

Cuernavaca, Mexico

Crossing Borders: Gender & Social Change in Mesoamerica



Center for
Global
Education

Program Manual – Fall 2012

FALL SEMSTER IN MEXICO 2011 – PROGRAM MANUAL

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Dear Students:

Greetings from the Cuernavaca staff of the Center for Global Education (CGE)! We are excited that you have decided to come to Mexico to study during the fall semester. We are looking forward to working with you. We hope that this manual will answer most of the questions you have about the program. Please be sure to read it carefully and bring it with you to Mexico, as it provides information you will need while here.

Our approach to education is multi-faceted. We strive for holistic education that is experiential, intercultural, and rigorously academic. First of all, we try to create many opportunities for you to learn directly from a wide range of people representing diverse backgrounds and perspectives. In addition to guest lectures, we include numerous excursions throughout the semester in Mexico and during your educational seminars to Mexico City and other regions of the country.

In addition to learning from lectures, required readings, and excursions, we believe that we have much to learn from each other and that this learning takes place by discussing our own analyses of what we are reading, hearing, and seeing. Therefore, we devote significant time to group discussion. In order to maximize your learning, your courses include a “cultural issues and social change lab group” in which you are encouraged to discuss what you are learning not only within the classroom but through your homestays, internships, and other experiences.

Later this summer we will send you an updated semester schedule with more details. What we promise won't change is the starting date (Fri., August 17), the departure date (Sun., Dec. 9), and your Fall Break from Sat., Oct. 6 – Sun., Oct. 14. If you have other questions about the schedule, please contact me at lutterman@augsborg.edu

When purchasing your plane ticket to Mexico City or Cuernavaca, please make arrangements to arrive by Friday, August 17 at 4:00pm. If you need to arrive on Thurs, August 16, you may stay in our facilities overnight free of charge. However, please contact our International Resident Assistant Molly Bryant as soon as possible at MollyCGE@gmail.com to make arrangements. The last day of the program is Friday, December 7. We recommend that you plan to stay and pack on Saturday, December 8 in order to pack and say your good byes and then depart on Sunday, December 9, unless you would like to stay later to travel. No meals will be provided after breakfast on Sunday, December 9 and you must vacate your room by 12:00pm on Mon., December 10. Should you decide to spend additional time traveling in Mexico after that, you may leave things in storage in our facilities in Cuernavaca until 2:30pm on Friday December 14. If you need to store them longer, you will need to make special arrangements. As soon as you have your flight information, please complete the Travel Information form and send that information to MollyCGE@gmail.com

For summer reading BEFORE departure for Mexico, **we highly recommend that you read the book you read the following book: *The World of Mexican Migrants: The Rock and the Hard Place* by Judith Adler Hellman (NY: The New Press, 2008).** It shares the stories of several different Mexican migrants in the U.S. and their family members in the U.S., and thereby provides a good introduction to “crossing borders,” as well as an important background for understanding the rural seminar and homestay experience.

Again, we are delighted that you will be joining us in August look forward to meeting you.

Sincerely,

Ann Lutterman-Aguilar
Mexico CGE Site Director and Instructor

CGE Academic Program Staff and Faculty

Dr. Ann Lutterman-Aguilar, Mexico Site Director and Instructor, lutterma@augsburg.edu

In 2011 Ann earned her doctorate in international feminist theologies from the San Francisco Theological Seminary, which is affiliated with the Graduate Theological Union at University of California-Berkeley. She previously earned a Masters in Divinity (M.Div.), with a focus on Feminist Theology and Latin American Liberation Theology from Yale University and her B.A. in Peace and Global Studies from Earlham College. In 2000 she completed a certificate program in Intercultural Communication. Prior to joining the CGE-Mexico staff in 1993, Ann worked as a campus minister at Penn State University and in a refugee camp in El Salvador during the civil war there. Her prior experience also includes activism and volunteer work with HIV/AIDS patients, in homeless shelters, battered women's shelters, and a rape crisis center and hot-line. Her primary academic interests are in the areas of religion and social change, gender studies, intercultural communication; and experiential education. She enjoys hiking, reading novels, singing, playing piano, and participating in community organizations that empower women. Ann is involved in the overall administration of the Mexico site and curriculum development for all CGE academic programs, as well as co-teaching HIS/WST 357 with Antonio Ortega. She also teaches Religion and Women's studies courses in other programs. Ann is proudly a dual citizen of Mexico and the U.S.A.

Lisanne Morgan, Homestay and Program Coordinator, lisanne@laneta.apc.org

Lisanne earned an Honorary B.A. in Latin American and Caribbean Studies and Spanish from York University in Toronto. Before she began consulting for CGE in 2002, she worked as a Program Director for the Cuernavaca Centre for Intercultural Dialogue on Development (CCIDD) from 1995-2001. There she led groups from the U.S. and Canada, facilitating a program for those interested in developing an understanding of the political, social, cultural, and economic realities of Mexico through experiential learning. After leaving CCIDD, Lisanne worked as a freelance translator and consultant. She has also coordinated and facilitated exposure programs to the Dominican Republic, Nicaragua and Cuba, Chiapas, and Mexico City. Although she had previously worked as a consultant with CGE, she joined the CGE team more formally in January of 2003. Lisanne is responsible for coordinating students' homestays with Mexican host families and setting up, facilitating, and translating many of the experiential components of the program, including setting up the internship placements in coordination with Antonio Ortega. She also assists in the teaching courses, particularly as they relate to the homestay and other experiences in Mexico. In addition, Lisanne works with short-term courses that come to Mexico and travel to other countries.

Antonio Ortega, Instructor and Program Coordinator, ortega@augsburg.edu

Antonio earned his Masters degree in History at the Centro de Investigación y Docencia en Humanidades (CIDHEM) and his *Licenciatura* in Accounting at La Salle University in Mexico City. He is currently pursuing his doctorate in History. Antonio is a Certified Public Accountant who worked for several years in the Mexican stock market. However, he wasn't happy wearing a suit and tie or living in Mexico City. He then went to Oxford, England, where he studied English, but after a year he felt homesick, so he moved to Cuernavaca, where he has lived happily ever after since 1990. Prior to joining CGE in January of 2003, Antonio spent several years teaching English and working at CETLALIC Alternative Spanish School, where he promoted the school and coordinated the Gay and Lesbian Studies Program. In 1999 Antonio received a Teaching Certificate from the Anglo American School. He is also a founder and active member of *Grupo CD4*, a non profit organization devoted to fight AIDS through sexual education. His primary academic interests are LGBT issues, literature, and history. He enjoys traveling, movies, reading, and writing. Antonio is the local registrar and liaison with the UNIVERSAL Spanish language school.

Ashley Lopez, International Resident Assistant/Intern, ashleyCGE@gmail.com

In 2012 Ashley obtained her B.A. in Politics at Mount Holyoke College in South Hadley, MA. She participated in CGE's "Migration & Globalization" program in the Spring of 2011. While in Mexico, Ashley began to feel more deeply connected to her identity as a Chicana, and the program encouraged her to find out more about her family, her Mexican-American and Native American roots. While at Mount Holyoke, she worked at Homework House, a local tutoring center for underrepresented students. She also worked for the College's admission office, where she helped to bring domestic high school students of color to visit and apply to Mount Holyoke and to encourage diversity among the student population. She is incredibly passionate about education, immigrant rights, women's issues, and her Chicana identity. She hopes one day to work for an immigrant resource center in the U.S. and will always be an advocate for migrant workers. Ashley is outspoken and passionate, but also very caring and friendly. She enjoys being with her family & friends, reading, writing, cooking, and dancing – bachata and Mexican music are her favorites!

Additional CGE Staff in Cuernavaca

Moisés (“Moi”) Aguilar Vargas, Grounds and Maintenance Manager

Moisés started working at CGE in June of 2007, just a week before he and his wife Monica had their first child, Jatniel. He enjoys learning new things, dancing, and music.

Natividad (“Naty”) Rosas, Office Manager

Naty was born in Mexico City and has worked at CGE since 1991. Presently, she does administrative work. She has two daughters and one granddaughter. Naty would love to practice her English with participants. She has lived in Puebla, Mexico, D.F., Cuernavaca and Los Angeles, California. Naty likes to dance and get to know people.

Isabel Sanchez, Cleaning Staff. Born in Cuernavaca, Morelos, Isabel has lived here her entire life. Previously, Isabel worked at CGE for five years. She started working with CGE again in January 2011. Isabel has five children. She works hard at home and loves taking care of her children

Guadalupe (“Lupita”) Vázquez, Head Cook

Originally born in D.F., she had lived in Morelos nine years before she started to work at CGE in 1990. She is married (to Ismael) and has two children. She lives in the *Colonia 10 de abril* in Temixco. Lupita likes to dance, cook and take care of her children. She likes working at CGE because it gives her the chance to meet a lot of people.

Ismael Canul, CGE Driver

Ismael was born in Cuernavaca. He is married (to Lupita) and has two children. He has been working at CGE since 1996. Ismael likes to listen to all types of music, watch movies, and read the newspaper.

Moises Rios, Night Watchman

Born in Cuernavaca, Morelos, Moises (who is married to Isabel) works as one of the night watchmen at CGE. In addition to his job at CGE, Moises drives a taxi for the local radio taxi company, Monarca, and thus also serves as one of the drivers on the student's many excursions in and around Cuernavaca. As a result of his job Moises enjoys meeting the students and practicing his English with them.

Alex Rosas, Night Watchman

Alex was born in Mexico City and spent 15 years living there until he moved to California where he had lived until January of this year. In his spare time he enjoys drawing, reading, playing futbol, singing and above everything else, spending time with his family. Alex says that working for CGE as a night watchman makes him feel good that he gets to contribute to the students' positive sense of safety and security in their Mexican home.

Rogelio Salgado, Night Watchman

Rogelio is married to Adriana, who sometimes helps cook for CEMAL, and is a very proud father to his daughter and son. He loves reading, watching television, and practicing his English with students. He grew up in a family that hosted CGE students for many years.

.....Who do I contact?.....

The following pages are filled with lots of important information as you prepare for your semester. As questions arise, please refer to this sheet to find the appropriate person to address your concern!

Housing at CGE houses (students arriving early, any questions before semester):
ashleyCGE@gmail.com

Student Travel Information (your arrival and departure times): ashleyCGE@gmail.com and anderso4@augsubrg.edu

Roommate Assignments and other pre-semester surveys: ashleyCGE@gmail.com

Textbooks needed and other course reading: ashleyCGE@gmail.com

Course Registration: ortega@augsubrg.edu and anderso4@augsubrg.edu

Spanish Course Questions (including taking additional courses at Universal Language School prior to semester): universal@universal-spanish.com and diraesp@yahoo.com with copy to ortega@augsubrg.edu

Internship Course: ashleyCGE@gmail.com and anderso4@augsubrg.edu

Independent Study: ashleyCGE@gmail.com and anderso4@augsubrg.edu

Homestay Information: lisanne@laneta.apc.org

Information about core CGE courses (“Women, Gender, and Social Change in Latin America” and “Liberationist, Feminist, Queer, and Postcolonial Theologies in Latin America”): lutterma@augsubrg.edu

Not sure who to contact? Feel free to email (**International Resident Assistant Ashley Lopez** at ashleyCGE@gmail.com) or Margaret Anderson in our Minneapolis office (anderso4@augsubrg.edu) and they will gladly direct you to the right person.

Important Registration Information about Courses Offered in Mexico - Fall 2012

Registration Information

The Center for Global Education staff in Minneapolis will register you for the program based on a course registration form that was sent to you with your acceptance materials. **Please send your registration form to Margaret Anderson immediately if you have not already done so, as it is due by Monday, June 20, at the latest.** Slight changes in your registration can be made after arrival in Cuernavaca. However, you may not change Spanish courses after the third day of the Spanish class due to the intensive nature of the Spanish courses.

Registration Deadlines

May 15	Registration deadline
June 1	Deadline for internship applications and initial independent study proposals.
Tues., Aug. 28	Last day to change first (or only) Spanish course option.
Fri., Sept. 7	The last day to add a class (including changing a Spanish course level).
Fri., Sept. 21	Last day to drop a class w/o "Withdrawal" notation on transcript.
Mon., Nov. 12	The last day to withdraw from a class (with "W" for "withdrawal" on your transcript).

Important Guidelines & Recommendations to Consider Before Registering for Courses:

- All students are required to register for at least three courses, although most students take four. A "full load" is 3-4 courses. Each course is worth four semester credits.
- If you do not need more than 12 semester hours, you may want to consider taking only three courses because of the rigorous nature of the academic program and the fact that you are living in a new cultural environment where you will very likely want to take advantage of opportunities to travel and spend additional time with your host family rather than taking a heavy course load. Students who have previously done so have enjoyed the extra freedom that it gives them. However, if you choose this option, you **must** check with your own school to make sure that it will not affect your enrollment status and/or financial aid.
- You are encouraged to sit in on classes for which you are not registered, except for Spanish.
- If you are only taking three courses and choose to register for a formal "Audit" ("V") for the fourth, you must attend all class sessions.
- Courses other than Spanish will be taught primarily in English, and translation will be provided for guest lecturers who speak in Spanish. However, if you want to complete some or all of your work in Spanish, please talk to the instructor.
- If you are bilingual or already an advanced Spanish student, you are not required to take Spanish during the semester. In fact, if you don't take Spanish, you will have more time to complete an internship. However, Spanish courses are highly recommended.
- The minimum number of students per course is two. However, if you are the only student enrolled in a course, we will not cancel it without checking with you to make sure that you have other course options. If you absolutely need to take the given course while in Mexico, we will ensure that you can do that.
- If you wish to apply for an internship or independent study, you **MUST** submit an application to Lianne Morgan (lianne@laneta.apc.org) and mollyCGE@gmail.com no later than **June 1**. If you want to complete an internship without academic credit, be sure to indicate that on the application form. Please note that even if you do not take the internship for academic credit, you will still need to participate in the internship seminar. However, you won't be required to complete all the assignments that are required of those taking it for credit.

- **Information for Augsburg students regarding general education requirements:** Participation in the program will fulfill the Augsburg Experience general education requirement. Any Spanish course will fulfill one modern language skill credit. REL 324 will fulfill a Humanities LAF requirement, as will SPA 332. POL 359 fulfills a Social Sciences LAF requirement. ART 231 satisfies the LAF requirement in Fine Arts, while SPA 231 serves as an elective for the Spanish major or minor. REL 200 is a signature course required of almost all Augsburg students (except advanced transfer students, who need to take REL 300). KEY 490 is a requirement for the business major. SPA 411 fulfills the writing skill graduation requirement. HPE 002 Latin Dance meets a lifetime fitness requirement.
- **Information for Augsburg students regarding courses that count towards the Business Major:** MKT 466 counts towards the major, as does BUS 461, which may be taken in lieu of BUS 465 (International Management). A Business or Marketing internship (BUS or MKT 399) may also count as an elective towards your major. KEY 490 meets the keystone requirement for the major.
- **REL/WST 324:** You may not register for this course if you have already taken REL/WST 366. If you are interested in the course themes, please write to the instructor (Ann Lutterman-Aguilar) at lutterma@augsborg.edu immediately about conducting a similar independent study.
- **Information for Augsburg students regarding general education requirements:** Participation in the program will fulfill the Augsburg Experience general education requirement. Any Spanish course will fulfill one modern language skill credit. REL 324 will fulfill a Humanities LAF requirement. POL 359 fulfills a Social Sciences LAF requirement. SPA 332 also meets the Humanities LAF requirement. ART/SPA 231 satisfies the LAF requirement in Fine Arts and will also serve as an elective for the Spanish major or minor. REL 200 is a signature course required of almost all Augsburg students (except advanced transfer students, who need to take REL 300). KEY 490 is a requirement for the business major. HPE 002 Latin Dance meets a lifetime fitness requirement.
- **Information for Augsburg students regarding courses that count towards the Business Major:** MKT 466 counts towards the major, as does BUS 461, which may be taken in lieu of BUS 465 (International Management). A Business or Marketing internship (BUS or MKT 399) may also count as an elective towards your major. KEY 490 meets the keystone requirement for the major.

Important Information Regarding Registration for Spanish classes:

- If you are taking a 100 or 200-level course, you should register for whichever course follows the last course you took. If you are at the 300-level and above, register for whichever course you are most interested in or most need. Higher course numbers at the 300-level do not necessarily indicate greater difficulty.
- In the case of SPA 316, you do not need to have taken SPA 311 first; those two courses may be taken in any order.
- We strongly recommend that if you have already completed the equivalent of SPA 212 that you take ***SPA 316 Conversations in Cultural Context**, as it is geared toward developing oral competency in Spanish and is therefore particularly appropriate to take in Mexico.
- SPA 332 meets the Humanities LAF requirement at Augsburg College.
- SPA 411 counts for the writing skill graduation requirement at Augsburg College.
- If you are from a school other than Augsburg and are majoring or minoring in Spanish, check to see which courses will count toward your major or minor.
- Check with your Spanish department BEFORE registering for your courses (by July 1) so that you make the appropriate choice in advance.

- The minimum number of students required in order to offer a course is two. Individual courses will only be offered in the case of students who have no other course options due to their level of Spanish. For example, if only one student needs to take SPA 111, then private classes will be arranged for that student. However, if only one student has registered for SPA 311 and has the option of taking SPA 316, then SPA 311 will not be offered for just one student. If you are the only student who has registered for a course, we will contact you to see if you have other options.
- You may not change Spanish courses after the first two days of the first week of the first Spanish course because the course is taught intensively in a short period.
- You may change classes in the first two days under the following conditions: 1) There is still space in the course that the student wants to take (no more than seven students per class). 2) The student's Spanish level is adequate, as indicated by the pre-test or the on-line placement test and/or previous Spanish coursework.
- You are not required to take Spanish, although most students choose to do so. If you are already fluent in Spanish you will not be as busy as you would be otherwise during the semester. In fact, if you don't take Spanish, you will have more time to complete the required internship hours if you are conducting an internship.

See the CGE website for detailed syllabi:

<http://www.augsburg.edu/global/mexico/syllabusfall01.html>

Course Options with Brief Descriptions of Each Course

Spanish Courses

The Center for Global Education contracts its language instruction with *Universal Center for Language and Social Communication* in Cuernavaca. *Universal* is a highly respected institution among the many language schools in Cuernavaca. The school's primary focus is oral competency and having a solid grammatical base. Classes are small, ranging from two to no more than seven students. For more information about *Universal*, see www.universal-spanish.com.

Class Schedule and Contact Hours

Most of the first Spanish course meet for three hours, Monday-Thursday for four weeks, providing you with a total of approximately 48 hours of class time. In addition, you will be expected to practice your Spanish during your rural and urban home stays, in fieldwork settings, and in the community. For those of you taking a second Spanish course, you will receive your specific Spanish course schedule after arrival in Mexico.

Pre-Test and Post-Test for Assessment Purposes

You will take an oral and written, ungraded pre-test during the first Spanish class. You will then take an ungraded post-test at the end of the semester in order to assess your improvement. The pre-test will not serve as a placement exam, but rather as an assessment measure and a way for the Spanish instructors to determine your strengths and weaknesses. That information will then be used to: 1) tailor some of the class sessions to address problem areas; 2) recommend special tutoring for anyone who is behind others in the class; and 3) divide the group into smaller classes when there are more than seven students registered for the same course.

Choosing and Registering for Spanish Courses

Choose one or two Spanish courses after reading the course descriptions, recommendations and guidelines listed here. If you are still not certain which course to take, please review the Spanish syllabi on-line at <http://www.augsburg.edu/global/mexico/syllabusfall01.html> and talk to a professor in your Spanish department. You may also email Ann Lutterman-Aguilar at lutterma@aughsburg.edu with questions. If **you absolutely need to take three Spanish courses, please contact Ann right away at the email address listed above.**

If you who would like to take additional Spanish courses, we encourage you to come at least three to four weeks earlier in August or stay for a course in December or January. Please contact Ann Lutterman-Aguilar at lutterma@aughsburg.edu for more information if interested.

Spanish Course Offerings

SPA 111, 112 *Beginning Spanish I, II*

Aims to develop the four basic skills: understanding, speaking, reading, and writing of elementary Spanish. Introduction to culture of the Spanish-speaking world. (No prerequisite for SPA 111. Placement level determined by placement test or completion of prerequisite for SPA 112.)

SPA 206: *Spanish for Health Care Professionals*

This course aims satisfy the needs of students in nursing, pre-med students, and others health care fields who seek to develop strong speaking and oral comprehension skills. The main focus will be on developing specialized vocabulary and learning grammar within the context of daily situations relevant to different aspects of health care. (Prerequisite: SPA 112 or instructor's consent.)

SPA 211, 212 *Intermediate Spanish I, II*

Through the reading of selected Latin American and Spanish texts that stimulate intellectual growth and promote cultural understanding students review all of the basic structures of Spanish and build conversational skills through class discussions. (Placement level determined by placement test or completion of prerequisites: 112 for 211 and 211 for 212.)

SPA 220: *Business Spanish*

Aims to enable intermediate Spanish language students develop proficiency in the vocabulary, grammar, and cultural competencies necessary to successfully conduct business in Spanish-speaking countries, with an emphasis on Latin America. (Prerequisite: 112 or equivalent or instructor's consent.)

SPA 224: *Spanish for Ministry*

Amis to enable intermediate Spanish language students develop proficiency in the specialized vocabulary, as well as the regular grammar, necessary to successfully engage in Christian ministry with Spanish-speaking people. Texts will include the Bible and other resources used by Catholic and Protestant Christians in Mexico. Excursions will include trips to diverse churches. (Prerequisite: SPA 211 or equivalent or instructor's consent.)

SPA 225 & 325: *Spanish for Heritage Speakers I & II*

This course is for you if you grew up hearing Spanish and can communicate your ideas but are lacking a basic knowledge of Spanish grammar and thus feel insecure about writing and/or speaking it. The goal is to help you gain fluency and confidence in your native language. (No prerequisites. Level depends on proficiency.)

SPA 231: Pre-Columbian, Colonial, & Contemporary Mexican Art

Aims to develop an understanding and appreciation of Mexican art from in the Pre-Columbian, colonial, and contemporary periods, with emphasis on Frida Kahlo and the muralist movement of Diego Rivera, David Alfredo Siqueiros, and José Clemente Orozco. Students will participate in numerous excursions to many museum as well as archaeological and historical sites. (Prereq: SPA 212 or equivalent or instructor's consent.) **This course meets an elective for the major but NOT the culture requirement for Spanish majors/minors at Augsburg because it is only a 200-level course.** If you take it in English, it meets the **Fine Arts LAF requirement** at Augsburg college.

SPA 311 Conversation and Composition

Aims to enrich vocabulary and improve fluency and facility thorough oral and written practice in correct expression. This course is a prerequisite for all upper division courses except for SPA 316. (Prerequisite: SPA 212 or equivalent or placement exam.)

***SPA 316 Conversations in Cultural Context** (**highly recommended*)

Aims to improve oral fluency through debates, oral reports, and discussion of contemporary issues in Latin America. Uses Latin American films and local newspapers to stimulate discussion and deepen students' understanding of political, economic, social, and cultural issues in the host country and throughout Latin America. (Prerequisite: SPA 212 or equivalent.)

SPA 332: Latin American Civilization and Culture

This course explores the cultural heritage of Latin American countries from the pre-Columbian civilizations to the present. (Prerequisite: SPA 311 or equivalent or instructor's permission.) This course meets the **culture** requirement for Spanish majors/minors at Augsburg. **It also meets the Humanities LAF requirement at Augsburg.**

SPA 334: Contemporary Mexican Literature

This course examines short stories by several of the most important contemporary Mexican authors, focusing particularly on the second half of the 20th century and the first few years of the 21st century. You will learn about the distinctive traits of Mexican literature as you learn about the historical, cultural, and literary contexts of this period. (Prereq: SPA 311 or equivalent or instructor's consent.) This course meets the **literature** requirement for Spanish majors/minors at Augsburg.

SPA/WST 335: Contemporary Latin American Women: Texts & Voices

This course examines the social construction of gender in Latin American countries and addresses key issues faced by Latin American women today. Includes analysis of poems, excerpts of novels, essays, testimonies, and interviews by and about Latin American women. Aims to help students develop an appreciation for the complexity of diversity of Latin American women's experiences. (Prereq.: SPA 311 or equivalent or instructor's consent.) This course meets the **culture** requirement for Spanish majors/minors at Augsburg. It also counts as an elective for the Women's Studies major.

SPA 356: Latin American Literature - 20th Century Voices

Examines issues of social change through the voices of Latin American writers. Focuses on short stories, poetry, plays, one novel, and testimonials of indigenous peoples, women, and Central American refugees. (Prerequisite: SPA 311 or equivalent or instructor's consent.) This course meets a **literature** requirement for Spanish majors/minors at Augsburg.

SPA 399 Internship (for Spanish credit)

The internship seminar is a rigorous academic course that involves not only 80-100 hours of work experience and/or participant observation in a Mexican organization but also participation in a seminar that explores cultural issues, organizational analysis, and personal and professional development through class discussions and written and oral assignments. All placements are made with agencies that have expressed interest in receiving a student. While students are encouraged to focus on meeting the organization's needs, more emphasis is placed on learning from the experience than on accomplishing specific tasks. If you register for Spanish credit must complete all assignments in Spanish. (Prerequisites: SPA 311 or equivalent) **If you register for the internship, you must complete and submit an internship application in which you list your primary learning objectives for the internship by June 1. The internship counts towards the Spanish major/minor at Augsburg but it is reserved for advanced Spanish students.** Internship application forms are available on-line at web.augsburg.edu/global/spa/spa-checklist.html

SPA 411 Advanced Conversation and Composition (Prerequisite: SPA 311 or equivalent)

Emphasizes increasing facility and correctness of written and oral expression through conversations, discussions, reports, debates, written compositions, and grammatical exercises. This course meets the **writing skill graduation requirement** at Augsburg College.

Other Course Offerings with Brief Descriptions (Non-Spanish Courses)

ACC 322: Accounting Theory and Practice I (Prerequisite: ACC 222) This course analyzes financial accounting with emphasis on accounting theory pertaining to financial statements, income concepts, valuation concepts, FASB statements, and other relevant issues as applied to assets. **This course is required for the Accounting and Finance majors at Augsburg.**

ART 231: Pre-Columbian, Colonial, & Contemporary Mexican Art

Aims to develop an understanding and appreciation of Mexican art from in the Pre-Columbian, colonial, and contemporary periods, with emphasis on Frida Kahlo and the muralist movement of Diego Rivera, David Alfredo Siqueiros, and José Clemente Orozco. Students will participate in numerous excursions to many museum as well as archaeological and historical sites. This course meets the **fine arts LAF requirement** at Augsburg College.

BUS 461: Global Business Management: Mexico and Emerging Markets (Prerequisites: ECO 112 or 113, and BUS 242 or MKT 252, or consent of instructor). This course examines global economic conditions today and explores vital issues, such as exchange rates, trade balances, international joint ventures, resources, tariffs, trade barriers, government regulations' shipping option, etc. Emphasis is on understanding issues from the perspective of both developed and developing countries, using Mexico as a case study. The course will include many guest lecturers and field trips that expose students to diverse segments of society, businesses, international trade partners, and a range of perspectives on global business. **Please note that this course counts towards the International Business major at Augsburg and may be used in lieu of BUS 465 (International Management).** It is taught in English.

