

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

**Schedule overview:**

Fall 2009: September 6 – December 12

Spring 2010: January 31 – May 8

Fall 2010: September 5 – December 11

Spring 2011: January 30 – May 7

Fall 2011: September 4 – December 10

**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 \$8,500 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:

- 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, movement leaders, and visiting

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\* This is a revised syllabus and schedule with the Chihuahua and Ciudad Juárez portions of our program omitted. In the fall of 2009 we will reevaluate the security situation on the border and possibly recommence studies there in the spring of 2010. Please contact [msn@mexicosolidarity.org](mailto:msn@mexicosolidarity.org) to obtain a syllabus that includes coursework and activities for Chihuahua and Ciudad Juárez.

academics. 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. Spanish language classes include a weekly written reflection in Spanish on the experiences during the week. The classes make extensive use of newspapers and original writings in Spanish by social movement leaders. 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, 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 strong 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 daily newspapers and 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 ACTFL 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 an ACTFL 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, grammar and specific topics of interest. Students write a reflection in Spanish each week which serves as discussion material for one formal class each week. Professors make extensive use of daily newspapers to generate discussion and improve reading comprehension.

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, working in a maquiladora, etc. Each workshop is followed by a debriefing period in which students can clarify language issues.
- Students live with families during eight weeks of the program, and none of the families speak English. In most cases, there is one student per family. The families have a good deal of experience with foreign students, and are very patient and helpful 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, and barrio movements and the families of femicide victims in Ciudad Juarez.

**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. Classes make extensive use of newspapers, including La Jornada, La Reforma and El Universal.

**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, newspapers 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 strong secondary focus on reading and writing skills. Students use generative materials related to social movement seminars for discussion-based

classes. Grammar is offered each week, with the program tailored to the needs of students. We make extensive use of field trips, workshops, newspapers 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. Dr. Benavides oversees a staff of native speakers who are also social actors in their communities.

Visiting professors: Each semester the program features workshops and seminars presented by visiting professors. Among the professors are:

- Dr. Raymundo Sanchez Barraza, Director of the Universidad de la Tierra in San Cristóbal de las Casas, Chiapas.
- Dr. John Holloway, Director of the graduate department in sociology at the Universidad Autónoma de Puebla
- Dr. Leticia Castillo, professor at the Universidad Autónoma de Ciudad Juárez and noted researcher on the politics and culture of narco-trafficking.
- Dr. Rodolfo Rubio, researcher at the Colegio de la Frontera Norte in Ciudad Juárez and noted expert on immigration dynamics.
- Dr. Gisela Espinosa Damian, Coordinator of the Rural Development graduate program at the Universidad Autónoma Metropolitana-Xochimilco in Mexico City.
- Mtro. Ernesto Ledesma Arronte, Director of the Centro de Análisis Político e Investigaciones Sociales y Económicas (CAPISE) in Chiapas.
- Ing. Francisco Quirino, agronomist and co-founder of the Consejo Nacional Campesino y Urbano in Tlaxcala.
- Dr. Paulina Fernandez, professor of political science at the Universidad Nacional Autónoma de México (UNAM).
- Dr. Luis Valenzuela, member of the directorate of the Consejo Nacional Campesino y Urbano in Tlaxcala.
- Lic. Barbara Zamora, leading human rights attorney in Mexico City.

**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) in Mexico City
- Consejo Nacional Urbano Campesino (CNUC) in Tlaxcala
- Asamblea Nacional de ex-Braceros in Tlaxcala

**Program schedule:**

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

Due every Friday: reflection in Spanish on the events of the past week.

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**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. Wireless internet and an extensive library are 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. Several special workshops are scheduled during our stay in San Cristobal, including:

- Capise: An organization that researches militarization in Chiapas.
  - Dr. Raymundo Sanchez Barraza: Director of the Universidad de la Tierra and one of the pre-eminent political and cultural analysts in Chiapas.
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**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.

Freire, Paulo, (any edition), *Pedagogy of the Oppressed*, entire book.

CCRI, 2005, "Sixth Declaration of the Selva Lacandona." Available online at: <http://www.eco.utexas.edu/Homepages/Faculty/Cleaver/SixthDeclaration.html>.

**Spanish and Mexican culture readings:**

Two articles from *La Jornada* or *La Reforma* on current events in Chiapas

Aubry, Andrés, 2005, “Chiapas y sus problemas con la historia,” in *Chiapas a Contrapelo: Su historia en perspectiva sistémica*, Contrahistorias y Centro de Estudios, Información y Documentación Immanuel Wallerstein, p. 13-19.

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

Telephones – House: **967-678-7549**

Please plan to arrive between 4pm and 8pm.

