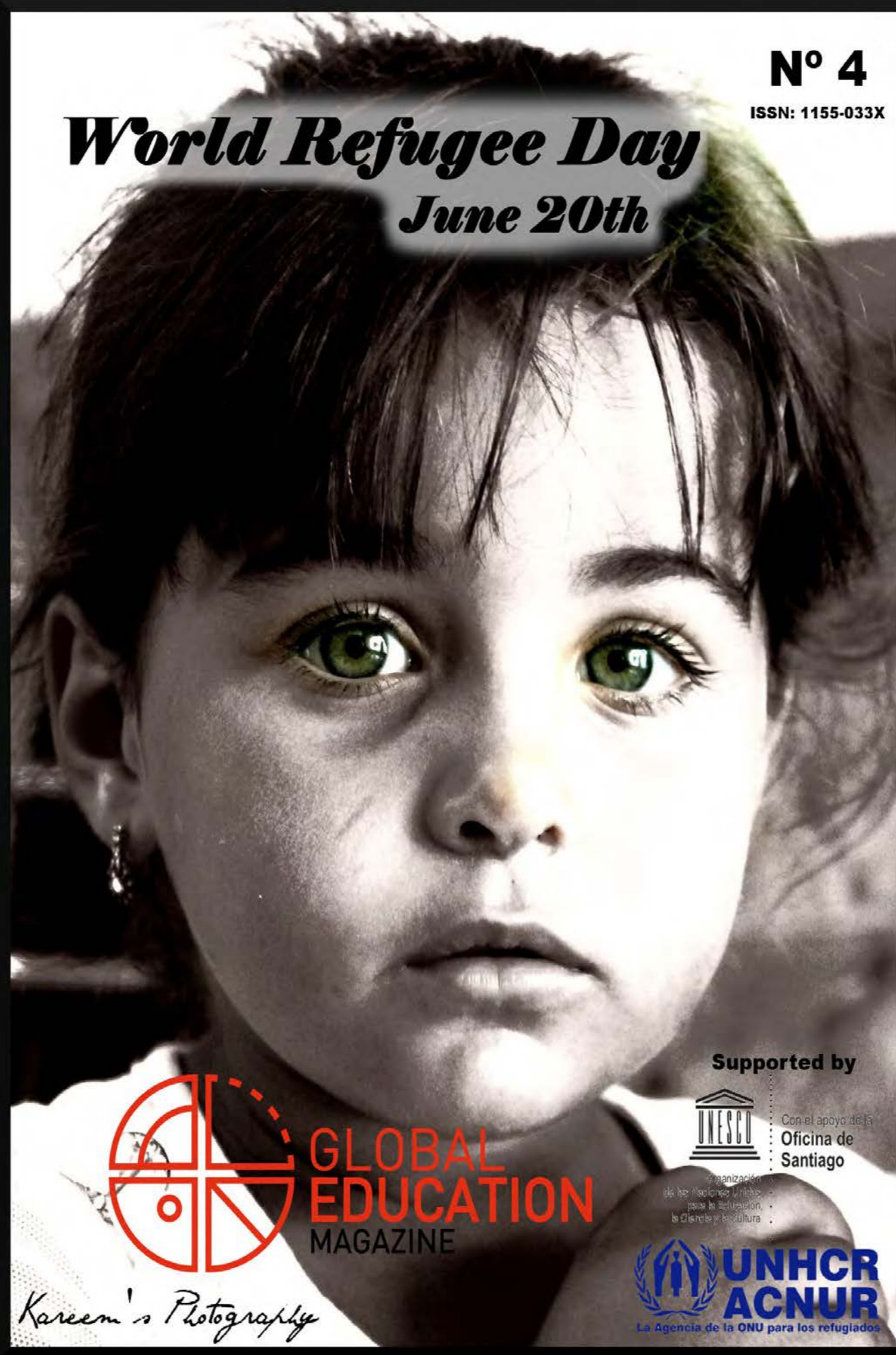


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World Refugee Day

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La Agencia de la ONU para los refugiados

IN MEMORIAM

While the world-society close its eyes, refugees, stateless, asylum seekers and internally displaced people are suffering each day. This edition wants to raise awareness about transcultural links to develop a new identity "Earth-Homeland".

Mentre la società mondiale chiude gli occhi, rifugiati, apolidi, richiedenti di asilo politico e sfollati soffrono ogni giorno. Questa edizione vuole sensibilizzare sui collegamenti transculturali per sviluppare una nuova identità "Terra-Patria".

Alors que le monde ferme les yeux, les réfugiés, les demandeurs d'asile, les apatrides et les personnes déplacées souffrent chaque jour. Cette édition a pour but de sensibiliser sur les liens transculturels afin de développer une identité nouvelle: "Terre-patrie".

Em quanto o mundo fecha os olhos, pessoas que são refugiados, desnacionalizados, requerentes de asilo e deslocados dentro de seu próprio país, continuam a sofrer diariamente. Esta edição quer acrescentar sensibilização transculturalmente, para desenvolver uma nova identidade para o nosso planeta-a Terra.

Mientras la sociedad-mundo cierra sus ojos, refugiados, apátridas, solicitantes de asilo y desplazados internos están sufriendo cada día. Esta edición quiere concientizar sobre las ligaciones transculturales para desarrollar una nueva identidad "Tierra-Patria".

Пока мировое сообщество закрывает глаза на проблемы современности: беженцев; лиц, не имеющих гражданства и ищущих убежище, а также на внутренних переселенцев - с каждым днём их количество всё увеличивается, а ситуация усугубляется. В этом издании мы расскажем больше о такой концепции как транскультурные взаимосвязи, чтобы вместе, вооружившись полученными знаниями, мы смогли развить и улучшить зарождающуюся концепцию идентичности нового человека - "Родины-Земли".

世界社会」が、ふりむきもせず、目をそむけている間、難民、無国籍の人々、亡命者、そして追放者達は日々苦しんでいます。この刊行物は、「地球母国」という新たなアイデンティティの発展に関連する、文化の隔たりや国境を越えた自己認識を高めようとい



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Transdisciplinary Education as Ethic of the Diversity Reform in the World-Society of the 21st Century

Sağlık! The mission of Global Education Magazine is to propose a moral agreement between all interested people to reflect on a new perspective for the future of humanity. If we look ahead to the future, the 21st century education should promote the transformation of planetary culture through the consciousness of human beings. This new vision of reality has to be holistic, polilogic and transdimensional: understanding the human being as an integral part of the cosmos as a whole.

In this sense, transdisciplinarity represents the capable germ to promote an endogenous development of the evolutionary spirit of internal critical consciousness, where religion and science are complementary. Respect, solidarity and cooperation should be global standards for the entire human development with no boundaries. This requires a radical change in the ontological models of sustainable development, global education and world-society. We must rely on the recognition of a plurality of models, cultures and socio-economical diversification. As well as biodiversity is the way for the emergence of new species, cultural diversity represents the creative potential of world-society.

The 21st century demands a complete change in our attitude facing life and the socio-intellectual organization of the educational system. The future global education should be concerned by multidimensional development of the intellectual, emotional, physical and spiritual aspects of human beings, in order to live in harmony and happiness, as part of the whole. To achieve this, we need to create a new ethic of diversity, based on the ecology of consciousness, which evolutionary spirit derives in taking individual responsibility and the transformation of the present through cooperative action.

Metaphorically, our consciences have to flourish with the same care as a bonsai, whose flower symbolizes the beauty of diversity and, its rich ramifications the different ethno-cultural societies. The root would be, naturally, transdisciplinarity, because in it lies in the recognition of all regions of the world and different cultural traditions. We are here to advice reciprocally: planting seeds of love and justice. We must build spiritual and scientific bridges interconnecting nations and people from all over the world, without giving special privileges to any cultural space or time that judge or

hierarchizes the coexistence in the common habitat of Mother Earth.

The challenge of contemporary's world complexity is the key problem of thought and political action. In all cultures and in all times, knowledge is subordinate to natural, social and cultural context. The knowledge acquisition process is a dialectical relationship between knowing and doing, caused by the same consciousness of the individual. In this way, the past and future are our present in the process of spiritual and scientific quest, because they are complementary inquiries of reality that make up an indivisible whole between consciousness and matter. Knowledge means, thus, the acquired ability to survive and transcend from the major beliefs and traditions, as well as, recent findings of science.

For this reason, the world-society of 21st century must integrate, into their individual consciences, new radical epistemological postulates to understand, address and reflect about the new challenges derivate from globalization. An historically unprecedented situation that requires comtemplate, in an integrated mode, a transdisciplinary knowledge about cognition, history, politics, physics, biology, computer science, etc..

It is also necessary to understand human reality with the understanding of others: between people, between countries and between ethnic groups. The 21st century education must be characterized by constant change, because diversity's development should not be treated as a finished result, but as an emergent process in transpolitical and transcultural construction, whose knowledge is oxygenated through intergenerational solidarity. Consequently, appreciated readers, tell me, would it be a Utopia to dream with a flourishing consciousness that embody the ethic of diversity as the major multidimensional key to end up with the current situation of refugees around the world?

Javier Collado Ruano

Director of Edition

Educación transdisciplinar como reforma ética de la diversidad en la sociedad-mundo del siglo XXI

Sağlık! La misión de Global Education Magazine es proponer un pacto moral entre todas las personas interesadas en reflexionar sobre una nueva perspectiva de futuro para la humanidad. Si miramos para el futuro, la educación del siglo XXI debe promover la transformación de la cultura planetaria a través de la consciencia del ser humano. Esa nueva visión de la realidad tiene que ser holística, polilógica y transdimensional: entendiendo al ser humano como parte integrante de la totalidad cósmica.

En este sentido, la transdisciplinaridad representa el germen capaz de potenciar un desarrollo endógeno del espíritu evolutivo de la consciencia crítica interior, donde religión y ciencia se complementan. El respeto, la solidaridad y la cooperación deben ser pautas mundiales para el pleno desarrollo humano sin límites. Esto exige un cambio radical en los modelos ontológicos de desarrollo sostenible, educación global y sociedad-mundo. Debemos apoyarnos en el reconocimiento de una pluralidad de modelos, de culturas y de diversificaciones socioeconómicas. Así como la biodiversidad representa el camino para el surgimiento de nuevas especies, la diversidad cultural representa el potencial creativo de la sociedad-mundo.

El siglo XXI demanda un cambio total en nuestra actitud frente a la vida y en la organización socio-intelectual de la educación. La futura educación global debe preocuparse por el desarrollo multidimensional de los aspectos intelectuales, emocionales, físicos y espirituales del ser humano, para que viva en armonía y feliz como parte del todo. Para ello, necesitamos crear una nueva ética de la diversidad, apoyada en la ecología de las consciencias, cuyo espíritu evolutivo derive en la toma de responsabilidad individual y de la transformación del presente a través de la acción cooperativa.

Metafóricamente, nuestras consciencias tienen que florecer con los mismos cuidados que un bonsai, cuya flor simboliza la belleza de la diversidad y sus ricas ramificaciones las sociedades etno-culturales dispares. La raíz sería, naturalmente, la transdisciplinaridad, pues en ella reside el reconocimiento de todas las regiones del planeta y de las tradiciones culturalmente diferentes. Estamos aquí para aconsejarnos mutuamente: plantando semillas de amor y de justicia. Debemos construir puentes espirituales y científicos interconectando las naciones y los pueblos del mundo, sin privilegiar espacio o tiempo cultural que juzgue o jerarquice la

convivencia en el hábitat común de la Madre Tierra.

El desafío de la complejidad del mundo contemporáneo es un problema clave del pensamiento y de la acción política. En todas las culturas y en todos los tiempos, el conocimiento está subordinado al contexto natural, social y cultural. El proceso de adquisición del conocimiento es una relación dialéctica entre saber y hacer, provocada por la misma consciencia del individuo. De este modo, el pasado y el futuro están presentes en el proceso de búsqueda espiritual y científica, pues son indagaciones complementarias de la realidad que conforman una totalidad indivisa entre la consciencia y la materia. Conocimiento significa, por ende, la capacidad adquirida de sobrevivir y trascender a partir de las grandes creencias y tradiciones, así como de las conclusiones más recientes de la ciencia.


Por este motivo, la sociedad-mundo del siglo XXI debe integrar, en sus consciencias individuales, nuevas postulaciones epistemológicas radicales para comprender, abordar y reflexionar sobre los nuevos problemas derivados de la globalización. Una situación sin precedentes históricos que requiere contemplar, de modo integrado, un conocimiento transdisciplinar sobre cognición, historia, política, física, biología, informática, etc.

Es preciso, además, entender la realidad humana con la comprensión del otro: entre personas, entre pueblos y entre etnias. La educación del siglo XXI tiene que caracterizarse por el cambio permanente, puesto que el desarrollo de la diversidad no debe ser entendido como un resultado acabado, sino como un proceso emergente en construcción transpolítica y transcultural, cuyo conocimiento es oxigenado a través de la solidaridad intergeneracional. En consecuencia, estimados/as lectores/as, díganme, ¿Sería una utopía soñar con una consciencia floreciente que encarnase la ética de la diversidad como llave multidimensional para acabar con la actual situación de los refugiados por el mundo?

Javier Collado Ruano

Director of Edition



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(Salvador, BA, Brasil)



Disseminate GEM to raise awareness!

16. Interview to “Mama” Hawa Aden Mohamed, 2012 Nansen Refugee Award



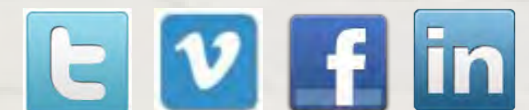
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Refugees: the Dreamed Return

Refugee is a term increasingly used in everyday language. The civil war in Syria is a major current example, but that definition is not new, as refugees have existed throughout the last century. I still remember the first time I heard the word stateless, and wondered is it possible that there are people without nationality when the Universal Declaration of Human Rights¹ establishes the right to a nationality? Hence one wonders when someone ceases to be a refugee. Don't these rights proclaim to protect citizens? However, these are theories not real-life practices.

Article 1(A)(2) the 1951 Convention relating to the Status of Refugees defines refugee as a person who

"owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality and is unable or, owing to such fear, is unwilling to avail himself of the protection of that country; or who, not having a nationality and being outside the country of his former habitual residence as a result of such events, is unable or, owing to such fear, is unwilling to return to it".

This definition can help us to visualize the number of refugees that exist today. Lamentably, human beings are caught in extreme situations where they have no other solution but to flee. This is known as involuntary migration.

Each year, hundreds of thousands of people are displaced from their homes by wars. The most alarming thing is that over half of

them are children, the vast majority of whom spend their entire childhood in refugee camps. Whether refugees, internally displaced persons (IDPs), stateless persons and asylum seekers, children are more likely to suffer abuse, neglect, exploitation, trafficking, or forced military recruitment. When a person goes to another country for humanitarian asylum it is a desperate measure for protection. Repatriation is bound by the 1951 Convention and host nations are obliged to give political asylum, although in practice this has not always been so.

While calculating the number of uprooted people in the world is a difficult task. Recent estimates put the total at 33,9 million. Of which 15,2 million are refugees, the highest level in the last decades. On the other hand, about 28,8 million² are internally displaced, and the rest are other kinds of refugees fleeing poverty, famine, and environmental destruction.

We can classify them into five different types: an economic refugee is one who, by necessity, is forced to leave their country in search of a better opportunity. The health refugees are ones who move to another region because of disease, famine, and poverty. War refugees are those that have become displaced externally due to internal or external wars with other countries, ethnic groups, or social structures. These have increased significantly in the last century. Political refugees have been forced to flee their country because of their activism and ideals. The last (and therefore no less important) are environmental refugees, who escape from the effects of natural disasters caused each year in many countries because of climate change.

But if there is an affected nationality that stands out above other it is the Palestinian's, because of the media coverage of the conflict and

the ongoing political, social, and economic problem, this issue still continues. There are about 5 million refugees scattered in different camps throughout the Levant. The month of May witnesses the Nakba (Arabic نكبة, which means "catastrophe") commemorating the Palestinian exodus because of the Arab-Israeli war of 1948, where Palestinians were forced to leave their places of origin, becoming refugees for all generations since.

Resolution 194 says:

"resolves that the refugees wishing to return to their homes and live at peace with their neighbors should be permitted to do so at the earliest practicable date, and that compensation should be paid for the property of those choosing not to return and for loss of or damage to property which, under principles of international law or in equity, should be made good by the Governments or authorities responsible; Instructs the Conciliation Commission to facilitate the repatriation, resettlement and economic and social rehabilitation of the refugees and the payment of compensation, and to maintain close relations with the Director of the United Nations Relief for Palestine Refugees and, through him, with the appropriate organs and agencies of the United Nations"³.

Unfortunately, many of these articles have not taken effect, and that is why even today Palestinians are still refugees without a date to return, as desired. This creates a sense of nostalgia.

The rights of refugees are irrevocable: the right to asylum, education, food, housing and medical aid. However, many of them do not enjoy these privileges, set forth at the 1951 Refugee Convention. Expat Palestinians living in Lebanon for example cannot access the health care system and can own property but they must apply for a permit if they wish to leave their camp. The continuous exodus of Palestinians fleeing from the war in Syria

must endure a dual odyssey that makes them pay a fee (however insignificant it may seem) to get into a country that despises and blames them for the last Lebanese war. We must understand that all refugees from Syria, come from a two-year war that has claimed all their savings from work, their fight for survival and now they have nothing. In Iraq and Turkey they cannot get help because there are no UN agencies to cover them. In Jordan those without identification are returned to fighting in Syria and Egypt, receiving the same treatment as Syrian exiles.

On the other hand we have IDPs. For the most part, running for the same reasons as refugees, but they remain protected by their governments (sometimes the very reason for their flight) and they choose not leave their country of origin. IDPs retain all their rights, but not being refugees and remaining within the borders of their country, there is no agency to deal with them. This situation increases the danger in their flight, because often rebels and other forces of disorder attack the displaced. Where women and children are the most vulnerable to different types of violence, including sexual violence and malnutrition. UNHCR has expanded its mandate to protect some internally displaced populations, as only they have the help of local NGOs and international humanitarian aid. The number of IDPs in the world is estimated to be 32.4 million⁴ people, with half of them coming from Colombia, Iraq and Sudan.

Furthermore, the Convention relating to the Status of Stateless Persons⁵ defines a stateless person as "any person who is not considered as a national by any State under its law". That is, when a state has disappeared and another has not been created in its place, when they belong to an ethnic minority and the government refuses to give them the nationality, or when living in disputed territories of more than one country, they become part of one of the world's most marginalized groups. This leads to a legal problem, because without a nationality they are unprotected by the law, right to the core of every citizen's access to healthcare, education, etc. This does not apply to those who are under the protection of a United Nations Agency. Under this statute, the host states give them less freedom to practice religion and to provide religious instruction for their children. A chilling fact is the 12 million stateless people in the world, sometimes they are invisible populations impossible to

identify. Again children are the most affected, as those born to stateless parents cannot obtain the nationality in the country of their birth. This means that generation after generation will live as stateless people, without any possibility of change in this fateful status.

It is true that without the help of agencies and NGOs that assist refugees every day, they could not survive. But let's look at something different; that these agencies perpetuate the image of refugees, they help to engender this identity. Leaving many of them as refugees for life. Besides the many obstacles and suffering that must be overcome during his escape into exile, it does not end here. Many studies discuss the economic, emotional, and psychological factors that affect people uprooted from their homeland.

Refugees do not suffer torture as prisoners of war often do, but rather suffer other effects as hard as these. Many have lost loved ones to the effects of war; people have been dying of hunger or have been involved in attacks, many of whom are left physically disabled. Children who grow up involved in wars and revolutions are easy targets in future to become radicalized and want revenge. Humans are what we live. If a child lives with security, he learns to have faith, if they grow up with acceptance and friendship, they learn to love the world, if they live with tolerance, they learn to be patient, if they grow with criticism, they learn to condemn, if you live in a world hostility, they learn to fight. If we do not teach children the basic principles of loving and being loved, how do we intend that a growing child fleeing wrath and struggling to survive tomorrow will go on to love the world for art's sake? Does the world care for them while giving them a gun and forcing them to kill?

The twentieth century is known for having created the greatest tragedy of our times, but the twentieth-first century has inherited this shameful scourge. History must learn from the mistakes of the past, but it seems, that we are doomed to repeat ourselves. Do not forget one thing and be aware: they are suffering today, but tomorrow it could very well be us.

Ruth Marjalizo

Refugees Section Manager

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NOTES

- 1 Article 15 of the Universal Declaration of Human Rights: "(1) everyone has the right to a nationality. (2) No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.
- 2 Statistics published by UNHCR in 2012.
- 3 A/RES/194 (III). Article 11 of the United Nation General Assembly Resolution 194 created at the end of the 1948 Arab-Israeli war.
- 4 Statistics estimates in 2012 by IDMC (Internal Displacement Monitoring Centre).
- 5 Adopted on 28 September 1954 by a Conference of Plenipotentiaries convened by Economic and Social Council resolution 526 A (XVII) of 26 April 1954.

Los refugiados también existen en las Américas

Francesca Fontanini

Oficial regional de información pública de
ACNUR Américas

Cuando hablamos de los refugiados y desplazados que hay en el mundo, 43 millones, la primera imagen que viene a nuestra mente es un campamento en África. Pero no tenemos que olvidar que, de esta cifra, hay más de 400,000 personas refugiadas con necesidad de protección en todos los países de las Américas, y casi 4 millones de desplazados internos en Colombia, ubicando esta última como una de las mayores crisis humanitarias a nivel mundial, junto a la República Democrática del Congo y Siria. Esta población vive en contextos urbanos, como la mitad de los refugiados en el mundo que ahora residen en ciudades, y esto representa un nuevo desafío para ACNUR.

Ecuador es el país que tiene más población refugiada, con unos 55.000 refugiados oficialmente reconocidos. Cerca de 1.000 personas al mes solicitan refugio en el país tras cruzar la frontera de Colombia por efecto del conflicto armado, presión de grupos post desmovilización, confinamiento, reclutamiento de menores, violencia sexual y extorsión, entre otros. Casi el 50% de esta población ha sido desplazada en Colombia por lo menos una vez, otros lo han sido múltiple veces. Ellos viven en un ciclo de desplazamiento forzado constante y finalmente deciden cruzar la frontera para obtener el reconocimiento de refugiado.

Brasil tiene aproximadamente 4.200 refugiados reconocidos por el Gobierno, de más de 70 nacionalidades distintas. Los principales grupos son de nacionales oriundos de Angola, Colombia, República Democrática del Congo (RDC) e Iraq. Con la cesación de la condición de refugiado para nacionales de Angola y Liberia, establecida por el Gobierno de Brasil en 2012, y considerando las nuevas llegadas de solicitantes, el perfil de refugio en Brasil se cambiará a medio plazo, con una mayor presencia de refugiados colombianos, de la RDC y del Medio Oriente – especialmente Siria. Para cumplir su mandato de protección a los refugiados, ACNUR trabaja en Brasil muy cerca de autoridades gubernamentales, la sociedad civil y el sector privado, promoviendo acciones que visan la asistencia e integración de estas poblaciones. Además de las actividades de protección, se brinda atención especial a las demandas de las mujeres y niños, como también a la inserción de los refugiados en el mercado laboral.

En Costa Rica, se han reconocido desde el año 2000 a 12.700 personas como refugiadas de 40 nacionalidades distintas y la mayoría vive en el área urbana. ACNUR en Costa Rica se encuentra implementando una Iniciativa del Aseguramiento de la Calidad para apoyar al gobierno en mejorar los procedimientos

del sistema de asilo. Además, siendo la integración local la solución principal para la mayoría de personas refugiadas, se promueve desde hace un año un audaz proyecto de promoción del empleo, que incorpora a todas las áreas de trabajo de la oficina y que implica un fuerte trabajo con empresas privadas.

ACNUR reconoce la generosidad de los Estados de América Latina por su respuesta a la población refugiada, que ha proporcionado asistencia humanitaria, educación, vivienda y salud. Hemos notado, sin embargo, en los últimos años que la tasa de reconocimiento de los refugiados es muy baja y los mecanismos de acceso al sistema de asilo son más restrictivos y de difícil acceso, debido principalmente a preocupaciones de seguridad nacional, lo que obliga a los potenciales solicitantes de asilo, permanecer en zonas fronterizas en situación irregular o clandestina; o peor, se enfrentan al hecho de tener que regresar a su país. Frente a ellos, sin embargo, la solución es asegurar la seguridad ciudadana, incluyendo la regularización de aquellos que ingresan a un nuevo país porque no tuvieron otra opción.

Como nos recuerda el Alto Comisionado de Naciones Unidas para los Refugiados, António Guterres. “El miedo a las supuestas avalanchas de refugiados se confunde con la cuestión de la inmigración. Sin embargo, son los países más pobres los que tienen que asumir la responsabilidad”. Sobre todo en América Central, México y el Caribe, los refugiados forman parte de estos complejos flujos migratorios mixtos. El clima político de la región está dominado por las preocupaciones en materia de seguridad nacional y de control de las migraciones, a menudo en detrimento de las necesidades de protección internacional.

Por ejemplo las personas refugiadas que llegan a México lo hacen viajando junto con otras personas que migran a través del país utilizando los mismos medios, las mismas rutas y experimentando los mismos riesgos que las personas migrantes. Al igual que ellos, las personas refugiadas enfrentan graves peligros al salir de sus países incluyendo la violencia sexual o el riesgo de caer en las manos de traficantes y tratantes de personas. A menudo, los refugiados desconocen que su experiencia y

las circunstancias vividas en su país de origen podrían dar lugar a la protección especial que garantiza la condición de refugiado. Entre las personas que llegan a México y que requieren protección internacional se encuentran los niños y las niñas no acompañados, las personas que huyen de persecución por pandillas organizadas (principalmente de países centroamericanos); así como las personas víctimas de trata.

También ACNUR alerta sobre la distribución desigual de los desplazados y refugiados en el mundo, incluida América Latina. “A veces parece que las objeciones más fuertes vienen de países que no soportan la carga más grande”, ha denunciado Guterres. Además las épocas de dificultades económicas alimentan políticas populistas, y las diferencias culturales y religiosas pueden influir también. Debemos unir fuerzas – los políticos, medios de comunicación, organizaciones de la sociedad civil y todos los seres humanos- para tomar una postura firme en contra de la xenofobia y el racismo. Todas las sociedades son o serán multiétnicas, multiculturales y multi-religiosas. Es importante que prevalezca la tolerancia y que las personas aprendan a convivir, de igual manera que sean conscientes de la riqueza de la diversidad.

La mayoría de los países de la región de las Américas son parte de la Convención de 1951 sobre los Refugiados y/o de su Protocolo de 1967. Todavía hay unos países en la región como Guyana y los pequeños Estados del Caribe que no han firmado ninguno de estos tratados. Sobre todo desde la aprobación del Plan de Acción de México por parte de 20 países en el 1984, muchos de ellos han modificado su legislación para mejorar la protección de los refugiados y los desplazados internos. El Plan consta de tres pilares principales que se ocupan del desplazamiento urbano, la protección en las zonas fronterizas y el reasentamiento. Aún hoy es preciso asegurar la efectiva implementación del marco legal para proteger a los refugiados o para llenar el vacío entre el marco legal y la realidad.

En toda América Latina, el desempleo y el acceso limitado al mercado laboral, que en parte se debe a la falta de documentación requerida, dificulta la integración local

de refugiados y la búsqueda de la autosuficiencia económica. La región está recibiendo un creciente número de solicitantes de la condición de refugiados y de inmigrantes económicos, procedentes en su mayoría del Cuerno de África y Oriente Medio, lo que plantea nuevos desafíos para los a veces frágiles sistemas de asilo.

La labor principal de ACNUR en América Latina consiste en fortalecer la protección de los refugiados, desplazados internos y otras personas de interés, así como reforzar la cooperación para mejorar la protección de esta población, y para gestionar mejor los flujos migratorios mixtos y las situaciones de apátrida. En fin, mejorar la seguridad del personal y garantizar la eficiencia de las operaciones optimizando la utilización de los recursos.

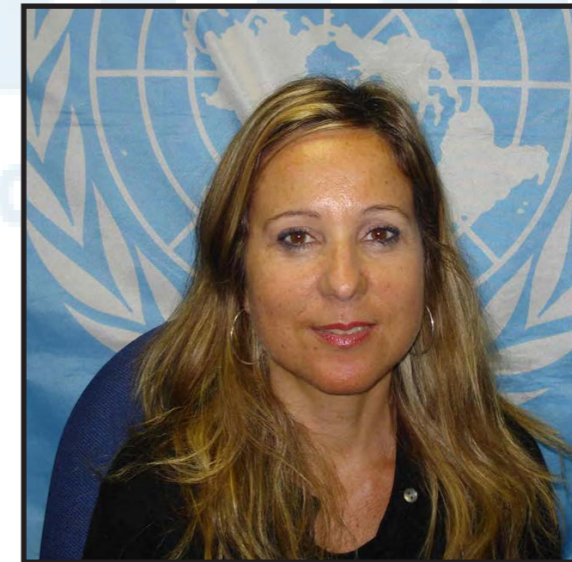
La región sur de América Latina comprendida por los países de Argentina, Bolivia, Chile, Paraguay, Perú y Uruguay, alberga cerca de 10.000 refugiados y solicitantes de asilo. La mayoría proviene de América Latina, y el resto de África, Asia y Europa. La Oficina Regional de ACNUR para el Sur de América Latina trabaja junto a los gobiernos, las agencias socias y la sociedad civil trabaja para que las personas que llegan buscando protección puedan disfrutar de sus derechos básicos y participar a los programas de integración socio-económica en los países de acogida.

En Colombia aunque hay en marcha un diálogo de paz desde el año pasado entre el gobierno y la guerrilla, la cifra, acumulada a lo largo de casi cincuenta años de conflicto interno armado, continúa aumentando generando nuevos desplazamientos y dificultando regresos. Según ACNUR, en 2010 y 2011 se contabilizaron más de 250.000 nuevas personas desplazadas internas en Colombia. Además, se estima -todavía no están disponibles los datos oficiales para el año 2012- que también se registró un número significativo de desplazamientos, sobre todo episodios de desplazamientos masivos.

La cifra de 3.9 millones desplazados en Colombia es una cifra cumulativa desde el año 1997 hasta 2011 y, por lo tanto, no reflejan el hecho que algunas personas desplazadas internas pueden haber regresado a sus lugares de origen, haberse

integrado localmente o establecido en otras partes del país. Tampoco hay que perder de vista, sin embargo, que el proceso de registro de víctimas aún no ha concluido, ni que las cifras oficiales no incluyen a los desplazados por causa de la violencia ejercida por las bandas criminales de origen paramilitar, razón por la que varias organizaciones de la sociedad civil estiman que el número "real" de desplazados internos en Colombia es aún más alto de lo que reconoce el gobierno: unos 5,5 millones de personas, según los cálculos del recién informe de Internal Displacement Monitoring Centre (IDMC).

En lo que no parece haber mayores cambios es en las causas del desplazamiento. Entre las más frecuentes, están la actividad de las bandas criminales de origen paramilitar, los enfrentamientos entre guerrilla y gobierno, las amenazas en contra de líderes y comunidades, el reclutamiento forzado de menores y los intentos de obligar a las comunidades a participar en actividades ilícitas.



Francesca Fontanini

Oficial regional de información pública de ACNUR
Américas

September 15th 2013

INTERNATIONAL DAY OF DEMOCRACY



GLOBAL
EDUCATION
MAGAZINE



UNHCR
ACNUR

La Agencia de la ONU para los refugiados



Organización
de las Naciones Unidas
para la Educación,
la Ciencia y la Cultura

Con el apoyo de la
Oficina de
Santiago

Deadline on August 9th

Un Avenir Pour Tous, Refugiés y Compris!

Un soir, en tête à tête avec mon petit garçon, Enzo. Je lui annonce la situation d'urgence dans notre monde. En effet nous approchons de la date du 20 juin, la journée des réfugiés.

