



Mexico-US Solidarity Network
3460 West Lawrence
Chicago, IL 60625
Tel: 773-583-7728
mexicosolidarity.org

Mexico Solidarity Network – Study Abroad Program
Syllabus and Schedule: Mexican Social Movements
Chiapas, Tlaxcala, Mexico City

Spring 2011: January 30 – May 7

Accreditation

All classes are accredited by the Universidad Autónoma Metropolitana at the undergrad and masters level, depending on the level of study of the participating student. Hampshire College is the US school of record and provides official transcripts for an additional fee of \$300.

Program fees and minimum requirements

Your program fee of \$9,000 covers tuition for up to 16 semester credits (240 hours), most food, lodging, ground transportation within Mexico, and most books. Students must have completed at least one year of college-level Spanish or equivalent in high school or independent study.

Academic credits:

The Mexico Social Movements study abroad program is an inter-disciplinary, integrated course that covers the theory, practice, history and social/political/economic context of some of Mexico's most important social movements. The program includes a Spanish or Tzotzil language and Mexican culture component that is coordinated with the other elements of the program. We employ an expanded version of the modular system, a pedagogy developed at the Universidad Autónoma Metropolitana (UAM) in Mexico City. The modular system utilizes an inter-disciplinary, student-centered pedagogy organized around thematic seminars. The program includes the following:

- Two weekly seminars (8 class hours) address the theoretical, historical, contextual and practical aspects of Mexican social movements. Seminars are organized around 100 to 150 pages of reading each week that draw on sociological, anthropological, economic, political and historic texts.
- Students write a weekly reflection to prepare for the seminar discussions. Reflections include a discussion with the authors and questions that arise from the readings.
- Two to three workshops each week focus on topics related to the seminars. The workshops place students in direct contact with Mexican social actors and movement leaders. Workshops are conducted in Spanish, which encourages development of communication capabilities related to the seminar discussions.
- Language classes focus on improving verbal communication capabilities and are closely integrated with the rest of the program. Mexican social movement actors frequently participate in facilitating class discussions. Students who are fluent in Spanish may substitute four credits of Tzotzil, the indigenous language in the highlands of Chiapas. Introductory Tzotzil classes are offered by native Tzotzil speakers from the Centro de Español y Lenguas Mayas Rebelde Autónomo Zapatista (CELMRAZ). Education promoters from the Centro have eight years of experience in popular education pedagogy, and CELMRAZ is one of only two Tzotzil language schools in Mexico. Tzotzil classes focus on verbal communication capacities.

- Students live with members of the social movements they are studying. This offers daily interaction in Spanish (or Tzotzil while in Chiapas) with social actors and an unparalleled access to first-hand knowledge and experience.
- Students produce two major projects during the semester. The first project is a ten to fifteen page analysis of a social movement, utilizing the theoretical and contextual work developed during the first seven weeks of the program. The final project is focused on integrating the knowledge and experiences gained from the program into the daily lives of students when they return to the US. Final projects may be individual or collective, and may include theater productions, works of art, written papers, zines, preparation for future courses or workshops at home institutions, preparation for speaking tours, etc. Projects are presented in seminars during the eighth and fourteenth weeks of the program.

Language and culture

The language and Mexican culture components of the study abroad program focus on communication skills, particularly verbal comprehension and speaking, with a secondary emphasis on reading comprehension and writing ability in the case of Spanish. Communication skills include a comprehensive understanding of the cultural contexts in different parts of Mexico, including indigenous culture in Chiapas, campesino culture in Tlaxcala, and urban and student cultures in Mexico City. Class work and field trips are closely integrated with the rest of the academic program so that students can understand and express themselves on the same topics they are studying. Direct communication with social actors is a high priority of the program, and the language/culture component furthers the necessary skills. Resource materials include original writings or speeches produced by social movement actors. Classes are limited to three to six students, divided according to language abilities determined by an initial proficiency test. Students may move up or down at the end of each week, depending on their comfort level in class. Student progress is evaluated with a verbal exam the final week of classes.

Formal Spanish and Mexican culture classes meet six to nine hours per week, depending on the location. All professors are native speakers. Because of the small size, professors are able to tailor classes to the specific needs of students, with individualized programs focused on conversational structures, vocabulary, and specific topics of interest.

Native Spanish speakers may substitute four credits of Tzotzil for Spanish. Tzotzil is the indigenous language spoken in the highlands of Chiapas. Classes are offered the first six weeks of the program by native Tzotzil speakers trained in popular education methodology. The student centered pedagogy is designed to give students the ability to hold basic conversations in Tzotzil by the end of the program. Classes include nine hours per week of direct contact with education promoters in classes of one to three students.