Students spend the night at the Universidad de la Tierra

**Monday:**

9:00-1:00: 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

1:00- 2:00: Spanish Skills Testing

4:30: Orientation to San Cristobal de las Casas

**Tuesday:**

9:00 -11:30: 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 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

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.

**Sunday:**

5:00 pm- Depart for Oventik

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**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. The language classes include three hours of grammar and six hours of directed discussion using popular education pedagogies. Language class discussions are closely related to historical/theoretical seminar topics. Students present verbal reports each week in Spanish or Tzotzil summarizing recent events taken from Spanish language newspaper article. 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 two hours of directed discussion using generative materials associated with theoretical classes, and an hour of grammar tailored to the specific needs of the students.  
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.

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**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* & relate to the readings for this week

**Spanish language and Mexican culture readings:**

Newspaper articles from La Jornada, La Reforma or El Universal

Grammar handouts are produced on an ad hoc basis depending on the specific needs of students

Aguirre Rojas, Carlos Antonio, 2005, *America Latina en la encrucijada: los movimientos sociales y la muerte de la politica moderna*, Contrahistorias, México, p. 87-113.

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**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.

Krauze, Enrique, 2006, “Furthering democracy in Mexico,” *Foreign Affairs*, Jan/Feb2006, Vol. 85: 1.

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

**Spanish language and Mexican culture readings:**

Newspaper articles from La Jornada, La Reforma or El Universal

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

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**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:**

Newspaper articles from La Jornada, La Reforma or El Universal

Grammar handouts are produced on an ad hoc basis depending on the specific needs of students

García Torrez, Ana Esther, Esmeralda López Armenta and Alma Nava Martínez, 1999, “Municipios Autónomos,” *Revista Chiapas*.

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**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,” <http://www.laneta.apc.org/sclc/ezln/2003jul.htm>.

Subcomandante Marcos, 2006, “Los Zapatistas y La Otra: Los Peatones de la Historia,” parts I – V, <http://enlacezapatista.ezln.org.mx/> or <http://www.elkilombo.org/>.

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.

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.

Mora, Mariana, 2007, "Zapatista Anticapitalist Politics and the "Other Campaign": Learning from the Struggle for Indigenous Rights and Autonomy," *Latin American Perspectives*, Vol 34, Num 64, p. 64-77.

**Spanish language and Mexican culture readings:**

Newspaper articles from La Jornada, La Reforma or El Universal

Grammar handouts are produced on an ad hoc basis depending on the specific needs of students

Hirsch, Joachim, 2004, "Poder y antipoder: Acerca del libro de John Holloway Cambiar el mundo sin tomar el poder," *Revista Chiapas*.

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**Week Six (Oventic): Identities - Race, Class and Gender**

**Social Movement Readings:**

Millan, Margara, 2005, "And Women also have rights... Zapatista gender discourse and practice at different levels in Mexico," p. 1-29.

[http://www.ciesas.edu.mx/proyectos/relaju/cd\\_relaju/Ponencias/Mesa%20Hern%C3%A1ndez-Cervone/MillanMoncayoMargara.pdf](http://www.ciesas.edu.mx/proyectos/relaju/cd_relaju/Ponencias/Mesa%20Hern%C3%A1ndez-Cervone/MillanMoncayoMargara.pdf).

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.

Speed, Shannon and Jane F Collier, 2000, "Limiting indigenous autonomy in Chiapas, Mexico: The state government's use of human rights," *Human Rights Quarterly* 22: 877-905.

Eber, Christine and Janet Tanski, 2001, "Obstacles facing women's grassroots development strategies in Mexico," *Review of Radical Political Economics* Vol. 33: 4, p. 441-460.

**Spanish language and Mexican culture readings:**

Newspaper articles from La Jornada, La Reforma or El Universal

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Capise, 2008, "Informe Betel Yochib: La Infamia."

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**Week Seven: VACATION WEEK**

**Saturday:**

Depart for vacation. Students make vacation plans in consultation with professors. Students must travel in groups during vacation week unless they plan to spend the time with family.

**Following Sunday:**

Students gather in Mexico City for travel to Tlaxcala.

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**Weeks Eight to Ten: Tlaxcala****Sunday: Arrive in Toluca de Guadalupe**

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 news drawn from the week's newspapers. 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.
- Rincon Zapatista: The small but active Rincon Zapatista is the center of activities around the Other Campaign in Tlaxcala.
- 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.

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**Week Eight (Tlaxcala) – Intercultural communication and Land tenure in campesino communities****Social Movement Readings:**

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

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.

Assies, Willem, 2008, “Land Tenure and Tenure Regimes in Mexico: An Overview,” *Journal of Agrarian Change*, Vol. 8 No. 1, January, pp. 33–63.