HPE 002 Lifetime Fitness course: Latin Dance (0 credit)

This Lifetime Activity course is designed to help you develop proficiency in diverse forms of Latin Dance. There is no academic credit for this course, but it fulfills the physical fitness graduation requirement at Augsburg College. The course meets for a total of 22 hours over the course of the semester (2 hours/week for 11 weeks). **The course meets a lifetime fitness requirement at Augsburg. All of you are welcome to take this course, whether you want it to appear on your transcript or not.**

KEY 490: *Vocation and the Meaning of Success*

This course is the keystone course for business majors and other majors where the major program does not include a keystone element. It draws together all facets of a student's education by providing opportunities to reflect upon and write about the integration of one's classes, life, and future. Readings and critical discussions with others in the same and in different majors will add dimension to each student's reflective writing. **This course meets the keystone requirement for business students. However, you must have junior or senior status to enrol in the course.**

MKT 466: *International Marketing.* (Prerequisite: Principles of Marketing) This course will be devoted to exploring activities unique to marketing a product or service in an "international setting." Topics will include international environment scanning and analysis, comparative market research, and marketing mix decisions on a global scale. Although this course will be taken on line, in Mexico we will provide numerous opportunities for you to meet directly with people involved in marketing here. Therefore, in your assignments, you will be expected to draw on what they learn about marketing in Mexico. **This course counts towards the International Business major at Augsburg College. It is taught online.**

POL/WST 359 *Women, Gender, and Social Change in Latin America*

This course examines gender politics in both the private and public realms, exploring diverse understandings and experiences of femininity, masculinity, and sexuality in Latin America. It also analyzes the impact of globalization and neo-liberal economic policies on Mesoamerican women and explore women's organizing efforts around issues of domestic and political violence, sexual and reproductive rights, ecology, human rights, democracy, political participation, and revolutionary social change. Guest speakers will include representatives of political parties, feminist organizations and women's organizations that do not necessarily proclaim themselves feminist, including urban and rural grassroots organizations, and revolutionary movements. **This course meets the Social Sciences LAF requirement at Augsburg.**

REL 200 *Christian Vocation and the Search for Meaning II*

This course focuses on articulating students' own theological questions and positions, as well as recognizing and evaluating religious claims in the areas of biblical interpretation and the historical, cultural, and global contexts of Christianity and diverse world religions. The version taught in Mexico will include particular emphasis on religion in Mexico. We will explore issues of religious pluralism with brief introductions to *Nahua* indigenous spirituality, Latin American Christian liberation theologies, Buddhism, and Hinduism. (Prereq: REL 100) **This course meets a graduation requirement at Augsburg.**

REL/WST 324 *Liberationist, Feminist, Queer, and Postcolonial Theologies in Latin America*

This course explores the relationship between theology and social/political transformation in Latin America, examining specific theological perspectives and identifying historical instances in which particular theologies have been used to justify or promote different kinds of social change. We will begin with a very brief examination of pre-conquest indigenous theologies and the theological arguments that were used to suppress indigenous theologies and rationalize the conquest and colonization of Latin America. However, the primary focus of the course will be on Christian theologies of liberation (including feminist theologies) and their social, political, and gender implications in contemporary Latin America. **This course meets Humanities LAF requirement at Augsburg. However, you may not register for this course if you have already taken REL/WST 366. If you are interested in the course themes, please write to the instructor (Ann Lutterman-Aguilar) at lutterma@augsborg.edu immediately about conducting a similar independent study.**

Internship & Independent Study or Research Options

You may apply to complete an internship and/or independent study. Internships and Independent Study courses may be taken for credit in Spanish or another discipline, as listed below. They tend to be concentrated more heavily during the second half of the semester, after the first Spanish course ends.

BUS/ENV/HIS/INS/ MKT/POL/REL/SPA/WST/YFM 399 *Internship Seminar*

The internship seminar is a rigorous academic course that involves not only 80-100 hours of work experience and/or participant observation in a Mexican organization but also participation in a seminar that explores cultural issues, organizational analysis, and personal and professional development through class discussions and written and oral assignments. All placements are made with agencies that have expressed interest in receiving a student. You are encouraged to focus on meeting the organization's needs, but given the cultural context, more emphasis is placed on learning from the experience than on accomplishing specific tasks.

You may choose to register for credit in any of the following departments: Business (BUS), Environmental Studies (ENV), History (HIS), Interdisciplinary Studies (INS), Marketing (MKT), Political Science (POL), Religion (REL), Spanish (SPA), Women's Studies (WST) or YFM (Youth and Family Ministries). Students seeking Spanish credit must complete all assignments in Spanish. (Prerequisites SPA 212 or equivalent, internship application, and Spanish reference forms)

If you register for the internship, you must complete and submit an internship application in which you list your primary learning objectives for the internship by June 1. The application includes a Spanish Reference form to be completed by a Spanish professor indicating that your Spanish is strong enough to successfully complete the internship, as well as a brief phone interview in Spanish. **Requests for internships will not be processed unless these forms are submitted on time. Please note: Students who register for the internship seminar must be willing to travel to their internship sites and to work evenings and weekends, as necessary. The internship seminar is a rigorous academic course and should be treated as such. Students who want to register for Spanish credit, please see the description above with the other Spanish course listings.** Internship application forms are available on-line at web.augsburg.edu/global/spa/spa-checklist.html

BUS/ENV/HIS/INS/ MKT/POL/REL/SPA/WST/YFM 499 *Independent Study*

Students who are highly independent and self-motivated may conduct independent, field-based research, particularly during the second half of the semester. You will also meet regularly with an advisor and/or participate in a seminar that explores fieldwork methods and cultural and ethical issues (depending on how many others also complete an independent study). This course option is intended for serious students who want to begin research related to a senior thesis or capstone project. **You must submit a preliminary independent study proposal that includes a reading list by June 1 at the latest.** You may revise your proposal after arrival in Cuernavaca. However, you **MUST** bring related books and articles with you to Mexico. If you seek Spanish credit, you must complete all work in Spanish and meet with a Spanish instructor on a regular basis. **This is a rigorous academic course that requires preliminary work prior to the start of the semester, as well as great initiative.** Independent study proposal forms are available on-line at web.augsburg.edu/global/spa/spa-checklist.html

General Course Information – Relevant to ALL Courses

Student Rights and Responsibilities

Students with formally diagnosed learning or physical differences have legal rights to course modifications. If you qualify, please identify yourself to the instructors so that we may assist you with your course progress.

Excused Absences

Religious holidays and documented illness constitute excused absences. You are responsible for getting class notes and making up any work that was missed.

Honesty Policy

You are expected to follow the Augsburg Honesty Policy, which you will find in the Appendices of this manual. Except when the assignment expressly encourages group work, it is assumed that all course work will be your own. You are not to copy the work of others. Your name on assignments will be taken as your “pledge” that you have read the honesty policy, understand it, and are following it. The first occurrence of plagiarism will result in the failure of the assignment. A student who commits plagiarism a second time will fail the course.

Explanation of Grades

We believe that good evaluation of student work is an art and not a science. The grading system we use attempts to be as explicit as possible regarding the ways in which you are evaluated.

Augsburg College uses a numerical grading system, so you will receive a numerical grade on your transcript. Numerical grades are used with the following definitions:

All courses must be taken for grades (rather than Pass/No Credit) UNLESS you attend a school, such as Hampshire College, that does not give grades. In that case, please send documentation of that fact to Margaret

Number	Letter Equivalent	Percentage	Augsburg Definition
4.0	A	93-100%	Achieves highest standards of excellence
3.5	A-/B+	88-92%	
3.0	B	83-87%	Achieves above basic course standards
2.5	B-/C+	78-82%	
2.0	C	73-77%	Meets basic standards for the course
1.5	C-/D+	68-72%	
1.0	D	63-67%	Performance below basic course standards
.5	D-	60-62%	
0	F 0	under 60%	Unacceptable performance (no course credit)

Anderson at anderso4@augsborg.edu and Ann Lutterman-Aguilar at lutterma@augsborg.edu.

If you attend a school other than Augsburg, you should note that even if your grades from Mexico do not average into your school’s GPA, if you apply for graduate or professional school, you will be asked for a transcript from Augsburg. Therefore, you should still take your courses seriously.

Grading Criteria

While it may vary slightly from assignment to assignment, most of your work will be graded on the following four criteria: 1) Form, 2) Content, 3) Interpretation and Analysis and 4) Connections. The instructors consider superior work to be work that fulfills the following criteria:

1. Form:
 - extremely well organized
 - articulates ideas clearly and concisely
 - correct grammar and spelling
 - legible
 - accurate citation of readings and speakers (using footnotes or endnotes and bibliography)
2. Content:
 - includes an articulate statement of your thesis and/or questions for further exploration
 - demonstrates accurate knowledge of the subject
 - scales down information to what is most important
 - exhibits a profound understanding of the main points expressed by guest speakers and in required readings
 - employs solid logic and well-documented data
 - supports arguments with concrete examples from readings, speakers, and own experiences
3. Interpretation and Analysis:
 - presents more than just a summary of information
 - analyzes issues from different viewpoints
 - recognizes interrelationships among issues
 - draws upon assigned texts, class sessions and guest speakers to support own thesis
 - makes logical arguments
 - articulates complexities of the issues
 - generates critical questions not addressed fully by authors or speakers
 - applies principles and generalizations already learned to new information
4. Connections:
 - demonstrates an understanding of the ways in which issues interrelate with each other
 - integrates knowledge from diverse sources
 - compares ideas of authors of required readings with each other
 - makes connections between ideas raised in required readings with those of guest speakers
 - takes new information acquired in Mexico and effectively integrates it with prior knowledge and experiences
 - synthesizes and integrates information and ideas

Self-Assessment and Peer Assessments

You will often be asked to complete and hand in a self-assessment form with your assignments. Although the instructor makes the final determination of points, and hence grades, you are asked to honestly evaluate your own work in order to have input into the grading process and generate a constructive dialogue regarding the evaluation of specific assignments based on explicitly defined criteria. If you disagree with an instructor regarding the evaluation of a particular assignment, you are urged to make an appointment with the instructor to discuss the disagreement. You will also be asked to evaluate other students' class presentations.

Late Assignments

You must submit assignments on time. If you need an extension, you must talk to the instructor(s) **in advance** to negotiate a new deadline. If you have not been given an extension in advance and you turn in a late assignment, you will be docked half a grade (from a 4.0 to a 3.5 or 3.5 to a 3.0, 3.0 to a 2.5, 2.5 to a 2.0, etc.) If you are more than one week late, you will be docked a full grade. No assignments will be accepted more than two weeks after the original deadline; a "0" will be given after that. Assignments due near the end of the semester will not be accepted after the last day of the semester.

Portfolios

All of you are encouraged to keep a portfolio that includes copies of assignments from all your courses and to which you can add additional samples of any work which provides evidence of your academic progress.

Incompletes

An incomplete grade may be given only in the case of serious emergency. To receive an incomplete grade, you must do the following: 1) receive permission from the course instructor; 2) complete and sign the Incomplete form stating the reasons for the request, the work required to complete the course, the plan and date for completing the work, and comments from the instructor; and 3) gain the approval of the Registrar at Augsburg and at the home school (if necessary). If permission is granted, the necessary work must be completed with enough time to allow evaluation of the work by the course instructor and the filing of a grade before the final day of the following semester. If the work is not completed by that date, the grade for the course becomes a 0.0. **It is your responsibility to see that the Incomplete form is completed and returned to the Augsburg College Registrar's Office.**

Transcripts

Grades are not automatically sent to your school, so you need to request that a transcript be sent to your school. (Federal law prohibits Augsburg from releasing an official academic transcript without your written consent.) The transcript request information should have been provided on your Study Abroad Approval form; if not, you will be sent a transcript request form that must be completed and returned to the Center for Global Education.

Be sure you check with your home school regarding the proper place to send your transcript to ensure transfer of credit.

Related Components of the “Crossing Borders: Gender and Social Change” Academic Program - Fall 2012

Intensive Orientation Seminar

We will begin the semester with an intensive week-long orientation seminar starting on the evening of Fri., August 17. You will get an in-depth introduction to some of the key issues that you will be studying throughout the rest of the semester. Throughout the week, you will spend lots of time getting to know each other and the faculty, as well as the other students who will be studying abroad through Augsburg’s Center for Global Education. Please remember to bring a small overnight bag or daypack with you for short trips.

Living/Learning Environment

Our approach to education is multi-faceted. We strive for holistic education that is experiential, intercultural, and rigorously academic. Many of the courses include numerous excursions and guest speakers. You will have a few different overnight excursions, including several nights in a rural indigenous community and at least three or four nights in Mexico City, where you will participate in an educational seminar.

In addition to learning from lectures, required readings, guest speakers and excursions, we believe that we have much to learn from each other and that this learning takes place by discussing our own analyses of what we are reading, hearing, and seeing, particularly with regard to cultural issues, such as cultural differences that impact people involved in social services, education, international business, and other professional fields, as well as differences that may impact you as foreigners in Mexico. Therefore, we devote significant time to group discussion.

Over the course of the semester, we strive to develop a living and learning environment in which the interpersonal dynamics are consistent with the ideals of responsible global citizenship and social justice that we are studying and trying to foster through the academic programs. Our educational philosophy values personal experiences and recognizes that education involves questioning oneself and the world. Hence, we try to foster an atmosphere in which you feel safe and supported as you grapple with new realities and new questions about yourselves and the world in which we live.

In order to create this kind of healthy living/learning environment, students and staff will periodically participate in structured discussions and activities designed to foment awareness and responsible behavior with regard to issues of racism, sexism, heterosexism, classism, and intercultural communication. While these activities may sometimes take place outside of the formal “classroom,” they are considered an integral part of all courses and an essential part of the overall academic program. Another element of building a sense of cohesion is the collective responsibility for a few household chores, such as composting, bringing in the drinking water jugs, and keeping the patio, library and computer rooms tidy.

Ashely López, the International Resident Assistant/Intern will facilitate an interdisciplinary **“cultural issues and global citizenship lab group”** in which you are encouraged to discuss what you are learning not only within the classroom but through your homestays, internships, and other experiences in the country. **Each of you will be expected to facilitate or co-facilitate at least a one-hour session of the “lab group.”** You will be given a sign-up list and suggestions of course-related topics at the beginning of the semester. The lab group is an integral part of several of all of your courses.

Throughout the semester, the International Resident Assistant will also organize optional activities, such as group outings to water parks and other interesting and fun locations.

Household chores: As you will be spending most of the semester living with the other students and since global citizenship begins with personal responsibility, you are expected to share collective responsibility for a few household chores, such as composting, bringing in the drinking water jugs, and keeping the patio, library and computer rooms tidy.

Spanish

Although the courses that are not offered for Spanish credit will be taught primarily in English, you will have ample opportunity to practice and improve your Spanish if you are not a native Spanish speaker. Most of your class sessions will involve and field trips or guest lectures in Spanish that will be translated for those who don't understand. You are encouraged to speak Spanish as much as possible, even while living in a CGE program house.

Homestay

Two of the most rewarding and challenging parts of your semester will very likely be the week in spend living with a rural family in the *Nahua* indigenous village of Amatlán de Quetzalcoatl and the minimum of four weeks that you will spend living in an urban home later in the semester. These homestays are an essential part of the semester program. They provide time to practice your Spanish with native speakers, but more importantly, they provide the opportunity to experience the diverse realities of Mexican life—to experience how the issues raised in the classroom and on visits inform and are informed by the daily lives of your host families.

In an effort to facilitate student contact with people from the Mexican working class, CGE has relationships with families of modest means, many of whom are involved in community, political, environmental, and/or church activities. Past students have found the homestay to be one of their best experiences in Mexico. All of the families that receive students have been carefully chosen by CGE staff and have participated in orientations and activities including a health and safety orientation, as well as a diversity orientation. They open their homes to students with a strong desire for cultural exchange and solidarity. Most of them go out of their way to adapt to you, and several have participated in vegetarian cooking classes that we have offered so that they can meet the needs of vegetarian students. For your part, we ask that you open yourself to the experience, accepting the positive and negative elements as well as and the unavoidable awkward moments, remembering that different is not better or worse, just different.

During the rural homestays, usually two students will be placed per household. During the urban homestays, typically one student will be placed per home to maximize opportunities for cultural immersion. Most of you will be housed with families in the same neighborhoods, although if you are conducting an internship, you may be placed with a family that lives closer to the internship site. You will most likely live in a working-class neighborhood that has a strong history of community organizing.

If you are a Spanish major and required to complete a longer homestay or simply have a very strong desire to spend most of the semester living with a host family, we can accommodate your needs as long as we know them in advance. **Please be sure to indicate this need and/or desire on your homestay form.**

For LGBTQ students, we have a small number of lesbian and gay households and lesbian and gay-friendly families and who host students in different neighborhoods throughout Cuernavaca. In addition, we have a few “dry homes” for students who are in recovery from alcohol and other drug addictions. If it is important to you to be placed in a lesbian and gay-friendly or if you are in recovery from any kind of alcohol or other drug addiction, be sure to indicate that on the Homestay Form, along with any allergies to pets, special dietary requirements, and other preferences regarding your homestay. **Please** return your completed form to Lisanne Morgan at lisanne@laneta.apc.org and cc Molly at MollyCGE@gmail.com as early as possible and by July 1 at the latest.

Quotes from former students regarding their homestay experiences:

"I got a better feel for what real life is like in Mexico and learned a lot of things that can't be learned from a book."

"I now have a better idea of what Mexican family life is like –the good and the bad–and I've learned how to break down stereotypes of what it means to be a Mexican."

"(It was) definitely the most important and meaningful experience of the whole program. Many relationships developed, and I had opportunities to do things I wouldn't normally have done."

"It was really a time to be able to observe cultural differences in opinions, behaviors, religion and way of life."

"It helped my Spanish a lot, and broke bad stereotypes. It taught me a lot about Mexican culture and life. I learned so much during those three weeks that would not have been possible by staying in the program house. It strengthened my commitment to fight poverty and oppression. My host mother was a great inspiration for me. I learned about food, relationships, music and much more."

"I liked family stay. It was hard at times, but very good for me and my Spanish. I feel much closer to Mexico and the people because of it. I felt like a guest in my family sometimes, but felt very welcome. I learned so much about commitment to each other and gained a better understanding of Mexican life and culture."

CALENDAR for the “Crossing Borders” Program - Fall 2012

PLEASE NOTE THAT THIS IS ONLY A ROUGH DRAFT OF THE FALL CALENDAR. IT MAY VERY LIKELY CHANGE. THEREFORE, YOU WILL BE SENT AN UPDATED CALENDAR IN JUNE. IF THERE IS ANYTHING YOU NEED TO BE 100% CERTAIN OF, PLEASE CONTACT SITE DIRECTOR ANN LUTTERMAN-AGUILAR AT LUTTERMA@AUGSBURG.EDU. THANK YOU! ☺

May 15	Registration deadline: anderso4@augsburg.edu
June 1	Deadline for internship applications and initial independent study proposals to be sent to Molly at mollyCGE@gmail.com and Lisanne at lisanne@laneta.apc.org
July 1	Deadline for completing homestay information surveys and returning them to Lisanne at lisanne@laneta.apc.org
July 1	Deadline for completing other surveys on survey-monkey (Spanish background information and the course and program survey).
July 30	Deadline for roommate survey. This is also the deadline for ordering used books from CGE Mexico. Send to MollyCGE@gmail.com
July 30	Flight information forms are due today and should be sent to both Margie Anderson (anderso4@augsburg.edu) and Molly Bryant (MollyCGE@gmail.com)

Prior to the Semester

Registration Deadlines

Tues., Aug. 28	Last day to switch Spanish classes for first Spanish course!
Fri., Sept. 7	The last day to add a class (including changing a Spanish course level)
Fri., Sept. 21	Last day to drop a class without “Withdrawal” notation on transcript.
Mon., Nov. 12	The last day to change your grade option and/or to withdraw from a class (with “W” for “withdrawal” on your transcript).

Semester Dates

Fri., Aug. 17	Arrival at Mexico City airport or Cuernavaca airport by 3:00 p.m. If you need to arrive on Thurs., Aug. 18, you may stay in our facilities overnight for free. However, please contact Molly at mollyCGE@gmail.com by July 30 to make arrangements.
Fri., Aug. 17-Sun., Aug. 19	Orientation weekend in Cuernavaca area.
Mon., Aug. 20-Fri., Aug. 24	First full week of semester program.
Sat., Aug. 25 or Sun., Aug. 26	Potential day-long excursion: TBA.
Mon., Aug. 27-Thurs., Sept. 6	First two weeks of first, intensive Spanish course (Mondays—Thursdays, 8:00-10:50 a.m.)
Sun., Sept. 9-Thurs., Sept. 13	Rural homestay and seminar in the indigenous village of Amatlán de Quetzalcoatl, followed by one day of classes & then a long weekend
Fri., Sept. 14-Sun., Sept. 16	3-day weekend due to having started the rural homestay the previous Sunday. Also, Sun., Sept. 16 is Independence Day.
Sun., Sept. 16	Rosh Hashana begins at sundown.

Semester Dates (continued)

Fri., Sept. 28	Homestay begins with a workshop/gathering with host families in late afternoon/evening.
Fri., Sept. 28-Sun., Sept. 30	The first weekend of your urban homestay.
Fri., Sept. 28-Fri., Oct. 26	4-week urban homestay with Mexican families unless a specific request was made in advance for a longer homestay.
Fri., Oct. 12-Sun., Oct. 14	3-day weekend due to holiday on Fri., Oct. 12 (Día de la Raza)
Sat., Oct. 20-Sun., Oct. 21	Last weekend with urban host families
Fri., Oct. 26	Students move back into program house unless specific request made in advance for a longer homestay.
Fri., Oct. 26-Sun., Nov. 4	Fall Break with optional trip to Oaxaca city and surrounding areas. Transportation in CGE vans provided on Oct. 26 and Nov. 4. Please note that Fri., Nov. 2 is a national holiday: Día de los Muertos, which is a particularly popular holiday in Oaxaca.
Spanish classes for first Spanish course level (including changing a Spanish course level) a class (including changing a Spanish course level) class without "Withdrawal" notation on transcript. change your grade option and/or to withdraw from a class (with "W" for withdrawal) notation on transcript.	Housing in CGE program houses unless specific request made for longer homestays
Spanish classes for first Spanish course level (including changing a Spanish course level) a class (including changing a Spanish course level) class without "Withdrawal" notation on transcript. change your grade option and/or to withdraw from a class (with "W" for withdrawal) notation on transcript.	3-day weekend due to anniversary of the Mexican Revolution even though Nov. 20 is the Anniversary of the Mexican Revolution.
Spanish classes for first Spanish course level (including changing a Spanish course level) a class (including changing a Spanish course level) class without "Withdrawal" notation on transcript. change your grade option and/or to withdraw from a class (with "W" for withdrawal) notation on transcript.	3-day weekend due to anniversary of the Mexican Revolution even though Nov. 20 is the Anniversary of the Mexican Revolution.
Spanish classes for first Spanish course level (including changing a Spanish course level) a class (including changing a Spanish course level) class without "Withdrawal" notation on transcript. change your grade option and/or to withdraw from a class (with "W" for withdrawal) notation on transcript.	3-day weekend due to anniversary of the Mexican Revolution even though Nov. 20 is the Anniversary of the Mexican Revolution.
Mon., Dec. 3 - Fri., Dec. 7	Last week of classes and wrap-up of semester in Cuernavaca. (Students live in program houses during last week.)
Fri., Dec. 7	Last day of program; activities will end by 6:00pm
Sat., Dec. 8	Day to pack and say goodbye to people. Hanukkah begins at sunset.
Sun., Dec. 9-Sun., Sept. 16 (the 16 th is Independence Day)	Last meal provided at breakfast. Students depart for home or for independent travel within Mexico. Rides to the airport will be provided on this day at no additional cost.
Mon., Dec. 10	Students must vacate CGE program houses by 12:00pm at the latest.
Wed., Dec. 12	National holiday: Virgin of Guadalupe Day. Many visit the Basilica in Mexico City on this day.
Dec. 16-24	Mexican Posadas.
Fri., Dec. 14	Students must collect belongings from storage by 2:30pm, as office closes to public. If you need to make other arrangements in order to stay longer, contact

Weekends

We will generally have free weekends unless you are completing an internship that requires you to work on weekends. However, there are some exceptions due to educational travel.

Long weekends that you will probably be FREE are:

- **Fri., Sept. 14-Sun., Sept. 16** (you will have been in the rural homestay on the previous Sunday & Sept. 16th is Independence Day)
- **Sat., Oct. 6 – Sun., Oct. 14.** Fall Break with optional excursion to Oaxaca. Fri., Oct. 12 is the Día de la Raza
- **Sat., Nov. 17-Mon., Nov. 19** (Nov. 20 is the anniversary of the Mexican Revolution)

If you plan to receive family and friends and/or travel on your own, these weekends are good times to do so, as is the fall break and the week following the end of the semester in early December.

You will probably be BUSY during the following weekends:

- Sat., Aug. 18-Sun., Aug. 19: The first weekend in Cuernavaca
- Sat., Aug. 25 or Sun., Aug. 26: Potential excursion
- Sun., Sept. 9: Beginning of rural homestay and seminar in Amatlán de Quetzalcoatl
- Fri., Sept. 28-Sun., Sept. 30: The first weekend of your urban homestay
- Sat., Oct. 20-Sun., Oct. 21: The last weekend of your urban homestay
- Fri., Dec. 10: Busy until 6:00pm.

Please note that students taking ART/SPA 231 will have many weekend excursions and students conducting internships may also need to work on weekends.

UPDATED Weekly Activity Calendar for “Crossing Borders” - Fall 2012*

Students conducting internships will generally work on Mondays and Wednesdays after the end of the first Spanish course, although internship days and hours depend on the placement and could include evening and weekend hours. Internships students will also participate in an internship seminar class. The ART/SPA 231 course also tends to have at least 5 excursions on Saturdays or Sundays. These are optional for other students.

Wk #	Dates	Location/ Activities	*Housing or Homestay	**Spanish Classes 8-10:50am, M-Th	Internships and Indep. Studies
O+	Fri., Aug. 17-Sun., Aug. 19	Orientation	CGE dormitory facilities	Use Spanish	
1	Aug. 20-Aug. 24	1st week of classes in Cuernavaca area	CGE dormitory facilities	Use Spanish	Initial meeting w/faculty
2	August 27-31	Cuernavaca area	CGE dormitory facilities	Week 1 of 1st (or only) Spanish course	Seminar + Interviews
3	Sept. 3-7	Cuernavaca area	CGE dormitory facilities	Week 2 of 1st (or only) Spanish course	Observation day at internships
*4	Sept. 10-14	Rural seminar and homestay (Depart Sun., Sept. 9)	Host families in a rural indigenous community	Students use Spanish in rural homestays	Departure for rural community on Sun., 9/9.
**	LONG WEEKEND	Free Fri., Sept. 14-Sun., Sept. 16	Free Fri., Sept. 14-Sun., Sept. 16	Free Fri., Sept. 14-Sun., Sept. 16	Free Fri., Sept. 14-Sun., Sept. 16
5	Sept. 17-21	Cuernavaca area	CGE dormitory facilities	Week 3 of 1st (or only) Spanish course	Observation day at internships
6	Sept. 24 – 28	Cuernavaca area. Urban homestays begin on Fri., Sept. 28	CGE dormitory facilities, the urban homestays begin	Week 4 of 1st (or only) Spanish course	Observation day at internships
7	Oct. 1-5	Cuernavaca area.	1 st week of urban homestay	Week 1 of 2nd Spanish course (or none)	Internships
8	Oct. 8-12	FALL BREAK			

Wk #	Dates	Location/ Activities	*Housing or Home-stay	**Spanish Classes 8-10:50am, M-Th	Internships and Indep. Studies
9	Oct. 15-19	Cuernavaca area	3 rd week of urban homestay	Week 3 of 2nd Spanish course (or none)	Internships
10	Oct. 22-26	Cuernavaca area. Urban homestays end on Fri., Oct. 26	Last week of urban homestay	Week 4 of 2nd Spanish course (or none)	Internships
11	Oct., 29-Nov. 2 (Nov. 2 is the Day of the Dead holiday)	Fall Break (with optional trip to Oaxaca from Fri., Oct. 26-Sun., Nov. 4; transportation provided on those days)	Fall Break (with optional trip to Oaxaca from Fri., Oct. 26-Sun., Nov. 4). You can stay in CGE dormitory facilities if you choose, but dining facilities are closed.	Fall Break (with optional trip to Oaxaca from Fri., Oct. 26-Sun., Nov. 4)	Fall Break (with optional trip to Oaxaca from Fri., Oct. 26-Sun., Nov. 4)
12	Nov. 5-9	Cuernavaca area with homestays	CGE dormitory facilities	Week 5 of 2nd Spanish course (or none)	Internships
13	Nov. 12-16	Cuernavaca area with homestays	Seminar in Mexico City from Tuesday on.	Week 6 of 2nd Spanish course (or none), only M & T	Internships: only Monday
**	LONG WEEKEND	Free Nov. 17-19	Free Nov. 17-19	Free Nov. 17-19	Free Nov. 17-19
14	Nov. 19-Nov. 23	Cuernavaca area with homestays	CGE dormitory facilities	Week 7 of 2nd Spanish course (or none), but no class on Mon., Nov. 19	Internships – only on Wed. due to Mon., Nov. 19 holiday
15	Nov. 26-30	Cuernavaca area with homestays	CGE dormitory facilities	Last week of 2 nd Spanish course	Internships
16	Dec. 3-7 Depart on Sun., Dec. 9 unless you choose to stay and travel on own.	Wrap-Up of Semester. Final Presentations	CGE dormitory facilities	☺	Wrap-Up and Final Presentations.