Students participate in workshops each week that extend their communication capacities while learning about the breadth and depth of Mexican culture:

- Students participate in at least two workshops each week conducted in Spanish. Topics include human rights, Mexican history, immigration dynamics, narco-trafficking, indigenous culture, etc. Each workshop is followed by a debriefing period in which students can clarify language issues. Students participate in at least one special, hands-on workshop each week conducted in Spanish. Topics include preparing Mexican cuisine, boot-making, weaving, herbal medicine, massage therapy, etc. Each workshop is followed by a debriefing period in which students can clarify language issues.

- Students live with families during seven weeks of the program, and none of the families speak English. The families have a good deal of experience with foreign students, and are very patient in developing verbal language skills.

Courses:

Students may take a maximum of 16 credits per semester. One year of college level Spanish or its equivalent in high school or independent study is required for participation in the program. Courses include:

Mexican Social Movements (Soc 353/553) 3 credits: Covers the theory and practice of some Mexico's most important and dynamic social movements, including the Zapatista movement in Chiapas, campesino and the Ex-Bracero movements in Tlaxcala, urban housing and student movements in Mexico City.

Political Economy (Econ 351/551) 3 credits: Covers the fundamentals of political economy that provide the context within which Mexican social movements unfold as well as the analytical foundations of many of Mexico's social movements. Students study Marxism, neo-Marxism, World Systems Theory, nationalism and neoliberalism at the theoretical and practical levels.

Modern Mexico (Pol sci 352/552) 3 credits: Covers the most important current topics in Mexican politics, including energy reform, human rights, indigenous rights, political parties, current economic debates, the rural crisis, NAFTA, and whatever else is on the national political agenda at the time of the program. The course also covers the history of Mexico and an overview of Mexican political culture.

Mexican Culture (Ant 303/503) 3 credits: Covers the social, historical and economic context within which students are living. We make extensive use of field trips and selected Spanish language texts. Mexican culture classes and workshops are conducted in Spanish.

Intensive Conversational Spanish (Spanish 201/301/401/501) 4 credits: Spanish language classes focus on improving communication skills, with a secondary focus on reading and writing skills. Students use generative materials related to social movement seminars for discussion-based classes. We make extensive use of field trips, workshops and selected Spanish language texts.

Introductory Tzotzil (Tzotzil 101) 4 credits: This introductory course is taught by native Tzotzil speakers and provides students with a basic introduction to the language and indigenous culture. Tzotzil is only open to native Spanish speakers who would not benefit from an advanced level Spanish class.

Independent Study (Ind Study 355/555) 1 to 9 credits: Independent study is open to students whose universities will not accept the credits listed in the core curriculum. The content of independent study is negotiated in consultation with professors and requires the production of a final project.

Professors:

Dr. Thomas Hansen is the Director of the study abroad program. He holds a doctorate in Rural Development from the Universidad Autónoma Metropolitana-Xochimilco. Tom has 25 years of experience leading educational programs in Latin America and as a community-based organizer in the United States and Latin America.

Dr. Maria Gloria Benavides Guevara is the lead Spanish language/Mexican culture professor. She holds a doctorate in anthropology from CIESAS (Centro de Investigaciones y Estudios Superiores en Antropología Social) in Mexico City and a masters degree in linguistics from the Universidad Autónoma Metropolitana-

Iztapalapa in Mexico City. She has three years of experience leading Spanish language and Mexican culture classes for foreign students, and 30 years of experience as a community organizer.

Mtro. Stuart Schussler holds a masters degree in International Relations from the Facultad Latinoamericana de Ciencias Sociales in Quito, Ecuador. Stuart has three years of experience working in Latin America.

Mtro. Anthony Nelson received his BA from Grand Valley State University (2003) and his MA from Syracuse University (2009) in the areas of communication theory, rhetoric, and philosophy.

Social movement leaders:

The Mexico Solidarity Network works with leaders and members of some of Mexico's most important social movements. We coordinate workshops, housing, and special programs with the following movements:

- Zapatista movement in Chiapas
- Frente Popular Francisco Villa Independiente (FPFVI-UNOPII) in Mexico City
- Consejo Nacional Urbano Campesino (CNUC) in Tlaxcala
- Asamblea Nacional de ex-Braceros in Tlaxcala

Program schedule:

Due Every Monday: reflection and questions from readings for the coming week.