Si, Enzo est heureux et qui vit un quotidien riche en émotion et de plaisir. Je vois de mon côté des visages d'enfants apeurés et épuisés de devoir fuir leur pays pour survivre. Alors, je veux permettre à mon enfant de prendre conscience qu'il pourrait lui aussi un jour connaître la même situation et devenir à son tour un réfugié. Personne n'est à l'abri d'un massacre, d'une guerre, d'un drame, d'une souffrance, de ne pas être accepté pour ce que nous sommes et de comprendre nos valeurs.

N'oublions pas: les réfugiés quittent leur pays parce qu'ils n'ont pas le choix.

Je me pose alors la question: Et si je devais à mon tour fuir les États-Unis, ma terre adoptive pour sauver mon enfant, où j'irai, comment je ferai, à qui je demanderai de l'aide? Pour cet enfant d'amour que j'ai mis au monde et que je souhaite voir grandir dans une vie paisible, je serai prête à tout comme la plupart des femmes réfugiées. Mais, qui me tendrait les mains pour que nous puissions retrouver une vie de paix? Ensemble nous pouvons nous mobiliser afin de prévenir et d'arrêter les conflits qui jettent les réfugiés hors de leur pays. Nous ne devons pas abandonner les personnes dans le besoin. Et c'est avant tout le message que je veux enseigner à mon fils Enzo!

Et c'est ainsi que je reprends ma discussion.

Car nous devrions dès leur plus jeune âge, éduquer nos enfants et ainsi leur faire connaître la gravité des réfugiés vivant dans un pays soi-disant de terre d'accueil, que nous n'avons pas un monde parfait, mais que mon petit garçon et ses camarades comme nous, peuvent encore changer et faire évoluer les esprits des êtres humains. Je lui raconte alors la journée mondiale tant attendue des réfugiés. La date du 20 juin est un symbole depuis 2001. Je veux que mon enfant soit une de ces dizaines de milliers de personnes dans le monde entier qui prend le temps de rendre hommage aux personnes déracinées de force.

Mon enfant me pose la question suivante: Que veut dire réfugié?

Je reprends donc mon discours, en prenant le soin d'employer les meilleurs mots pour que mon enfant comprenne bien tout.

Un réfugié c'est une personne qui craint d'être importuné car, il est né avec une différente race, que la couleur de sa peau est colorée différemment des autres, pourtant rappelons nous, que toutes les couleurs de peau embellisse notre planète, comme celle de la couleur noire, le blanc mais, aussi des nuances de chocolat, des tons plus clairs voir plus foncés et même jaunâtre ou rougeâtre. Que sur notre terre nous avons plusieurs religions et différentes des unes aux autres, que nous ne naissons pas tous au même endroit, car notre monde est grand, que chacun naissant dans un petit coin de la terre et que chacun demande qu'à vivre en sécurité. Et puis, il y a des personnes d'appartenance à un groupe social ou de groupe politique différents. Les réfugiés sont hors de leur pays de naissance et craignent de ne pas pouvoir réclamer la protection du pays d'adoption.

«Il semblerait que toi mon petit Enzo, tu es un petit garçon bien chanceux. Tu es en effet né aux États-Unis, de parents français, tu as donc une culture double, une double nationalité et pourtant comme plusieurs de tes camarades semblables vous êtes acceptés dans le pays. Ceux qui ne semblent pas être le cas partout dans notre monde. Tu vas m'écouter raconter l'histoire de ceux qui nous tendent les mains : Les adultes dans le monde entier, doivent savoir, les enfants et leurs familles sont dans l'obligation de tout quitter, sont obligés de se séparer d'êtres chers, de vivre la perte de bien, à l'incertitude, au stress et vivent dans des conditions difficiles».

Si le chagrin d'avoir perdu leur pays, leur langue, leur culture, leur carrière et leurs familles se manifeste par un désarroi invivable. Rien n'est pire pour la plupart des réfugiés, que de vivre sous un choc permanent en subissant du mauvais traitement tel que d'être battus ou torturés, vivre le décès injuste d'un membre de leur famille, un emprisonnement souvent non justifié, ou de vivre le cauchemar d'un parent disparu. Il faut donc construire pour soutenir en aidant les enfants réfugiés à retrouver une culture, une identité, une assurance dans la vie, les valeurs qui unissent les membres d'une famille, de ne pas les séparer et surtout de ne pas les déraciner.

Mon petit garçon, prend ma main, serrant fort ma paume contre son coeur. Une larme glisse sur ça joue. Je l'entends me dire « je t'aime maman » mon coeur bat très fort et je pense à ses mamans réfugiées. Elles doivent aussi entendre ce message d'amour, même si le chaos s'abat sur elles. Les réfugiés vivent des horreurs en permanences: Les congolais

furent les bombardements jour après jours. Sur le bord du fleuve Oubangui, nous pouvons apercevoir les visages d'enfants réfugiés centrafricains. Chaque jour, les familles prennent une place sur le long des 600 kilomètres de fleuve.

Et puis il y a des constations faites par un porte-parole du UNHCR (l'Agence des Nations Unies pour les Réfugiés) « Ils ont pré-enregistré plus de 29 500 réfugiés centrafricains, y compris près de 24 000 dans la province Équateur » [Points de presse](#).

Il y a aussi l'horreur des épidémies, comme celle de juillet 2012 au Soudan du sud. Décrite par Pumlà Rulashe dans le comté de Maban, [Soudan du Sud](#): L'hépatite E est une maladie du foie qui est transmise principalement par l'eau potable contaminée dans un contexte de mauvaises conditions d'hygiène. HawaHamid Ramadan est l'une des jeunes femmes réfugiées atteinte de la jaunisse dans le camp de Yusuf Batil, où sont à vrai dire hébergés plus de 37 500 réfugiés. Après que son fils, lui-même était contaminé et transmet la maladie à son père. Un second foyer a été découvert un mois plus tard. Et près de 6 500 cas déclarés dans l'État du Haut-Nil résident dans ce camp de réfugié. Nous comptons à ce jour 94 décès.

Pour que ces histoires ne continuent pas, le HCR apportent des kits de nettoyages. Du savon est distribué aux familles, qui doivent nettoyer la parcelle de terrain qui leur est offerte. L'eau est systématiquement contrôlée, testée et de nouveaux puits en eau potable sont en fait creusés.

Et puis nous avons les réfugiés qui ne vont pas oublier de se battre pour leur droit à l'égalité, de garder la tête haute avec un grand courage et une forte détermination, qui ne vont pas oublier leur valeur et leur liberté d'expression comme celle de Aida. Sa grand-mère voulait qu'elle se marie à l'âge de 16 ans, mais Aida, une jeune réfugiée du Soudan a tenu bon, elle n'est pas du genre à se laisser influencer et grâce au soutien d'un allié puissant et progressiste, son père, elle a gagné. Et vient d'entamer une formation pour enseigner aux enfants en anglais. Sur 400 réfugiés des camps du Soudan du Sud, elle a été la seule à être sélectionnée pour la formation dispensée par Windle Trust International, un partenaire du HCR. Une histoire racontée par Pumlà Rulashe dans le camp de réfugié de [Yusuf Batil, Soudan du Sud](#)

Ou encore ce magnifique récit de [Pumlà Rulashe à Gendrassa, Soudan du Sud](#). L'expérience de Takwa, âgée de 16 ans, elle se classe quatrième pour tout l'État du Haut Nil, Soudan du Sud. D'autres réfugiés ont également obtenu de bons résultats.

Et nous devrions donner le droit aux enfants de continuer leur apprentissage à étudier, à dessiner, à lire et écrire. Ouvrez les portes des écoles aux réfugiés! Nous devrions prendre exemple de cette magnifique école Libanaise ouverte aux petits réfugiés Syriens.

Qui peuvent doucement voir la lumière du jour, respirer les pages des cahiers, tenir des stylos entre leurs mains et sourire comme tous les autres enfants de la terre. Un article d'Actualité : <http://www.unhcr.fr/519f8357c.html>

Et puis, cela fait dix années que le Brésil protège les réfugiés, pour la majorité sont des Africains. La France est le premier pays d'accueil des réfugiés en Europe. Et les réfugiés sont partout dans notre monde ou la porte s'ouvre pour les accueillir! Mon jeune fils m'a regardé fixement avec cette parole: je ne comprends pas, pourquoi les adultes sont si méchants! Et je lui ai répondu: moi non plus!

Ma soirée en tête-à-tête avec mon enfant Enzo, s'est conclue avec ces derniers mots: Pour que la paix règne sur cette terre et que les réfugiés soient des hommes comme les autres, tous les êtres humains devraient se remettre en question en acceptant les coutumes, les religions, les langues, les races, le savoir de chacun, donner la liberté d'expression, accepter les couleurs de nos visages en donnant l'égalité pour tous!

Pour informations :

* La liste de quelques organisations non gouvernementales internationales en relations officielles avec l'UNESCO :

Médecins du monde, Médecins sans frontière, Solidarité internationale, Organisation mondiale contre la torture, Mouvement de la sans-terre Mouvement Européen, Human rightswatch, Emmaüs international, Action contre la faim, S.O.S. villages d'enfants...

* Les quelques noms d'aides en Europe et dans le monde :

Organisation Suisse aux réfugiés, Action réfugiée Montréal, Comité Belge d'aide aux réfugiés, Nation unies, les fonds Européen pour les réfugiés...

Sonia Colasse

Author the children bilingual book:
"The Adventures of Enzo"

e-mail: soloinfinity.ws@gmail.com

website: www.soloinfinty.com/enzo



Each year UNHCR bestows the Nansen Refugee Award to an individual, group, or organization, in recognition of their dedicated service to the forcibly displaced. The award is named after Fridtjof Nansen, the Norwegian polar explorer, diplomat, and statesman who won the 1922 Nobel Peace Prize for his philanthropic work. Fridtjof Nansen was also the League of Nations' first High Commissioner for Refugees.

The UNHCR Nansen Refugee Award ceremony is an important platform from which to advocate for the refugee cause. By giving public recognition to individuals who have demonstrated exceptional service and dedication to protecting and assisting the forcibly displaced, we hope to further understanding and support for this humanitarian issue.

This year the UNHCR Nansen Refugee Award ceremony on 30 September 2013, at the Bâtiment de Forces Motrices in Geneva. It will be a dignified, moving and inspiring ceremony where we will honour the 2013 UNHCR's Nansen Refugee Award Laureate. The laureate will be announced at 17 September. Please follow the UNHCR Nansen Refugee Award programme at www.unhcr.org/nansen

Read interview to "Mama" Hawa Aden Mohamed, 2012 Nansen Refugee Award.

Did you know about the...

**UNHCR
Nansen Refugee Award?**

**NANSEN
REFUGEE
AWARD**



“Mama” Hawa

2012 Nansen Refugee Award

Interview by Javier Collado Ruano



2012 UNHCR/F. Juez

Hawa Aden Mohamed, the founder and director of the Galkayo Education Centre for Peace and Development in Puntland, north-eastern Somalia, was declared the winner of the 2012 Nansen

Refugee Award. Mohamed is a former refugee who returned to Somalia in 1995, where she launched an education programme to assist people uprooted by the country's persistent conflict.

Interview to “Mama” Hawa Aden Mohamed, 2012 Nansen Refugee Award



Javier Collado Ruano: Dear readers, it is a big pleasure present Ms. “Mama” Hawa Aden Mohamed: a Somali humanitarian, educator and women’s rights advocate which won the 2012 Nansen Refugee Award. Ms. “Mama” Hawa is a big activist which solidarity showed us many valuable lessons in peacebuilding activism. *مألا سالا* (Salaam Aleikum) Ms. “Mama” Hawa, thank you very much for accepting our invitation in the current edition of Global Education Magazine: World Refugee Day.

“Mama” Hawa: Waaleikum Salaam and you are welcome. Thank you very much for those very kind words. But am not as big as you put it. I know very many other people have made greater contributions towards peace building at various levels. We try our best in the little way we can at the grassroot level and are amazed when they are looked at as big.

JCR: As educator, I would like to start this small interview asking your opinion about the benefits of Early Childhood Education in the autonomous Puntland region, where you were one founder of the Galkayo Education Centre for Peace and Development (GECPD). Would you say it could be an important tool to develop international projects of cooperation around the entire world with most needy people?

benefits of Early Childhood Education in the autonomous Puntland region, where you were one founder of the Galkayo Education Centre for Peace and Development (GECPD). Would you say it could be an important tool to develop international projects of cooperation around the entire world with most needy people?

MH: Early Childhood Education is very important as it lays the foundation for the intellectual and social development of a child outside the home. It also

provides the child the protective environment required as they grow and develop the basic skills. Early Childhood Education programs also offer psycho-social support to children suffering abuse, neglect and those traumatized by harsh living conditions or exposed to violence at home and community. It is here that they can be helped through the healing process. In Puntland, children are suffering neglect abuse and have been exposed to all forms of violence and harsh living conditions making this program very important. Children born in the years that turmoil has characterized Somalia know better than the violence and cruelty they have been exposed to. They are traumatized and their character and behavior influenced by the divisiveness, intolerance and repugnant culture that has characterized our society. As we move towards recovery and reconstruction, we need to build a new generation that abhors all these. We need build a generation that embraces the new developments world over and ready to be part of the global village that the world has become. Early Childhood Education can play an important role in molding the minds of our children towards this direction. However, although this level of education is envisaged in the curriculum it is not available except in a few instances. We at GECPD are offering a semblance of this program in 3 centers where our main focus is providing the protective environment and psycho-social support.

JCR: In this sense, what is your vision about the kind of educational approach we should promote in an interconnected world? How

important is to recognize the Convention on the Rights of the Child (CRC) as international tool of co-operation for improving the living conditions of children in every country, in particular in the developing countries?

MH: Many a times, we have made decisions for children on what kind of education program they receive. The CRC provides that the active role of children in a participatory learning environment be promoted. It also demands that human rights be practised in the institutions in which the children are learning, playing and living together with other children. In a nutshell the CRC requires us to provide an education program that captures and embraces their aspirations and ambitions while respecting their right to participate in the processes that would lead to determination of such a program. In most cases in the developing world we assume that children are not clear or don't know what they want and so we have to make decisions for them. The overriding mentality is normally that they are there to be seen and not to be heard. This is the wrong approach. The kind of educational approach we should promote in an interconnected world is one that allows children taking the lead in deciding and charting their own future with guidance from the adults and not vice versa.

JCR: By the other hand, how do you feel remembering the challenged situation you found in rural areas of Somalia after your exile in Canada because the civil war of 90s?



Resource: 2012 UNHCR/F.Juez

MH: Well. The situation was pathetic and the environment demoralizing. You could not speak openly about some issues and there was too much resistance. But I am glad that over the years we have been able to make some progress. Remembering then and looking at what we have today inspires hope that it is possible for change to come about. But despite the progress made, I must say that much more still needs to be done. Many girls are still out of school and so are many children of school going age. Women are still subjects of acts of violence at a level never witnessed before in the history of Somalia. FGM is still prevalent just as it was then and policy makers are still adamant about putting in place a policy framework that would help stop the practice.

JCR: Have you ever dreamed that all those hard years were just a nightmare?

MH: It was a nightmare indeed. Whenever I remember some of the encounters with forces that were opposed to what we were doing in the early

stages it sends cold shivers along my spine. Things looked so difficult and impossible and at times I thought I would breakdown. But thanks to those who understood what we wanted to do. They always encouraged me and urged me to soldier on. And seeing the girls we had enrolled into our program and the progress they were making was also a source of encouragement.

JCR: How could your experience help people in Syria, Mali, Palestine, Sahara and South Sudan? Would you like to encourage them with a little message?

MH: I know they have suffered so much; some of them much more than we have. But I wish to encourage you them that even in the most difficult of moments, our courage, commitment and belief in what is right and moral can bring all the desired change in the society.

JCR: In other way, looking at the future with your intergenerational solidarity thinking, the global displacement is an inherently international issue and, as such, it requires international solutions. Do you think the current conditions of economical crisis could reduce policies and programs to prevent conflicts and finish with refugees situation around the world?

MH: Nobody likes to live in condition of displacement either as a refugee or internally displaced persons (IDP). Every displaced person always hope that a solution into the crises that led to their displacement would soon be found and that they return to their

homes. It is the hope of the displaced people in Somalia, Palestine, Syria, Mali and everywhere else. Unfortunately while it may not require much or any resources at all to generate a crisis that would displace people, a lot of resources is required to build permanent solutions out of the crisis. It is not something that one society can do alone especially for a country like Somalia where everything had collapsed. With the economic crisis it is automatic that programs to prevent conflicts will reduce and this may roll back the gains made in addressing the condition of the current displacement or generate new crisis that would lead to new displacement. It is something that the international community should serious think about.

JCR: Reading some studies, the world will have around 10,100 million of citizens by 2100. The most important growth will be in Africa and Asia, where people will have an extraordinary rural exodus. In the paradigm of International Development, what should be the role of States, African Union and United Nations to prevent violence and injustice? Will it be necessary assumed the Xeer polycentric legal system to develop new peaceful bridges?

MH: Increased population will definitely mean resources becoming more limited and scarce. Many of the conflicts we are witnessing in Africa today are resource based. The international community and States should therefore strive to ensure equitable distribution and allocation of the available resources. They should ensure that vulnerable groups that have previously been marginalized in allocation of resources such as women, girls and the disabled are also catered for and their property rights protected. Communities should be enlightened and capacitated to ensure equity within their ranks. People must be



made to understand that we are all human beings with same needs and wants. They be taught to appreciate that no being is superior to the other and should learn to coexist and utilize the resources God has given together. It is only in this way that we will be able to minimize conflict within our ranks.

JCR: Finally, what will it be your advice for all our readers? How could we empower them to participate in the refugee issue with their little global actions?

MH: If it was a matter of choice, nobody would chose to live a life of displacement or as a refugee in a foreign country. We all love the comfort and security of our homes. In the spirit of humanity let us support those uprooted from their homes by misfortunes by whatever means at our disposal wherever we are. It is

the small things put together that make the whole difference. The challenge is big and insistent but never tier in your kindness.

JCR: Dear “Mama” Hawa, we deeply appreciate your willingness to give us the opportunity to share some of your key-concepts about refugees between our readers. Thank you very much, I hope this is the beginning of a long friendship...

MH: Thank you very too for picking on me to participate in this interview and share my thoughts on the situation of refugees. I hope the readers will find them valid and relevant.

Refugiados Educativos

“(…) el término “refugiado” se aplicará a toda persona que debido a fundados temores de ser perseguida por motivos de raza, religión, nacionalidad, pertenencia a determinado grupo social u opiniones políticas, se encuentre fuera del país de su nacionalidad y no pueda o, a causa de dichos temores, no quiera acogerse a la protección de tal país; o que careciendo de nacionalidad y hallándose fuera del país donde antes tuviera su residencia habitual, no pueda o, a causa de dichos temores, no quiera regresar a él”

Art. 1, apartado A.2 de la Convención de Ginebra de 1951.

La definición de las Naciones Unidas sobre refugiados incide exclusivamente en personas fuera de su país, pero hagamos un paréntesis y cambiemos nación por sistema educativo, sin pretender con ello infravalorar a los refugiados internacionales, sino queriendo mostrar la presencia ignorada de refugiados dentro de nuestras escuelas.

La educación es considerada, teóricamente, como un elemento de integración y armonización con la sociedad pero en la práctica se convierte en un elemento de exclusión que perpetúa la ideología dominante. Las personas que son excluidas por no pertenecer a esa minoría dominante son los que denomino *refugiados educativos*. Esta exclusión se establece por dos elementos íntimamente relacionados. Los elementos externos e internos.

Los elementos externos hacen referencia a características sociales que son ignoradas o tratadas como algo marginal dentro de los procesos educativos al estar excluidos de los contenidos de los libros de texto, no olvidemos, creados por grandes multinacionales con intereses privados. Estas características sociales son: las minorías raciales, étnicas, culturales, religiosas o sexuales; la realidad social indigna, como los parados, desahuciados, pobres, etc. Los movimientos sociales, ecologistas, feministas, naturistas, etc. Las ideologías que son diferentes a la dominante. Las estructuras familiares diferentes a la biparental heterosexual. Y por último la omisión de los aprendizajes emocionales que incluyen los sentimientos y las habilidades sociales.

Los elementos internos se encuentran en la metodología y lógica educativa de los docentes. La comodidad de recibir la propuesta pedagógica completa a través del libro de texto hace que la mayoría de los docentes la implanten, regalando su protagonismo didáctico a las páginas preestablecidas del libro que ignora la contextualización del proceso de enseñanza-aprendizaje, elemento básico de la

educación. Desatender ese protagonismo didáctico por parte de la docencia produce que los elementos externos que producen refugiados educativos se introduzcan de forma directa en el aula a través del libro de texto.

De esta forma se hace realidad la exclusión de gran parte de la población estudiantil dentro del mismo sistema educativo, la de todos los que no forman parte de la ideología dominante. Esta población se encuentra en permanente conflicto al hallarse en un sistema donde de forma sistemática su realidad social es ignorada por “el sùmmum del conocimiento que es la escuela.”

Esta circunstancia impide, como diría Paulo Freire, el reconocimiento de uno mismo en su posición dentro de la sociedad fomentando una sociedad de pobladores desubicados que hacen suyas unas circunstancias sociales que no les son propias, sino de la minoría dominante, defendiendo los intereses de esta cuando van en contra de sus verdaderos intereses sociales. Esta contradicción interna alimenta la desidia hacia la educación así como un sentimiento inconsciente (o no) de poca utilidad de los aprendizajes.

Es imperativa la necesidad de establecer en las escuelas procesos de enseñanza-aprendizaje que tengan en cuenta las particularidades de los receptores para hacerlos parte importante del sistema educativo, convirtiendo a la educación en una auténtica herramienta de integración en la sociedad.

Desde mi humilde opinión lanzo una posible definición de lo que considero como refugiado educativo.

“Se considerará como refugiado educativo a toda persona que sufra la exclusión permanente de su compleja realidad social dentro del sistema educativo produciendo en él conflictos de identidad.”

Existen muchas estadísticas sobre el número de refugiados internacionales. ¿Pero cuantos millones de estudiantes se encuentran refugiados en nuestras instituciones educativas?



Jose María Barroso Tristán

Secretario de Alternativas Educativas

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Reflecting on Refugees and Asylum-Seekers Tertiary Education in South Africa: Tension Between Refugee Protection and Education Transformation Policies

Abstract: As we celebrate the World Refugee Day at 62nd anniversary of the 1951 Refugee Convention relating to the Status of Refugee, there is 13 years when South Africa has committed itself to providing international protection and assistance to refugees and asylum-seekers and to promote durable solutions for their problems. This article is a reflection on how is the refugee and asylum-seekers protection is provided in terms of tertiary education, and reference to the UN Refugee Convention, Refugee Act and South African Constitution. This article will illustrate political attitudes of the government of South Africa towards refugees and asylum-seekers that influences adoption of national policies, which do not promote favourable access to tertiary education. The current political attitude is concerned with closing the borders and to reduce the number of refugees and asylum-seekers within South Africa. It regards the provision of socioeconomic assistance as an incentive of making South Africa a refugee-immigration destination and this should be discouraged.

Key words: Tertiary education, protection, human rights, social justice, transformation, refugees, asylum-seekers.



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1. Introduction

When South Africa became a democratic country in 1994, it started receiving an influx of refugees and asylum-seekers. The post apartheid government warmly welcomed refugees and asylum-seekers and extended hospitality to asylum-seekers who were coming from war-torn countries and countries characterised by oppression, suppression, and ethnic and political problems¹. South Africa opened the borders to asylum-seekers who were and are seeking a safe haven because it has, due to its historical oppression, “had to increasingly bear the mantle of champions of the oppressed” and it has “necessarily had to implement international solidarity and burden-sharing.”² However, this understanding has been compromised by South African national policies and strategies aimed to redress the past inequality in accessing tertiary education and to socially and economically advance the majority of South Africans who suffered from the brunt of the apartheid regime. These policies and strategies ensure racial representivity and equal access to education. In addition to national policies, South Africans’ anti-foreigner or xenophobic attitudes challenge the Government of South Africa to defend refugees’, asylum-seekers, and economic migrants’ rights to access South Africa resources³.

This article seeks to illustrate that tertiary education is not accessible to many refugees and asylum-seekers irrespective of mandate drawn from international obligations to assist them in improving their conditions⁴. Many literatures argue that education is crucial in refugees’ lives as it empowers them or expands their capabilities to improve their social and economic status⁵. They argue that educated refugees and asylum-seekers will not be a burden to the state because they can, in acquiring new knowledge and skills and higher qualifications, advance employment opportunities and/or engaging in income generating activities. In other words, education and training increasingly enable them to become self-reliant. However, in South Africa, there is no policy that was adopted by South Africa to promote refugee and asylum-seekers tertiary education. Refugees and asylum-seekers are, de facto, excluded from benefiting from South Africa National Student Financial Aid Scheme, a policy that was developed and designed to ensure historically disadvantaged and marginalised access to tertiary education⁶. Refugees and asylum-seekers are left out in the cold on the contention that they should not be entitled to constitutional socio-economic assistance because they are not permanent residents and have a tenuous link with South Africa⁷. It was, in *Khoza v Minister of Social Development*, held that social security will constitute an incentive for immigration to South Africa⁸.

As regard access to tertiary education, they are treated as if they are international students who are required by immigration policy to be self reliant and economically

independent⁹. South African social justice policies focus primarily on advancing the historically disadvantaged and such focus has an implication of excluding refugees from benefiting from socio-economic scheme.

This article looks at the post-apartheid¹⁰ policies adopted to ensure education transformation. It exemplifies how the arguments of various politicians that refugees and asylum-seekers are in South Africa only to use up national resources defeats the mandate of government of South Africa to protect refugees and asylum-seekers. This has led to private and public service provider to view refugees and asylum-seekers as illegitimate non-citizens who are not entitled to socioeconomic services.

2. Post-Apartheid Tertiary Education Policies

Shortly after the 1994 liberation of South Africa from apartheid system, the African National Congress (ANC) introduced the Reconstruction Development Programme (RDP) that sought to mobilize all South African citizens and country resources towards “the final eradication of apartheid.” The RDP implicitly recognised that apartheid policies had left deep scars of socio-economic inequalities. It thus committed the government of South Africa to develop and design policies tailored to eradicate segregation in education, health, welfare, transport and employment¹¹. All socioeconomic policies are all anchored in the RDP. In this context, the 1997 Education White Paper was drafted to transform the education system, by introducing tertiary student financial assistance, known as “National Student Financial Aid Scheme (NSFAS)” for the South African citizens who are disadvantaged and academically deserving¹².

The same year, the legislation regulating higher education was enacted with aim and purpose to redress the past discrimination and to ensure representivity and equal access to tertiary education¹³. To ensure equal tertiary accessibility, the NSFAS was adopted to ensure that South African students who come from humble families are financially assisted¹⁴. The 1997 Education White Paper refers to the NSFAS as a “valid form of supplementary support.”¹⁵ Refugees and asylum-seekers are excluded from this form of supplementary support on the basis of citizenship. Only poor citizens are entitled to this financial assistance in the view of alleviating inherited social inequality.

Notwithstanding this, the 1951 Convention relating to the Status of Refugees requires contracting states to accord to refugees a favourable access to tertiary education¹⁶. The UN Refugee Convention recognises the political, social and economic problems of contracting parties and, nevertheless, requires them to always

accord to refugees the same or favourable treatment with respect to socio-economic assistance as is accorded to their nationals.”¹⁷ Where a refugee hosting country is not capable of according to them socio-economic assistance, this will be done in terms of burden sharing, solidarity or international cooperation principle¹⁸. The refugee problem is not restricted to a host country; rather it is a responsibility that must be shared among the nations.¹⁹

The refugee regime which was adopted in 1998, but which came into effect in 2000 allows refugees to undertake education.²⁰ The same right was conferred upon asylum-seekers in 2003.²¹ The South African Constitution allows everyone to undertake both elementary and tertiary education.²² The right to education is also enshrined in the South Africa Constitution as a component of socio-economic rights. Socio-economic rights impose positive obligation on the government of South Africa to take steps to the maximum of its available resources, with a view to achieving progressively the full realisation of those rights. The same obligation is imposed by the International Covenant on Economic, Social and Cultural Rights. Both the South African Constitution and international human rights instruments do not restrict socio-economic rights to citizens only.²³ Refugee and asylum-seekers should accordingly be assisted to further their studies. What are the motives that make South Africa to exclude refugees and asylum-seekers from the mechanism that make tertiary education favourably accessible to them?

3. Political Exclusion of Refugees and Asylum-Seekers

Although South Africa is praised to have progressive Constitution as well as refugee regime, the political attitude of the government agents does not allow the implementation of refugee regime. It has been so difficult for refugees and asylum-seekers to turn their basic rights into entitlements. The right to education is just enjoyed by refugees and asylum-seekers, who are capable to do so at their own expenses. Poor and vulnerable refugees and asylum-seekers’ education dream cannot be turned into reality. The government of South Africa is reluctant to distribute its resources to refugees and asylum-seekers as the most influential government agents are against such distribution of national resources. The UNHCR is not substantially intervening, too. While in the Western Cape alone, there are more than 500 tertiary refugee students, UNHCR financially assist less than 100 refugee students countrywide through DAFI programme.²⁴

After the dawn of democracy, South Africa has had to draw its attention to the growing number and the plight of refugees in Africa and wanted to play its full role to assist UNHCR in refugee situation.²⁵ This position was influenced by the fact that

various prominent leaders of the ANC, who ascended to power, were former refugees. They include former President Thabo Mbeki, former Chairperson of ANC Oliver Tambo, and many others. South Africa became a signatory to the Refugee Convention of 1951 and its 1967 Protocol and the African Refugee Convention of 1969 in 1995 and 1996 respectively. In addition to this, it became a member of the Executive Committee of the UNHCR. By ratifying those conventions, South Africa assumed mandate to protect refugees and asylum-seekers whereas UNHCR assumed international protection monitoring functions.²⁶

Irrespective of being committed in the UNHCR activities and human rights promotion in general, the first post-apartheid Minister of the Department of Home Affairs (DHA) declared that the spirit, object and purport of the RDP will not be realised if non-citizens who are pouring into South Africa would be allowed access to the national resources.²⁷ Again, this political attitude was, in 2011, reflected in the statement of the chairperson of the DHA Portfolio Committee, Ms Maggie Maunye, in which she stated that 'foreign-nationals coming to South Africa are using up national resources and prevent citizens from enjoying their freedoms'²⁸ Even though she apologized, this statement reaffirms the spirit of government. At the 60th commemoration of the World Refugee Day, the Deputy Minister of the DHA, Ms Fatima Chohan provided some of the reasons why refugees and asylum-seekers are excluded from social and economic schemes. These reasons include (i) the fact that South Africa has become the largest recipient of individual asylum-seekers in the world; (ii) asylum being lacking in many respects, and (iii) the huge influx of applications from individuals intent on abusing the asylum management system.²⁹ This is a rationale behind disadvantaging genuine refugees and asylum-seekers from accessing national resources and/or not being afforded effective protection that South Africa committed itself to achieve.³⁰

The South Africa position of 1990s to afford refugees and asylum-seekers equality, human dignity, human rights, and freedoms has dramatically changed. Globalisation trend and national security are emerging factors that are behind the state attitude to discourage immigration by not implementing the refugee policy. These two factors are threats to asylum-seeking as well as effective refugee protection around the world. They have become a scapegoat of closing the border and deporting so called 'illegal migrants'. In South Africa, it has, for example, transpired that refugees and asylum-seekers, who are lawfully staying in South Africa, are also victims of cracking down illegal foreigners.³¹ All these factors illustrate a political will to reduce refugees and asylum-seekers, instead of assisting them to improve their socio-economic status and to find a durable solution to their refugee situation. Educating refugees is one of the mechanisms to alleviate their misery and suffering and meaningfully

contributing to durable solutions. However, South Africa seeks to reduce a number – a burden – of refugees at any cost. As the government of South Africa argues in the case of Khosa, it has simply insufficient sources to cater for all the various persons who are in South Africa seeking assistance.³² The international community is not substantially assisting in sharing burden.³³ Without financial assistance many refugees drop out of the schools and many others cannot be able to pursue their tertiary studies. In South Africa, a lack of translating refugee policy into practice challenges the government of South Africa because most of the people it seeks to protect are not genuine. Around 2011, the DHA launched a project that seeks to review all recognised refugee cases to ascertain whether they had bona fide asylum claims. According to the DHA, this will ensure refugees and asylum-seekers better management and honouring international obligations.³⁴

The challenge faced by the Department of the Home Affairs to process, adjudicate, and manage asylum-seekers applications are not the only motive to exclude refugee and asylum-seekers from accessing national resources, including education and employment. Of course, the government fears that in assisting refugee, it will assist individuals who have abused the system. It is reasonable and justifiable. It is justified that the abuse of asylum system threatens national security and development. I turn now to reflecting on how national security measures affect refugees and asylum-seekers' rights to education in the present South Africa.