REQUIRED TRAVEL DOCUMENTS

Passport Requirements

Be sure to obtain a passport if you do not have one. If you have one, be sure that it is valid through June 9, 2013.

To obtain a new passport, you need the following:

- Original birth certificate with an embossed seal,

OR

- An old U.S. passport (even if it has expired),

OR

- A certified copy of your birth certificate with the Health Department seal of the state of birth. This can be obtained from the county clerk in the county in which you were born for a small fee.

AND

- Valid identification, such as a driver's license.
- Check payable to the Department of State for \$75 (10 year passport) plus a \$25 execution fee to the facility processing the passport application.
- Two identical passport photographs

To renew your passport, you will need:

- Your most recent passport
- Two identical passport photos
- A \$75 fee, payable to the U.S. Department of State

For complete information and application forms, see http://travel.state.gov/passport/passport_1738.html

Once you receive your passport, make two copies of the photo page. Send one to the Center for Global Education in Minneapolis, and keep one to carry with you (in a separate place from your passport) when you travel. As a further safeguard, we require that you also bring to Mexico a certified copy of your birth certificate (see above where this is described) in case you need to reapply for a lost passport during the semester.

Registration with U.S. State Department

If you are a U.S. citizen you should register with the U.S. State Department so we can better assist you in an emergency. Register your travel plans with the State Department through a free online service at <https://travelregistration.state.gov>. This will help the government contact you if there is a family emergency in the U.S., or if there is a crisis where you are traveling. In accordance with the Privacy Act, information on your welfare and whereabouts will not be released to others without your express authorization. You will need your passport the address of the CGE study center (JH Preciado #314, Colonia San Anton, Cuernavaca) to complete the information. Non-U.S. citizens should check with their own country.

Visa Requirements and Tourist Cards (Important!)

Mexico: entry into Mexico does not require a special visa for U.S. citizens and permanent residents. Upon arrival in Mexico (or on the plane), you will receive a tourist card, which you will complete and present to immigration authorities. **If asked on the form, please indicate that your occupation is student but the purpose of your trip is "tourism."** While you are obviously planning to study in Mexico, you will not be enrolled in a Mexican university and therefore may use the standard tourist visa rather than having to apply for a special student visa.

When you go through Customs, be sure to tell the Mexican immigration officer that you would like to be given 180 days. There will not be a place to indicate that on your form, so be sure to ask.

With the tourist card (visa), you will need to present your passport. It is helpful to bring a photocopy of the first page of your passport to carry with you in Mexico as identification. When you get to Cuernavaca, you will be able to store your passport and tourist card in the safe. **Be sure to keep the tourist card (visa), since CGE staff will have to pay for it later and since you will have to present it to Mexican immigration officials in order to leave Mexico.**

HEALTH AND SAFETY MATTERS

Safety Concerns

Throughout the course of the semester there are opportunities to visit different parts of the country, including the capital, Mexico City, which claims to be the largest city in the world with a population that is estimated around 22 million. It is a diverse city rich with innumerable museums and other cultural attractions. However, as in any large metropolis, there is crime such as pick pocketing and theft. Our staff in Mexico stays informed about the current situation and takes every means possible to ensure the students' well-being, including providing them with a thorough health and safety orientation upon their arrival to Cuernavaca (see below).

Security Concerns in Mexico in Light of Recent Drug-Related Violence in Mexico

The Department of State posted a new Travel Warning on February 8, 2012 to inform U.S. citizens about the security situation in Mexico. The travel warning begins with, "Millions of U.S. citizens safely visit Mexico each year for study, tourism, and business, including more than 150,000 who cross the border every day. The Mexican government makes a considerable effort to protect U.S. citizens and other visitors to major tourist destinations, and there is no evidence that Transnational Criminal Organizations (TCOs) have targeted U.S. visitors and residents based on their nationality. Resort areas and tourist destinations in Mexico generally do not see the levels of drug-related violence and crime reported in the border region and in areas along major trafficking routes."

See the full text of the Travel Warning at: [/travel.state.gov/travel/cis_pa_tw/tw/tw_5665.html](http://travel.state.gov/travel/cis_pa_tw/tw/tw_5665.html)

This Travel Warning provides a helpful state-by-state assessment on security conditions. The specific assessment for the State of Morelos and Cuernavaca has not changed from earlier Travel Warnings. It does not include a recommendation to defer non-essential travel to the area as it does for other regions of Mexico, although it advises exercising caution because narcotics-related violence has occurred in the city. For Mexico City and the states of Chiapas, Mexico, Oaxaca, and Puebla where CGE also does programming, there is no advisory in effect.

The Center's staff in Cuernavaca has been closely monitoring all reported violence in Cuernavaca and throughout Mexico. Program activities have been discontinued in communities that are considered unsafe or potentially unsafe. There has been no evidence of violence directed at international students, foreign tourists, or foreign residents in any area where CGE does programming.

Augsburg College has successfully run educational programs in Cuernavaca, Mexico continuously since 1979 and is planning to continue with scheduled programs throughout the coming year. Contingency plans are in place to immediately relocate planned program activity should it become necessary to avoid any location that could pose a safety or security risk.

The decision to continue with the Center's programming in Mexico has been made with careful consideration of risk. The safety and security of students and program participants is the highest priority of the Center's programs, and resident staff are continually assessing the safety and security situation and are prepared to make changes as needed in programming and facilities. All of the resident staff except one are Mexican citizens, and all have lived in Cuernavaca for many years and are very familiar with the city and its respective neighborhoods. In addition, the community engagement model of the program provides staff with contacts and relationships throughout the city that provide helpful information for assessing safety and security.

Cuernavaca is a large city and precautions have been taken to address the safety of students, as would be necessary in any large urban area. Street crime ranging from pick pocketing to armed robbery does occur in Cuernavaca, just as it does in many large cities in the U.S. and around the world. CGE staff advise and orient students and program participants to exercise common sense and specific precautions as they engage in program and personal activities. Guidelines (i.e. never go out alone, use only radio taxis, access ATMs only during business hours, etc.) are given to students and program participants regarding their personal responsibility in reducing risk. All program participants will be immediately notified of any increased risk to their safety and security. While students are responsible for planning independent and personal travel, they are urged and advised to read the latest U.S. State Department information to avoid travel to areas of high risk identified in the current Travel Warning. All U.S. citizens participating in the Center's programs in Mexico are enrolled in the State Department's Smart Traveler Enrollment Program (STEP) which provides the latest updates and travel information from the nearest U.S. embassy or consulate.

Center for Global Education staff will continue to monitor the situation in all areas of our programming and will not hesitate to cancel or reroute programs, if needed, to secure the safety of students and travel seminar participants.

If you or your parents have concerns about health and/or safety that you would like to discuss with faculty, staff, current or former students, or parents of current and/or former students, please contact Margaret Anderson at anderso4@augsborg.edu so that she can put you in touch with them.

In-Country Health/Safety Orientation. Upon arrival in Mexico, all trip participants are given an extensive health and safety orientation by one of CGE's staff members. This orientation covers topics from drinking water and insects to how to deal with catcalls on the street, withdrawing money from ATMs and emergency response. At the end of the orientation, participants are asked to read and sign a "Health and Safety Agreement" form.

Additional Security Measures in Light of Drug-Related Violence

In addition, in light of the recent drug-related violence, we urge you to follow the following risk reduction measures.

1. When taking taxis, **always take radio taxis**, as they are much less risky than flagging taxis down off the street because RADIO TAXIS (such as *Radio Taxi Monarca*, with which we have a special agreement), have to report to base every time they pick up and drop off passengers, whereas there is no control of taxis you flag on the street. **Do not flag down taxis on the street.** This is particularly important in Mexico City, where there has been taxi-related crime. Instead, students should take "taxis de sitio" (taxis from a stand at the airport and in bus terminals, etc.) or call radio taxis because the taxi drivers in these services must report every time that they pick up and drop off a passenger, which provides greater security to passengers.
2. **After dark and before sunlight, do not walk or take buses.** Rather, **take radio taxis** when it is dark out! After calling the radio taxi to pick you up, WAIT INSIDE until the taxi arrives before going out to the street and immediately getting in the taxi. We will reimburse any radio taxi expenses related to the program, while you are obviously responsible for expenses in going out on your own when it's not program-related.
3. **Avoid** going to the bars and night spots at the *Plazuela*, a popular night spot area near the Zócalo (town square), as there was a violent incident there and it has a widespread reputation for having bars where staff sell drugs. As a result, there could be violent incidents outside of and/or inside any of the establishments in the *Plazuela*. Please choose other clubs with live music rather than going to any of these places, including *The Bull*, where violent incidents have taken place against students.

4. **Avoid** going to discos and nightclubs until the violence subsides, as many nightclubs have staff who sell drugs and therefore could suffer violent attacks. **Only** go to places on a recommended list that staff will give you that includes places where we know the owners. Remember, there are LOTS of fun things to do in Cuernavaca other than going out to bars and discos. There are movie theatres, bowling, and activities you can engage in with your host families.
5. At Casa CEMAL and Casa Verde, **do not** leave the front doors open and **do not** buzz people in or open the front doors without first looking at the security camera monitor to see who is there.
6. **Do not** give out our addresses or phone numbers to people you meet. Get their numbers instead if you want to contact them.
7. **Do not** buy sell, or use illegal drugs. If you do so, you not only put yourself and Augsburg College at risk, you will also be sent home from the program. If you get caught, you will go to a Mexican jail and CGE cannot bail you out.
8. **Do not associate** with anyone you think may be involved in selling, buying, and/or consuming drugs. Do not go to their homes and avoid all contact with them.
9. **Do not drink to excess.** Excessive drinking puts you at greater risk. While the drinking age in Mexico is 18, IF you drink, be very careful about how much you drink. Recent studies have demonstrated that students abroad tend to drink far more than they do at home. For your own safety, please be the exception to that rule!
10. **Do not travel to Acapulco.** As mentioned earlier, you should check the U.S. State Department website before travelling outside of Cuernavaca **and** give your travel contact information to CGE staff. However, due to violence against tourists in the Acapulco area, we urge you to visit OTHER, more beautiful beaches at this time. There are also lots of beautiful water parks near Cuernavaca.

Despite this long list of “DO NOTs,” however, please know that students, staff and faculty regularly go out to safe places and have a wonderful time! You are not going to be locked into your houses; you just need to be careful about what you do and where you go so that you can reduce risks as you make friends and explore Mexico.

Emergency Contact Cards. You will be given a credit-card sized emergency contact card to carry at all times. The card includes the phone numbers for lodgings in Mexico, as well as phone numbers for CGE staff members and emergency numbers (police, hospitals, ambulance, etc). Additionally, the card has phone numbers for local authorized taxi companies with whom we have a contract, specifically for security purposes.

Safe Taxis. As mentioned above, CGE has a relationship with one of Cuernavaca’s authorized taxi companies, Taxi Monarca. Commonly referred to as “radio taxis,” these taxis are sent by a central headquarters to pick up and drop off customers at a fixed price. Taxi Monarca is familiar with CGE and the location of our houses, and is a reliable, safe option for getting around the city (particularly after dark).

Students should avoid traveling alone and taking overnight buses when traveling long distances in Mexico, as there have been reported incidents on overnight buses in certain regions of the country.

It is very important that our staff be able to reach you in case of an emergency. **Therefore, you are required to complete a Travel Information Form and give it to the CGE staff before you travel outside of Cuernavaca.**

Safes. We do NOT recommend carrying passports with you in Mexico and therefore, we have a safe in our office where participants can keep passports and other valuables locked away during their time in Cuernavaca. Participants will have access to the safe during their stay during designated hours. There are also safe boxes in each room.

Cell Phones. CGE has cell phones that you can use during the semester. You only need to pay a US \$25 deposit which you will get back when you return the phone. You will need to add money to the phone to call friends and family, as there is currently just enough money on each phone to make emergency calls. Each cell phone has several phone numbers programmed on them so that participants may quickly call safe radio-taxis from the company with which we work in order to get safe rides home, as well as emergency numbers, such as the police, hospitals, and staff members.

On-Call System. Every evening there is a designated “on call” staff member who carries with her/him our “on-call cell phone.” This staff member can be reached at any time of the night to assist in any urgent situation. The phone number for the ‘on call cell phone’ is 302-0055 and is widely distributed (signs around the houses, listed on participants schedule and emergency contact cards, taught at orientation, loaded into student cell phones, etc). You also have all staff’s home phone numbers in case the emergency cell phone does not work for some reason or other.

Night watchman. In addition to the on-call staff member, there is a night watchman on duty every night of the week. The night watchman does rounds of both CGE houses and sits outside to monitor our facilities and the neighborhood activity.

Security Cameras. The CGE houses have new security cameras in front of them in order to tape any activity in front of our houses and to see who is at the doors before opening them. These new cameras add to our security and help reduce risks of crime.

Common Health Issues

Staff and students at the Center for Global Education in Cuernavaca have experienced a number of minor health problems. Most of these problems have been gastrointestinal and parasitic infections. Although we have not had any reported cases among students for over five years, the most serious problem in the past has been Typhoid Fever. Typhoid is caused by a type of Salmonella (*Salmonella-typhi*) which is endemic to Mexico and has been a particular problem in Cuernavaca over the past several years. Typhoid is transmitted through food and water, which have been contaminated with infected human feces.

CGE does everything in its power to protect staff and students from illness, including periodic tests of cooking personnel, bacteriological studies of the water and kitchens, constant vigilance of hygiene and sanitary conditions of the houses, and educational work with students and host families. Typhoid and other gastrointestinal infections can be prevented by being careful about what you eat and drink and practicing proper hygiene (which includes the regular washing of water bottles). In the event that you do become sick, however, there is competent and professional medical care available in Cuernavaca, and in most cases these diseases can be treated with common antibiotics.

Other Health Concerns

The altitude is high in both Cuernavaca (6,000 feet) and in Mexico City (7,300 feet); that, compounded with culture shock and the overall intensity of the program, may make you tire easily. Also be aware that pollution in Mexico City is a problem year round, but is especially acute during the dry season (October - May). If you have a history of respiratory illness, heart problems or allergies, you could experience complications while there. While strenuous walking is not a regular part of the program, there could be an occasion when this is necessary to reach a certain location.

Varying road conditions can at times make anticipating this very difficult although our field staff will keep you informed whenever possible. If your particular health condition makes this a concern, please be prepared to communicate your limitations to the academic coordinators.

HIV/AIDS

Students should also be aware that the state of Morelos (where Cuernavaca is located) has the third highest rate of HIV/AIDS infection in Mexico (as of March 2010). If you plan on being sexually active while in Mexico, you should be aware of this and use protection to reduce the risk of HIV infection.

Dengue fever

Dengue fever has recently been found in Morelos, mainly in the south, but also in Cuernavaca. No vaccine is available, but travelers can reduce their risk of acquiring dengue by remaining in well-screened or air-conditioned areas when possible, wearing clothing that adequately covers the arms and legs, and applying insect repellent to both skin and clothing. The most effective repellents are those containing N,N-diethylmetatoluamide (DEET).

Immunizations

You should make sure that you are up to date on all of your inoculations (polio, diphtheria, tetanus). Check with your doctor about the timing for all of the inoculations. Some should not be together.

Typhoid: We require students to have had a typhoid immunization within the last three years. The immunization must be completed at least two weeks before arriving in Mexico and the process should be initiated as soon as possible since the immunization usually requires two shots a month apart. Again, if you have already been immunized, inoculation must have occurred within the last three years. The Typhoid vaccine does not guarantee absolute protection from Typhoid since there are over 100 strains of the disease. It does, however, offer some protection, and doctors have noticed a lessening of the severity of symptoms and quicker recovery from Typhoid among those U.S. patients who had received the inoculation.

Hepatitis A: The Centers for Disease Control recommend that travelers to Mexico and Central America receive an immune globulin (IG) shot or Hepatitis A vaccine for protection against Hepatitis A. According to the CDC, travelers to Mexico and Central America are at high risk for Hepatitis A, especially if travel plans include visiting rural areas and extensive travel in the countryside or eating in settings of poor sanitation. A study has shown that many cases of travel-related Hepatitis A occur in travelers to developing countries with “standard” itineraries, accommodations, and food consumption behaviors. Hepatitis A vaccine is preferred for persons who plan to travel repeatedly or reside for long periods of time in intermediate or high-risk areas. Immune globulin is recommended for persons of all ages who desire only short-term protection. The vaccine requires a series of injections, the first of which must take place at least four weeks prior to travel. The immune globulin is a single dose shot. Because it offers only short-term protections, it should be administered shortly prior to travel. Our most recent information, however, says that immune globulin is in very short supply.

Malaria: Some travelers to Mexico and Central America opt to take chloroquine that is a preventative medication for malaria. You should know that it does have possible side effects so check with your doctor. The possibility of contracting malaria is extremely low in Cuernavaca but could be higher in some other areas that you may choose to visit on your own. We urge you to talk with your own doctor about this and to check with the [Centers for Disease Control](#) (CDC) before traveling.

Cholera: Cholera is transmitted through contaminated food and water, and is therefore prevented by being careful about what you eat and drink. The Minnesota State Health Department discourages travelers from receiving the cholera vaccination as it offers little or no protection against the disease, and can cause side effects.

Diarrhea, Cholera, Typhoid and Dysentery Prevention

You will be given more information about this once you get to Mexico, but in general, you should follow certain rules for eating and drinking:

- Drink bottled or boiled water (available at the house and in your family stay), or bottled drinks, including soda water.
- All meat and fish should be well cooked. Avoid salads and any kind of raw vegetables unless the greens/vegetables have been washed and then soaked in a disinfectant solution. (The cooks at Casa CEMAL disinfect the fresh fruits and vegetables they serve to you.)
- Be very careful of what you eat in restaurants and don't eat food from street vendors. For example, fruit that you peel is the safest bet; drinks with ice can be bad if the ice is not made from bottled water, etc.

Play it safe! You will learn to eat and drink wisely once you're in Cuernavaca. At some point during the semester, you will undoubtedly have some stomach upset. Some students have opted to take an antibiotic to prevent diarrhea (two such options are bactrim, a sulfa drug, or doxycycline, a form of tetracycline). These only prevent certain types of diarrhea disease, so hygiene and avoidance measures remain important even if antibiotics are used. You may want to bring along acidophilus and take a tablet/capsule before eating or drinking anything. It is available in health stores in the U.S.

These suggestions, along with bananas, which are always on hand, are helpful. Note: drugs such as Lomotil, Paragoric, and Kaopectate are not recommended because they can be dangerous in the case of infectious diarrheas.

Health Care Providers

The Center staff in Cuernavaca has done extensive research on health providers in the area and can give you recommendations for general care, gastroenterology, gynecology, ear, nose and throat, mental health, and homeopathy. In addition, the Center has established an on-going relationship with several specialists, some of whom are English speaking. There are also several prestigious, well-equipped, modern hospitals only a 15 - 20 minute drive from the CGE facilities. Program participants can receive quality out-patient or emergency care at these hospitals at a reasonable cost.

We can provide you with a list of English-speaking doctors upon your arrival. If you need assistance making a doctor's appointment, you can seek support from the Resident Assistant. You will be responsible for getting to and from any appointments. In the case of medical or other emergencies you can contact the faculty or staff person who is on call.

Alcohol and Drug Abuse

As mentioned earlier, alcohol abuse is a serious health risk. Therefore, while those of you who are over 18 are allowed to drink, as per local laws, we encourage you to develop a social life that does not depend upon alcohol. Some of you may be in recovery from drug or alcohol addictions, and others of you may decide that you need to seek out a recovery program while in Cuernavaca. The *Grupo Delicias* AA and NA meetings are held daily from 7:30-9:00pm at St. Michael's Episcopal Church, Calle Minerva #1, Colonia Vista Hermosa (right around the corner from the Superama on Avenida Río Mayo). For information, feel free to contact English-speaking sponsor James Gregory at gregoriopwc@yahoo.com

If you are an alcoholic or drug addict, we encourage you to let staff know so that we can support you in your recovery process. We also encourage you to "come out" to your peers so that they can be supportive of you.

There are also regular Al-Anon meetings in Cuernavaca. For information, feel free to contact English-speaking Ellen Macdonald-Almazan at macdonald-almazan@hotmail.com

If you would prefer to live in an alcohol-free house and homestay, please be sure to list that on your information forms so that we can try to accommodate you.

Insurance

Medical Insurance: As a Center for Global Education student, you will be covered by Augsburg College's Foreign Travel Abroad insurance, underwritten by *Educational and Institutional Insurance Administrators*. This plan includes travel, accident and sickness coverage (a \$250 deductible per incident applies). See: [Benefits Summary](#) and [information card](#).

Should you require any medical care during your semester in Mexico, you ought to be prepared to pay for that care up front and submit a claim for reimbursement to a program coordinator. Although medical costs are lower in Mexico than they are in the United States, they are not cheap. A visit to the doctor costs approximately US \$40, and a visit to a specialist could range between US \$50-60. The cost of lab work varies depending on what is needed but can cost up to US \$100, and treatment involving antibiotics can also cost US \$50 or more. Please keep this in mind as you budget for the semester.

In the event that you do need medical attention, be sure to save all your receipts as they will be required for reimbursement.

Personal Property Insurance: Please note that you are responsible for the cost of replacing any personal property that is stolen or damaged. Your personal possessions may be covered by your family's household insurance, but check to make sure (especially if you plan to bring along anything of value). If you want additional accident or life insurance, most companies can help you with this.

If you plan to bring your laptop, please note that you will be responsible for the cost to repair or replace it, whether or not the damage is the result of your action or the action of another student, staff person, or unknown person. It is strongly recommended that you consider property insurance for any theft or damages.

ARRIVAL AND DEPARTURE INFORMATION

Your program fees do not cover your travel costs to and from Mexico. You are responsible for making your own arrangements to and from the airport in either Cuernavaca or Mexico City. **We ask all participants to arrive by 4:00pm on Friday, August 17 in order to have supper at 6:00pm and begin the orientation that evening.**

We will arrange for one or two pick-up times at a meeting point in the Mexico City airport on Friday as well as a pick-up at the Cuernavaca airport, which has limited flights from the United States (Chicago, Oakland, and a few other cities). These times will be based on the arrival times of all group members. Therefore, you may have to wait for a couple of hours in the airport to coordinate with our pick-up times.

If you need to arrive on Thursday, you may stay in our facilities overnight for free. **However, please contact the International Resident Assistant Ashley Lopez as soon as possible at ashleyCGE@gmail.com to make arrangements.** If you will already be in Cuernavaca you will need to check with Ashley about the possibilities of staying at the CGE guesthouse or make alternative housing arrangements. **Again, please let Ashley know of your plans.**

In order to coordinate appropriate meeting times, you will need to notify us of your travel plans, As soon as you have your flight information please email the information to Ashley Lopez (ashleyCGE@gmail.com) and Margaret Anderson (anderso4@augsborg.edu)

The last day of classes is Fri., December 7. We will finish around 6:00pm that day. Should you decide to stay for a few days after the program ends, please remember that no meals will be provided after breakfast on Sunday, December 9 and that you must vacate your room by 12:00pm on Mon., December 10.

Saturday, December 8 will be free for you to pack and say goodbye before departing on Sunday, December 9. **The Center will provide transportation to the airport in Mexico City on Sunday, December 9.** If you depart before or after that, you must make your own arrangements for transportation. Since you must allow two hours to get to the airport from Cuernavaca and are supposed to check-in between 2-3 hours in advance, we recommend that you **choose a flight that leaves no earlier than 11:00am.** If you must take an earlier flight, you may need to take the bus to the airport. There are comfortable direct buses from Cuernavaca to the airport that leave as early as 3:15am and cost approximately US \$12.

Storage after the end of the semester

You may make arrangements to store your belongings in one of our facilities until **Friday, December 14.** If you need to store them longer, you will need to make special arrangements. However, please note that CGE takes no legal responsibility for items lost or stolen while in storage. In addition, you must arrange to collect your items from storage during office hours: Monday-Thursday, 9:00am – 2:30pm.

LOCALE AND FACILITIES

Cuernavaca

You will spend most of the semester in Cuernavaca, a city known for its perennial springtime weather, making it a favorite vacation and weekend get-away for Mexico City residents. Located in the state of Morelos, Cuernavaca is about 1½ hours south of Mexico City and a half hour from Puebla. Both the city and the state are important in Mexican history: the palace of the Spanish conqueror, Hernán Cortéz, borders the central plaza in Cuernavaca; the state itself was named after Father José María Morelos y Pavon, one of the founders of the Mexican War of Independence against Spain in 1810; and Morelos is the birthplace of Emiliano Zapata, who led the cry “Land and Liberty” in the Mexican Revolution of 1910 in the southern half of the country. Cuernavaca is also known for its role in innovative grass-roots education, alternative health practices, Base Christian Communities (“BCCs”), and economic cooperatives. North Americans, Japanese and Europeans are attracted to Cuernavaca’s numerous Spanish language schools.

Currency Exchange

The unit of currency in Mexico is the *peso*. The exchange rate at the time of printing (April 2012) was approximately \$13.08 pesos to US \$1. However, the rate fluctuates.

Time

The time is the same as U.S. Central Standard time. Mexico also employs daylight savings, just as in the United States, although Mexico makes the change in the fall a few weeks later than in the U.S.

Weather Conditions

In Cuernavaca, the climate will be sunny and pleasant (70° - 80° F) most days, cooling at night. There is a dry and a rainy season. You will be there mostly during the dry season (October-April). You will also experience part of the rainy season (May-October), so plan on rain in the afternoons (often 4:00 and onward). The temperatures will most likely be in the 70s-80s, although it can get hotter and the temperature can drop at night and in the mountains, should you travel. It also gets a bit cold at the end of November-December. The altitude is high, both in Cuernavaca (6,000 ft) and Mexico City (7,300 ft), so you may find yourself getting tired more easily until you acclimate.

Housing

The Center for Global Education (CGE) maintains two houses in Cuernavaca for its study programs. One of these will be your home base for your first few days and your last week in Cuernavaca. Both are located in Colonia San Antón, a 15-minute walk to the main downtown area.

The house in which the office is located is known locally as “*Casa CEMAL*” (the Spanish acronym for *Centro para la Educación Mundial*). It has four bedrooms with bunk beds, six bathrooms, a dining room, living room, large patio, small library, ample garden space, and a study room equipped with a printer, four computers (two with internet access), and additional internet cables and wireless access for students who bring laptop computers. Approximately four students will share each bedroom. Casa CEMAL also has common space for classes, study, and leisure time. All meals will be prepared and served in Casa CEMAL, although you will be asked to wash your own dishes.

The other house that CGE maintains is called *Casa Augsburg*, which is across the street from Casa CEMAL. *Casa Augsburg*, which was recently renovated, has several bedrooms, many bathrooms, two classrooms, a kitchenette, and several spaces to study or hang out, as well as a **small computer lab that includes wireless internet access, as well as additional cable access for students who bring laptop computers.**

While we encourage you to bring a laptop if you have one, we also strongly recommend that you consider property insurance for any theft or damages because if anything happens to it, you will be responsible for the cost or repairs or replacement, whether or not the damage is the result of your action or the action of another student, staff person, or unknown person.

Dining facilities are in *Casa CEMAL*. There are also facilities to wash clothes by hand in both houses, although some students choose to go to the nearby Laundromat. The Laundromat charges approximately US \$4.00 for “full” service-wash, dry and fold.

The *Universal* language school, which has a small swimming pool and racquetball court, is conveniently located on the same street as the CGE houses. Also located on the same street are a bakery, an Internet café, four small grocery stores, two stationery stores, a Pentecostal Church and the San Antón Catholic Church.

House Rules

You will be expected to wash your own dishes and participate in other household chores, such as composting. As a group you will have to determine your own rules regarding quiet hours, phone usage, and other issues that will affect the group.

Smoking is not permitted inside either of the houses. Students who smoke tobacco may do so outside in areas designated by the group. Marijuana is an illegal drug in Mexico and is strictly forbidden. Any students who use it or any other illegal drug while in Mexico will be sent home, as illegal drug use can jeopardize the college’s legal status in this country.