Week one: Students are housed in rustic collective dormitories on the campus of the Universidad de la Tierra. The UniTierra educates indigenous youth in practical skills, including computers, carpentry, auto mechanics, ceramics, sewing, organic agriculture, and much more. Typically there are over 100 indigenous youth on the campus at any given time. The beautifully wooded campus is located on the outskirts of San Cristobal, about 15 minutes from the center of town. Most of the food consumed by the students is produced on the campus in environmentally sustainable fashion. An extensive library is available on campus. Breakfast is served from 8 to 9 each morning, lunch from 2:30 to 3:30, and dinner from 7:00 to 8:00. Spanish/Mexican culture classes are Tuesday through Thursday for 2 ½ hours a day in groups of three to six students. Wednesday Spanish classes involve field study in the San Cristobal region. Academic classes are generally Tuesday and Thursday for 3 hours. Fridays are devoted to student presentations, evaluation, emotional check-in and planning for the following week.

Week One (San Cristobal) – Program pedagogy, Intro to indigenous culture

Social Movement Readings:

Batalla Bonfil, Guillermo, 1996, *Mexico Profundo: Reclaiming a Civilization*, University of Texas Press, Austin, Translated by Philip A. Dennis, p. 1-69 and 153-176.

Ramirez, Gloria Muñoz, 2008. *The Fire and the Word: A History of the Zapatista Movement*.

Freire, Paulo, (any edition), *Pedagogy of the Oppressed*, chapters 1 and 2.

CCRI, 2005, "Sixth Declaration of the Selva Lacandona." Available online at:
<http://www.inmotionmagazine.com/auto/selva6.html>

Illich, Ivan, 1968, "To hell with good intentions" found online here: http://www.swaraj.org/illich_hell.htm

Spanish and Mexican culture readings:

Aubry, Andre (1991:1-22) *San Cristóbal de las casas, su historia urbana, demográfica y monumental 1528-1990*. INAREMAC, San Cristóbal.

Aubry, Andre (2005:13-19) *Chiapas a Contrapelo. Una agenda de trabajo para su historia en perspectiva sistémica*. Ed. Centro Immanuel Wallerstein-Contrahistorias, México.

Subcomandante Marcos (1993) *Chiapas: El sureste en dos vientos, una tempestad y una profecía*.

Sunday: Arrival and Check in at **Calle Primero de Marzo #32-B**

Telephones – House: **967-678-7549 (local Mexico number) or 773-572-6104 (US internet phone)**

Please plan to arrive between 4pm and 8pm.

Students spend the night at the Universidad de la Tierra

Monday:

9:00-2:00: Spanish skills testing, Introductions, Tour of Grounds at the Universidad de la Tierra, Orientation on Health and Safety, Class Schedules, Academic Expectations, Cultural Sensitivity, Housing and Logistics, Academic Advisors

Tuesday:

9:00 -11:30: Spanish and Social Movement Classes

11:30 -2:00: Spanish and Social Movement Classes

3:00 -4:30: Part two of the orientation session

Wednesday:

9:00: Introduction to San Cristobal de las Casas

Field trip to San Cristobal de las Casas

Students research one of four topics, depending on their level of Spanish comprehension. Students present their findings in Thursday classes.

- Visit to the open air food market. Find 20 fruits and vegetables with which you are unfamiliar and describe how to prepare them.
- Visit to the five principle cathedrals. Prepare a brief historical description of each cathedral.
- Interview residents about the meanings behind ten street names.
- Visit MerpoSur, a general market on the south side of San Cristobal. Find and describe the uses of 20 items with which you are unfamiliar.

Thursday:

9:00 - 11:30: Spanish and Social Movement Classes

11:30 - 2:00: Spanish and Social Movement Classes

Friday:

9:00: Individual Presentations on Personal World Visions (5 minutes each, followed by discussion)

12:00: Group check in, evaluation and planning for the coming week.

Weeks Two to Six (Oventic):

Participants are housed in collective dormitories in Oventic. Participants are welcome to stay in Oventic or stay at the MSN house in San Cristobal on weekends. Healthy meals are prepared by a staff trained in hygienic food production suitable for the tender digestive systems of visitors.

A typical week in Oventic includes nine hours of historical/theoretical seminars focused on a distinct theme each week, and nine hours of Spanish/indigenous culture or Tzotzil/indigenous culture classes using popular education pedagogies. Language class discussions are closely related to historical/theoretical seminar topics.

A typical week in Oventic might include the following:

Monday:

9:00 -12:00: Social movement seminar

4:00: Orientation to Zapatismo and Oventic

8:00: Video on the founding of Oventic

Tuesday:

9:00 – 12:00: Social movement seminar

4:00: Meeting with the “Explanation committee,” a formal part of Oventic that offers explanations for any political questions students might have.

