enough will to change the status quo²⁷⁵. It is simply in man's nature to be evil, and what is best is for the influential to facilitate the populace's livelihood through their administration of them. In essence, the masses are believed to be incompetent for self---rule therefore the illuminated should give them is the message evoked from *Universal Reformation*, but in contrast, Fortunatus' story highlights the special abilities humans poses to shape their own future and way of life. Overall while Fortunatus relies on magical items to generate wealth, *Advertisements from Parnassus* grimly shows that few people are capable to

²⁷⁵ Mazzoni, one of the men convened speaks, "we have labored to find out the reason for the maladies and how to cure them. And none of us has been wise enough to visit the sick party. I advise that we send for the Present Age, question it, and see the affected parts naked. Thus the cure which we hold so desperately will prove easy," (Hall 1939: 30)

administer the masses consequently, the public at large entertains the societies created for them not by themselves but by those who seek to preserve the status quo.

The following section details the highest grossing film studios of all time and includes the list of the top one hundred grossing films as well; because globalization has logistically advanced to reach audiences in different studios and films offer more than meets the eye. For example, “the State Department found in its ranks many diplomatic offices insecure about Hollywood’s reliability in the bottle of ideas,” writes Trumpbour, “Moreover they worried that the film industry’s appetite for economic dominance could set a bad precedent in occupation zones...If certain U.S. industries proved too overwhelming to a war damaged European bourgeoisie, this class would be hampered in seeing prospects for recovery..” Trumpbour concludes (Trumpbour 2010 : 96)