If you are 18 and older, you may legally drink alcoholic beverages in Mexico. Moderate consumption of beer and other alcoholic beverages is allowed in the dining room or living room of *Casa Augsburg* and *Casa CEMAL*. However, drunk and disorderly conduct is not permitted. If you do drink, we urge you to note only be careful for yourself but also considerate of students who may be alcoholics and/or in recovery.

We will try to provide a “dry house” for students who are in recovery and those who don’t drink and want to have an alcohol-free environment. Please contact the International Resident Assistant Ashley Lopez at ashley-CGE@gmail.com as soon as possible to indicate your preference and make note of it on your “Roommate Information Form,” as well.

While we would like you to make yourself at home in the CGE program houses during the short time that you reside in one of them, it is essential that you be respectful of the rest of the people who live in the house and of our neighbors. It is also important to be extra careful about the security of all who live in the house. Therefore, we ask that you not give the phone numbers out to people that you have just met. Rather, it is better to get their phone numbers and to call them until you have a relationship of trust. In addition because of safety reasons, you must be very careful about whom you invite to the CGE houses. Visitors must sign in and out and show an ID, and they must leave by 10:00pm Sundays through Thursdays and by midnight on Thursdays, Fridays, and Saturdays. You may only have visitors in public spaces. If you want to have a visitor stay overnight, you must request permission of Ashley in writing at least eight hours in advance.

During the time that you live with host families, you may continue to use the library and computer services at Casa CEMAL between 7:00am and 10:00pm. Students who are found on the premises after 10:00pm or before 7:00am will be charged a fine of US \$20. During the homestay, bedrooms are off limits, as they may be used by other groups or be left alone so that the cleaning staff don’t have to do extra work. You may not shower or sleep in either Casa CEMAL or Casa Augsburg.

You are encouraged to speak in Spanish as much as possible, even while living in *Casa CEMAL* or *Casa Augsburg*. Several CEMAL staff members do not speak English, so it is important not to speak a language that the people around you would not understand. There will be designated Spanish-only tables for all meals.

The *Casa CEMAL* kitchen is off-limits at all times. There is a special refrigerator for students located on the patio of *Casa CEMAL*, as well as a basic kitchen in *Casa Augsburg*.

Housing/Room Rentals for Family and Friends

You are welcome to have family and friends visit you during the semester. If space is available, friends may rent a room in *Casa Augsburg* or *Casa CEMAL* at the rate of US \$15 per person per day for lodging and a cold breakfast. Immediate family members and legal guardians may stay for free for up to one week, if space allows. Please note, however, that there are limited times during the semester that any rooms are likely to be free, so you should check with our International Resident Assistant, Ashley Lopez. **Reservations must be made at least one week in advance. To find out about availability and to reserve rooms, please see the intern for your program as soon as you have your visitors' dates. You or your guests should also make arrangements to pay her during regular office hours: Monday-Friday, 9:00am - 2:30pm. If space is unavailable in our program houses, there are nearby hotels and guesthouses that offer inexpensive, comfortable accommodations.**

Meals for guests: If your guests choose to eat at *Casa CEMAL*, meals are available at the following costs: US \$5 for lunch and US \$5 for supper. Please make arrangements in advance with Ashley (so that she can advise the cooks that there will be additional people) and pay her in the office between 9:00am and 2:30pm.

COMMUNICATION

Keeping in touch with family and friends is very important. You should also inform your study abroad office and/or registrar where you can receive mail during the semester.

Snail Mail

Your mailing address in Mexico is:

J.H. Preciado # 314
Colonia San Antón
Cuernavaca, Morelos
C.P. 62020 MEXICO

The Mexican postal service is often very slow. Allow up to three weeks for delivery of letters and small packages. **Warning: In many cases, packages don't arrive or are held up in Customs, so we caution you about having anything valuable sent through the mail! If someone does decide to send you a package, we recommend that they send it in a large envelope rather than a box because boxes are almost always held up in customs, whereas envelopes tend to arrive without hassle.** Although reliable, Federal Express and United Parcel Service are expensive and must be given the street address: J.H. Preciado #314, Colonia San Antón, 62020, Cuernavaca, Morelos, MEXICO and phone number (777) 312-3578.

It is also very important to know that the Mexican government charges an extremely high tax on most articles sent by mail from the United States according to the assumed value of the items. Hence, you may want to advise family and friends to take that into account when listing the price of any given package on the customs slip. Sometimes students have had to pay nearly half the cost of the birthday presents they have received in taxes!

We suggest that you bring U.S. stamps for letters and postcards since friends of the Center for Global Education traveling to the U.S. often mail items for participants, thus speeding up delivery.

If your school is planning to send you mail during the semester, **DO NOT** give them the address of CGE in Minneapolis **as it will not be forwarded**. Be sure to give them the Mexico mailing address listed above.

CGE Communication with Parents

If you indicated your consent on your program application form, we will be sending an electronic version of this program manual to your parents before the program begins, along with an introduction to the Center for Global Education, a description of what the semester is like, and an invitation for them to visit Cuernavaca while you are here.

Once you receive the detailed calendar, please give a copy to close friends and family so that they know when you will be living in the CGE guesthouses, traveling or in homestay with Mexican families.

Phones

Phone Calls

Calls to and from the United States

CGE has Vonage phone service through the Internet that allows us to make and receive calls as if we were in Minneapolis. For family and friends from the Twin Cities, this is a local call. For everyone outside of the Twin Cities, the call is a national long distance call. You may want to have family and friends call you, and set up a pre-arranged time so that they know you'll be at the house when they call.

Calls within Mexico

In addition to the Vonage phone system, we also maintain Mexican phone numbers for local calls within Mexico. Please note that if you are making a long distance call from within Mexico, you must do so from a pay phone and dial "01-and the area code" before the rest of the number. However, you may receive long-distance calls from within Mexico and internationally at the phones in both guest houses. For calls through the Mexican phone lines, a recording will come on asking you for the correct extension; please use the extension numbers below. Phones lists with extension numbers are located by all phones in Casa CEMAL and Casa Augsburg.

	CGE Mexico Offices	<i>Casa CEMAL</i>	<i>Casa Augsburg</i>
Calls from the U.S.A.	(612) 605-7230	(612) 605-7222	(612) 605-7231
Calls within Mexico	(01-777) 312-3578/310-1184/312-4245 Ext. 115 Fax	(01-777) 312-3578/310-1184/312-4245 Ext 109-Living room-this is the extension you should give out to people calling you locally.	(01-777) 312-5641

It is important to note that you will NOT be living in the dormitories during the following dates:

- Sept. 28—Oct. 26 (when (you will be living with host families).
- Oct 26—Nov.. 4 (Fall Break)

Cell Phones

It is important for you to carry it at all times so that CGE staff can reach you in case of an emergency. It is important for you to carry it at all times so that CGE staff can reach you in case of an emergency.

An average cell phone call costs \$5 pesos per minute within Mexico. In addition, calls made to a cell phone long-distance within Mexico are charged at approximately \$5 pesos per minute to the person who is receiving the call as well. Keep in mind that you cannot make a call to a friend in Mexico with a cell phone from Casa CEMAL or Augsburg. Some students who purchased cell phones found them to be VERY expensive for calling their families in the U.S., and some were unable to receive calls from the U.S. Those who could receive calls sometimes had to paid high fees to do so. Another option is to purchase a pre-paid international phone card at stores downtown and to use that in order to make long distance calls from your host family's house or while traveling.

Computers, Email, and Internet Access

Casa CEMAL has a printer and four PC computers, all of which have Internet access, **plus additional cables and wireless internet access for students who bring laptop computers.** *Casa Augsburg* also has a small computer lab with five computers, plus **wireless access and additional cable access for students who bring laptop computers.** In addition to our limited computer services, there are many Internet cafés nearby, including one right up the street, where the cost is approximately \$10 pesos per hour. **If you have a laptop computer, you are encouraged to bring it, along with a card for wireless Internet access.**

Please note that there are frequent problems with Internet service in Cuernavaca and that it may be much slower than that to which you are accustomed. Internet service also goes down frequently, and so you should not count on having constant Internet access.

For email access, the best option is to use Telnet or Internet Explorer to access your university account or a web-based address like Yahoo or Hotmail, which you can set up for free. If you'd like to use this option, find out how to access your university network or set up a Hotmail, Gmail or Yahoo account and forward your university account mail to that address.

Library Resources

There is a small library in Casa CEMAL. However, you will need to be able to access your college/university library online. Make sure you find out from your IT department how you can gain access from Mexico.

TRAVEL WITHIN MEXICO

Upon arrival in Cuernavaca, you will be provided with information regarding local tourist attractions and potential day-trips and weekend trips. The International Resident Advisor and Universal Language School organize optional weekend trips, some of which have an additional fee. We encourage you to bring a travel guide such as *Lonely Planet* or *The Berkeley Guide to Mexico*.

Weekend Travel

Day trips and weekend trips are possible during the semester while in Mexico. Popular weekend destinations include Taxco, Toluca, Puebla, Cholula, Mexico City, and Querétaro. To give you an idea of prices, the bus ride to Mexico City takes about one and a half hours and costs about US \$6 one way. Modest hotel accommodations can often be found for US \$30-50/person. **For safety reasons, we highly recommend that students travel in pairs or small groups and would strongly discourage you from traveling alone or taking overnight buses. Acapulco is currently one of the most dangerous cities in the world, so it is off limits.**

It is very important that our staff be able to reach you in case of an emergency. Therefore, we ask you to complete a Travel Information Form and give it to the Program Coordinator (Antonio Ortega, Ortega@augsburg.edu) or the International Resident Assistant before you travel outside of Cuernavaca. You may also send it to them via email.

Long Weekends

You may choose to travel to destinations such as Acapulco, Guanajuato, Mexico City, Puebla, Oaxaca, Querétaro, Michoacán or other places during your long weekends or you may choose to stay in the CGE dormitory facilities. However, if you stay in the dorms, there will only be sandwich fixings on the Saturdays and Sundays and on Independence Day: September 16. Since there are many attractive destinations that are too far to visit during the long weekends, we highly recommend that you plan to travel for a week or two after the semester ends.

Optional Travel After the Program Ends

After the program ends, you may want to stay in Mexico for an extra week or two in order to travel with other students, family members, or friends. Popular destinations include Chiapas, Guadalajara, Puerto Escondido, Zihuatanejo/Ixtapa (twin cities), and Puerto Vallarta. **We advise that you decide this before arranging your return date, as we have found that students often want to stay one more week but have set the date of departure immediately after the program ends.** Keep in mind that most airlines charge approximately US \$100 for any date changes.

Please remember that the last meal served on campus will be breakfast on Sunday, December 9. You must move out of your room by 12:00pm on Monday, December 10. You may make arrangements to store your belongings in one of our facilities if you plan to travel within the region. However, CGE takes no legal responsibility for items that are lost or stolen while in storage. In addition, you must arrange to collect your items from storage during office hours: Monday-Thursday, 9:00am-2:30pm.

If you choose to travel extensively, please be sure to budget accordingly. In the past, students have traveled in small groups by bus to historical sites and ocean beaches, such as Zihuatanejo, Puerto Escondido, Guadalajara, Oaxaca, and Veracruz. When traveling overland on a careful budget, about US \$50 per day is sufficient for transportation, room and board (depending on where you go, prices can vary quite a bit). You may want to allot extra funds (\$100-\$300 recommended) for souvenir purchases, nightlife, emergencies or other extras.

Visits from Family and Friends

As stated earlier, family and friends are more than welcome to come and visit; the best times are during the long weekends, fall break and after the semester ends on December 7. Please note that it is best to receive visitors after the semester ends, due to the large number of speakers and excursions and the overall intensity of the program. Some students have commented in the past that they found visits by friends and family during regular program time to be extremely stressful. Absences due to travel with family and friends do not count as excused absences. However, family and friends are often able to attend classes, listen to guest lectures, and participate in excursions with you. (See the "Housing/Room Rentals for Family and Friends" section for more details).

A Note to Parents and Legal Guardians: We very much enjoy meeting you and would love to have you visit. It is important for you to know that sometimes parents' visits during periods while students have classes puts extra pressure on them, as they feel that they must entertain you in addition to trying to complete their coursework and participate in a very busy schedule. Therefore, you may find that it works best to arrive on December 8 or 9, after the semester ends. We highly discourage you from taking your children to the beach or traveling elsewhere with them at times when they would have to miss classes and other program activities. However, if you arrive prior to a long weekend or at another time during the semester, you are more than welcome to attend speakers and excursions with the group. If rooms are available, you may stay in our facilities for free for up to one week. (See the "Housing/Room Rentals for Family and Friends" section for more details).

HOTEL INFORMATION

For Mexico City: (from the U.S., dial 011-52-55 and then the phone number)
(within Mexico, dial 01, if long distance, then dial 55, and then the phone number)

Hotels Near Mexico City Airport:

Hotels from \$40- \$150 USD

Hotel Camino Real Aeropuerto (\$\$)
Puerto México No. 80, Col. Peñón de los Baños
Just across from the airport, Terminal 1
Tel: (55) 30-03-00-33
Fax: (55) 30-03-00-34
www.caminoreal.com/aeropuerto/index.html

Hotel Aeropuerto (\$)
Boulevard Aeropuerto No. 380 Colonia Moctezuma
Tel. (55) 57-85-53-18 / 57-85-58-88
Fax: 57-84-13-29
They do phone reservations and just take cash.

Hotels In Downtown Mexico City (approx. 20 minutes from the airport via authorized taxi)

Hotels from \$10- \$20 USD

Hostal Moneda
Moneda 8, Centro Histórico de la Ciudad de México
Phones: 55 22 58 21/ 55 22 58 03
Dorms and private rooms (all with bathroom), internet, kitchen, terrace , café, short term storage, travel info, clean, safe, excellent location.
www.Hostalmoneda.com.mx

Hotels from \$20- \$50 USD

Hotel San Antonio
2 Callejon 5 de Mayo # 29
(Entre Isabel La Católica y Palma)
Colonia Centro
Telephone and fax: 55-12-99-06

Hotel Canada
5 de Mayo # 47
Close to metro stop Isabel La Católica
telephone: 55-18-21-06, fax: 55-12-93-10

Hotels from \$70- \$130 USD

Hotel María Cristina
Rio Lerma # 31 Colonia Cuauhtemoc
Phones: 57-03-12-12 /55-66-96-88

Hotel Azores
República de Brasil No. 25
Colonia Centro
Tels: 55-21-52-20/55-12-00-70

Hotel Azores
República de Brasil No. 25
Colonia Centro
Tels: 55-21-52-20/55-12-00-70

NEAR ZONA ROSA in Mexico City

Hotels from \$5- \$25 USD

Casa de los Amigos (Quaker House)
Ignacio Mariscal No. 132 (close to Metro Revolución)
Colonia Tabacalera
phones: 57-05-05-21/57-05-06-46
fax: 57-05-07-71
email: amigos@laneta.apc.org
www.laneta.apc.org/amigos
Very inexpensive but you have to stay at least 2 nights

Hotel Juárez
telephone: 55-12-69-29 / 55-18-47-18 / 55-12-05-68

Hotels from \$35- 50 USD

El Hotelito San Rafael
Ignacio M. Altamirano No. 45
Colonia San Rafael (close to Metro San Cosme)
Contact owners: Cuca Valero and Miguel Legaria
phone: 55-35-39-73
fax: 55-46-67-20
email: hotelito@mati.net.mx

HOTELS IN CUERNAVACA

(from the U.S. dial 011-52-777 and then the phone number)
(within Mexico, dial 01-777 and then the phone number)

Hotels from \$20- \$60 USD

Casa Azul (Raul Villareal)
Arista No. 17, Centro (downtown)
Phones: 314-21-41/314-36-34/314-36-84
email: lacasaazul@cableonline.com.mx

Hotel Cadiz
Alvaro Obregón, 329 (near downtown and CEMAL)
telephone: 312-29-71 and 318-92-04

Hotel Bajo el Volcán
Humboldt #19, Centro (downtown)
Phone: 312-48-73
Fax: 312-6945
e-mail: bajoelvolcan@att.net.mx

Hotels from \$80- \$120 USD

Hotel Casa Colonial
Nezahuatcoyotl #37, Centro (downtown)
Phone: 312-70-33 and 310-0395
e-mail: www.casacolonial.com

Posada Tlaltenango and SPA (15 minutes in bus to downtown)
Privada Eucalipto #77
Phone: 313-2525
fax: 313-0395
www.posadatlaltenango.com.mx

Villa San Marcos B and B (cheaper rooms also available: from \$40)
Leyva #208, Colonia Miguel Hidalgo
Close to downtown (10 minutes) and gay-friendly
Contact person: Marta Elena de la Fuente
martaelena@cableonline.com.mx
www.villasanmarcos.homestead.com
Phone: 314-03-61

Hotels from \$120- \$200 USD

Hotel María Cristina
Blvd. Juárez 300, Centro (downtown)
telephone: 318-57-67/318-96-84
fax: 312-91-26
e-mail: reservaciones@maria-cristina.com

Hotels from \$200 - \$350 USD

Hotel Las Mañanitas
Ricardo Linares #107
telephone: 314-14-66/ 312-46-46
fax: 318-36-72
www.lasmananitas.com.mx
e-mail: reservaciones@lasmananitas.com.mx

HOTELS IN TEPOZTLAN, MORELOS

(from the U.S. dial 011-52-739 and then the telephone number)
(within Mexico, dial 01-739 and then the phone number)

Hotels from \$50- \$100 USD

Hotel Tepoztlán
Industria No. 6, Centro (downtown)
Phone: 395-0522/395-0523

Hotels from \$150- \$250 USD

Posada Tepozteco
Paraiso No. 3, Barrio San Miguel
Phone: 395-0010

EXTRACURRICULAR ACTIVITIES IN CUERNAVACA

Exercise Options in Cuernavaca

There are a number of gyms and workout facilities in the Cuernavaca area which you can join. The following list gives you an idea about options and approximate prices. Many of these places have additional services and classes to the ones listed here. Please feel free to call them if you are looking for something more specific.

Name of Gym	In or Near the Following Neighborhoods	Street Address and Directions to Get There	Facilities and Services	Hours Open	Approx. Cost (in pesos, unless noted)
Coral Cables Gym	Colonia San Jerónimo	Av. San Jerónimo #209	Classes: aerobics, yoga, pilates, spinning Gymnasium with weight machines	6 a.m. – 10 p.m.	\$500 per month if you tell them you are one of our students
Club Deportivo KEOPS	Colonia Centro Phone: 313-5550 Website: http://clubdeportivo.com.mx	Avenida Emiliano Zapata #808 Colonia Tlaltenango	Karate classes Dance classes: Arabic, Hawaiian-Tahitian, and Jazz Squash Court Swimming classes	Varies with classes. *Check website or call for more info.	Call for price information
Beverly Hills Workout	Colonia Centro Phone: 316-2077	Gran Plaza Cristal, 3er Nivel en Av. Plan de Ayala #825	Classes: aerobics, yoga, pilates, spinning Gymnasium with weight machines	5:30am – 10:30pm	\$500 per month
MC Lysh Gym *Women Only	Colonia Centro Accessible to Colonia La Lagunilla Phone: 318-6651	Calle Degollado No. 18 A	Aerobics classes Gymnasium exclusively for women with weight machines, etc. Staff to help with diet, natural health plans, etc. *Call or stop by for more information!	6:30am – 9pm	\$350 per month OR \$850 for 3 months
Dragon de Jade *Great place to interact with community members!	Colonia Tetela Phone: 380-1927	Av. Felipe Rivera Crespo #106 , Fracc. Hacienda Colonia Tetela, Cuernavaca (near Don Bosco)	Groups: Tai Chi, Kung Fu, Dance, Yoga (open inscription), Theatre, Choir Interaction with Mexican artists and local community members *Call for more information!!!	Varies with classes. *Stop by or call for more info.	Varies with classes. *Stop by or call or more info.
Gold's Gym	Amatitlan, 62000 Morelos Phone: 318-1813	Plan de Ayala 418	Classes: aerobics, dance, step, pilates, etc. Fully-equipped gym, Olympic size swimming pool	Mon –Fri: 6am – 10:00pm Sat: 7am – 7pm	\$\$\$

Sports

Running: Often students ask about the possibility/safety of running in Cuernavaca. Many students in the past have found a route or two which they get to know and enjoy running every day, often seeing the same people and activities which allow them to feel comfortable running in a new place. If you do not mind street dogs or city running, which includes traffic that is not as pedestrian friendly as some places in the U.S., then you will be able to enjoy running in Cuernavaca. There is also a park/baseball field close to the cemetery up the street from CEMAL; it is well lit, with many activities going on throughout the day and through the late afternoon.

Soccer: There is a soccer field in a neighborhood close to CEMAL, just off J.H. Preciado. Some students have gone to play with the youth from that neighborhood, and have had positive experiences, but you should probably go accompanied by another student until you have established a relationship with the youth there.

Socially Responsible Nightlife in Cuernavaca

It is important to note that overt discrimination on the basis of race, class, and sexual orientation is very common practice in Cuernavaca. There are numerous clubs whose bouncers are known for only allowing foreigners and rich-looking, light-skinned Mexicans to enter while excluding dark-skinned Mexicans. We ask you to be aware of these dynamics when going out in Cuernavaca so that you do not inadvertently participate in or support practices that violate your own values and those of this program. We appreciate your feedback so we can continue to update our lists for future students.

In addition, as mentioned earlier, alcohol abuse is a serious health risk and a particular problem in study abroad. Therefore, we highly encourage you to develop a social life that does not depend upon alcohol. There are movie theaters, bowling allies, restaurants, and other places you can go to have a good time without consuming alcohol.

Due to the current violence between rival drug cartels, you need to be especially careful when going out to places that serve alcohol, as many bars, discos, and nightclubs serve as fronts for the drug trade. Many very respectable-looking places have waiters who sell drugs or owners who are involved in the drug trade. For that reason, we urge you to follow staff's warnings about places that we have deemed off limits and to be extremely careful about anywhere else you go!

I. Restaurants

- *Armando's Pizzeria:* Avenida Avila Camacho Delicious pizzas and cheesecake; Tuesdays are two for the price of one pizzas!
- *Los Arcos:* Jardín de los Héroes Col. Centro (312-1510) An outdoor café next to the Zócalo. Open for lunch and dinner with many traditional Mexican dishes and a great location.
- *El Barco:* Two locations in Cuernavaca: Colonia Centro, Rayon 5, and Avenida Zapata ·618. A great place to try Pozole, a good option particularly for Monday nights when many other restaurants are closed.
- *La Fontana:* Calle Juárez. A great place to gather for pizza, beer, and a casual, fun atmosphere.
- *La Maga:* On calle Morrow #9. Across the street from La Comuna, second floor. Good food in cozy environment. Especially noteworthy is their lunch buffet (with lots of great vegetarian options!).
- *Pizza Roma:* Chalma Sur #29B Col. Lomas de Atzingo (313-5029) Great little restaurant with gourmet pizzas. Eat in, take out, or delivery.
- *Restaurant Bar El Salto:* Bajada del Salto No. 31, Colonia San Antón (318-12 19). A nice restaurant located a short walk from CEMAL, right next to the San Antón waterfall.
- *Taquería La Gringa:* Avenida Avila Camacho Casual, delicious place for tacos.

II. Bars and Cafés Where We Know the Owners

- *Los Arcos*: Jardín de los Héroe Col. Centro (312-1510) An outdoor Café next to the Zócalo. A popular meeting place for foreigners and Mexicans. There are evening happy hours specials 8:00-10:00pm. Live Salsa and Cumbia music on Sunday, Tuesday and Friday evenings and lively dancing initiated by the diners. No cover. (also see listing in Restaurants).
- *El Manojó*: On Calle Prol. Ahuatepec #304. Delicious, healthy foods of all kinds.
- *Barecito Comonfort*: # 17 Col. Centro (314-1425) Located on calle Comonfort at the corner of Calle Morrow. This is a very small, LGBT-friendly bar that is open to the LGBTQIA community and the community at large. No cover. <http://www.geocities.com/barecito>
- *La Comuna*: On Calle Morrow, Just across the street from La Maga. A bohemian café hang out that has good coffee, food, and products from Chiapas. Open late with live music on Thursday, Friday and Saturdays. No cover. Proceeds go to support the Independent Human Rights Commission of the State of Morelos (CIDHM).
- *La Maga*: On calle Morrow. Across the street from La Comuna, second floor. Good drinks, cozy and artsy environment, live music some weekend nights (also see listing in Restaurants). During the day time, this has a great, clean, and inexpensive salard bar and buffet.
- *El Telón*: (en Tepoztlán) Very good place to dance salsa in the Tepoztlán area. Only open Saturday nights. If you want to get there without a car, you can take the bus to downtown Tepoztlán, and take a cab from there. The last bus to Tepoztlán leaves the López Mateos market at 8:00pm. Music doesn't begin at El Telón until about 11:00pm, so you might hang out in Tepoztlán until then. Any cab driver will know how to get there. You will have to take a cab back to Cuernavaca, and you MUST arrange this when you get to Tepoztlán, because you will not be able to call a cab when the club closes at 3:00am. Cabs back to Cuernavaca from the club cost approximately \$150 pesos for 3-4 people, depending on the size of the cab. LGTB friendly.

III. PLACES TO AVOID (PLEASE TAKE THIS SERIOUSLY!)

- Avoid *The Bull*, where violent incidents have taken place against students. This bar has had many very serious allegations against it and is considered dangerous. PLEASE DO NOT GO THERE!
- Avoid all bars and night spots at the *Plazuela*, a popular night spot area near the Zócalo (town square), as there was a violent incident there and it has a widespread reputation for having bars where staff sell drugs. As a result, there could be violent incidents outside of and/or inside any of the establishments in the *Plazuela*.
- Avoid *Barbazul*. In March 2012, bodies were dumped near there, and the bar has the reputation of selling drugs, as well as practicing racial and class discrimination.
- Avoid any other bars, discos, and nightclubs that CGE staff warn you against.

Like we said, there are plenty of other fun things to do in Cuernavaca with your host families and friends!

Religious Life in Cuernavaca

Mexico is a predominantly Roman Catholic country. Therefore, there are many Catholic religious services available for students who would like to attend them. In fact, there is a Catholic church just one block down on the same street as the CGE study center. In addition, there is a growing number of Protestant churches here, including Baptist, Episcopalian, Methodist, Pentecostal, and other churches. There is also one orthodox synagogue in Cuernavaca and several conservative and other synagogues in Mexico City. The following is a brief list of a few of the religious services that we know of. Please join us in updating and completing our list of religious services. Also, please call each place of worship you are thinking of attending once in Mexico for more information on their service times (which tend to change).

Jewish Synagogues

Cuernavaca Services on Saturday Mornings

Madero 404, Baja California, Cuernavaca

Phone: not available

This is an Orthodox Jewish nursing home. There are Saturday morning services. You will need to bring ID and identity that you are Jewish.

Alianza Monte Sinai (Orthodox)

Tennyson #134, Colonia Polanco, Ciudad de Mexico

Phone: 01-55-5280-6369

Agudes Achim

Montes de Oca 32, Colonia La Condesa, Ciudad de Mexico

Phone: 01-55-5553-6430

Judaismo Humanista de Mexico

Reforma 2233 E., Sauces 402, Ciudad de Mexico

Phone: 01-55-5559-6638

Bet-El (Conservative)

Horacio 1722, Colonia Polanco, Ciudad de Mexico

Phone: 01-55-5281-2592

Protestant and Evangelical Churches

Anglican/Episcopal:

St. Michael's Episcopal Church

Calle Minerva #1, Colonia Las Delicias, Cuernavaca

Phone: 315-2870 Website: www.cuernavaca-anglican.org, services in English at 10:45 a.m. on Sundays

The Good Shepherd

Corner of Calle Degollado and Guerrero, Colonia Centro, Cuernavaca

Phone: 315-2870

Baptist:

Iglesia Bautista Monte Abarim

Ocoatepec #612, Colonia Reforma, Cuernavaca (behind Sam's Club)

Phone: 311-4362

Capital City Baptist Church

Sur 138 Esq. Bondoquito, Colonia Las Americas, Del Alvaro Obregon, Ciudad de Mexico

Phone: 01-55-5516-1862

Jehovah's Witness:

Congregación Cristiana de los Testigos de Jehova

Amapola 110, Cuernavaca, Phone: 777-316-7249

Los Testigos de Jehova en Mexico

Vicente Guerrero 36, Cuernavaca, Phone: 777-512-0276

Lutheran:

Good Shepherd Lutheran – Iglesia Luterana del Buen Pastor

Paseo de las Palmas 1910, Ciudad de Mexico, Phone: 55-96-1034

Website: <http://www.iglesialuteranademexico.org.mx>

A bilingual Lutheran church in Mexico City. There are no Lutheran churches in Cuernavaca.