8:00: Formation of research groups. Each student teams with two students from the Zapatista Autonomous Secondary School to conduct a research project on a topic of their choice. The research is presented to the entire secondary school during the last week in Oventic.

Wednesday:

9:00 - 2:00: Spanish or Tzotzil classes, divided by verbal comprehension level. Each group has three hours of directed discussion using generative materials associated with theoretical classes.

4:00: Traditional weaving class. Students produce a book bag using traditional backstrap loom technology.

8:00: Song night

Thursday:

9:00 - 2:00: Spanish or Tzotzil classes

4:00: Puppet making. Students work with secondary school students to make puppets and prepare a puppet show that is presented during the final week to the entire secondary school.

8:00: Video night.

Friday:

9:00 – 2:00 Spanish or Tzotzil classes

4:00: Group check-in, evaluation and planning for the coming week.

Week Two (Oventic) - Political Economy: Marxism, Neo-Marxism**Social Movement Readings:**

Harvey, David, 1990, “Modernization,” in *The Condition of Postmodernity*, Blackwell Press, Cambridge, MA, p. 99-118.

Barone, Charles A, 2004, *Radical Political Economy: A Concise Introduction*, p. 3-22.

Marx, Karl, 1865, *Value, Price and Profit: An Introduction to the Theory of Capitalism*, Ch. VI to XIV, <http://ourworld.compuserve.com/homepages/PZarembka/Marx.htm>

Wallerstein, Immanuel, 1976, *The Modern World System and Evolution*, Journal of World-Systems Research: Vol. 1, number 19, 1995. (<http://jwsr.ucr.edu>) ISSN 1076-156X

Re-read the *Sixth Declaration of the Selva Lacandona* related to the readings for this week (Sec 3)

Spanish language and Mexican culture readings:

Readings will be determined by the education promoters of the Centro de Español y Lenguas Mayas Rebelde Autónomo Zapatista (CELMRAZ) according to student interests.

Week Three (Oventic) - Political Economy: Nationalism, Neoliberalism

Social Movement Readings:

Soederberg, Susanne, 2001, "Deconstructing the Neoliberal Promise of Prosperity and Stability: Who Gains from the *Maquiladorization* of Mexican Society?" *Cultural Logic* 4:2.

Pastor, Jr., Manuel and Carol Wise, 2005, "The lost sexenio: Vicente Fox and the new politics of economic reform in Mexico," *Latin American Politics and Society*, 47:4, p. 135-160.

Morton, Adam David, 2005, "Change within Continuity: The Political Economy of Democratic Transition in Mexico," *New Political Economy*, Vol. 10, No. 2, p. 181-202.

Harvey, David, 2005, *A Brief History of Neoliberalism*, Oxford Univ Press, p. 1-119.

Spanish language and Mexican culture readings:

EZLN communiqué, 1997, "En relación con la matanza de indígenas en la comunidad Acteal."

Week Four (Oventic) - Actor Oriented Perspectives (moving from a focus on structural analysis to a focus on social actors)

Social Movement Readings:

Long, Norman, 2001, "The Case for an Actor-Oriented Sociology of Development," in *Development Sociology: Actor Perspectives*, Routledge, NY, p. 9-29

Escobar, Arturo, 2001, "Culture Sits in Places: Reflections on Globalism and Subaltern Strategies of Localization," *Political Geography*: 20, p. 139-174. (Post-development Theories)

Sewell, Jr. William H, 1992, "The Theory of Structure: Duality, Agency and Transformation," *American Journal of Sociology*, Vol. 98, No. 1. (Jul., 1992), pp. 1-29.

Spanish language and Mexican culture readings:

Readings will be determined by the education promoters of the Centro de Español y Lenguas Mayas Rebelde Autónomo Zapatista (CELMRAZ) according to student interests.

Week Five (Oventic): Social Movement Analysis: Marxist, Resource Mobilization, Political Process, New Social Movements

Social Movement Readings:

EZLN - CCRI, 2003, "The thirteenth stele, parts one through seven," Available at:
<http://www.laneta.apc.org/sclc/ezln/2003jul.htm>

Lenin, V., 1902, "What is to be Done?" p. 1-61 required, but the entire work is valuable. Available online at: <http://marxists.org/archive/lenin/works/1901/witbd/index.htm>

Coben Diana, 1998, *Radical Heroes: Gramsci, Freire and the Politics of Adult Education*, Garland Publishing, NY, p.9-52.