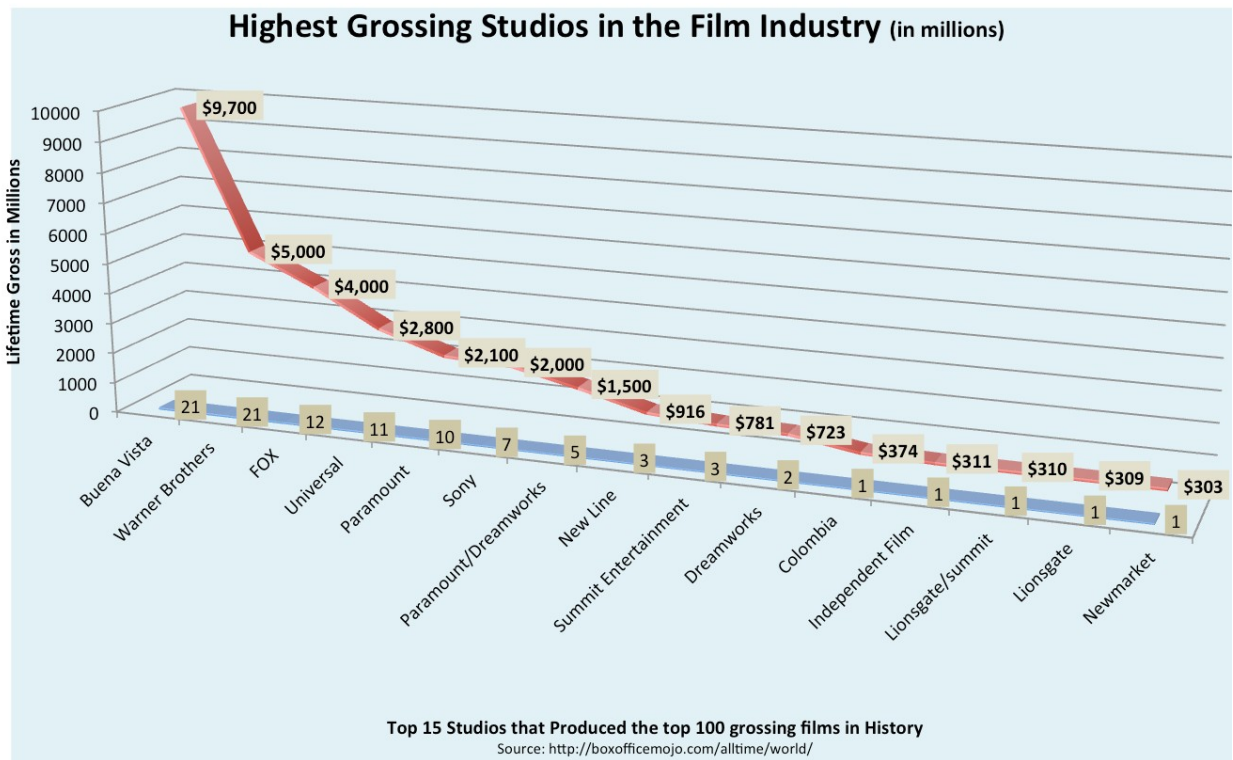


Figure 19: Buena Vista

Buena Vista is the most profitable studio and has the largest number of films in the top 100 lists. “Heading into the postwar period, the State Department continued to stand by its

ideological rationale for helping the movie industry abroad, the belief that “trade follows the film,” writes Trumpbour (Ibid 2010: 94). Concerning Latin America, “since the Mexican Revolution,” Francis writes, “the United States had constructed an image of Mexico which extended south throughout the continent and was felt it apply to the whole of Latin America, as laying south of the border that separated chaos and order...Mexicans were represented as violent, irresponsible, and treacherous, but now with World War II looming ahead, the State Department wanted to produce films that carried a message of democracy and friendship below the Rio Grande,” (Francis 2006: 223). The results, Francis concludes, “were two films by Disney that looked at the neighbors of the United States through the eyes of Donald Duck: *Saludos Amigos* (1943) and *The Three Caballeros* (1945) (Ibid). Although briefly detailed, the collaboration between government propaganda in the film industry provides an example of how entities can work together to manipulate public opinion.

Rank	Title	Studio	Lifetime Gross	Year
1	Ava	F	\$760,507,625	2009
2	Titanic	Par.	\$658,672,302	1997
3	Marvel's The Avengers	B	\$623,357,910	2012
4	The Dark	W	\$534,858,444	2008
5	Star Wars: Episode I -- The Phantom Menace	F	\$474,544,677	1999
6	Star Wars	F	\$460,998,007	1977
7	The Dark Knight Rises	W	\$448,139,099	2012
8	Shrek 2	D	\$441,226,247	2004
9	E.T.: The Extra-Terrestrial	Uni.	\$435,110,554	1982
1	Pirates of the Caribbean: Dead Man's Chest	B	\$423,315,812	2006
1	The Lion	B	\$422,783,777	1994
1	Toy	B	\$415,004,880	2010
1	The Hunger	L	\$408,010,692	2012
1	Iron Man 3	B	\$407,848,523	2013
1	Spider-Man	Sony	\$403,706,375	2002
1	Jurassic	Uni.	\$402,453,882	1993
1	Transformers: Revenge of the Fallen	P/D	\$402,111,870	2009
1	Harry Potter and the Deathly Hallows Part 2	W	\$381,011,219	2011
1	Finding Nemo	B	\$380,843,261	2003
2	Star Wars: Episode III -- Revenge of the Sith	F	\$380,270,577	2005
2	The Lord of the Rings: The Return of the King	N	\$377,845,905	2003