Methodist:

Iglesia Metodista de Mexico A.R.

Calle No Reelección #31, Colonia Centro, Cuernavaca

Phone: 312-9429

Mormon:

Iglesia de Jesucristo de los Santos de los Últimos Días

Francisco Leyva 109, Miguel Hidalgo, Cuernavaca, Phone: 777-314-2882

Non-Denominational Christian:

Compañerismo Estudiantil, A.C. (*youth group only, not a church)

Calle Leyva y Abasolo (in front of a school in the Templo Philidelphia)

Phone: 322-0457 Email: ivanvallado@hotmail.com, serv_@hotmail.com

Centro Cristiano de Cuernavaca

Calle Obregon #321, Phone: (777) 318-5965

This is walking distance from the CGE house. After crossing the bridge, turn left. Bible studies on Wednesdays at 6:30pm, Sunday services at 9pm and 6pm.

Presbyterian:

Iglesia Nacional Presbiteriana Bethel

Jardin San Juan #10, Colonia Centro, Cuernavaca Phone: 312-3564 Email: inpbethel@yahoo.com.mx

Pentecostal:

Iglesia Evangelica Pentecostal Eben-Ezer

J.H. Preciado 420

This is walking distance, just past the bridge Puente 2000.

Iglesia de Dios Pentecostal Emmanuel

Reforma #4, Colonia Centro, Temixco (just outside of Cuernavaca), Phone: 325-1021

Quaker:

Casa de los Amigos

Ignacio Mariscal 132, Colonia Tabacalera, Ciudad de Mexico, 06030

Phone: 52-55-5705-0521, 52-55-5705-0646

Website: <http://www.casadelosamigos.org>

www.quakercommunity/quakercommunityindex.htm

Seventh Day Adventists:

Iglesia Adventista del Séptimo Día

Callejón 18 de Septiembre 26, Antonio Barona, Cuernavaca, Phone: 777-512-3635

Iglesia Adventista del Séptimo Día

Popocatépetl 6, Col. Teopanzolco, 62410 Cuernavaca, Phone: 777-318-0585

Roman Catholic Masses

Catedral de Cuernavaca

Hidalgo #17, Colonia Centro, Cuernavaca (on the corner of Morelos y Calle Hidalgo)

Phone: 318-4590, 318-4596

Mass times: M-F, 7 am, 12 pm and 7 pm; Saturday, 7 pm; Sunday, every half and a half from 7:30 am to 1:30 pm, 5 pm, 6.30 pm and 8 pm; English mass 10:30 am Sunday en la Capilla del Carmen

Parroquia de San Antón

J.H. Preciado #112 (down the street from CEMAL, walking away from el Puente 2000, on left-hand side)

Phone: 312-7947, 313-0075

Parroquia de Ocotepec

Av. Miguel Hidalgo #304, Esq. Aldama, Ocotepec, Cuernavaca, Phone: 382-1156

Parroquia de Tejalpa

Plaza de la Asunción #1, Cuernavaca, Phone: 320-9817

Parroquia de La Lagunilla Christo Obrero

Manzana 11, Lote 21, Av. Mariano Matamoros, Cuernavaca, Phone: 102-4644

Parroquia de Plan de Ayala Nuestra Señora de Guadalupe

On the corner of Otilio Montano and Emiliano Zapata, Cuernavaca, Phone: not available

Islamic Mosques

Masjid Dar As Salaam

Circuito tequesquitengo No. 150, Tequesquitengo, Morelos, Phone: 734-347-0995

Website: <http://www.islam.com.mx> (visit for worship times)

Mezquita Muhammad Ibn Abdul Wahab

Sur 77 No. 32 int. 7, esq. Lorenzo Boturini, Col. Lorenzo Boturini, Deleg. Vanustiano Carranza, Mexico DF, 15820

Phone: (55)5650-4612, English (55)3166-81-13

Website: www.islammexico.net

Email: info@islammexico.net

MONEY MATTERS

A major question you are likely to have is how much money to bring and in what form. Your fees cover all living and travel expenses, as well as course reading packets, during the program. **You need to cover the following: your travel to and from Mexico City; the cost of required texts, most of which must be bought in the U.S. before departing for Mexico; fall break travel, and any medical expenses incurred while in Mexico.**

As stated in the health section above, you will need to pay for medical expenses yourself and then file a claim for reimbursement. Given this, the amount of money you will need depends on your lifestyle: the number and cost of gifts and souvenirs you purchase, how much you like to go out to the movies or go dancing in clubs, and how much additional travel you plan, as well as how simply or extravagantly you do it. The week after the program ends offers an excellent opportunity to travel, perhaps with family or friends who may be able to visit, or with other program participants.

In the past, most students have brought between US \$500-\$1,500. Many students spend U.S. \$500-\$1,000 while fewer spend U.S. \$1,000-1,500. How much you bring obviously depends upon your own spending patterns and financial capabilities.

There will be several artisan groups, including women's cooperatives associated with people we meet whom you may want to support. You will find that because some items are less expensive in Mexico, you may feel rich and spend freely and quickly. Beware of this tendency! Your money will disappear rapidly if you are not careful!

CGE recommends bringing both cash in U.S. dollars and an ATM card with your PIN number, as you can withdraw money regularly from an ATM machine as they are common in Cuernavaca. Most students prefer their ATM cards to carrying large amounts of cash or traveler's checks. If you'd like to bring a Visa card or MasterCard, you will find that many of the fancier stores, hotels and restaurants accept credit cards. Credit cards can often be used to pay for health services, especially in clinics and hospitals. You may also withdraw money from an ATM machine and get cash advances on credit cards in all Mexican cities, although this can be very costly. We strongly urge you to bring an ATM card and to use money belts or body pouches for the bulk of your money while traveling. Once we are in Cuernavaca, you will be able to keep most of your funds in a safe and draw only amounts you need once or twice a week. In Mexico you will receive a slightly higher rate for cash than for traveler's checks, which are obviously safer. You may cash traveler's checks at banks in Mexico. International ATM machines are also available in cities all over Mexico.

WHAT TO BRING TO MEXICO

We cannot emphasize enough the matter of packing lightly! As a general rule, you should be able to transport all of your luggage on your own for at least one block without difficulty. Remember, in addition to a larger bag or two, you will need one piece of luggage that is small enough to use as a bag for overnight or weekend trips elsewhere.

With regard to clothing, shorts and flip-flops are not appropriate for many of our fieldtrips or sessions with guest speakers. The staff at CEMAL will advise you regarding the appropriate clothing to wear for any particular speaker or field trip, though in general we ask both women and men not to wear shorts except during their free time. Please avoid bringing military style or olive-colored clothing.

Students who register for the fieldwork course should expect to be seen as professionals in their placements and dress accordingly. Professional dress in Mexico does NOT include: low-rider pants, crop tops, tank tops with spaghetti straps (unless worn under a jacket or blouse), or any clothing that might expose the lower back and midriff areas. Flip-flops are not appropriate; however students may wear sandals. Nice jeans or other pants and casual skirts are fine. Split dresses or split-skirts that function like shorts are also fine. Be sure to bring a few shirts that are not T-shirts, crop tops, or tank tops.

We also encourage you to dress appropriately when we visit Mexican government offices, factories, *maquiladoras*, schools, and social service agencies. Depending on the occasion, we may ask you not to wear jeans, shorts, tennis shoes, hiking boots, or flip-flops. It is important to note that factories and *maquiladoras* do not usually allow people to wear any kind of open-toe shoes, tennis shoes, or high-heeled shoes.

You may wish to dress up when you go out dancing or attend parties with your Mexican host family and other friends. Many former students have commented that they wished they had more clothing for the nightlife in Cuernavaca. If you enjoy going out to clubs, you will probably want to bring at least one outfit along for nightlife, taking into consideration the fact that Mexicans tend to dress up more for night clubs than North Americans.

Since the weather is usually moderate in Cuernavaca, most of the time you will only need casual, warm-weather clothing and a light sweater.

School supplies and standard U.S.-brand toiletries are easy to find in Cuernavaca at reasonable prices, so don't pack big bottles of shampoo, deodorant, etc. Some items, such as film, batteries, contact lens solution, suntan lotion, condoms and tampons, are available but at prices somewhat higher than in the United States. Some students have thought that the quality of the Kodak and Duracell products sold in Mexico was not as good as sold in the U.S., so you may want to take this into consideration when you pack film and batteries. The electrical current is the same as in the U.S., so you do not need any special adapters. In the CGE guesthouses, the plugs are made for two-prongs so you may wish to bring a 3-prong to 2-prong adaptor.

Most basic items, including clothing, can be purchased in Cuernavaca fairly inexpensively, so don't worry about bringing everything. If in doubt about something to pack, think about carrying it (along with all your heavy books and everything else you're packing) and then decide

Some students recommend bringing a lightweight sleeping bag if you plan to hike any of the volcanoes in Mexico.

Remember: You have to be able to carry everything you pack, so pack as lightly as you can with all your heavy books.

Suggested Check List of Things to Pack

(These are just suggestions. Please do not feel restricted by this list.)

Clothes

- 2-3 pairs nice jeans/pants
- 2-3 semi-professional outfits-can include collared shirts, casual skirts/dresses, khakis.
- 2-3 professional outfits for those doing internships and certain kinds of independent study
- 1 pair of shorts
- 2-3 short-sleeved shirts
- 2-3 tank tops or T-shirts
- 1-2 long-sleeved, warmer shirts/tops
- 2-3 outfits for night-life (something you could wear to *fiestas* or clubs if you like to go dancing)
- 1-2 light sweaters
- 1 warm sweater and/or light jacket.
- nightshirt or pajamas
- bathrobe (optional)
- underwear
- 6-7 pairs of socks
- 2 pairs of comfortable shoes (1 pair you can wear when dressing up, making sure that at least one pair is closed-toe and flat, for potential visits to a factories)
- 1 pair of slippers or flip-flops that you can wear around the house
- sneakers
- hiking boots if you plan to hike
- work-out clothes if you like to exercise
- swimsuit
- a towel you can use during homestay and travel to beaches, etc.

Other Items to Pack

- Passport that will not expire within 6 months of the time you leave Mexico (at least not before June 2013)
- A photocopy of the title page of your passport
- ATM card and/or Visa or MasterCard with pin numbers
- Money for any potential medical expenses (\$300-350) and US \$30 for key deposit
- Health insurance information and EIA card and Travel Abroad Insurance Information
- Required books for courses (see book list)
- Spanish/English dictionary
- Laptop computer with a card for wireless internet access (if you have one)
- Travel alarm clock
- Piece of carry-on baggage
- Water bottle with wide mouth that can easily be washed/scrubbed regularly
- Camera with an extra battery
- Money belt
- Electronic device for playing music
- Journal and/or notebook
- Any medications you use (preferably in their original containers, and should be in your carry-on.)
- Small flashlight (especially useful in rural areas or while travelling)
- Small gift/souvenir (calendar/picture book) from your home state to give to your family in Mexico
- Pictures of your family/friends/school/neighborhood/work
- U.S. postage stamps (to send letters through the U.S. mail)
- Sunscreen
- A cap or hat for protection from the sun
- Insect repellent
- Pocket knife (packed in a bag that you will check and not carry on)
- Musical instruments/sheet music

Words of Wisdom from Former Students

"This program will challenge you mentally, physically, and emotionally, but if you open your mind and heart to learning more about the world than you ever have before, it can change your life."

"This program gives you hand- on personal experience that can never be received in the classroom."

"I had so much fun this past semester. The contacts that CGE has in Cuernavaca are really incredible. This is an intense semester and it really opened my eyes to issues both in Mexico and in my own life."

"There is so much going on during the semester! I found it really helpful to keep a journal. It was interesting to go back later and see what I was experiencing, thinking, and feeling at the time; it helped me reflect on and integrate everything I had learned."

"Nothing prepares you for this trip. You meet people with amazing stories and passion. It makes you think about what it means to get an education and what it means to have privilege. It is not emotionally easy but you grow a lot. The support group that you develop is nothing like what you will have back in your home school."

"...when I came here, I could barely speak any Spanish or understand very much. Now, I feel like I'm able to have good conversations and even have meaningful friendships with Mexicans."

"I was extremely impressed by all of the staff here. I thought everyone was extremely friendly, helpful, and passionate about their work. I really enjoyed getting to know everyone and listening to their personal stories. It was especially nice to have the faculty and students interact so frequently outside the classroom and in non-academic environments such as eating lunch together."

"This program will open your eyes to the reality of the world, help you process it and lead you to discover how you can use your knowledge for the rest of your life."

"The program helps create culturally--competent individuals as well as rounding off the fine arts aspect of education. It brings new meaning to putting yourself in someone else's shoes and attempting to perceive their lives in order to help facilitate changes."

"This is the program for people who ever wondered if there was more to Mexico than beautiful beaches, tequila, and salsa dancing. This is not a vacation, and it's not a service trip. You don't come to ease your conscience but to change it and engage it in a new way forever."

For Students of Color

Despite the fact that more and more students from the United States are studying abroad, according to recent data from *Open Door* (an organization that monitors study abroad) out of 205,983 students who studied abroad recently, 83% were white students. In contrast, only 6.3 % of the students who studied abroad self-identified as Asian-American/Pacific Islander, 5.6 % as Hispanic/Latino(a), 3.5% as African-American, 1.2 % as multi-racial, and 0.4 % as Native America/Alaskan Native. While CGE has worked hard to recruit more diverse students, our enrollment numbers for students of color are only slightly higher than the national averages. Therefore, students of color are still in the minority within the student groups. As a result, they sometimes feel isolated or alone when facing some challenges that are completely different than those of the white students due to the ways in which issues of race and ethnicity are constructed and dealt with differently in Mexico from in the U.S.

Some former students have said that their semester in Mexico led them to reassess how they identify themselves with regard to race and ethnicity while others have indicated that it helped them deepen the identities with which they arrived. While their overall experiences were very positive and life-affirming, they have also sometimes been very emotional. This is why it is important to have your support structures in place before coming to Mexico.

The following are suggestions offered by former students who studied in Mexico:

1. If you haven't already done so, be sure to reach out to groups on campus for students of color and/or campus staff people who can provide space for listening to students of color. Students who were interviewed for this guide emphasized that these support structures are essential for having safe spaces to be able to process their study abroad experience with other people of color.
2. Talk with other students of color who have studied abroad in Mexico. If you would like to talk with former students who participated in a CGE semester program here, please contact us at globaled@augsborg.edu so that we can put you in touch with students who have volunteered to serve as resources to future students.
3. Check out some of the resources that have been developed specifically for students of color who plan to study abroad:
<http://www.globaled.us/plato/diversity.html>
<http://studyabroad.msu.edu/people/studentsofcolor/index.html>
<http://www.diverseeducation.com/IntDiversity2.asp>
4. Be prepared to be identified racially in ways that may completely surprise you. Race is constructed differently and addressed differently in Mexico than it is in the U.S.; it is not better or worse, simply handled differently. You may be asked direct questions about your ethnicity and the answer of, "I'm from the U.S." might not satisfy someone asking you where you're from. Mexicans may give you nicknames that you feel don't reflect your reality.
5. Take charge of your education. While it is a tricky line between being a token student spokesperson and educating by example, trust your gut. If you feel moved to speak out, do it in a manner that feels safe and comfortable to you.

For White Students

Many white students from the United States who come to Mexico for a semester experience being a numerical minority for the first time in their lives. Nonetheless, while less than 10% of the Mexican population looks like them, that small group is the most dominant group in terms of political, economic, and social capital due to the legacy of European conquest and colonization in Mexico. As a result, white students, and U.S. citizens and residents in general, are given inordinate amounts of power and privilege whether they want this or not and whether they recognize this as such or not.

Moreover, in Mexico it is much more socially accepted to comment on people's physical characteristics than in the United States, and so many white students feel discomfort when Mexicans they don't even know will call them "güera" or "güero," which are terms used in Mexico to identify light-skinned people, including light-skinned Mexicans. Most Mexicans would not consider these terms insulting but rather just an identifying characteristic of the person.

While the experience of being a numerical minority and having that pointed out to you on a regular basis may be uncomfortable, it is important for you to recognize that you will be given power and privileges that you can choose not to exercise. For example, there may be times where you will be allowed or even invited to move to the front of a line because of the color of your skin and the color of your passport. In addition, there are bars and dance clubs that you will be able to get into that dark-skinned Mexicans and students of color from the United States may be excluded from. You may not even be aware when this is happening, which is why we want to alert you to it in advance and ask you to be extra careful about not inadvertently participating in or supporting practices that are racist and classist.

In past semesters there have been times when a few white students have attended clubs that are known for their racist and classist practices. When defending their behavior, the students said they had a right to do whatever they wanted during their free time. However, students of color who were part of the program felt incredibly offended and betrayed that their peers and supposed friends would knowingly frequent places that would discriminate against them and against their Mexican host families. In addition, white students have sometimes been oblivious to the pain that students of color experience when they are confronted with racial and ethnic stereotypes in Mexico. For example, one former Asian-American student wrote in paper:

My eyes have been painfully forced open to realize that I am different than most people in this program because I am Asian. I feel I have to defend myself every time I hear people saying Chinese or Japanese person, or when people ask where I am from and I say that I live in the U.S. and people give me weird looks. I am getting tired of feeling that I must defend or explain myself every time this happens. I am pointed and singled out by the Mexican population here. I have equated different as being bad and then I feel ashamed and embarrassed about myself. I just want to hide and pretend that I am just like everyone else, Caucasian. In this way, I have been colonized and conquered into American society and culture.

Therefore, as you prepare to come to Mexico, we encourage you to think about your power and privilege as a white U.S. citizen or resident. We trust that you will want to be aware of these issues and to serve as an ally to others rather than abusing your power and privilege.

For resources on anti-racism, we encourage you to check out the following websites:

<http://www0.un.org/cyberschoolbus/racism2001/orglinks.asp>

<http://www.drix.net/jdowling/antiracism.html>

http://www.hopesite.ca/rekindle/links/racism_hrights.html

For LGBTQ Students

BY LGBTQ Students who Studied in Mexico

Our Positionalities

Cecilia: My name is Cecilia Márquez, I identify as a queer, multi-racial Latina, from the United States. I'm 20 years old, able-bodied, cis-gendered woman and come from a rapidly gentrifying suburb of Washington D.C., Arlington, VA. I'm a first-generation American from a mixed-class background. I am currently a junior at Swarthmore College where I am a Black Studies major with a minor in Gender and Sexuality Studies. Of course my positionality here in Mexico is affected by my position as a U.S. citizen and as a woman who is able to pass for white. Also, because of my limited Spanish the experiences I have had are limited by the ability of people around me to communicate through language barriers.

Max: My name is Max, and I'm a 21-year-old white, able-bodied queer man from a middle-class background. I was born in Boston, MA but mostly grew up in Urbana, Illinois in a liberal, mostly middle class and white neighborhood. I am a senior at Oberlin College, majoring in Comparative American Studies. During my time here, I have been doing volunteer work teaching English classes at Don Bosco, a local school, and CD4, a local sexual health/HIV-AIDS/gay rights organization, as part of the Internship Seminar class. Both of these experiences have enriched my time in Cuernavaca greatly. I believe deeply in the power of education as a tool for liberation and social mobilization, and hope someday to be a teacher, as well as participate in radical queer activist work, so it has been illuminating and inspiring to learn about both of those things in this context.

Mia: My name is Amelia Fortunato, and I go by Mia. I'm a 22-year old white, queer identifying, able-bodied, cis-gendered woman in the Crossing Borders program. I am from a rural, working class town in upstate New York, and I'm currently a senior at Oberlin College, where I study Comparative American Studies. This semester was my second experience in Mexico (I did a one-month language program in Guadalajara this past January) but my first to really reach out and try to understand the dynamics of queer/LGBT communities and identities in Mexico. My experiences this semester have been shaped by several factors, including my limited communication skills (having only studied Spanish for one year), my positionality as a white woman and U.S. citizen, and the access CGE provided me to queer spaces, such as the GSA group headed by three amazing professors and staff members, and my home-stay with a lesbian couple.

Queer in CGE/Mexico by Cecilia

I was very intentional in choosing the Crossing Borders program. It was advertised as a "queer friendly" program that offered queer home-stays. This was incredibly important to me. As someone who just came out of the closet two years ago, I had no interest in going back during my study abroad experience. I came into the program expecting to find a group of students who had the same politics as me and a staff that was ready to challenge me to think more critically about my own identity.

For the most part this has been amazingly true. Most of the students here were either politically very progressive or open to respectful discussions about gender and sexuality. The staff have, with the rare exception, been absolutely fantastic and have been understanding of the different needs of queer students. We have been especially lucky to have three queer-identified staff members with us this year. Marisela, Antonio and Ann all came together to be a rock-star team of queer superstars who came together to form the staff arm of the GSA.

They have been amazing in inviting us to queer cultural events and helping us immerse ourselves in the queer community here in Cuernavaca. I have found these relationships invaluable when trying to figure out my new community and identity here in Mexico. It has also been important for me to develop strong relationships and community within the queer student group.

For example, when one speaker that we had went on a particularly homophobic tangent in her talk, we were able to use each other as resources to cope with the situation. It has also meant that I was able to decompress the particularly good talks.

It's also been great to work with and utilize the allies that we have in the group. They have at different times helped take some of the burden off of the queer students to challenge and question problematic moments. For me being a queer student here has meant growing in my own queer identity and learning about new queer identities across cultural and national lines.

A Statement about CGE-Mexico's GSA (Gay-Straight Alliance) by Max

(CGE Staff Note: The make-up of the GSA varies from semester to semester, as do the activities, which depend on the students' interest in any given semester. The testimony below reflects one student's opinions and experience.)

At the beginning of the semester, I and the other two openly queer students were pleasantly surprised when two of the staff suggested forming a GSA. I admit, after my last experience with a GSA – in my high school, our membership was me and twelve or thirteen very nice straight girls – I wasn't incredibly enthusiastic, nor totally sure why I would need a GSA at this point. I have been happily out for more than 5 years and my time at Oberlin College, a very liberal and queer-friendly school, has thus far been largely free of any painful or difficult moments surrounding my sexuality.

I went to the first GSA meeting, nonetheless, and had a wonderful time. It ended up just being me, the other two queer students, and Antonio, Marisela, and Ann – the three openly queer staff. Some of our straight friends on the program had considered going, and they would have been welcome, but a part of me was glad that it turned out to just be the 6 of us, and that we could speak openly about our experiences as queer people and know that everyone would be able to understand. We continued to meet on a biweekly basis, and our activities have so far included attending performances by queer musicians, going out to queer bars together, and sharing our coming out stories. As I spent more time in Mexico, I started to see that being queer on this program meant something completely different than being queer back at Oberlin.

The majority of the other students on our program, while kind and well-intentioned, initially knew very little about LGBT communities and cultures for the most part. While they have been very accepting of us and open to learning, there was a lot that they didn't understand right off the bat. Moreover, being in a predominantly Catholic country that has traditionally silenced and excluded LGBT people, and where my command of the language is far from perfect, has made me feel less able to share my identity and experiences with people I meet and more prepared to encounter homophobia. All of a sudden, having the GSA started to take on new meaning for me, and I realized how important it was to have that space, and eventually also to have a queer home-stay. I certainly wasn't expecting it to be this way, but being on this program has given me a renewed sense of queer identity and a need to actively seek out queer community. I am incredibly grateful for the support and outreach from the queer staff here; they are amazing and they have made this experience a lot easier and more special than it would have been otherwise.

Night Life/Going Out by Mia

Going out to bars and clubs is an important part of most college students' abroad experiences. For queer students at CGE, the program provides a list of LGBT friendly establishments, which we have utilized this semester. Through some good, bad, tough, tense, and downright fantastic experiences, we have discovered that just because a bar/club is queer, doesn't mean it doesn't have problems. As a supplement to the list in the program manual, here's an up-to-date synthesis of our going out experiences. As a disclaimer, we are writing this as three cis-gendered students, two women and one man, two white identifying and one light-skinned person of color, so we only claim to be able to speak from our own experiences and positionalities.

Enigma:

A chill bar spot patronized by mostly men, with a handful of women. Mostly older folks in their thirties. Gendered bathrooms (men and women) with stalls. Thursday-Saturday features, “La Gorda,” an amazing singer and great drag queen. She rocked the show. Try to get reservations, because tables fill up fast.

Gula Gula:

“Muy fresca,” as they say. 80 peso cover and weird atmosphere. Mostly upper-class and felt pretty exclusive. The bouncer at the door gave a transwoman a hard time before reluctantly letting her in. Seemed like a pretty cis-gendered crowd. Explicitly gendered bathrooms. Dress nicely if you want to fit in—we didn’t.

El Barecito:

Super cute hobbit-sized bar with AMAZING mojitos and a wide variety of out of the ordinary snacks. Very nice wait-staff and owned by a lesbian activist who works with Antonio at CD4. One (adorable) bathroom for people of all genders that locks. A little pricey, but worth it. Great place to support. Best on weeknights when it is less busy.

Oxygen:

If you want to dance, this is the place. Super classy spot and yet also super accessible for our group. Great male wait-staff, who are usually shirt-less and above-average attractive. Again, mostly patronized by men, but younger, twenty-somethings, and is a comfortable safe space for women too. Gendered, but flexible bathrooms. Doesn’t get started until around 1. Techno music mostly (classic gay), but the DJ has been known to play reggaeton upon request.

Important CGE Staff Comment : Due to recent drug-related violence in both “straight” and “queer” bars and nightclubs, the only place listed above that we are certain is not involved in the drug trade is El Barecito. Therefore, it is the only one that staff feels is safe at this time.

For “Straight” Students

By Nora Smith and Stephanie Jackson

Many "straight" (heterosexual) students from the United States who come to Mexico experience much of the same dating behaviour that they have experienced in different parts of the United States. However, many past students have also commented that the differences in gender roles, expectations between men and women, and the ways in which sexism or *machismo* is made manifest in Mexico complicate going-out etiquette and the types of relationships they have been able to have while living here. For example, many of us have found it harder here to develop platonic friendships with people of the opposite sex than we did in the U.S.

The semester programs in Cuernavaca provide many opportunities for you to actively engage with your community. This includes interactions with your host family, with your supervisor and colleagues at your internship placement site, and with strangers and new friends while enjoying a night out on the town. If you appear to be a foreigner, you may also find that you are “hit on” more often than you were at home, now that you are in a society that has a legacy of foreign conquest and frequently privileges foreigners.

Additionally, you will most likely notice very explicit public displays of affection on the streets, in parks, or in other public places. It is important to know that PDAs are often determined by Mexican police to be “indecent public behavior” that violates Mexican law and can provide pretext for harassment, fines and even arrest. So even if you see others doing it, think twice about engaging in PDA’s if you could stand out as a foreigner. Moreover, please keep in mind that some of your peers who identify as lesbian, gay, bisexual, transgendered, or queer (LGBTQ) may not be able to engage in similar activities based on cultural norms and the fear of hate crimes that could be committed against them.

As in the United States and many other countries, dominant Mexican society is heteronormative, and therefore, most people will probably assume you are heterosexual whether you are or not. As a result, you may find new or different ways in which heterosexual privilege is made manifest and find yourself confronted with a myriad of overwhelming situations as you exercise your heterosexual privilege. Therefore, as straight people ourselves, we encourage you to be extra thoughtful when deciding what clubs and bars to visit, as some of your LGBTQ peers and friends might not feel as comfortable in highly sexualized, heterosexual environments. It is important to recognize that although there are a number of bars and other forums in which queer people can socialize, the majority of nightlife caters to the heterosexual crowd. You should be aware of these dynamics when choosing which places to frequent because lack of awareness has sometimes led to hurt feelings within previous student groups.

Since you will probably be taking classes together and spending much of the semester living together with students of diverse sexual orientations, it is especially important to recognize how your decisions regarding nightlife affect the rest of your community, which will undoubtedly include people from many different backgrounds, identities, and positionalities. If you are someone who identifies as straight, we encourage you to be extra sensitive and intentional about your personal choices and interactions both within CGE and the larger local community in Cuernavaca, in order not to avoid the perpetuation of heterosexual privilege.