Hansen, Tom, 2005, "Social Movement, Jornaleros and Worker Centers in Albany Park, Chicago," Draft doctoral thesis for UAM-Xochimilco, p. 1-48.

Spanish language and Mexican culture readings:

Readings will be determined by the education promoters of the Centro de Español y Lenguas Mayas Rebelde Autónomo Zapatista (CELMRAZ) according to student interests.

Week Six (Oventic): Social Movements Analysis: New Social Movements

Social Movement Readings:

Alder Hellman, Judith, 1994, Mexican Popular Movements, Clientelism, and the Process of Democratization, *Latin American Perspectives*, Vol 21: 2, p. 124-142.

Holloway, John, 2002, "Beyond the State?" in *How to Change the World Without Taking Power: The Meaning of Revolution Today*, Pluto Press, p. 11-18.

Escobar, Arturo and Sonia E Alvarez, 1992, *The Making of Social Movements in Latin America: Identity, Strategy and Democracy*, Westview Press, p. 1-8.

Buechler, Steven M, 1995, "New Social Movement Theories," *Sociological Quarterly*, 36:3, p. 441-464.

Davis, Diane E., 1999, "The Power of Distance: Re-Theorizing Social Movements in Latin America," *Theory and Society*, Vol. 28, No. 4 (Aug., 1999), pp. 585-638.

Spanish language and Mexican culture readings:

Readings will be determined by the education promoters of the Centro de Español y Lenguas Mayas Rebelde Autónomo Zapatista (CELMRAZ) according to student interests.

Week Seven: VACATION WEEK

Saturday:

Students spend the week in San Cristobal de las Casas and are permitted to take day trips to nearby landmarks and tourism sites upon consultation with the program director. Students may travel elsewhere in Mexico if visiting parents.

Following Sunday:

Students depart San Cristobal de las Casas, Chiapas in the Mexico Solidarity Network van and drive to Tlaxcala.

Weeks Eight to Ten: Tlaxcala

Sunday: Arrival

Students stay with families, one student per family, in a small Tlaxcalan community located at the base of La Malintze, one of Mexico's largest mountains. Our partner organization, the Consejo Nacional Urbano Campesino (CNUC), will decide which community students will visit in the weeks preceding their arrival. On the whole, Tlaxcalan communities are close-knit and consist of mainly non-indigenous campesinos. At least one member of most families migrates to urban areas or the US for work. Internet access may be available in the community or in the nearby urban centers of Apizaco and Tlaxcala City.

A typical week in Tlaxcala includes nine hours of historical/theoretical seminars focused on a distinct theme each week, and six hours of Spanish language/Mexican culture classes. The language/culture classes include historical presentations and discussion groups based on Mexican and Tlaxcalan current events.

Three workshops per week by Tlaxcalan social actors are conducted in Spanish and include:

- Consejo Nacional Urbano Campesino (CNUC): CNUC has local chapters in more than 20 pueblos throughout the state.
- Asamblea Nacional de Braceros: The largest bi-national organization of Braceros from the post-World War II immigration program.
- Organized sex workers in Apizaco, Tlaxcala.
- UPADI: The small business association in Apizaco is one of the strongest in all of Mexico.
- Immigrant families: Almost all rural families in Tlaxcala have members who are undocumented immigrants in the US. This is a chance to learn about the impacts of immigration in sending communities.
- Alternative medicine: Workshop on the use of regional plants and animals in alternative medicine.
- Tlaxcalan cuisine: Workshop on some of Tlaxcala's most famous cuisine, including mole, pipian, mixiote, and more.
- Organic fertilizer: Workshops on production and use of organic fertilizer.
- Local festivals: There are always festivals in Tlaxcala, and we'll attend the ones that coincide with our visit.

A typical week in Tlaxcala might include the following:

Monday:

9:00 -12:00: Social movement seminar

4:00: Orientation to Tlaxcala and the Consejo Nacional Urbano Campesino

Evening: Students spend most evenings with their host families

Tuesday:

9:00 – 12:00: Social movement seminar

4:00: Workshop with local immigrant families to discuss the impact of immigration on sending communities.

Wednesday:

9:00 - 2:00: Spanish/Mexican culture classes. Introduction to Tlaxcalan history and culture, followed by a field trip to Apizaco where students are assigned various research projects. Students prepare reports on religious culture, local politics, popular markets, etc.

4:00: Workshop on Tlaxcalan cuisine. Students learn to make mole, pipian, mixiote and more.

Thursday:

9:00 - 2:00: Spanish/Mexican culture classes. Students present reports in Spanish from the previous day's research.

