



# **In Solidarity with Communities Resisting Tree Monocultures**

## **WRM Bulletin 263**

October 2022

[Access the bulletin on the WRM website](#)

**SUBSCRIBE**

# Table of contents

## **Table of Contents**

OUR VIEWPOINT. What ‘Plantations’ Really Mean .....	2
New Push for Industrial Tree Plantations Meets Community Resistance.....	6
Brazil: The ‘Alert Against the Green Desert’ Network relights the flame of resistance.....	11
Resisting Oil Palm Plantations in Uganda.....	17
12 Replies to 12 Lies about Industrial Tree Plantations: New edition of a WRM briefing paper.....	19
Communities in West and Central Africa are Determined to Put a Stop to Oil Palm Plantations Expansion.....	24
<b>RECOMMENDED</b>	
The Global Status of Genetically Engineered Tree Development. A Growing Threat.....	28
International Day of Struggle Against Monoculture Tree Plantations 2022 .....	28
Native Forests Without Monoculture Plantations.....	28
Memories of Fire from 1951 (Memórias do Fogo de 1951).....	28
Meeting of the Mesoamerican Network Against Oil Palm in San Cristóbal de Las Casas, Mexico.....	29

## OUR VIEWPOINT

# What 'Plantations' Really Mean

**This bulletin highlights materials and analysis related to communities' struggles against industrial tree plantations. It also pays homage to communities in DRC struggling to get their lands back from an oil palm company since colonial times. Their courageous struggle showcases the multiple layers of oppression and violations that result from the plantation model.**

September is the month when communities from around the world, facing the many negative impacts created by the imposition of the industrial tree plantations model on their lands, commemorate the International Day of Struggle against Monoculture Tree Plantations.

The International Day of Struggle is also a day of solidarity. Solidarity with and among people's struggles for land.

In this edition of the WRM bulletin, we highlight materials, analysis and declarations in the framework of this Day, celebrated since 2004 on September 21<sup>st</sup>.

We want to pay homage, in particular, to the communities in DRC who have long been struggling to get their lands back from an oil palm company. Their courageous struggle showcases the multiple layers of oppression and violations that result from the plantation model that has been imposed on their lands since colonial times while, at the same time, exposes the blunt impunity of the actors involved, including the financial ones.

### **Plantations are not Forests**

This is a common chant and slogan used by communities, networks and supporting organizations around the world to denounce the taking and destruction of community lands and forests for the imposition of what is usually referred to as 'green deserts.'

Readers of the WRM bulletin will be familiar with the fact that industrial plantations destroy diversity in its many forms and levels, and replace it with a monoculture model that is dependent on high levels of agrochemicals and heavy machinery. This destruction includes the communities that have coexisted with and shaped those forests and territories for generations. The impacts are innumerable and very often end in devastation for many Indigenous Peoples and forest-dependent communities. Readers will probably also be familiar with the horrendous violence that industrial plantations

entail, including criminalization, beatings, rape, unlawful arrests, harassment, surveillance and trauma.

It is therefore fundamental that when we say “Plantations are not Forest”, we refer to and acknowledge not just the biological differences between these two ideas (‘plantations’ and ‘forests’) and all the impacts that these carry; but also, and most importantly, we need to acknowledge that the meaning of ‘plantations’ is about the colonial and racist imposition of power over forest-dependant communities, as the community struggle against Plantations et Huileries du Congo (PHC) in DRC shows. This imposition, in turn, destroys not only ‘forests’ in the biological sense, but also the social, political and economic structures and knowledge systems that have organized land in completely different ways.

### **An outcry against PHC/Feronia/KKM plantations in DRC**

We express our solidarity with the struggles of the communities impacted by the company Plantations et Huileries du Congo (PHC) in the Democratic Republic of Congo (DRC), a company that was owned by Canadian company Feronia and propped up with money from European Development Banks (1). Despite the millions of Euros pumped into the company, Feronia went bankrupt in 2021 and the banks agreed to hand over the plantations to yet another company, Straight KKM. By doing so, they ignored the long-standing call from communities for return of their ancestral land under community control.

The industrial oil palm plantations have been illegally occupying community land for more than a 100 years. These are plantations that helped build the palm oil empire of the food company Unilever. (2) Today, these plantations, under different owners and with different investors, are still stealing the same communities’ lands and livelihoods, and are evidence of the deep violence and racism that this monoculture model is based on.

Reports from the villages denounce the constant harassment, violence and arbitrary arrests by company security forces working hand in hand with military and police forces against communities that are surrounding these plantations. After the most recent outburst of violence by company and state security, many villagers have abandoned their homes in fear that the military will enter their houses again, forcing the doors, to ransack through their homes in search for allegedly stolen palm nuts. They claim that community members are ‘stealing’ the fruits from the ‘company’s palm trees’. Communities have always harvested the nuts traditionally to extract oil. Continuing this tradition since the forests of their ancestors were stolen for industrial palm cultivation is taking a heavy toll on people confronting this injustice. (3)

The violence is serious. According to reports from Lokutu, one of the three sites where PHC plantations occupy community land, some people in Basoko district in the province of Tshopo, have been arrested in the night by military and police officers, accompanied by agents of the British multinational security company GS4 and the plantations' company security. It seems that the arrests are targeting community leaders who signed a community complaint in 2018 against the European Development Banks financing PHC/Feronia at the time.

The reports also talk about several women and young girls being raped, some of whom “are victims of serious sexual violence”.

In the meantime, the Congolese Prime Minister, Sama Lukonde, said in a speech early October, during DRC's preparatory work for the UN climate change conference this November, that DRC is “a solution country” in the face of climate change. (4) Knowing the UN' view of forests as ‘places for storing carbon’, one can only imagine DRC's plans for ‘saving the climate change problem’.

It is imperative to raise our voices louder to stop the crimes perpetuated for the benefit of industrial plantations and their investors. No more!