For resources on combating heterosexual privilege, we encourage you to check out the following websites:

http://blog.shrub.com/archives/dora/2007-03-09_554

<http://www.gvsu.edu/allies/index.cfm?id=80A9A5FE-B2B3-A1F9-8E72D26BEC8834DE>

http://www.utexas.edu/diversity/ddce/gsc/downloads/resources/Combating_Heterosexism_Homophobia.pdf

The GSA (“Gay-Straight Alliance”) in Cuernavaca, Mexico

What is the GSA?

The “Gay-Straight Alliance” (GSA) is part of a national network in the United States that is geared towards “empowering youth activists to fight homophobia and transphobia in schools.” (<http://gsanetwork.org/>) The GSA at CGE-Mexico shares the values and mission of the GSA network.

The GSA at CGE-Mexico is an alliance of GLIBTAQQ (Gay, Lesbian, Intersex, Bisexual, Transgender, Asexual, Queer, & Questioning) & “straight” (heterosexual) students, faculty, and staff who are committed to trying to provide an open and affirming space for GLIBTAQQ-identified students and those who are questioning their sexual identities. This is particularly important in this context because many GLIBTAQQ students have been able to “come out” in their own universities or home communities and are now afraid of having to go back “into the closet” while studying abroad. At the same time, others may never have been able to live “out of the closet” and long for spaces where they can be accepted for who they are. This is NOT an exclusive group! ANYONE who shares the values of the GSA is WELCOME to join! In fact, students, faculty, & staff at Universal language school have also been invited to attend. J

GSA's Strive to:

1. “Create safe environments for students to support each other and learn about homophobia and other oppressions,
2. Educate the school community about homophobia, gender identity, and sexual orientation issues, and
3. Fight discrimination, harassment, and violence in schools.”

Why GSA Groups Are Important to Establish:

- GSAs groups provide GLIBTAQQ students with a safety net and an open space in which to socialize & enjoy each other’s company, as well as that of straight allies.
- GSA groups can help GLIBTAQQ students break through the isolation to find support from peers, faculty, & staff.
- GSA groups unite GLIBTAQQ students, straight allies, and members of the community who are committed to making the world safer and more accepting of GLIBTAQQ people.
- GSAs draw on the courage of GLIBTAQQ people & the commitment of straight allies working in partnership to build bridges.
- “Strong, well-supported GSAs can have a major impact on the education environment and possess the power to transform individuals, school cultures, and educational institutions.”

Moreover, GSAs are necessary because far too many GLIBTAQQ students “face pervasive harassment and violence in schools” and universities “because of their actual or perceived sexual orientation or gender identity. Research shows that youth harassed on the basis of sexual orientation are:

- More than twice as likely to report depression and seriously consider suicide
- More likely to report low grades, smoke, drink alcohol or use drugs
- More likely to become victims of violence
- 3 times as likely to carry a weapon
- 3 times as likely to report missing school in the last 30 days
- While youth who are harassed report weaker connections to school and less support from teachers and other adults, research shows students with GSA clubs at their school feel safer and more supported.”

Why did CGE-Mexico start an GSA?

- Because it is a starting point to create safe space for a group that has been oppressed and discriminated against in both U.S. and Mexican society.
- Because we tend to receive many GLIBTAQQ students, we have tried to open study abroad up to GLIBTAQQ students, and are trying to respond to the suggestions of prior GLIBTAQQ students.

A Comment from a Former CGE-Mexico GSA student member:

As I spent more time in Mexico, I started to see that being queer on this program meant something completely different than being queer back at Oberlin. The majority of the other students on our program, while kind and well-intentioned, initially knew very little about LGBT communities and cultures for the most part... Moreover, being in a predominantly Catholic country that has traditionally silenced and excluded LGBT people, and where my command of the language is far from perfect, has made me feel less able to share my identity and experiences with people I meet and more prepared to encounter homophobia. All of a sudden, having the GSA started to take on new meaning for me, and I realized how important it was to have that space, and eventually also to have a queer homestay.

Can CGE-Mexico start other groups in addition to the GSA?

- Yes! CGE-Mexico faculty and staff are completely open to creating other groups of interest to students.
- If you are interested in starting something new, please share your interest with the director or any of the faculty and staff!

Details & Logistics re. the CGE-Mexico GSA:

IF there are students interested in participating in a GSA this semester, the group will try to meet approximately every other week and mix discussion of topics that the students are interested in with cultural events and activities.

Past CGE-Mexico activities have included the following:

- discussion of GLIBTAQQ life and GLIBTAQQ-friendly spaces in Mexico,
- sharing of coming out stories,
- attending a drag show,
- going to a concert by a gay flautist and activist,
- watching and discussing the movie *Milk* and the movie *For the Bible Tells Me So*,
- celebrating birthdays of group participants,
- and visiting the HIV/AIDS education organization *Grupo CD4* and the headquarters of the magazine *Queer-navaca*.

Please use your imagination to come up with suggestions for themes, activities, & outings! All ideas are welcome!

Proposed Agenda for 1st Meeting IF anyone is interested in forming a GSA this semester:

1. Icebreaker
2. Purpose of GSA
3. Why We're Here – What Draws Us
4. Interests
5. Brainstorming for Semester: Discussion topics, movies, outings, etc.
6. Norms of GSA participation (These will be set together: One suggestion is that people check it out for 1st 2 meetings but then make a commitment & that new members not come & go after that so that we can create an environment of trust. Obviously, if someone gets sick & can't attend, that's understandable, but the idea is to have an ongoing group with a high level of trust.)
7. ICECREAM

For Persons Identifying as Recovering Alcoholics or Addicts

by a Student in Recovery

Before Leaving:

For me, the work began well before boarding the airplane. Make sure you discuss with your sponsor (if you're a member of a 12 step meeting), counselor, or support network to process your feelings about living in a foreign country. This will not only ensure that you have everything in place to maintain your recovery, but will also to put your nerves at ease—I promise!

Don't be afraid to let the Center for Global Education know about being in recovery. CGE is well educated on addiction and is more than willing and happy to make accommodations (time for meetings, dry housing, etc.). I was connected with a potential sponsor before leaving. I communicated with him via E-mail to establish a relationship before I physically met him.

Finally, make sure that you have discussed with any medical professionals or therapists about going abroad. CGE is also able to connect students with mental health resources within Cuernavaca. Be sure to contact the CGE Mexico Director (Ann Lutterman-Aguilar) at lutterma@augsborg.edu well in advance of departure.

During your Stay:

HIT A MEETING YOUR FIRST NIGHT. Not only did this immediately establish relationships with the recovery community in Cuernavaca, but it also settled my nerves. Make sure that you fellowship after that first meeting to get phone numbers and make friendships. Again, if you are in communication with the CGE-Mexico staff prior to departure they can help you get to a meeting soon after arrival.

CELEBRATE YOUR ANNIVERSARIES IN A MEXICAN CONTEXT. Celebrating my sobriety anniversary in Mexico is something I will never forget. Remember, you're here to try new things, experience the culture and challenge your ways of thinking. This includes recovery! A Mexican AA/NA anniversary is unlike anything I've experienced.

LET YOUR PEERS KNOW. For me, it was essential that I let my peers in my learning community know that I am a recovery alcoholic and drug addict. Don't forget that you'll be spending a considerable amount of time with them and that they can help support you in your recovery in Mexico.

FINDING MEETINGS. CGE can connect you with recovery persons from the community. There are many English and Spanish language meetings. I try to hit 2-3 meetings a week in order to stay connected with the AA/NA community in Mexico.

LIVE WITH A DRY FAMILY. Make sure that the homestay coordinator knows that you are in recovery and want to live in a dry household. Living with people who understand recovery will be a great assistance!

And Don't Forget:

To breathe! It's not hard to maintain recovery in another country as long as you hit your meetings, keep connected and do the 'next right thing.' My experiences in Cuernavaca have given me a Mexican perspective on AA/NA and have strengthened my recovery leaps and bounds.

ACADEMIC HONESTY POLICY

A college is a community of learners whose relationship relies on trust. Honesty is necessary for functioning of the Augsburg College community and dishonesty is, therefore, abhorred and prohibited.

One example of how trust is destroyed by a particular form of dishonesty is found in plagiarism and its effects. In its 1990 "Statement of Plagiarism," the American Association of University Professors (AAUP) Committee B on Professional Ethics notes that one form of academic dishonesty, plagiarism, "is theft of a special kind [in which] a fraud is committed upon the audience that believes those ideas and words originated with the deceiver. Plagiarism is not limited to the academic community but has, perhaps, its most pernicious effect in that setting. It is the antithesis of the honest labor that characterizes true scholarship and without which mutual trust and respect among scholars is impossible."

It is, of course, necessary that academic dishonesty be defined so that all concerned will know their responsibilities. The following guidelines are intended to help define academic honesty policies and describe the process involved in assuring adherence to these policies.

These policies and definitions are included in the Augsburg College Student Guide and the Augsburg College Faculty Handbook. Faculty members are encouraged to call attention to the policy in their syllabi and introductions to their courses and to note in their syllabi any specific concerns, additions, or penalties particular to their courses. Nevertheless, it remains the responsibility of students to have read and understood these definitions and policies. Students who do not understand these definitions and policies should seek assistance from their professors or the Offices of the Vice President of Academic Affairs and Dean of the College or Vice President of Student Affairs.

Section I: Definitions

1. Plagiarism

Plagiarism is probably the most common and obvious form of academic dishonesty. Plagiarism is defined in the *Student's Book of College English* by Squire and Chitwood (Encino, California: Glencoe Publishing Co., 1975) as follows:

Plagiarism is the use of facts, opinions, and language taken from another writer without acknowledgment. In its most sordid form, plagiarism is outright theft or cheating; a person has another person write the paper or simply steal a magazine article or section of a book and pretend to have produced a piece of original [work]. Far more common is plagiarism in dribs and drabs; a sentence here and there, a paragraph here and there. Unfortunately, small-time theft is still theft, and small-time plagiarism is still plagiarism. For your own safety and self-respect, remember the following rules – not guidelines, rules:

- A. The language in your paper [or oral presentation] must either be your own or a direct quote from the original author.
- B. Changing a few words or phrases from another writer's work is not enough to make the writing 'your own.' Remember Rule 1. The writing is either your own or the other person's; there are no in-betweens.
- C. Footnotes acknowledge that the fact or opinion expressed comes from another writer. If the language comes from another writer, quotation marks are necessary in addition to footnote. Other methods of indicating use of a direct quotation, such as indentation, are acceptable if they are commonly recognized.
- D. A writer may not avoid a charge of plagiarism simply because the work from which material has been used is included in a citation somewhere in the writing. Each occurrence of the use of another person's work must be cited.

2. Other Forms of Academic Dishonesty

Other forms of academic dishonesty include the following:

- A. Using external assistance in the completion of course assignments and examinations unless such assistance has been specifically authorized by the instructor. Such activities as the use of “crib sheets” or “cheat sheets,” looking at another student’s answers during a test, and bringing examination books with notes or answers already written in them are forbidden. Assistance requiring authorization might include but is not limited to use of technology (e.g., a calculator), use of books or notes during an examination, using professionally prepared materials, or having another person make specific suggestions for changes and corrections on an assignment. It is, for example, acceptable for a reader to suggest that a paragraph is unclear or needs more detail; it is unacceptable to offer specific rewording or details for inclusion. It is unacceptable to permit a typist or secretary to make changes or corrections in written material as part of the process of typing. Use of official college tutors or the Writing Lab for assistance is not ruled out by this section unless specifically forbidden by the instructor.
- B. Handing in material for course assignments that has been, in large part, used to meet requirements in other courses without gaining previous permission by the instructor.
- C. Presenting as one’s own work what has been done wholly or in part by another person or a professional service without gaining the previous permission of the instructor. This prohibition includes but is not limited to allowing another person to conduct research or select written materials that will be used to complete an assignment, using a paper or assignment prepared by another student as an assignment in a previous course, or purchasing professionally prepared papers that may be handed in as purchased or used as the basis of a rewritten paper.
- D. Failing to acknowledge that work which has not been assigned as collaborative work has been done with the inappropriate help of others. The prohibition is not intended to discourage legitimate cooperative or collaborative work. Nevertheless, legitimate collaboration must be distinguished from illegitimate collaboration. Unless the professor has instructed otherwise, it is dishonest to work with others on a single assignment that will be multiplied and turned in separately as if it were the work of each individual alone. All who cooperated on a project should be identified. Students need not be concerned about work that is assigned to be done collaboratively and follows the specific instructions of the professor.
- E. Fabricating research in the completion of assignments. This prohibition includes but is not limited to entirely or partial fabricating scientific research results or inventing information or citations for use in completing assignments.
- F. Interfering with the work of another student. It constitutes academic dishonesty to hinder the work of another student by stealing, destroying, changing, or otherwise interfering with their accomplishment of academic assignments. This prohibition involves but is not limited to such things as stealing or mutilating library materials or other academic resources.
- G. Knowingly assisting another student to engage in academic dishonesty itself constitutes a form of academic dishonesty. Assisting in academic dishonesty includes but is not limited to such things as permitting another student to complete an assignment where such assistance is not authorized by the instructor, giving another access to a completed assignment which that student will submit as her or his own work, allowing another student to copy during an examination, and/or offering information to another student during an examination.

Section II: Sanctions and Procedures

1. At the beginning of each course, professors will spend some class time explaining any areas of the Augsburg College Academic Honesty Policy which have particular relevance to a specific application in the course. The professor will offer students the opportunity to ask questions about the application of the policy in the course, then will distribute a form for students to sign and return. The form will carry the course title and date and the following statement: "I have read and understand the policies of Augsburg College regarding academic honesty. I understand how they apply to this course, and I pledge myself to abide by the policies and work to create an atmosphere of academic integrity on the campus."
2. Even the first occurrence of academic dishonesty by a student may result in a severe penalty, but normally a student's previous record will be considered by the faculty member in determining the appropriate penalty. The definitions above rather than any consideration of the student's intentions will be the determining factor in a judgment of academic dishonesty. Intention may be considered in determining the penalty.
3. A faculty member who makes a determination of academic dishonesty shall meet privately with the student involved to discuss the charge and the penalty. This meeting is intended to give the student the opportunity to understand the reason for the determination and to learn from the experience. It is also intended to give the professor the opportunity to gain information that may be useful in understanding the student's behavior and in deciding upon the penalty. In the event that such behavior occurs after the completion of classes (e.g., a term paper handed in near the end of classes), the professor may notify the student in writing.
4. Penalties imposed by the professor may include a "zero" or failing grade on the assignment or examination which involved the dishonesty, other academic penalties as outlined in the syllabus for the course or other statement of policies distributed by the professor, forced withdrawal from the course, or failure in the course.
5. The faculty member shall inform the Vice President of Academic Affairs and Dean of the College in writing of a determination of academic dishonesty. This report shall include the name of the student involved; a brief description of the event, including supporting documentation, such as a research paper with plagiarized passages; and a description of the penalty. This material will be kept on file in the Dean's Office under the student's name. Faculty members, in the process of determining a penalty for an occurrence of academic dishonesty, should contact the Dean's Office for information on previous occurrences.
6. A single serious infringement of academic honesty or recurrent incidents of dishonesty may result in temporary or permanent dismissal from the College or withholding of the degree. Such penalties will be determined by the Vice President of Academic Affairs and Dean of the College in consultation with the faculty member(s) involved and the Vice President of Student Affairs.

Section III: Appeals

A student who thinks that a determination of academic dishonesty has been made incorrectly or that a penalty has been too severe may appeal the decision or the penalty through the regular grievance process described below.

Approved by: Executive Committee of the Board of Regents July 20, 1992 Updated by Augsburg College Faculty, May 1993.

GRIEVANCE PROCEDURE FOR CGE STUDENTS

Part I — Introduction

Preface

Augsburg College is committed to a policy of treating fairly all members of the college community in regard to their personal and professional concerns. However, times do occur in which students think they have been mistreated. This procedure is provided in order to ensure that students are aware of the way in which their problems with faculty members can be resolved informally and to provide a more formal conciliation process when needed. Each student must be given adequate opportunity to bring problems to the attention of the faculty with the assurance that each will be given fair treatment. The faculty member must be fully informed of the allegations and given an opportunity to respond to them in a fair and reasonable manner.

Definition of Grievance

A grievance is defined as dissatisfaction occurring when a student believes that any conduct or condition affecting her/him is unjust or inequitable, or creates unnecessary hardship. Such grievances include, but are not limited to a violation, misinterpretation, or inequitable application of an academic rule, regulation, or policy of the college or prejudicial, capricious, or manifestly unjust academic evaluation.

College policies and procedures that do not come within the scope of the Grievance Procedures are the Sexual Harassment Policy, the Sexual Violence Policy, the Committee on Financial Petitions, Discipline Process, and Academic Standing.

Time Limits

Time limits will include only business days (M–F) for the program in which the student was enrolled. (Weekends, and vacation days are not included; summer may not be included depending on the student's program.)

Part II - Informal Process

It is always the student's responsibility to know these procedures and timelines and to follow them.

- A. Any time a student feels that she/he has been mistreated by a faculty member, the student should contact the faculty member to discuss the problem and attempt to resolve it.
- B. If no mutually satisfactory solution can be reached with the faculty member or if, in unusual circumstances, the student prefers not to confer with the faculty member, the student should discuss the problem with the department chairperson of the faculty member and attempt resolution of the problem.
- C. If the problem cannot be resolved in discussions with the faculty member or department chairperson, or if the faculty member and the department chairperson are the same individual, the student may contact the Vice President of Academic Affairs and Dean of the College.
- D. Time limits
 1. The student must begin the Informal Grievance process within 15 days of the conduct giving rise to the grievance, by submitting an Informal Grievance Form to the Vice President of Academic Affairs and Dean of the College.
 - a. The time limit to begin the Informal Grievance process for a grade appeal will be 30 days from the last published finals date for the relevant term. It is the responsibility of the student to maintain a correct and current address on file with the Registrar.

- b. If the student could not reasonably be expected to be aware of the conduct when it occurred, the student will have 15 days to file the grievance from the date on which the student could reasonably be expected to be aware of the conduct or condition that is the basis for the grievance. It is the responsibility of the student to establish the reasonableness of such non-awareness. The Vice President of Academic Affairs and Dean of the College will determine if this paragraph applies to a grievant.
2. The Vice President of Academic Affairs and Dean of the College and the student must ensure the informal process is completed in 20 days. (See Part I for definition of time limits.)
3. Extension — In unusual circumstances, the time limit may be extended by the Vice President of Academic Affairs and Dean of the College. A grievant or respondent must submit a written request for such extension before the end of the time limit. If the Vice President of Academic Affairs and Dean of the College thinks the extension is warranted, the Dean will notify all concerned persons in writing.

E. Records

If the grievance has been resolved, either by agreement or by expiration of the time limits, a copy of the informal grievance and statements of the resolution will be kept by the Vice President of Academic Affairs and Dean of the College for one year. Neither a copy of nor any reference to the grievance will be placed in the personnel file of the respondent.

If these informal discussions do not resolve the problem to the satisfaction of the student, a more formal conciliation procedure is available in Part III of this document. Note: A student must file a written grievance, per below, within 5 days after completion of the informal process

Part III - Formal Process

Preface

If a student has a grievance with a faculty member that has not been resolved through the Informal Process described in Part II of this document, the student may then seek resolution through the following procedures.

For a complete copy of the Procedures, contact the Vice President of Academic Affairs and Dean of the College's Office, Academic Affairs.

SEXUAL HARASSMENT POLICY

Augsburg College is committed to maintaining a College community free of sexual harassment and all forms of sexual intimidation and exploitation. In its effort to create a work environment for all employees and a learning environment for all students which is fair and free of coercion, the College has adopted the following policy:

- A. Unwelcome behavior or actions that emphasize the sexuality or sexual identity of a person in the Augsburg community in a manner which prevents or impairs that person's enjoyment of educational and employment benefits, climate, or opportunities are prohibited. Sexual harassment includes but is not limited to unwelcome sexual advances, requests for sexual favors, and other verbal or physical conduct of a sexual nature when:
1. submission to such conduct is made either explicitly or implicitly as a term or condition of an individual's employment; or
 2. submission to or rejection of such conduct by an individual is used as the basis for academic and/or employment decisions affecting such individuals; or
 3. such conduct has the purpose or effect of unreasonably interfering with an individual's academic or work performance or creating an intimidating, hostile, or offensive environment.
- B. Consensual Relationships The College does not approve of, and strongly discourages consensual relationships between individuals where a professional power differential exists.
- Consensual relationships between staff/faculty and students
 - Staff and faculty exercise power over students in different ways. It could be in the classroom setting, as a supervisor for student employment or in other ways in the course of the student's admission, registration, financial assistance process, involvement with activities, or as a resident on campus. Therefore the College does not approve of consensual relationships between students and staff or faculty.
 - Consensual relationships in the instructional context
 - No faculty member shall have an amorous relationship (consensual or otherwise) with a student who is enrolled in a course being taught by the faculty member or whose academic work is being supervised by the faculty member.
 - Consensual relationships outside the instructional context Others may view relationships that the parties view as consensual as exploitative. In these types of situations, the faculty or staff member may face serious conflicts of interest and should be careful to distance himself or herself from any decision regarding the student with whom the staff or faculty member now has or has had a relationship.
 - Consensual relationships between employees
 - Consensual relationships between individuals in inherently unequal positions of employment also carry special risks. Parties in such a relationship assume those risks. Even when an employee doesn't have direct supervision over an employee, if he/she is in a position to influence the career of the person it can be considered a power relationship. Such relationships may undermine the real or perceived integrity of the employment decisions which are made. They may, moreover, be less consensual than the individual whose position confers power believes. The relationship is likely to be perceived in different ways by each of the parties to it, and by others who have knowledge of the relationship, especially in retrospect.

Romantic and sexual relationships between faculty or staff members and students and between supervisors and their employees do not necessarily involve sexual harassment.

However, when a faculty or staff member enters into a sexual relationship with a student (or a supervisor with an employee where a professional power differential exists) it will be exceedingly difficult to prove that the relationship is consensual and is not influenced by a power relationship. Such relationships can lead to legal claims and the risk of individual liability for the faculty member or staff member involved. The College will not defend a faculty or staff member who is subject to a legal claim arising out of a consensual sexual relationship with a student, faculty, or staff member.

Approved by Executive Committee of the Board of Regents October 19, 1999.

Sexual Harassment

The College attempts to create and maintain a positive living, working and learning environment in which community members are aware of and respect the rights of others and where individuals take responsibility for their actions. Sexual harassment violates the rights and dignity of individuals, and the standards of the College community. Sexual harassment will not be tolerated at Augsburg College.

Recognizing Sexual Harassment

Even with a well-defined policy, it is sometimes difficult to recognize behavior that may be considered sexual harassment. When having to make this determination, ask yourself whether the behavior in question is of a sexual nature and:

- is offensive, unwanted, or both
- may interfere with job performance or academic performance
- causes unnecessary discomfort, humiliation or harm to an employee, student, customer, supplier or other guest

A person commits sexual harassment when she/he:

- subjects a subordinate to unwanted sexual attention, or
- attempts to coerce a co-worker or student into a sexual relationship, or
- punishes or threatens to punish a subordinate or student for refusal to comply with demands of a sexual nature, or
- indicates that sexual favors are terms or conditions of participation in a class or work environment, or
- indicates that sexual favors may be a basis for assigning of a grade, or in any way entering into a performance evaluation, or
- engages in conduct of a sexual nature which has the purpose or effect of unreasonably interfering with an individual's performance or creating an intimidating, hostile, or offensive working or learning environment

Examples of Behavior that are Sexually Harassing

Verbal

- Use of any offensive or demeaning terms which have sexual connotations, including those contained in jokes and humor
- Referring to an adult with sexual connotations (i.e. hunk, honey, sweetie, babe, doll, etc.)
- Making sexual comments about a person's body
- Turning work or educational discussions into sexual topics
- Telling sexual jokes or stories
- Asking or telling about sexual fantasies or history
- Making sexual comments about a person's clothing, anatomy or physical appearance

Non-Verbal

- Looking a person up and down in a suggestive fashion
- Blocking a person's path
- Stalking a person
- Giving unwanted personal gifts
- Displaying sexually suggestive visual materials
- Making facial expressions such as winking, throwing kisses or licking lips
- Making sexual gestures with hands or through body movements

Physical

- Giving an unwanted massage to the neck, shoulders or back
- Unwanted touching of a person's clothing, hair or body
- Touching and/or rubbing oneself sexually against another person
- Standing close or brushing up against a person
- Deliberate touching, hugging, patting, pinching or caressing that is unwanted

Options for Resolving Sexual Harassment Situations

Augsburg College strongly encourages you to report promptly every incident of sexual harassment through the complaint process outlined below. The College is committed to maintaining a community free of sexual harassment, but it can only address incidents of which it is aware.

No matter which process you select, your complaint will be taken seriously with appropriate action taken. The College will not tolerate retaliation of any kind towards students, staff, or faculty who make a truthful report of sexual harassment or give truthful testimony in a sexual harassment investigation.

Because of its commitment to take timely and appropriate action, no one at the College can guarantee that they will not discuss or investigate an incident or hold a report in "strict confidence." The College will discuss the incident only with persons who have a legitimate need to know in the course of investigating and responding to the incident.

Following are the options that you might choose to address in an incident of sexual harassment.

ADDRESS THE PROBLEM DIRECTLY

You may choose to first address your concern directly to the offender. This is an option you may choose, but it is not a necessary step before filing a complaint. If you do choose to address your offender:

- Say "no." Make it clear to the offender that the behavior is unacceptable to you; ignoring the situation will not make it go away.
- Speak directly. Say something like, "I'd like to keep our relationship strictly professional," or "I'm not interested in dating you"; "I'd just like to be friends."
- Write a letter to the offender identifying the behavior, explaining your feelings and requesting the behavior to stop. Keep a copy of the letter.

If the behavior does not immediately cease, use the informal or formal complaint process described below.

COMPLAINT PROCESSES

You should immediately report all incidents or situations of sexual harassment to a program coordinator. All reports of sexual harassment will be taken seriously and appropriate investigative action will take place.

INFORMAL COMPLAINT PROCESS

The goal of the informal complaint process is to assist the complainant in addressing the problem, and end the behavior through a process of education and counseling with the harasser. The process does not include disciplining the harasser and therefore the informal process is not available when the College deems the situation to be severe or pervasive. Persons making informal complaints of sexual harassment agree and understand that no formal disciplinary action will be taken against the alleged offender based on an informal complaint. If the complainant chooses, he/she may at any time prior to resolution of the informal complaint amend the informal complaint to a formal complaint.

To make an Informal Complaint:

- Select a Program Coordinator or Program Intern with whom you would be comfortable discussing the situation.
-
- Schedule a meeting and let him/her know you wish this to be an Informal Complaint.
- The Program Coordinator or Intern will ask you about specific information regarding your complaint.
- The Program Coordinator or Intern will take notes regarding your complaint, the fact that you wish this to be resolved in an informal manner, and your suggestions for a resolution, which you will review and sign to ensure their accuracy.
- The College will request that the complainant confirm through written and signed documentation that they have chosen to resolve the situation through the informal process and understand that this does not include disciplinary action.
- Possible resolutions may include:
 1. Sexual Harassment training
 2. Counseling session with the alleged harasser
 3. Mediation between the complainant and the alleged harasser to explain the situation and the College's policy.

If you choose to address a claim of harassment through the informal reporting process, but the Investigating Officer decides that it is an allegation of a serious violation, the College reserves the right to address the situation through the formal complaint process.

FORMAL COMPLAINT PROCESS

In a formal investigation process the complainant and the accused will both be questioned, along with other witnesses who may be able to give information on the situation. It is expected, as a condition of employment, that all staff and faculty from whom testimony is requested, will cooperate with the investigation.

While inquiries can be made without disclosing specific details such as names and places, you should be aware that if the College believes harassment may be occurring, the College will act in accordance with all legal obligations to investigate and resolve the problem, and in doing so, complete confidentiality may become impossible.

All documentation regarding the investigation will be kept in a confidential file within the Human Resources Office. This documentation is not part of the personnel file. The employee who has made the complaint will be kept informed of the status of the investigation.

