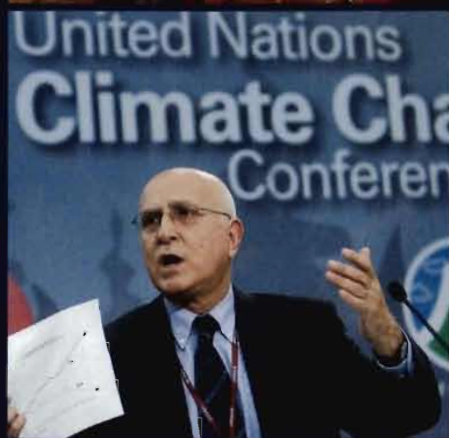


THE WILEY-BLACKWELL
ENCYCLOPEDIA OF
SOCIAL & POLITICAL
MOVEMENTS

VOLUME I : A-E

EDITED BY DAVID A. SNOW, DONATELLA DELLA PORTA,
BERT KLANDERMANS, & DOUG McADAM



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The Wiley-Blackwell Encyclopedia of Social and Political Movements

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Edited by
David A. Snow,
Donatella della Porta,
Bert Klandermans,
and
Doug McAdam

Volume I
A-E

 **WILEY-BLACKWELL**

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Contents

Volume I

<i>Editors</i>	<i>vii</i>
<i>Advisory editors</i>	<i>viii</i>
<i>Contributors</i>	<i>ix</i>
<i>Lexicon</i>	<i>xix</i>
<i>Timeline</i>	<i>xxxi</i>
<i>Introduction</i>	<i>xli</i>

Social and Political Movements A–E	1
---	----------

Volume II

Social and Political Movements F–Pe	443
--	------------

Volume III

Social and Political Movements Pe–Z	921
--	------------

<i>Index</i>	<i>1431</i>
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Class

- Agrarian movement
 Alienation and social
 Class consciousness
 Conception
 Consciousness, collective
 movements
 Homeless protest (United
 States) 565
 Industrial Workers of
 America (IWW) 601
 Labor movement
 Labor movement in

Concepts and r

- Abeyanca 1
 Activism 9
 Advocacy network
 Age and social movement
 Agents provocateurs
 Alienation and social
 Altruism and social
 Anarchism 53
 Artistic currents and
 movements
 Biographical availability
 Biographical conceptual
 Bloc recruitment
 Boycotts 154
 Brokerage 156
 Bureaucratization
 Bystander public
 Catnets 170
 Charisma 175
 Civil disobedience
 Civil society 1
 Claims-making
 Class consciousness
 Conception
 Coalitions 20
 Cognitive liberation
 Collective (public

*ds of Justice: Labor and
sity of Minnesota Press,*

symbolic challenge of
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Earth's Color March (Mexico)

AQUILES CHIHU AMPARÁN

The Earth's Color March was the name of the journey made by 24 leaders from the Zapatista Liberation Army (EZLN), including Subcommander Marcos. The Zapatista delegation was accompanied by Mexican men and women from various ethnic groups, members from domestic and international civil organizations, and celebrities such as Portuguese writer and Nobel Prize winner José Saramago. The delegation departed in a convoy of over 60 buses from Chiapas on February 24, 2001, and arrived in Mexico City on March 11. The marchers were pushing for a reform to the Constitution to have the rights of the indigenous peoples of Mexico recognized, the establishment of an autonomous government, and power over the resources in the areas where they live.

As early as 1996, a Law Initiative on the Constitutional recognition of indigenous peoples' rights, prepared by a joint commission of deputies, senators, and the Peacemaking Commission (Cocopa), was completed as part of the San Andrés Treaty agreements between EZLN and the then government, at that time presided over by Ernesto Zedillo Ponce de León. Although the EZLN had approved the bill's draft as presented by Cocopa, Ernesto Zedillo's administration had a number of reservations about it, claiming passing it would be

equal to endangering the country's territorial integrity. This opposition led to the breakup of negotiations between Mexico's EZLN and the federal government.