As Flávia, a quilombola woman, mother and activist, from the Angelim II community of Sapê do Norte, in the state of Espírito Santo, Brazil, who is also part of a long-standing resistance against industrial monoculture plantations in their territories, says in an interview that was released in the last WRM bulletin:

*“So, the first thing: you have to take back the land. But, in order to take back land, it is necessary to have a minimum of organization to avoid failing. We need to be connected, to network, even if it is outside the state, outside the country. (...) It is also very important to take care of the lives of our defenders. And never give up, right? Because if we give up on any process of fighting for rights, one way or another, we are going to die. If we are not defenders, we are going to be shot because we are black, or we are going to die of hunger because we don't have anything to eat, or we are going to die of cold because we don't have a place to live. We have to stay connected and try to stay alive. The priority is life, not giving up, and networking. Support is very important.”*

(1) WRM bulletin, Development banks make shameless exit from a colonial land grab in the Congo, 2022, <https://www.wrm.org.uy/node/20351>

(2) WRM bulletin, A Century of Agro-Colonialism in the DR Congo, 2022, <https://www.wrm.org.uy/bulletin-articles/a-century-of-agro-colonialism-in-the-dr-congo>

(3) Au jour le jour, L'armée sème la panique à Boteka pour mettre fin aux vols d'huile de palme à la plantation PHC, dénonce la communauté, Sep 2022, <https://congoaujourd'hui.blogspot.com/2022/09/larmee-seme-la-panique-boteka-pour.html>

(4) Barometre, COP27: Jean François Mombia Atuku désapprouve la politique du gouvernement congolais, <https://lebarometre.cd/2022/10/04/cop27-jean-francois-mombia-atuku-desapprouve-la-politique-du-gouvernement-congolais/>

## World Rainforest Movement

(5) WRM Bulletin, Quilombola communities recover land and water after 40 years of eucalyptus monoculture in Brazil, 2022, <https://www.wrm.org.uy/bulletin-articles/quilombola-communities-recover-land-and-water-after-40-years-of-eucalyptus-monoculture-in-brazil>

## New Push for Industrial Tree Plantations Meets Community Resistance

**Industrial tree plantations have always been about corporate control over fertile community lands. The monoculture model inherently endangers communities' survival, food sovereignty and autonomy, deepens the violence of patriarchy and racism while enforcing the same destructive and oppressive way of organizing land (and thus, people) as the one enforced during the colonial era.**

There is a perceptible push by the plantations industry to position industrial tree plantations as a benign solution to the climate and biodiversity crisis, even as indispensable for overcoming this crisis.

The industry highlights tree's ability to absorb carbon and to provide raw material for a 'decarbonized', 'bio'-economy. The propaganda (and interests) perpetrating these claims however silences many contradictions and injustices. Here we outline just a few of them.

To begin with, the carbon absorbed by trees will never be able to compensate for the carbon released from the oil and coal deposits that are stored for millennia underground. The idea that the climate impact of all carbon is the same, be it the from deforestation or from burning oil, gas or coal, is a key underlying (false) assumption that sustains offsets – which in turn is the main pillar for carbon markets, REDD+, 'net zero emissions', 'zero net deforestation', and now also the so-called 'nature-based solutions.'

*“Claiming that all carbon is the same also helps conceal the violence, ecological destruction and the abuse of power that have been the foundation of the corporate fossil fuel empires. It also spreads this violence and abuse to where offset projects are supposedly storing an equivalent amount of the released carbon.” (1)*

Another crucial point that is entirely silenced in the companies' and governments' propaganda aiming to expand monocultures is that industrial plantations are much more than trees. These plantations are part of a monoculture model that was violently imposed in the colonial era. A model which is based on racism, land theft, violent oppression of those pushed off of their land, ecological devastation, and destruction of local economies as well as of social, spiritual and cultural relationships.

Industrial plantations were central to the process of colonialism and to its expansion. Monocultures enforce a specific way of organizing land (and in consequence people) that violently replaces other ways of organising land (with people), for example, as forest commons or in accordance with Indigenous Peoples' practices and governance systems.

(2) As Larry Lohmann pointed out in his 2011 presentation ‘Plantations and Colonialism’, the “*slave-worked plantations of the past and the industrial plantations of today do not merely prop up colonialism; they are constituted by colonialism.*” (3)

There is clearly an economic connection to this process. The slave plantation colonies of the Americas not only supplied premium commodities, but were also a captive market for metal tools, textiles and provisions for the British empire of the early and mid-18th century. The plantations were themselves by-products of a new economic system.

The next large industrial plantations’ expansion in the global South took place in the 1960s and was driven by the industry’s fabricated ‘needs’ for increased consumption of pulp and wood in industrialised countries. The plantations’ industry has thus been key in creating an ever-growing expansion in consumption of wood-based products, especially in the global North. As stated in the 1996 book ‘Pulping the South’, “*plantations are established because they serve certain interests, [and] make sense with certain discourses*”. (4)

As a way to confront the (also ever-growing) resistance and criticisms against these monocultures, plantation companies are not only claiming that this monoculture model is a solution to the climate, biodiversity and deforestation crisis, but they also claim to produce wood-based products that are ‘sustainable’ - such as ‘bio-fuels’, ‘wood-based fibres’, ‘wood-based plastics’, etc. Besides the many arguments and testimonies that can counter these claims, as Lohmann explains in the presentation mentioned above, talking about ‘sustainable’ industrial eucalyptus or oil palm plantations is like talking about sustainable colonialism or sustainable overaccumulation.

This new push comes with new euphemisms – such as ‘reforestation’, ‘restoration’, ‘nature-based solutions’ (6), ‘carbon removals’, among many others. But perhaps most pressingly, nowadays, is that plantation companies are pushing to advance this monoculture model even further, deceptively arguing that they can also bring development and wealth to rural land owners signing up to corporate outgrower schemes. The outgrower or smallholder scheme (also referred to as contract farming) is a strategy being used by plantation companies to keep expanding their monocultures despite the strong and consistent resistance to their large-scale concessions.

*“This approach allows companies to continue to expand control over even more lands and increase their [palm oil] production, without being accused of becoming big land owners or evicting peasant families. Governments have also started to promote such schemes to avoid the social conflicts that handing large concessions to corporations provokes. Contract farming has also become a tactic for [palm oil] companies to access new, often public funding from development banks, aid agencies, governments and other funders. They claim these contracts*



*benefit peasant farmers, when in reality those who benefit are the companies and their financial backers.” (7)*

Plantation companies' promises (meaning, lies) are not new; but their discourses and deceptions are certainly shaped according to their current interests to increase market opportunities and demand for their plantations as well as to the resistance and criticisms from the ground.

*“The companies and investors responsible for these plantations have always denied their negative and severe impacts, and they regularly develop disinformation campaigns designed to garner government support, win over the media, convince investors to finance their plantations, and persuade consumers to buy their products. Just as importantly, these campaigns target the very communities impacted by such plantations and they frequently contribute to intimidating and criminalizing community members who fight against the plantations, in order to silence any resistance.” (8)*

The reality of industrial plantations, no matter the discourse and propaganda behind them, has always been that of corporate control over community fertile lands. The monoculture model inherently endangers communities' survival, food sovereignty and autonomy, and enforces the same destructive and oppressive way of organizing land (and its people) as the one enforced during the colonial era.

