

## Popular Movements in Latin America

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### Overview

It is no easy task selecting various supplements to an already existing curriculum on Latin America—the region is full of rich and varied histories that may appear as a windfall for social studies teachers, but may intimidate and rattle the “coolest” of high school students. The International Studies magnet at Schenley requires students to write explorative essays, which takes the young adult well beyond any narrative writing assignment. What better introduction into perspective analogies than through the fascinating world of cultures. Students are introduced to the dynamics of the human experience through the universal cultural themes and the themes of geography. These pedagogical practices create a foundation and an environment in which the learner practices the steps necessary for making evaluative assessments.

This curriculum unit is designed to guide the learner with accessing, collecting, and evaluating five identified popular movements in Latin America’s recent past. Each selected movement represents one of the five institutions of culture: politic, economic, family, religion and education. Students locate, collect and review primary and secondary sources and learn to describe each movement as it relates to the five themes of geography: location, place, and relationships within places, movement, and region. The data will be compiled and evaluated with respect to each given movements’ goals, successes and or failures. Learner will be prompted to write objective statements based on their accumulated data. Once a learner has an assortment of information, they can speculate on why a movement occurred, and write a persuasive essay supporting their thesis. This multi-stepped process will illustrate only a small portion of Latin America society—yet poignantly illustrates the ongoing struggle between “those who have and those who have not.”

The selected movements include the activities of Peru’s Sendero Luminoso (Shining Path), (politic); Brazil’s Sem Terra (Landless Movement), (economic); Argentina’s Las Madres de Plaza de Mayo (The Mothers of May Plaza) (family); Liberation Theology (religion); and finally, Liberation Pedagogy (education). These particular movements were selected for exemplifying hegemonic and counter hegemonic conditions in multiple locations throughout Latin America. The connecting theme between these movements is one of oppression and the fight of the oppressed against their oppressor. Learners will explore the human conditions and histories not included in their textbooks through activities that illustrate thematic struggle.

### Rationale

A cultural immersion experience that enriched and empowered my life was a year abroad as a Rotary International foreign exchange student to Brazil. The year produced both internal and external growth. It was the adventure that changed my life. My host families in São Paulo provided exposure to distinctive elements

of Brazilian culture. Different families enabled me to experience both private and public schools and the differences between middle and upper class lifestyles. That first excursion was the fuel that influenced my lifetime career choice and my lifelong interest in the multitude of world cultures.

More recently, as a teacher, it has been my task to help open the minds of my students. Starting with the institutions of culture as a framework, my goal has been to provide differing point of views and some personal perspectives not previously considered by the students. It has been both a challenge and a reward.

Participation in the Latin American and U.S. Popular Culture seminar has assisted my preparation for a comparative analysis of the region. The title of the curriculum acts as an open ended anticipatory set to numerous activities. Learners will be introduced to the terms: hegemony and counter hegemony, terms more commonly understood as dominant culture and resistant culture for that time and place. Students examine the roots, time periods, and characteristics of Western civilization. Terms will be reinforced with subsequent activities. Students will be required to identify the hegemonic and counter hegemonic entities for the given movements, allowing students to expand their knowledge of movement parameters.

This unit is to direct and reinforce deductive reasoning as it applies to the human experience. This process aids learners in categorizing data but also enables the learner to conceptualize socio-economic and political issues. The meaning of "popular culture" is expanded to include "popular cultural movements," social movements, because students lack understanding with respect to the more gut wrenching human suffering present in many parts of the world; as opposed to the representation of "popular culture" in their individual lives. The central theme to the movements selected is oppression; some basic civil rights expected by Westerners in North America are not universally accepted or championed by governments in Latin America.

Not accidentally the term "popular cultural movements" in Latin America, identified and studied in this unit are both a theme of geography, meaning the movement of people, goods and ideas, in addition to samples of political and socio-economic activism. It is important to illustrate to the student the content sensitivity to liberalism and conservatism. Political spectrum presented places pure communism on the "left," socialism and mix market economies in the middle, and pure absolutism, or fascism on the "right."

It is not enough for students to identify and to study human experiences around the world to comment or to generalize those conditions are irrelevant to their individual experiences; in addition, they are required to state and support a perspective of the plight of the world's poor, impoverished and brutalized people. Western Civilization is seen as the region of individual choices, the freedom to live a better life. But is that true for all of Western Civilization? Most Latin Americans' lot is far different from our own.

It is the work of the instructor to bring supplemental information to the student that is not present in the textbook. Many history books and other secondary sources are condensed snap shots of an event

or time period. This curriculum is an individual attempt at adding depth to the current World Cultures textbook used by the International Studies magnet at Schenley High School—*World History: People & Nations, Modern World*. (Holt, Rinehart, and Winston. 2000.)

## **Politic**

The United States government has been involved in Latin American politics when willing, and most definitely when foreign political leaders, though democratically elected, did not sit well with our democratic Republic. As one example, Salvador Allende, a Marxist, won executive power in Chile, in a democratically held election, in 1973. The textbook describes some of the changes Allende implemented, for example, raising the minimum wage, but like other governments he too struggled to improve the daily lives for Chile's citizens. When Marxist philosophies spread into Latin American nation-states, our predictable response was to intervene. In the case of Allende in Chile, a "coup d'etat" occurred September 11, 1973. It resulted in Allende's death followed by institutionalized violence and military rule. Eventually, General Augusto Pinochet, with U.S. support, assumed the executive office.

Eleventh grade students in the World Cultures International Studies magnet are introduced to the philosophies of the social scientists of the 18<sup>th</sup> and 19<sup>th</sup> Centuries. The evolution of the political and economic rights of mankind are studied and debated. From the early anti-absolutism revolutions of the late 1700's to the reflections and analogies of social scientists, Adam Smith and John Stuart Mill, in addition to Sir Thomas Moore and Robert Owen, and the more recognized authors Karl Marx and Friedrich Engels.