4:00: Workshop with a local CNUC committee in Nicolas Bravo, a campesino community involved in alternative survival strategies, including production of organic fertilizer.

Friday:

9:00 – 12:00: Group check-in, evaluation, reflection on the week, and planning for the coming week.

Weekends:

Students generally spend weekends with their families. Activities include horseback riding, visits to La Malinche, soccer games, family celebrations, local fiestas, etc.

Week Eight (Tlaxcala) – Tlaxcala background

In lieu of social movement classes, students will be given the week to finalize their midterm projects and will present these projects on Friday and turn in their essays the following Monday. Students are not required to write a reflection of the week eight readings but should complete a reflection on week nine's readings.

Social Movement Readings:

“Statement by the Sex Workers of Apizaco,” February 24, 2006,
<http://www.allwomenscount.net/EWC%20Sex%20Workers/MexicoSexWorkersEnglish.htm>.

Padilla, Julian, 2005, “Labor in the Bedroom and Dignity in the Streets: An Account of Sex Workers Speaking Out and Organizing in Apizaco, Mexico,” Prepared as final paper for the Fall 2005 Mexico Solidarity Network study abroad program.

Duffly, Mieke and Yewie Ferrara, 2006, “Defending Community and Countering Capitalist Expansion: A Portrait of the Consejo Nacional Urbano Campesino in Toluca de Guadalupe,” Prepared as the final paper for the Fall 2006 Mexico Solidarity Network study abroad program.

Friday: midterm presentations: Each student will have a half hour to present and discuss their midterm project, with a maximum of 15 minutes of exposition and 15 minutes of discussion

Spanish language and Mexican culture readings:

Bartra, Armando (2007) “El laberinto de la explotación campesina” en: *La Jornada* del 16 abril de 2007.

Week Nine (Tlaxcala): Third World Feminism, Tansborder Solidarity

Monday: paper # 1 due: A 10 to 15 page analysis of a social movement that the student is involved in or is familiar with.

Social Movement Readings:

Mohanty, Chandra Talpade. 2003. *Feminism Without Borders: Decolonizing Theory, Practicing Solidarity*. Durham: Duke University Press. Chapters 1 & 2, pp.17-84.

Brodin Sacks, Karen. 1989. "Toward a Unified Theory of Class, Race, and Gender." *American Ethnologist* 16(3). pp.534-550.

Kampwirth, Karen. 2002. "Also a Women's Rebellion: The Rise of the Zapatista Army." In *Women and Guerrilla Movements: Nicaragua, El Salvador, Chiapas, Cuba*. The Pennsylvania State University Press. pp.83-116.

Eber, Christine E. and Janet M. Tanski. 2001. "Obstacles facing women's grassroots development strategies in Mexico." *Review of Radical Economics* 33. pp.441-460.

Spanish language and Mexican culture readings:

Rendón Garcini, Ricardo (1996) *Breve Historia del Estado de Tlaxcala, Breve Historia de los Estados*, Ed. El Colegio de México, México, pp. XX-XX

Week Ten: (Tlaxcala): Braceros, migration dynamics and popular responses

Social Movement Readings:

Galarza, Ernesto, 1964, "Part Two: From Drift to Administered Migration" in *Merchants of Labor: The Mexican Bracero Story*, McNally and Loftin, Charlotte and Santa Barbara. p. 46-106.

Hansen, Tom., 2004. "Theories of Migration" excerpted from Master's Thesis: UAM Xochimilco, p.1-19.

Morgan, Kristi L, 2004, "Evaluating Guest Worker Programs in the U.S.: A comparison of the Bracero Program and President Bush's Proposed Immigration Reform Plan," *Berkeley La Raza Law Journal*, Vol. 15:125, p. 125-144.

Massey, Douglas, Jorge Durand, and Nolan J. Malone, 2002, "Breakdown: Failure in the Post-1986 U.S. Immigration System," in *Beyond Smoke and Mirrors: Mexican Immigration in an Era of Economic Integration*, Russell Sage Foundation, NYC, p. 105-141.

Spanish language and Mexican culture readings:

Benavides Guevara, María Gloria (2007) *Los braceros de La Malinche en la Asamblea Nacional de Braceros*, Tesis de grado, CIESAS, pp. 142-150 y 201-219.

Concheiro, Luciano (2005) "Movimientos campesinos e indígenas en México: la lucha por la tierra" en: OSAL-Observatorio Social de América Latina, año 6 No. 16 Buenos Aires.

Saturday: Travel from Tlaxcala to Mexico City.

