



MEXICAN SOCIAL MOVEMENTS • STUDY ABROAD PROGRAM

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

Mexican Social Movements Study Abroad Program

Spring 2015 Syllabus and Schedule: Chiapas, Tlaxcala, Mexico City, and Chicago

January 25 – April 25 (13 weeks): Mexico Study Abroad

May 4 – 16 (2 weeks): Re-entry & Organizer Training program in Chicago, IL

Accreditation

All classes are accredited by the Universidad Autónoma Metropolitana at the undergraduate and Master's levels, 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 up to 16 semester credits (240 hours), most food, lodging, ground transportation within Mexico, and 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 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 and 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.

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.

Heritage Spanish speakers may substitute four credits of Tzotzil for Spanish. Tzotzil is an indigenous Mayan 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, 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, working in the fields, 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:

Your program director and primary professor will be Tony Nelson. The Oventic Language School will coordinate the language and culture classes in Chiapas and Dr. Maria Gloria Benavides will oversee language and culture classes in throughout the program, while Jasmin Martínez will be the language and culture instructor for Tlaxcala. All MSN study abroad staff bios are listed below:

Tony Nelson has worked as a community organizer, teacher, and human rights activist around the issues of immigration, education, prison reform, anti-neoliberalism, and US-sponsored torture. His political orientation is formed by the solidarity work he has done with compañerxs fighting for economic and social justice in Mexico, Guatemala, and the US. He 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.

Jasmin Martínez is a MSN study abroad alum (Fall 2011) who will be working as co-coordinator for a portion of this semester's trip. Currently she is a member of Organized Communities Against Deportations (OCAD) a Chicago-based network of organizers, community members, families and allies working to stop the criminalization of undocumented immigrants in the United States. She also works with youth, trans womyn and cis-womyn who are HIV positive to engage in long-term medical care. She received her BA from DePauw University (2012) with a degree in Anthropology.

Dr. Maria Gloria Benavides Guevara is in charge of the Spanish language and Mexican culture portion of the study abroad program. Gloria holds a Doctorate in anthropology from Centro de Investigaciones y Estudios Superiores en Antropología (CIESAS) in Mexico City. Her thesis was the use of indigenous language in the ex-Bracero struggles in Tlaxcala. Gloria lives in Mexico City and has 30 years of experience as an organizer.

Dr. Tom Hansen is the Executive Director of the Mexico Solidarity Network and holds a Doctorate in rural development from the Universidad Autónoma Metropolitana (UAM)-Xochimilco in Mexico City. His thesis was on the political spaces of undocumented workers in Chicago. Tom has been an organizer since the Vietnam war era. His international solidarity work began in 1982 with the New York-Nicaragua Construction Brigade. In 1987 he was the Director of the Veterans Peace Convoy, a national project that challenged the US embargo against Nicaragua by delivering a caravan of aid to Nicaragua in open violation of the embargo. From 1988 to 1996, Tom was the director of Pastors for Peace, during which time he helped organize 25 caravans to Nicaragua, El Salvador, Guatemala, Mexico and Cuba. (By the way, Tom is neither a veteran nor a pastor, just a committed organizer!) Tom has led over 100 programs in Central America, Mexico and Cuba.

Social movements we learn from:

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
- Consejo Nacional Urbano Campesino (CNUC) in Tlaxcala
- Frente Popular Francisco Villa Independiente (FPFVI-UNOPII) in Mexico City

PROGRAM SCHEDULES:

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

*****All Week 1 readings should be finished before the beginning of the program.*****

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

Week One (CIDECI – UniTierra, San Cristobal de las Casas) – Students are housed in collective dormitories on the campus of CIDECI - Universidad de la Tierra. The UniTierra educates indigenous youth in technical trades, 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 2-3 hours a day in groups of four to eight students. Wednesday's language and culture class involves 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.

Sunday: Tuxtla-Gutierrez (TGZ) airport arrival and check-in at CIDECI/Universidad de la Tierra

Staff telephones – Mobile phone in Mexico: 045 967 107 4819

House phones: 967-678-7549 (local land line)

or 773-572-6104 (US-based Internet phone)

Monday:

9:00-2:00 & 3:00-5:00: Introductions, Orientation on Health and Safety, Class Schedules, Academic Expectations, Cultural Sensitivity, Housing and Logistics, Tour of UniTierra campus

Tuesday:

9:00-10:00: Introductions/Spanish Skills Assessment

10:00 -12:00: Spanish/Culture and Social Movement Classes
12:00 -2:00: Spanish/Culture and Social Movement Classes
2:00 *Comida*
3:00-5:00 Full Group Social Movements class

Wednesday:

Field trip around San Cristobal de las Casas to distinguish the difference between “*el recinto turistico*” and “*el otro*” San Cristóbal de las Casas. We will be visiting: Centro Histórico, Popular Market, Cemetery, and an outskirts neighborhood called *Salsipuedes*.

Thursday:

9:00-11:30: Spanish/Culture and Social Movement Classes
11:30 -2:00: Spanish/Culture and Social Movement Classes
2:00 *Comida*
3:00-5:00 Full Group Social Movements class

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, orientation for San Cristobal de las Casas
2:00: *Comida*
3:00: Depart for MSN house
4:00-6:00: Orientation for MSN house

Social Movement Readings - Program pedagogy, Intro to- indigenous culture :

Illich, Ivan, 1968, “To Hell with Good Intentions.”

