

"FOR EVERYONE,  
EVERYTHING.  
FOR US, NOTHING."



The Zapatistas have an ideology their spokesperson, Subcomandante Marcos describes as Neo-Zapatismo. This is a Leftist ideology that many scholars refer to as anarcho-syndicalist or anarcho-communist. The Zapatista Ideology is greatly influenced by revolutionaries like Che Guevara, and is derived from a mixture of marxist thought, and anarchist tendencies.

The Zapatistas philosophy is also rooted in old agrarianism, a political ideology that gives rights to farmers and peasants. The mix of all of these various ideologies creates the Zapatista collective identity, and influences what they fight for. These are equality for indigenous people, women, laborers, and peasants. It also includes the removal of the Government of Mexico, which the movement sees as oppressive, and they call for the worldwide war against capitalism, and neoliberalism.



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The Zapatistas employ a governing system in their communes based on the idea of rule from the bottom up, rather than the top down, which is a very participatory form of government. Many scholars refer to this idea as anarchist. The Zapatistas limit public servants terms to two weeks, use no visible leaders in villages and communities, only act on the direct behalf of the people in the communities, and have no power system. The Zapatistas wish to use their form of government with no hierarchy. However, they are not a political party, they do not seek to become part of politics, they believe that it needs to be completely rewritten in Mexico and around the world.

"MY REAL COMMANDER  
IS THE PEOPLE"

# 3

Labor and labor relations is one of the major reasons that the Zapatistas revolted for. This was due to the exploitation of indigenous people and peasants by various governments, including the Mexican government, and The United States. This exploitation was also due to international organizations such as the International Monetary Fund, and the World Trade Organization. The original intent of the movement was to bring equality to the people of Mayan heritage and the peasants.

What the Zapatistas have one to remedy this is to allow workers to produce whatever they want, and work with them to set the price for their goods. Another solution was to eliminate the idea of wage labor. Now, instead of working for a wage, they work for themselves. All land is owned by the workers, and the workers do not have to abide by any major rules. They are allowed to choose how they live and produce for society. Much of this is done in coordination with organizations such as Fair Trade. The biggest products that the Zapatistas produce and provide for their population include Coffee, Clothing, Corn,



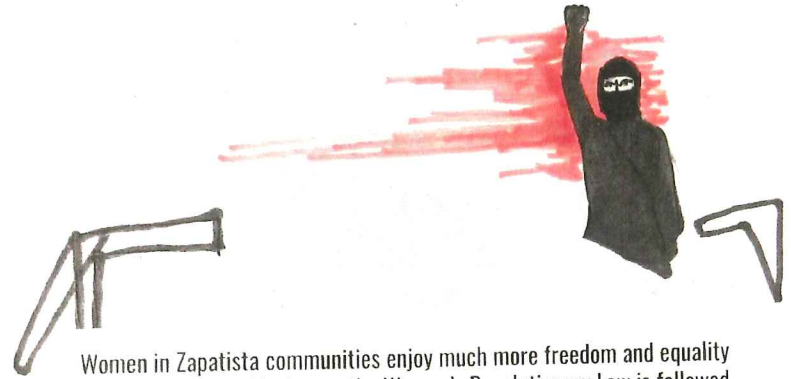
Coffee is an integral part of the culture of the Zapatistas, and is their biggest export. Coffee is also plentiful in the region so it is used as their source of income. Coffee also used to be used to exploit the workers in the region, the Zapatistas now use coffee as a symbol of liberation, and work with Fair Trade to promote the fair treatment and payment of other coffee producers in the region.

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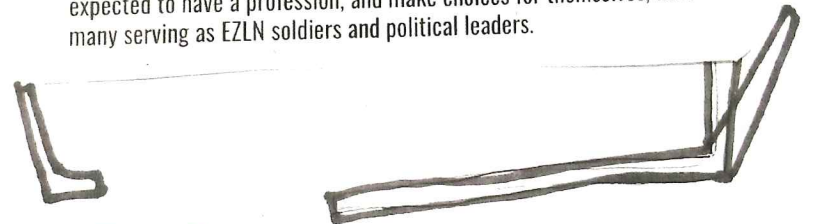
Women have...