The overwhelming impacts of this massive land grab for corporate profit are immeasurable. (9) Yet, WRM has learned during our conversations with women living in and around these industrial plantations that one aspect that is intrinsic to the plantations' model has largely remained invisible. The monoculture model also deepens the violence of patriarchy.

*“When these industrial plantations encroach onto community land, sexual violence, rape and abuse against women and girls increases dramatically. This happens wherever industrial plantations are established and irrespective of whether the plantation crop is palm oil or rubber.*

*Most women who suffer incidents of sexual violence in and around these industrial plantations suffer in silence. Few report incidents of assault, rape or sexual harassment for fear of retribution and further abuse by authorities and company personnel. This, in turn, exposes women to more sexual violence and abuse as the perpetrators face virtually no risk of being held to account for the violence they inflict on women. Cultural norms that stigmatize women who are raped, blame them for the assault and expose their families to shame, add insult to injury for these women. Too often, women suffer not only in silence but also alone.” (10)*

As corporate expansion increases, communities have woven different forms of resistance.

One of the first pulp mills resulting from the 1960's plantations' expansion was the Aracruz mill in Brazil, built literally on top of the Indigenous Tupinikim village called Macacos. To set up its eucalyptus industrial plantations, the Aracruz company stole the lands of tens of other Tupinikim communities and destroyed the Atlantic rainforest, including the many streams and rivers the Tupinikim in this region depended upon. The devastating destruction of the Tupinikim villages and their territory was, at the same time, the beginning of a 40-years struggle (5), by which the Tupinikim communities, in alliance with Indigenous Guaraní communities, who joined their struggle in the 1960ies, recovered a great part of their territory. Their struggle inspired other communities in Brazil and elsewhere to resist the advance of eucalyptus plantations and to reclaim lands taken by multinational pulp and paper companies.

Indigenous Peoples and forests-dependant communities' struggles against industrial monocultures are defending their lands and forests, their commons, their relationships and connections and their life spaces nurtured with their histories, knowledge and understandings.

Rosalva Gomes, an activist from the Interstate Movement of Babassu [Coconut] Breakers in Brazil, explained, *“There is no ready-made recipe for resistance. It depends on each territory and the scope of each territory. It depends a lot on the internal strength of each territory and the specifics of each country, state and community. But there is a unifying strategy, because there is one thing we are sure of: if we do not strengthen and join forces, we will suffer very great impacts, even greater ones [than we currently experience]. We are already going through many difficulties. Unifying forces among communities and organizations is one of the paths of resistance.”* (11)

WRM continues to endeavour to support and accompany community resistances.

### *WRM international Secretariat*

(1) Is all Carbon the same? Fossil carbon, violence and power, in '15 years of REDD. A Mechanism Rotten at the Core',

<https://www.wrm.org.uy/publications/15-years-of-redd-a-mechanism-rotten-at-the-core>

See also, WRM, What could be wrong about planting trees?, <https://www.wrm.org.uy/publications/what-could-be-wrong-about-planting-trees-the-new-push-for-more-industrial-tree-plantations-in-the-global-south>

(2) Plantations and Colonialism. Presentation by Larry Lohmann at the 4 December 2011 Fake Forest Day in Durban, South Africa,

<http://www.thecornerhouse.org.uk/resource/plantations-and-colonialism>; See also a video of this presentation as delivered in Durban, South Africa in 2011, [https://www.youtube.com/watch?v=SnOoG5\\_Tzv0](https://www.youtube.com/watch?v=SnOoG5_Tzv0).

(3) Idem 2

(4) Carrere, Ricardo and Lohmann, L (1996), Pulping the South, Industrial Tree Plantations and the World Paper Economy,

<https://www.wrm.org.uy/publications/pulping-the-south-industrial-tree-plantations-in-the-world-paper-economy>

(5) WRM Bulletin, A Struggle Lasting More than 40 Years, <https://www.wrm.org.uy/bulletin-articles/a-struggle-lasting-more-than-40-years>

(6) WRM Bulletin, Nature-based Solutions: Concealing a massive land robbery, <https://www.wrm.org.uy/bulletins/issue-255>

## World Rainforest Movement

(7) WRM, Nine Reasons to Say NO to Contract Farming with Palm Oil Companies, <https://www.wrm.org.uy/publications/new-booklet-nine-reasons-to-say-no-to-contract-farming-with-palm-oil-companies>

(8) WRM, 12 Replies to 12 Lies about Industrial Tree Plantations, <https://www.wrm.org.uy/publications/12-replies-to-12-lies>

(9) Find many articles and materials highlighting the struggles against industrial monoculture plantations here:  
<https://www.wrm.org.uy/subjects/struggles-against-tree-monocultures>

(10) Breaking the Silence: Harassment, sexual violence and abuse against women in and around industrial oil palm and rubber plantations, <https://www.wrm.org.uy/publications/breaking-the-silence-harassment-sexual-violence-and-abuse-against-women-in-and-around-industrial-oil-palm-and-rubber-plantations>

For more information see:

Sexual Exploitation and Violence against Women at the Root of the Industrial Plantation Model, <https://www.wrm.org.uy/bulletin-articles/sexual-exploitation-and-violence-against-women-at-the-root-of-the-industrial-plantation-model>

Impacts of Large Scale Oil Palm Plantations on Women, <https://www.wrm.org.uy/publications/impacts-of-large-scale-oil-palm-plantations-on-women>

Patriarchies in the Forests in India: Communities in Peril, <https://www.wrm.org.uy/bulletin-articles/patriarchies-in-the-forests-in-india-communities-in-peril>

(11) WRM Bulletin, The sowing of resistance and collective organization, <https://www.wrm.org.uy/bulletin-articles/the-sowing-of-resistance-and-collective-organization>

## **Brazil: The 'Alert Against the Green Desert' Network relights the flame of resistance**

**The network that brings together movements, organizations and communities in the fight against tree plantations met in the Far South of the State of Bahia. This September 21st, it once again denounced the impacts of this violent and unjust model, which is based on large-scale plantations mostly for pulp export.**

In a historic gathering, the 'Alert Against the Green Desert' Network (*Rede Alerta contra os Desertos Verdes*) from Brazil managed to meet again in September 2022, in the Far South of the State of Bahia. After the pandemic, and despite many difficulties owed to the economic and social situation of the majority of the population, peasant, *quilombola* (1) and indigenous communities, activists, organizations and social movements from various parts of the country came together and relit the flame of resistance in the face of the expansion of industrial-scale tree monoculture plantations that continue to invade their territories.

