



MEXICO SOLIDARITY NETWORK AND UAM-XOCHIMILCO PARTNERING FOR A BETTER WORLD.

Mexico-US Solidarity Network
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- Three weekly seminars (9 class hours) address the theoretical, historical, contextual and practical aspects of Mexican social movements. Seminars are organized around 150 to 200 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 thirteenth 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 and culture component furthers the necessary skills. Resource materials include original writings or speeches produced by social movement actors, newspapers, short stories, and academic articles written in Spanish. 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, visits to indigenous communities, 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 Mexico Solidarity Network. 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 and 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 six 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 four 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

Program schedule:

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

*** Reflection #1 will be due the first Monday of the program at the beginning of class**

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. **Breakfast is served at 8am each morning, lunch 2pm, and dinner at 7pm. The staff at UniTierra insist on serving their guests first, so don't be late (otherwise you hold up all the youth waiting for their meals).** 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:

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

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

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.

Munoz Ramirez, Gloria. 2008. *El Fuego y La Palabra: Una Historia del Movimiento Zapatista*. San Francisco: City Lights Books.

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

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: Tuxtla-Gutierrez (TGZ) airport arrival and check-in at Calle Primero de Marzo #32-B

Telephones – Mobile phone in Mexico: 045 967 107 4819

House phones: 967-678-7549 (local Mexico number) or 773-572-6104 (US Internet phone)

Students spend the night (and the week) at the Universidad de la Tierra/CIDESI

Monday:

9:00-2:30: 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, Orientation to San Cristobal de las Casas

Tuesday:

9-9:30: Introductions/Spanish Skills Testing

9:30 -12:00: Spanish and Social Movement Classes

12:00 -2:30: Spanish and Social Movement Classes

Wednesday:

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 MercoSur, 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

12:00 - 2:30: 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. Culture classes include two or three workshops per week with indigenous social actors that are conducted in Spanish and include:

- Indigenous women's artisan cooperative
- Junta de Buen Gobierno
- Autonomous community leaders
- Autonomous education promoters
- Visits to various indigenous communities in the region

Culture classes also include investigative projects and exchanges with secondary school students. Investigations may include research on the meaning of Zapatismo, the difference between western and indigenous culture, the historical reasons behind local names, etc. Exchanges include producing puppet shows, basketball tournaments, presentation of weekly news summaries, etc. Documentary videos are screened two nights a week on the history and dynamics of Chiapas. One night per week is reserved for singing and guitar playing where students learn popular Spanish language songs. Students also participate in workshops on traditional weaving and boot-making.

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, and World Systems Theory

Social Movement Readings:

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>

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

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

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) – History of the Mexican Revolution

Social movements readings:

Gilly, Adolfo, 2005, *The Mexican Revolution (La Revolución Interrumpida)*, The New Press, New York, Chapters 2-4, 8.

Tuñón Pablos, Julia. 2000. *Women in Mexico: A Past Unveiled*. Austin: University of Texas Press. Chapters 4-6.

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.

Spanish language and Mexican culture readings:

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

Week Four (Oventic) - Political Economy- Nationalism, Neoliberalism, and Maquiladorization

Social Movement Readings:

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

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

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.

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.

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): Actor Oriented Perspectives- From structural analysis to 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)

Anzaldúa, Gloria. 1999. "How to Tame a Wild Tongue." In *Borderlands/La Frontera: The New Mestiza*. San Francisco: Aunt Lute Books. Ch 5&7 (pp.75-86; 99-113)

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 Six (Oventic): Social Movement Analysis- Marxist, Resource Mobilization, Political Process, New Social Movements

Social Movement Readings:

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.

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

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

Freeman, Jo. 1972. "The Tyranny of Structurelessness." *Berkeley Journal of Sociology* 17: 151-165.

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.

Following Sunday:

Students gather in San Cristobal for travel to Tlaxcala.