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1. The Right to participate in the revolutionary struggle without discrimination based on race, creed, color, or political affiliation.
2. The Right to work and receive a just salary.
3. The Right to decide on how many children they have and take care of.
4. The Right to participate in the community and hold leadership roles when democratically elected.
5. The Right to primary care of their health and nutrition.
6. The Right to an education.
7. The Right to choose who they are with and cannot be forced into marriage.
8. No woman should be physically abused, Rape and attempted rape should be severely punished.
9. Women can hold leadership roles and military rank in the revolutionary armed forces.
10. Women have all the rights set out by the revolutionary laws and regulations.



Women in Zapatista communities enjoy much more freedom and equality than in the rest of Mexico, as the Women's Revolutionary Law is followed. Women enjoy exact social equality with men in most areas of society, as the only difference between men and women are biological ones. The EZLN and other positions in society are completely egalitarian. Marriage is only symbolic, and up to the woman and man equally. Women are expected to have a profession, and make choices for themselves, with many serving as EZLN soldiers and political leaders.



 **WOMEN'S  
REVOLUTIONARY  
LAW 6**



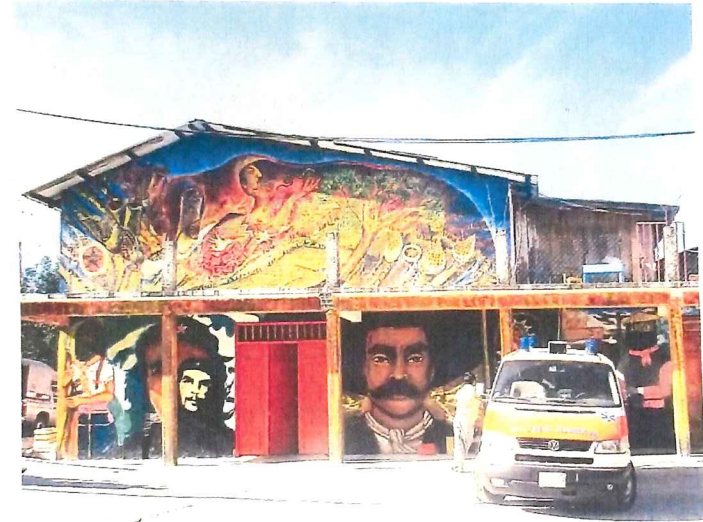
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Life in a Zapatista commune is far from luxurious, but the people in Chiapas experience a much higher standard of living than they ever had. In a Zapatista commune, labor and profit is collectivized and distributed in the form of social services. People also share basic necessities such as food, clean water, clothing and shelter. Because there is no central government, this is all elected on directly by people, making everything in Zapatista villages a common effort. All clothing created in the Zapatista communes is created by people who live in the commune, making it more environmentally safe, and cost effective.

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With the money that the Zapatistas have made from selling Coffee, music, clothing, artwork and memorabilia, they are able to fund many public services. These include schools, housing provision, defence, many public health initiatives, and others. The health initiatives include providing healthy food, vaccinations, access to hospitals, doctors, and various other medical supplies. This has raised the life expectancy, literacy rate, and overall happiness of the society.

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What the Zapatistas provided on the world scale may be their largest contribution. This is in the realm of political and social theory. In many interviews, Subcomandante Marcos Explains that old leftist ideas were too narrow, focusing only on metropolitan workers, and farmers. He assesses that the "war on capitalism" requires more than this narrow view, and that all aspects of class struggle and conflict should be addressed. An example would be the focus on women's rights in Zapatista communities. The Zapatista's refute traditional leftist movements as vertical power structures, such as the Russian Revolution, where a bureaucratic elite gained power, and the state assumed control. They have been able to provide a tangible, and real alternative to globalism and capitalism in the 21st century.

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They also refute the idea of focusing one issue at a time, advocating for fighting for all causes they support at once. The movements now that fail can be attributed to this lack of intersectionality. There is much debate on this issue, but with the credibility in the many successes of the Zapatista movement, we may see more successful movements of similar politics rise. The Zapatistas have directly influenced some movements such as the environmental movement, moving beyond only environmental politics and engaging in the social realm. Influences on new feminist movements, incorporating more issues than just women. They have also had an effect on anti capitalist movements, primarily in Bolivia, Chile, North America, and many African nations. Many of these groups are directly contacted by the Zapatistas.