During the meeting, experiences of resistance were shared, information about the impacts of eucalyptus monoculture plantations and pulp factories was exchanged, and bonds of unity in struggles for land and life were strengthened. The meeting concluded with the publication of a letter in which the Network denounces the main impacts of a demonstrably unjust model, one that respects neither communities and their culture, nor the territories where it is deployed. (See below)

### **A Long-Running History of Resistance**

Major monoculture plantations of eucalyptus, pine and other trees have expanded in different regions of Brazil, chiefly since the second half of the 1960s. In the early stages, one of the main states was Espírito Santo, with the establishment of a company called Aracruz Florestal in Aracruz municipality.

Using the most sordid of means and with the full support of the country's then military government, this company grabbed lands belonging to Tupinikin and Guarani Indigenous Peoples, expelling much of their population. A few years later, it advanced further North in the state, taking over lands of *quilombola* communities and expelling much of their populations too. The company devastated the dense Atlantic Forest (known as *Mata Atlântica*) that existed in the region and planted large areas of eucalyptus, meant mainly for the production of pulp for export. Meanwhile, other companies advanced with plantations in the state of Minas Gerais, producing charcoal from eucalyptus to supply steel corporations.

From the mid-1980s onward, devastation holds firm and heads for the Far South of the state of Bahia. Monoculture plantations also advanced into peasant communities and large estates, areas later demanded by the MST (Movement of Landless Rural Workers) in order to settle innumerable landless families. With the country's re-democratization and the emergence of several social movements, conflicts became ever more evident, while the struggles managed to advance more.

A buildup of violations of rights of the most varied groups of communities, resulted in the creation in the late 1990s in Espírito Santo of a network of resistance to eucalyptus plantations: the 'Alert Against the Green Desert' Network. It formed as a horizontal movement based on the concrete struggles of indigenous, *quilombola* and peasant communities impacted by eucalyptus monoculture and that sought to defend and recover their territories. A wide range of citizens, organizations, social movements, pastoral entities and churches joined these communities, ready to support their struggles and convinced of the need to confront capitalism, developmentalist thought and the large-scale tree monoculture plantation model based on large-scale projects that concentrated incomes and land. For example, beyond the MST, movements like the MPA (Small Farmers' Movement), the MLT (Movement in Struggle for Land) and Vía Campesina started participating and questioning eucalyptus monoculture and the limits of its expansion, as well as carrying out protest actions.

The 'Alert Against the Green Desert' Network in Espírito Santo built connections with other regions affected by green deserts and gradually expanded, first to the states of Bahia and Minas Gerais, and later to Rio de Janeiro, Maranhão, Rio Grande do Sul and Mato Grosso do Sul.

Since then, the 'Alert Against the Green Desert' Network has been a space for exchanging experiences and strengthening the resistance in various regions of the country. National meetings, seminars, publications, interventions and marches denouncing multiple violations have been undertaken, as well as direct actions of re-occupation of territories in Espírito Santo, Bahia and Minas Gerais.

The sector of tree plantations for pulp and paper in Brazil, subsidized by the State at different levels (municipal, state, federal) and arenas (executive, legislative, judiciary), and under successive governments of different ideological hues, continues advancing onto fertile arable lands and impacting communities. Aracruz Celulose was only an example highlighted because it was one of the first companies in the sector. There are other equally destructive companies like CMPC (ex-Aracruz), International Paper, Eldorado and Veracel (a partnership between Stora Enso and Suzano). The names might change –

Aracruz became Fibria, and today is called Suzano – but the impacts and the crimes remain the same, as does the responsibility for the legacy of violations caused.

**Letter of the ‘Alert Against the Green Desert’ Network National Meeting  
Alert! Alert! September 21, 2022. Alert! Alert!**

On Tree Day, under the farcical mantle of “sustainable forest management” and “carbon neutrality”, pulp and steel corporations are intensifying their green propaganda, while celebrating their profits and arming their estates. While glorifying trees, they expand their eucalyptus monoculture plantations. With state support, agribusiness is more and more toxic. Monoculture = Monofuture.

We, the members of the ‘Alert Against the Green Desert’ Network, made up of indigenous, quilombola, babassu coconut breaker and peasant communities, activists, researchers, people’s lawyers, labor unions, social organizations and movements, came together between September 16 and 19, 2022, at Escola Popular de Agroecologia e Agrofloresta Egídio Brunetto, Prado municipality, in the Far South of Bahia state, Brazil. During our gathering, we visited territories and exchanged experiences about the impacts of monoculture (mainly of eucalyptus) and the pulp industry on our lives, as well as about our resistance struggles and the building of other realities.

We once again denounce the fact that the expansion of monoculture plantations and their logistical and industrial chains produce countless environmental and social impacts, which result in losses in terms of biodiversity and quality of life, both in rural and urban areas.

One of its most perverse effects is the reduction in the possibility of generational succession among quilombola, indigenous and peasant families in their territories, with the abrupt worsening of conditions for agricultural and *extrativismo* (collecting and harvesting of fruits, medicinal plants, etc.), and consequently of their food security. This process marginalizes, criminalizes and expels communities from their ancestral territories.

Threats are constantly made in an attempt to expel the families that demand their territories in areas superimposed by eucalyptus plantations and agribusiness. These are made concrete by: attempts on the lives of members of these communities, as in the recent murder of 14-year-old indigenous male Pataxó Sarã (“root” in the Pataxó language), in the Comexatibá (Prado/Bahia state) Indigenous Land; arson attacks, such as the one

against the Ponto de Memória Mesa de Santa Bárbara of the Linharinho Quilombola Community (Conceição da Barra/Espírito Santo state); and politically-motivated arrests, like that of teacher, poet and cultural producer Flávio Prates, after an eviction in the area of the Nova Trancoso Encampment (Trancoso/Bahia state).

The spraying, including by planes and drones, of agrottoxins on plantations contaminates the soil, water courses, the flora and fauna, the crops and the dwellers of the surrounding areas. This situation will be made worse by the licensing of transgenic eucalyptus resistant to the herbicide glyphosate. Furthermore, the massive blocks of monoculture plantations are responsible for the drying up of springs, streams, lagoons and wells, and for impoverishing and degrading soil fertility, culminating in its erosion. This is owed to the replacement of biomes' diversity by a single, serially-replicated plant.