4. National security and Social Welfare

In 13 years, the Refugee Act of 1998 has been amended three times. This piece of legislation has been amended to ensure protection of national interest. At the third time, refugee regime was revisited together with immigration regime in order not to tighten the borders, asylum-seeking and labour market accessibility.³⁵ Reflecting on the current treatment of refugees worldwide, this amendment were mainly influenced by the developed countries trend of closing the border to economic migrants and to closely scrutinise the claims made by refugees and asylum-seekers, who are viewed as a threat to national economic development and national security.³⁶ The developed countries have moved from immigration control to immigration management. Immigration management is a new measure that many countries have adopted after "September 11 Attack" on Trade Centre. Lubbers observed that the issues of an asylum-seeking have henceforth been approached with prudence and led to close scrutiny of both refugee and immigration regulations.³⁷ Refugees and asylum-seekers are the most victims of the growing climate of fear of terrorism and other transnational crimes and thus being treated with suspicion, and sometimes, arbitrary detained.³⁸ The states are changing their refugee-immigration related policies

because of concern that the terrorists may gain entry to the territory through the channel of asylum system.³⁹

Indeed, South Africa, as an economic power house in Africa, has also changed its refugee-immigration policy in order to guard against insecurity and instability, which may be generated by national resources competition. We have seen arise in service delivery and decent wage protests. They have recently swept South Africa. The South African working class also protests against employability of low skilled non-citizens. It is within these dimensions of social unrest in South Africa that the reluctance to finance refugee education should be analysed. The working class is the main voting constituency. The high number of refugees and asylum-seekers create a disproportionately high demand of social services in South Africa and yield undesired demand consequences such as: social fragmentation, unemployment, and the continued possibility of tension and conflict.

The ANC Policy Discussion Document of 2012 explains the motives behind curbing economic migrants, refugees and asylum-seekers. This document states that “immigration impacts strongly on [South Africa] security, economic, social and cultural development” and that it is necessary to defend South African state, its people and its independence.⁴⁰ This suggests that national resources must be protected in the view of defending South African peoples’ interest. In this context, the movement of mostly poor, vulnerable and disadvantaged people is today regarded as a threat to both a sovereignty of the nation and its citizens. The citizens must be protected from the flow of this section of global society because it is feared that it might engage in criminal activities, take job and education opportunities, place a financial burden on the state in the view of social welfare and security, or pose a threat to public health and morals.

South African population, in particular black people, always reminds their leaders the need to protect their interest. South Africa has, since 1995, been characterised by sporadic attack in protestation against African foreign nationals presence, whom citizens believe that are benefiting from South African social welfare, education, business, and employment opportunities. This ill-sentiment is commonly shared among South Africans who believe that refugees and asylum-seekers are “gold diggers” who are taking educational, social, and employability opportunities reserved to citizens.⁴¹ This stereotype has a consequence of refugees and asylum-seekers being discriminated against in all sectors. In education field, Lanzi Mazzocchini Survey of 2007/2008 indicated that 58% of the refugees and asylum-seekers students surveyed experienced discrimination from university staff.⁴² The discrimination and xenophobic attitudes serve as a barrier to the admission of

refugees and asylum-seekers. This discrimination is exacerbated by transformation policies that give priority to citizen students who come from disadvantaged families. As a result, most of higher learning institutions do not consider vulnerable refugees and asylum-seekers in their student financial aid programmes.

Observance of human rights and entitlement as pertaining to refugees, asylum-seekers and economic migrants remain a challenge. Exclusion, xenophobic attitudes, resentments, and stereotypes are experienced at a daily basis, and in all sectors. This led to President Jacob Zuma, on the 2013 Human Rights Day, to call upon all South African “to condemn strongly any acts of xenophobia or any acts of resentment directed at foreign nationals.”⁴³ Exclusion of refugees and asylum-seekers bars them from favourably accessing tertiary education. Favourable accessibility will be possible if the government of South Africa include refugees and asylum-seekers in the social transformation programme, such as NSFA, housing, healthcare, and social security. On the inequitable social transformation, President Zuma explained that “many sections of society and individuals become agitated when [the ANC government] refers to the apartheid legacy in [South Africa]” and that “this is a fact that the legacy cannot be reversed overnight.”⁴⁴ The reverse referred to herein this statement is a discrimination in reverse aimed to achieve a morally just society. This is a constitutional obligation and aspiration.

One of sections that are agitated by post-apartheid social transformation is refugee section. In the process of redressing the historical injustice, South Africa is, like other countries, concerned by the fact that refugees’ economic support will drain on public resources.⁴⁵ Though vulnerable, but they are not disadvantaged by segregation policies. The requirement of being a victim of segregation apparently excludes them from being beneficiaries of socio-economic rights, entitlements, benefits, and privileges as if they are citizens. What makes it worse is that South Africa is adopting the developed countries stance, most precisely European Union policies, towards treatment of refugees and asylum-seekers. Under European Union immigration management policies, both refugees and asylum-seekers are defined as “unwanted economic migrants.”⁴⁶ They are no longer viewed as people who flee from persecution but as people who run from their national economic meltdown and poverty. From this understanding, the South Africa must protect its resources from unwanted economic migrants (including refugees and asylum-seekers) who are in the country to use up its resources. Social assistance is viewed as an incentive to encourage an influx of refugees and immigration. This follows that refugee and asylum-seekers cannot financially be assisted. If assisted, they will drain resources on one hand, and they will, after acquiring skills, compete with South African citizens at a labour market on the other. This will fuel social unrest.

5. Conclusion

There is a tension between social and economic transformation system and observing international obligation to effectively protect refugees and asylum-seekers. Both refugees and historically South African disadvantaged are poor and vulnerable. The obligation to assist them is imposed by South African Constitution, UN Refugee Convention of 1951, African Refugee Convention of 1969 and International Covenant on Economic, Social and Cultural Rights of 1966. In this global economy era, South Africa, however, strives to develop and empower its own people in order to compete at national and international labour market. South Africa runs away from its international responsibilities contending that asylum system is inefficiencies and that there is a gap in immigration policy which allows economic migrants to secure refugees status. Due to a high number of refugees and asylum-seekers, South Africa claims that it has no sufficient resources to assist them and fear that the distribution of its resources to non-citizens will drain it and may create social tension between citizens and non-citizens.

This political understanding resulted in socio-economic rights denial. Most of social transformation programmes do not consider the plight of refugees and asylum-seekers and the government of South Africa do not sensitize refugees' plight among private and public service providers. Some service providers discriminate against refugees and asylum-seekers in some social services they are entitled to simply because they view them as undeserving or illegal foreigners. Despite its progressive, the Refugee Act of 1998 has not effectively been implemented or adhered to. As a result, poor and vulnerable refugees and asylum-seekers are unable to favourably access tertiary education. The South African state is not employing its resources to improve their refugee and lamentable conditions.

In contrast, welcoming refugees in the country implies that the state has acknowledged the responsibility to protect. Instead, South Africa is seeking the manner in which refugees and asylum-seekers can be reduced within its borders. In so doing, national resources will be secured. Since 2011, South Africa has taken measures to close the borders and to review all refugee cases to determine *bona fide* refugees. Though the state argues that both asylum application review and 2011 amendments will make more efficient the application of asylum, it has been illustrated throughout this article that the government of South Africa no longer need to extend its hospitality to refugee and asylum-seekers. It cannot carry a refugee burden alone. It cannot make available funds to educate refugees and asylum-seekers or to improve their conditions. Due to global recession and European

austerity, the international cooperation and solidarity in the form of financial and material support to lighten the burden on a hosting state has significantly diminished.⁴⁷ With this in mind, South Africa does not provide human and social security; it provides rather physical security. Refugees and asylum-seekers are left to integrate themselves socially and economically in South African society. Similarly, they should do so in education. Education transformation is intended to ensure equal access and representivity of historically marginalised – black South Africans.

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Overcoming the Mental Health Stigma and Facilitating Cultural Integration for Refugee Youth by Providing Counseling Services at School

Abstract: Refugee youth come from all over the world: Africa, Asia and Middle East—and all experience culture shock as they adjust to their new home in the United States. Along with “carrying the baggage” of numerous losses and past experiences of trauma they are expected to adjust quickly to a different culture and get acquainted with the American school system while learning a new language. Parents who are the usual source of support are often struggling themselves, not just to adapt to the new society but also to be able to provide for their children. All these situations can be very overwhelming for refugee youth. Jewish Family Service of Colorado’s International KidSuccess counseling services play a key role in supporting refugee children and adolescents in their cultural adjustment journey so that they can be successful at school and have a better life and future in their new country. This article will focus on the cultural adjustment process and the challenges refugee youth encounter throughout its four stages. Refugees’ views about clinical services and overcoming the stigma associated with mental health will also be explored.

Key Words: International KidSuccess program, refugee youth, counseling services, cultural adjustment process and challenges, stages of cultural adjustment, cultural adjustment groups, refugees’ views about clinical services, mental health stigma.



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Introduction

Refugees flee their country of origin because of war, persecution, or a well-founded fear of persecution based on their race, ethnicity, religion, nationality, membership in a particular social group, or political opinion. No matter what is the reason behind their escape from danger and how much they have hoped for safety and better future, their adjustment to a different culture and life in their host country is difficult and stressful. Everyone entering a new country experiences some mixed feelings of sadness, excitement, worry, and confusion. All these emotions are normal and are part of the cultural adjustment process. Cultural adjustment does not happen overnight; it is a long process through which some challenges will be encountered. Some difficulties are anticipated, but most refugees have underestimated the degree of difficulty in cultural adjustment.

Stages of Cultural Adjustment

There are four common stages of the cultural adjustment process: arrival, reality, negotiation/alienation and the integration/marginalization phase. In the arrival phase, also known as the “honeymoon”, most refugees feel elated that they have come to a safe place where they have a chance to rebuild their lives (Hunt, 2002). They might also feel worried and confused about how exactly this will happen. For refugee youth this would be the time that they are enrolled in school; for some the first time in their life. Refugee youth are excited about being in school, learning, and making friends. However, adjusting to a new school system, learning a new language, so different from their native languages, understanding school rules or making friends in a different culture are some of the many challenges they face.

N. S. is a refugee from an Asian country. She was 12 years old when she came to the United States and was enrolled in a high school due to a mistake in her age. She was 6 years old when her family escaped war in her country of origin. N.S. had lived for six years in a refugee camp before being resettled in the United States. The hardest part for her and her family about moving to the United States was not knowing anyone in their host country and not speaking any English. In school she wanted to ask her teachers for help, but she did not speak the language, so she could not ask questions. She cried every day after school because she felt helpless.

E.B. is a refugee from an African country. He was 12 years old when he had to flee his country of origin due to turmoil and persecution. E.B. and his family had to walk through the jungle at night to find safety in a neighboring country. He feels lucky to go to high school in the United States because he could not go to school back in his

country of origin. The hardest thing for him at the beginning was not speaking any English and being confused about what was going on in class and what was expected of him. On his first day of school he did not even know how to get lunch and other students laughed at him.

R.B. is a refugee from an Asian country. She was 16 years old when she came to the United States. Her family had to flee their country of origin because they belonged to an ethnic group persecuted by the ruling military junta. She spent many years in a refugee camp in a neighboring country before being resettled in the United States. In school she got in trouble for always looking down because her teachers thought that she was not listening. However, in her culture looking down is a sign of showing modesty and respect toward others.

A.H. is a 16 year old refugee from a war-torn African country. His father had been a victim of torture and A.H. himself witnessed chaos and violence. His best friend was killed right in front of him and A.H. had to run for his life. After two years in a refugee camp he was resettled in the United States. He had a hard time trusting his teachers and difficulties forming relationship with peers due to the past trauma. He still carries the scars of the war, but he can see a future for himself in America.

These are but a few examples of the difficult issues facing refugee youth in the United States schools. Refugee youth are very resilient and appreciative of the opportunity to get education in the United States. At the beginning, "honeymoon" stage, despite the difficulties they come to school every day with hope to learn English, make friends and make their families proud. But after a few months the initial enthusiasm naturally wears off and the reality sets in. The reality stage, also known as "culture shock", marks the realization that building a new life in their host country is harder than they had imagined. For refugee youth, this is the time when they feel really tired of all their efforts to adjust to the new school setting, learn the new language, and understand their teachers' expectations. This would be the time when refugee youth might perceive being different from their peers as a huge burden and an obstacle for making friends. Feelings of loneliness, isolation, discouragement, and even hostility, towards the host culture could be experienced. In this stage students need as much support as possible at school since their parents are unfamiliar with the educational system in their new country and might be struggling themselves, not only adapting to the new society, but also providing for their children. If adequate support is provided in this phase, refugees will take steps and change attitudes that will prepare them for cultural and psychological integration (Hunt, 2002). Signs of moving towards successful integration are: having some friends at school from different cultures, understanding what is expected from them in class

and confidence in their problem solving skills. During integration there is progress learning the new language, as well as understanding that this is time consuming process, not an overnight event. Some stability in the family is also a factor. At least one parent might be employed and the family is not struggling with survival. There is a sense of hope that things would be better in future. However, if the support is not available, the stresses of their current life situation combined with their past resettlement experiences and trauma will affect their moving towards independence and might lead to alienation.

The fourth stage of cultural integration or marginalization depends again on the direction taken at the previous stages. (Hunt, 2002) This last stage of cultural integration is a beginning of a unique, lifelong journey for refugees. It characterizes with feelings of comfort in the host culture and an acceptance of their cultural background as an integral part of their identity. Even though being different is still difficult at times, at this cultural adjustment phase refugees could see it more as an asset than as a burden. Conflict between the two cultures is resolved by adopting many aspects of the host culture while retaining cultural values and religious beliefs from their past. Refugees at this point of their journey perceive themselves as bicultural and bilingual. How long a refugee would stay in each stage of the cultural adjustment process depends on many factors, such as stability of their life prior to becoming refugees, level of trauma experienced, developmental level, skills possessed, personality characteristics, resources and support available for them and their families after resettlement. Schools could smooth and facilitate the process of cultural adjustment by providing programs and services addressing the needs of refugee youth (British Columbia Ministry of Education, 2009).

International KidSuccess' Cultural Adjustment Groups for Refugee Youth

The importance of assisting refugee students with cultural adjustment and emotional difficulties that may arise as a result of resettlement cannot be underestimated. Jewish Family Service of Colorado's International KidSuccess program provides culturally sensitive individual and group counseling services to refugee youth at school. An overarching goal of the program is to support refugee youth through the major life transition of resettlement so that they are better able to focus on and succeed in school. The program also provides training and consultation about cultural adjustment, trauma, and other mental health issues to educators and other professionals working with refugees throughout the state of Colorado.

The International KidSuccess Program began providing cultural adjustment groups

for refugee and immigrant students in 2000 to a culturally diverse group of students at Denver South High School. This school has served as a magnet school for refugee and immigrant students for many years and has a strong English Language Acquisition (ELA) program. South High School students who take part in the ELA program come from more than 60 countries. Currently, the largest groups of refugee students are from Burma, Bhutan, Eritrea, Iraq, the Democratic Republic of the Congo (DRC), and Somalia. Over time, the International KidSuccess Program grew, and based on the needs identified by students and school staff, additional school-based counseling services were developed.

“Being part of the group is like being in a family for a while.”

-High School Student

“This group is a safe place for me. We talk about our countries, cultures, and how you feel...”

-Middle School Student

“We are all the same even if we look and act differently. We all have been through things that make us different in a way, but we can help each other feel good about ourselves.”

-High School Student

“Thank you for focusing on relationship building and the human aspect of this work. It is crucial to be a human first — I hope more people adapt to that philosophy.

-Teacher

“Thank you so much for coming and increasing my awareness about the needs of refugees. You really made the topic come alive and gave it a voice. Thank you for serving our community in this way.”

- Counselor

Among variety of group interventions, International KidSuccess’ cultural adjustment groups play a key role in helping refugee youth recognize that they are not alone in their past experiences and current cultural adjustment struggles. For some refugee

students, these groups are their most empowering experience since coming to the United States. They are the place where, for the first time, students are able to overcome the common fear of speaking in English and making mistakes. The groups also foster a sense of belonging to a school community of youth sharing a unique, but also similar journey. During those groups an International KidSuccess therapist might be the first person who validates refugee youth feelings of confusion, anger, sadness, discouragement, and normalizes experiences that were not even anticipated. Since not all students are at the same stage of cultural adjustment the International KidSuccess’ groups are helpful in different ways for different students: for those who are still in the “honeymoon” stage, it is helpful to hear that although there will be some ups and downs on the road ahead, this is a normal process that everyone goes through when moving to a new country and culture. For refugee students who are feeling depressed, the opportunity to acknowledge and process their feelings could be the first step toward the next negotiation phase (Adkins, Birman, and Sample 1999). In addition, students who have passed the “culture shock” phase can give hope to those who are still struggling with cultural adjustment. International KidSuccess’ cultural adjustment groups and a cycle of ten group activities are described in a publication called the R.E.S.P.E.C.T. Guide: Refugee Education and Schools Promoting Empowerment and Culture of Tolerance (Jewish Family Service of Colorado’s International KidSuccess, 2012).

Overcoming Mental Health Stigma

The major advantages of providing counseling services at school is that students can easily access them and the mental health stigma, so common in many cultures and refugee communities, can be overcome. In addition, schools are the setting where many of the acculturative struggles of refugee children and youth unfold (National Child Traumatic Stress Network 2003).

Y. K. is an 18 year old refugee from a Middle Eastern country. She was rushed to a local hospital with a panic attack. Y.K. had presented with somatic symptoms and her family felt that she needs medical help. She was referred to therapy for addressing her depressive and anxiety symptoms. Family was not interested in outpatient services due to transportation issues and stigma that only “crazy” people have therapy. Having counseling at school was the only way for this student to get help. International KidSuccess therapist had helped with many school related issues and had earned the family’s trust.

H.M. is a 17 year old refugee student from an African country. He had been involved in the U.S. legal system for stealing and his family was very concerned. During a

parent meeting to discuss appropriate outpatient referral mother was skeptical about the benefits of therapy outside of school. She felt that the school needs to help her son. The only culturally appropriate solution she saw was summarized in the words: “We need to pray more”.

A.Y. is a 15 year old refugee from a Middle Eastern country. He was referred to International KidSuccess school-based counseling due to behavior concerns and issues with authority figures. The student was interested to talk, but worried to share personal experiences with therapist without his father’s approval. In conversation with father confidentiality of counseling services was assured and its limits were explained. Father not only signed the necessary paperwork, but gave verbal permission to son to share with therapist some disturbing experiences that happened to him back in their country of origin.

It is essential to note that mental health is a new concept for many refugees coming from countries or other places (refugee camps, rural areas, etc.) where mental health counseling has not been available or accessible for everyone. Due to the fragmented and limited mental health staff resources in refugee camps, those refugee who were judged to be at high risk—such as victims of violence, unaccompanied minors, single young women and men, and elderly people—were given priority (Gong-Guy, Cravens, and Patterson 1991).

Even when refugees have some understanding of the mental health concept, they are typically not familiar with the different services provided in the United States and how to access them. Emotional distress is expressed in different ways throughout cultures. Some cultural groups would rather talk about their physical state and present with somatic complaints (headache, trouble sleeping, fatigue, stomachache, etc.) that are better addressed first by a physician. In some cases, refugees may even request or seek out treatments that do not address the mental roots of their symptoms (Peng 2008). Often, for newcomer refugees, mental health will not be their primary concern because they might struggle with inadequate housing, unemployment, transportation issues, language difficulties, and so on. But even when refugees are ready to seek help, accessibility of services and language may still be obstacles.

The stigma associated with mental health is another barrier for seeking and accessing services. It represents a terrible burden that a person has to carry, in addition to all other difficulties related to the emotional distress (Sartorius 2006). The Canadian sociologist Erving Goffman(1963) defines stigma in two ways: the public one, which includes the reaction of society toward individuals with mental illness, and

self-stigma, or the feelings that people with emotional distress have about themselves and their relation to “normals.” The negative effects of the public and private stigma are enhanced by the normal experience of feeling different, which refugees already have through their initial encounters with the host country and culture. Stigma about mental health can be manifested in different ways.

For some cultural groups, it might not be appropriate to talk about psychological and emotional difficulties with someone outside of their family or from a different culture, religion, ethnicity, gender, and so forth. In other cultures, the expression of pain is not encouraged, and the appearance of strength is preferred over weakness (Menon et al. 2002). Shame could be associated with mental illness, and therefore people sometimes prefer to suffer in secrecy. For example, in the Arab culture, honor, or “saraf,” plays an important protective role in many families and therefore mental health issues might be considered shameful and could be ignored or hidden (Jule 2007). Asian cultures tend to stigmatize mental disorders by valuing silence, modesty, and saving honor (Peng 2008). In addition, refugees from Southeastern Asia might associate mental health treatment only with severe pathology requiring institutionalization, and therefore avoid it at any price (Gong-Guy, Cravens, and Patterson 1991). Mental illnesses generally carried a strong negative stigma in the former Soviet Union, as well as many Eastern European countries where serious mental health problems were often treated by forced institutionalization (Center for Health Disparities, n.d.). “In addition, in some countries, mental health professionals were part of the system used to control and oppress political dissidents” (Menon et al. 2002, p. 40), and therefore refugees might find it difficult to trust therapists here. Also “depending on the culture, male therapists may be viewed with more suspicion than female therapists or female therapists may not have the power in that culture to be effective” (Menon et al. 2002, p. 40). In some countries and cultures, there is a different explanatory model of mental health issues. For example, in Somalia, beliefs in the causes of mental health problems are predominately spiritual. Mental health illness comes from God or evil spirits called “jinn.” It can also be brought on through another person by curses or as a result of one’s bad behavior (Schuchman and McDonald 2004). Therefore, seeking assistance outside of the community (religious leaders or healers) for those types of problems is seen as ineffective.

Considering all of the previously mentioned reasons, the cultural adjustment difficulties newly-arrived refugees normally face are often not addressed initially. Therefore, providing counseling services at school by International KidSuccess program has been a huge advantage in overcoming those barriers, as well as the stigma associated with mental health.

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La tecnología de consumo vs Objetivos de Desarrollo del Milenio: ¿De qué está hecho tú móvil? ¹

Resumen: Acercar los Objetivos de Milenio a las aulas universitarias es un proyecto promovido desde la Universidad Internacional Menéndez y Pelayo y el Centro de Cooperación al Desarrollo Fernando de los Ríos que se ha hecho posible con la participación de distintas universidades españolas. Desde la Universidad Pablo de Olavide afrontamos este reto a partir de la deconstrucción de un objeto de consumo, el teléfono móvil, y su relación con los Objetivos del Milenio, propuesta que presentamos en esta publicación.

Palabras claves: Objetivos del Milenio, teléfono móvil, coltán, consumo responsable

The consumer technology vs Millennium Development Goals: What are you made your mobile?

Abstract: To bring the Millennium Goals to university classrooms is a project promoted by the Menéndez Pelayo International University and the Centre for Development Cooperation Fernando de los Ríos has been made possible with the participation of different Spanish universities. From the University Pablo de Olavide face this challenge from the deconstruction of an object of consumption, mobile phone, and its relation to the Millennium Development Goals, proposal presented in this publication.

Keywords: Millennium Development Goals, mobile phone, coltan, responsible consumption



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Introducción y Justificación

El incumplimiento sistemático de los Derechos Humanos en el mundo lleva a las Naciones Unidas² (ONU) a aprobar en el año 2000 una declaración en la que se recogen ocho objetivos y dieciocho metas bajo el nombre de los Objetivos de Desarrollo del Milenio (ODM). Estos objetivos tienen como meta, cumplirse a más tardar, en el año 2015.

Objetivos que a sólo dos años de su fecha de consecución propuesta, no sólo parecen no estar cerca de cumplirse, sino que, como señalan Gil González, Carrasco Portiño, Davó Blanes et al. (2008), los informes que hasta el momento se han realizado para la ONU ofrecen una visión más indulgente³ que los que hasta el momento han presentado los estudios científicos, que tienden a ser más críticos en cuanto al alcance de consecución de estos objetivos.

Con la mirada puesta en estos Objetivos de Desarrollo del Milenio, desde la Universidad Internacional Menéndez y Pelayo (UIMP) y la Fundación para la Cooperación Fernando de los Ríos se nos ofrece entrar a formar parte de un proyecto interuniversitario “*Universitas ODM: formando ciudadanía*”⁴ que acercara estos Objetivos del Milenio a la universidad y al estudiantado.

Un proyecto que ya cuenta con la participación de diez universidades españolas: Universidad Internacional Menéndez y Pelayo, Universidad Pablo de Olavide, Universidad de La Laguna, Universidad Jaume I, Universidad de Girona, Universidad de Córdoba, Universidad de Cantabria, Universidad de Burgos, Universidad de Alcalá de Henares, Universidad de Barcelona.

Bajo esta perspectiva nos planteamos incorporar el proyecto dentro de dos asignaturas del Grado de Educación Social en la Universidad Pablo de Olavide, más concretamente, en las materias “*Acción educativa en infancia y juventud*” y

“*Educación de personas adultas y mayores*”.

Una vez presentado el proyecto al alumnado y consensuada la temática a abordar, se decidió investigar sobre cómo los objetos que utilizamos diariamente en nuestra vida cotidiana interaccionaban con estos objetivos. Tras la propuesta de varios objetos, el alumnado se decidió por la deconstrucción de un objeto presente en nuestra vida cotidiana, relacionándolo con los objetivos del milenio, con la finalidad de ofrecer una mirada fresca desde otro ángulo que nos hiciera reflexionar, conocer y concienciarnos como todos podemos contribuir a que el cumplimiento de estos objetivos sean un hecho.

Para ello, teníamos que ser conscientes de una realidad que la sociedad de hoy nos presenta como si no tuviera nada que ver con nosotros mismos, haciéndonos inmunes a situaciones terribles e insensibilizándonos a través de la falta de información, y por lo tanto de la ignorancia. Nos hemos acomodado en una posición en la que no podemos o no queremos mirar. Es desde una posición crítica desde la cual nos planteamos una mirada deconstructiva, visitando el origen de las cosas que poseemos, las que utilizamos en la cotidianidad y que tienen, en algunos casos, tras de sí, consecuencias irreparables en otros lugares del mundo.

Nos decidimos por el teléfono móvil porque es parte de nuestra vida cotidiana, llegando en muchos casos a ser prácticamente a un apéndice de nosotros mismos, y es que según un artículo publicado en ABC.es⁵, hay 7.000 millones de personas en la Tierra, de ellos 5.100 tienen un teléfono móvil, mientras que 4.200 tienen cepillo de dientes.

Objetivo 1: Erradicar la pobreza extrema y el hambre	- Reducir a la mitad, entre 1990 y 2015, el porcentaje de personas con ingresos inferiores a 1 dólar por día y el porcentaje de personas que padecen hambre.
Objetivo 2: Lograr la enseñanza primaria universal	- Velar porque, para el año 2015, los niños y niñas de todo el mundo puedan terminar un ciclo completo de enseñanza primaria.
Objetivo 3: Promover la igualdad entre los géneros y la autonomía de la mujer	- Eliminar las desigualdades entre los géneros en la enseñanza primaria y secundaria, preferiblemente para el año 2005, y en todos los niveles de la enseñanza antes de finales de 2015.
Objetivo 4: Reducir la mortalidad infantil	- Reducir en dos tercios partes, entre 1990 y 2015, la mortalidad de la infancia menor de 5 años.
Objetivo 5: Mejorar la salud materna	- Reducir, entre 1990 y 2015, la mortalidad materna en tres cuartas partes.
Objetivo 6: Combatir el VIH/SIDA, el paludismo y otras enfermedades	- Haber detenido y comenzado a reducir, para el año 2015, la propagación del VIH/SIDA y, la incidencia del paludismo y otras enfermedades graves.
Objetivo 7: Garantizar el sustento del medio ambiente	- Incorporar los principios del desarrollo sostenible en las políticas y los programas nacionales e invertir la pérdida de recursos del medio ambiente. - Reducir a la mitad, para el año 2015, el porcentaje de personas sin acceso sostenible al agua potable. - Haber mejorado considerablemente, para el año 2020, la vida de al menos 100 millones de habitantes de tugurios.
Objetivo 8: Fomentar una asociación mundial para el desarrollo	- Desarrollar un sistema comercial y financiero abierto, basado en normas, previsible y no discriminatorio. - Atender las necesidades especiales de los países menos desarrollados. - Atender las necesidades especiales de los países sin litoral y de los pequeños Estados insulares en desarrollo. - Encarar de manera general los problemas de la deuda de los países en desarrollo con medidas nacionales e internacionales, a fin de hacer la deuda sostenible a largo plazo. - En cooperación con los países en desarrollo, elaborar y aplicar estrategias que proporcionen a los jóvenes un trabajo digno y productivo. - En cooperación con las empresas farmacéuticas, proporcionar acceso a los medicamentos esenciales en los países en desarrollo a un costo razonable. - En colaboración con el sector privado, velar por que se puedan aprovechar los beneficios de las nuevas tecnologías, en particular de las tecnologías de la información y de las comunicaciones.

Tabla 1. Objetivos de Desarrollo del Milenio. Fuente: Baird y Shetty (2013, p.14)

República Democrática del Congo: la paradoja de la riqueza

La República Democrática del Congo, antigua Zaire, se encuentra en África Central,

siendo el segundo país más extenso del continente y considerado como uno de los países con mayor diversidad biológica del planeta. Sin embargo, y a pesar de sus grandes riquezas naturales, su Índice de Desarrollo Humano (IDH) lo sitúa en el Informe de 2011 como el país más pobre del mundo.

Realidad que choca de frente con los recursos del país, uno de los más ricos del mundo, pero que se encuentran a disposición de grandes multinacionales, siendo sus países destinatarios EEUU, Alemania, Holanda, Bélgica y Kazajistán (Luque, 2009).

Una de sus riquezas minerales es el coltán (columbita-tantalita), conocido también como *oro azul* o *mineral de sangre*. Indispensable en la fabricación de material electrónico, empleándose en la fabricación de los condensadores que manejan el flujo eléctrico de los teléfonos móviles, ordenadores portátiles y otros dispositivos, aunque no es el único mineral que se utiliza para ello, dentro de esta categoría se enmarcan también otros minerales⁶ como la casiterita o la wolframita. Para este trabajo nos hemos centrado en el coltán.

Las reservas de este mineral en la República Democrática del Congo equivalen al 80% de los depósitos mundiales⁷. Su riqueza y valor en los mercados ha desatado una guerra por el control de los recursos que dura ya dos décadas y que ha sumido al país en una espiral de violencia y pobreza. Según Luque (2009) son ya “cinco millones y medio de muertos según las Naciones Unidas desde que se inició el conflicto el 2 de agosto de 1989”.

Este control por los recursos mineros no sólo ha derivado en violencia y pobreza, sino en una espiral que no permite alcanzar los Objetivos del Milenio, todo lo contrario, se presentan datos obvios contra los Derechos Humanos que imposibilitan a la población el acceso a unos recursos básicos y mínimos que les permita vivir dignamente.

Objetivos que no serán posible lograr mientras no se luche contra la esclavitud y la opresión que vive el pueblo congoleño. Aunque para este trabajo nos hemos centrado en el Congo, no podemos dejar de recordar que este no es el único país que se encuentra en condiciones similares.