The philosophies studied serve as tools for analyzing more current situations, as related to the rights of citizens within a country. Some of those concepts applied are key Marxist notions of oppression, exploitation and the dependence of Latin American economies on the industrialized world. "Like all vocabularies, these concepts perform their understanding of the Latin American situation" (Spickard, 2002: 1). After presenting and discussing those concepts students will identify and examine the applied ideologies of Karl Marx to recent Marxist activities in Latin America particularly those of the Shining Path in Peru. Prior to President Bush's visit to Peru in the spring of 2002, a car bomb was detonated in an upscale tourist district in Lima, was this act isolated? Lessons are provided that trace the history of the organization. Learners are required to write descriptive statements regarding the goals of the organization. There are many variations of Marxism, perhaps due to the inaccurate predictions made by Marx. As capitalism succeeded in some nation-states' economies, the original tool of analysis was readdressed and the original theories specific to formulae for revolution are reconsidered.

The text used by students has nine paragraphs on Marx and his political theory of class struggle; his criticisms of capitalism and the cultural time relevance of the terms communism and socialism, to Marx and Engels. Text provides four paragraphs highlighting the variations of these political/economic systems. It is not a surprise learners often cannot distinguish between the degrees of

socialism. Examining the history of Marxism in Latin America, students will continue to employ the evaluative skills they have acquired in these social science theories and philosophies when examining the institution of religion.

## **Economic**

Theories gain and lose popularity. Economic debates have swung from Keynesian tactics back to Smith's pure laissez-faire in executive offices in many regions of the world. Latin America however, has a history marked by distinct imperialistic relationships: colonial domination, protectorate rule, and changing spheres of influence; missionary zealots, as well as global organizations, their contracts and their incentives. The economies were based on import commodities and export agrarian produce and raw materials for global markets. These economies established cycles of poverty for the landless, displacement of historical habitats by invading capitalists, and governmental multi-national deals at the expense of the most impoverished majority.

Economics is defined as a way of life, of making a living. A few self-sufficient indigenous people have established some political rights to prevent continued exploration and exploitation of the nature rainforests of traditional Native Latin American Indians territory. Some indigenous peoples' lands fall within the boundaries of two or more nation-states in the Amazon region. Establishing political, legal and international responsibilities between countries causes tremendous solution delays when trying to bring formal charges of wrong doing to a million dollar petroleum conglomerate. Reference the Kofan tribe's legal struggle to prevent drilling for oil in the Amazon region.

The cycle of bust and boom commodities, international investment in industrialization, the mass migration to urban areas, international marketing, and global economic depressions have successfully prevented the most poor from securing even a small plot of land that can be used to sustain a traditional agrarian style of life. Massive migration to the urban areas and lack of public housing programs has established the shantytown phenomena festering on the continent. In the U.S. we expect to have the American dream: to work hard, own our own home, educate our children, and live there in peace. For many Latin Americans that is a fantasy with little promise. The European expansion that brought an accounting system and the ideology that humans can own land, either disregarded, disrespected or ignored the beliefs and attitudes of the Indigenous people.

Europeans interjected the concept of territorial ownership to achieve their goal of exaggerated self-interest. Today the concept of territorial ownership is an ongoing nightmare for thousands of Brazilian citizens. Citizens were promised in the Constitution of 1988 that landless peoples receive government land to own and farm for their private, individual needs. A photojournalist, Sabestião Salgado, dramatically captured the struggle and vividly illustrated the loss of one such community. Learners will be guided to a specific web site to examine the photographs that illustrate dramatically, the plight of the Sem Terra (Landless) Brazilians engaged in grassroots protest and the activism they chose to utilize in

their efforts to secure land ownership. The site is useful for the collection of geographical data of northeastern Brazil. Each themed link opens a page with four or five thumbnails that expand to captioned photos; there are approximately forty images.

## **Family**

Historically, Latin America contained many Indigenous groups with distinctive languages, traditions and customs. Sadly, it must be said, those ancient customs and cultures are rapidly disappearing. As the hegemony diffuses into new regions—indigenous ways are replaced or assimilated with the dominant culture. The lure of an easier, more lucrative, and modern life draws the traditionalists to a new experience not necessarily a better life. But this is an iatrical part of Latin American family, a genetic interchanging to create a synthesized people. (For some Latinos, life closely resembles the hegemonic culture — a genetic interchanging to create a synthesized people in a new world nationality.) Historically, selective miscegenation and the many stunningly beautiful individuals it has produced, has been a part of the social framework of many Latin American countries. Old world microorganisms and European traditions devastated indigenous peoples. These past actions and effects on “family” can be traced.

The selected examples for this institution of culture are not about heritage or ethnicity, though the topic is anthropologically fascinating to me. The most primal of all human experiences is family. Students will explore the concept of family. Is family the ideal universal source of comfort and connectedness that produces the pain on the faces of mothers and fathers of starving, tortured or “disappeared” children? What will family be in this newer, smaller, globalized world? What will family be for the brutalized, landless, powerless peoples of the world? The loss of those you love—the loss of one you have born and cared for; the sorrow and misery of losing a child is not an experience ever expected, yet one that indelibly marks humanity to its last breath. Too many of my students are insulated from the misery of our Latin brothers and sisters. The mothers of the disappeared in Argentina and the horrified Kayapo Indian mother delivering a grotesquely-deformed newborn, due to mercury poisoning, are extreme examples for “family.” Yet, they are real examples, and the tribulations of these families are a testament to the dedication and courage of families in Latin American.