Weeks Seven to Nine: Tlaxcala

Sunday: Arrive in Toluca de Guadalupe (or another small peasant community in the state of Tlaxcala, depending on the semester)

Students stay with families, one student per family, in Toluca de Guadalupe, a small community (about 2,500) located at the base of La Malintze, one of Mexico's largest mountains. The community is close-knit and consists of mainly non-indigenous campesinos. At least one member of most families migrates to urban areas or the US for work. The Consejo Nacional Urbano Campesino (CNUC) has a community center in Toluca where we hold classes and have regular (under normal weather conditions) access to internet. About a quarter of the families in Toluca belong to CNUC.

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 Seven (Tlaxcala): Social Movements Analysis- New Social Movements

Social Movement Readings:

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.

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

Holloway, John, 2002, chapters 1-3 in *How to Change the World Without Taking Power: The Meaning of*

Revolution Today, Pluto Press, p. 1-49.

Amara H. Perez, Sisters in Action for Power. 2007. "Between radical theory and community praxis: Reflections on Organizing and the Non-Profit Industrial Complex." In *The revolution will not be funded: Beyond the non-profit industrial complex*. INCITE! Women of Color Against Violence, eds. Cambridge, MA: South End Press. pp.91-99.

Spanish language and Mexican culture readings:

A selection of articles from local and national periodicals, intended to introduce students to current events in Central Mexico.

Week Eight (Tlaxcala): Social Movement analysis and presentation of first project

Thursday: paper # 1 due: A 10 to 15 page analysis of a social movement that the student is involved in or is familiar with. Academic classes for the week will focus on presentation/discussion of the papers. Each student will have half an hour for presentation and discussion.

Social Movement Readings:

Schmal, John. 2004. "History of the Tlaxcalans."

Assies, Willem. 2008. "Land Tenure and Tenure Regimes in Mexico: An Overview." *Journal of Agrarian Change* 8(1): 33-63.

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.

"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.

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): Braceros, migration dynamics and popular responses

Social Movement Readings:

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

Mize, Ronald L. and Alicia C. S. Swords. 2011. *Consuming Mexican Labor: From the Bracero Program to NAFTA*. North York, Ontario: University of Toronto Press. Introduction and chapters 1-3.

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:

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

Sunday: Travel from Tlaxcala to Mexico City.

Weeks ten to thirteen: (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.
- Former political prisoners from San Salvador Atenco
- FPFVI culture committee
- FPFVI organizing committee
- Academics from the UNAM and UAM
- The Zapatista Organization for the Education and Liberation of our People, a popular education collective that helps social movements develop primary and secondary education curricula
- The Diablos, a cooperative of indigenous men who transport merchandise in Tepito, a wholesale district in Mexico City's historical center
- Brigada Callejera, a collective of sex workers that works for consciousness-raising and health

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 50,000 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.

Evening: Students plan and carry out a radio program on the Voz de Villa pirate radio station

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).

Evening: Students teach English to neighborhood youth

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 Ten: (Mexico City): Identity and organizing- The intersections of race, class, and sexuality

Social Movement Readings:

Gamson, Joshua. 1995. "Must Identity Movements Self-Destruct? A Queer Dilemma." *Social Problems* 42(3): 390-407.

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

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

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

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.

Week Eleven (Mexico City): Third World Feminism, Transborder Solidarity

Social Movement Readings:

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

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.

Combahee River Collective. 1978. "The Combahee River Collective Statement" in *Capitalist Patriarchy and the Case for Socialist Feminism* ed. Zillah Eisenstein. New York: Monthly Review Press.

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): The North American Free Trade Agreement- Structures and struggles

Social Movement 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>

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>

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>

Wright, Melissa W. 2004. "From Protests to Politics: Sex Work, Women's Worth, and Ciudad Juarez Modernity." *Annals of the Association of American Geographers* 94(2). pp.369-386.

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): 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.

Wednesday and Thursday:

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

Friday:

Morning and afternoon: Bringing it home: Final program evaluation and action planning with students.

Evening: Going away party

Saturday:

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

Spanish language and Mexican culture readings:

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

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. The midterm project accounts for 25% of the student's grade.

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. The final project accounts for 25% of the student's grade.

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

Grade Scale	
Scale	Alpha
4	A
3.7	A-
3.3	B+
3	B
2.7	B-
2.3	C+
2	C
1.7	C-
1.3	D+
1	D
0.7	D-
0	E/F