Teléfono móvil, coltán, globalización, Derechos Humanos y Objetivos del Milenio

Como ya mencionamos anteriormente, el coltán es un elemento imprescindible en la

fabricación de los dispositivos móviles, aparatos de los que dependen grandes multinacionales y de los cuales obtienen grandes beneficios económicos con sus ventas. Artefactos que compramos y utilizamos cotidianamente. La pregunta se centra en ¿cuál es el coste de nuestro dispositivo móvil para el planeta?, o más específicamente, ¿a cambio de qué circunstancias obtengo mi móvil?, ¿Cómo influye el que tengamos dispositivos electrónicos en el Congo?

Las consecuencias del conflicto por el control de los recursos minerales en el Congo se han visto reflejadas en más de 250.000 refugiados⁸ y 2,4 millones de personas desplazadas⁹, en la destrucción de tierras de cultivo que conllevan la esclavitud y explotación de niños y mayores en las minas. La extracción de este mineral se realiza de forma artesanal por una mano de obra mayoritariamente infantil que trabaja en régimen de semi-esclavitud, privándoles de su infancia. Unas condiciones que imposibilitan que se erradique la pobreza y el hambre, y por lo tanto la erradicación de la pobreza extrema y el hambre (objetivo 1).

Esta explotación y esclavitud a la que se ve sometida la infancia, junto a un deficiente sistema público, hace impracticable la escolarización, y por lo tanto, el acceso a una educación básica, como enuncia el objetivo 2 que tiene como finalidad lograr una enseñanza primaria universal.

Unas condiciones que favorecen la desigualdad entre los géneros y por lo tanto, lejos de alcanzar el denominado objetivo 4, que lucha por promoción de la igualdad entre los géneros y la autonomía de la mujer. La violencia sexual es otra de las problemáticas que se suma a las condiciones infrahumanas en las que vive la infancia, como señala Güell (2008), “sin fuerzas del orden que les protejan ni educación con la que labrarse un futuro, jóvenes de ambos sexos quedan expuestos a todas las formas de explotación, desde las violaciones en masa a la prostitución”.

Situaciones que (esclavitud, desnutrición, violaciones, prostitución,...) hacen poco probables erradicar la mortalidad infantil, mejorar la salud materna o luchar contra afecciones como el Sida, el paludismo y otras enfermedades (objetivos 4, 5 y 6).

La explotación laboral infantil permite que exista un alto índice de mortalidad. Las condiciones inhumanas de trabajo a las que se ven sometidos en las minas, haciendo trabajar a los menores con las manos desnudas, ingiriendo y respirando polvo de coltán, así como los castigos físicos para hacerles trabajar, junto con el difícil acceso a los recursos sanitarios del país en conflicto, hace que la mortalidad infantil haya aumentado considerablemente.

Datos de UNICEF¹⁰ señalan que la mortalidad infantil en menores de cinco años se concentra en los países de India, Nigeria, República Democrática del Congo, Pakistán y China, siendo el África Subsahariana en la que se concentran las tasas más altas: uno de cada ocho niños fallece antes de cumplir los cinco años. Un dato veinte veces mayor que la media registrada en países industrializados, donde la tasa es de un niño de cada ciento sesenta y siete.

Una mortalidad creciente debido a la desnutrición y otras enfermedades como la malaria, el paludismo, etc. El 80 por ciento de los niños con retraso del crecimiento en el mundo viven en 14 países (Congo se sitúa en octava posición según datos de UNICEF, llegando al millón de niños y niñas con gran desnutrición).

Otras enfermedades causadas por la falta de higiene, de medidas de control de sexualidad responsable, el abuso y maltrato de las personas en este país en conflicto, que dificultan la lucha contra esta serie de enfermedades de fácil propagación. Enfermedades de transmisión sexual como el Sida.

Enfermedades que hacen que no sea posible una salud reproductiva adecuada, así como un control en los nacimientos que permitan recursos sanitarios adecuados para el sostenimiento de la vida materna.

A esto se une una crisis ambiental que no puede considerarse sólo como ecológica, sino como una crisis socio-ambiental, ya que consideramos que la pobreza y la degradación ambiental guardan una estrecha y compleja relación. Y es que, para los pueblos que viven en la miseria, el presente es más importante que el futuro; su prioridad es obtener recursos e ingresos a corto plazo que les permita sobrevivir, por lo que se prefieren las prácticas de extracción intensiva, aun cuando a medio plazo esto se traduzca en el agotamiento de los recursos. El sustento del medio ambiente y el cuidado del planeta no son una prioridad.

Telefonía móvil, dispositivos electrónicos y coltán, material de ida y vuelta que también contribuyen a la contaminación medioambiental y a problemas de salud. Países desarrollados que desechan sus residuos electrónicos (e-basura) en África, convirtiendo el continente que convierte en el mayor basurero del mundo.

Una falta de concienciación medioambiental de los países desarrollados que ha llevado a la etóloga Jane Goodall ha pedir a los participantes del Congreso Mundial de Móviles (MWC), celebrado en febrero de 2013 en Barcelona, más concienciación ecológica en cuanto al reciclaje de dispositivos móviles, fabricados con minerales cuya extracción está transformando el hábitat de personas y animales en África.

Según datos del Instituto Jane Goodall, en España hay unos 100 millones de móviles viejos o estropeados y consolas en desuso guardados en cajones, que podrían reciclarse en un 90 % y conseguir así financiar programas educativos y sociales en los países africanos en los que se extrae el coltán y otros metales con los que se fabrican¹¹. Una tasa de reciclaje de dispositivos móviles, que en España, se sitúa por debajo del 5%¹².

Una crisis socio-ambiental que también está afectando a especies en peligro de extinción como los gorilas. En 2007 los combates protagonizados por las guerrillas armadas se desarrollaron del parque nacional de Viruga, donde habitan los gorilas de montaña, se saldaron con la muerte de nueve de ellos, un número importante si se tiene presente el gran valor de la especie y la situación en la que se encuentra. Se calcula que quedan unos 700 ejemplares entre las fronteras de la República Democrática de Congo, Ruanda y Uganda¹³. Situaciones que no garantizan el cumplimiento del objetivo séptimo.

El Objetivo 8. Fomentar una asociación mundial para el desarrollo, es el único objetivo que no tiene fecha límite. En este caso, la situación del Congo con relación a la explotación de minas de coltán hace que sea completamente utópico. Los países beneficiarios/destinatarios de este mineral hacen que el sistema comercial sea limitado, provocando un desajuste en el reparto de las riquezas. Desde esta perspectiva, consideramos que para poder trabajar desde las propuestas que se hacen desde los Objetivos del Milenio, primero es indispensable atender a las necesidades urgentes del país como abolir la esclavitud, permitir el control y administración de sus recursos o condonar la deuda externa, de forma que el país pueda generar una nueva economía basada en sus recursos.

En resumen, si miramos desde el prisma de los Objetivos de Desarrollo del Milenio, vemos que la extracción de coltán para la fabricación de nuestros dispositivos electrónicos no favorece la consecución de los ODM en la República Democrática del Congo, todo lo contrario, agudiza las problemáticas a los que desde estos objetivos se quiere dar respuesta.

Reflexiones

En una entrevista al novelista y periodista Vázquez Figueroa¹⁴ éste se preguntaba “¿cómo en el siglo XXI toda nuestra tecnología depende de que haya un niño allí dando martillazos a una piedra y a un pedazo de tierra que se le viene encima? ¡Esto es de locos!”. Estamos de acuerdo en que es de locos, pero aún nos parece

más loco conocer esta realidad y seguir mirando hacia otro lado, por lo tanto es necesario buscar alternativa.

Estamos de acuerdo Piasecki¹⁵, director del documental “*Blood in your mobile*”, en que no se trata de dejar de utilizar el teléfono móvil y volver a la edad de piedra, es evidente que dependemos de él en muchas de las facetas de nuestras vidas cotidianas, como trabajar o estar en contacto con familia y amigos, se trata más bien de ser consecuentes con la realidad.

No necesitamos cambiar de aparato cada vez que un nuevo dispositivo promete ofrecernos funciones más completas y complejas que paradójicamente terminamos sin utilizar. Cada vez que cambiamos de terminal es necesario que nos preguntemos ¿Realmente necesito cambiarlo?

Alternativas que a nivel individual deben de apoyarse en el consumo responsable y en el reciclaje de aquellos dispositivos que no funcionan o que no utilizamos, contribuyendo así a reducir la demanda de coltán.

Notas

1 Trabajo presentado el 13 de diciembre de 2012 en Santander para el proyecto de investigación coordinado por la Universidad Internacional Menéndez y Pelayo “Universitas ODM, formando ciudadanía”.

2 Organización de Naciones Unidas (ONU) (Asamblea General). (2000). Declaración del Milenio de Naciones Unidas. Recuperado el 30 de abril de 2013. En <http://www.un.org/millennium/declaration/ares552e.pdf>

3 Organización de Naciones Unidas (ONU). Objetivos de Desarrollo del Milenio. Informe 2011. Recuperado el 30 de abril de 2013. En http://www.undp.org/cu/documentos/MDG_Report_2011_SP.pdf

4 <http://universitasodm.es/>

5 Véase la edición digital del 31 de mayo de 2012. Recuperado el 30 de mayo de 2013. Recuperado el 30 de abril de 2013. En

<http://www.abc.es/20120525/tecnologia/abci-estadisticas-increibles-marketing-moviles-201205251351.html>.

6 Véase el artículo publicado el 14 de febrero por Calatayud, J. M. (2012). Los minerales de sangre siguen malditos. Recuperado el 12 de mayo de 2013. En la hemeroteca del país (www.elpais.es).

7 Véase el artículo publicado el 14 de diciembre por Güell, O. (2008). Coltán, el regalo envenenado de Congo. Recuperado el 12 de mayo de 2013. En la hemeroteca del país (www.elpais.es).

8 Véase el artículo publicado el 15 de marzo por Altozano, M. (2009). Coltán, sangre y armas en Congo. Recuperado el 12 de mayo de 2013. En la hemeroteca del país (www.elpais.es).

9 Véase el informe de UNICEF “Acción para la infancia 2013.”

10 Véase <http://www.unicef.es/gl/node/3828>

11 Véase el artículo publicado el 15 de febrero de 2013 “Goodall pide a las empresas del MWC conciencia ecológica para reciclar móviles”. Recuperado el 12 de mayo de 2013. En la hemeroteca del país (www.elpais.es).

12 Véase el artículo publicado el 12 de mayo de 2013 “La tasa de reciclaje de móviles en España continua por debajo del 5%”. Recuperado el 12 de mayo de 2013. En www.larazon.es

13 Véase el artículo publicado el 6 de septiembre por Lobo, R. (2007). Una rebelión en Congo amenaza la extracción de coltán, esencial para los móviles. Recuperado el 12 de mayo de 2013. En la hemeroteca del país (www.elpais.es).

14 <http://servicios.laverdad.es/nuestratierra/nt12122008/suscr/nec2.htm>

15 Véase el artículo publicado el 14 de marzo por Delgado, C. (2011). No quiero que mi móvil sirva para pagar una guerra. Recuperado el 12 de mayo de 2013. En la hemeroteca del país (www.elpais.es).

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Nessun essere umano e' illegale.

Abstract: I paesi europei non sembrano essere in grado di gestire il grande flusso di migranti provenienti dall'Africa. Nel caso analizzato, lo stato italiano sembra non disporre degli strumenti idonei per la tutela dei diritti dei rifugiati e in generale nessun governo ha preso le distanze e denunciato le continue violazioni dei diritti umani da parte della Libia.

Parole chiave: rifugiati; Libia; Italia; diritti umani; respingimenti.

No human being is illegal

Abstract: The European countries don't seem to be able to manage the large migration flows from Africa. In the case analyzed, Italia doesn't seem to have the suitable instruments to protect the refugees' rights and in general the Governments never dissociate itself from the continuous Libyan human rights' violation.

Keywords: refugees; Libya; Italia; human rights; refoulement.



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Photo: http://greens.org.au/sites/greens.org.au/files/imagecache/policy/policypreviews/iStock_refugees_0.jpg

Quando ho conosciuto M. al Centro di accoglienza per richiedenti asilo, sapeva dire solo tre parole in italiano, “ciao”, “grazie e “lavoro”. Con lui c'erano altri 79 uomini di tutte le età, anche minorenni, quasi tutti scappati dalla guerra in Libia. Pakistani, bengalesi, nigeriani, somali, curdi, togolesi, ganesi, marocchini, tunisini, albanesi, iracheni,... divisi per nazionalità come se questo li facesse sentire più sicuri. Il mio compito era semplicemente quello di insegnarli italiano per dar loro una possibilità in più d'integrarsi, di trovare un lavoro e forse riuscire a farsi una nuova vita.

M., bengalese, lavorava in Libia in condizioni disumane che si avvicinavano alla schiavitù, per guadagnare quei due soldi da inviare a casa. Scoppiata la guerra, l'unica alternativa possibile era quella di mettersi su una barca e rischiare il viaggio verso l'Italia. Quel “viaggio della speranza” intrapreso da migliaia di migranti che ha trasformato il *mare nostrum* in un cimitero. Solo nel 2011 Fortress Europe ha contato 2352 persone che hanno perso la vita perché annegate o morte per la sete, la fame e il caldo durante la traversata su barche sovraccariche, ma il numero potrebbe essere ancora più alto. (Consiglio italiano per i rifugiati, 2011). Dal 1988 sono morte, lungo le frontiere dell'Europa, almeno 18.673 persone (dati aggiornati al 10 novembre 2010). (Fortress Europe, 2013).

Per molti di loro il Mediterraneo è solo l'ultima tappa di un lungo viaggio che parte dall'Africa del sud, attraversa il Sahara e si scontra contro le terribili violazioni dei diritti umani nelle carceri libiche. Per i profughi che cercano di arrivare in Libia per poi da lì tentare il viaggio verso l'Europa, alle condizioni estreme della traversata del Sahara, va aggiunto il pericolo di essere scoperti durante il viaggio dalla polizia di confine libica, rischiando di essere detenuti o rinviiati verso un Paese di transito o al Paese di provenienza o direttamente abbandonati nel deserto. La Libia non ha sottoscritto la Convenzione di Ginevra sullo status di rifugiati, considerando tutte le persone come migranti, anche coloro che si trovano nello status di poter richiedere l'asilo. A questo va aggiunto che la situazione dei cosiddetti “centri di accoglienza” è disumana, non sono garantiti i diritti basilari delle persone e la tortura viene usata frequentemente come strumento di controllo.

Nel 2012 la ministra degli interni Anna Maria Cancellieri ha rinnovato gli accordi bilaterali con la Libia in materia di immigrazione. L'accordo non è tanto diverso da quello dell'era Gheddafi: sono state apportate solo piccole modifiche che però continuano a non assicurare il rispetto dei diritti umani. Il Governo italiano si impegna a formare gli agenti libici sui controlli di frontiera, su temi quali ad esempio l'individuazione di documenti falsi. Nel documento si torna a parlare di centri di accoglienza libici, sottolineando la necessità della costruzione di un centro sanitario per il primo soccorso vicino a Koufra, ma non assicurando un miglior trattamento dei

migranti in questi centri e men che meno il diritto di queste persone di richiedere l'asilo politico. Al centro di Koufra vengono inviate le persone arrestate dalla polizia libica. Le condizioni igieniche sono pessime, sovraffollamento nelle celle e le torture inflitte dalla polizia libica sono all'ordine del giorno. La commissione europea ha dichiarato che nel 2005, il centro è stato finanziato dal governo italiano.

Nel documentario “Come un uomo sulla terra” (Segre, Yimer, Biadene, 2008) alcuni rifugiati eritrei raccontano come la polizia libica vende le persone incarcerate a Koufra a intermediari (veri e propri schiavisti) per pochi soldi. La persona comprata a questo punto deve pagare per intraprendere il viaggio verso la costa libica. Ma una volta ripreso il viaggio è molto probabile che si venga arrestati nuovamente e riportati a Koufra. Questo implica continuare a chiedere soldi ai propri famigliari, soldi che vengono direttamente consegnati a altri intermediari nel proprio paese di origine.

In cambio la Libia s'impegna a monitorare i propri confini e l'Italia a fornire i mezzi tecnici per rendere più efficaci questi controlli. Nel testo non si parla espressamente di respingimenti, ma le due parti concordano di “*adoperarsi alla programmazione di attività in mare negli ambiti di rispettiva competenza nonché in acque internazionali*” (stranieriinitalia.it, 2012) come deciso dai trattati internazionali. Anche nel trattato di amicizia firmato da Berlusconi e Gheddafi si faceva richiamo al diritto internazionale e ai diritti umani, ma questi non sono mai stati rispettati. Basti solo pensare che la Corte dei Diritti dell'Uomo condannò l'Italia il 22 febbraio 2012 per violazione dei diritti umani per i respingimenti avvenuti nel 2009. 200 persone, intercettate a 35 miglia da Lampedusa, furono caricate su navi italiane e rispedite in Libia senza essere identificate, ascoltate e informate, violando l'art. 3 della CEDU che vieta l'espulsione verso un paese dove esista il rischio di torture, l'art. 4 che vieta l'espulsione collettiva degli stranieri, l'art. 13 che garantisce il diritto a un ricorso effettivo. (Consiglio italiano per i rifugiati, 2012). Una volta varcato il confine libico, queste persone vengono arrestate senza realmente aver compiuto nessun crimine.

Nel 2012 la ONG Human Right Watch ha pubblicato un briefing paper dove racchiude alcune raccomandazioni su come migliorare le operazioni di salvataggio. Innanzitutto sottolinea la necessità di migliorare i meccanismi di ricerca e coordinamento dei soccorsi tra i vari stati dell'UE, e monitorare rigorosamente l'attuazione del nuovo sistema di sorveglianza dei confini Eurosur. Inoltre, cercare di accrescere la condivisione di oneri tra stati membri e creare un presupposto a favore del soccorso di navi sovraccariche. Un primo passo fu fatto dall'UNHCR che durante la primavera araba suggerì di considerare tutte le imbarcazioni sovraccariche di migranti come imbarcazioni in necessità di soccorso. (Sunderland, 2012).

Con ciò si vuole dimostrare come i governi europei sembrano molto più interessati a proteggere i propri confini che a organizzare operazioni di soccorso effettive incentrate nella prevenzione degli incidenti. Basta solo ascoltare i racconti per capire la pericolosità ma allo stesso tempo la necessità di questo viaggio. Al Centro di accoglienza incontro G., un ragazzo somalo giovanissimo. Tutte le mattine va a correre e una volta alla settimana va ad un internet point per parlare con la sua fidanzata, scandendo così il tempo che lo separa dalla decisione della commissione. G. parla perfettamente somalo, inglese e arabo; in Somalia stava studiando ingegneria, ma è stato costretto a scappare per la situazione politica, e il suo sogno è quello di continuare i suoi studi qui in Italia. A lezione d'italiano è il più attento, impara velocemente e mi aiuta a mantenere il silenzio in aula. Mi chiedo quale sarà il suo futuro, se riuscirà a trovare un lavoretto e magari grazie a questo pagarsi i suoi studi, o se semplicemente sarà costretto a vendere libri o fazzoletti per strada, o magari si sposterà a sud a raccogliere pomodori per una manciata di euro.

Ma chi è un rifugiato? E qual è la differenza tra rifugiato e richiedente asilo? La prima definizione del concetto giuridico di rifugiato risale alla Convenzione di Ginevra del 28 luglio del 1951:

Colui che, (...) temendo a ragione di essere perseguitato per motivi di razza, religione, nazionalità, appartenenza ad un determinato gruppo sociale o per le sue opinioni politiche, si trova fuori del Paese, di cui è cittadino e non può o non vuole, a causa di questo timore, avvalersi della protezione di questo Paese: oppure che, non avendo la cittadinanza e trovandosi fuori del Paese in cui aveva residenza abituale a seguito di tali avvenimenti, non può o non vuole tornarvi per il timore di cui sopra. (Convenzione sullo status dei rifugiati, 1951).

Con "richiedente asilo" si intende invece qualcuno che si definisce come rifugiato, ma che ancora non è stato definito come tale dall'autorità. La richiesta di protezione internazionale deve essere presentata personalmente all'ufficio di polizia di frontiera o in questura. La normativa introdotta dalla legge 189/2002 "ha previsto il decentramento dell'organo decisionale attraverso l'istituzione di 7 commissioni territoriali preposte all'esame delle istanze per il riconoscimento dello status di rifugiato. Con il decreto legislativo n. 25 del 28/01/2008, sono state individuate altre tre commissioni territoriali." (Consiglio italiano per i rifugiati, 2011).

Le commissioni territoriali sono presiedute da un funzionario prefettizio, da un funzionario della questura, un rappresentante dell'ente territoriale nominato dalla conferenza unificata stato-città ed autonomie locali e un rappresentante dell'UNHCR. Dopo aver presentato la domanda teoricamente entro 45 giorni si dovrebbe essere

convocati dalla Questura per il colloquio davanti alla Commissione. Purtroppo i tempi ormai sono diventati insostenibili, tardando fino a più di 1 anno. La commissione a questo punto può riconoscere lo status di rifugiato; rigettare la domanda ma rilasciare un permesso di soggiorno per motivi di protezione umanitaria della durata di un anno, data la pericolosità di un eventuale rimpatrio; rigettare la domanda e richiedere che la persona abbandoni il paese. Mentre si sta aspettando la risposta della commissione non è possibile lavorare e, a causa del dilatarsi dei tempi, questo sta diventando un problema molto serio.

Con l'emergenza libica i tempi si sono dilatati ancora di più. Mentre aspetta la risposta della Commissione M. cerca di vendere rose di sera per strada. Gli chiedo chi gli dà le rose da vendere e mi risponde che è un suo connazionale. Mi confida che non guadagna quasi nulla, e che a lui non piace fare questo lavoro "gente grida contro di me e non vuole rose", mi dice. Nuove forme di schiavitù del XXI secolo.

Quali sono i numeri di questo fenomeno? Secondo il rapporto dello SPRAR 2011-2012, nel 2011 42.500.000 persone, di cui il 49% donne, sono state costrette a fuggire dal loro paese a causa di persecuzioni e guerre (SPRAR, 2013, p. 6). Oltre 37.000 sono state le domande di protezione internazionale presentate in Italia nel 2011 (208,1% in più rispetto al 2010 a causa della cosiddetta "emergenza Nord Africa") di cui il 76% provenienti dal continente africano. 25.626 sono state le istanze esaminate nel 2011, di cui al 40,1% dei richiedenti asilo è stata riconosciuta una qualche forma di protezione internazionale: all'8% lo status di rifugiato; al 10% lo status di protezione sussidiaria; e al 22,1% la protezione umanitaria. Per quanto riguarda l'Unione Europea, le domande di protezione internazionale sono state 301.000 (17% in più rispetto al 2010) di cui quasi il 50% presentate in Francia, Germania e Italia. (Sparar, 2013, p. 87). Secondo l'UNHCR ogni minuto 8 persone sono costrette ad abbandonare tutto per colpa della guerra, della persecuzione e del terrore.

La grande crisi che sta colpendo l'Europa in questi anni, non può far altro che peggiorare la situazione di queste persone. I governi sembrano non avere più soldi per gestire i centri, o forse semplicemente non considerano necessario trovare i soldi per gestire questa emergenza. Il progetto delle "emergenze Nord Africa" è finito il 28 febbraio 2013, implicando che la protezione civile non paghi più le varie cooperative, ONG e centri diocesani dove erano accolti i profughi in fuga dalla Libia. 13 mila persone, dei 28 mila totali, soggiornavano ancora nelle strutture al momento della chiusura del progetto. I soggetti vulnerabili, come donne famiglie con minori o malati, sono passati, dipendendo dai casi, sotto i servizi sociali o entrati nello Sprar. Il 19 febbraio il governo ha deciso di assegnare a ognuno di loro 500,00 € e il permesso di

viaggiare, una buona uscita con la quale il governo italiano pensa risolvere la precaria vita di queste persone. A causa del ritardo con cui il governo ha disposto il rilascio dei documenti, i rifugiati si sono trovati senza la possibilità di lavorare, restare o ripartire. Secondo l'UNHCR l'emergenza è stata gestita male dall'Italia: sono stati spesi tanti soldi, ma non c'è stato un controllo di dove questi fossero impiegati. Soprattutto il personale in rari casi era competente e in pochissimi casi i soldi sono stati spesi per finanziare un programma di integrazione lavorativo e alloggiativo. (Benedettelli, 2013).

A questo va aggiunta una mancanza di informazione e educazione sul tema, che porta l'opinione pubblica a considerare queste persone come "quelli che ci vogliono rubare il lavoro", "quelli che vengono per rubare". La mancanza di comprensione e condivisione di questa tragedia viene ancor più fomentata da una campagna d'odio intrappresa da partiti politici che usano questa paura verso "il diverso" per ottenere qualche voto in più alle elezioni. Basterebbe raccontare e soprattutto ascoltare le storie di queste persone per capire l'importanza di attuare politiche idonee per gestire questa tragedia: uomini, donne e bambini costretti ad abbandonare tutto e ad affrontare un viaggio pericolosissimo alla ricerca di una vita migliore.

Un anno dopo aver insegnato italiano al Centro, ho incontrato M. sul bus. Mi racconta che finalmente ha il suo permesso di un anno per aiuto umanitario. Non è riuscito ad ottenere lo status di rifugiato ma è felice. Vende ancora rose, ma mi dice che adesso che ha il permesso e può lavorare, sta cercando un lavoro vero.

La Costituzione italiana, all'articolo 10 recita:

L'ordinamento giuridico italiano si conforma alle norme del diritto internazionale generalmente riconosciute. La condizione giuridica dello straniero è regolata dalla legge in conformità delle norme e dei trattati internazionali. Lo straniero, al quale sia impedito nel suo paese l'effettivo esercizio delle libertà democratiche garantite dalla Costituzione italiana, ha diritto d'asilo nel territorio della Repubblica secondo le condizioni stabilite dalla legge. Non è ammessa l'extradizione dello straniero per reati politici.

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Los Grupos de Ahorro y Crédito como procesos educativos de fortalecimiento comunitario.

Resumen: Los Grupos Autogestionados de Ahorro y Crédito (GAAC) se han consolidado durante las últimas décadas como una potente herramienta para la generación de alternativas económicas, fortalecimiento del tejido social y recuperación de relaciones solidarias en poblaciones en condición de vulnerabilidad. Desde la experiencia colombiana, donde las realidades regionales están fuertemente marcadas por el conflicto armado, el desplazamiento forzado y la desestructuración comunitaria, se ha demostrado como los impactos de estas iniciativas son de carácter multidimensional, trascendiendo lo económico, y dejando una capacidad instalada en los participantes que les permite ser protagonistas de sus propios modelos de desarrollo. Los grupos se convierten en espacios de intercambio de conocimiento, construcción colectiva y promoción de derechos.

Palabras clave: Grupos de Ahorro, educación financiera, cooperación internacional, fortalecimiento comunitario, generación de ingresos, asociatividad.

Village Savings and Loans groups as educational processes of community strengthening

Abstract: During the last decades, Village Savings and Loans groups (VSL) have been consolidated as a powerful tool for the generation of economic alternatives, strengthening of the social fabric and recovery of supportive relationships in vulnerable communities. From de Colombian experience, where the regional realities are strongly affected by armed conflict, forced displacement and community deconstruction, the impacts of this methodology has been proven to be multidimensional, transcending the economic character, and empowering participants to be protagonists of their own development model. Groups become spaces of knowledge exchange, collective construction and rights promotion.

Keywords: Saving groups, Financial education, International cooperation, community strengthening, income generations, associativity



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En primer lugar, es necesario entender los proyectos de creación de Grupos Autogestionados de Ahorro y Crédito (GAAC) como procesos educativos más que asistenciales, cuyo objetivo último no puede ser otro que lograr una transferencia metodológica integral a las comunidades. Aunque la conformación de los GAAC sea promovida y asistida inicialmente por el personal de una organización u programa gubernamental, es importante que desde el principio se enfoque a dejar capacidad instalada en la población, de manera que no se dependa de la continuidad de los proyectos sino que los participantes, sujetos autónomos y que gestionan sus propios recursos, puedan proseguir de forma independiente. Uno de los factores determinantes para el éxito de la iniciativa, es que no haya contribución externa de un capital semilla, de manera que el fondo esté conformado exclusivamente por las aportaciones de los integrantes, lo que contribuye a que haya una fuerte apropiación por parte de los asociados, y que exista mayor compromiso y control social sobre las actividades del grupo.

La metodología nació en Bangladesh, con el propósito de acercar servicios financieros a aquellas comunidades en las que no hay presencia de entidades bancarias formales. La inexistencia de herramientas económicas que satisfagan las necesidades de las personas de más escasos recursos y la incapacidad de éstas para cumplir con las garantías requeridas para acceder a capital, no les deja otra salida que exponerse al prestamismo ilegal, limitando considerablemente los ingresos derivados de su actividad productiva o incluso condenándoles al pago de una deuda perpetua. Los grupos, conformados por personas de condiciones socioeconómicas similares, no sólo dotan a sus integrantes de mecanismos de ahorro y de acceso a préstamo en situaciones de necesidad sino que en la mayoría de los casos, se consolidan como espacios de formación, apoyo y generación de tejido social. La metodología, cuyos pilares son la autogestión y la toma de decisiones mediante procesos assemblearios, ha sido exportada a numerosos países, adaptándose a las diferentes realidades sociales y culturales. Actualmente, los GAAC se extienden por el continente asiático y africano, y comienzan a tener presencia en países latinoamericanos como Colombia, Bolivia o Guatemala.

Podemos definir un grupo autogestionado de ahorro y crédito como un grupo de personas, de condiciones económicas similares, quienes se reúnen regularmente para ahorrar en conjunto y toman préstamos de esos ahorros para cubrir necesidades o urgencias con unos intereses consensuados previamente. La estructura metodológica que tienen los GAAC y las normas de funcionamiento a las que están sujetos les permiten convertirse en espacios de educación en valores mediante la práctica, aprendiendo con la experiencia del ahorro colectivo. Entre esos valores, podemos destacar:

- **Solidaridad.** Los grupos suelen incluir un “Fondo Social” o “Fondo Solidario”, al que todos los participantes hacen una aportación fija en cada reunión, y que es utilizado para ayudarse entre ellos en caso de calamidad. Esta herramienta ha sido utilizada históricamente en diferentes culturas, como por ejemplo, los fondos funerarios de Etiopía, también conocidos como Iddir, y que son grupos de personas que se unen con base a su localidad, ocupación, amistad o lazos familiares, y que mediante el ahorro colectivo pagan gastos funerarios o proporcionan ayuda económica a las familias del difunto.
- **Democracia.** Todas las decisiones que se tomen dentro del grupo van a ser consensuadas y aprobadas por todos los miembros. Desde la fase de conformación, serán los propios interesados los que autoseleccionen los miembros de su GAAC, serán ellos mismos los que debatan y acuerden los estatutos internos que marcaran las reglas en su ciclo de ahorro y serán ellos los que decidan como priorizar los préstamos para cubrir las necesidades más urgentes. Esto es de suma importancia, ya que ayuda a los participantes a recuperar espacios de decisión y posiciones de igualdad frente a los líderes carismáticos que muchas veces acaparan la voz de la comunidad.
- **Honestidad.** Las reuniones se realizan con todos los miembros presentes, y para el desarrollo de éstas se elige un comité administrativo conformado por un presidente, una portadora de caja, un registrador y dos contadoras, cuya responsabilidad principal es que todas las operaciones que realice el grupo gocen de la mayor transparencia posible.
- **Responsabilidad.** Se establece una regularidad para las reuniones y un horario fijo que se ajuste a los tiempos de los miembros. Asimismo, se establecen multas simbólicas para las personas que lleguen tarde o que no asistan sin justificación, lo que hace que los participantes menos comprometidos contribuyan a la capitalización del fondo.