The local environmental effects of monoculture make the affected communities more vulnerable to the unfolding climate emergency, especially the ever longer-lasting dry spells and the increase in the temperature of the Earth's surface.

The transport of eucalyptus logs by trucks from the plantation areas to pulp factories damages the roads, makes a noise day and night, affects air quality by raising dust and emitting greenhouse gases, increases road kill of wild fauna and dramatically heightens the risk of road accidents. Numerous accidents have taken place, some fatal, in different parts of the country.

The socio-environmental impacts of pulp factories are also significant in terms of the major volumes of water used and of industrial effluents that make their way to rivers. The latter may contain extremely toxic substances like dioxins and furans, produced because of the whitening of paper with chlorine. These industrial plants produce high levels of noise and emit particulate material, soot, sawdust and sulfur compounds (that have a strong, characteristic odor) into the atmosphere. Such pollution can cause countless respiratory problems like coughing, irritated airways, difficulty breathing and asthma, as well as stinging eyes, vertigo, head aches, nausea, lack of appetite and emotional disturbances like irritability and depression. It can also lead to cardio-vascular problems. There is also the permanent risk of accidents to which workers and surrounding populations are exposed.

Different spheres of the State are linked to capitalist corporate actions. This alliance between the tree monoculture sector and the Brazilian State has its roots in the military dictatorship and continues to this day. It is expressed through: tax breaks and public financing; protection by the police/military apparatus; the non-execution of suits for the recognition and titling of quilombola territories and for the demarcation and collective



titling of indigenous lands (the Bolsonaro government has made good on that promise and was the first with zero demarcations of indigenous lands); the approval by the National Technical Commission for on Biosafety (CTNBio) of transgenic eucalyptus varieties without studies about possible impacts on human health and the environment, and without providing information to potentially affected populations; the gutting of the environmental legislation and its licensing and enforcement agencies; and the absence of actualization of policies for the permanence of peasant, quilombola and indigenous populations in the countryside.

Given the above, we call upon the whole of organized civil society to demand, particularly from the Brazilian State, the following measures with extreme urgency:

- The collective titling of quilombola and indigenous territories, with effective guarantees of these people's sovereignty over their territories;
- The earmarking of new lands for a land reform process guided by agro-ecological principles;
- All demands expressed in the 1<sup>st</sup> Letter of Quilombola Communities from the Far South of Bahia of December 2021 must be met;
- No new licensing of transgenic trees, and no planting of transgenic trees already permitted by CTNBio;
- CTNBio must respect the precautionary principle and careful evaluation based on scientific data, for the release of transgenic trees, criteria scandalously not respected in the authorizations granted, as was well denounced and documented in the case of the H421 transgenic eucalyptus;
- The non-approval of Bill 1366/22, which is making its way through the Chamber of Deputies (the lower house of the National Congress) and seeks to remove forestry from the list of activities that are "potentially polluting" and "users of environmental resources", thus revoking the need for environmental licensing;
- Higher taxes, tighter regulation and rigor in environmental licensing and inspection processes of monoculture plantations and the pulp industry;
- A ban on the aerial spraying of agrotoxins;
- Guarantees of indigenous, quilombola and peasant communities' physical integrity. In defense of people's lives, not of corporations' interests.

We also stress that owing to the various violations of rights reported, we recognize the legitimacy and necessity of the re-occupation of territories belonging to traditional peoples and communities that had been invaded, pillaged and degraded by pulp corporations and other agribusiness monoculture plantations.

**September 21, 2022.**



**International Day of Struggle against Monoculture Tree Plantations.**

‘Alert Against the Green Desert’ Network.

<https://alertacontradesertosverdes.org/>

(1) Quilombola communities are those formed by descendants of African people who were subjected to slavery and escaped to start quilombos in Colonial and Imperial Brazil.

## Resisting Oil Palm Plantations in Uganda

**The oil palm plantations of BIDCO, a company partially owned by Wilmar, in Kalangala Island, Uganda, generated devastating impacts. The company plans to expand to Buvuma Island, however, they keep confronting strong organized opposition! Watch a short video with testimonies of resistance from Buvuma Island.**

In Uganda, oil palm is not native. It was in the 1990ies that the government, with support from the World Bank and the United Nations' International Fund for Agricultural Development (IFAD), started to set up a national Vegetable Oil Development Programme, where the main crop planted were oil palms.

The government of Uganda established a bidding process to select a company that could plant oil palms, build a crude palm oil mill, and carry out an outgrower program. The government was responsible for securing the land for the company among other benefits like several tax incentives. (1) In 2003, a public-private partnership agreement was signed between the government of Uganda and BIDCO, a company partially owned by multinational company Wilmar. Wilmar is the second largest international oil palm plantation operator in Africa, after Socfin, with abundant track records linked to human rights violations. (2)

*Outgrower or smallholder programs, also known as contract farming, are used by plantations companies to gain more access and control over community lands. Peasant farmers grow oil palms on their land, and in turn, the company will buy all the oil palm fruit they produce. Governments usually support these schemes, which are presented as a win-win deal. But in fact, they are a trap. Peasant farmers accumulate debt right from the start, lose the freedom to decide who to sell their production to, face strict restrictions on planting other crops, give up autonomy and even their land, among other major consequences. (3)*

The signed agreement mentions the promotion of 40,000 hectares of oil palm plantations in the country. Around the year 2005, BIDCO started its industrial plantations in the Kalangala island, with nearly 10,000 hectares of which almost two thirds are company plantations while the rest are under outgrowers program.

As it happens in most countries, oil palm plantations' companies reach the communities with a lot of promises. As a way to convince people, the company invited community members to meetings and seminars where many promises were made and as a result many were tricked into signing documents and consenting deals with the company that later were used to grab their land.

The experience from the people in Kalangala island is devastating. They have seen their lands grabbed, their forests destroyed, their water contaminated. People have been arrested and tortured when opposing the company, and women and children have been displaced and have nowhere to stay.

BIDCO was planning to start expanding its plantations in Buvuma island in 2012, however, securing land resulted very difficult for the government. They confronted strong organized opposition against the company and the governments' plans to displace the communities. Still today, the company has not been able to advance as they initially envisaged. Communities resistance has been fertile!