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

Smith, Andrea, 2013. “The Problem with Privilege.”

CCRI, 2005, “Sixth Declaration of the Selva Lacandona.”

Freire, Paulo, (any edition), *Pedagogy of the Oppressed*, Chapters 1 and 2 (all chapters if you can).

hooks, bell, 1994. “*Teaching to Transgress: Education as the Practice of Freedom*” Chapter 4 - On Freire.

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

Spanish and Mexican culture readings:

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

Weeks Two thru 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 weaving techniques
- fieldwork in the *milpa* (corn patch)
- meetings with liberation theologians and human rights defenders

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 -1:00: Social movement seminar

4:00: Orientation to Zapatismo and Oventic

8:00: Video on the founding of Oventic

Tuesday:

9:00 – 1:00: Social movement seminar

4:00: Work preparing fields for planting corn, beans, and squash

7:00: “Theater of the oppressed” session to explore the principles of Zapatismo

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: Theater preparation. Students prepare a play 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

2:00: Group check-in, evaluation and planning for the coming week.

5:00: Meeting in San Cristobal with a human rights defender, activist, or scholar

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.

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

Terkel, Studs, 1972. "Working" Introduction. Pgs. xiii - xxx

Wallerstein, Immanuel, 1976, *The Modern World System and Evolution*, *Journal of World-Systems Research*: Vol. 1, number 19, 1995.

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 assigned by the education *promotores* 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. 1987. *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. 344-350.

Martín Luis Guzmán, *Zapatistas in the Palace*, 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:

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

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

Social Movement Readings:

Harvey, David, 2005, *A Brief History of Neoliberalism*, Oxford Univ Press, p. 1-104.

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.

Starr, Pamela K. 2009. "Mexico and the United States: A Window of Opportunity?" *A Pacific Council on International Policy Special Report*. Los Angeles: Pacific Council on International Policy.

Konczal, Mike. April 2012. "Against Law, For Order". *Jacobin Magazine*.

Carlsen, Laura, 2009, "Perils of Plan Mexico" for the Americas Program.

Spanish language and Mexican culture readings:

Readings will be assigned by the education *promotores* 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 assigned by the education *promotores* 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.

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

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

EZLN - CCRI, 2003, "The thirteenth stele, parts one through seven," Available at:

Spanish language and Mexican culture readings:

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

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.
- 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 visits to La Malinche, soccer games, family celebrations, local fiestas, etc.

Week Seven (Tlaxcala): Braceros, migration dynamics and popular responses**Social Movement Readings:**

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.

Hansen, Tom., 2004. "History & Theories of Migration" excerpted from Master's Thesis: UAM Xochimilco, p.1-26.

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.

2011. "Designed to Kill: Border Policy & How to Change It"

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."

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.

Frente Popular Francisco Villa Independiente. 2006. "Cuando empezamos a soñar." Speech given in Monterrey, Nuevo Leon.

Frente Popular Francisco Villa Independiente. 2008. "Participación en el Festival Mundial de la Digna Rabia." Ciudad de México.

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 Nine (Tlaxcala): 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.

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.

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.

Moraga, Cherie, and Anzaldúa, Gloria. 1983. "This Bridge Called My Back - Writings by Radical Women of Color." *Kitchen Table: Women of Color Press*, Latham, New York. Chapters: _____

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.

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 & 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 (FPFVI-UNOPII) 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.

Martín 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:

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

Week Eleven (Mexico City): Social Movements Analysis- New Social Movements

Social Movement Readings:

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.

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.

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

Stephen, Lynn. 2002. "In the Wake of the Zapatistas: U.S. Solidarity Work in Chiapas." In *Cross-Border Dialogues: U.S.-Mexico Social Movement Networking*, Brooks, David and Jonathan Fox, editors. San Diego: Center for U.S.-Mexican Studies. Ch. 16, pp.303-328.

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 Twelve (Mexico City): Strategies and Tactics for movement building

Social Movement Readings:

EZLN, CCRI (1993-1994) 1st and 2nd Declarations from the Lacandon Jungle

A critical and strategic view of the MSN's history, <http://mexicosolidarity.org/about/history>

Harnecker Cerdá, Marta. 2010. "Ideas for the Socialist Struggle" RELAY A Socialist Project Review. Toronto, Ontario.

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.

Holloway, John, 2010, parts I & II in *Crack Capitalism*, Pluto Press, p. 1-37.

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 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.

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:

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

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 Spanish language and Mexican Culture classes:

Students are evaluated according to the following criteria:

25% Attendance. Students must attend at least 85% of classes to pass.

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 13-week program.

25% Class participation

Grade Equivalents					
GPA range	Alpha	GPA range	Alpha	GPA range	Alpha
4	A	2.9 - 2.7	B-	1.6 - 1.3	D+
3.9 - 3.7	A-	2.6 - 2.3	C+	1.2 - 1.0	D
3.6 - 3.3	B+	2.2 - 2.0	C	0.9 - 0.7	D-
3.2 - 3.0	B	1.9 - 1.7	C-	0.8 - 0.0	E/F