



LASALLECUNMUN 2025

HSC
(Historical Security
Council)

“The Tlatelolco Massacre
and the Student
Movements: ensuring
justice and social
transformation”

Background Guide





Dear Delegates,

Welcome to LASALLECUNMUN 2025! My name is Karla Rivera Levy, and I am thrilled to assume the role of president for the HISTORICAL SECURITY COUNCIL committee this year, accompanied by our Moderator, Gabrielle Ologue and Valeria Cahum as our Conference Officer.

I am currently 17 years old and in my 5th semester at Universidad La Salle Cancun, particularly in the Humanities and Social Sciences area. After concluding High School, I aim to pursue a Bachelor's degree in Law or Physiotherapy. These are professions very distant in concept, but I would really enjoy both. Going to the gym, reading, listening to music, playing volleyball and watching movies are some of the things that I enjoy doing in my free time. My favorite singer at the moment is Daniel Seavey, because I relate to every one of his songs, and my favorite TV shows are SUITS and The Vampire Diaries because of the plot and characters. The first time I participated in a model, I was a Delegate just like you are, and since the first moment I fell in love with everything about it. Then, last year I was Moderator for the Historical Security Council and that was when I knew I wanted to step up and apply for president for the same committee. I wish that when the time comes, you feel the same joy and excitement for it while learning to maximize your leading and debating skills and at the same time have fun in the process. This is my third time participating in a model and possibly the last time. The first time I participated in ULSACUNMUN 2023 was in the Historical Security Council and I loved it because I finally had found a place where I could be part of something important, meet new people and at the same time maintain a diplomatic and different position about different topics from the past.

I must admit that at first it could seem scary but with time that becomes excitement. I trust that you'll enjoy the topic as much as we do. I anticipate that all of my representatives will be ready and in good condition, be knowledgeable about the subject matter, but most importantly, have fun participating in the discussion. The most valuable guidance I can offer is to be sure of yourself and don't hesitate to communicate. Remember that this is an opportunity to gain knowledge from seeing things from each other's point of view while enjoying themselves. I am confident that you will perform exceptionally, work and attain acceptable outcomes. If you have any queries, feel free to reach out.

Best regards,

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COMMITTEE DESCRIPTION

The Security Council (SC) has primary responsibility for the maintenance of international peace and security. It has 15 Members, and each Member has one vote. Under the Charter of the United Nations, all Member States are obligated to comply with Council decisions. The Historical Security Council (HSC) may well function the same way as the security council but treating conflicts which happened in the past. The Historical Security Council takes the lead in determining the existence of a threat to the peace or act of aggression. It calls upon the parties to a dispute to settle it by peaceful means and recommends methods of adjustment or terms of settlement. In some cases, it can resort to imposing sanctions or even authorize the use of force to maintain or restore international peace and security.

Topic: “The Tlatelolco Massacre and the Student Movements: ensuring justice and social transformation.”

INTRODUCTION

The Student Movements of 1968 and the Tlatelolco Massacre represent a critical moment not only in Mexico's history but also within the global context of the struggle for human rights and social justice. By the late 1960s, various regions worldwide were experiencing significant protest movements that challenged established power structures, ranging from the civil rights movement in the United States to the Prague Spring in Czechoslovakia. Against this backdrop, the student uprising in Mexico emerged as a powerful response to an authoritarian regime that, much like others globally, sought to suppress dissent. The Tlatelolco Massacre tragically reflected the repression faced by social movements worldwide. The violent response of the state to the student's demands resonated with similar experiences, wherein governments employed force to silence voices yearning for freedom and justice. However, the impact of Tlatelolco extends beyond its immediate context; it became a symbol of resistance and a rallying cry for subsequent generations, not only in Mexico but also in numerous countries confronting oppression. This acknowledgment of Tlatelolco and the student movements aims to explore their global relevance, emphasizing how these local struggles intertwine with a broader international narrative. The quest for justice and social transformation in Mexico mirrors the shared experiences of many people who have raised their voices against injustice.

HISTORICAL BACKGROUND

The Tlatelolco Massacre, which transpired on October 2, 1968, represents a seminal moment in the early history of Mexico and it is profoundly situated within a broader international framework of student movements and countercultural protests advocating for justice and social transformation. Beginning in 1965, youth across various global contexts mobilized against authoritarianism and systemic repression, fostering connections with labor movements and anti-war initiatives. This era of burgeoning globalization facilitated the convergence of students from Europe, the Americas, and Africa, uniting under a shared vision for profound societal change.