The short 6 minute video below shows how the communities in Buvuma island, and women in particularly, are resisting the expansion of BIDCO's oil palm plantations in their lands. It is also a call to resist and an alert for other communities that might be facing the same threats, to not enter into the oil palm business:

<https://www.wrm.org.uy/multimedia/uganda-resisting-industrial-oil-palm-plantations>

(1) World Law Group, Uganda: Tax Incentives for Foreign Direct Investment, 2022, <https://www.theworldlawgroup.com/news/uganada-tax-incentives-for-foreign-direct-investment>

(2) Chain Reaction Reserch, African Oil Palm Expansion Slows, Reputation Risks Remain for FMCGs, 2022, <https://chainreactionresearch.com/report/african-oil-palm-expansion-slows-reputation-risks-remain-for-fmcgs/>

(3) WRM, Nine Reasons to Say NO to Contract Farming with Palm Oil Companies, 2022, <https://www.wrm.org.uy/publications/nine-reasons-to-say-no-to-contract-farming-with-palm-oil-companies>

## **12 Replies to 12 Lies about Industrial Tree Plantations: New edition of a WRM briefing paper**

**On the occasion of September 21st, 2022, the International Day of Struggle Against Monoculture Tree Plantations, WRM launched the briefing “12 Replies to 12 Lies about Industrial Tree Plantations”.**

On the occasion of September 21<sup>st</sup>, 2022, the International Day of Struggle Against Monoculture Tree Plantations, WRM launched the briefing “12 Replies to 12 Lies about Industrial Tree Plantations”.

This briefing was originally published in 1999, under the title “Ten Replies to Ten Lies”. At the time, monoculture tree plantations of eucalyptus, acacia, pine and rubber were expanding in many countries. In this context, WRM identified the need for a simple tool to provide community activists and grassroots organisations with information that could counter the most misleading statements that companies were using to promote these industrial tree plantations.

Since then, the plantation companies have continued to refine their response to critiques of plantations and the plantation model expressed by communities, activists and organisations. Perhaps predictably, instead of addressing the critiques, companies have come up with more lies. This, together with the current renewed push for industrial tree plantations in many countries, motivated WRM to publish a new edition of the 1999 briefing.

### **WRM’s Campaign Against Monoculture Tree Plantations**

The briefing published in 1999 was made in the context of a WRM campaign, launched in 1998, against monoculture tree plantation. As part of this campaign, several tools were produced and activities carried out to support communities in their struggles against monoculture tree plantations. The campaign continues until today.

Why does the tree plantations issue play such a key role in WRM’s work for so long?

One reason is that promoting monoculture tree plantations has been a key ingredient of the main international policies elaborated in the past 30-40 years to address deforestation - in spite of the fact that such plantations are a cause of deforestation. Promoting

industrial tree plantations was, for example, one of the pillars of the Tropical Forestry Action Plan, launched in 1985 by the United Nation's Food and Agriculture Organisation (FAO), in partnership with the World Bank and other institutions. The REDD+ mechanism, in its turn, when it was launched in 2007, stated that, among other things, it was about "increasing forest carbon stocks", opening the door for promoting large-scale tree plantations as REDD+ projects.

Deliberately confusing plantations with "forests" - while the only similarity between both is the presence of trees - is one more reason for WRM to give a central role to the tree plantations issue in its work. Until today, industrial tree plantations of often exotic species, even genetically engineered trees, are considered "forest" by FAO, the main UN agency dealing with forest issues. It is probably also the main lie that plantation companies have spread around and benefited from.

One more reason for WRM's focus on tree plantations is the fact that the global South has become the main area targeted for expansion of industrial tree monoculture plantations over the past 30-40 years. The main reason is that in the global South companies find the most favourable conditions to make profits. Among these are cheap and fertile lands, cheap labor and a climate that favors trees, in particular eucalyptus, growing very fast.

Besides, in the global South in particular, the "plantation model" has a long history that goes back to the colonial era. During that era, European powers stole lands of communities to set up profitable export-oriented plantations, based on slave labor, of different monoculture crops. Although liberation struggles formally ended the colonial era, the "plantation model" survived. Corporations claim that nowadays plantations have 'modernized' their working conditions, that they are "socially responsible" and "sustainable" and have their practices "certified". However, the main characteristics of the "plantation model" remain unchanged, for example, labor exploitation, the grabbing of huge expanses of community lands and forests and the destruction and contamination of community livelihoods. The neo-colonial plantations of today continue to reflect and strengthen mainly Northern capitalist interests. They also continue oppressing indigenous and black communities and in particular women in the global South, maintaining and strengthening racism and patriarchy.

### **New Lies Spread by Plantation Companies**

Plantation companies continue to use most of the lies they used in 1999, including calling tree plantations 'planted forests'; claiming that industrial tree plantations are set up on

degraded lands; that plantations improve the environment and counteract climate change; that they protect native forests and contribute to job creation and local economies.

In addition, there are a number of new lies. For example, that by substituting fossil fuels, **plantations can contribute to a so-called “bio-economy”**. They promote planting trees for electricity generation and alternative fuel through “biomass” or “biofuel” plantations”, or producing products for mass consumption such as plastics, textiles or medicines. It is an attempt to counter the critique that tree plantations contribute to the destruction of forests and other biomes, and thus further worsen climate change.

How can industrial plantations and all of their negative impacts be the basis for a “bio-economy” that claims to respect life and nature? Putting the plantation companies’ plan into practice would involve planting entire countries in the global South with eucalyptus trees. Probably the main motivation of the plantation company owners is another: a tremendous new business opportunity.

Another lie that companies spread is that **conflicts with communities around land, pollution of water, working conditions, etc., can be solved by “certification” of plantations**. The FSC (Forest Stewardship Council), for example, awards a label to a company if it demonstrates that it is engaged in “sustainable management” of its plantations. The FSC label has been a success for companies. Many of them have received the label, even when documents showed that their land titles were illegal or that the company was embroiled in conflicts with local communities. That FSC does not fulfil its promises has to do with the fact it does not question the main characteristics of the ‘plantation model’: its large-scale, the planting of trees in monoculture, the grabbing of fertile community lands, as well as of the water in the area.

Following a United Nations Initiative, several **companies now also claim that they are committed to the empowerment of women in the workplace, marketplace and community**. Corporate gender policies have come up in response to the critiques and struggles of women against the plantation model. The fact that plantation companies have set up such policies is also a response to the committed struggles of women against industrial tree plantations in particular.