Las declaraciones de Paris y Accra pusieron encima de la mesa el debate sobre la efectividad de la ayuda e hicieron visible la necesidad de transformar la arquitectura de la cooperación en la que han estado enmarcados los proyectos durante las últimas décadas. Uno de los principales problemas identificados en los proyectos de desarrollo es la falta de sostenibilidad de muchas iniciativas, que dejan de ser efectivas una vez agotados los recursos, ya sea por una falta de apropiación por parte de los participantes o por su incapacidad para adaptarse a las necesidades reales de los beneficiarios. En ese sentido, es importante que los aprendizajes del pasado sean una contribución práctica para la búsqueda de estrategias innovadoras que ayuden a superar los errores clásicos. El intercambio de conocimiento con las comunidades y la adaptación de experiencias exitosas en otras regiones, deben ser

criterios fundamentales para asegurar la calidad en el diseño de los proyectos. Los Grupos Autogestionados de Ahorro y Crédito, no se limitan únicamente a los impactos directos derivados de su aplicación, sino que también son una fuente fiable de información, a través de los cuales podemos conocer las principales carencias que enfrentan los miembros, los elementos que están limitando su capacidad de mejora o cuáles son sus aspiraciones y capacidades. La metodología se convierte paralelamente en un espacio de análisis donde poder desarrollar nuevos productos que mejoren las economías familiares y locales. “La economía de la pobreza se confunde demasiado a menudo con una economía pobre; dado que los pobres poseen tan poco, se asume que no hay nada de interés en su vida económica. Desafortunadamente, esta equivocación debilita la lucha contra la pobreza global” (Banerjee y Duflo, 2012). Una de las primeras enseñanzas que han quedado después de 5 años de proyectos de conformación de grupos en Colombia, es que incluso las personas de más bajos ingresos son capaces de ahorrar. En la mayoría de los casos, la falta de instrumentos formales de ahorro adecuados a sus necesidades y el desconocimiento de otras herramientas, conducen a una falta de administración de las finanzas familiares y dificultan la realización de planes de mejora a medio y largo plazo. Las reuniones de ahorro colectivo cada quince días y la liquidación de capital cada ocho meses, les permite marcarse metas, reconducir su consumo y plantear objetivos a los que destinar su dinero. Muchas veces es el empujón necesario para generar confianza y expectativas que se materialicen en oportunidades de negocio o en nuevas fuentes de generación de ingresos. Es importante destacar, que el hecho de que los grupos sean autogestionados hace que sean los miembros, fruto de sus propias decisiones, los que ajusten la utilidad del grupo a sus necesidades concretas. En la mayoría de los casos, los capitales ahorrados se destinan a pagos educativos, mejora de vivienda, compra de electrodomésticos, inversiones productivas, etc.

Otro de los desafíos que plantea el contexto colombiano, es la falta de capital social que se evidencia muchas veces en las comunidades, principalmente ocasionada por el fuerte desplazamiento interno que ha azotado el territorio nacional desde hace 50 años. En este caso, tomamos el capital social como el concepto expuesto por Alberdi y Armiño (2000): “Conjunto de normas, redes y organizaciones construidas sobre relaciones de confianza y reciprocidad, que contribuyen a la cohesión, el desarrollo y el bienestar de la sociedad, así como a la capacidad de sus miembros para actuar y satisfacer sus necesidades de forma coordinada en beneficio mutuo”. En muchos casos, uno de los pilares fundamentales para que las políticas públicas, los programas y los proyectos orientados al desarrollo comunitario tengan los impactos esperados es el grado de asociatividad de los participantes, cual es su capacidad para trabajar en conjunto y cómo funcionan sus redes de solidaridad. Un

ejemplo de la importancia de este factor en el diseño de los proyectos, es el diagnóstico ICO (Índice de Capacidad Organizacional) que se ha empezado a aplicar en Colombia con el Ministerio de Agricultura, el Banco Mundial y el Instituto Interamericano de Cooperación para la Agricultura, y cuyo objetivo es según mencionan en su informe “Zonas de Reserva Campesina” (2003): “...la construcción y aplicación de un mecanismo que permitiera conocer de una manera técnica y objetiva la situación organizativa de las comunidades zonales, contar con una línea de base sobre el tema y formular y ejecutar un programa de fortalecimiento ajustado a las necesidades y requerimientos de las organizaciones”. De nuevo, los Grupos Autogestionados de Ahorro y Crédito pueden posicionarse como una alternativa real para generar una base social más sólida con la que trabajar proyectos productivos o estrategias de movilización de economías locales. No debemos limitarnos a ver los GAAC como unidades de ahorro aisladas, sin conexión entre sí, sino que podemos avanzar en el estudio y creación de fórmulas que les permitan utilizar sus activos, ya sea para la compra al por mayor, la creación de redes de productores o la inversión colectiva para el beneficio común.

Por último, no podemos dejar de reflexionar sobre la consideración de los grupos como espacios de promoción de derechos, generación de conocimiento e intercambio de saberes. Más allá de reuniones de una hora donde se ahorra en torno a una caja con tres candados, en los encuentros se comparten problemas, se buscan soluciones, se gestan ideas y se participa con igualdad. Los miembros no solo se educan e independizan financieramente, sino que aprovechan esos espacios para fortalecerse en otros ámbitos de su vida cotidiana. Tomando como referencia el concepto de capacidades concebido por Amartya Sen, los GAAC se convierten en una plataforma adecuada para su desarrollo y para el fortalecimiento del Índice de Desarrollo Humano, que tal como define Naciones Unidas, implica ampliar las oportunidades y las capacidades para que puedan vivir una vida creativa y productiva conforme con sus necesidades e intereses.

Al hablar de las microfinanzas como herramienta para la superación de la pobreza, es común que centremos nuestra atención en los microcréditos y otros productos financieros orientados a las personas de baja capacidad adquisitiva. La experiencia de las últimas décadas nos enseña que el uso indiscriminado de estos instrumentos no es la “panacea” que muchos pronosticaron y que el acceso a financiación no es la solución única para la superación de la pobreza, más allá de lo económico debemos enfrentar restricciones en el plano individual y colectivo. En muchos casos, un aumento de los ingresos en el núcleo familiar, ya sea por razones laborales o por la percepción de subsidios, no supone automáticamente una mejora de las condiciones de vida. Los Grupos Autogestionados de Ahorro y Crédito se consolidan

como una metodología exitosa, y cuyo fin último no se limita a dar respuestas económicas ante la falta de entidades bancarias formales, sino también generar iniciativas colectivas y despertar las potencialidades y aspiraciones de sus participantes, muchas veces menoscabadas por su obligada economía de subsistencia.

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Administrative challenges and IDPs in Odisha: experience from Subernarekha irrigation project, India

Abstract: The current article has tries to draw attention on the pros and cons in the resettlement and rehabilitation policy in India. The author, elucidating from her own experience working with internally displaced people, on irrigation project in Odisha, India has tried to speculate the flaws in the resettlement and rehabilitation implementation.

Key words: internally displace people, Subernarekha, resettlement and rehabilitation, Mayurbhanj



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*The morning was quite, birds were chirping on the trees
Sun was bright, stream water trying to break the paths to hose the dry roots
Women getting ready to go for the daily forest produce collections,
Men ready for the months harvests,
With the sound of bulldozer the birds stopped chirping
The roof, the walls, the windows of the mud houses got dismantled
The trees got uprooted, the streams got dried
The sobs of children, women & the old
Screams to leave the remains of the dead buried underneath
The wounds so painful, the scars so deep
The morning was quite, birds were chirping on the trees
There used to be a beautiful village here...*

The pain of displacement is worst for the poor's, who are forced to leave their belongings to pushed into the trap of poverty, indebtedness, landlessness, homelessness. The internally displaced people (IDP) population is touching the toll in the country. The sufferings of displaced people in Odisha are no different from the IDPs of SriLanka, Myanmar and Sudan.

I was not surprised to work with the Subernarekha Irrigation project in Mayurbhanj district of Odisha, which was certainly an eye opening experience for me. Being a fresh graduate from the university, where half of my assignments went on searching for the ways and means the government actually deals with the displaced families in the post displacement situation.

In the present article, I have tried to narrate my own experience working with the water resource department, Government of Odisha in implementing the resettlement and rehabilitation policy in one of the major irrigation project in Odisha.

Subernarekha multipurpose irrigation project envisaged the construction of two dams, one at Chandeli across the Subarnarekha and the other across the Kharkai at Ichha near Chaibasa in Jharkhand, two barrages at Galudih across the Subarnarekha and the other across the Kharkai at Ganjia near Adityapur and a

network of canals from these.

Started in 1982-83, the multipurpose project was planned for irrigation, hydropower generation and water supply² harnessing the water resources of river Subarnarekha for irrigation, flood control and municipal and industrial use (Government of Bihar, 1988).

The main beneficiaries of this inter-state project are the people of Bihar, Orissa and West Bengal³. The project which has horrified 109 submerging villages consisting of 9,044 population⁴ for the area of 8596 Ha on account of construction of 3 Command Area Reservoirs in Odisha and one reservoir in Jharkhand State⁵.

By the dawn of 2010 there were total 1532 displaced families waiting for the resettlement & rehabilitation, where more than half of the population were promised to be provided with resettlement assistance and rehabilitation livelihood trainings for self employment.

The counts begin with the number of farm and non-farm based livelihood trainings to each individual displaced families. The three months training programs ended without any appropriate market linkage, adequate monitoring, marketing strategies and financial support for the business.

However, a study on 'impact of Subarnarekha multipurpose project on three singhbhum villages' was carried out by Upadhaya in the year 1999, the findings stated similar conditions as that of the villagers in Odisha. Not a single villager of Hurlung village was given any type of rehabilitation assistance to start business after the livelihood trainings. The resettlement has brought no development in the quality of life of the displaced families either in Odisha or in Bihar.

Many families find the compensation amount and the R & R assistance inadequate for reconstructing their lives⁶. However, it is quite universal at Odisha Government administrative setup appointing incompetent officers for the important tasks, especially where the reconstructions of people's lives are involved.

The poor institutional capacity had literally affected the displaced families of availing resettlement & rehabilitation assistance in time. However, the 2006 Odisha R & R policy in the clause 20⁷ allows "effective participation of the displaced communities in the process." but there was no clear defined mechanism for ensuring such "effective participation" of the aggrieved people.

Also in clause 21 of the policy directs, for the assessment of policy implementation either by the government officers or some other agencies, this was least practice in reality it rather gives free hands for corruption to the officers⁸.

There were further flaws in the implementation of the policy, the clause 4(f) & (h) which emphasize on preparing comprehensive plan for policy awareness & dovetailing the resettlement and rehabilitation packages in resettlement habitats, was disregarded and completely missing in the resettlement colonies.

I came across some displaced families who were having no clue about the R & R policy, packages and the Government official orders. In addition to it, the policy objectives 3(b)(i) sought recognizing voices of displaced communities (emphasizing need of the indigenous communities and vulnerable section) which appears like an imaginary objective put up in words on a piece of policy draft.

The clause 7 in the policy which talks about the R & R plans has to be prepared by the district collector with due consultation with the displaced communities. This was barely in practice as many of the plans were prepared without prior consultation and approval from the displaced families.

One of the instance I came across was of providing rehabilitation livelihood training on beauty parlor to the tribal women which were least appreciated by the young tribal females, they were never consulted earlier. Although the training on candle making, soap & phenyl and tailoring was well adopted by the young displaced females but all in vain there was no further financial support or employment for them, whereas in clause 7(x) in the policy it clearly says

'Subject to the details regarding provision of employment as enunciated elsewhere in the Policy the project authorities shall give preference in the matter of employment, both direct and indirect as well as through contractors employed by them, for execution, operation and maintenance of the project...'

The policy also talks (in clause 12(a)) about the special benefits to displaced indigenous families and respect to socio-cultural norms while developing the resettlement plan. But in practice many of the resettlement colonies and houses are designed by the engineering department, which is another nodal agency for project construction and resettlement. The R & R department and the engineering department have never been seen working jointly in the planning and policy implementation.

The entire confusion begins with the lack of coordination and planning by both the departments and other line departments. The policy empower the Project director R & R entire responsibility at the district level who shall be the Chief Coordinating Officer between all the line departments in the matter of R & R (clause 18 (b)(i)).

This give space to misuse the power for not attending the field offices regularly which makes the R & R implementation process all the more weaker and tedious. Moreover the frequent transfer of the authorities makes the villagers less acquainted with the grievance redressal mechanism for resolving the project and village level issues. Nonetheless the desperateness of landless among the tribals leads many to bribe the Government officers to speed up the R & R process.

In many resettlement sites though the thatched huts are replaced by the cemented houses but the habitation lacks the basic civic amenities, signifying half hearted policy implementation by the Government and thus leading many villagers to disastrous situation, riots and project resistance. One such example is the present project implementing resistance in Lower Suktel irrigation project Odisha⁹.

The R & R policy which has been criticized in many occasions by the academicians, development practitioners and the policy makers. Has remain unsuccessful at its implementation level, the reason being the implementing agencies often misinterpret the resettlement with rehabilitation which is a one-time relocation with or without other economic support. However, rehabilitation is a long process of the DP/PAPs re-establishing their livelihood. For resettlement to lead to rehabilitation, it has first to prevent impoverishment¹⁰. I conclude this article with George Denis Patrick Carlin (an American social critic) thoughts where he says '*Government don't want well informed, well educated people capable of critical thinking. That is against their interests. They want obedient workers, people who are just smart enough to run the machines and do the paperwork. And just dumb enough to passively accept it*'¹¹.

Notes

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2 http://en.wikipedia.org/wiki/Subarnarekha_River

3 Upadhaya, V. 1999 'impact of subernarekha multipurpose on three singhbhum villages' Social change Vol. 29 no. 3 & 4.

4 Mishra, S.K., 2002 'Development, Displacement and Rehabilitation of tribal people: A case study of Orissa <http://www.krepublishers.com/02-Journals/JSS/JSS-06-0-000-000-2002-Web/JSS-06-3-153-02-Abst-PDF/JSS-06-3-197-02-Mishra-S-K/JSS-06-3-197-02-Mishra-S-K-Tt.pdf>

5 Information taken from the plan proposed by the Government of Odisha.

6 Upadhaya, V. 1999 'impact of subernarekha multipurpose on three singhbhum villages' Social change Vol. 29 no. 3 & 4.

7 <http://orissa.gov.in/e-magazine/orissaannualreference/OR-Annual-2009/pdf/313-322.pdf>

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Why is the Destruction of Women, as Women, a Reality, But Absent in International Law?

Abstract: Gender persecution is “aggression against and exploitation of women, because [they] are women, systemically and systematically.” Even though women can be abused similarly to the ways in which men are abused, women are also violated in specific ways in which men are not. Women are routinely violated every day, in every country, in times of war and peace. Even though atrocities like rape and sexual murder are officially illegal, these practices are commonly permitted under domestic and international law. So this begs the question, how come the international legal order is not predicated on the need to address such crimes even though many are expressly prohibited in international law and all of them within armed conflicts? Why is the presence of this pattern of destruction of women, as women, a reality, but absent in international law? In 1948 the Universal Declaration of Human Rights defined what being human is and the rights associated with being a human. It has been 65 years since its inception. As Catherine MacKinnon disturbingly inquires: “Are women human yet?” Perhaps some of the answers lie in the fact that violations of men are better understood within the dynamic of human rights violations, as such ideas were based upon the experience of men. “Gender is an inequality of power, a social status based on who is permitted to do what to whom.” Throughout the world women have had, and still have, so little voice and influence in public debate and within their governments. Further, human rights are understood within an individualist dynamic. Men have defined what an ‘individual’ means and as such the rules that manage the law’s treatment of women. Men possess and take liberties as a result of their social authority as men. History dictates the subordination of women to men and thus women’s enforced inequality is a reality of which is mirrored in law. Most human rights instruments only empower states to act against states as opposed to empowering individuals or groups to act in their own interests. Therefore, only states can be identified as violating human rights. The hypocrisy is that states are also the entity entrusted to redress such human rights violations. The power to enforce the law resides with those who perpetrate such acts, preventing the protection of women and the pursuit of accountability in conflict and peace.

Keywords: Women, Protection of Women, Women’s Rights, Human Rights, international Human Rights Law, Aar, internal conflict, Rape, Genocide, Crimes Against Humanity, Torture, Sexual murder.



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Gender persecution is “aggression against and exploitation of women, because [they] are women, systemically and systematically.” Even though women can be abused similarly to the ways in which men are abused, women are also violated in specific ways in which men are not. Notably, if men are violated in such ways, they become the exception to the rule.

Many of these “sex-specific violations are sexual and reproductive” including rape, sexual murder, battery, ‘honor killings,’ suttee, dowry burnings, Female Genital Mutilation (FGM), prostitution, forced abortion, sterilization and motherhood and sexual violence of any kind. A 1989 UN report declares that the “risk of violence and violation within the household is one thing women, irrespective of their social position, creed, color or culture, share in common.”

So this begs the question, how come the international legal order is not predicated on the need to address such crimes even though many are expressly prohibited in international law and all of them within armed conflicts? Why is the presence of this pattern of destruction of women, as women, a reality, but absent in international law?

Perhaps some of the answers lie in the fact that violations of men are better understood within the dynamic of human rights violations, as such ideas were based upon the experience of men.

Throughout the world women have had, and still have, so little voice and influence in public debate and within their governments. “When someone’s human rights are recognized as violated, he is probably a man.”

Moreover, women are routinely violated every day, in every country, in times of war and peace. Even though atrocities like rape and sexual murder are officially illegal, these practices are commonly permitted under domestic and international law. They are permissible and understood as an “excess of passion in peace,” or the “spoils of victory in war,” or as the “liberties . . . of their perpetrators.”

“Human rights have not been women’s rights – not in theory or in reality, not legally or socially, not domestically or internationally.” In reality, domestic law rarely acknowledges that women are violated in these ways. For example, 33 of 50 U.S. states regard spousal rape as a lesser crime with the perpetrator charged with related crimes such as assault, battery or spousal abuse. In some countries, women are even criminalized for the behavior perpetrated against them. For example, in Iran, if a woman is raped, she will often be charged with adultery and the penalty for such a crime can be death by stoning.

Within the human rights paradigm, what is perpetrated against women is viewed as either “too specific to women to be seen as human or too generic to human beings to be seen as about women.” Hence, it is no surprise that international and domestic law fails to protect women and comprehend the continuing and debilitating long term psychological effects of sexual and reproductive atrocities committed against women.

In 1948 the Universal Declaration of Human Rights defined what being human is and the rights associated with being a human. It has been 65 years since its inception. As Catherine MacKinnon disturbingly inquires: “Are women human yet?”

It's a Man's World

Men, whose perceptions were translated into ideas that were analogous with the male orientated experience, created international law. In turn, this experience dictated national and international conceptions of the human rights dynamic. Domestically, the state is male, in that it chose to perpetuate the pre-state civil society distribution of power and resources, whereby men dominated women. This dichotomy was accepted as normal, neutral and good and characterized as a state of equality. The fact that they denied rights to women, for example the right to vote, is not in their interest to acknowledge. This was the beginning of the manifestation of gender-blinded law.

As MacKinnon suggests “gender is an inequality of power, a social status based on who is permitted to do what to whom.” Humankind maintains a legal way of thinking about equality, which was created by Aristotle: legal equality is to treat similarly situated people alike. Therefore, “equality” becomes the right to be treated like the white male given that white man's culture is the dominant culture. In this way, when people are not similarly situated we should not treat them equally. Most legal systems take this for granted and there is rarely any other conceptualization of equality.

This socio cultural norm is relevant to the understanding of the legal norm – equality and gender. The law, via legislation, reflects this created difference, which is just a consequence of “systematic dominance of male supremacy.” The devastating outcome of the traditional equality rule is that equality means that only people that are similar should be treated similarly. Women are defined as different; women should thus not be treated similarly.

This is overwhelmingly evident in the sexual objectification and sexual murder and rape of women, which, as a result of existing within the traditional equality paradigm, are not always seen as violations. This is because “the distinction made by the practice fits the empirical definition of the group.” In other words, identifying women as rapable means that raping them does not violate them, it “merely treats them as women: unlike unlike.”

Human rights are understood within an individualist dynamic. Men have defined what an ‘individual’ means and as such the rules that manage the law's treatment of women. “Male reality has become human rights principle, or at least the principle governing human rights practice.” Men possess and take liberties as a result of their social authority as men. In this way, men have resorted to using state force to ensure the subjugation of other men.

This is evident in the slavery and segregation laws of the United States and the legalized persecution that was perpetrated under Hitler's regime. Consequently, the human rights model is predicted upon state action. Thus, when men employ these liberties socially to deny women their rights, a human rights violation is not seen to be committed. History dictates the subordination of women to men and thus women's “enforced inequality” is a reality of which is mirrored in domestic and international law preventing the protection of women in conflict and peace and the pursuit of accountability.

In this way, atrocities committed against women are considered “too female to fit the concept of human or too human to fit the idea of female.” It must be understood that this is not because women's human rights have not been violated; it is because the violations of women have been obscured. This shroud occurs in two distinct ways. Firstly, when women are violated like men, the abuse is not characterized as violations of women's human rights. For example, when women, with men, are murdered and buried in mass graves, beaten and tortured, these women are defined in history as Rwandan or Jewish.

Secondly, in peacetime, contained by daily hostilities, women are raped and assaulted by partners, family and friends. However, these atrocities are not distinguished as human rights violations, their victims become the “desaparecidos of everyday life,” and what is done to them “smells of sex.” Thus when a husband abuses his wife in her home, humanity is not seen to be violated. “Human” and “female” thus become mutually exclusive. One cannot be perceived as a woman and a human simultaneously.

The State Vs. Women

The professed universal notions of this paradigm called “human rights” did not explicitly include women and in effect kept most women from access to such rights. Most human rights instruments only empower states to act against states as opposed to empowering individuals or groups to act in their own interests. Therefore, only states can be identified as violating human rights. The hypocrisy is that states are also the entity entrusted to redress such human rights violations.

Consequently, the private acts of men committed against women remain unacknowledged and the power to enforce the law resides with those who perpetrate such acts. The current structure of international law was largely shaped in response to World War II. Therefore it should have seemed clear to the drafters that states often violate the rights of those within and outside of its jurisdiction, those who are not recognized as states. It is exactly these individuals and groups who have their rights violated and so often do not have States to act for them.

As no state successfully secures women’s human rights within its own jurisdiction, no state is motivated to “break ranks” and confirm a human rights norm for women’s status and treatment that no state thus far meets. This can be the only explanation as to why no state, the entity with the power to address such atrocities, has acted on behalf of these women via the human rights instruments accessible only to them.

Sovereignty is the international legal principle that a state will employ to divest itself from the responsibility to act outside its own borders and interfere in the activities of another state. Sovereignty is the tenet upon which women are so often denied their human rights. “States bond with each other internationally to permit men to violate women across state borders, just as men bond with each other for this end within states.”

Immunity is the principle that seems to govern and impact on this idea of sovereignty. In terms of the family, there is ‘marital immunity’ which incorporates extensive exemptions for rape in marriage. Then there exists ‘familiarity immunity’ which administers the “criminal law of acquaintance or intimate relationships.” Sovereign immunity is thus just an extension of these paradigms, ensuring that states do not have to be accountable for its violations through the law of nations.

In terms of men’s private acts against women, a legal exception exists in wartime. Atrocities committed by soldiers against civilians are always, in essence, state acts. However, “men do in war what they do in peace.” In this way, the lack of

acknowledgement and action that defines peacetime continues in war when it comes to the treatment of women, regardless of international humanitarian law.

Yet, as we can see in the Democratic Republic of Congo, where rape and sexual assault is used as a tool of war, rarely are international instruments invoked to prevent or stop the atrocities or hold the perpetrators accountable. It is estimated that nearly two million women have been raped in the DRC with women victimized at a rate of nearly one every minute. Women have reported alarming levels of sexual abuse in the capital and in provinces far from Congo’s war-torn east, a sign that the problem extends beyond the nation’s primary conflict zone.

In Syria, the International Rescue Committee (IRC) interviewed women who reported, “attacks involving kidnap, rape, torture and murder.” Women and girls are being attacked in public and in their homes, by armed government and rebel forces. In February 2013, the assistant U.N. High Commissioner for Refugees, Erika Feller, cautioned that the conflict in Syria is “increasingly marked by rape and sexual violence employed as a weapon of war to intimidate parties to the conflict destroying identity, dignity and the social fabrics of families and communities.” Again we see that rape is again being used as a tool of control, intimidation and humiliation in the Syrian conflict. While the outcome may not always be fatal, the effects are tangible: a nation of traumatised people. Not just the women who sustain the abuse but their children, other family members and friends who may have witnessed such gross violations.

What becomes evident is that the more a conflict can be defined as internal, as domestic, as social, the “more feminized the victims become no matter the gender,” thus reducing the likelihood that international human rights will be established as being violated, irrespective of the reality of that war. Again, the “gendered dynamics” of international law hides behind this notion of state sovereignty causing the “international human rights of women . . . [to be] more fragile than other rights.”

The Gendered War in the former Yugoslavia

This is particularly compelling in Bosnia-Herzegovina and Croatia where the war has continually been mischaracterized as a “civil war.” Therefore, all sides are guilty as a result of their ethnic and historical hatred and the antagonists are compared to and associated with their victims. However, Serbian aggression against non-Serbs, predominately Croats and Bosniaks (Muslims) is as indisputable and “overwhelmingly one-sided as male aggression against women in everyday life.”

Ethnic cleansing became a Serbian policy for the slaughter of non-Serbs, with the objective being to construct a 'Greater Serbia.' "It is a euphemism for genocide." In this war, there was no Muslim or Croatian policy of territorial expansion, of murdering Serbs, of raping Serb women. Identifying these strategies to eliminate non-Serbs as a civil war is tantamount to defining the holocaust as a civil war between German Jews and German Arians. This is an example of how recent approaches to human rights can work to conceal and confound who is doing what to whom, thus effectively condoning such violations.

Therefore, when international human rights instruments are invoked they often fail to provide justice for women. This is overwhelmingly evident in the pursuit of post conflict justice for Bosnian and Croatian women in Bosnia-Herzegovina and Croatia.

While I was working for UNHCR in Sarajevo, I would participate in field trips to UNHCR's reception centers in the region. Most of those still residing were women, victims of gross ill-treatment and brutal and dehumanizing rape. They had lost their husbands, sons, brothers and fathers to the Bosnian Serbs relentless pursuit of a "Greater Serbia." Most of their pre-war homes had been reconstructed by international humanitarian relief, which poured into the region after the siege of Sarajevo ended. However, they refused to return to their villages where they would be forced into daily contact with their perpetrators and witnesses of their and their relatives' abhorrent attacks. Or, as many of them told me, they would rather take their own lives than be forcibly returned to their communities, as they would be regarded as 'dirty' and 'contaminated.'

Nevertheless, the systematic rape of Bosnian and Croatian women was not determined or understood to be what it actually was: "a strategy in genocide." This was ethnic rape perpetrated under official policy. It was not just a "pattern of male pleasure and male power unleashed," or just the intention to torture, dehumanize and demean the victims. It was "rape under orders . . . it [was] rape under control." Women and girls were literally raped to death in Serb managed rape/death camps or raped to the point where they wished they were dead. It was "rape as an instrument of forced exile." Victims were forced out of their homes and as result of such atrocities perpetrated against them - they never want to return.

Interestingly, the rape was also part of strategy to forcibly impregnate these women and girls. In this ethnic rape, the children borne of such humiliation are associated with their Serbian fathers and as such, are "magically clean and purified." It is envisioned that these 'sons' would stand up and join the fight for a 'Greater Serbia.' "It's the rape of misogyny liberated by xenophobia and unleashed by official

command."

Even more disturbing and depraved were the reports of UN troops exploiting the inhabitants they were there to protect. It was reported that in Zagreb, refugee women were forced to trade sex for aid from UN troops and that the UN presence had increased the trafficking in women and girls through the establishment of "brothels, brothel-massage parlors, peep shows and the local production of pornographic films." Further, there were reports that a former UNPROFOR commander often received Muslim girls to sexually exploit from a Serbian commander. Altogether, this exemplifies males, bonding with males, across official lines.

The question thus becomes, who is watching the men who are supposed to be protecting those most vulnerable, in this case women? The undeniable truth is that "each layer of male protection adds a layer of violence against women." Can the only solution be to mandate intervention by a force of armed women?

The act of rape violates such fundamental human rights as the right to liberty and security, as well as the right to be protected against torture and inhuman or degrading punishment or treatment. Subsequently, the International Criminal Tribunal for the former Yugoslavia has recognized rape as a war crime, thus recognizing that "women are particularly vulnerable to persecution by sexual violence as a weapon of war." However, these women are not defined as a state, they do not control the state and rarely will a state represent them. This was until Bosnia and Herzegovina sued Serbia for genocide in the International Court of Justice. Yet, in February 2007 the ICJ ruled that Serbia had not committed genocide.

The ICJ did find that Serbia had violated the Genocide Convention in that it failed to prevent genocide in Srebrenica and failed to punish the perpetrators and surrender them to the ICTY. Nevertheless, no compensation was granted to Bosnia and Herzegovina. Hence, where is the justice for the multitude of women who were the victims of rape, used as a tool and strategy of this war?

Link Between Gender Based Crimes and Human Rights Law

No international instrument expressly prohibits gender-based crimes. There is no enumerated ground in any international convention that includes 'based on sex or gender' as an element. For example in the Refugee Convention an individual can only apply for surrogate protection when they possess a "*well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion.*" Moreover, there are only rare references to sex or gender

in international humanitarian law or to any crimes that include sex as an element.

Crimes against humanity, which can often be gendered - for example rape, sexual slavery, enforced prostitution and forced pregnancy - are not a component of treaty law, they are characterized as international customary law. Hence there is no duty to prevent such atrocities and very little impetus for one state to interfere in another's internal affairs.

However, it must be noted that the Rome Statute of the International Criminal Court (ICC) changed this. In article 7(1)(h) the ICC defined persecution on the basis of gender as a crime against humanity, while in 7(1)(g) "*rape, sexual slavery, enforced prostitution, forced pregnancy, enforced sterilization, or any other form of sexual violence of comparable gravity*" are considered crimes against humanity when "*committed as part of a widespread or systematic attack directed against any civilian population.*" Furthermore, while many international crimes are based on sex, for example, rape in war and trafficking in women, international law has a tendency to "suppress their gendered element." There is no international crime that acknowledges the "destruction of women as women, as a group or as members of the group."

Equality is an abstract notion steeped in natural law. For example, the Universal Declaration of Human Rights (UDHR) bestows equality "without distinction of any kind." However, if legal equality is to treat similarly situated people alike, and women are defined as different, then women should not be treated similarly. Hence, distinction is not the problem and the lack of distinction is clearly not the resolution.

Furthermore, the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) classifies such discrimination against women in "largely gender-neutral and referential terms." CEDAW guarantees the enjoyment of rights "on a basis of equality of men and women." However, this has been construed non-substantively and claims by individuals or groups, claims against governments who remain inactive and claims against private parties have been regarded as impermissible. Nevertheless, the CEDAW committee has finally recognized violence against women as a type of sex discrimination, thus making states accountable for 'private acts' if they fail to prevent, investigate or punish discriminatory acts of violence.

Moreover, while Art. 3 and 26 of the International Covenant on Civil and Political Rights (ICCPR), guarantees sex equality, only the Optional Protocol allows complaints by individuals coupled with state parties. Nonetheless, only those states

that have expressly signed and accepted this Optional Protocol can enable individuals or groups of that state to report breaches of the Convention. Many states who are signatories to the ICCPR have not signed onto the Optional Protocol. For example, the United States has not signed or ratified the protocol and only after the war did the former Yugoslavian states separately sign on. The ICCPR cannot be interpreted retrospectively, thus successfully denying victims of the war in the former Yugoslavia from reporting past atrocities.

Furthermore, the International Court of the Former Yugoslavia (ICTY) has inherited the present construction of humanitarian crimes in its founding statute, which seeks to diminish women's harm and has yet to expressly distinguish gender based crimes. In Art. 5(g) of the ICTY statute, rape is only established as a crime against humanity, not as a tool of genocide. Like other domestic and international forums, the ICTY is hindered by "legally institutionalized sex inequality," is easily manipulated by the historical denial of sexual and reproductive harm to women and is obligated to grant institutional deference to states.