In the specific Mexican context, discontent among the youth emerged as President Gustavo Díaz Ordaz's administration endeavored to project an image of stability and progress in anticipation of the 1968 Olympic Games. Nevertheless, the government's intensified

repression of dissent culminated in a tragic confrontation when thousands of students gathered in the Plaza de las Tres Culturas. The situation escalated tragically as armed forces opened fire on peaceful demonstrators, resulting in a death toll that, according to human rights organizations, exceeds 300 individuals.

The international response to this atrocity was swift and resolute. Prominent human rights organizations, including Amnesty International and Human Rights Watch, condemned the violence unequivocally and called for comprehensive investigations into the events surrounding the massacre. The Organization of American States (OAS) and the United Nations (UN) also articulated grave concerns regarding the violations of human rights and the persistent absence of accountability in the aftermath of the incident. Notably, the UN issued statements that underscored the urgent need for international attention to the state of human rights in Mexico and emphasized the necessity for accountability concerning acts of state repression.

In the decades that followed, families of the victims and organizations such as the Comité 68 emerged as pivotal advocates for justice. These groups meticulously documented survivor testimonies and persistently demanded the declassification of governmental documents pertinent to the massacre. Despite some efforts, including the establishment of a truth commission in 2006, the responses from the state have been perceived as insufficient. In 1998, President Ernesto Zedillo extended a public apology; however, many victims and their families regarded this gesture as inadequate in addressing the enduring lack of justice and the entrenched culture of impunity.

CURRENT SITUATION

Between 1960 and 1972, Mexico underwent a tumultuous period characterized by increasing social and political unrest, driven by a coalition of student movements, labor organizations, and marginalized communities. This era was defined by the struggle against the repressive political environment of the Institutional Revolutionary Party (PRI), which had maintained a monopoly on power since the end of the Mexican Revolution in the early 20th century. The PRI's authoritarian practices, coupled with rampant corruption and socio-economic inequality, created a fertile ground for dissent and activism.

In the early 1960s, a period of violent social and political fermentation gripped Mexico, as a coalition of pupil groups, labour and marginalized communities pushed for change. This was the time marked by the struggle against the authoritarian political order of the Institutional Revolutionary Party (PRI), which had dominated politics since the conclusion of the Mexican Revolution in the first decades of the 20th century. The PRI's authoritarian practices, coupled with rampant corruption and socio-profitable inequality, created a rich ground for dissent and activism. In the early 1960s, the Mexican government's focus on modernization and profitable growth largely served the civic nobility while neglecting the requirements of the working class and pastoral populations. This profitable difference was particularly apparent in the educational system, where access to quality education was limited for scholars from lower socio-profitable backgrounds. As a response to these inequalities, pupil activism began to gain instigation, with universities getting hothouses of political association and kick. Student organizations mobilized around dockets like education increases, resource privation and political suppression, changing common cause with labour unions and civil rights groups.

A defining moment of this arising activism passed in 1966 when a huge pupil kick at the National Autonomous University of Mexico (UNAM) exploded in response to government sweats to crush dissent. scholars called for a meeting with the government to bandy their complaints, but the government's reluctance to meet only increased pressures. The conformation of the National Students' Council (CNH) in 1968 marked a significant turning point, as it handed a unified platform for scholars across the country to state their demands.

In this time, indeed if the United Nations didn't concentrate on Mexico in particular, the transnational environment of mortal rights was starting to impact domestic policy across the globe. The Universal Declaration of Human Rights, which the UN legislated in 1948, was sluggishly getting a criterion for activists and experimenters. The growing global knowledge of mortal rights abuses, particularly in authoritarian countries, handed an environment for the Mexican pupil movements to valve into. When word of decreasingly violent uneasiness in Mexico began to spread to transnational cult, the UN's Human Rights Commission also started to speak out about the need to defend civil liberties encyclopedically. Although no judgments directly named Mexico in these times, the focus of transnational converse on mortal rights applied pressure to the Mexican government. Working on this global stage, activists called attention to their own conflicts, claiming that the Mexican state was violating the same ideal for which the UN stood. The topmost and saddest event of this period was the Tlatelolco Massacre on 2 October 1968.