Typically, the text used by students does not provide information on either of the two examples identified in this section, Las Madres and Indigenous mother. The authors do mention the “Dirty War” in Argentina. During Juan Peron’s leadership, thousands of opposition people disappeared or vanished. The term “disappeared” is listed contextually, yet there is no mention of the persistent actions of the heart broken Las Madres de Plaza de Mayo demanding answers to the whereabouts of their missing children. We see the evidence of Latin Americans commitment to family in the faces of Las Madres de Plaza de Mayo. Students will read and discuss poetry and primary sources of some of the mother’s individual ordeals and then write brief essays in which they act as primary sources.

Information will be provided regarding indigenous peoples' activities in response to age old imperialistic decisions—should technologically advanced cultures have the right to dominate less technologically advanced cultures? There is a relevance concept that requires learners to examine various perspectives and to apply ideas of social justice and fairness. Scenarios of current situations facing indigenous people of Latin America will be explored and learners will be required to develop solutions for future action. Examine the following: Yanomani, Xerente, Amerindians: Bep Koroti Payakan Kayapo of Brazil's Amazonia region, and Rigoberta Menchù of Guatemala, both examples of activism and ethnic identity (Green, 1991).

## **Religion**

A fundamental characteristic of Western Civilization is the belief in monotheism. In the United State's Bill of Rights, religious worship is a freedom to follow or reject. And this past year there were many opportunities for casual discussions on one of the five freedoms in the First Amendment, the freedom of religion. Many of my students evidenced both open-minded and ethnocentric attitudes about non-Christian religions. My students normally will brainstorm, or concept map, Latin America as a predominately Catholic or Christian region, though some of my students have voiced the opinion that Catholicism is not Christianity. Regardless, the majority will adamantly defend their individual right to be or not to be "religious" and Constitutional governments' "non-right" to interfere in the process. The examples, goals and ordeals of the movement associated and labeled Liberation Theology will surprise my students.

Learners will be guided to websites that document the outcomes of theologians and their attitudes turned to action to affect change for those members of their "congregations." The outcomes of these political actions both on the theologians and on the people they serve will be documented. Learners will be directed to write of their perceived beliefs concerning a "Christian region of the world." The intention is to explore the concept of social justice and the individual rights of religious freedom, and expression.

Studying Liberation Theology has taught me a more in-depth understanding of the various degrees of Marxist theory and brings to life yet another situation of logical thought taking a back seat to inhuman and immoral behavior. The actions of some Latin American governments, paramilitary, and vigilante groups toward religious leaders and their progressive interpretations of the bible shock and chill some Americans.

In Green's *Faces of Latin America*, Green talks about the close relationship between the wealthy church and the wealthy elite, which is a researched theory. Much of European history is saturated with examples of strife and conflict between Rome, the peoples they conquered and the church during the Age of Discovery. The purpose is to expose the students to individuals that demanded more "Christian" acts from a government to alleviate the suffering of the very poor. A Peruvian priest, Gustavo

Gutierrez, is credited with coining the phrase, Liberation theology, in his 1971 book *The Theology of Liberation*, where he called on the church to free the poor from “unjust and degrading conditions.” The Catholic Church is still the official religion for many Latin American nation-states. Some liberation theologians have used violence against Latin American governments, resulting in some Catholic leaders opposition to the movement because it emphasizes material concerns instead of spiritual concerns. Some theologians have even been referred to as Marxists or communists because their concerns are about class struggle.

Not surprisingly, some theologians’ ideas do coincide with some of the ideas of Marx’s social analysis, in the sense that oppression is political, and exploitation is economic and “after life” experiences i.e. eschatology, are dependent upon actions in the present. “True, liberation theology is framed religiously—in terms of Christian, not Marxist eschatology . . . liberation theology might well be the vehicle for the church’s absorption of Marxism.” (Spickard 2002: 2) The social analyses of real ecumenical or equalitarian existence; the analyses of specific time and space, the dynamic and elastic interactions between “those who have and those who have not.”

## **Education**

Rarely do teachers have the opportunity to discuss educational theory with students, but in conjunction with this curriculum unit a great chance arises, (though it is possible district and national standards based education is a synthesis for demonstrating standardizing knowledge in American education. Understandably, there are various opinions regarding this statement.) Dr. Goldman introduced the participants of the workshop on Latin American and US Popular Culture to the Brazilian educational theorist and author, Paulo Freire. His book titled *Pedagogy of the Oppressed* is reportedly the most cited educational text on multiple continents. Some individuals award him the title of most influential theorist of the twentieth century, while others strongly support John Dewey. The ideas expressed in Freire’s book are the source for the last institution of culture for this unit, education.

His theories have been both praised and criticized, when learners type his name into a web search, some will be amazed at the number of sites dedicated to his ideas and to the international influence of his work. He explored the idea of the oppressed developing an informal educational praxis to both improve individual literacy and a theory that the oppressed assume the role of the oppressor as they make socio-economic progress. He offers the paramount task to the oppressed themselves--to break from the pattern—not to assume the role of the oppressor.

Freire’s work stresses dialogue as a means of informal education; dialogue that involves respect, not one individual acting on the other “from above.” He described formal education as a banking system, where the educator makes deposits of information, while the uneducated receives these deposits of information. In addition to developing understanding of his goal to promote thinking that would make the world a better place but to encourage people to action. The process is important and can be seen as enhancing the community. The term conscientization in Freirean philosophy means developing

consciousness, but consciousness that is understood to have the power to transform reality (Taylor 1993: 52). This is the idea he developed into a plan of action he calls the “pedagogy for hope.”

He promoted the idea of what can be called ‘case sensitivity,’ you must assume the role of the participant in an effort to transcend the socio-economic divide of teacher and student. In other words, get to the level of the learner. Freire used metaphors rooted in Christian sources and the phrase conscientization is used in *Green’s Faces of Latin America*, in reference to the Based Christian Communities in the section on the modern church.