If a violation of this policy has occurred, the College will take prompt and responsive action, including (but not limited to) counseling, a warning, censure, probation, suspension, termination of employment or expulsion of a student. If either party is not satisfied with the outcome of the investigation, they may request an independent review by their choice of any of the other Investigative Officers.

SEXUAL HARASSMENT REPORTING PROCESS

If you feel you are being sexually harassed, please notify a Program Coordinator or Program Intern. Every complaint of sexual violence and/or sexual harassment will be investigated. They can:

- Assist and advise students, staff, and faculty who are experiencing sexual harassment
- Investigate the complaint
- Take appropriate action to stop the unwelcome behavior

If a violation of this policy has occurred, the College will take prompt and responsive action. “Prompt and responsive” action may include (but is not limited to) counseling, a warning, censure, probation, suspension, or expulsion.

Students, staff and faculty may take advantage of confidential counseling services and referrals, which can be provided by the Campus Pastor and the Center for Counseling and Health Promotion. These offices are not obliged to report incidents of sexual harassment. The College strongly encourages all victims of harassment to file an official complaint with one of the investigating officers listed above.

Confidentiality

The College is sensitive to the desire of complainants for privacy and confidentiality. However, the College’s responsibility and obligation is to investigate complaints of harassment and take appropriate action means that the College cannot guarantee anonymity to complainants.

ALCOHOL AND OTHER DRUGS POLICY

Augsburg College is committed to the prevention of alcohol abuse and the illegal use of alcohol and other drugs. The College prohibits the unlawful possession, use, manufacture, or distribution of alcohol or other drugs by students, faculty, staff, and guests on the College campus or at College-related programs or activities. Other drugs prohibited by this policy include, but are not limited to, marijuana, cocaine, cocaine derivatives, heroin, amphetamines, barbiturates, hallucinogens, tranquilizers, and inhalants.

Augsburg College affirms the basic need for sobriety within responsible personal action, mature interpersonal relationships and the serious academic environment of a Christian college. With this understanding, intoxication and intoxication resulting in irresponsible behavior are inappropriate to the Augsburg College environment and are prohibited.

Section I: Philosophy

Augsburg College does not condone nor condemn the responsible and legal use of alcoholic beverages. In the context of a Christian point of view, the paramount concern is for the interaction of trust and respect between the community and person. Every person has the right and should have the freedom and opportunity to grow as a responsible individual. In this instance, freedom can be construed as the right to use in moderation or not to use alcoholic beverages and vigorous respect for either position. To this extent the College will attempt to accommodate requests by students to live in residences where alcohol is not consumed.

To drink or not to drink is a personal and legal decision. However, Augsburg College affirms the basic need for sobriety within responsible Christian action, mature personal relationships and serious academic work. With this understanding, intoxication is considered inappropriate. In this regard, the College commits itself to help students become aware of the facts regarding alcohol use and abuse and to assist them in making responsible decisions about alcohol consumption and personal behavior. The College also recognizes the value and promotes the goals of chemical dependency treatment and support programs. On the basis of the philosophy of Augsburg College to bring its students "through truth to freedom," the following provisions are intended to express this point of view within the working and living environment of the College community.

Section II: General Provisions

For the purposes of this policy the term "on-campus residence" means the interior of a student's residence hall room, apartment, or annex house. Additionally, the term "public area" means any College housing, building, or property other than the interior boundaries of the student's private residence.

- A. The possession or consumption of alcoholic beverages is prohibited on Augsburg College property except in accordance with the provisions set forth below.
- B. Cases of disturbance, disorderly conduct, destructive behavior, or violent acts which result from drinking alcoholic beverages will be subject to the disciplinary procedures and sanctions of the College and/or legal processes of civil and criminal law.
- C. The transportation of uncovered or opened containers of alcohol in public areas is prohibited.
- D. Students are reminded that they are obligated to obey all laws relating to the purchasing, providing, possession, and use of alcoholic beverages. Minnesota State Law provides that it is illegal for a person under the age of 21 to consume alcohol, attempt to purchase alcohol, or possess alcohol.
- E. Advertising alcoholic beverages and tobacco products is prohibited. The sponsoring of College events or promotions by alcohol or tobacco companies is prohibited.

POLICY ON DRUGS/CONTROLLED SUBSTANCES

The use, possession, transport, or purchase of “controlled substances” (i.e., illegal drugs) by a student carries significant risks and penalties for the participant, the entire group, and the reputation and legal status of the Center for Global Education in the countries in which we work.

United States law prohibits the transport of illegal drugs across its borders. Also, U.S. law does not protect U.S. citizens, U.S. residents, or others traveling abroad who violate foreign drug laws. The laws which prevail are those of the country in which the law was broken. Penalties may be severe. The following statement is from a brochure produced by the U.S. Department of State, entitled “Travel Warnings on Drugs Abroad”:

[U.S. citizens] are in jails abroad on charges of using, possessing, or trafficking illegal drugs. In many countries local laws make NO DISTINCTION BETWEEN SOFT AND HARD DRUGS. Penalties are severe in many countries.

United States laws DO NOT protect [U.S. citizens] abroad who violate foreign laws. [U.S. citizens] must understand that once they are [outside the U.S.] they are subject to the same penalties for drug violations as the nationals of the country they are visiting.

U.S. Consular officers can: insure, insofar as possible, that the detainee’s rights under local law are fully observed and humane treatment is accorded under internationally accepted standards; visit the detainee and provide him/her with a list of local attorneys; contact family and/or friends for financial or other aid.

U.S. Consular officers CANNOT contact the detainee’s family or friends unless asked to do so by the detainee; lodge a formal protest about mistreatment of the detainee unless the detainee approves; prevent delays by law enforcement officials; prevent unseemly delays in bringing U.S. citizens to trial. FOREIGN GOVERNMENTS are not more tolerant of drug use, nor are they more permissive in their drug laws.

Penalties for possession or trafficking in any kind of drug ranges from two to twenty-five years and include a heavy fine in many countries. Prosecution of offenders is being intensified abroad.

A student who uses illegal drugs while participating in a Center for Global Education program will be sent home at his or her own expense. If the participant is detained or arrested, legal officials in the site of the arrest (U.S. or host country) likely will not permit Center for Global Education staff to contact or assist in any way the detained person. The Center for Global Education’s responsibility for the student ends at the time of detention or arrest for drug violations.

Educational Philosophy of the Center for Global Education

Our Mission: The mission of the Center for Global Education at Augsburg College is to provide cross-cultural educational opportunities in order to foster critical evaluation of local and global conditions so that personal, organizational and systemic change takes place leading to a more just and sustainable world.

Goal of Our Educational Programs: We strive to offer academic semester programs which are:

- Rigorously academic, * Intercultural, and * Experiential, * Transformative, * Holistic,

Basic Assumptions: The goal of all educational programs should be the empowerment of the student to work for personal and social transformation as s/he best sees fit. The purpose of study abroad is to empower and prepare students to become global citizens.

Principles of Liberating and Transformative Experiential Education:



Process: The best kind of learning is learning how to learn.

Community: Learning takes place in the context of community.

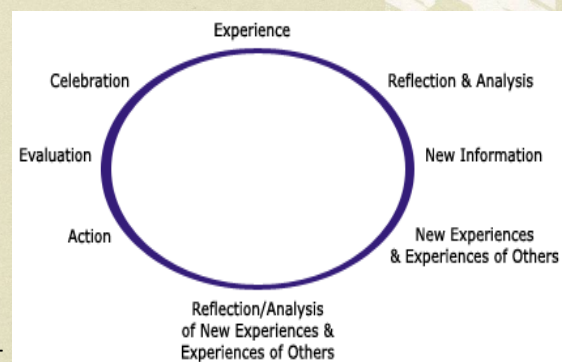
Content: Liberating education takes place when the content of the curriculum is made real through experience and includes dialogue with people whose voices are under-represented in higher education.

Critical Analysis: Liberating education requires critical analysis of experiences in order to make the experiences educational.

Action: Liberating education encourages individuals to live as active agents in history, and hence, fosters social transformation rather than the maintenance of the status quo

We Strive To:

1. Create an environment in which instructors and students collaborate together as "co-learners."
2. Build a community of co-learners by fostering an environment in which diversity is respected, everyone feels safe to be who s/he is, to express her or his opinions and beliefs, and to learn.
3. Value all different learning styles.
4. Encourage students to strengthen both affective and cognitive learning skills.
5. Value the knowledge and experience of the students by encouraging them to reflect upon prior experiences and relate them to new experiences and new ideas.
6. Strengthen intercultural communication skills.
7. Create opportunities for students to listen to the experiences and perspectives of those whose voices are not ways represented in academia. (We try to expose people to varying perspectives but our emphasis is on exposing under-represented voices in order to broaden the diversity of perspectives.)
8. Work with the "generative themes" of the group as they emerge.
9. Encourage individuals to reflect upon their personal goals, learning styles, and action plans, and to work with instructors to meet these both within and outside the context of the courses.



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PEDAGOGY OF THE CENTER FOR GLOBAL EDUCATION: WHAT IT IS AND WHAT IT ISN'T

The CGE Mission: To provide cross-cultural educational opportunities in order to foster critical analysis of local and global conditions so that personal, organizational, and systemic change takes place leading to a more just and sustainable world.

CGE Pedagogy	What It DOES NOT Involve	What It DOES Involve
I. Rigorously Academic	<ul style="list-style-type: none"> • 100% lectures. • Thousands of pages of reading. • Minimizing the amount of time required for cultural immersion, guest speakers, and field trips. • Grading on a curve; setting up standards that only a few can meet. 	<ul style="list-style-type: none"> • Careful critical analysis of more than one side of an issue. • Background reading and additional research to ascertain validity of information. • Consultation of several sources and different viewpoints. • Occasional lectures and mini-lectures in order to provide background, present differing perspectives, and clarify issues. • Mastery of course content.
II. Experiential	<ul style="list-style-type: none"> • Experience only. • Constant activity. • Doing things all the time. • No reading. • No lectures. • Lack of content. • Lack of critical analysis. • 	<ul style="list-style-type: none"> • Reflection upon prior experiences, as these influence the way we interpret new experiences. • Listening to other people's experiences. Learning about the experiences of others is experiential, as it broadens our own experience base. • Engaging in dialogue with others. • Engaging in new experiences and critically reflecting upon them. • Critical analysis of experiences. • Testing theories and ideas with experience, both one's own and others' experiences.

CGE Pedagogy	What It DOES NOT Involve	What It DOES Involve
III. Intercultural	100% immersion in host culture.	<ul style="list-style-type: none"> • The premise that knowledge is culturally construed and therefore tries to broaden the base of what are considered to be valid sources of knowledge. • Raising cultural awareness about one's own culture and other cultures. • Drawing upon diverse backgrounds within the group of students and staff, as well as upon diversity within host culture. • Exposing students to different cultural perspectives, including the voices of under-represented groups. • Teaching intercultural communication skills.
IV. Transformative	<ul style="list-style-type: none"> • Advocating a particular political, economic, religious, or ideological platform. • Commitment to a specific definition of justice or a particular way of making the world a better place. • Prescription of beliefs and/or behavior that all students should exhibit when the program is completed. 	<ul style="list-style-type: none"> • Engagement in a pursuit of knowledge for the express purpose of creating a more just and sustainable world. • Openness to many different definitions of justice and diverse approaches to creating it. • Focus on praxis – the synthesis of reflection and action. • Discussion of our educational mission. • Emphasis on engaging in dialogue with people whose voices are under-represented in academia.
V. Holistic	<ul style="list-style-type: none"> • Emphasis of affective learning over cognitive learning or vice versa. • Use of the same teaching and learning methods in all class sessions or all assignments. • • 	<ul style="list-style-type: none"> • A commitment to both cognitive and affective learning. Students are asked what they feel and what they think regarding course content. Instructors try to strike a balance and avoid over-emphasis of either cognitive or affective learning. • Intentional effort to address different learning styles in the teaching methods and assignments. • Effort to help students improve their preferred learning styles, as well as to stretch and grow in areas outside their preferred style.

Tools for Reflection and Analysis: Journal Writing

Keeping a journal during the program will help you reflect upon your experiences on a day-to-day basis, and can serve as your "long term memory" after returning home.

Consider beginning your journal before the program begins. Reflect on how you are feeling about your upcoming journey, on your expectations for the seminar, on the questions that you hope to have answered.

One of the key players in the upcoming program is YOU. It is your eyes that will see, your ears that will hear, your personal history and education that will interpret what you see and hear. As you prepare for the experience, ask yourself some of the following questions. Taking time to jot them in your journal can be a way of charting your journey.

In a journal, it is helpful to keep track of your observations. Build a detailed picture which recaptures the

Why am I taking this journey?

What does that experience tell me about preparing for and experiencing the upcoming semester?

What am I anticipating most about this program?

What characteristics about me will help me make the most of this new experience?

What are my fears about the upcoming semester?

What are my hopes for the world?

What are my key questions?

When did I have an experience in the past when I took a similar journey?

Who are some of the people I wish could accompany me on this program? Have I told them? What are some ways they can accompany me?

What was the effect of that experience on my life?

breadth of the experience. What happened? What happened to you? How did you feel? Include ideas, feelings, intentions, as well as actions you took and your reasons. The point is to get a complete documentation of the facts of your experience.

Reflect on questions such as the following: What has affected you most deeply? Are you hearing what you expected to hear? What new questions are being raised for you? What ideas are most challenging for you? What are you learning about yourself? How do you feel about being in a new country? Is the group as you imagined it to be? What contributions can you make to the group? What can you learn from other students?

During the semester it is helpful to find quiet time, and to look back on what you wrote. You might choose to add notes in the margins or with another color pen. Reflect on ideas which are challenged, questions answered, hypotheses confirmed. Look for recurring themes, feelings, things that have been valuable, and things that have not been helpful.

The journal is a wonderful help both in processing the experience as it happens and in aiding you to remember this very powerful experience of people and places from another part of our world.

Once the program begins, some things to record include:

1. Notes from speakers (time, date, name of speaker, place and some quick visual identifiers with each entry);
2. Specific quotes;
3. Day-to-day agenda;
4. Sounds, sights, smells which you are experiencing;
5. Questions which arise;
6. Experiences which happen outside the formal schedule;
7. Dreams;
8. Stories, poems, sketches;

Analyzing an Issue

Throughout the program, there will be many opportunities to ask questions of resource people. The quality of your learning experience will depend on how well you are able to interact with the learning experience provided to you. The way in which the questions are asked is important. There are open-ended questions which elicit explanations. An example is, "In your opinion, what is the difference between the land reform programs in El Salvador and Nicaragua?" There are also questions which require yes-and-no answers. There is a time for each type of question. Try to think through what the situation is and which type of question is more useful.

Social analysis involves:

- Identifying the issue or situation to be studied.
- Organizing information to clarify the problems, the possible solutions and their implications.
- Tracing the general causes or effects of these issues including historical causes.
- Seeing the connections - between personal problems and larger social forces, between social forces and political-economic forces and between the forces themselves.
- Discovering new questions that need to be asked.

Questions to ask when doing a social analysis:

The situation

- What are the facts and figures of the situation? What are the sources of this data? What are their biases? From what or whose perspective do they view the situation?

The actors or players

- Who are the key players? Who has the power?
- How do different actors define the problem? What are their different strategies for change

Additional questions

- What is the best possible future scenario? The worst possible scenario?
- What questions remain?
- What are my values and assumptions? How do they influence my perceptions?

Social analysis involves processes by which we try to get to the root causes of a concern or situation.

Social analysis is concerned with issues such as hunger, unemployment or inflation. It looks at these issues by considering the policies which affect these issues. It also considers the economic, social, political and cultural structures of a society, ultimately reaching beyond issues, policies and structures to the system in which all of these are interrelated.

Recognizing Stereotypes

Close your eyes and try to visualize the countries you will visit during your program. If you have already visited these countries, draw upon previously held images. Consider the following questions:

- *What two or three images come to mind when you think about each country? (e.g. colors, sounds, smell)*
- *Describe the people. What are they doing? What is their attitude about themselves, their country, toward you?*
- *What has shaped your images?*

During and after your program, look at this list. Do these images and impressions still hold true? What has been validated? What needs updating? Which need to be discarded? Have these pre-formed images and impressions affected your perceptions? How? Be sure to write about these ideas and perceptions in your journal and then review your journal to see how your ideas have changed.

Prior to the program, images and impressions probably came to you from readings, movies, television, lectures and conversations. Before they were tested by your experiences during the program, they have been stereotypes. It is important to recognize them, because they will direct your seeing and hearing and they can limit your ability to take in new information. Sometimes stereotypes do not change, even after contradictory personal experiences; these are called prejudices.

Discerning What is “True”

How do you know whom to believe or what to believe? For the experienced as well as the novice prober, discerning the truth is a constant challenge.

During the program, you will be presented with a diversity of information, opinions and situations. You will encounter contradictory points of view. Some resource people will work from organized outlines; others will tell personal stories. This variety may be confusing; there will be no one to tell you what to believe. The final responsibility is on the student to discern what is true.

Read the following quotations. As you try to understand them, think through your process of discernment and the criteria you use. Following the statements are questions that you may find helpful to incorporate into your probing.

The first statement was made by a peasant farmer, Julio, to a group of North Americans in August of 1983 at a farm outside the town of Estelí, Nicaragua. Before the revolution, Julio worked on a farm which was owned by the Somoza family. After the insurrection, Julio and thirteen other peasants were given use of the land. They formed a cooperative farm and now raise cabbage and corn.

"Before the revolution, there was plenty of meat in the shops, but we could not afford to buy it. Now there are meat shortages because everyone is able to buy."

The second statement is an excerpt from an article which appeared in *The New Republic*, October 8, 1984. It was written by Robert S. Leiken, senior associate at the Carnegie Endowment and the editor of *Central America: Anatomy of Conflict*.

"One of the most depressing aspects of our trip [to Nicaragua] was to hear from so many that their lives are worse today than they were at the time of Somoza. Before the revolution Nicaraguans ate well by Central American standards. Thanks to the country's fertile soil and its small population, even poor Nicaraguans were accustomed to beef and chicken. Now consumer goods available to the masses in other Central American countries are no longer obtainable."

- *What is your first reaction to the statements? What makes sense to you? What is confusing?*
- *Who is the author? Where did the author get information? What is the bias of the author? What is at stake for the author?*
- *For whom was it written or said? What is the author's motive?*
- *What do you think is the truth of the statement?*

Culture Shock

Going abroad can be one of the most exhilarating learning experiences of a person's life; it can also include a series of bewildering and frustrating incidents that leave you longing for home and leaves those stateside feeling helpless. Aside from basic preparation for a trip, it is valuable to take some time to investigate what you are likely to encounter, so that you can better understand and enhance your study abroad experience.

While there are common themes in intercultural adjustment, keep in mind that individuals may experience these phases differently depending upon such variables as individual personality, prior experience, and program length.

BEFORE: THE PRE-DEPARTURE EXPERIENCE

During the pre-departure phase, you may experience the following:

- *Application Anxiety*: When waiting for an opportunity to go abroad, you may experience anxiety over your chances of selection and your ability to handle this new opportunity. During this time, you may anticipate cultural differences but have only a superficial awareness of potential adjustment problems.
- *Selection/Planning*: Upon hearing that you will be going abroad, you may experience a tremendous elation coupled with pre-departure frustration in dealing with such items as travel and financial arrangements, or applying for a visa. During this stage expectations are high, and the pre-departure proceedings and arrival introductions may be both overwhelming and exciting.

A Sense of Purpose

It is important for you to identify goals and objectives in order to plan for your experience and mitigate some of your anxiety or apprehension.

Following are some questions that may help you clarify before you leave what you hope to accomplish while away:

1. Who am I? (awareness of personal beliefs and attitudes)
2. Where do I come from? (awareness of U.S. cultural beliefs and customs)
3. Where am I going? (awareness of foreign culture customs, behaviors, and values)
4. Why am I going? (to practice a foreign language, interest in foreign countries, to see famous sights, to leave the U.S., etc.)
5. What am I willing to consider? (How open will I be to different ways of doing things? Will I "try on" some of the behavior and values of the foreign people?)

DURING: THE ON-SITE EXPERIENCE

Cultural Differences: What Are They?

We are surrounded by elements in our own culture that influence who we are and how we relate to the world. Because we have grown up with this culture, we are comfortable in it. Our values and attitudes have been shaped by our experiences in our native culture. What happens when we suddenly lose cues and symbols that orient us to situations of daily life? What happens when facial expressions, gestures and words are no longer familiar? The psychological discomfort that one feels in a foreign situation is commonly known as culture shock. This is a reaction to differences one encounters in a foreign culture and can consist of many phases as described below.

Reactions to Cultural Differences

Most study abroad participants will experience some form of culture shock. However, some might experience it after only two days in the host country, others not until three or more months into their stay, even others may never experience it. In addition, the concrete indicators of culture shock vary from individual to individual. The following are the most commonly identified phases of culture shock:

- *Initial Fascination*: Upon arrival, you may experience a state of euphoria wherein surroundings seem glamorous and exotic, and you feel that you are the focus of attention and activity.
- *Initial Culture Shock*: The initial fascination and novelty of the new culture often fade as you settle in, and you may enter a decline known as initial culture shock.
- *Surface Adjustment*: After this initial “down,” which may last a few days to a few weeks, adjustment takes place and you settle into your new surroundings. Your language skills begin to improve and it is easier to communicate basic ideas and feelings without fatigue. You also often develop a small group of friends and associates that helps you feel integrated.
- *Feelings of Isolation*: At some point, however, the novelty wears off completely and the difficulties remain. Frustration increases, and a new and more pervasive sense of isolation can set in. Many times this period is accompanied by boredom and a lack of motivation as you feel little stimulus to overcome deeper and more troublesome difficulties. Unresolved personal issues often resurface during this stage.
- *Integration/Acceptance*: When you are finally at ease with professional or academic interests, as well as language, friends, and associates, it is easier to examine more carefully the new society in which you are living. Deeper differences between you and hosts become understandable, and find ways of dealing with them. You may experience a lack of true friendships but nonetheless appreciate all that the host culture has to offer. As you become more integrated into the surroundings, you come to accept both the situation and themselves in it, allowing you to relax and feel at home.
- *Return Anxiety*: Once you are settled in, the thought of leaving new friends and the community raises anxieties similar to those felt before departure. You begin to sense how much internal change has occurred because of the experience, and apprehension may grow at the thought of returning home to people who may not understand these new feelings and insights. You may even feel guilty for wanting to stay, knowing that there are people waiting anxiously at home.

Culture shock may manifest itself in one or many of the following forms:

- changes in sleeping habits
- disorientation about how to work with and relate to others
- language difficulties and mental fatigue from speaking and listening to a foreign language all day
- feelings of helplessness, hopelessness
- loneliness
- unexplainable crying
- homesickness, feeling depressed
- getting angry easily
- decline in inventiveness, spontaneity, or flexibility
- stereotyping of host country/culture
- increase in physical ailments or pain
- compulsive eating or lack of appetite
- inability to work effectively
- boredom

Emotional and physical reactions to these various phases will influence how one relates to local citizens. Excitement and fascination with the host country’s behavior and customs will help to pave the way for positive interaction. Conversely, hostility and aggression towards those “strange and un-[U.S.]American” customs perpetuate the “ugly [U.S.]American” image and cause host nationals to remain at a distance.

Taken from “Study Abroad Guide for Study Abroad in Montpellier.” The Global Campus, Institute of International Studies and Programs, University of Minnesota.

Cultural Guidance for Sojourners

I'm a little nervous about going to a place I've never been before." "I don't speak Spanish very well." "I've never been anywhere in Africa." "I don't know what's right and wrong to do there, and I think I'll feel out of place."

These are thoughts were voiced by students considering participating in a semester program sponsored by the Center for Global Education at Augsburg College. In expressing their anxieties about crossing cultural boundaries, they articulate feelings that some program participants are reluctant to acknowledge.

In actuality, many participants find that there is less cross-cultural interaction during the program than they had anticipated. For much of the scheduled time, you will be together with the other students. And at most sites, Center programs are arranged by U.S. Americans for U.S. Americans, so the program takes a very "North American" shape—the scheduling is intense, most activities have a well-defined purpose, and all presentations are either given in or translated into English.

So although the schedule includes some experiences which are explicitly cross-cultural (such as the family stays), many of the intercultural aspects are less readily identifiable, sometimes causing unrecognized strain. There are, however, ways to prepare for adapting to inter-cultural dynamics on the program. Among these are: 1) recognizing common reactions to cultural differences; 2) familiarizing yourself with general cultural themes in host country; and 3) heeding some specific pointers from past program participants and Center for Global Education staff.

Crossing Cultural Boundaries

In our home contexts, we are adept at drawing on cues to make sense of our experience and to figure out appropriate ways of behaving. We generally know what other people mean when they speak our language, when to end a conversation, what hand motions to use to punctuate our speech, what are commonly understood ways to drive in traffic, etc. In fact, we know these things so well that we don't think about them much. But when one moves into a new cultural context, those old cues are absent. The new context has its own cues which "insiders" know how to use. The term "culture shock" applies to the confusion and discomfort that arise in trying to make sense of the new context and act appropriately.

Much has been written about different manifestations of culture shock. Kalervo Oberg identifies four stages of successfully moving through culture shock to adaptation: 1) Honeymoon; 2) Hostility; 3) Humor; and 4) Home.¹

In the honeymoon stage, the cultural sojourner can be enamored with virtually everything the new context has to offer. "The people are so friendly and courteous." "The way people value their families is so beautiful." "The tropical plants are gorgeous." "People seem so relaxed, unrushed; they really have their priorities straight." "Despite their poverty, people are incredibly generous." "People here really know how to enjoy life."

Not everyone passes through the honeymoon stage. Some go directly to experiencing hostility. Hostility can take several forms and can be directed at different objects.

¹ *Cultural Shock: Adjustments to New Cultural Environments*, by Kalervo Oberg, *Practical Anthropology*, Vol. 7, No. 4, 1960.

One form of hostility is rejecting the host culture and its people. Some common reactions, particularly from Anglo North Americans, are: "People (systems/traffic/etc.) here are irrational." "Things are so untidy here/people are so dirty." "People here are hypocritical; they say one thing but then do another." "Things are so inefficient/people don't plan ahead/people are lazy." "People here are supposed to be open and warm, but they're actually very cold."

In rejecting the host culture, some people withdraw. They may do this by requiring unusual amounts of sleep, saying they are too sick to participate in the program, or simply being silent.

Others reject the host culture by idealizing things which represent home. For example, some people focus on traffic behavior, concluding that in contrast to drivers in the new context, drivers back home seem highly rational, considerate, and safety-conscious. What the cultural sojourner may not recognize is that traffic behavior has taken on a larger meaning for her; the seemingly chaotic driving patterns symbolize the broader confusion of culture shock. She longs for home, not because traffic seems calmer there, but because most things there make sense to her.

Hostility may also be directed toward one's home culture. This may be difficult to distinguish from the honeymoon experience. For example, an individual enchanted with her new surroundings may conclude that, in contrast to the people of the new context, North Americans are selfish, materialistic, cold, up-tight, etc.

The difficulty of contending with this form of hostility is that the cultural sojourner may feel she is dealing with her new context in the "correct" way. She believes she is slow to judge things using the values from her home context; she is flexible and open to new things and ready to affirm the value of how things are done in the new context. But this can create hostility toward the other North Americans in the group; she rejects them and, by making generalizations about all people from her home context, rejects herself as well.

This raises the importance of recognizing diversity among participants. Differences in economic class, education, home region, gender, race, ethnic roots, sexual preference, mother tongue and other factors can contribute to a greater diversity than may be apparent at first glance.

Without a general atmosphere of acceptance in the group—strengthened by conscious efforts to cultivate openness to different viewpoints and experience—participants who do not identify with the majority of the other participants can find the program an isolating experience.

Other potential objects of hostility are the program coordinator(s) or on-site staff. Natural differences in personality can be exacerbated when a participant projects some of his anxiety onto these leaders. The participant might feel his uneasiness would disappear if only the leader paid more attention to him, handled group dynamics differently, or gave more information. He might conclude that on-site staff should have arranged a less intense schedule, or included more visits of a certain type. Any one of these complaints may be valid, but a participant experiencing culture shock can give these grievances disproportionate weight.

Oberg's third stage, humor, is reached when one is willing to make light of his or her confusion. Laughter eases the tension of not knowing what is appropriate or how to make sense of something. Easing the tension, in turn, frees one to ask questions and continue learning.