In the days before the butchery, pressures had been running high as the government tried to crack down on the growing pupil movement. Months ahead, a series of demurrers had reached a climax with a huge march in the Plaza de las Tres Culturas, where scholars and abettors cried for justice, republic and an end to suppression. That woeful night, as hundreds of thousands of scholars assembled in a peaceful demonstration, the Mexican government transferred the service and police into the point. Observers reported that the military girdled the galleria and opened fire on the crowd, performing in chaos and confusion. The precise number of victims is still disputed, but several hundred were killed or injured, according to estimates. The brutality of the state's response shocked the nation and transferred ripples through the transnational community. In the days following the butchery, there was a transnational roar, in Mexico and beyond. transnational associations, mortal rights lawyers, and foreign governments condemned the violence. The United States government, for case, while reticent at first to speak out against its neighbor for geopolitical reasons, did ultimately raise enterprises about mortal rights violations. This response reflected a growing mindfulness of the need to uphold popular principles, indeed among abettors with authoritarian tendencies.

The Tlatelolco Massacre had profound consequences for Mexico. It did not just unify the pupil movement but also mobilized wider sections of the population into activism. Labour movements, indigenous peoples and women's groups started to cluster around common points of requital and reform. The suppression that scholars encountered turned their battle into a broader struggle for republic and mortal rights in Mexico. In after times, the state's sweats to manage the communication and suppress opposition routinely turned ineffective. Citizens grew more politically conscious and skeptical of the state's geste. This climate of fear and suppression created a culture of resistance, with more people taking part in demonstrations and social justice movements. The 1970s saw the emergence of a more systematized civil society, as different groups began to articulate their demands and forge

alliances. The violence and suppression of the time helped to produce the conditions for posterior social movements and political change in Mexico.

The Tlatelolco Massacre in particular came to stand as a monument to the state of violence and impudence, a spur to demands for justice that would echo for decades. The incapability to discipline the perpetrators of the butchery created a climate of dubitation regarding government institutions that remained to be seen as loose and rough. The continuing violence against dissentients, and the absence of legal remedy for victims' families, left the fight for justice in limbo.

This situation was compounded by the emergence of the “Dirty War” in the late 1960s and 1970s, during which the Mexican government boosted its crackdown on leftist movements, frequently resorting to extrajudicial killings, forced discoveries, and torture. Politics in the early 1970s grew ever more charged, with pupil movements, unions and other social organizations coming under attack. Government suppression of heretics was explained as a fight against communism and in the name of public security a general trend in Latin America at the time. In response to these cathartic measures, numerous activists sought retreat in other countries or aligned themselves with leftist guerrilla movements. This gave rise to a fractured yet patient opposition that would challenge the authority of the Mexican state for times to come. The artistic and political heritage of the pupil movements of the 1960s and early 1970s would pave the way for unborn generations of activists who would continue to fight for justice, responsibility, and a more indifferent society.

The conflicts and struggles during this period eventually underlined the significance of civil society in championing mortal rights and republic. The state's attempt to fix down on dissent would be combated by activists' hardiness and their capacity to organize despite suppression, in ways that would dramatically impact the line of Mexican history. What happened in this period has echoes in the present, reminding moment's activists that memory, resistance and the ongoing hunt for justice are at work in Mexico.

COUNTRY BOX

Argentine Republic
Czechoslovak Socialist Republic
Democratic People's Republic of Korea
Federative Republic of Brazil
Francoist Spain
French Fifth Republic
Islamic Republic of Iran
Italian Republic
People's Democratic Republic of Algeria
People's Republic of Poland
Republic of Chile
Republic of Cuba
Republic of Turkey
Socialist Republic of Vietnam
The Hellenic Republic
Union of Soviet Socialist Republic
United Arab Republic
United Kingdom of Great Britain and Northern Ireland
United Mexican States
United States of America
West German Federal Republic

GUIDE QUESTIONS

- I. How has the Tlatelolco Massacre and other student movements influenced your country's current stance on the right to protest and freedom of expression?
- II. Does your country consider the events of Tlatelolco a relevant human rights issue today?
- III. What specific measures has your country implemented to address or prevent state violence against protesters and student movements?
- IV. In the context of its foreign policy, how has your country supported or criticized social and student movements in other nations?

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