Yet again, sovereignty is used as a tool by the international legal order to ensure that the ICTY does not effectively address sexual and reproductive atrocities committed in the former Yugoslavia and does not provide justice for those who are left without effective recourse for violations of their human rights. Hence, there is only a limited practical and bona fide link between the types of sexual and reproductive atrocities committed against women, as women, and the international human rights law available to such victims to hold the perpetrators accountable or to seek surrogate protection.

Conclusion

Alarming, "a woman is not yet the name for a way of being human." This is evident even in the most visionary human rights instruments. While realistically, many men, like most women, don't possess the rights that the UDHR guarantees, it is difficult to distinguish in the UDHR's prophecy of humanity, "a woman's face."

Hence, what is desperately needed is "full human status in social reality" for women. International human rights law must reflect the distinct ways in which women's human rights are violated as a "deprivation of humanity." Both the reality to which the UDHR confronts and the principles it establishes, must be changed in order for the UDHR to be fully realized - the true universality of human rights for all. It is glaringly obvious that if a society does not grant you rights, so that a state does not have to even deny them to prevent you from possessing them, then the fact that they are

somewhat expressly guaranteed in international law, is useless. The law must liberate itself from this “essentialist circularity.”

One way of achieving this might be to empower women to confront the state committing such human rights violations against them, through international and domestic forums coupled with the ability to directly challenge men in society who harm them. It must be recognized in law that the violation of women sexually and reproductively is a “form of unequal treatment.”

The links between marriage, battery, sexual harassment, rape, prostitution and sexual humiliation in the home, at work, in pornography, in brothels and in the streets, must be made in order to fully grasp the unequal treatment of women by society and thus the law. Cultural practices like aborting female fetuses, female infanticide and the deprivation of nutrition to girls and women, which guarantees that millions of girls are never even born or mature to become second class citizens, needs to be incorporated into the human rights discourse and instruments.

Further, rape in genocide must be understood to be what Andrea Dworkin coined as “gynocide;” the destruction of women as women, as a group or as members of the group. MacKinnon urges that grounds like ethnicity and sex be joined so that crimes against humanity like suttee, FGM, honor killings and rape perpetrated in rape/death camps can be defined as what they really are: “destructive acts against women “in part” on ethnic grounds combined with sex.”

Perhaps then, women will be granted legal avenues for prevention, recourse to and accountability for reproductive and sexual crimes committed against them. Perhaps then, when a woman is harmed reproductively or sexually, in war or in peace, humanity will be understood to have been violated.

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70 CEDAW pt. I, art. 1, adopted Dec. 18, 1979.

71 Catherine A. MacKinnon, *Are Women Human? And Other International Dialogues*, op.cit., p.153.

72 Committee on the Elimination of Discrimination Against Women, General Recommendation No. 19, Violence Against Women, CEDAW/C/1992?L/1/Add.15, Jan. 29, 1992.

73 ICCPR, General Assembly Resolution 2200A (XXI) of 16 December 1966. Art. 3: The States Parties to the present Covenant undertake to ensure the equal right of men and women to the enjoyment of all civil and political rights set forth in the present Covenant. Art. 26: All persons are equal before the law and are entitled without any discrimination to the equal protection of the law. In this respect, the law shall prohibit any discrimination and guarantee to all persons equal and effective protection against discrimination on any ground such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

74 Optional Protocol to the International Covenant on Civil and Political Rights, General Assembly resolution 2200A (XXI) of 16 December 1966.

75; Ibid, Bosnia and Herzegovina signed 1 March 1995; Croatia incorporated the protocol into its domestic legislation on 12 October 1995; Serbia signed 12 March 2001.

76 Statute of the International Criminal Tribunal for the Former Yugoslavia, adopted May 25, 1993 by S/RES/827 (1993) art. 5(g).

77 Catherine A. MacKinnon, *Are Women Human? And Other International Dialogues*, op.cit., p.194.

78 Richard Rorty, "Feminism and Pragmatism," 30 *Michigan Quarterly Review* 231, 234 Spring 1991.

79 Catherine A. MacKinnon, *Are Women Human? And Other International Dialogues*, op.cit., p.43.

80 Ibid.

81 Ibid.

82 Ibid, p.152.

83 Ibid, p.33.

84 Ibid.

85 Ibid, p.194.

86 Andrea Dworkin, *Women Hating*, Plume Publishing; 1984, p.95.

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Educar la empatía para construir una humanidad solidaria



Resumen: Desde su origen en África, la historia de la humanidad es la historia de los desplazamientos de personas y grupos por todo el mundo. Movimientos que han dado lugar a la diversidad humana tal y como actualmente la conocemos. Una diversidad que, además de enriquecernos, puede ser también motivo de un sinnúmero de conflictos de diversa naturaleza en la medida en que depositemos sobre el “otro” diferente, nuestros temores y prejuicios. En la actualidad, millones de personas se ven forzadas a abandonar los territorios de los que son nativos por causas naturales o provocadas por otros seres humanos. Estas personas se ven en la necesidad de habitar esos “no-lugares” que son los campos de refugiados, o intentar acceder a sociedades más prósperas en las que encontrar una nueva oportunidad. De la capacidad de empatía de las sociedades de acogida depende en gran medida que las personas desalojadas de sus entornos vitales puedan construir una vida normalizada o se vean forzados a deambular de manera errática por las fronteras de la exclusión social. Educar la empatía de las generaciones más jóvenes puede contribuir a hacer de nuestro mundo un lugar más habitable, incluso para las personas que, habiéndolo perdido todo, esperan de la humanidad de la que forman parte el cuidado solidario que toda persona merece.

Palabras clave: Refugiados, acogida, humanidad, empatía, ética del cuidado.



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Educating for empathy to build a caring humanity

Abstract: From its origins in Africa, the history of humankind is the history of movements of individuals and groups all over the world. These movements gave rise to human diversity as we know it today. This is enriching but it can also be the source of untold conflicts of various types insofar as we make the different 'other' the target of our fears and prejudices. Today, millions of people are forced to leave their native lands due to natural causes or causes created by other human beings. These people find themselves in need of inhabiting those "non-places" that are refugee camps, or trying to access more prosperous societies seeking new opportunities. The host societies' capacity for empathy largely determines the ability of the people who have been forced to leave their living environments to either build normal lives or wander erratically along the borders of social exclusion. Educating the younger generations for empathy can contribute to making our world a more liveable place, even for people who, having lost everything they had, still expect that that humankind of which they belong will provide the supportive care that every person deserves.

Keywords: Refugees, host, humanity, empathy, ethics of care.

Todo empezó en otro lugar

Aunque sus datos estén siempre a la espera de ulteriores hallazgos, los paleoantropólogos datan el origen remoto de lo que hoy entendemos por “humanidad” hace varios millones de años (200.000 años si hablamos del *homo sapiens*) y lo sitúan en el corazón de África. A partir de ahí y mediante sucesivas oleadas motivadas por causas diversas y no siempre suficientemente conocidas, esos primeros homínidos fueron paulatinamente poblando el resto del planeta, dando así lugar a la rica diversidad de la que hoy disfrutamos.

¿Disfrutamos? Bueno, disfrutamos y padecemos. Porque esa mixtura que conforma el género humano ha sido motivo y coartada a lo largo de los siglos para las más variadas tropelías. El “otro”, el extraño, el diferente, es decir, cualquier persona para todas las demás, ha sido a menudo tratado como chivo expiatorio, despersonalizado, cosificado y expuesto ante “los propios” como causante de todos los males, como origen último de todas las amenazas. Es como si en todas las culturas anidara, más o menos aletargada, más o menos vigilante, una perversa necesidad de encontrar un “otro” que focalice los temores de la comunidad y oficie así como “cabeza de turco”. Proyectar sobre esas personas todos los males que a una determinada comunidad aquejan, actúa como una suerte de exorcismo que, sin resolver realmente ningún problema, parece ser tranquilizador.

Como dice García Canclini (2004), *“la extrañeza de la otredad y el rechazo de su diferencia se forman a menudo al ir depositando en los demás caracteres que negamos en nuestra vida para proteger la coherencia de nuestra imagen”*. Caracteres que, a menudo, no tienen ninguna relación real con las personas sobre las que se proyectan, que acaban encarnando estereotipos imaginarios que, sin embargo, tienen un impacto cierto en la realidad. En palabras de Amin Maalouf (1999), *“es nuestra mirada la que muchas veces encierra a los demás en sus pertenencias más limitadas”*. En parte porque, al parecer, necesitamos esa proyección, de manera más o menos inconsciente, para construir nuestra propia identidad, nuestra particular diferencia. Como dice Amartya Sen (2007), *“la atribución de determinadas características a un grupo específico puede preparar el camino para la persecución y la muerte”*. A lo que añade que *“ver a una persona solo en términos de una de sus muchas identidades constituye una operación mental profundamente rudimentaria”*. Investimos a los otros de identidades que resultan, en gran medida, de construcciones imaginarias que, sin embargo, tienen un impacto efectivo sobre la realidad. Un impacto con frecuencia negativo para la convivencia entre personas diferentes, porque reviste la realidad de un sinfín de fantasmas de los que resulta difícil desprenderse.

Sin embargo, a pesar de que la historia revela incontables barbaridades basadas en esta dinámica social y cultural, también podría escribirse una historia alternativa de la humanidad en la que se pusiera de manifiesto el enorme acervo cultural que la diversidad que nos caracteriza como especie ha generado. Además, no se trata de una riqueza estanca como la que puede verse en cualquier museo que albergue en sus diversas salas momentos petrificados de la historia de la humanidad o de una determinada cultura o país. Por el contrario, humanos y humanas del siglo XXI somos lo que somos como resultado azaroso de un aluvión de mezclas en las que ya resulta imposible discriminar la procedencia de cada rasgo. Y no solo desde el punto de vista físico, que también. La música que escuchamos; los libros que leemos; las personas con las que trabajamos o nos relacionamos presencialmente o a través de internet; los alimentos que llenan nuestros platos; las ropas que vestimos; los objetos que decoran nuestras casas...; en definitiva, las personas que somos, son fruto del mestizaje, de la impregnación de nuestras culturas “de origen” por todas aquellas otras culturas que, a través de una relación directa o mediada, van formando los cimientos en los que nuestra identidad se basa. Somos, como dice Amin Maalouf (1999), *“seres tejidos con hilos de todos los colores que comparten con la gran comunidad de sus contemporáneos lo esencial de sus referencias, de sus comportamientos, de sus creencias”*. Una afirmación compartida por Sen (2007), en la obra ya citada, cuando recuerda que *“cada uno de nosotros puede tener, y tiene, diferentes identidades relacionadas con diferentes grupos significativos a los que pertenece de manera simultánea”*.

Somos, en definitiva, resultado de incesantes mezclas. Y podemos crecer con tal riqueza o utilizarla como vía para desacreditar al otro y mitigar así nuestros temores, nuestras inseguridades.

Flujos migratorios y desplazamientos

La historia de la humanidad puede escribirse como la historia de las migraciones, de los desplazamientos provocados por las causas más diversas. En ocasiones se trata de motivos bélicos que obligan a poblaciones enteras a abandonar su lugar de origen y buscar nuevos emplazamientos para salvar la vida. En otras ocasiones nos encontramos ante movimientos provocados por causas económicas que llevan a las personas a abandonar el espacio que les es propio, su territorio de pertenencia, para adentrarse en lo desconocido en busca de mejores oportunidades para sí mismo y para los suyos, o para huir del círculo vicioso de la pobreza que atenaza a tantas comunidades en los más diversos lugares del mundo. En otras ocasiones se trata de persecuciones políticas en países con formas autoritarias de gobierno que hacen cuanto está en su mano para acabar con cualquier atisbo de protesta, llegando a

cercenar de manera violenta cualquier amago de alternativa. En otras, en fin, son catástrofes naturales diversas las que están en la base de estos movimientos poblacionales. En todo caso, sea uno u otro el motivo, lo cierto es que, desde que comenzaran los primeros desplazamientos, la humanidad no ha parado de moverse. Sin estos flujos, a menudo de ida y vuelta, nuestra civilización actual resultaría incomprensible. Y, aunque aún no tengamos suficiente perspectiva para valorarlos, en más que probable que los desplazamientos actuales estén sentando las bases socioculturales de lo que será la humanidad en el futuro. Somos y seremos el resultado imprevisible de combinaciones infinitas favorecidas por los movimientos que nos constituyen.

No quiere esto decir que el hecho en sí de los desplazamientos sea una dinámica positiva. Más allá del concepto moderno de *knowmad* (Moravec, 2012), entendido como un profesional del conocimiento global que se caracteriza por una ubicación geográfica versátil sostenida sobre el uso privilegiado de las TIC, en la mayoría de las ocasiones los desplazamientos son forzados, motivados, como hemos señalado, por causas sociales, económicas, políticas o naturales que obligan a adoptar una relocalización social. En su huida, buena parte de las personas que se han visto obligadas a desplazarse, particularmente cuando se trata de personas nativas de países empobrecidos, no encuentran un nuevo lugar en el que asentarse. Se convierten en auténticas nómadas, en el sentido de personas desarraigadas que se ven en la necesidad de moverse de un lugar a otro sin acabar de encontrar un nuevo hogar en el que reorganizar sus vidas y desplegar su potencialidad. En otras ocasiones se convierten en refugiados, y pasan a habitar en campos a los que cabe atribuirse la categoría de “no lugar” acuñada por el antropólogo francés Marc Augé (1993). Así lo afirma el propio autor cuando dice que *“los no lugares son tanto las instalaciones necesarias para la circulación de personas y bienes (vías rápidas, empalmes de rutas, aeropuertos) como los medios de transporte mismos o los grandes centros comerciales, o también los campos de tránsito prolongado donde se estacionan los refugiados del planeta”*. En el caso de las personas refugiadas se trata de “no lugares” que convierten la transitoriedad en una situación crónica, sin por ello adquirir rango de espacios de convivencia normalizada. La anormalidad que representa el hecho de habitar forzosamente un “no lugar” se acaba convirtiendo en una señal de identidad.

Quien hasta entonces era una persona dotada de una serie de características versátiles que la definían, y protagonista de diversos roles en sus redes sociales, pasa a convertirse en “persona refugiada”. Lo adjetivo (“refugiada”) pasa a convertirse en sustancial para su vida cotidiana y sus expectativas de futuro. Recordemos, en este sentido, que, como señala Augé en la obra citada, *“el espacio*

del no lugar no crea ni identidad singular ni relación, sino soledad y similitud”. Una visión en la que abunda Bauman (2008), cuando señala que, en los espacios habitados por las personas refugiadas, *“los días se suceden vacíos uno tras otro sin perspectivas de futuro dentro del campo”*. Como afirma Bauman, *“es posible que la única industria pujante en los territorios de los miembros tardíos del club de la modernidad (ingeniosa y, con frecuencia, engañosamente denominados ‘países en vías de desarrollo’) sea la producción en masa de refugiados”*. Personas refugiadas que, además de vivir un tiempo congelado en el que cada momento resulta terriblemente idéntico al anterior, encarnan un sinfín de estereotipos que los ciudadanos con vidas normalizadas proyectamos sobre ellas, de manera más o menos consciente.

En definitiva, cuando hablamos de refugiados nos encontramos ante una situación que puede describirse al menos por las siguientes características:

- Personas o grupos que se ven obligados a dejar atrás sus lugares de origen para huir de condiciones de vida insoportables o incluso de amenazas ciertas de maltrato o muerte.
- Personas o grupos que, en su diáspora, vagan de unos campos de refugiados a otros o, quizás peor aún, se “establecen” de manera crónica en uno de estos “no lugares” que acaba convirtiéndose en su territorio vital.
- Personas o grupos que ven seriamente lastrada la posibilidad de acceder a condiciones de vida dignas que les permitan desplegar todo el potencial que como humanos atesoran.
- Personas, en fin, condenadas a una existencia de nómadas forzados, con escasas posibilidades de mejora, en campos que se acaban convirtiendo en cloacas de la humanidad.

Como dice Bauman (2005), *“los inmigrantes encarnan –de manera visible, tangible, corporal- el inarticulado, aunque hiriente y doloroso, presentimiento de la propia desechabilidad”*. Molestan porque recuerdan que cualquiera podría acabar en su situación. Como dice el propio Bauman, *“refugiados, desplazados, solicitantes de asilo, emigrantes, sin papeles, son todos ellos los residuos de la globalización”*. Una visión que alivia las inseguridades que la globalización genera en buena parte de la ciudadanía, con especial intensidad en momentos de deterioro económico como los actuales, como recuerda este mismo autor (Bauman, 2005) al afirmar que *“dando vueltas alrededor del globo en busca de sustento y tratando de instalarse allí donde el sustento pueda hallarse, ofrecen un fácil blanco para descargar las ansiedades provocadas por los extendidos temores ante la superfluidad social”*. Generan temor porque cualquiera teme poder encontrarse en una situación similar.

Sociedades de acogida, empatía y ética del cuidado

Los países empobrecidos generan un aluvión incesante de personas refugiadas que despueblan sus lugares de origen e intentan encontrar nuevos espacios en los que reconstruir sus vidas. En este proceso, de manera inevitable, proyectan sus miradas, sus expectativas, sus esperanzas, sobre sociedades más prósperas en las que fantasean con encontrar una nueva oportunidad. Si consiguen dejar atrás los campos de refugiados (ese limbo en el que el tiempo se detiene y el calendario se convierte en una mera sucesión de vacíos existenciales), y superan con esfuerzo, capacidad de emprendimiento e imaginación las crecientes barreras (físicas, sociales, culturales, etc.) con las que los países desarrollados se protegen, vagarán por las calles de nuestras ciudades a la busca de oportunidades.

Y aquí entramos ya nosotros, las sociedades de acogida, que pueden adoptar decisiones diversas acerca del modo en el que hacen un hueco para que estas personas, que acumulan tanto sufrimiento, pueden recomponer sus vidas y quizás en el futuro regresar a lo que quede de sus territorios de origen para reencontrarse con los suyos y contribuir a la reconstrucción de sus sociedades y sus culturas. Para ello necesitan que las sociedades en las que se instalen provisionalmente, en lugar de darles la espalda y condenarlas al ostracismo, el gueto y la exclusión, traten con ellas como lo que son: seres humanos en apuros que buscan, a veces desesperadamente, una nueva oportunidad. Y, poniéndonos en su piel, hagamos el enorme esfuerzo de intentar imaginar el calvario que esas personas arrastran y que les ha llevado, en un viaje indeseado, a nuestros parques, a nuestros barrios, a nuestras calles, a nuestras vidas en definitiva.

Y necesitan que, ante ellas, cuestionemos prejuicios y estereotipos injustificados y comprendamos el sentido final de lo que representan: que la humanidad tiene un problema en unos determinados países, y que algunas de las víctimas de esos problemas se acercan a nuestras vidas a pedir apoyo, reconocimiento, solidaridad, cuidado. No son “otros”; no son “ellos”; no son los extraños, forasteros que merodean en torno a nuestras vidas con propósitos inconfesables. Somos nosotros mismos, miembros de la especie humana, que intentan dejar atrás sus infortunadas vidas llamando a las puertas de las casas más acomodadas de los países desarrollados. Ni siquiera vienen, como sería comprensible, a exigir su parte en el reparto mundial de la riqueza del que los habitantes del Norte próspero somos principales beneficiarios (unos más que otros, claro, como es obvio). Vienen a pedir que no cambiemos de acera ante su presencia no solicitada, que no los condenemos a una nueva invisibilidad (la de nómadas sin derechos condenados sine die a un cruel vagabundeo). Necesitan, en definitiva, que nos dejemos llevar

por la empatía. Una empatía global, que nos permita reconocer como nuestros los problemas de la humanidad allí donde se presenten, en las personas que los encarnen. Una empatía que nos ayude a reconocer a esas personas como parte de nuestra misma humanidad (la parte, en buena medida, más sufriente; más necesitada, por ende, de apoyo y acompañamiento). Una empatía que nos permita, en definitiva, inspirar nuestros comportamientos en la ética del cuidado, a partir de la aceptación de que, como personas y sociedades más favorecidas, estamos moralmente obligadas a hacer en nuestras vidas un hueco a las personas que lo han perdido todo, incluyendo sus sociedades de pertenencia, y que vagan por el mundo perplejos, desconcertados. Como dice Bauman (2008), *“la capacidad de convivencia es así puesta a prueba en la práctica e, imperceptiblemente, nuestros temores a ‘lo desconocido’ comienzan a disiparse. Los aterradores extranjeros resultan ser simplemente seres humanos normales y corrientes que desean las mismas cosas que nosotros y temen lo mismo que nosotros tememos”*.

Educación de la empatía

Hablamos de empatía no como un rasgo de personalidad genéticamente condicionado. Sabemos por los estudios de la moderna neurología que la existencia de las “neuronas espejo” hablan a favor de un sustrato biológico en la empatía. Sin embargo, más allá de variables de esta naturaleza, sabemos que la empatía es una competencia socioemocional educable. A reconocer a las otras personas, a sintonizar con sus vivencias y ponernos en su lugar, a percibir la realidad desde su perspectiva; en definitiva, a observar el mundo con sus ojos, se aprende. Se trata de una habilidad educable, cuyo desarrollo se encuentra en la base de la solidaridad, de la señalada ética del cuidado, del respeto a aquellas otras personas con las que compartimos humanidad, con las que convivimos, y de cuyos destinos nos sentimos corresponsables. La empatía, como señala Rifkin (2010) como un valor universal, global, que lleva a sentir un vínculo solidario con el resto de la humanidad. En el caso que nos ocupa, con la parte más desfavorecida, las personas refugiadas que se ven, por definición, privadas de la raigambre básica necesaria para una integración social adecuada.

La empatía, también, como modo de completar nuestra visión fragmentaria de la realidad. En palabras de Jahanbegloo (2010), *“dado que las diferentes culturas representan diferentes visiones de la vida y captan solo una parte de la totalidad del destino humano, necesitan al otro para comprender la amplitud del sentido de la vida humana”*. La empatía, por lo tanto, como una dimensión radicalmente humana, susceptible de favorecer una comunicación plena entre diferentes perspectivas. En palabras del mismo autor (Jahanbegloo, 2007), *“la paz en la aldea global exige la*

búsqueda de un diálogo ilustrado y maduro entre culturas”.

Como hemos comentado, la buena noticia es que la empatía se educa. Niñas, niños y adolescentes, pueden aprender a desarrollar esta competencia imprescindible para el trato con las demás personas. No es una habilidad dada de una vez por todas ante cuyas limitaciones no cabe más que resignarse. Es, por el contrario una destreza susceptible de ser enseñada, de formar parte de la educación de las nuevas generaciones, pudiendo así pasar a formar parte de la cultura ciudadana que nos permite aproximarnos a las otras personas como si fueran parte de nosotros mismos; como si fuéramos partes de ellas mismos; como si unas personas y otras fuéramos, en fin, parte de una misma realidad constitutiva, definitoria, dinámica: la humanidad que nos hace ser lo que somos, que nos hace ser quiénes somos en tanto que animales sociales; en tanto que seres relacionales. Somos en tanto que compartimos; somos en tanto que colaboramos para la mejora de las condiciones de vida; somos en tanto en cuanto nos ocupamos de nuestros congéneres en situaciones de mayor precariedad. Y en la medida en que así nos definimos, la empatía, el cuidado, la solidaridad, se convierten en señas de nuestra identidad. Rasgos que no solo nos conforman, sino que nos identifican como humanos. Frente al egoísmo que lleva a sentir como ajenas las alegrías y las desgracias de las demás personas, la generosidad empática que lleva a vivir como propios los trayectos vitales de otras personas que forman parte, con nosotros, de nuestro devenir humano; y a quienes, conscientemente o no, debemos buena parte de lo que somos.

La familia, la escuela y cualesquiera otro tipo de espacios con voluntad educativa, son responsables del desarrollo en niñas, niños y adolescentes, de valores y habilidades que pongan la solidaridad y la empatía en primera línea. Solidaridad y empatía que, actuando a modo de guía, nos ayuden a sentir en primera persona las vicisitudes vitales de nuestros contemporáneos, y nos hagan rebelarnos existencialmente contra aquellas situaciones que los cosifican, los despersonalizan y los deshumanizan. En palabras de García Canclini (2004), “*la interculturalidad como patrimonio*”. Sea cual sea la causa del encuentro entre diferentes, y esté ocasionada por motivos deseados o forzados, la diversidad humana se da cita en el ágora ciudadano de nuestras calles, y la empatía se convierte en una guía para favorecer el diálogo constructivo entre perspectivas diferentes.

Una muestra de trabajo educativo: “Los nuevos vecinos”

Con estas premisas, la organización social EDEX (<http://www.edex.es>) dinamiza desde su creación en 1973 programas de promoción de la cultura ciudadana que

hacen del empoderamiento personal y social sus señas de identidad. Uno de estos programas de fomento de la cultura ciudadana es el denominado “Los nuevos vecinos” (EDEX, 2012), una iniciativa de educación para la solidaridad intercultural, la empatía y el cuidado, cuyas principales señas de identidad son las siguientes:

- **Naturaleza:** “Los nuevos vecinos” es un programa de educación intercultural, contra el racismo y la xenofobia, que trabaja para promover el respeto y el reconocimiento de las demás personas como parte de la especie humana. Pretende educar a las nuevas generaciones para que sean más sensibles a la hora de identificar como propias las vicisitudes de otras personas en apuros. Además de compartir información básica sobre el fenómeno migratorio, fomenta el desarrollo de las competencias que están en la base de la construcción ciudadana, fundamentalmente la empatía

- **Ámbito de actuación**

La escuela como espacio para la formación en valores éticos y competencias ciudadanas.

- **Población destinataria**

Escolares con edades comprendidas entre los 11 y los 14 años.

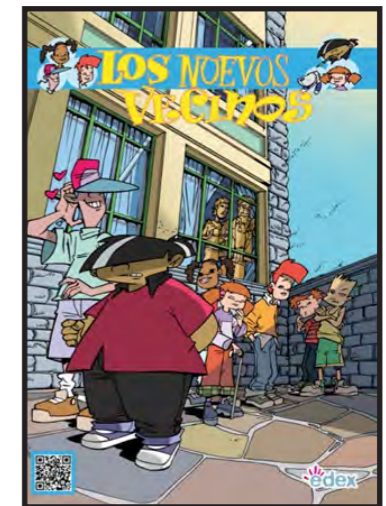
- **Objetivo**

Desarrollo en preadolescentes de competencias adecuadas para asumir de manera positiva y crítica el respeto y el cuidado de las demás personas, sea cual sea la cultura de la que proceden, y sea cual sea el motivo de su desplazamiento.

- **Herramientas**

Las herramientas educativas que este programa pone a disposición de los diversos agentes implicados son las siguientes:

- Para el alumnado: Un cómic (<http://www.losnuevosvecinos.net/comic/>) en el que un grupo de preadolescentes vive diversas experiencias relacionadas con los prejuicios culturales. Se trata de que, a partir de la historia narrada en el cómic, chicos y chicas sean conscientes de las distorsiones cognitivas que condicionan nuestra visión de la realidad, y que nos llevan a posicionarnos ante ella con miradas sesgadas, parciales, fragmentarias, que a menudo nos inducen a tomar decisiones estereotipadas. Frente a esta manera reduccionista de aproximarse a la realidad, el cómic presenta formas solidarias y empáticas de construir con las demás personas espacios de



convivencia.

- Para el profesorado: El elemento central está constituido por una batería de Secuencias Didácticas (<http://www.losnuevosvecinos.net/secuencias.php>) para abordar en el aula este fenómeno. Secuencias Didácticas que pretenden aprovechar la creciente generalización en el aula de las tecnologías de la información y la comunicación para servir de su potencial educativo. Estas Secuencias Didácticas se basan en criterios pedagógicos abiertos, colaborativos, con los que se pretende contribuir a que el alumnado enriquezca su percepción del fenómeno que nos ocupa: la acogida respetuosa de personas procedentes de otras culturas que se han visto obligadas a desplazarse y que, más allá de situaciones excepcionales, buscan entre nosotros apoyo solidario ante sus desventuras.

■ **Dinámica educativa**: Educadoras y educadores encontrarán en “Los nuevos vecinos” una herramienta que permitirá desplegar en el aula los contenidos señalados. A partir de su presentación por el profesorado, serán chicas y chicos los responsables de desarrollar procesos de construcción colaborativa de los valores de empatía, cuidado y solidaridad. Alumnas y alumnos aprenderán a explorar, a dialogar, a debatir, a extraer sus propias conclusiones acerca de un fenómeno, los desplazamientos en busca de refugio, que tiñe la realidad de las escuelas de nuestro país. Escuelas en las que la diversidad es un hecho objetivo que, en lugar de obviar, nos proponemos asumir como materia educativa que ayude a nuestro alumnado a desarrollar un enfoque de ciudadanía global y solidaria.

■ **Más información**

Una descripción más detallada de este programa puede encontrarse en: <http://losnuevosvecinos.net>

Conclusiones

La humanidad es, prácticamente desde su origen, una especie en movimiento. Sean unos u otros los motivos, la historia humana está atravesada por un sinfín de desplazamientos que han dado lugar al mestizaje que actualmente nos caracteriza. Vivamos donde vivamos, somos resultado de infinitas combinaciones de rasgos culturales inenarrables. Siempre ha sido así; siempre será así. En la actualidad, como consecuencia de una situación de crisis económica global, las personas que se ven en la necesidad de abandonar sus países de origen ven más difícil encontrar acomodo en territorios más prósperos. Pueden encontrar mayores dificultades para abandonar sus países. Pueden caer crónicamente en esos “no lugares” en que

pueden convertirse los campos de refugiados. Pueden, finalmente, acceder a zonas del mundo más prósperas a las que, tras múltiples sacrificios, llegan esperanzados en conseguir una nueva oportunidad. Para que este deseo no se frustre, ciudadanas y ciudadanos de los países de acogida necesitamos hacer una apuesta radical por la empatía, el reconocimiento, la solidaridad y, en definitiva, la ética del cuidado. Una ética que, en lugar de despersonalizar a esos “otros” que deambulan en torno a espacios que consideramos nuestros, nos lleve a sentirlos como propios, necesitados circunstancialmente de apoyos especiales. El desarrollo de la empatía en las nuevas generaciones es la base de una apuesta educativa por una ciudadanía global que viva a las personas refugiadas como “vecinos” en apuros de ese territorio global que es la civilización humana de la que todos formamos parte.

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Promoting youth values through art

Abstract: The modern age is characterized by fast development of science and technology requires a new orientation in human form, able to adapt easily and quickly to changes frequently faced. Time has shown that often a huge talent was wasted because it was grown and grown ever since childhood, when an attentive parent can help the child to do things that he likes, encourage innate skills. Society needs people who are creative communities cope with change, adapt to all that is new, assume responsibilities, take advantage of opportunities in various creative and find solutions to current problems. The activities with students must engage, guide, determine and motivate students to become involved in getting its own success. If students feel that others care about their progress and feel encouraged to work hard to achieve academic roles, are motivated to do their best to learn to read, to calculate, to develop other skills and talents and to remain in school.

Keywords: education, global education, youth, young people, awareness, art, values, learning, school.



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Introduction

Talent is a gift that just discovered genetic and valued. Gifted children have primarily a very good memory, flirting with art, love scene and still outstanding results during small school or even earlier.

Developing communication skills in public since an early age is a necessity because it exempts child to experience the fear of public speaking as an adult, becoming more self-confident and assuring them an advantage in social and later in professional life. It is recognized that at this age the child more easily assimilate information and develop their new skills easier.

In addition, learning the techniques of public speaking since early means maintaining naturalness of expression as is observed that as they grow, people are losing their naturalness to combine with verbal nonverbal communication in daily communication.

It is said that every child is unique. For this reason it is appropriate to my desire to encourage, to support them in all they do, to stimulate their creativity and intelligence. For example I noticed that all my students are very talented in music, some real fine artistic qualities or amazing vocals, some are very good at math, have a great vocabulary and a very good education, are young budding actors , I can reveal stories through shadow theater, dance or recite. I learned so much about her first year of school and look forward to the excitement and discover together and the wonderful things they can do with my support and of course the beings who gave them life.

Theater education

By interpreting role play or verses, monologues and scenes we gives to the children the chance to build a new world, a world of freedom and joy, a world in which a seemingly trivial thing can become a public spectacle. The children are not professional actors, but they need to develop creativity, imagination, self-confidence, team spirit and not least learn to communicate.