Freire wrote his book during Brazil’s military regime, and was “invited” to leave the country. His work argued that any curriculum that does not include lessons on racism, sexism, the exploitation of workers and additional acts of oppression, supported and promoted the status quo (Heaney, 2002: 1). To better understand liberatory education learners will examine neologisms and old words with new meanings, particularly terms originating from Marxist literature. These terms can be applied to domestic and international situations of oppressed people, not only in Latin America but regionally and globally. His ideas are Latin American in origin and universal in significance.

## **Objectives**

The following generalized behavioral objectives are suggestions. They are written with the districts’ content standards in mind, and can be easily applied to most classrooms. Also the following objectives can be used for each of the five institutions of culture’s popular movements previously mentioned.

Having accessed and reviewed primary and secondary source material via various media including and limited to: text, scholarly publications, periodicals, databases, and Internet sites, individual learners will:

- 1.) Identify and document events, group goals, and political philosophies of teacher-selected materials.
- 2.) Write subjective statements as to the effective principal of allowing individuals or groups to influence the political, economic, and socio-economic decision making of local, regional and national governments.
- 3.) Using examples from research source data, learners will describe two ways organized Latin American groups used lobbying and mass demonstrations to influence the decisions making of elected or non-elected public officials.
- 4.) Using case studies to support their position the learner will write brief expository statements in reference to:

- Whether or not special interest groups effectively represent public opinion.
  - Whether or not special interest groups effectively influence decision-making.
- 5.) Given two identified situations in which there is a conflict between the interests of governmental/authoritative entities and counter-hegemonic populations, learners will write descriptive statements to support or refute the following opinions:
- The rights of the counter-hegemonic peoples have been violated according to the Constitution.
  - The actions taken by governments/authorities were justified due to the nature of the situation or to the possible ramifications of the situation.

## **Strategies**

Regularly, learners are reminded that they are not responsible for remembering data but that they are building skills in content concepts and ideas in social science. There needs to be a rapport between the teacher's expectation of student quality and the student's expectations of quality teaching; an overt dialectic conversation to bring about quality education.

Students are accustomed to recording a numbered, three-part daily objective, displayed on the board, into their notebooks. The assignment activity, format, procedures, and evaluation criteria are presented in the objective. Initially, the rationale was to quiet the typical high school student's question, "What are we doing in class today?" It soon became apparent that this strategy had multiple benefits. Absent students are directed to retrieve missed assignment objectives from peers not from the instructor. Some leniency is given at the beginning of the year and the learner is permitted to view teacher's copy. Progressively, with oral and written reminders, they act more responsibly and request the missed information from their classmates, and view their peers as information sources, instead of relying on their instructor.

Usually by the second quarter there are few complaints and individuals take responsibility for their own notebook content. This policy also assists in relaying and evidencing classroom activities and assignments to parents and/or guardians. It has shown itself to be a reliable way for active parents to monitor the progression of their learner's classroom study topics; projects, homework or writing assignments in the World Cultures International Studies course.

The classes regularly use graphic organizers to, arrange data, illustrate concepts, and demonstrate their comprehension of content. Learners respond well to this form communicative thought. The most common language organizer is the "concept map" or "web map." Typically employed when introducing new topics; for example, brainstorming as many words as possible that they associate when they hear

the phrase “Latin America.” This demonstrates their individual schemata to the instructor. Students readily participate, aware that peers/individuals with original or unique words or phrases receive extra credit.

Some of my fondest moments occur when watching students: actively listen, edit, and argue over words, for example; “Are Amazon and river the same?” Learners have been instructed on how a “concept map” can have multiple layers or clusters—and have previously converted the brainstorm activity into a formal outline. A similar anticipatory set is to ask learners what they know about Latin American culture. What they would like to know and then what they learned, i.e. KWL organizer.

A strategy utilized to improve listening skills is the “active listening” chart. When learners read “lucky lottery” in the procedure section of the daily objective, they know they will be required to present an assignment, (usually an “eye witness” account of a given event; for example -- Imagine you are a mother in Latin America and your two oldest children have “disappeared”.) Other students in the listening section of the class may be documenting three or four aspects of the primary source. “Lucky lottery” means, presenters are selected by drawing numbers from a sack. The numbers correlate with the names on the class attendance list. When students don’t have their assignment, their peers record “not complete.” When learners are absent, the name matching the number is documented and peers note, “not present.” Classmates listen for details to assess the presenter’s completion of assignment requirements. For example, consider the primary source assignment previously mentioned. Possible criteria to include in the imaginative primary source: a date, day and time, a real Latin American city, names, a dwelling description, occupation, and various demographics that apply. The choices are many.

Students listen attentively, their interest is observable. Students seem to be more responsible when the whole class is aware of whether or not their assignment is done. If a classmate disrupts, or is talking during a presentation, fellow students quiet each other sometimes less politely than the instructor might do. When ESL students make their presentations, dominant language users are asked, “Imagine doing your homework in a foreign language?” Since all must participate they are all aware of the difficulties of presenting. The instructor makes a point of reminding the class “You learn 95% of what you teach,” providing the student with a model for self-instruction.

The requirement for class participation begins with the requirement that 50% of the class will present to an end of the year expectation that 90 to 100% will participate, when time permits. The created listening charts from the class presentations are then analyzed and students are required to construct pie charts showing real percentages. Students then create ten to fifteen generalizations about information either from the listening or pie charts. Qualitative and quantitative generalizations are

accepted. Over-generalizations are not acceptable. At the beginning of the school year to assist with this distinction; for example, all, every, each, are not acceptable; most, some, a few, are acceptable. Words are listed and posted in the room to clarify.