But the supposed ‘equal’ employment opportunities that companies offer to women hide the common practice that companies take advantage of hiring women particularly for

dangerous and poorly paid tasks, if they believe that women carry them out more efficiently. Examples include the very precise work performed in tree nurseries and the application of agrotoxins. Besides, companies destroy the lands women depend on to maintain their traditional knowledge and practices. Companies tend to further reinforce patriarchal structures when they seek and rely on the mainly male-dominated processes of the community approval to use community lands for plantations.

Wherever women stand up, companies have used strategies to break their resistance by intimidating and criminalizing them. Companies usually ignore the fact that their plantations are connected with an increase in sexual violence and harassment of women, one of the most silenced yet perverse impacts of the “plantation model”.

On the African continent where investors hope to make most money in future with plantations, consultants spread the lie that **African countries should follow the success story of tree plantations in Brazil and Uruguay**. If the measure of success is the wealth of company owners in these countries, those plantations have certainly been a success. The main owner of the biggest Brazilian plantation company is among the richest families in the country. But plantation companies in Brazil have stolen lands from indigenous peoples, black and other communities, and provoked more impoverishment and racism against these communities. In Uruguay, due to a major exodus of rural dwellers, plantations can expand relatively easily. Currently, just 5 per cent of the population lives in rural areas.

Another lie plantation companies spread around is that **plantations are financially a very healthy business and thus deserve support**. But the main reason tree plantations are profitable for company owners and shareholders is that public and private banks and institutions award generous financial subsidies and incentives to the plantation companies. In reality, most of them are heavily indebted.

The approach companies use to still gain access to fresh funding involves converting part of their debt into so-called ‘bonds’. This approach is usually available only to companies, not to ordinary people. A bond is nothing more than a document worth a certain amount of debt. The company can sell it to receive additional funding. This is an attractive deal for buyers, because the company will pay back the money invested after an agreed upon number of years, plus an additional amount—the interest rate.

“Green bonds” is a new name used by plantation companies to refer to the same bonds as before. Plantation companies call them “green” because they claim their business is “green” and that they significantly contribute to reducing climate change and conserving the environment.

A last, but very important lie is that **peasant farmers can benefit from tree plantations**. The strategy to involve peasant farmers in the plantations business is a reaction to the widespread resistance of communities around the world to large-scale tree plantations. To avoid evicting peasant farmers to get access to the plan, companies have increasingly been promoting “smallholder” or “outgrower” schemes. Under such schemes, farmers sign a contract with a company to plant trees on their land. Companies promise a good income to those planting trees, and that peasant farmers can continue planting their food crops.

In reality, most of the benefits go to the company, while most of the risks and costs are the farmers’ problem. While companies and governments claim it will improve farmers’ livelihoods and income, it actually does the opposite.

In summary, what all the 12 lies presented in the new WRM briefing paper have in common is that they all seek to hide the damaging nature of the “plantation model” that is at the root of the conflicts, impacts and oppressions that come along with the promotion of industrial tree plantations. Struggling against plantations therefore is in essence the struggle against patriarchy, neo-colonialism, racism and capitalism and all their different forms of oppression.

The full version of the new briefing paper “12 Replies to 12 Lies about Industrial Tree Plantations” is available at <https://www.wrm.org.uy/publications/12-replies-to-12-lies>



## Communities in West and Central Africa are Determined to Put a Stop to Oil Palm Plantations Expansion

**The Informal Alliance Against the Expansion of Industrial Oil Palm Plantations in West and Central Africa released a declaration to keep breaking the silence of the many abuses around industrial plantations and to reaffirm their strong commitment to resist their expansion in the defence of their territories and lives.**

For decades, the palm oil industry has been targeting countries in West and Central Africa for their expansion plans. But their plans have not yet materialized and the expansion has not been as companies were expecting it to be. Strong community resistance has been a key factor in the companies' failed attempts to occupy more of the land that governments had promised to set aside for their industrial plantations.

Grassroots organizations, community groups and activists from the region have been coming together since 2013—in Cameroon, Gabon, Sierra Leone, Ivory Coast—to share experiences of the devastating impacts that this monoculture model has on their livelihoods and wellbeing. To better organize and resist this invasion, they created the Informal Alliance Against the Expansion of Industrial Oil Palm Plantations in West and Central Africa.

Some important aspects of this resistance is the support of communities reclaiming their lands; the collective sharing and learning about the tactics companies use for imposing and expanding their plantations; the commitment to ensure safe spaces for women to discuss the specific impacts that industrial oil palm plantations have on their lives; and women's involvement in these struggles and in the Alliance.

In May 2022, Alliance members met again and released a declaration to keep breaking the silence of the many abuses around industrial plantations and to reaffirm their strong commitment to resist their expansion in defence of their territories and lives.

Let's unite in disseminating their messages widely and loudly!

### **STOP LAND GRABS FOR MONOCULTURE PLANTATIONS IN AFRICA AND THE WORLD!**

From 22 to 29 May 2022 in Aboisso, Côte d'Ivoire, we – community members, activists, and land and human rights defenders from West and Central Africa-- gathered for a meeting of

an informal alliance formed to fight against industrial monocultures where we discussed the impacts of plantations on people's daily lives.

The objective of the gathering was for those involved in these struggles and for those who support them to understand the innovative strategies that corporations use to grab the lands of communities. The gathering was also an opportunity for us to evaluate the impacts of COVID 19 on our struggles and to share information and strategies to stop the expansion of monoculture plantations in Africa.

During the gathering, community leaders and activists from across Central and West Africa shared vivid testimonies about the various violations taking place in their communities, leading to the following decisions by the Alliance members:

- We will boycott the RSPO by ceasing all links between our organisations and this certification body
- We will promote food sovereignty in all our territories
- We will fight against the expansion of oil palm plantations
- We will recover the lands taken from communities by multinational corporations and governments

These decisions are based on the experiences of the citizens and populations living around and in the areas of monoculture plantations. Today it is very clear that these populations are experiencing enormous difficulties in meeting their primary food needs because land is increasingly scarce and has been seized for the monoculture plantations of agro-industrial companies.

Women, girls and children in these plantation areas experience the most profound injustices and inequalities. Their dignity is undermined and they face daily exploitation.

Women workers on these plantations are silently subjected to the most extreme humiliations, from impossible palm nut collection quotas to demands for sexual favours by company security guards who accuse them of stealing fallen palm fruits.

We demand an end to the moral torture of our daughters and sisters!