2	Spider--	Sony	\$373,585,825	2004
2	The Passion of the Christ	NM	\$370,782,930	2004
2	Transformers: Dark of the Moon	P/D	\$352,390,543	2011
2	The Lord of the Rings: The Two Towers	N	\$342,551,365	2002
2	Despicable	Uni.	\$340,613,420	2013
2	Spider--	Sony	\$336,530,303	2007
2	Alice in Wonderland (2010)	B	\$334,191,110	2010
2	Forrest	Par.	\$329,694,499	1994
3	Shrek the	P/D	\$322,719,944	2007
3	Transformers	P/D	\$319,246,193	2007
3	Iron Man	Par.	\$318,412,101	2008
3	Harry Potter and the Sorcerer's Stone	W	\$317,575,550	2001
3	Indiana Jones and the Kingdom of the Crystal Skull	Par.	\$317,101,119	2008
3	The Lord of the Rings: The Fellowship of the Ring	N	\$315,544,750	2001
3	Iron	Par.	\$312,433,331	2010
3	Star Wars: Episode II -- Attack of the Clones	F	\$310,676,740	2002
3	Pirates of the Caribbean: At World's End	B	\$309,420,425	2007
3	Return of the	F	\$309,306,177	1983
4	Independence	F	\$306,169,268	1996
4	Pirates of the Caribbean: The Curse of the Black Pearl	B	\$305,413,918	2003
4	Skyfall	Sony	\$304,360,277	2012
4	The Hobbit: An Unexpected Journey	W	\$303,003,568	2012
4	Harry Potter and the Half--Blood Prince	W	\$301,959,197	2009
4	The Twilight Saga: Eclipse	Sum	\$300,531,751	2010
4	The Twilight Saga: New Moon	Sum	\$296,623,634	2009
4	Harry Potter and the Deathly Hallows Part 1	W	\$295,983,305	2010
4	The Sixth Sense	B	\$293,506,292	1999
4	Up	B	\$293,004,164	2009
5	Inception	W	\$292,576,195	2010
5	The Twilight Saga: Breaking Dawn Part 2	LG/	\$292,324,737	2012
5	Harry Potter and the Order of the Phoenix	W	\$292,004,738	2007
5	The Chronicles of Narnia: The Lion, the Witch and the	B	\$291,710,957	2005
5	The Empire Strikes Back	F	\$290,475,067	1980
5	Harry Potter and the Goblet of Fire	W	\$290,013,036	2005
5	Monsters, Inc.	B	\$289,916,256	2001
5	Man of Steel	W	\$288,923,009	2013
5	Home	F	\$285,761,243	1990
5	The Matrix Reloaded	W	\$281,576,461	2003
6	The Twilight Saga: Breaking Dawn Part 1	Sum	\$281,287,133	2011
6	Meet the Fockers	Uni.	\$279,261,160	2004
6	The	W	\$277,322,503	2009
6	Shre	D	\$267,665,011	2001
6	The Amazing Spider-- Man	Sony	\$262,030,663	2012
6	Harry Potter and the Chamber of Secrets	W	\$261,988,482	2002

6	The	B	\$261,441,092	2004
6	Monsters	B	\$260,455,526	2013
6	How the Grinch Stole Christmas	Uni.	\$260,044,825	2000
6	Jaw	Uni.	\$260,000,000	1975
7	Star Trek	Par.	\$257,730,019	2009
7	I Am Legend	W	\$256,393,010	2007
7	The Blind Side	W	\$255,959,475	2009
7	The Hangover Part II	W	\$254,464,305	2011
7	Despicable	Uni.	\$251,513,985	2010
7	Batman	W	\$251,188,924	1989
7	Night at the	F	\$250,863,268	2006
7	Men in Black	Sony	\$250,690,539	1997
7	Harry Potter and the Prisoner of Azkaban	W	\$249,541,069	2004
7	Raiders of the Lost Ark	Par.	\$248,159,971	1981
8	Toy	B	\$245,852,179	1999
8	Car	B	\$244,082,982	2006
8	Bruce	Uni.	\$242,829,261	2003
8	Twis	W	\$241,721,524	1996
8	My Big Fat Greek Wedding	IFC	\$241,438,208	2002
8	Pirates of the Caribbean: On Stranger Tides	B	\$241,071,802	2011
8	Shrek Forever After	P/D	\$238,736,787	2010
8	Ghostbusters	Col.	\$238,632,124	1984
8	Fast & Furious 6	Uni.	\$238,322,950	2013
8	Brave	B	\$237,283,207	2012
9	Oz The Great and Powerful	B	\$234,911,825	2013
9	Beverly Hills	Par.	\$234,760,478	1984
9	X---Men: The Last Stand	F	\$234,362,462	2006
9	War of the	Par.	\$234,280,354	2005
9	Cast Away	F	\$233,632,142	2000
9	The Exorcist	W	\$232,906,145	1973
9	The Lost World: Jurassic Park	Uni.	\$229,086,679	1997
9	Signs	B	\$227,966,634	2002
9	Hancock	Sony	\$227,946,274	2008
9	The Bourne Ultimatum	Uni.	\$227,471,070	2007
100	Star Trek Into Darkness	Par.	\$226,887,104	2013

Figure 21--Highest Grossing Films Worldwide

We cannot properly assess the desires of others without having others manifest some actions towards their taste. One manner to understand how people could experience the world is through movies, and because consumers have choices, those films they decide to invest their money for entertainment can offer some characteristics for discernment. For example, of the highest grossing films of the world, in their majority are fictions and incorporate some sort of mysticism of magic in the plot.