Many students are technically proficient with Power Point. A suggested strategy for this unit is to have groups work simultaneously collecting information for all presented institutions of culture; discuss and write subjective statements in reference to issues that are prompted in the objectives section. The student groups then 'present' to classmates using the various graphic organizers mentioned, using the Power Point format.

### **Classroom activities**

## **Politic**

### *Daily Objective #1:*

After students have reviewed the overview and rationale of the curriculum unit and listed the popular movements identified in the assignment the learners will be allotted time to scan, review, and record data using given strategies, by accessing given Internet search engines and web sites. Daily objectives are listed with accompanying procedures, and evaluation tools. Learner are required to keep all assignment activities along with the given objectives, procedures, and written evaluations. This assists the learner in reviewing and monitoring the quality of their work in reference to the criteria expressed in the evaluation section. Copying the daily objective and not evidencing the work assigned is unacceptable. Students do not receive any credit for presenting the written objective, procedure, and evaluation missing the assignment activity.

Reinforce behaviors including: working cooperatively, and full participation of all group members. Groups are assigned the different popular movements separately or if time permits, each group researches all five popular movements. Groups use any search engine and document the number of hits resulting from the word search, for example: The procedure instructs the students to "Type in 'Shining Path'" and document the required aspects of this movements." Using CompuServe, 148 sites were provided. All group members list a minimum of ten sites into their notebooks. The University of North Carolina at Chapel Hill has a site designed to guide the novice learner on the goals and philosophies, and history of activities of the Shining Path. Site includes, political cartoons, photographs of situation of urban poor, a graphic of Shining Path terrorist activities from 1980-1989 and a national map of Peru to illustrate the diffusion of activities through the country. Site also provides links to government documents, bibliographies, movies, and periodical resources.

Individual participants select or click on one of the many URL addresses. All learners in the group record that individual group member's name and the title and address of the link chosen. They scan and record data using KWL. The students are encouraged to locate chronological data; goals and philosophies, and the names of individuals associated with particular activist organizations from primary sources—both

the hegemonic, or dominate culture, i.e. government or federal agencies; and the counter hegemonic, or subordinate culture, i.e. lobbyist or special interest groups. This is detailed in the procedure section for this day's numbered objective.

Learners record the data collected in the classroom and are aware of the independent learning activity assigned as homework. Using their list of ten sites located in class, they are required to access and summarize three more sites dedicated to that popular movement. Then they must organize and analyze their notes and to develop two subjective statements to address objective goals such as: "Describe two ways organized Latin American groups use lobbying and mass demonstrations to influence the decisions of elected or non-elected officials, i.e. the State." Students are aware that point value is earned by competent completion of the statements in the evaluation.

*Daily Objective #2:*

The following day, after the learners have recorded the daily objective, group members share and discuss their individual homework activity with peers. Collaboratively, each group produces a written statement specific to whether or not the special interest group does or does not represent public opinion; and whether or not the group influences the decision-making of the State. Each group's work is collected at the end of the period for teacher assessment of the objective assignment.

It is possible to offer an extra credit assignment at this juncture. For example: Ask the student to state and support their opinion about the categorization of the popular movement to the institution of culture, i.e. give them an opportunity to review the design used by the instructor. For instance, is the Shining Path an example of an institution of "economic" activity because the members are of a lower income status? Let various opinions be expressed for clarification. You may even allow the class to democratically select the due date for the extra credit. (Never accept work past a student generated due date.) Check for understanding of political, and socio-economical philosophies; for example, what types of political ideas or labels are used in association with this popular movement? Students respond with communism, Marxism, Maoism, socialism, radicalism, terrorism, reactionary, etc. Then share their rationalizations with peers.

*Daily Objective #3:*

After reading Chapter 18, section 4 of their textbook, assign a primary source activity. Require learner to write statements identifying three various perspectives on the activities of their particular movement; for example, (1) the states view on the methods used, (2) the Indigenous militant's daily conditions or personal take on the ideology of the Shining Path, and (3) the perspective from an average Peruvian citizen caught in the middle of the movements activities. Tell them to write at least two to three

paragraphs for each perspective on the activity of the Shining Path during the 1980's. Direct the learner to appropriately use vocabulary associated with oppressor and oppressed, i.e. Marxist terms: proletariat and bourgeoisie.

*Daily Objective #4:*

Learners see "Lucky Lottery" on the board and they create a three columned listening chart, labeling each column heading: Presenter, Perspective, and Opinion of Activities. Numbers are drawn and the activity begins. Allow only students that have met the criteria i.e. all three written perspectives to present or collect all work and teacher randomly select the student generated primary source. Active listeners identify and record all students' generated written perspectives.

The assignment activity to be evaluated is the completed listening chart and an analysis of the graphically presented data. Criteria for the pie chart is as follows: "Create an original title, and show calculations for percentages of perspectives offered in class; Incorporate math standards and Make sizes of the individual pie pieces proportional to actual percentages calculated. To demonstrate the analysis of the chart, assign students to develop and to write ten generalizations then collect them for future classroom discussion.

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*Daily Objective #5:*

Students are presented with Power Point Presentation assignments. They are to present data collected in a triple Venn diagram, which has seven illustration areas. These areas show the various layers of interchange between, goals, philosophies, and individuals associated with the popular movement. Label the three circles: goals, philosophies, and individuals. The spaces that show interaction between two of the three spheres can be details of that movement; for example, the "Shining Path" diagram between goals and philosophies will be listed "Marxism", space between goals and individuals will be listed "Peru", and for the last space showing the intersection between individuals and philosophies, will be listed "1980's." In the center space have students identify outcomes of activities, for example, violence, bloodshed, negotiations, assassinations, arrests, etc.