Stimulating their imagination and creativity, the theater teaches children to know and accept as they are, to improvise, to be natural, it helps to overcome inferiority complex and difficult diction.

No each child can be shy or very active children, there are only team members with



Own author resource

rules laid down by them democratically and as a principle unwritten but known by all: a good cooperation in the group. None can do no wrong. Each is respected personality and everyone understands it differently. There are no inhibitions and tolerance is taught every gesture or game.

I realized in reading classes some role play and mimicry which were meant to stimulate them beyond entertainment imagination and creative spirit, the desire to make a proper improvisation, to select what is relevant and understand and retain stories through play, without recognizing the effort, participating in these activities with pleasure and love them. By far the most popular were stories with animals. I met so varied and original interpretations of the characters in the story learned that you thought were different stories, a fox or a chick looked like no other, but have the personal touch of a small actor.

The environment in which children grow and develop should help him improve,

cultivate their talents through extracurricular activities related to his passion. Time has shown that often a huge talent was wasted because it was grown and grown ever since childhood, when an attentive parent can help the child to do things that he likes, encourage innate skills.

The talent has no age, he just discovered and exploited. Gifted children have a very good memory, play with art, love scene and still outstanding results at an early age.

The band *Fireflies* debuted at the Festival *Come to the theater!* organized by Theatre for Children and Youth by sketch *A boring story*, an adaptation of Mircea Santmbreanu. Two of the four participants received awards for interpretation, it is the Tora that made a travesty of uncle interpretation and Calin who played role of nephew Mirciulică. As a reward, the four young artists were invited to open the show organized by the National College of Arts "Octav Bancila" at Open Days and the show success rewarded with applause from many guests.

Friday, April 5, 2013, the naturalness, the originality and the craftsmanship interpretative of two girls, Tora and Andreea, was rewarded with the trophy of the inter-county school theater contest *You are invited to the theater!* - Fourth edition in Ipotești-Suceava with the show *A cat and a half*.

The results are particularly valuable as they are worthwhile artistic talent of girls, who have only 7-8 years and manage to dominate the scene and the public, without emotions, supported only by the love and support of parents (mother of Tora composed the text) and of his teacher.



Own author resource

Education through painting

They say that beauty is unusual,

timeless and ageless. Art is art and that is. And the artist learned in childhood that turns dreams and illusion in reality is just a messenger whose only merit is to accept to carry the pregnancy to the end. We believe therefore not unusual that such "spokespersons" to exist among children because the child does not deform but art plays clearer, cleaner, being carved by masters, life, goals and interests. It is expressed through images and reveal unexpected beauty by simply moving the brush playing with colors.

A child can play a piece of nature beauty skillfully weaving colors and musical notes, can sing, can dance or perform a play naturally and talent. Through a great combination of colors and shapes that kids combines naturalness with inspiration in their own way, making compositions of real artistic sensibility. Like the poet who, guided by inspiration, beautiful paper translates the heart, Tora, a girl of only 8 years old, feels the harmony of color and nature and playing with brush on canvas.

Tora, a mature and modest girl, which already has three personal exhibitions. we conquer and always amazes us by how beauty plays world and I wish that, over the years, you will become a famous artist, that I could recognize the works, leaving me guided by sensitivity and musicality that will continue to transmit viewers. Newer received his *Golden Artist* at International Competition *Picasso Art Contest*.

Conclusion

Because is a art school, the students in my class have varied talents: Carina and Martha are part of the Junior choir at Romanian Opera House and sing piano, Alexia do ballet and piano in competitions, Andrei has a great artistic sensitivity in interpreting piano sheet music, Vlad and Calin already claimed solfeggios the cello and Andreea has been awarded of two piano festivals and graduated *Interpretative Mastery International*, supported by Professor Andreeas Henkel from Dresden, Germany. She composed verses like Tora.

I can not say I did wonder but now my students are more courageous, more ambitious. They are happy to participate in new activities and even come with suggestions for improvement. Customize characters interpreted skits, reciting in a personal manner, dominating the scene, control their emotions when looking casually improvises a line and wait to get on stage and receive applause.

I love talking about my students always with love, appreciating their sensitivity, dreamy nature, inclination towards painting, singing or instrumental music, especially inner beauty. I learned from them that a smile can brighten your day, how important is creativity, how much you can learn "in play" and that it is not wrong to ask, to be curious and always try new activities.

In my opinion as a teacher means everything: love, dedication, professionalism, means joy in children's eyes and unforgettable moments spent with her successes and failures. I always wanted my students to open the way to new, to help them discover the unique things that they develop sensitivity, sense of beauty, to enter into a new world, different from that in which they live. If our students learn differently through creative activities, the personal discoveries and creative curiosity will certainly become responsible adults, able to face the challenges of contemporary society.

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Building Resilience Through the Child-to-Child Approach:

Abstract: Resilience in children is the ability to recover from traumatic experiences and develop the skills to overcome future challenges. In dealing with adversities, children draw from personal strengths often divided into external (I have), internal (I am), and interpersonal (I can) resources. Refugee and internally displaced children can develop these personal resources through meaningful participation in issues that affect them, their families, and their community. Meaningful participation is upheld by the UN Convention on the Rights of the Child which views children's voice and active involvement as key to realizing their fundamental rights. Child participation is enhanced through the six step Child-to-Child approach, which allows children to study and analyze the issues that confront their community and plan and carry out age-appropriate actions in response. Child-to-Child has been successfully implemented in more than 70 countries worldwide with children living in difficult circumstances, such as camps for refugee and internally displaced persons, and with children living in less dire conditions. The London-based Child-to-Child Trust promotes meaningful child participation in health, school-readiness, Disaster Risk Reduction, HIV/AIDS, climate change, inclusive education, and other issues affecting children. Recently an Office of the Americas was created to develop a network of Child-to-Child programs in Latin America and the Caribbean.

Keywords: Child-to-Child, child participation, building resilience, child rights, empowerment, refugee children, internally displaced children, disaster risk reduction, natural disasters and children, children in camps, psycho-social support

Introduction

Foremost among the vulnerable and victims in the chaos and destruction of war, civil unrest, and natural disasters are children and youth. Children under age 16 comprise up to 50% of the inhabitants of refugee and IDP (internally displaced persons) camps where they frequently arrive separated from family and loved ones. In their homes and en route to the camps, the children are exposed to enormous physical and emotional harm and incomprehensible violence, often upon their own parents and other family members. Arrival in the refugee camp or shelter frequently results in another set of difficulties, such as food insecurities, limited educational opportunities, inadequate psycho-social support, and reduced space to play. The familiar village and family structure that brought security and community cohesiveness is fractured and not easily supplanted by camp leadership and NGO services.

Responding to the need to provide psychosocial support for emotionally traumatized children is a relatively recent phenomenon. Reviewing approaches to psychosocial support work in international humanitarian assistance, Zaveri (2011) found that a lack of consensus on what should be included delayed the insertion of standards on mental health and psycho-social support in the earliest Sphere Handbooks published in 1998 and 2000. Zaveri noted that efforts have been made recently to provide such support, although not systematically and not tapping into the affected community as a potential resource.

The Child-to-Child program views children as a resource to help meet the psychosocial needs of other children and families living in difficult circumstances. The incorporation of the Child-to-Child approach in refugee camp activities and projects has been shown to be effective in helping restore the emotional and physical health of affected children and families and in building their resilience (Harman, Scotchmer, 1997). Child-to-Child's core principle of meaningful participation maintains that children can and should be actively involved in improving their own situation and that of their family and neighbors. This paper will argue that the success of Child-to-Child methodology with children living in refugee and displaced persons' camps and other difficult circumstances underscores the importance of rights-based participation of children in issues that affect them, and will demonstrate that meaningful participation helps build resilience in children, especially those who have experienced traumatic events.

Child participation as a fundamental right

Article 12 of the UN Convention on the Rights of the Child (CRC) recognizes as



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fundamental the right of children to freely express their views in all matters that affect them. The Committee on the Rights of the Child considers this right an underlying principle that must inform the implementation of all other rights. According to Gerison Lansdown (2011), the rights addressed in Articles 13-17 (freedom of religion, conscience, association, privacy, and information) fall into the broader category of “participation,” which in turn represents the key to realizing children’s rights. In promoting children’s rights-based participation, the CRC addresses the evolving capacities of the child and challenges parents and guardians to provide direction and guidance as children grow and acquire critical thinking skills and competencies. Lansdown notes the benefits of child participation as providing insight that helps inform child-focused legislation and policies, and empowers children by allowing them to acquire skills and experience. Participation also leads to better protection, as the children are less likely to be silenced. Finally, participation promotes civic engagement and active citizenship, enhancing good governance.

For over thirty years, Child-to-Child has upheld the active and meaningful participation of children as outlined in the UN Convention on the Rights of the Child. The methodology promotes meaningful child participation through child-centered, active learning approaches that engage children in education, health, and development issues. Implemented in venues as varied as schools, markets, camps for displaced and refugee children, faith centers, and centers for street children, Child-to-Child provides the opportunity for children to study and analyze the issues that confront them and their community and then plan and carry out age-appropriate actions in response to that issue.

The Child-to-Child approach



The Child-to-Child approach is promoted by the Child-to-Child Trust which sits within the Institute of Education at the University of London. The Trust is at the heart of an international network promoting children’s participation in health and development. The approach was first developed in 1978 by a group of eminent pediatricians, educationists and global health specialists to commemorate the forthcoming International Year of the Child and acknowledge the active role that children can and do take within their communities to bring about

positive change. Child-to-Child approaches build upon the naturally occurring phenomenon of older children taking care of younger children and peers learning

from each other. Initially, Child-to-Child programs focused on teaching older children about child health and safety, nutrition, and early child development and encouraged them to share that knowledge with other children. Over time, the initial focus on better sibling care broadened to include the power of children to influence their own age group, their family and community. Application of the approach also expanded to other fields such as promoting school readiness in preschool children, disaster risk reduction, HIV/AIDS education and prevention, promotion of inclusive education for disabled children, and outreach to children disengaged from school because of trauma, conflict, poverty, or family dynamics. In 1991, Child-to-Child won the highest award given by UNICEF (Maurice Pate Leadership for Children Award) for its “*extraordinary and exemplary leadership in and contribution to the survival, protection, and development of children worldwide.*”

“I credit Child-to-Child with the fact that cholera did not enter our school. The older children were very vigilant that the younger children washed their hands after using the lavatory.”

**School teacher, Jeremie,
Haiti 2011**

Child-to-Child approaches promote active “learning” and “doing” using a unique, six-step action-learning cycle which links learning to life. Using the approach, children promote health and wellbeing to other children and adults in ways that are appropriate to children - through songs, skits, games, and other creative, sustainable, and replicable ways. Such methods also have enormous appeal to adults as well, as child-led plays and other activities are welcome entertainment for everyone, especially in the bleak environment of a refugee or IDP camp. In this manner, Child-to-Child provides an effective method of transmitting important health and safety information to the entire community. Beyond just the transmission of information, however, children *act* upon the knowledge they have gained. In their homes and schools, older children promote hygiene, child safety, and other key messages to their families. Empowered by the experience of linking the acquisition of knowledge with an action, children then seek to address other issues that affect them. Children who see a positive reaction to their call to participate in a vaccination campaign, for example, may decide to raise awareness and take action on another identified issue such as school accessibility for their disabled friends.

In empowering children to act as agents of change, Child-to-Child helps children identify issues and actions they can take to affect the conditions in which they, their families and their community live. Child-to-Child employs a methodology that allows the children to set the agenda by stating and prioritizing those health and well-being issues that concern them the most. By naming the issues they will study and deciding upon the follow-up action, the children become owners of the program. Many of the themes selected are traditional health issues, but often children’s

concerns reflect poverty, substance abuse, violence, and the breakdown of family and community. Safety problems range from the prevention of accidents to landmine awareness. Actions such as teaching through songs, skits or puppet shows require few resources and tap into the children’s creativity as they compose catchy health tunes or create puppets from discarded plastic bottles and other available materials. Older children have taught numeracy skills to younger children with stones and bottle caps and literacy skills through rhyming games.



Child preparing Shakir strip
Jeremie, Haiti. Photo: Woznica

Child-to-Child promotes “finding out activities” which encourages children to study the extent and effect of a named issue in their community. For example, when studying about nutrition, children are guided in the creation of colorful Shakir strips that they then use to measure the upper arm circumferences of their younger siblings and friends between the ages of one and five. Child-to-Child is inherently sustainable because once the children understand the approach, the steps can be repeated for new and different issues and eventually handed down to the next generation through peer education. It does not require expensive, externally sourced materials or resources, only those that can be found locally cheaply or for free.

Role of the Child-to-Child Trust and the Child-to-Child of the Americas

The Child-to-Child Trust has pioneered, tested, and promoted a range of practical and effective “child-to-child” approaches to facilitate the participation of the most marginalized and disadvantaged populations of children. The Trust’s mission is to encourage and enable children and young people to promote the holistic health, education, well-being and development of themselves, their families and their communities worldwide. To this end, the Trust has developed resources and materials and provided training to systematically develop adults’ capacities to support the participation of children living in difficult circumstances, including those in refugee camps, street children, displaced and unaccompanied children, children affected by war (including child soldiers), and children affected by HIV/AIDS.

Over the past 34 years, Child-to-Child has spread to over 70 countries worldwide and impacts over a million children annually. The Trust oversees an international network of expert advisors and Child-to-Child practitioners and works through both

local partners in-country and large international organizations such as UNICEF, PLAN, and Save the Children. The Trust maintains a copyright-free, open-source strategy in regards to the use of its publications and resources in order to assure maximum impact and dissemination of the Child-to-Child approach.

In 2012, the Trust authorized the establishment of a subsidiary office in Chicago, Illinois, USA with a goal of developing and promoting a linguistically competent network of Child-to-Child (Niño-a-Niño) programs in Latin America and the Caribbean. Linked closely to the Trust in London, Child-to-Child of the Americas builds upon over thirty years of successful implementation of Child-to-Child programs in Latin American countries such as Nicaragua, Ecuador, Bolivia, El Salvador, Mexico, Haiti and among Hispanic children in Chicago, USA. Efforts are underway to develop new programs and partnerships and identify existent Niño-a-Niño programs currently not part of the network.



Promoting good nutrition through Child-to-Child in Nicaragua. Photo: CISAS

Implementation of Child-to-Child in refugee and displaced persons camps

The Child-to-Child approach, with its emphasis on child-centered, active learning and focus on engaging children on the issues that affect them, has been implemented successfully in refugee and displaced persons camps all over the world. Children, including unaccompanied children, have carried out Child-to-Child activities to improve the health and well being of other children and their families living in the camps. Many of the activities focus on health issues, like water and sanitation, diarrheal disease and preventing accidents, but Child-to-Child has also been successful in meeting the social and emotional needs of children such as addressing the prevalence of psychological problems including PTSD. Anecdotal evidence as well as published studies point to the effectiveness of the Child-to-Child approach and argue for its appropriateness as a sustainable and empowering strategy in refugee relief efforts:

- In 1994, a Child-to-Child program targeting unaccompanied Rwandan children was initiated in the Ndosho refugee camp in Zaire. (Eunson, 1995) The impetus was an epidemic of bacillary dysentery that was affecting hundreds of adults and children, resulting in severe dehydration

and death. Traditional health education methods taught by health professionals were not successful. Camp health officials decided to incorporate Child-to-Child methodology, teaching older children how dysentery is spread, treated, and prevented. The older children worked with health officials to compose a simple rhyme with key health messages. The children then taught the messages to younger children, adding dance and drum accompaniment when possible. In an event that was both informational and social, the children put on a concert featuring songs with the health messages, teaching in a manner natural to their culture and easy to understand by the younger children. Within a few days after the concert, the incidence of new cases of dysentery began to decrease sharply and never reached epidemic proportions again, despite the nearly 1000 children in the camp who had not yet been affected by the disease. After the concert, camp officials noticed small groups of children sitting together and drawing in the dirt or on paper. Older children were teaching younger children basic reading and writing, and peer groups were working on remembered schoolwork. Empowered by the success of the dysentery song campaign, the children began to address another issue they faced – lack of schools.

- A Child-to-Child program was initiated in Bhutanese refugee camps in Nepal in 1994 at the urging of teachers who had been exposed to the methodology while still in Bhutan (*Kattel, Carnegie, 1997*). The program was seen as providing a method for linking learning in the school with life in the camp and helping to build community by establishing bonds among children and camp sectors. Teachers were trained in the methodology, lesson plans developed on health and personal and environmental hygiene, and the program was implemented in seven camp schools. By 1996, however, Child-to-Child activities decreased as trained teachers moved away and schools found the program hard to implement among other academic priorities. Camp leaders decided to try a different emphasis, providing a voice to children in light of the Convention of the Rights of the Child (CRC). Through Child-to-Child workshops based on the CRC, the children identified problems, possible solutions, and suggested actions. The children named issues broader than health, ranging from inadequate space for play to discrimination against girl children and drunks disturbing the children's studies at night. Children's clubs and forums were established outside of the school day and Child-to-Child became a focal point for camp leadership to coordinate and facilitate children's activities based on the children's input.

- Concern Liberia developed a Child-to-Child program in 2005 in IDP (Internally Displaced People) camps in Monrovia and other outlying regions to improve the health of children and families (www.concernusa.org). Children between the ages of 10 and 14 were trained in basic hygiene techniques such as washing hands after using the latrine and covering food to keep insects away. They spread their messages in the camps using drama, song and bi-weekly health talks. Camp officials noticed a reduction in common ailments such as fevers and diarrhea. Officials also noticed that camp hygiene improved as well, as children were teaching about the dangers of dumping garbage and feces in living areas. Surveys conducted by Concern staff indicated that the children had a more powerful impact on changing the habits of the community than did outside health workers.

The success of Child-to-Child methodology in refugee and displaced persons camp led to the Trust's publication of a book entitled *Child-to-Child and Children Living in Camps (Hanbury, undated)*. The book introduces the concept of Child-to-Child to camp leaders and health professionals and provides samples of Child-to-Child activity sheets relevant to the social, psychological and health needs of children living in camps. The book's premise is that although camp life for children is very difficult, the children's greatest resource in a camp is other children and encourages camp officials to "recognize and build on children's natural ability to share, to learn, to experience and have fun together."

Incorporating Child-to-Child methodology with displaced children following a disaster

Child-to-Child's strategy of linking the acquisition of knowledge with action has also been useful in post-disaster situations and in helping displaced children recover physically and emotionally. During and immediately after disasters, children have helped other children reach safety or stayed with them until help arrived. After the emergency needs have been met, children have shown an innate ability to provide comfort and support to other children experiencing trauma. In many cases, a child has been able to "cocoon" another child until adult help is available. Spontaneous, child-led responses to another child's traumatic experiences often reflect children's unique role – to be a playmate and friend. Children notice when a friend is sad or withdrawn, and can reach out to play with that child or help that child get the assistance he or she needs.

Effective implementation of child participation methods in Disaster Risk Reduction has been seen in many parts of the world (*Plan, World Vision, 2009*). Giving voice to children through Child-to-Child programs in post-disaster situations helps decrease displaced children's sense of powerlessness and lack of control, especially when the program incorporates efforts to involve children in risk avoidance and disaster risk reduction. Rather than be viewed (or viewing themselves) as victims of a disaster, children can be pro-active agents to address the impact of natural disasters, especially in light of climate change. Child-to-Child's "finding-out" activities regarding the effect of climate change on disaster risks help the children plan mitigating responses, such as identifying risky areas, safe routes to safe areas, and planting trees to reduce the risk of erosion and flooding. By reviewing disaster risks, as well as the risks faced by children in their daily lives, children can become increasingly active in controlling their environment.

Child-to-Child targeting children living in difficult circumstances

Children living on the streets, in disaster-prone or violence-torn areas, or in other difficult circumstances are constantly aware of the dangers they face. Child-to-Child helps them prevent, or at minimum prepare for, these dangers through activities that increase their self-confidence and promote mental health and well-being in otherwise disempowering circumstances. There is compelling evidence that using Child-to-Child with children in difficult circumstances leads to increased self-efficacy, empathy, improved decision making, and other life skills. A longitudinal study of the Child-to-Child approach in Pakistan's Health Action Schools program (*Carnegie, R., Khamis, T., 2002*) demonstrated that empowering children to make their own health decisions in consultation with adults, adopt health-promoting practices, and carry health messages from schools to families and communities not only improved their health knowledge and behavior but also enhanced their self esteem.

Child-to-Child's commitment to giving voice to children, creating respectful and safe spaces, and maintaining open agendas allows for children to talk about whatever is concerning them. Often children move quickly to difficult topics and worries about home and family life. Many of the activity sheets created by the Trust help children discuss difficult topics and understand their feelings and the feelings of other children. Sharing their stories with other children and adult support can help allay fears or look for solutions. Often the children address topics through puppet shows which allow them to safely express their feelings through a third "person" and elicit responses from the audience in a similarly safe way.

Building resilience through Child-to-Child's meaningful participation

As described earlier, Child-to-Child is grounded in meaningful children's participation, incorporating a six-step methodology that allows for children to have a voice in naming, designing, and implementing solutions to the issues that affect them. The ability to make a positive difference in their lives and the lives of their family and community members through Child-to-Child programs helps children overcome feelings of powerlessness in the present and gain skills towards building resilience for the future.

Resilience in children is the ability to recover from traumatic experiences and develop the skills to overcome future challenges. In dealing with adversities, children draw from personal resources often divided into three areas of external (I have), internal (I am), and interpersonal (I can). Meaningful participation through Child-to-Child activities helps children develop those personal resources in uncertain and insecure environments. The solidarity and friendships developed with other children, the guidance and support of adult facilitators, and the positive affirmation of the receiving community builds the child's external resources. Similarly, the experience of being able to express a viewpoint about a matter that affects him or her, having that viewpoint taken into consideration, and undertaking action on a specific matter strengthens a child's internal resources. The child comes to believe that he or she is respected and responsible. Finally, children's interpersonal and social resources are developed through the experience of looking at issues that surround them and jointly finding resources and solutions to address those issues. In this manner, children learn collaboration, communication, and problem-solving skills.

Child-to-Child in Latin American and Caribbean

Child-to-Child (Niño-a-Niño) methodology was introduced in Latin America and the Caribbean in the early 1980s through a series of workshops and trainings promoted by the Trust. Due to the Trust's open-access policy towards the use of Child-to-Child methodology and materials coupled with distance and linguistic barriers, the Trust has not always been aware of Child-to-Child programs in Latin America that developed over the years through an organic dissemination process. However, Child-to-Child programs in Managua, Nicaragua, and Cuenca, Ecuador have maintained a dynamic presence in the area for decades and



Child-led clean-up campaign in El Salvador.
Foto: FUSANMIDJ

served as collaborators with the Trust and training center for the Child-to-Child approach. The Child-to-Child (Niño-a-Niño) program at the Centro de Información y Servicios de Asesoría en Salud (CISAS) in Managua, Nicaragua began in 1983. In its thirty year history, CISAS has been a regional training center for Child-to-Child and has developed child-led programs addressing health promotion, ecology awareness, child rights, disaster risk reduction, and other issues. Based at the University of Cuenca in Ecuador, the Fundación Niño-a-Niño has promoted the Child-to-Child approach by translating and adapting materials, providing training in the methodology, and undertaking research on children's rights and child-led responses to issues that affect children. For over 20 years, FUSANMIDJ (Fundación Para la Salud Natural de la Niñez y la mujer Maura, Ita, Dorothy y Jean), located in San Salvador, El Salvador, has worked with children in urban and rural communities, promoting agriculture, nutrition and scholarship. Currently FUSANMIDJ's Niño-a-Niño program has 325 child participants in 15 rural communities and 6 cities. La Paz, Bolivia-based Fomento al Desarrollo Infantil (FODEI) incorporated Child-to-Child methodology in a program entitled "Older Brothers and Sisters" (Hermanos/as Mayores) that over a five year period involved over 7000 older siblings who learned to promote early child development and child rights for children at psycho-social risk. Founded in response to the needs of traumatized students relocated from Port-au-Prince following Haiti's devastating 2010 earthquake, Jeremie-based Haitian Connection's Timoun-a-Timoun program has trained over 50 teachers and initiated 25 Timoun-a-Timoun general health and well-being programs in schools, orphanages, and markets. For more information about these programs and other Latin American and Caribbean-based programs, see the contact information listed below.

CONCLUSION

Refugee, internally displaced, and other children living in difficult circumstances are at high risk for psycho-social distress because of the physical and emotional trauma they have experienced. These children, as well as children living in less stressful conditions, can benefit from programs that give children a voice and role in issues that affect them and their community. Successfully implemented in refugee camps, shelters, and a wide variety of settings worldwide, the Child-to-Child program's six-step approach is grounded in the meaningful participation of children. Children are led through a process of identifying and analyzing issues confronting themselves and their community, and then plan and carry-out age-appropriate actions in response. The experience of active participation is key to building the external, internal, and interpersonal resource that comprise resiliency in children and promote their psycho-social recovery.

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FOR MORE INFORMATION:

1. Child-to-Child Trust: www.child-to-child.org or email cenquiries@ioe.ac.uk
2. Child-to-Child of the Americas: contact Celine Woznica in Chicago, Illinois, USA at nanamericas@gmail.com
3. Child-to-Child (Timoun-a-Timoun) in Jeremie, Haiti: www.haitianconnection.org or contact Renate Schneider at haitianconnection@gmail.com.
4. Child-to-Child (Niño-a-Niño) in Bolivia: contact Patricia Velasco Jordan, Executive Director, Fomento al Desarrollo Infantil (FODEI); La Paz, Bolivia. fodel@acelerate.com
5. Child-to-Child (Niño-a-Niño) in Ecuador: www.centroninoanino.org or contact Dr. Arturo Quizhpe, Fundación Niño-a-Niño; Cuenca, Ecuador. ninoanino@gmail.com
YouTube: <http://youtu.be/C9a2Zd4GjWw>
6. Child-to-Child (Niño-a-Niño) in El Salvador: contact Guadalupe Calderon, Executive Director, Fundación Para la Salud Natural de la Niñez y la mujer Maura, Ita, Dorothy y Jean FUSANMIDJ; El Salvador fusanmidj@hotmail.com. Facebook: Fusanmidj Fusanmidj
7. Child-to-Child (Niño-a-Niño) in Nicaragua: www.cisas.org.ni or email Centro de Información y Servicios de Asesoría en Salud at info@cisas.org.ni

Refugiados do clima: reflexões para o Dia Internacional dos Refugiados.

Resumo: Refugiado é a pessoa que por motivos de raça, religião, nacionalidade, grupo social ou opiniões políticas está fora de seu país e não pode retornar. Refugiados climáticos são pessoas que se fogem devido às condições ambientais. Apesar de não serem levados em consideração, esta é uma situação que ganha maior destaque internacional, devido ao crescente número e contínua degradação ambiental, sobretudo por causa das mudanças climáticas. Os desafios mundiais são muitos, incluindo o desenvolvimento de ações para adaptação e mitigação às mudanças climáticas.

Palavras-chave: Mudanças Climáticas; Degradação Ambiental; Justiça Ambiental.

Climate refugees: reflections for the International Day of Refugees.

Abstract: Refugee is a person that for reasons of race, religion, nationality, social group or political opinion is outside your country and cannot return back. Climate refugees are those people that run away because of environmental conditions. Despite not being taken into consideration the climate refugees, this is a situation that gets greater international attention, owing to your increasing number and continuous environmental degradation, specially because of climate changes. Has many global challenges about that, including the development of actions for mitigation and adaptation to climate changes.

Key words: Climate Change, Environmental Degradation, Environmental Justice.



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“O homem tem o direito fundamental à liberdade, à igualdade e ao desfrute de condições de vida adequadas em um meio ambiente de qualidade tal que lhe permita levar uma vida digna e gozar de bem estar, tendo a solene obrigação de proteger e melhorar o meio ambiente para as gerações presentes e futuras”. *Conferência das Nações Unidas sobre o Meio Ambiente Humano* (Estocolmo, Junho de 1972).

Introdução

A Assembleia Geral da ONU, com a resolução de 55/76 de 2001, estabeleceu o dia 20 de junho como o Dia Mundial do Refugiado (Onu, 2001). A relação entre refugiados e educação global consiste no fato de que as razões que levam uma pessoa a sair de sua casa refugiando-se em outro local para viver são vários, englobando aspectos sociais, econômicos, de relações internacionais, culturais, de gênero, direitos humanos e, com destaque mais recente, ambientais.

Neste texto, buscamos apresentar uma visão geral sobre os refugiados ambientais, em uma abordagem que estimule uma visão ampla, própria da Educação Global, chamando as pessoas para “calçar os sapatos dos refugiados e dar o primeiro passo para entender sua situação” (texto da campanha de 2011 do Alto Comissariado das Nações Unidas para refugiados – ACNUR; Figura abaixo).



Definição de Refugiados

A Convenção Relativa ao Estatuto dos Refugiados da ONU, aprovada em 1951, entrou em vigor em 1954, definiu refugiado como uma pessoa:

“temendo ser perseguida por motivos de raça, religião, nacionalidade, grupo social ou opiniões políticas, se encontra fora do país de sua nacionalidade e que não pode ou, em virtude desse temor, não quer valer-se da proteção desse país, ou que, se não tem nacionalidade e se encontra fora do país no qual tinha sua residência habitual em consequência de tais acontecimentos, não pode ou, devido ao referido temor, não quer voltar a ele” (Acnur, 2011).

O refúgio tem como coluna vertebral a garantia do *non-refoulement*, ou não devolução, que o diferencia qualitativamente de outros tipos de proteção das pessoas humanas (Carneiro, 2012). Acordos posteriores incluem novos aspectos para a definição de refugiado usada pelos países signatários destes acordos, um exemplo é a Convenção de Catagena (1984), envolvendo países da América-Central, que insere a deslocação intranacional. Vários países reconheceram a questão de violação dos direitos humanos como definidora de refugiado, com é o caso do Brasil, a partir de 1997 (Carneiro, 2012). Contudo, para o ACNUR, é considerado refugiado quando há o atravessamento de uma fronteira de um país, dentro do país é chamado descolamento interno, e desconsidera as razões ambientais como motivação para o refugio, sendo que este refugiado carece não só de perspectiva no futuro, como também de reconhecimento jurídico do seu estado (Liser, 2013).

Crise ambiental e Injustiça Ambiental

O princípio da não devolução é muito importante para os desafios atuais, já que em 1951, ainda não tínhamos menções a catástrofes ambientais tão frequentes e de alto impacto como recentemente temos, muito menos referências às mudanças climáticas globais e situações decorrentes destas. Porém, as consequências destes problemas ambientais impedem que muitas pessoas, após um deslocamento, retornem para os seus locais de residência.

A constatação da crise ambiental tem início da década de 1960. Um fato emblemático foi a publicação do livro *Primavera Silenciosa*, da bióloga americana Rachel Carson (1962), que denunciou o desastre ambiental causado pelo uso de agrotóxicos nos Estados Unidos da América. Outro ponto que inaugura a preocupação do sistema da ONU com os problemas socioambientais foi a *Conferência das Nações Unidas sobre o Meio Ambiente Humano* (Estocolmo, 1972) e a declaração decorrente desta, que já traz um apelo elucidativo: “Chegamos a um momento da história em que devemos orientar nossos atos em todo o mundo com particular atenção às consequências que podem ter para o meio ambiente” (Onu,

1972).

Assistimos nas últimas décadas não só uma crise ambiental, mas uma crise civilizatória. A superação dos problemas exige mudanças profundas na concepção de mundo, de natureza, de poder, de bem-estar, tendo por base novos valores individuais e sociais (Mec, 1996).

Para designar o fenômeno de imposição desproporcional dos riscos ambientais às populações menos dotadas de recursos financeiros, políticos e de informação, e/ou por características raciais, étnicas e econômicas, tem sido consagrado o termo *injustiça ambiental* (Acsegrad, Mello e Bezerra, 2009, p. 9; Newton, 2009, p. 291), também utilizado para os que têm o acesso negado a ambientes bons (sem poluição do ar, por exemplo) ou àqueles excluídos dos processos decisórios ou de contestação (Shrader-Frechette, 2002, p. 3). Para tanto, devemos considerar uma visão holística em relação à sustentabilidade, inclusive reconhecendo que esta é multidimensional, com aspectos sociais, econômicos e ambientais (para uma discussão sobre as dimensões da sustentabilidade veja Lamim-Guedes 2012).