The situation changed with the 2000 presidential election, where victory was on the side of the conservative opposition party, Partido Acción Nacional (PAN), whose candidate was Vicente Fox Quesada. During his inaugural speech, Fox said he would have Cocopa's bill draft sent to Congress as one of the first measures of his government. The draft was sent to Congress on December 5. The EZLN responded on December 2 announcing they would send a delegation to Mexico City which would consist of EZLN male and female commanders, including their military chief Subcommander Marcos so as to endorse the passing of Cocopa's bill in Congress.

The delegation left San Cristóbal de las Casas, Chiapas, on February 24, just after a demonstration consisting of some 20 000 indigenous people, representing the Zapatista grassroots. During the demonstration, Commander Marcos delivered a speech explaining the march's name: "Ours is the march for indigenous dignity. The march of those of us who are the color of Earth and those who are all colors at the Earth's heart." The metaphor "Earth's Color March" was given at least three connotations: it is a demand for the recognition of the multiplicity of indigenous identities (Earth's color is just another color in the globe); it references the prime role of indigenous peoples

as the earliest inhabitants of the land now called Mexico; and finally, it references the elementary identity shared by indigenous peoples and "Mother Earth," highlighting a symbiosis between indigenous cultures and nature.

The march's itinerary was intended to allow the EZLN to symbolically and physically meet most indigenous communities in the country. In fact, the rally passed through the states of Chiapas, Oaxaca, Puebla, Veracruz, Tlaxcala, Hidalgo, Querétaro, Guanajuato, Michoacán, Estado de México, Guerrero, Morelos, and Mexico City. During the march, different mass meetings were planned, gathering thousands – according to the press, the number was somewhere between 5000 and 30 000 – mainly indigenous people. In addition, at each mass meeting it was common to have a spokesperson from the indigenous organizations in the community. One of the high points of the march was the participation of Zapatista delegates at the National Indigenous Council's (CNI) 3rd National Conference held from March 2–4 in the Purhépecha community of Nurio, in Michoacán. At the mass meeting in Mexico City's main square, the Zócalo, on March 11, the support shown to the EZLN was overwhelming, gathering some 200 000 people who welcomed the Zapatista delegation.

The Zapatista delegation met with members of the Congress on March 21, 2001, in the midst of such expressions of support. One of the peak moments of the encounter was Commander Esther's speech from the lower house's stand to demand the passing of Cocopa's bill of law. The Zapatistas left Mexico City on March 30 to return to Chiapas following the meeting. Shortly after, in April, 2001, the deliberation process for Cocopa's bill was begun. Later that month, the Congress approved a constitutional amendment related to indigenous rights and cultures. The multicultural nature of the Mexican nation was recognized, as well as the right of indigenous peoples to autonomy. However, this right was only limited to the mediation of internal conflicts, through internal arbitration, but the right to have administrative control

over resources and territories was not included. The constitutional amendment was contested by the CNI and the EZLN as they considered it did not confirm the spirit of Cocopa's original bill and because it, in fact, did not recognize the right of indigenous peoples to autonomy.

As a result, despite being one of the largest collective actions ever undertaken by indigenous peoples, the Earth's Color March failed in its demand for the provision of self-government to Mexico's indigenous peoples. Hence, the claim for the constitutional recognition of autonomy for indigenous peoples continues to be a matter of contention for Mexico's indigenous movement.

SEE ALSO: Indigenous movements in Latin America; Marches; Peasant movements; Transnational Zapatism; Zapatista movement (Mexico).

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Eastern Europe movements

GRZEGORZ PIOTROWSKI

Social movements in long history. Despite the region, most it in the postsocialist which re-gained independence movements in period was Solidarność Poland in 1980. Solidarność a trade union and republic members (approximate). In the Fall of hundreds of thousands the streets protesting regimes, and this contrasted the Iron Curtain. A large evolved from that time quite vibrant. Although differences among the Europe that shape the parts of the movement characteristics are commonalities, crucial the movements and they are a result of the movements, and political

PACIFIST MOVEMENTS

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Non-institutionalized collective action is such a conspicuous feature of today's social landscape, exemplified by events in the Arab world in recent years, that a day rarely goes by in which the news does not refer to a social movement or protest activity. The study of these movements is important on many levels, especially in the greater understanding it offers of the social worlds in which they emerge and operate. This encyclopedia delivers a comprehensive, authoritative, interdisciplinary, and up-to-date reference work, filled with examples and scholarly insights on social and political movements across modern history and the entire globe.

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