The activity ends with the development of the groups' descriptive statements to support or refute the following opinions: the rights of the counter-hegemonic have or have not been violated according to the Constitution, they will also state their opinion as to whether or not the actions taken by the government and the federal authorities were justified due to the nature of the situation or the possible ramifications of the situation. In conclusion the students will write reaction papers (uncensored free thought writing) comparing the human conditions present in Peru between the hegemonic and the counter hegemonic populations.

## **Economic**

The previous activities discussed could easily be applied to the Landless Movement; that is the study of each Latin American nation-states current situation specific to conditions, attitudes and actions associated with the Landless Movement. The results recorded from this Internet site search included more than 4,450 hits. To provide a variety of assignment activities, direct the student to the following web site titled "Terra," provided by the New York Times web site. The photos of Sebastião Salgado are raw and gritty; there is no insulation from the conditions recorded by those photographed. There are sixteen thumbnails on a contact sheet that link the viewer to a collage of three to four additional photos. Each time you click on one of the photos it is enlarged and a caption is provided.

This is an excellent source for inquiry lessons. Themes of geography are evidence in the universal themes depicted in the series. This viewing assignment could be adapted for individual or group activities, as in class or out of class independent practice. A picture is truly worth a thousand words and learners could give descriptive narratives specific to all sixteen themes that accompany the thumbnails on the contact sheet. Learners can create sympathetic letters addressed to the faces of the anguished. Then conclude with their individual statement of their subjective opinions. These may be used later in classroom as an active listening assignment. Additional insights may be gained by requiring the student to evaluate their peers as to the 'appropriateness' of their reaction to the pain and sorrow of others. It is difficult to imagine that site viewers will not be impacted by the images of small children playing with dried animal bones prized as toys.

The New York Times site also includes various other institutional photographs, with shots of religious organizations and workers struggles in addition to the geographic themes of, relationships within places, movement and region. There are many possible fresh and creative lessons that can be generated from this material.

## **Family**

If utilizing the structure of the first series of daily objectives mentioned, learners will have approximately 900 web sites to investigate. The Internet lessons can easily be applied to a Spanish classroom. To incorporate the district goal of improving literacy, secure a copy of *Revolutionizing Motherhood: The Mothers of the Plaza de Mayo*. It chronicles the "Dirty War" in Argentina with details above and beyond the textbook. It provides eloquent poetry and heartbreaking stories of the tenacious mothers of the "disappeared." Ask your male students to role play different stages of the movement: from the terrifying events that led to a beloved son or daughter, turned "disappeared;" to the horrifying realization as the days turned to months, then years, with no answers to their demands for an accounting of children's whereabouts. The adrenaline filled moments of demonstrating for the first time. Ask them to document the state's official answer to Las Madres' demands, and finally the more human experience of truth. Require the learner to update the efforts of this popular movement. For

authentic assessment: Construct a timeline of events, use science display boards to present both visual and written documents, along with student generated primary sources and subjective statements. Or create a video-like documentation and record the role-playing of these chronological events.

Direct learners will be asked to write poetry that is descriptive of the different periods of agony of the Las Madres de Plaza de Mayo. Make a point of discussing possible non-violent methods of demonstration versus violent methods of demonstration. Assign the learner to state and support their opinion on which method they feel is the most productive for affecting change. Ask them to reflect on this question: do circumstance cause or result in particular demonstration tactics? *Revolutionizing Motherhood: The Mothers of the Plaza de Mayo*, is an exceptional piece of work that shows the family values of the Latino mother—or possibly the universal heart of motherhood.

## Religion

Liberation theology does not generate a phenomenal amount of sites in an Internet search; in fact there were only a few. You will need to provide the basic philosophy of the grassroots organizations or Community Based Churches that work for political and social change. Some Catholic leaders in many Latin American countries spoke out against the activities of the governments toward the impoverished masses.

Assign this topic to the more academically secure researcher. In the real world individual character does matter! Time and place create the opportunity for the individual human to demonstrate their character. Initiate this as a separate lesson with this anticipatory set: How many of you folks attend religious services? How many of you have heard scripture or lecture on the condition of the less fortunate or the impoverished? What are some of the ideas expressed by your individual religious leader? Have the police ever visited your place of religious service? Liberation theology may only register a few sites but type in the name of Archbishop Oscar Arnulfo Romero of El Salvador and the results exceed 8,000. Ask the students to identify and describe the activities of Latin American religious leaders other than Archbishop Romero ask them to identify a leading layperson, living or dead.

Describe the theologian at the time and place of their activism, create a formal outline with an original title, and five headings, one for each theme of geography: location, place, relationships within places-- humans interacting in their environment, movement, and region. For each heading include two subheadings, and for students to select four of the eight sub-headings to provide two details. Requiring a total of eight details for the entire outline. Post or model a “skeleton” outline.

Provide copies of the following source for students: *Faces of Latin America*. The chapter “Modern Church” shows the cultural diffusion of Roman Catholicism of the region as it presently exists from the “top down” and tells stories of religious leaders that combined activism with their expressed demands that governments act responsible regarding human rights. Unfortunately, wealthy landowners,

dictatorial governments, or political parties that regularly use such unscrupulous tactics have martyred many of these conscientious, brave, religious leaders. Include the narrative of the murder of Archbishop Oscar Arnulfo Romero of El Salvador. It has been rumored that a prominent member of a political party is responsible, ask the learners to find out if any charges have ever been filed in this horrific public assassination.