We stand in solidarity with those communities struggling for their lands and natural resources, to whom promises are always made but never kept!

We stand in solidarity with those communities that are intimidated every day by agribusiness companies and we stand in solidarity against the divisive strategies used by these companies!

Countries in Central Africa, West Africa and around the world are suffering the same abuses and harassment.

We will break the silence and denounce all the various forms of land, water, forest and other natural resource grabbing and the violations suffered and experienced around agro-industrial plantations, and we will continue to encourage the creation and mobilisation of collectives and groups to stop these abuses and speak with one voice against them.

These lands are ours; we must preserve and defend them!

Our lands, the future of our children!

Our lands, our offices!

Give us back our land!

Aboisso, 29 May 2022

**Alliance members:**

Réseau des Acteurs du Développement Durable (RADD) - Cameroon

Struggle to Economize our Future Environment (SEFE) - Cameroon

Synergie Nationale des Paysans et Riverains du Cameroun (SYNAPARCAM) – Cameroon

Centre des Droits de l'Homme et du Développement (CDHD) – Congo-Brazzaville

Concertation Nationale des Organisations Paysannes et des Producteurs Agricoles du Congo (CNOP)- Congo-Brazzaville

Jeunes Volontaires pour l'Environnement (JVE) – Côte d'Ivoire

Réseau des Femmes Braves (REFEB) – Côte d'Ivoire

Confédération Paysanne du Congo – DR Congo

Réseau d'information et d'appui aux ONG (RIAO-RDC) - DR Congo

MUYISSI-Environnement – Gabon

Young Volunteers for the Environment (YVE) – Ghana

Natural Resource Women's Platform – Liberia

Joegbahn Land Protection Organization – Liberia

ERA/Community Forest Watch – Nigeria

Women's Network Against Rural Plantations Injustice (WONARPI)– Sierra Leone

Malen Land Owners' Alliance (MALOA) – Sierra Leone

Sierra Leone Network on the Right to Food (SiLNoRF) – Sierra Leone

Bujumba Sustainability Development Association (BUSDA) – Uganda

GRAIN – International  
WRM – International

## RECOMMENDED

### **The Global Status of Genetically Engineered Tree Development. A Growing Threat**

A recent report from the Campaign to Stop GE Trees alerts that the global release of genetically engineered (GE) trees is closer than it has ever been. The report exposes how using GE trees in plantations, and even releasing GE trees into the wild, is being proposed despite the serious risks and vast uncertainties that would impact forests and forest-dependent populations. Most current GE tree research is driven by the pursuit of more profitable plantations for industrial purposes such as pulp and paper production, timber and biofuel production. Moreover, the Forest Stewardship Council (FSC) certification scheme has begun a process that could allow certified companies to profit from GE trees. The report alerts that such decisions by certification schemes could pave the way for the use of GE trees globally. Read the report in English, Portuguese and Spanish [here](#)

<https://stopgetrees.org/resources/global-status-report/>

### **International Day of Struggle Against Monoculture Tree Plantations 2022**

21 September, the International Day of Struggle Against Monoculture Tree Plantations, is a day for networks, movements and organizations to celebrate resistance and raise their voices to demand: "STOP the Expansion of Monoculture Tree Plantations!" The Day was launched in 2004 at a meeting of a community network struggling against industrial tree plantations in Brazil. WRM released a special section in its website for this day, highlighting many key materials related to the resistances against these monocultures.

Access the section here:

<https://www.wrm.org.uy/21-september-2022>

### **Native Forests Without Monoculture Plantations**

In the framework of September 21st, International Day of Struggle Against Monoculture Tree Plantations, Colombian organizations and movements made a declaration in which they denounce the expansion of large-scale monocultures, and aim to shine light on a problem "that threatens the life, dignity and autonomy of communities." The declaration concludes by stating: "We strongly reject this agro-extractivist imposition in our territories—which are naturally biocultural and agriculturally diverse. Ours is a communal and collective struggle to rebuild the fabric of life. We want Native Forests Without Monocultures!" Read the declaration in Spanish [here](#):

<https://bit.ly/3MnoHmW>

### **Memories of Fire from 1951 (Memórias do Fogo de 1951)**

Documentary film produced by NUPOMAR, Núcleo de Pesquisa, Mídias e Arte, with the purpose of recording and valuing the social memory of the Pataxó Indigenous Peoples of Aldeia Barra Velha (in the municipality of Porto Seguro-Bahia), Brazil. Through testimonies, elders, youngsters and community leaders, share their memories about what is called "Fogo de 51", a violent conflict involving Indigenous People, the Brazilian State and society in the region, due to the disputes over possession of the indigenous territory of Monte Pascoal in the year 1951.

<https://www.youtube.com/watch?v=l5GAXr95cgs> (only in Portuguese)

## **Meeting of the Mesoamerican Network Against Oil Palm in San Cristóbal de Las Casas, Mexico**

At the beginning of October, and one year after its creation, members of the network met to exchange, once again, experiences of the impacts of the expansion of oil palm industrial plantations in their territories, as well as to outline resistance strategies. We share here (available only in Spanish) the final statement where they express their demands and claims: \_

<https://otrosmundoschiapas.org/declaratoria-del-ii-encuentro-de-la-red-mesoamericana-contra-la-palma-aceitera>

Articles of the Bulletin can be reproduced and disseminated using the following source:  
**Bulletin 263 of the World Rainforest Movement (WRM): "In Solidarity with Communities Resisting Tree Monocultures " (<https://wrm.org.uy/>)**

### **[Subscribe to the WRM Bulletin](#)**

The Bulletin aims to support and contribute to the struggle of Indigenous Peoples and traditional communities over their forests and territories. Subscription is free.

Did you miss the last issue of the WRM bulletin "Defending Water is Defending Land and Life"?  
[You can access all the past issues of the WRM bulletin at this link](#)

### **Bulletin of the World Rainforest Movement**

This Bulletin is also available in French, Spanish and Portuguese

Editor: Joanna Cabello

Editorial Assistants: Elizabeth Díaz, Lucía Guadagno, Edmundo Hoppe Oderich, Jutta Kill, Winfridus Overbeek and Teresa Pérez

### **WRM International Secretariat**

Av. Bolivia 1962 Bis, CP 11500 Montevideo, Uruguay

Phone/Fax: +598 26056943

[wrm@wrm.org.uy](mailto:wrm@wrm.org.uy) - <http://www.wrm.org.uy>