The final "home" phase indicates the cultural sojourner has reached a general level of comfort with her new context. She may still have many questions and awkward moments, but she has also grown comfortable with a certain level of discomfort. She experiments with strategies to learn what she needs to know. She recognizes strengths and weaknesses of the cultures of both her home and new contexts.

Some general principles can be summarized:

- Recognize some signs of culture shock for what they are:
 - over-enthusiasm about people and things in the new context
 - withdrawal
 - obsessiveness (e.g., over traffic, cleanliness, being "neutral," getting a call through to home)
 - complaints about people and things in the new context
 - hostility toward other students or Center for Global Education staff
- Recognize diversity within the group and cultivate an atmosphere of openness to different points of view and experience.
- Keep a sense of humor and adventure.
- Learn as much as possible from cultural "insiders" before and during the program.

Using the Term "American"

When traveling in Latin America, remember that people throughout the Americas are Americans. Some people from the U.S. are in the habit of using "Americans" to refer specifically to U.S. citizens. You will find that in some places the term "North American" or "Norteamericano" is used instead, although keep in mind that Canadians and Mexicans are also North Americans. Sometimes the term, "Estadounidense," or literally "United States-an" is used. Other alternatives are "U.S. citizens" or "U.S. Americans."

A Final Word

As you prepare to cross cultural borders, remember that no matter how well you prepare, at some point you will be caught off guard and confused. So your best preparation is to cultivate an openness to learning and a sense of humor. The more flexible your attitude, the better prepared you will be to understand and learn from other cultures.

Provincialism in an Age of Interdependence

The following article is taken from a convocation speech presented by Augsburg College's Fulbright Scholar-in-Residence, Dr. Ali Jarbawi, at Augsburg College in May 1987.

Introduction

When I was first asked to speak on the experience of being a citizen of another culture in the United States, I accepted the task which seemed rather easy. Afterwards I was told that the purpose is to help you pay more attention to rising complaints from international and minority students about being objects of suspicion, chauvinism, and even hostility from their American colleagues. This task is much more difficult than I had first anticipated. Do you know why? Because to achieve the intended purpose I have to confront you with some of your biases, challenge your perception, or lack of perception, of other peoples and cultures, and be critical of your parochial outlook on the world which perpetuates in many a sense of superiority--a sense which when facing other cultures is usually transformed into a feeling of ethnocentric chauvinism.

The challenge also confronts me. For me, this task presents a challenge to be sincere and to confront you, without being provocative, because my intention is not to provoke you, but rather to arouse in you the curiosity to reexamine some of your beliefs and attitudes, and encourage in you the interest to question some of your assumptions and positions.

The "Global Era"

The profound surge of technological change has heightened almost every aspect of human interaction. News travels momentarily all over the world, and people can travel from one continent to another in a matter of hours.

It is now rather indisputable that there has been an internationalization of social and economic life. In the United States, for example, the economy has become highly sensitive to world markets.

In day-to-day economic life, the difficulties at the supermarket cannot be resolved only by dealing with American farmers. Rather, the price of what we eat, drink, and wear is influenced by a web of global interdependence.

The growing interdependence of the contemporary world is gradually altering the interrelationships of individuals with the international system. Simply put, local issues have increasingly become planetary in implication. It is now difficult to conceive realistically of an individual's environment being bound solely by the local community or even by the territorial state. We are truly living in the "global era."

Cultural Diversity: A Blessing, Not a Curse

The internationalization of human affairs has been accompanied by a growing realization that the world is diverse, containing a variety of peoples, cultures and religions, and that this variety is not a curse, but rather a blessing. In fact it is through diversity, not through uniformity, that the world acquires a dynamic and rich quality. And it is through the variety of experiences, abilities, outlooks, and aspirations of its diverse people that human progress and advancement are attained. Indeed, it is this diversity that makes our world the wonderful world it is.

However, it seems that people of smaller nations, by and large, have come to this realization and appreciation at a more rapid pace than people of larger nations. Living in culturally diverse, mosaically carved, and geographically small nation-states, people are compelled to face a variety of heritages as well as practical beliefs, traditions, and customs. They learn, sometimes the hard way, to accept this diversity, learn from it, and respect it. Of course, in a few cases, they fail to do so and thus face political turmoil.

Being somewhat limited in resources, human and/or natural, smaller nation-states have also come to realize their growing dependency on the outside world. (In tiny Kuwait there are people of 104 nationalities living side by side.) A growing number of people of these countries have come to accept the fact that their own well-being, if not survival, depends to a large extent on the kind of positive relations and cooperation they maintain with other nations.

U.S. Myth of Self-Sufficiency

In contrast, larger nations, especially the more advanced and powerful like the United States, seem to be slower and somewhat reluctant in recognizing--let alone accepting--that they are becoming more and more dependent on the outside world. Many people in these nations tend to hold to a misconception, perpetuated by the wealth, power, and size of their countries, that they are not only more advanced and powerful than others, but also that they are still self-sufficient. This misconception has led to the belief that they are not in need of the rest of the world, thus feeling no urgency to learn about and appreciate its diversity. For them, it is the rest of the world that is in need of them, and some go so far as to firmly believe that the rest of the world, at least those areas with which they are most unfamiliar, are envious of them and are aligning themselves in one way or another to strip them of what they have. Therefore, through suspicion and mistrust they try only to know whatever is necessary and sufficient to protect themselves and their national interest. This interest, they think, gives them the absolute right to interfere, whenever they see fit and through whatever means they regard appropriate in the affairs of others, not basically to help those in their quest for a better life, but rather to try and shape the world to their liking.

In essence, the view these people hold about other peoples and cultures is highly influenced by three main characteristics: a sense of superiority, coupled with mere ignorance and double standards. Many Americans, I am afraid, suffer from these characteristics.

Coming from a foreigner, this last remark might disturb some people and put them on the defensive. This, if it happens, would be a mistake for two basic reasons. The first is that the critic is not necessarily an enemy. I believe that only sincere friends are capable of initiating positive criticism. The second and most important is that criticism should not be disregarded if it comes from an "outsider." Criticism from an "outsider"--a foreigner--does not necessarily render it invalid, or relieve listeners from the responsibility of carefully examining it. Disregarding the criticism because it comes from an outside source is an example of ethno-centric chauvinism.

Sense of Superiority

The fact that this country is a superpower gives many of its people a sense that they are superior to others. If their country is number one, then it must be true, that they are, as a collective or as individuals, number one. What follows from this conclusion is that anything which contradicts or differs from the "American way of life" is considered not only strange, but also inferior.

From this sense of superiority stems the fact that tolerance of others with a different color, religion, cultural background, language, and even accent, is not always guaranteed. It is indeed ironic that in this nation which prides itself on its great democratic system in which all human beings are to be treated equally regardless of their race, creed, sex, age, national or ethnic origin, we can still find those who believe that they are superior to others.

Within the framework of this perceived superiority, things tend to become more and more inferior if their origin is somewhere in the southern hemisphere of this globe. Though it is a huge area in which the majority of the human race reside, many here in the North do not bother to recognize the diversity and richness it contains, and find it rather convenient to squeeze all this variety under one general and uniform label: "The Third World." Even the label itself is biased and loaded with ethno-centric overtones.

A foreigner in this country, especially one from the so-called "Third World" countries, is usually faced with a culture which considers itself superior. This individual is often faced with difficulties that stem from notions that may be inaccurate. He or she is then constantly put on the defensive in his or her attempts to contradict notions of inferiority about his or her people and culture. In day-to-day life this individual is expected by those who suffer from this sense of superiority to comply with the rigid rules and perform normally according to American standards. Actually, this foreigner, who in most cases struggles with a new environment, a new culture, and a new language, does not, in the eyes of these people, deserve any "special treatment." In fact, there are those who believe that he or she has already been granted enough "special treatment" when he or she was allowed to enter this country. It seems that those Americans have forgotten that this country has been and is being built by a variety of immigrants from all corners of the world.

On the other hand, those same Americans expect when traveling abroad to be granted automatic special treatment from the moment they declare that they are Americans. They expect that all those they meet will speak their language, understand their culture, and cater to their needs. Some of them do not even consider it their own responsibility to try and communicate with others in the native language, and do not take it upon themselves to understand and really appreciate others' styles and outlooks on life. This is why many Americans, while visiting abroad, shy away from experiencing their new surroundings. Instead, they actually prefer to create a small America for themselves wherever they go. Thus, they travel aboard an American airline, stay in an American hotel, carry with them their American Express which they expect to be honored everywhere, and then try to observe the "natives" while traveling in air-conditioned buses from one tourist attraction to another. It is sad to observe that not a small percentage of Americans travel abroad not with the intention of learning about other people and cultures, but basically to visit sites.

Sense of Superiority Breeds Ignorance

The sense of superiority breeds ignorance in its bearer. Nowadays, not many Americans know very much about the world which surrounds them, and I mean the rest of the world beside America. This is not good, especially for the country that leads the global civilization of today. How, in the future, can Americans continue to assume the leadership of a world that they do not know much about? But, even worse, a growing number of Americans see this weakness in themselves, but fail to remedy it.

With ignorance evolves the tendency to simplify through stereotyping. Other peoples, cultures, and religions are subjected to a severe and unfair process of standardization through which they are portrayed in stereotypical images that demonstrate a lack of understanding, as well as a lack of sensitivity. Through this process, for example, Islam is often portrayed as a fundamentalist, and somewhat vicious religion.

Muslims--more than 800 million of them--are being projected as fundamentalists, Iranians as zealots, Arabs as oil sheikhs or camel riders, Nicaraguans as communists, Palestinians as terrorists, Africans as lazy, and Russians as satans.

This process of standardizing and stereotyping fails to recognize the inner dynamics and variety within each of these people. Stereotyping is a very dangerous phenomenon, not only because it strips the individual of unique qualities, but also because it serves as a convenient basis for undue discrimination. Individuals, groups, and even cultures may encounter severe discrimination not because of what they really are, but because of the stereotype they have to bear.

Many Americans resent and resist being subjected to this process of stereotyping by outsiders, but they are amazed when "outsiders" resent and resist being stereotyped. Many Americans think that their image in the outside world should always be clean and clear regardless of what they, or their government, do. Americans expect the rest of the world to be most understanding, appreciative, forgiving, and compassionate when it deals with them, while relieving themselves of the same tasks in dealing with others.

It should be apparent that no nation, no matter how strong and powerful, can exist by itself in today's world. Interaction among peoples and cultures has become an immanent fact of this era of human history. No nation should attempt, out of a sense of superiority, to either try to isolate itself from the rest of the world, or feel itself authorized to intervene to structure the world to its own liking. Isolation means negative withdrawal, and intervention means negative presence; both are extremely illusive reactions to reality, and both, I am sure, are not welcomed or desired by others. As a matter of fact, both are damaging to oneself as well as to others. Both of them, I must add, are destined to fail.

Leadership Based on and Cooperation

The world, at least its southern hemisphere, neither wants an isolationist United States nor an interventionist United States. It is in need of a United States that can exert positive leadership: a leadership that can only be exerted and accepted through policies based on coexistence and cooperation. Of course, coexistence and cooperation cannot be achieved without the understanding of a diverse world, and that requires, on your part, more understanding, tolerance, and compassion. Indeed, nothing can be more desirable than an understanding, tolerant, and compassionate leader.

Out there are peoples who may differ from you in color, race, language, or religion. They differ in their memories, experiences, desires, and aspirations. But it should be recognized that all of them share with you a common characteristic, the most vital one. They share with you the membership in the human race, in this huge and non-exclusive club of humanity. Do not consider them aliens in this world; they share it with you. The fact that you are more fortunate does not make them less human than you are.

Like you, they contribute, through their ideas, experiences, and hard work, their share to human endeavor. Like you, they dream of a better future.

We are bound, in spite of our diversity, variety, and even differences, to live together in this world, and it is up to us to envision the world that we would like to live in. I sincerely believe that we should try our best to make it a better world for all. Almost a quarter of a century ago, President Kennedy very wisely said: "If we cannot end now our differences, at least we can help make the world safe for diversity." I hope his words still make echoes today.

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White Privilege: Unpacking the Invisible Knapsack

By Peggy McIntosh

Through work to bring materials from Women's Studies into the rest of the curriculum, I have often noticed men's unwillingness to grant that they are over-privileged, even though they may grant that women are disadvantaged. They may say they will work to improve women's status, in the society, the university, or the curriculum, but they can't or won't support the idea of lessening men's. Denials which amount to taboos surround the subject of advantages which men gain from women's disadvantages. These denials protect male privilege from being fully acknowledged, lessened or ended.

Thinking through unacknowledged male privilege as a phenomenon, I realized that since hierarchies in our society are interlocking, there was most likely a phenomenon of white privilege which was similarly denied and protected. As a white person, I realized I had been taught about racism as something which puts others at a disadvantage, but had been taught not to see one of its corollary aspects, white privilege, which puts me at an advantage.

I think whites are carefully taught not to recognize white privilege, as males are taught not to recognize male privilege. So I have begun in an untutored way to ask what it is like to have white privilege. I have come to see white privilege as an invisible package of unearned assets which I can count on cashing in each day, but about which I was 'meant' to remain oblivious. White privilege is like an invisible weightless knapsack of special provisions, maps, passports, codebooks, visas, clothes, tools and blank checks.

Describing white privilege makes one newly accountable. As we in Women's Studies work to reveal male privilege and ask men to give up some of their power, so one who writes about having white privilege must ask, "Having described it, what will I do to lessen or end it?"

After I realized the extent to which men work from a base of unacknowledged privilege, I understood that much of their oppressiveness was unconscious. Then I remembered the frequent charges from women of color that white women whom they encounter are oppressive. I began to understand why we are justly seen as oppressive, even when we don't see ourselves that way. I began to count the ways in which I enjoy unearned skin privilege and have been conditioned into oblivion about its existence.

My schooling gave me no training in seeing myself as an oppressor, as an unfairly advantaged person, or as a participant in a damaged culture. I was taught to see myself as an individual whose moral state depended on her individual moral will. My schooling followed the pattern my colleague Elizabeth Minnich has pointed out: whites are taught to think of their lives as morally neutral, normative, and average, and also ideal, so that when we work to benefit others, this is seen as work which will allow "them" to be more like "us."

I decided to try to work on myself at least by identifying some of the daily effect of white privilege in my life. I have chosen those conditions which I think in my case attach somewhat more to skin-color privilege than to class, religion, ethnic status, or geographical location, though of course all these other factors are intricately intertwined. As far as I can see, my African American co-workers, friends and acquaintances with whom I come into daily or frequent contact in this particular time, place, and line of work cannot count on most of these conditions.

1. I can if I wish arrange to be in the company of people of my race most of the time.
2. If I should need to move, I can be pretty sure of renting or purchasing housing in an area which I can afford and in which I would want to live.
3. I can be pretty sure that my neighbors in such a location will be neutral or pleasant to me.
4. I can go shopping alone most of the time, pretty well assured that I will not be followed or harassed.
5. I can turn on the television or open to the front page of the paper and see people of my race widely represented.
6. When I am told about our national heritage or about "civilization," I am shown that people of my color made it what it is.
7. I can be sure that my children will be given curricular materials that testify to the existence of their race.
8. If I want to, I can be pretty sure of finding a publisher for this piece on white privilege.
9. I can go into a music shop and count on finding the music of my race represented, into a supermarket and find the staple foods which fit with my cultural traditions, into a hairdresser's shop and find someone who can cut my hair.
10. Whether I use checks, credit cards, or cash, I can count on my skin color not to work against the appearance of financial reliability.
11. I can arrange to protect my children most of the time from people who might not like them.
12. I can swear, or dress in second hand clothes, or not answer letters, without having people attribute these choices to the bad morals, the poverty, or the illiteracy of my race.
13. I can speak in public to a powerful male group without putting my race on trial.
14. I can do well in a challenging situation without being called a credit to my race.
15. I am never asked to speak for all the people of my racial group.
16. I can remain oblivious to the language and customs of persons of color who constitute the world's majority without feeling in my culture any penalty for such oblivion.
17. I can criticize our government and talk about how much I fear its policies and behavior without being seen as a cultural outsider.
18. I can be pretty sure that if I ask to talk to "the person in charge," I will be facing a person of my race.
19. If a traffic cop pulls me over or if the IRS audits my tax return, I can be sure I haven't been singled out because of my race.
20. I can easily buy posters, postcards, picture books, greeting cards, dolls, toys, and children's magazines featuring people of my race.
21. I can go home from most meetings of organizations I belong to feeling somewhat tied in, rather than isolated, out-of-place, outnumbered, unheard, held at a distance, or feared.
22. I can take a job with an affirmative action employer without having co-workers on the job suspect that I got it because of race.
23. I can choose public accommodation without fearing that people of my race cannot get in or will be mistreated in the places I have chosen.
24. I can be sure that if I need legal or medical help, my race will not work against me.
25. If my day, week, or year is going badly, I need not ask of each negative episode or situation whether it has racial overtones.
26. I can choose blemish cover or bandages in "flesh" color and have them more or less match my skin.

I repeatedly forgot each of the realizations on this list until I wrote it down. For me white privilege has turned out to be an elusive and fugitive subject. The pressure to avoid it is great, for in facing it I must give up the myth of meritocracy. If these things are true, this is not such a free country; one's life is not what one makes it; many doors open for certain people through no virtues of their own.

In unpacking this invisible knapsack of white privilege, I have listed conditions of daily experience which I once took for granted. Nor did I think of any of these perquisites as bad for the holder. I now think that we need a more finely differentiated taxonomy of privilege, for some of these varieties are only what one would want for everyone in a just society, and others give license to be ignorant, oblivious, arrogant and destructive.

I see a pattern running through the matrix of white privilege, a pattern of assumptions which were passed on to me as a white person. There was one main piece of cultural turf; it was my own turf, and I was among those who could control the turf. My skin color was an asset for any move I was educated to want to make. I could think of myself as belonging in major ways, and of making social systems work for me. I could freely disparage, fear, neglect, or be oblivious to anything outside of the dominant cultural forms. Being of the main culture, I could also criticize it fairly freely.

In proportion as my racial group was being made confident, comfortable, and oblivious, other groups were likely being made inconfident, uncomfortable, and alienated. Whiteness protected me from many kinds of hostility, distress, and violence, which I was being subtly trained to visit in turn upon people of color.

For this reason, the word "privilege" now seems to me misleading. We usually think of privilege as being a favored state, whether earned or conferred by birth or luck. Yet some of the conditions I have described here work to systematically overempower certain groups. Such privilege simply confers dominance because of one's race or sex.

I want, then, to distinguish between earned strength and unearned power conferred systemically. Power from unearned privilege can look like strength when it is in fact permission to escape or to dominate. But not all of the privileges on my list are inevitably damaging. Some, like the expectation that neighbors will be decent to you, or that your race will not count against you in court, should be the norm in a just society. Others, like the privilege to ignore less powerful people, distort the humanity of the holders as well as the ignored groups.

We might at least start by distinguishing between positive advantages which we can work to spread, and negative types of advantages which unless rejected will always reinforce our present hierarchies. For example, the feeling that one belongs within the human circle, as Native Americans say, should not be seen as privilege for a few. Ideally it is an unearned entitlement. At present, since only a few have it, it is an unearned advantage for them. This paper results from a process of coming to see that some of the power which I originally saw as attendant on being a human being in the U.S. consisted in unearned advantage and conferred dominance.

I have met very few men who are truly distressed about systemic, unearned male advantage and conferred dominance. And so one question for me and others like me is whether we will be like them, or whether we will get truly distressed, even outraged, about unearned race advantage and conferred dominance and if so, what we will do to lessen them. In any case, we need to do more work in identifying how they actually affect our daily lives. Many, perhaps most, of our white students in the U.S. think that racism doesn't affect them because they are not people of color; they do not see "whiteness" as a racial identity.

In addition, since race and sex are not the only advantaging systems at work, we need similarly to examine the daily experience of having age advantage, or ethnic advantage, or physical ability, or advantage related to nationality, religion, or sexual orientation.

Difficulties and dangers surrounding the task of finding parallels are many. Since racism, sexism, and heterosexism are not the same, the advantaging associated with them should not be seen as the same. In addition, it is hard to disentangle aspects of unearned advantage which rest more on social class, economic class, race, religion, sex and ethnic identity than on other factors. Still, all of the oppressions are interlocking, as the Combahee River Collective Statement of 1977 continues to remind us eloquently.

One factor seems clear about all of the interlocking oppressions. They take both active forms which we can see and embedded forms which as a member of the dominant group one is taught not to see. In my class and place, I did not see myself as a racist because I was taught to recognize racism only in individual acts of meanness by members of my group, never in invisible systems conferring unsought racial dominance on my group from birth.

Disapproving of the systems won't be enough to change them. I was taught to think that racism could end if white individuals changed their attitudes. [But] a "white" skin in the United States opens many doors for whites whether or not we approve of the way dominance has been conferred on us. Individual acts can palliate, but cannot end, these problems.

To redesign social systems we need first to acknowledge their colossal unseen dimensions. The silences and denials surrounding privilege are the key political tool here. They keep the thinking about equality or equity incomplete, protecting unearned advantage and conferred dominance by making these taboo subjects. Most talk by whites about equal opportunity seems to me now to be about equal opportunity to try to get into a position of dominance while denying that systems of dominance exist.

It seems to me that obliviousness about white advantage, like obliviousness about male advantage, is kept strongly inculturated in the United States so as to maintain the myth of meritocracy, the myth that democratic choice is equally available to all. Keeping most people unaware that freedom of confident action is there for just a small number of people props up those in power, and serves to keep power in the hands of the same groups that have most of it already.

Though systemic change takes many decades, there are pressing questions for me and I imagine for some others like me if we raise our daily consciousness on the perquisites of being light-skinned. What will we do with such knowledge? As we know from watching men, it is an open question whether we will choose to use unearned advantage to weaken hidden systems of advantage, and whether we will use any of our arbitrarily-awarded power to try to reconstruct power systems on a broader base.

Peggy McIntosh is Associate Director of the Wellesley College Center for Research on Women. This essay is excerpted from her working paper, "White Privilege and Male Privilege: A Personal Account of Coming to See Correspondences Through Work in Women's Studies," copyright 1988 by Peggy McIntosh. Available for \$4.00 from address below. The paper includes a longer list of privileges. Write to: Peggy McIntosh, Wellesley College Center for Research on Women, Wellesley, MA 02181; 617/431-1453.

The Costs of American Privilege

by Michael Schwalbe

October 4, 2002

When it comes to knowledge of the U.S. government, foreign students often put American students to shame. Many of the American students in my classes don't know how Congress is organized, what cabinet members do, or how governmental powers are divided among the executive, judicial, and legislative branches. The foreign students who have shown up in my classrooms over the years tend to know about these matters and more.

The gap is even wider with regard to knowledge of U.S. behavior around the globe. When foreign students refer to exploitive U.S. trade policies, military interventions abroad, and support for repressive dictatorships—as if any educated person would of course know about such things—American students are often stunned. Foreign students are equally amazed when their remarks are greeted with blank stares.

But this level of ignorance is not so amazing, really. It's a predictable consequence of privilege. Like white privilege and male privilege in our society, American privilege brings with it the luxury of obliviousness.

Privilege comes from membership in a dominant group and is typically invisible to those who have it. Many whites do not see themselves as enjoying “white privilege,” yet as Peggy McIntosh has pointed out, there are dozens of ways that whites are privileged in U.S. society.

For example, whites can live anywhere they can afford to, without being limited by racial segregation; whites can assume that race won't be used to decide whether they will fit in at work; whites who complain usually end up speaking to the white person in charge; whites can choose to ignore their racial identity and think of themselves as human beings; and, in most situations, whites can expect to be treated as individuals, not as members of a category.

Men likewise enjoy privileges as members of the dominant gender group. For example, men can walk the streets without being sexually harassed; men can make mistakes without those mistakes being attributed to their gender; men can count on their gender to enhance their credibility; men can expect to find powerful sponsors with whom they can bond as men; and, even in female-dominated occupations, men benefit from being seen as better suited to higher-paying, administrative jobs.

Whites and men tend not to see these privileges because they are taken to be normal, unremarkable entitlements. This is how things appear to members of a dominant group. What's missing is an awareness that life is different for others. Not having to think about the experiences of people in subordinate groups is another form of privilege.

In contrast, women and people of color usually see that those above them in the social hierarchy receive unearned benefits. At the least, they must, for their own protection, pay attention to what members of more powerful groups think and do. This is why women often know more about men than men know about themselves, and why blacks know more about whites than whites know about themselves.

It is no surprise, then, that foreign students, especially those from Third World countries, often know more about the U.S. than most American students do. People in those countries must, as a matter of survival, pay attention to what the U.S. does. There is no equally compelling need for Americans to study what happens in the provinces. And so again the irony: people in Third World countries often know more about the U.S. than many Americans do.

We can thus put these at the top of the list of American privileges: not having to bother, unless one chooses, to learn about other countries; and not having to bother, unless one chooses, to learn about how U.S. foreign policy affects people in other countries. A corollary privilege is to imagine that if people in other countries study us, it's merely out of admiration for our way of life.

The list of American privileges can be extended. For example, Americans can buy cheap goods made by super-exploited workers in Third World countries; Americans can take a glib attitude toward war, since it's likely to be a high-tech affair affecting distant strangers; and Americans can enjoy freedom at home, because U.S. capitalists are able to wring extraordinary profits out of Third World workers and therefore don't need to repress U.S. workers as harshly.

But privileges are not without costs. Most obviously there is the cost of ignorance about others. This carries with it the cost of ignorance about ourselves.

One thing we don't learn, when we refuse to learn about or from others, is how they see us. We then lose a mirror with which to view ourselves. Combined with power, the result can be worse than innocent ignorance. It can be smug self-delusion, belief in the myth of one's own superiority, and a presumed right to dictate morality to others.

We also bear the cost of limiting our own humanity. To be human is to be able to extend compassion to others, to empathize with them, and to reflect honestly on how they are affected by our actions. Privilege keeps us from doing these things and thereby stunts our growth as human beings.

The ignorance that stems from privilege makes Americans easy to mislead when it comes to war. Being told that they are "fighting for freedom," and knowing no better, thousands of American sons and daughters will dutifully kill and die. The ugly truth that they are fighting for the freedom of U.S. capitalists to exploit the natural resources and labor of weaker countries is rarely perceived through the vacuum of knowledge created by American privilege.

But of course it is the people in those weaker countries who bear the greatest costs of American privilege. In war, they will suffer and die in far greater numbers. In peace, or times of less-violent exploitation, their suffering will continue and once again become invisible to citizens living at the core of the empire.

There are positive aspects of American privilege, and from these we can take hope. Most of us enjoy freedom from repression in our daily lives, and we value our rights to associate and to speak out. Perhaps, then, we can appreciate the anger created when U.S. foreign policy denies other people these same rights. Perhaps, too, we can use our freedoms to more fully fight such injustices. If so, then our privileges as Americans will be put to noble and humane use.

If Americans are often afflicted with ignorance and moral blindness when it comes to the rest of the world, this is not a failing of individuals. These problems result from a system of domination that confers privilege. And so we can't make things right simply by declining privilege. In the long run, we have to dismantle the system that gives it to us.

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A Code of Ethics for Travelers

- ◇ *Travel in a spirit of humility and with a genuine desire to learn more about the people of your host country*
- ◇ *Be sensitive to the feelings of other people, thus preventing what might be offensive behavior on your part. This applies to photography as well.*
- ◇ *Cultivate the habit of listening and observing, rather than merely hearing and seeing.*
- ◇ *Realize that often the people in the country you visit have time concepts and thought patterns different from your own; this does not make them inferior, only different.*
- ◇ *Instead of looking for that beach paradise, discover the enrichment of seeing a different way of life, through other eyes.*
- ◇ *Acquaint yourself with local customs--people will help you.*
- ◇ *Instead of the Western practice of knowing all the answers, cultivate the habit of asking questions.*
- ◇ *Remember that you are only one of thousands of tourists visiting this country and do not expect special privileges.*
- ◇ *If you really want your experience to be a home away from home, it is foolish to waste money on traveling.*
- ◇ *When you are shopping, remember that bargain you obtained was only possible because of the low wages paid to the maker.*
- ◇ *Do not make promises to people in your host country unless you are certain you can carry them through.*
- ◇ *Spend time reflecting on your daily experiences in an attempt to deepen your understanding. It has been said that what enriches you may rob and violate others.*

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