Wilken, Gene C., 1969, “Drained-Field Agriculture: An Intensive Farming System in Tlaxcala, Mexico,” *Geographical Review*, Vol. 59, No. 2 (Apr., 1969), p. 215-241

**Spanish language and Mexican culture readings:**

Newspaper articles from La Jornada, La Reforma or El Universal

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Olivares Alonso, Emir, 2006, "Asamblea de ex braceros rechaza oferta de \$38 mil," *La Jornada*, 13 de enero.

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### **Week Nine (Tlaxcala): Social Movement analysis and presentation of first project**

#### **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.

#### **Spanish language and Mexican culture readings:**

Newspaper articles from *La Jornada*, *La Reforma* or *El Universal*

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Norandi, Mariana, 2007, "Trabajadoras sexuales celebran el primero de mayo con *el otro México*," *La Jornada*, 2 de mayo.

**Monday: 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/discussion.

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### **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:**

Newspaper articles from *La Jornada*, *La Reforma* or *El Universal*

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Saturday: Travel from Tlaxcala to Mexico City.

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**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 newspapers. 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

Students live with host families in La Polvorillo, 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.

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**Week 11 (Mexico City): History, culture and dynamics of the western hemisphere's largest city**

**Social Movement Readings:**

Davis, Diane E., 2005, "Competing globalizations and the transformation of downtown Mexico City," MIT Department of Urban Studies and Planning.

Piccato, Pablo, 2005, "Communities and crime in Mexico City," *Delaware Review of Latin American Studies*, Vol. 6, Num. 1.

Roberts, Bryan R. and Alejandro Portes, 2006, "Coping with the free market city: Collective action in six Latin American cities at the end of the twentieth century," *Latin American Research Review*, Vol. 41, No. 2, p. 57-83.

Gutmann, Matthew C., 2006, *The Meanings of Macho: Being a Man in Mexico City*, University of California Press.

O'Connor, Alan, 2003, "Punk Subculture in Mexico and the Anti-globalization Movement: A Report from the Front," *New Political Science*, Vol. 25, Num.1, p.43-53.

**Spanish language and Mexican culture readings:**

Newspaper articles from La Jornada, La Reforma or El Universal

Grammar handouts are produced on an ad hoc basis depending on the specific needs of students

Frente Popular Francisco Villa Independiente, sin fecha, "La historia del Frente Popular Francisco Villa Independiente," [http://www.unopii.org.mx/fpfvi\\_historia.htm](http://www.unopii.org.mx/fpfvi_historia.htm).

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

**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.

CCIOCH Report on Atenco, 2007.

Rhoads, Robert A. and Liliana Mina, 2001, "The Student Strike at the National Autonomous University of Mexico: A Political Analysis," *Comparative Education Review*, Vol. 45, No. 3 (Aug.), p. 334-353.

Hernández Navarro, Luis, 2000, "The UNAM stalemate: Mexico's student strike," *NACLA*, (Jan/Feb), p. 19-23.

Juarez-Galeana, Luis Gabriel, 2006, "Collaborative Public Open Space Design in Self-help Housing: Minas-Polvorilla, Mexico City," in *Designing Sustainable Cities in the Developing World*, Eds. Roger Zetter and Georgia Butina Watson, Ashgate Publishing Ltd., Hampshire, England.

**Spanish language and Mexican culture readings:**

Newspaper articles from La Jornada, La Reforma or El Universal

Grammar handouts are produced on an ad hoc basis depending on the specific needs of students

Frente Popular Francisco Villa Independiente, sin fecha, "Linea Politica,"  
[http://www.unopii.org.mx/fpfvi\\_documentos.htm#lineapolitica](http://www.unopii.org.mx/fpfvi_documentos.htm#lineapolitica).

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**Week thirteen (Mexico City): Narco-trafficking, Maquilas, and Migration**

**Readings:**

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, p. 369-386.

Louie, Miriam Ching Yoon, 2001, "La Mujer Luchando, El Mundo Transformando!: Mexican American Women Workers," in *Sweatshop Warriors: Immigrant Women Workers on the Global Factory*, South End Press, Cambridge, MA, p. 63-117.

Mexico Solidarity Network, 2004, Femicides of Ciudad Juarez & Chihuahua, p.1-22.

Astorga, Luis, 2002, "The Field of Drug Trafficking in Mexico," UNESCO Report, p. 54-74.  
Available Online at: <http://unesdoc.unesco.org/images/0012/001276/127644e.pdf>

**Spanish language and Mexican culture readings:**

Newspaper articles from La Jornada, La Reforma or El Universal

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**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.

**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:**

Bringing it home: Action planning with students.

**Saturday:**

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

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**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 weekly written reflections, research project, interviews, and preparation for discussion 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. Each student receives a final ACTFL proficiency evaluation.

25% Class participation