Weeks eleven to fourteen: (Mexico City)

A typical week in Mexico City includes nine hours of historical/theoretical seminars focused on a distinct theme each week, and six hours of Spanish/Mexican culture classes. The language/culture classes include historical presentations and discussion groups based on news drawn from the week's workshops and visits around the city. Three workshops per week by Mexico City social actors are conducted in Spanish and include:

- Students from the National Autonomous University (UNAM)
- Youth working with Hijos por la Identidad y la Justicia contra el Olvido y el Silencio (HIJOS), the sons and daughters of political prisoners and the disappeared from throughout Latin America.
- Representatives of the Zapatista Organization for the Education and Liberation of Our People, a collective of educators that has aided in the creation of autonomous primary and secondary schools
- Former political prisoners from San Salvador Atenco
- FPFVI culture committee
- FPFVI organizing committee
- Academics from the UNAM and UAM

Students live with host families in La Polvorilla, a popular settlement on the south side of Mexico City organized by the Frente Popular Francisco Villa Independiente (FPFVI). The FPFVI is the largest urban housing movement in Mexico with nearly 100,000 members.

A typical week in Mexico City might include the following:

Monday:

9:00 -12:00: Social movement seminar

4:00: Orientation to La Polvorilla and the surrounding neighborhood

Evening: Students spend most evenings with their families or with groups of organized youth in La Polvorilla

Tuesday:

9:00 – 12:00: Social movement seminar

4:00: Workshop with the cultural committee of the Frente Popular Francisco Villa Independiente focused on cultural work in the community.

Wednesday:

9:00 - 2:00: Spanish/Mexican culture classes. Introduction to Mexican City history and culture, followed by a field trip to the Zocalo in central Mexico City. Students prepare reports on the main Cathedral, popular markets, museums, etc. in the center of Mexico City.

4:00: Workshop on student organizing at the National Autonomous University (UNAM).

Thursday:

9:00 - 2:00: Spanish/Mexican culture classes. Students present reports in Spanish from the previous day's research.

4:00: Workshop with Dr. Paulina Fernandez from the UNAM on the political culture of Mexico.

Friday:

9:00 – 12:00: Group check-in, evaluation, reflection on the week, and planning for the coming week.

Week 11 (Mexico City): Mexican History

Social Movement Readings:

Gilly, Adolfo, 2005, *The Mexican Revolution (La Revolución Interrumpida)*, The New Press, New York, p. 40-126.

Joseph, Gilbert and Timothy Henderson (eds), 2002, *The Mexico Reader*, Duke University Press:

Flores Magon, Ricardo, *Land and Liberty*, p. 335-338.

Zapata, Emiliano and Others, *Plan de Ayala*, p. 339-343.

Cabrera, Luis, *The Restoration of the Ejido*, p. 351-356.

The Constitution of 1917: Articles 27 and 123, p. 398-402.

Fuentes, Carlos, *The Formation of the Single-Party State*, p. 426-427.

Daniels, Josephus, *The Oil Expropriation*, p. 452-455.

Hamnett, Brian, 1999, *A Concise History of Mexico*, Cambridge University Press, p. 58-79.

Spanish language and Mexican culture readings:

García Chávez, Raúl (2009) "El altepetl como formación sociopolítica de la cuenca de México. Su origen y desarrollo durante el clásico medio." En línea en:

<http://www.uam.es/info/arqueoweb/numero8_2/garciachavez.htm> Consultado noviembre 2009

Garza, Gustavo (2002) "Evolución de las ciudades mexicanas en el siglo XX" en: INEGI Notas. *Revista de información y análisis* No. 19.

Novo, Salvador (1982) *Seis siglos de la ciudad de México*, Fondo de Cultura Económica, México.

Week Twelve (Mexico City): Urban organizing in the neoliberal era - Frente Popular Francisco Villa Independiente and student organizing

Social Movement Readings:

Aronowitz, Stanley, 2005, "Time and Space in Class Theory". *How Class Works*, Yale University Press, 2003.

Martin Alcoff, Linda, 2006, "The Political Critique of Identity," second chapter from *Race, Gender and the Self*, forthcoming with Oxford U.P.

Alexander, M. Jacqui and Chandra Talpade Mohanty, 2003, "Genealogies, Legacies, Movements," in *Feminist Genealogies, Colonial Legacies, Democratic Futures*, Duke University Press.

Martín Alcoff, Linda, 2006, *Visible Identities: Race, Gender and the Self*, Oxford University Press.