## Education

During my first trip to Brazil, as a foreign exchange student the Correa de Costa family provided the funds for a private school education. The experience was much more than making friends and watching the instructors move from room to room. It challenged me mentally and provided me with English proficient classmates, who showed great patients with my novice Portuguese. The second half of my educational experience was in a public school, by then my command of Portuguese was much improved and this too was an enriching experience. In both settings the drive of the student body was clearly enthusiastic and motivated. It was a relatively secure, comfortable existence in a country that was thought to be a 'third world' country. I knew there were many "poor" people in Brazil. Yet, I saw bright smiles on dusty faces of the thin, shirtless, street children, the *molequinhos*, as I was chauffeured to my private school and as I rode on the bus to the public school. I wondered what they were smiling about. Imagine no parent to send you to school. Imagine the lessons they learned while not in school.

For the *molequinhos*, these Latin learners a champion has taken up their cause. Briefly introduce one of the most oft quoted, modern educationalists, Paulo Freire. He sometimes has been compared to our John Dewey. Provide a list of the terms used by Freire that he uses in association to the "culture of the oppressed." Describing the ideas presented in Paulo Freire's *Pedagogy of the Oppressed*. Ask learners to use this name as a web search and list the nation-states that employ his ideas or have Freirean programs. Ask learners to shade countries on a world outline map and speculate the contributions of his work. Reviewing his pedagogy: whom does he intend to aid, why do these countries have these programs? Have learners read written messages in his first chapter. Use reaction papers for assessing understanding and use the vocabulary words identified by Freire and ask the student to create collages' for some more complex concepts; for example, culture of silence, decodifying, and conscientization. Provide rubric of number of images and size and shape of area covered and mounting of the project. This provides some uniformity when displaying the student work.

## Variations

This curriculum could be modified to address the new Pittsburgh Public School senior project requirement. Students could conceivably develop a plan of action for letter writing or some form of legal activism—possibility contact and request involvement ideas in connection with global agencies; for

example, UNIFEM: United Nations Development Fund for Women, or Family Planet.org.) Presentation requirements for the project include a review panel of peers and designated faculty. A web page could be designed for instead of a Power Point presentation.

Mentioned in the overview is the research essay. The final explorative question for research in the International Studies course is “why nation-states in the Twentieth century chose communism as a political system? The study of five aspects of a selected country’ institutions of culture provides the data for the student to write a persuasive research essay on the subject of time space specifics. The amount of material in various media is abundant and learners are cognizant of supporting conclusions with a wide range of resources.

Students can make political cartoons of individual events, or generalized themes studied in class. Tell them to show interaction between discussed special interest groups and the state. Use symbolism to convey satiric, or allegoric sentiments. This is similar to providing a review of the “Isms” discussed during the course of the school year and provides a creative outlet for the students to demonstrate their understanding of the intense interchange and interaction of humans in their daily lives with the political, and socio-economic belief systems that are a part of past and current world history.

### **Works Cited**

Green, Duncan. *Faces of Latin America: “Race Against Time: Indigenous Peoples.”* London: Latin America Bureau (Research and Action), 1991.

Heaney, Tom. *Issues in Freirean Pedagogy Thresholds in Education.* 20 June 1995. <<http://nlu.nl.edu/ace/Resources/documents/FreireIssues.html>. [7 July 2002].

Spickard, James V. *Transending Marxism: Liberation theology and critical theology.* Ross Currents, Fall 1992, Vol. 42 Issue 3, p 326, 16p.  
<<http://ehostvgw2.epnet.com/fulltext.asp?resultSetId=R00000024&hitNu=4&booleanTerm>. [29 June 2002].

Taylor, P. (1993) *The Texts of Paulo Freire*, Buckingham: Open University Press.

Prepared by Mark K. Smith. Web Trends Live, 21 June 2001, <http://www.infed.org/thinkers/et-freir.htm> [7 July 2002].

### **Annotated Bibliography**

Bouvard, Marguerite Guzman. *Revolutionizing Motherhood: The Mothers of the Plaza de Mayo*. Wilmington: Scholarly Resources Inc., 1998.

A must supplement to any curriculum on Latin America. It illustrates a mobilized alternative communication force. The organizers are photographed and their stories are told. The eloquent interjection of the poetry adds depth and character. Particularly inviting are the universalism of "Josefa's Dream" and the classical and current analogies of Plato and General Viola regarding tyrants in Chapter One.

Freire, Paulo. *Pedagogy of the Oppressed*. New York: Herder and Herder, 1970.

Translation by Myra Bergman Ramos, the book is an academic exercise for understanding the concepts of literacy from the perspective of the poor. The term 'banking' is an interesting concept that will provoke professional analysis. The text is generalized scenario of issues facing the culture of silence that embodies the myths of the illiterate. The section of chapter one that discusses the cycle of oppressed rising to the status of the oppressor and then assuming the role of oppressor is a powerful concept. The act of stepping out of the cycle mandates a more human existence resulting in a more humane condition. Good concept for students to generalize. Use in small doses.

Goizueta, Toberto S. "Liberation theology," *World Book online Americas Edition*, <<http://www.4.8.250/wbol/wbPage/na/ar/co/322030>, May 31, 2002.

Introduces the reader to the broad goals of the Liberation theology movement. Identifies Gutierrez as the founder of the movement and notes Gutierrez's 1971 book *A Theology of Liberation*.

Green, Duncan. *Faces of Latin America*. London: Latin America Bureau (Research and Action), 1991. Chronicles the European attitudes diffusing through a distinct geography and indigenous people. Traces the imperialistic relationship of Western Europe in the Age of Discovery and also the shift to U.S. imperialism. Information presented thematically of institutions of culture. Good source for cross-curricular activities. Traces growth of urban centers. Chapter 6 is notably useful for studying the popular culture and the blending of the contributing factors of various ethnicities, and attitudes in mass media. Shows Cuban revolution as an outcome of those factors. Each chapter has a chronology at beginning, and primary and secondary sources, in addition to text.