Avatar, writes Mujadi, “describes the battle by an indigenous people, the Na’vi of Pandora, against the oppression of alien humans,” of which, “Director James Cameron acknowledge that the film is “Certainly...about imperialism in the sense that the way human history has always worked is that people with more military or technological might tend to supplant or destroy people who are weaker, usually for their resources,” (Mujadi 2011: 48). Mujadi further writes, “Evo Morales, the first indigenous president of Bolivia, praised *Avatar* for its ‘profound show of resistance to capitalism and the struggle for the defense of nature,” while others disagreed, primarily, “*Forbes* columnist Reihan Salam who criticized the vilification of capitalism in the film, asserting that it represents a more noble and heroic way of life than that led by the Na’vi because it ‘gives everyone an opportunity to learn, discover, and explore, and to change the world around us,” he concludes (Ibid).

Titanic, another film directed by James Cameron ranks second in the list of global profit. Keller writes, “People went to see *Titanic* to experience a stunningly executed, special---effects---laden, working class loving, owning class hating, strong willed heroine driven, romantic tragedy that, what with Kate Winslet running up and down flooded hallways wielding an ax, almost doubled as a swashbuckling sea picture,” (Sandler et al 1999: 132). Keller extends, “Cruise ships like the *Titanic* are, as Roy Grundmann calls them, “floating signifiers of capital’.... especially

since they present microcosms of class structure, transporting whole societies in miniature from port to port (the mouths and anuses of nineteenth century industrial capitalism), cruise ships are collapsed forms of signification, capitalist mechanisms not unlike classical Hollywood entertainment itself” (Sandler: 133). “All of this”, Keller commences, “history, capital, and subjectivity--- come under the sway of *Titanic*, but that film is only the most accomplished of a longer chain of narratives that have similar effects,” further, “*Titanic*, as the world’s most successful blockbuster, so expertly reframes its proposed concerns of romance, class, gender, equality, technical prowess, and historical accuracy as sheer commodity that it has become as ubiquitous and as all--- encompassing as global capitalism itself...it presents its viewer with extremely pressing and vital issues in an ostensibly rigorous historical context,” (Ibid : 136).

Ranked far below both *Titanic* and *Avatar*, at twenty nine, *Forrest Gump* (1994), writes Keller, “another atypical blockbuster on the order of *Titanic*, as a film that uses prosthetic memory to create a false history of the 1960s in which personal drama of Forrest Gump replaces the turmoil, pain, and social effect everything from the Vietnam War and its protest to the string of assassinations from John F. Kennedy to Malcolm X...the implications of *Titanic*’s prosthetic memory may be less dire, simply because the event itself does not have the import of the Sixties,” she concludes (Ibid 149).

Perusing the list of movies, one would readily see the names of series such as *Harry Potter*, *Lord of the Rings*, *Star Wars*, and super hero films such as the *Iron Man*, and Marvel Comic films, and realize that what people consume visually by choice are those films that take them on fantastic journeys that are surreal. Of course it could be surmised that because the population of the world has exponentially increased so has the number of potential consumers, but to capture the imagination and capital of those people is revealing when we consider that in volumes, people

consume the metaphysical to escape their mundane lives; could it be that people consume fantasy films because these films resonate with them their desire to escape the oppression of the one percent? The jury is out and the verdict unknown but the evidence points towards the affirmative. The world we live is a real one, but the it is not the once we should aim for as conscious beings, therefore if we continue to do the same things we do daily, then we will never break the cycle of oppression the one percent, which have us convinced that it is better to live according to their plans versus suffering persecution by the systems they create and their loyal armed forces that maintain the status quo through force and disappearances if necessary. Nonetheless, we as society could grow more philosophical and understand that even our will to survive, is prayer in itself, and the universe is willing to cooperate with us to fulfill our common interest of existence, we just have to maintain our eyes open, keep dreaming for more equitable governance, and never stop swimming even in the darkness of despair, because there is always light at the end for those who aim higher.

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