Ch. 9 – The Whiteness Question, p. 205-223

Ch. 10 – Latinos and the Categories of Race, p. 227-246

Ch. 12 – On Being Mixed, p. 264-284

Spanish language and Mexican culture readings:

Centro de Análisis Multidisciplinario (2009) “¿Quién vive y paga la crisis económica en que nos metieron y mantienen?” En: *Revista Rebeldía* No. 66, agosto de 2009

Week thirteen (Mexico City): The North American Free Trade Agreement**Readings:**

UCLA Center for Labor Research and Education, 2004, “NAFTA’s Labor Side Agreement: Fading into Oblivion?” UCLA, Los Angeles, CA, p. 1-40. Available at:
<http://www.labor.ucla.edu/publications/pdf/nafta.pdf>

Vaughan, Scott, 2003, “The Greenest Trade Agreement Ever? Measuring the Environmental Impacts of Agricultural Liberalization,” in *NAFTA’s Promise and Reality: Lessons from Mexico for the Hemisphere*, Carnegie Endowment for International Peace, p. 61-82. Available at:
<http://www.rrojasdatabank.info/naftachap3.pdf>

Wise, Timothy, 2003, “NAFTA’s Untold Stories: Mexico’s Grassroots Responses to North American Integration” Americas Program Policy Report. Available at:
<http://ase.tufts.edu/gdae/Pubs/rp/NAFTAsUntoldStoriesJune03TW.pdf>

Gaines, Sanford E, 2000, “NAFTA Chapter 11 as a Challenge to Environmental Law Making: One View from the United States,” *EnviReform*, University of Toronto, p. 1-14. Available at:
<http://www.envireform.utoronto.ca/pdf/Conference/Gaines.pdf>

Public Citizen, 2004, “Undermining Democracy and Sovereignty: The Ten Year Track Record of the North American Free Trade Agreement,” p. 1-4. Available online at:
http://www.citizen.org/documents/NAFTA_10_democracy.pdf

Zepeda, Eduardo, Wise, and Gallagher, 2009, “Rethinking Trade Policy for Development.” Available at:
<http://www.ase.tufts.edu/gdae/Pubs/rp/CarnegieNAFTADec09.pdf>

Carlsen, Laura, 2009, “Perils of Plan Mexico” for the Americas Program. Available at: <http://americas.irc-online.org/am/6591>

Spanish language and Mexican culture readings:

Rodríguez Lazcano, Sergio (2008) “Cronología de 1968.” *Revista Rebeldía* No. 61, agosto de 2008.

Week 14 (Mexico City): Final Projects, Future Work and Evaluation of Program

FINAL PROJECTS DUE ON TUESDAY: Final projects cover a topic to be decided in consultation with academic advisors.

Tuesday and Wednesday:

Morning: Student presentation of final projects in a discussion based seminar. Each student has a half hour for presentation and discussion.

Afternoon: Individual Spanish exams

Thursday:

Bringing it home: Action planning with students.

Friday:

Program evaluation and going away party

Saturday:

Departure: Students may schedule departing flights from Mexico City for any time on Saturday.

Grading criteria for Social Movement classes:

Academic projects:

Two academic projects are due during the semester, accounting for 50% final grade. Papers are ten to fifteen pages, and the content of other projects (plays, works of art, etc.) are determined in consultation with professors.

Project one: Students analyze a social movement in which they are involved or with which they are familiar, using the theoretical framework developed during the first seven weeks. Students present their analysis for class discussion during week eight.

Project two: Students divide into groups or work individually, and write a paper (or prepare a video, artwork, etc.) on a topic to be discussed with the academic advisor. Past final projects included a six week speaking tour on Zapatismo, a street theater presentation, a pamphlet for potential immigrants to the US, a children's book, etc. Papers based on original research included sex workers in Tlaxcala, the history of CNUC, Zapatismo in urban settings, the cultural impact of video in indigenous communities, and many others.

Class participation: Students are expected to prepare for academic classes by reading assigned materials. Students are graded daily on their class participation and facilitation. Class facilitation and participation accounts for 25% of the final grade.

Weekly writing assignments: Students are assigned from 100 to 200 pages of reading per week. Each Monday students submit a reflection on the readings, including questions pertinent to the week's class discussions. The weekly reflections account for 25% of the final grade.

Grading criteria for language and Mexican Culture classes:

Students are evaluated according to the following criteria:

25% Attendance. Students must attend at least 80% of classes.

25% Homework assignments (includes written reflections, research projects, interviews, and preparation for discussions on current events)

25% Final verbal exam administered the final week of classes. Students are evaluated based on their progress in verbal communication skills during the 14-week program.

25% Class participation