Heaney, Tom. *Issues in Freirean Pedagogy Thresholds in Education*. 20 June 1995. <<http://nlu.nl.edu/ace/Resources/documents/FreireIssues.html>. [7 July 2002].

Heaney presents and summarizes the basis of Freire's educational theory on informal education, in

addition to a critique of the author's hypothesis. Readable definitions of Freire's vocabulary associated with *Pedagogy of the Oppressed*.

Petras, James. *Politics and Social Structure in Latin America*. New York: Monthly Review Press, 1970. Compilation of twenty-five essays that provide a comprehensive survey of class struggle in Latin America during the 1960's and the political reactions from national governments and political grass roots organizations and guerilla militants. Good source for students to document the origination of current popular movements. Traces U.S. involvement with communist parties throughout Latin America during the decade of political and economic endeavors concerning social reforms.

Petras, James. *Critical Perspectives on Imperialism and Social Class in the Third World*. New York: Monthly Review Press, 1978.

Useful for comparing social movements as a result of on going process of social groups or nations interaction with the dynamic world of economics. Petras presents summations of Russian, Chinese, Cuban, and Vietnamese Revolutions. He comparatively describes each nation-state's particular imperialistic details and reactions to the spread of capitalism and that countries' response to the exploitive nature of imperialism. Petras concludes revolutions are reactions to exploitive capitalism.

Rowe, William, and Schelling, Vivian. *Memory and modernity: Popular Culture in Latin America*. New York: Verso, 1991.

One of a series of five books for critical studies in various universal cultural themes: art literature, radio, and film. The authors illustrate the development of traditional and non-traditional forms of communication and the established media's representations of gender. Fascinating work! The authors discuss the homogenizing affects of media and multinational networks and agencies present in Latin America—and illustrate the reception of the media to the popular and indigenous people and the amazing creation of a unique form of alternative communication; for example, Radio do Povo (People's Radio) accurately describes the culture of this experience.

Salgado, Sebastião. *Terra: Brazil's Landless Movement*. The New York Times on the Web. <http://www.nytimes.com/specials/salgado/photos> [2002, July 18].

Photographs for institutions of culture presented. Images are accompanied with captions, graphic shots of victims in struggle with authorities. Good for inquiry lessons.

Sendero Luminoso: *A Pathfinder*. N.d. <<http://ils.unc.edu/~marsc/sendero.htm>. [12 July 2002].

This is good introductory site for brief background of the movement titled The Shining Path, Peru's communist party. This site has links to US Government documents as well as listings of primary and secondary sources, as well as films and academic scholarship.

Spickard, James V. *Transcending Marxism: Liberation theology and critical theology*. Cross Currents, Fall 1992, Vol. 42 Issue 3. Association for Religion & Intellectual Life, EBSCO publishing, [29 June 2002].

A must read for any world cultures instructor that is interested in understanding the analyses developed by Hegel, Marx, and Lenin. Each had time and space specifics regarding the daily and spiritual lives of mankind. Spickard shows how these separate ideologies of Hegel, Marx, and Lenin, in addition to more current intellectual schools, modify to the change in time space particulars. As one philosophy encounters a new situation of the struggle for a economical and equalitarian experience for the "working class" is inherently becomes a new experiment in the evolution of man's political and socio-economic rights. Intense terminology, Hegel proceeded Marx, writing in the early 1800's and returns full circle to the authors assessment of the current situations of "social analysis" and the foundations of Liberation theology—this article improves comprehension of distinctions between Liberation theology and critical theology.

## **Appendix—Content Standards**

### Citizenship

1. All students demonstrate an understanding of major events, cultures, groups and individuals in the historical development of the United State during the 20th century.
2. All students describe the development and operations of economic, political, legal, and governmental systems of 20<sup>th</sup> century United States and assess their own relationships to those systems, and compare them to those in other nations.
3. All students examine and evaluate problems facing citizens of the world by incorporating concepts and methods of inquiry of the various social sciences.
4. All students develop and defend a position on current issues confronting the US, conducting research, analyzing alternatives, organizing evidence and arguments, and making oral presentations.
5. All students explain basic economic concepts and the development and operation of economic system in the US and other nation-state and make informed decisions about economic issues.
6. All students demonstrate their skills at communicating, negotiating, and cooperating with others.
7. All students demonstrate they can work effectively with others.
8. All students demonstrate an understanding of the history and nature of prejudice and relate their knowledge of prejudice to current issues in the United States.
9. All students demonstrate an understanding of the various roles they can play as citizens through participation in a community service project.

10. All students demonstrate the ability to resolve conflicts in peaceful ways, including, but not limited to, peer mediation, anger management, interpersonal skill, and problem solving.

## **Communication**

1. Use effective research and information management skills including locating primary and secondary sources of information with traditional and emerging library technologies
2. Read and use a variety of methods to make sense of various kinds of complex text.
3. Respond orally and in writing to information and ideas gained by reading narrative and informational texts and use the information and ideas to make decisions and solve problems.
4. Write for a variety of purposes, including to narrate, to inform and to persuade, in all subject areas.
5. Analyze and make critical judgments about all forms of communication, separating fact from opinion, recognizing propaganda, stereotypes, and statements of bias, recognizing inconsistencies and judging the validity of evidence.
6. Exchange information orally, including understanding and giving spoken instructions, asking and answering questions appropriately and promoting effective group communications.
7. Listen to and understand complex oral messages and identify their purpose, structure and use.
8. Compose and make oral presentations for each academic area of study that is designed to persuade, inform, or describe.
9. Communicate appropriately in business, work, and other applied situations.

## **Mathematics**

M6: Evaluate, infer and draw appropriate conclusions from charts, table and graphs, showing the relationships between data and real-world situations.

M7: Make decisions and predictions based upon the collection, organization, analysis and interpretation of statistical data and the application of probability.