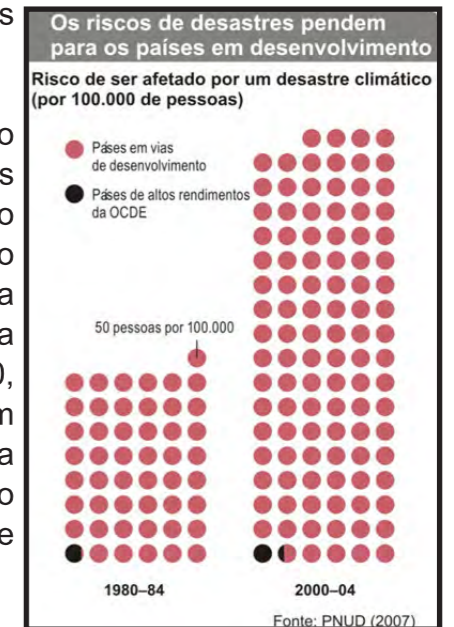
Neste contexto de crise ambiental e a busca por uma justiça ambiental – em oposição à injustiça ambiental – devemos considerar entre as ações de adaptação às mudanças climáticas ações de proteção aos refugiados ambientais. Isto é imperativo porque os problemas ambientais não são democráticos. À primeira vista, a ideia soa estranha, mas, se tomarmos as alterações climáticas como exemplo, estas atingem o planeta inteiro. No entanto, elas acontecem de forma desigual espacialmente – com algumas áreas sofrendo maiores impactos socioambientais, como secas, chuvas torrenciais e perdas de plantações – e as pessoas respondem às alterações também de formas diferentes, conforme o acesso à tecnologia e a renda de cada um, ou a condição do país em que vivem (Lamim-Guedes, 2010).

A vulnerabilidade humana às mudanças ambientais é complexa. Pode, de fato, ser tão complexa como os processos ecológicos, onde algumas das causas e consequências ainda não são totalmente compreendidas, apesar de séculos de pesquisa científica. Vulnerabilidade humana às mudanças ambientais tem dimensões globais, locais, sociais e econômicas. Não é sinônimo de desastres, mesmo que tais eventos gerem mais consciência e resposta públicas e interesse da mídia (Unep, 2002). O que os pobres do mundo enfrentam é um inexorável aumento dos riscos e vulnerabilidades associados ao clima (Pnud, 2007).

Refugiados ambientais

Observa-se que, nos últimos anos, os desastres naturais produziram mais refugiados que as guerras e os conflitos, e o aquecimento global, causado pela ação do homem, é um dos principais causadores dos problemas ambientais hoje no mundo, ainda que não seja o único (Lopes, Ab'Saber e Hossne, 2012). O Painel Intergovernamental de Mudanças Climáticas (IPCC) da ONU alertou em novembro de 2011, que toda a humanidade corre o risco crescente de ter eventos climáticos extremos (furacões, estiagens longas, tempestades, enchentes caudalosas, ressacas, geadas, vendavais) cada vez mais violentos e devastadores (Silva et al. 2012).

As mudanças climáticas causadas pelo aumento do efeito estufa, devido às emissões de Gases Causadores de Efeito estufa (GEEs), como o metano (CH₄), o óxido nitroso (N₂O), e o dióxido de carbono (CO₂). A concentração de CO₂ na atmosfera era menos de 280 partes por milhão (ppm) antes da Revolução Industrial, 320 ppm na década de 1950, contra os valores atuais, que superaram as 400 ppm em maio de 2013, sendo esta a concentração mais alta dos últimos 3 milhões de anos (Escobar, 2013). Sendo este fato uma demonstração do agravamento da crise ambiental nas últimas décadas.



O rosto humano das alterações climáticas não pode ser captado e incluído em estatísticas. É impossível separar muitos dos atuais impactos de pressões mais vastas. Outros irão ocorrer no futuro. Não existem certezas quanto ao local, tempo e magnitude de tais impactos. No entanto, a incerteza não é uma causa para a complacência. Estamos conscientes de que os riscos climáticos constituem uma poderosa causa do sofrimento humano, da pobreza e da escassez de oportunidades. Sabemos que as alterações climáticas estão implicadas. E também sabemos que esta ameaça se irá intensificar ao longo do tempo (Pnud, 2007).

A degradação ambiental tem causado muitos problemas ambientais, com isto é cada vez mais evidente que há pessoas em situações de vida problemática visto que os espaços onde vivem são destruídos por forças da natureza e/ou pelo próprio ser humano (Liser, 2013). Segundo o ex-secretário Geral da ONU, Kofi Annan: “Os países mais vulneráveis são menos capazes de se protegerem. Também contribuem

menos para as emissões globais de gases com efeito de estufa. Sem qualquer ação, irão pagar um preço elevado pelas ações dos outros.” (Pnud, 2007).

Vemos pessoas penduradas em telhados de casas ou nas pontas das árvores numa tentativa de sobreviver às grandes cheias, soterradas pelo abalo de terras, mutiladas devido a desastres nucleares. Situações em que as pessoas têm que se refugiar devido a problemas ambientais estão se tornando cada vez mais alarmantes. Ismail Serageldin, presidente do Conselho Mundial da Água, já alertava em 1999 que havia mais pessoas refugiadas devido a problemas ambientais do que de guerras. Sua prognose em relação ao número desse tipo de refugiados seria de 25 milhões e esse número aumentaria 4 vezes mais em 2005 (Liser, 2013).



Um dos impactos da vulnerabilidade humana às mudanças ambientais é o deslocamento forçado de pessoas, criando o que veio a ser conhecido como refugiados ambientais. A noção de refugiados ambientais descreve uma nova visão sobre um velho fenômeno de grande número de pessoas desprotegidas do mundo em busca de refúgio devidos à ambientes biofísicos inseguros. Embora a expressão refugiado ambiental seja controversa entre os defensores da definição clássica de refugiados (político e social), seu uso tem sido popularizado (Unep, 2002).

O PNUMA (Programa das Nações Unidas para o Meio Ambiente) define refugiado ambiental da seguinte forma: “refugiados ambientais são pessoas que foram obrigadas a abandonar temporária ou definitivamente a zona tradicional onde vivem, devido ao visível *declínio do ambiente* (por razões naturais ou humanas) perturbando a sua existência e/ou a qualidade da mesma de tal maneira que a subsistência dessas pessoas entra em perigo.” (Pucminas, 2013). No entanto, devemos salientar que ser refugiado implica, necessariamente, em atravessar a fronteira de um país (na visão do ACNUR). Segundo Myers (2002), estima-se que os refugiados ambientais em breve se tornarão o maior grupo de migrantes involuntários, para 1995 a estimativa era de que, globalmente, havia 25 milhões de refugiados ambientais, mais da metade dos quais na África. Segundo a ONU, estima-se que até 2020, 50 milhões de pessoas devam migrar de seus lares por causa de seca, erosão do solo, desertificação, do desmatamento e de outros problemas relacionados ao meio ambiente (Julião, 2011).

O *declínio do ambiente* trata-se do surgir de uma transformação, tanto no campo físico, químico e/ou biológico do ecossistema que, por conseguinte, fará com que esse meio ambiente temporário ou permanentemente não possa ser utilizado. Podem existir diferentes causas para o declínio do ambiente. Pode-se pensar no caso de calamidades puramente naturais como ciclones, vulcões, terremotos, etc. Outras causas resultam puramente da maneira de atuar do ser humano no ambiente, como a destruição das florestas tropicais, construção de barragens, catástrofes nucleares, contaminação do ambiente e guerras (biológicas). Uma calamidade também pode ser a combinação dos dois fatores (natural e humano), tais como inundações contínuas e secas devido à mudança do clima (Pucminas, 2013).

Um relatório apresentado pelo ACNUR baseado em dezenas de depoimentos pessoais de refugiados na África oriental indica que as mudanças climáticas podem tornar as pessoas ainda mais vulneráveis, forçando-as a se deslocar para áreas de conflito em busca de refúgio, até mesmo fora das fronteiras de seus países de origem. Segundo o Alto Comissário da ONU para os Refugiados, António Guterres: “O estudo confirma o que temos ouvido dos refugiados há anos. Apesar de fazerem tudo para ficar em casa, eles não têm outra opção a não ser se deslocar quando as colheitas não vingam e o gado morre. E o deslocamento muitas vezes leva-os a situações ainda mais perigosas” (Acnur, 2012).

Nações-ilha, como é o caso de Tuvalu, no Oceano Pacífico, que podem desaparecer com a subida de meros 60 centímetros no nível do oceano. Em 2009, houve a primeira migração de uma nação inteira por conta das mudanças climáticas. Todos os 2,6 mil habitantes das Ilhas Carteret, a mil quilômetros da Austrália, migraram para Bougainville, uma ilha distante cerca de 85 quilômetros (Julião, 2011).

Respondendo às mudanças climáticas

É preciso desenvolver ações de adaptação para fazer frente aos impactos das mudanças climáticas, além de ações de mitigação, que podem minimizar problemas reais. A adaptação trata do que será preciso fazer para que nos ajustemos às mudanças climáticas inevitáveis (Czapski, 2008), seria o *remediar*. Exemplos de adaptação são: o desenvolvimento de novas variedades das plantas cultivadas que suportem temperaturas mais altas ou mais resistentes à seca; o desenvolvimento e implementação de sistema de aviso em caso de eventos climáticos extremos, assim como planos para retirada das populações atingidas, a construção de diques em áreas sujeitas a alagamentos. A própria migração e refúgio são formas de adaptação, apesar de muitas vezes serem arriscadas e não garantirem a segurança,

nem a qualidade de vida das pessoas.

A adaptação às alterações climáticas implica avaliar e responder à vulnerabilidade dos sistemas naturais e humanos a impactes como inundações, secas, aumento do nível do mar, doenças e ondas de calor. Em última análise, a adaptação implica repensar o espaço e o modo como vivemos agora e no futuro (Aea, 2010).

A médio e longo prazo, as consequências das alterações climáticas serão influenciadas pelo esforço de mitigação internacional (Pnud, 2007). Mitigação refere-se às medidas que podem ser tomadas para diminuir problemas em andamento, como procedimentos que reduzam as emissões de GEEs, como o sequestro de carbono ou a redução na utilização de combustíveis fósseis. Estas ações são importantes por impedirem o avanço das mudanças climáticas ou da degradação ambiental, portanto são *preventivas*.

Algumas iniciativas de tecnologias sociais para adaptação e mitigação às mudanças climáticas, também envolvendo recursos hídricos, são apresentados no livro *Água e mudanças climáticas: tecnologias sociais e ação comunitária* (Silva et al., 2012).

Ações de adaptação e mitigação em conjunto são essenciais para manter um baixo risco em relação às mudanças climáticas, inclusive, impedir o aumento previsto dos refugiados climáticos.

Considerações Finais

Quanto serão os refugiados ambientais no futuro? Podemos realisticamente prever, ou melhor, quantas pessoas tendem a se tornar vulneráveis a problemas ambientais que poderiam forçá-los a migrar? (Myers, 2002).

A reflexão sobre os impactos das mudanças climáticas e suas consequências nas nossas vidas permite o mesmo raciocínio do anúncio da ACNUR, apresentado acima, o de nos colocarmos no lugar do outro. Isto é importante não apenas por um comportamento mais humano e solidário, mas também devido à incerteza da situação que o planeta estará nas próximas décadas.

Nas últimas décadas, a fuga de pessoas foi por outras razões que guerras ou agressão. Os instrumentos internacionais (ainda) não reconhecem essas razões. Isso faz com que os refugiados ambientais, na maior parte das vezes, não possam contar com proteção material e jurídica. Contudo, estes são cada vez mais e a tendência é de aumento. Assim, o respeito e políticas de recepção aos refugiados é

uma forma de adaptação às mudanças climáticas, ou seja, um saber viver em um mundo mais dinâmico, incerto e injusto, pelo menos, ambientalmente.

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Like a Rollercoaster. Detention Centres for Foreigners in Poland

Abstract: In October 2012 a group of foreigners located in detention centres in Poland started a hunger strike. Many of them were asylum seekers who awaited decisions regarding their status behind the bars and barbed wire. They demanded better conditions of staying in those places. It was the first time when Polish media got interested in this topic, introducing it into the public discourse. People could read about it in the press, watch special programmes on TV and listen to broadcasts on the radio. They could familiarize themselves with statements made by various nongovernmental organizations and governmental institutions. During the whole debate, many stories were told and many people were involved. In this article I would like to analyse four of them: the one of refuge, the one of protection, the one of prison and one of a gap. They constitute the core of the main story, which is about the situation of foreigners in the Polish detention centres.

Keywords: detention centre, refugees, irregular migration, Poland, public discourse



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Como montaña rusa. Centros de Internamiento para Extranjeros en Polonia

Resumen: En Octubre de 2012 el grupo de extranjeros alojados en los Centros de Internamiento para Extranjeros en Polonia empezó la huelga de hambre. Muchos de ellos fueron solicitantes de asilo esperando las decisiones sobre sus estatutos detrás de alambre de puas y rejas. Lo que demandaban fueron mejores condiciones de esperar. Ha sido la primera vez que los medios de comunicación se interesaron en el tema, introduciéndolo al discurso público. Por primera vez la gente ha podido leer artículos sobre este tema en la prensa, ver y escuchar programas especiales en la televisión o en la radio. Han podido conocer declaraciones de varias ONGs y opiniones de instituciones gubernamentales. Durante todo el debate público muchas historias han sido contadas y mucha gente ha sido involucrada. El objetivo de este artículo es el análisis de cuatro historias: del refugiado, de la protección, de la prisión y la última del hueco que formarán el eje central de la historia sobre la situación de los extranjeros en los Centros de Internamiento en Polonia.

Palabras clave: Centro de detección, refugiados, migración irregular, Polonia, discurso público.

Introduction

The year 2012 and especially its second half, could be named as a time of detention centres for foreigners in Poland. This topic was introduced into the public debate by a set of articles launched in October by Gazeta Wyborcza (wyborcza.pl), one of the Polish biggest and most influential newspapers. The articles were related to the hunger strike undertaken by a group of foreigners in all six Polish detention centres. The strike started in the middle of October and lasted one week. From 391 foreigners located in these institutions, 73 participated in the protest. They demanded improvement of detention's conditions and warranting of their rights.

The debate about detention centres covered at least four stories. First of them was related to refugees – most of the people located in centres are asylum seekers. Second one concerned protection – state officials claimed that foreigners had to be located in the detention centres to protect them from the dangers of the illegal migration to other European countries. Third story regarded prison – many commentators stated that the conditions prevailing in these institutions are more similar to jail rules than to human rights protection. And finally, fourth story was about the gap – foreigners who were allowed to speak said that they felt like they were living outside the society, and some commentators stated that the centres' regime was an effect of the lack of legislation governing their functioning.

In this essay I will present all four stories and their narrators revealing that the detention centres in Poland are not only places where foreigners are located to prevent them to leave Poland illegally.

I work in a Polish NGO called Polish Migration Forum Foundation and our main area of interests are refugees and asylum seekers. Thus, the methodology used to conduct the research about detention centres was primarily based on unstructured interviews with my colleagues from other organizations and participant observation during conferences and meetings related to this topic. I also used Desk Research method to investigate public discourse about these centres, especially articles published by Polish media and also reports and announcements made by NGO and state institutions.

Refuge

One of the main issues raised during the debate about the detention centres was that the foreigners who stayed there were asylum seekers. For many commentators, journalists or NGO workers, it was unacceptable that people who had to flee their

countries because of war or persecution had to be situated in a closed centre guarded by officers in military uniforms¹. What was missing in most news and statements were the reasons why the people who seek asylum in Poland were located in such a place.

There were 391 foreigners situated in Polish detention centres in October 2012. Almost two third of them (258 persons) were asylum seekers. Most of them claimed asylum before entering the centre (Klaus, Rusilowicz, 2012). They had tried to cross the border without documents or they had claimed asylum in Poland and left the country for another European country without waiting for a final decision. These numbers, compared to the total amount of people who submitted a refugee status application were small². Nevertheless, the situation of asylum seekers located in detention centres demonstrated that in order to obtain a refugee status in the European Union, people needed something more than to escape from persecution and travel to Europe.

First, they needed their documents, especially passports with European visas. That allowed them to cross the border in a legal way and ask for asylum. They could deposit their documents with the Polish authorities and begin the asylum procedure. If a foreigner did not have her/his passport, when she/he asked for asylum at the border she/he was arrested by the Polish Border Guard. Then she/he had to wait in the detention centre for a court decision regarding his further stay in Poland. If a judge decided that there was no danger of a foreigner departing Poland without waiting for the resolution of the her/his case by the Office for Foreigners³, the asylum seeker could leave the centre. If a judge stated that foreigner was likely to go abroad, she/he had to stay in the centre until the authorities checked her/his application.

Secondly, once arrived in Poland, a foreigner had to apply for asylum in this country. If she/he applied there, she/he could not go to other European country before the Office for Foreigners made the decision in her/his case. This situation was related to the so called Dublin Regulation (Regulation 2003/343/CE) – the agreement between European Union Member States which stated that the country receiving the asylum seeker was responsible for the resolution for her/his case.

Thus, crossing the Polish border, which is also the largest European Union's land border, was not tantamount with entering Europe, a safe and peaceful zone with good prospects for someone's future. It meant entering a new, bureaucratic world, with Poland as a first and - for many - the last European country to see⁴. If a foreigner seeking asylum in Poland knew the procedures ruling this world, and many did because of their social ties with European societies, she/he could switch on that

bureaucratic world. If a foreigner did not know the rules or broke them, she/he was located in the detention centre.

Protection

According to the state officials, asylum seekers were located in the detention centres to protect them from the risk related to illegal migration. Preventing them from travelling illegally to other European countries was meant to be a tool for separating foreigners from human traffickers. Nevertheless, in the draft project of Polish Migration Policy⁵ there is no information about such cause for detaining foreigners in such centres. According to this document, the three main reasons for locating people in detention centres are: illegal border crossing, illegal stay in Poland and expulsion order. Detention centres are part of borders' management system, more of an exit than entry for people arriving from the outside of the European Union. This system is one of the tools for fighting against illegal migration, which constitutes one of the main tasks of Poland as a EU Member State and a country with the longest European land frontier.

Combating illegal migration to protect people using this way of entering Europe is one of the pillars of European Union's migration policy (COM 2006). It is based on nine policy priorities: cooperation with migrants' countries of origin, integrated management of external borders, fight against human trafficking, secure travel and ID documents, regularisations, tackling illegal employment, return policy, exchange of information and carriers' liability. At the European Union level, detention centres are strictly related to return policy – foreigners who stay without permission on the EU territory have to be deported to their countries of origin. And the first phase of their deportation is to locate them in the detention centres.

Thus, at both national and European level, detention centres as a part of border control or return programs are much more related to migration policy based on migration flows' management than to protection or care for humans. Moreover, lack of such protection is one of the reproaches towards Polish Border Guard, the institution which is responsible for administrating of these centres. Nongovernmental organizations especially highlight the situation of possible victims of torture and trauma, pregnant women and children in these centres.

There are no procedures for determining if a foreigner could be a victim of torture and trauma while entering the centre. At the same time, most of people staying in the centres are asylum seekers who are highly exposed to such occurrences. Pregnant women are another vulnerable group whose special situation is not something

considered by the authorities. Moreover, there is no lower limit of foreigners' age which means that children also can be forced to stay in the detention centres. These are not prepared for children's presence which can lead to minors' psychological disturbances or trauma.

For Polish authorities, people located in the detention centres are mostly possible fugitives. Their special personal situation, as asylum seekers, as pregnant women, as victims of torture and trauma or as children, is not a subject of concern because the rules applied in these centers are first of all those of migration policy.

Prison

From the eight postulates given by those protesting in detention centres, five were related to conditions there. The protesters demanded the right to healthcare, respect of children rights, improvement of social conditions, end of abuse and end of criminalizing. They enumerated elements of prison regime which are present in the centres such as: barred windows, barbed wires, tall walls and limited time and space for walking⁶. These precautions were used in places dedicated not to people who had committed a crime, but whose "location had to be controlled"⁷.

Besides, they spoke about violence and sexual harassment against them carried out by the guards. These information were not confirmed by special commissions constituted by the Ministry of Interior officials and NGO representatives. Nevertheless, it is worth mentioning that another form of abuse was revealed and it was related to mobbing used against female guards working in the detention centres by their superiors⁸.

The elements of prison regime described above were affecting all the people living in the centre, especially children. Furthermore, the character of such place, a closed institution with no possibility to leave it before the resolution of somebody's case, prevented minors from going to school. The centres' directors together with local authorities organized some courses for children, but it could not replace a proper education. Thus, while staying at the centre, minors were precluded from one of their fundamental rights, which was the right to education. Once again, the migration policy stayed above other policies based on international agreement. In this case, it was the European Convention on Human Rights and Convention on the Rights of the Child.

The foreigners request for right to healthcare was related to access to specialized examinations and psychological help. Although there were psychologists working in every centre, they were contracted by the Polish Border Guard or they were simply

guards with psychological education. They were not treated as trustworthy and people did not want to talk to them. Moreover, some of the medical and psychological examinations were conducted without interpreter's presence. In many cases other foreigners with basic knowledge of Polish served as interpreters. There was also an example highlighted by one of the NGO of using Google Translator during psychological examinations which aimed to confirm the testimony of one of the asylum seekers detained in the centre.

The conditions found in detention centres are in many aspects similar to those found in prison. Although according to the Polish legislature, foreigners residing in the centres are not there as punishment for committing a crime, the appearance and atmosphere of these places can provoke such feelings. Along with such a feeling a very clear message is sent, a message of control. Regardless of the way of finding themselves in the centre, by crossing illegally the border or by detaining by authorities while staying irregularly in Polish territory, they realize that the order is put on place. If foreigners are returned to their country of origin, this message goes with them. If they are granted the refugee status, they leave the centre and start their new life in the new place with this message: Polish land, and more broadly speaking, European land, is controlled. And such control is in hands of the state.

Gap

The protesting foreigners claimed that they felt like <<second-class citizens, pushed away on the margins of Polish society by the migration regulations, deprived of rights guaranteed for every human>> (Chojnowski 2012). Both those who enter or leave Poland without proper documents and those who stay there without permission, become irregular immigrants according to the Polish legislation. Even if they apply for asylum, it does not change their situation – while waiting for a decision of the Office for Foreigners in the detention centre, they are treated as undocumented migrants who can try to go to other European countries without visa.

As Leo Chavez stressed: <<As "illegal aliens" they are not legitimate members of the community. The "illegal" component of this term underscores the fact that they exist outside the "legal" system that constitutes society.>> (1991). To enter the legal system is the first step to become a part of the community. For those foreigners who stay in Poland without documents there are two ways of achieving it: regularization and return programme. During last fifteen years there were three regularizations for undocumented immigrant: in 2003, 2007 and 2011. Regarding return programmes, foreigners can choose the Assisted Voluntary Returns programme managed by International Organization for Migration with cooperation of Polish Ministry of Interior.

If they prefer to stay without documents and are detained by authorities, they are located in the detention centre and deported to their country of origin. There, after one or three years⁹, they can apply for Polish visa and enter Poland legally.

Those foreigners who were returned from another European country because of Dublin Convention, could become a part of community, but that community would be Polish. If they received asylum in Poland they could apply for a visa to other EU member states. Finally, foreigners who asked for international protection at the Polish border but did not have documents were sent to the detention centres and were not even allowed to contact the community¹⁰. They could do so when they received the decision granting them asylum or releasing them from the centre. In the last case, they waited for the resolution of their case in the open centre for foreigners.

Thus, asylum seekers located in the detention centre were trapped in a social gap. They were nor undocumented immigrants, because they had asked for asylum, nor asylum seekers, because they had no documents. Staying in the centre, they were meant for deportation to their countries of origin, but, at the same time, asking for asylum, they could not be returned.

They were trapped in another gap as well, the informative one. The protesters claimed lack of access to information. They demanded the interpreters' presence in the centres, because many of the foreigners had difficulty communicating with guards or professionals working with them, e.g. doctors or psychologists. They also did not understand documents given to them. For example, the instructions and decisions were written in languages understandable to foreigners, but the decisions' argumentations were not. The protesters also wanted a telephone and Internet access, because they could not communicate with their families and/or representatives of nongovernmental organizations.

Finally, the very detention centres were put into the legislative gap. Some of the regulations prevailing in them were defined by the Act of 13 of June 2003 on foreigners. All other issues had to be determined according to the Polish Penal Code. And the Penal Code was not created for regulating the detention centres for foreigners.

Conclusion

Polish detention centres are presented by both authorities and their critics as places of order. For officials they are institutions where irregular situation of foreigners residing or entering Poland is managed – they are kept under surveillance until their

cases are resolved by deporting them, giving them asylum or releasing from the centre by the judge. For critics, detention centres are places of severe order comparable or similar to prison regime. They are well described in the space as well, with high walls, barbed wire and bars separating them from the outside world.

Nevertheless, the rhetorical and spatial determination of those institutions is not relevant to the situation of people located there. Their situation is blurred. On the rhetorical level, those asylum seekers who enter Poland illegally are granted protection in the detention centres not from persecutors from their countries of origin, but from people that they were supposed to pay for the journey. They are treated as possible fugitives, but not from their countries, but from Poland. They do not become a part of the host society, separated from them by walls of the detention centre, but instead they are a part of a bureaucratic reality in which they exist not as persons but as files. Moreover, their legal situation is not clear either. They are neither undocumented immigrants nor asylum seekers - or they are both at the same time.

The foreigners' situation and future is unknown, because it depends on the decision made by Polish authorities. At the same time, they receive a clear message from the same authorities: all the things happening here are controlled. It has to be a special surveillance, because what is controlled is a gap.

Notes

1. Detention centres in Poland are administered by the Polish Border Guards. Although it is an independent government service, its rules and procedures are very similar to those in the military.

2. The total amount of foreigners who applied for refugee status in Poland in 2012 was 10753.

3. Polish office which is dedicated to all the issues regarding foreigners staying in Poland, including asylum procedures.

4. For most foreigners, including asylum seekers, Poland is still only a pass-through country in their travel to other European countries such as Germany, Belgium or France.

5. For English summarise of Polish Migration Policy see: http://emn.gov.pl/portal/ese/719/9377/Government_adopted_a_strategic_document_entitled_quotMigration_policy_of_Poland.html

6. In some centres people could walk once a day during an hour at the appointed place. This rule was applied to all the foreigners, regardless of their age, including children.

7. All the information regarding the protest can be seen at the special blog dedicated to it: <http://protestuchodzcow.wordpress.com/english/>

8. It is also worth mentioning that from over fifty articles and statements about protest in Polish detention centres only one was dedicated to mobbing of female guards.

9. The period of time in which foreigners cannot apply for Polish visa depends on the decision of the Polish Border Guard regarding their deportation. Nevertheless, once in their country of origin, they can appeal against this decision to the Head of the Office for Foreigners.

10. Asylum seekers who have their passports may stay in the open centres for foreigners managed by the Office for Foreigners or rent a flat with allowance granted by the Office.

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A sensibilidade musical desde uma ótica epistemológica. Considerações sobre os aspectos físicos envolvidos

Resumo: O fato de pesquisar a relação entre Física e Música traz algum tipo de incerteza, surpresas e questionamentos nas pessoas em geral, tal vez pelo distante que alguns possam perceber este vínculo. O presente texto se propõe discorrer no sentido dos aspectos epistemológicos sobre os quais deverá versar a minha pesquisa de doutorado intitulada "Percebendo a melodia com os acordes da ciência: um estudo da sensibilidade musical desde uma perspectiva física." ¹Assim como de uma abordagem sobre as influências que a música tem no comportamento das pessoas manifestando dessa forma a sua sensibilidade musical considerando a internalização como processo cognitivo afetivo, na sua contribuição à subjetividade humana para um tratamento dos elementos físicos envolvidos na percepção musical. Pretendo destacar aqui o meu empenho, em quanto pesquisador, para fazer uma discussão baseada na confiabilidade dos dados obtidos em estudos precedentes tentando não misturar a minha paixão pela música, fundamentalmente, e logo pela física, com o foco do trabalho, o que poderia se converter num empecilho na hora de interpretar o estudo.

Palavras chaves: sensibilidade musical, epistemologia, música, aspetos psicológicos, análises cognitivo, transdisciplinariedade.



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The Musical Sensibility from an Epistemological Perspective. Considerations about Physical Aspects Involved

Abstract: The fact researched the relationship between physics and music brings some kind of uncertainty, surprises and questions in people in general, perhaps by far some may perceive this link. This paper proposes to discuss the effect of epistemological aspects which must deal about my PhD research entitled "Realizing the melody with the chords of science: a study of musical sensibility from a physical perspective." Just as an approach for influence that music has on people's behavior thus manifesting his musical sensibilities considering the internalization process as cognitive affective in its contribution to human subjectivity for treatment of physical elements involved in musical perception. I want to emphasize my commitment here, in as researcher, to make an argument based on the reliability of the data obtained in previous studies trying not to mix my passion for music, primarily for physics and soon, with the focus of the work, which could be convert a hindrance when interpreting the study.

Keywords: musical sensibility, epistemology, music, physical aspects, cognitive analysis, transdisciplinary.



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Introdução.

1.1 Fundamentos epistemológicos desde a mira da pesquisa.

Talvez possa parecer muito direta a declaração que agora faço justo ao início do parágrafo sobre a afiliação que tenho pela corrente socioconstrutivista; acho que nela se enquadram as idéias que defendo após ter feito leituras e respeitar, claro está, as minhas próprias concepções sobre o que pretendo com este estudo. Percebo a minha pesquisa dentro desta corrente epistemológica porque considero que a sensibilidade musical surge a partir dos estímulos sonoros (musicais) que o sujeito recebe do meio auto-construindo dessa forma seus conhecimentos e afetos, em união dialética agindo sobre o entorno e o entorno sobre ele/ela.

No que diz respeito à sensibilidade musical, as experiências da pessoa, as suas vivências, crenças e inclusive a maneira como esta leva a vida, têm uma contribuição considerável na percepção e escuta musical. Isso sem deixar de fora os próprios aspectos musicais que influem na forma como o estímulo sonoro é percebido. Epistemologicamente falando, a Teoria sócio-histórica e cultural de Vygotsky enfatiza nos aspectos sociais e culturais nos quais se desenvolve o sujeito, assim como em todo o seu desenvolvimento psíquico. Vale à pena ressaltar aqui, que esta teoria não desqualifica a possibilidade da transmissão de conhecimento ou, no seu caso, pela própria vontade do sujeito de sua “espontaneidade” de conhecer; nesse sentido o autor destaca que a aprendizagem devida à mediação social (pode existir uma auto-mediação que não deixa de ter uma fonte social) que resulta qualitativamente superior. Para Vygotsky (1998, p.116) o psicológico humano não está determinado pelo biológico, pelo natural e/ou pelo genético, diferentemente das idéias defendidas por Piaget o qual pontua na aquisição de conhecimento a partir da maturidade das funções biológicas do indivíduo. Para o primeiro destes dois autores a natureza psicológica do homem é a totalidade de suas relações sociais (isto sem deixar de considerar a influência interna, ainda biológica) transferidas à esfera interna através da sua internalização, tornadas funções da personalidade e formas de sua estrutura. Sendo assim, na medida em que mudam as relações sociais também muda o individual psicológico. Dessa forma interpreto que o contato com determinado grupo social por parte de um sujeito externo a este faz com que o novo meio interfira na sua individualidade, ou seja, que exista influência na conduta do sujeito devido às novas relações sociais que se instauram. Considerando este aspecto e levando esta idéia à pesquisa posso então dizer que a interação de um sujeito com certo gênero musical, o qual tem sido construído coletivamente pelos membros de um grupo social, influi psicologicamente nele o que se expressa na forma como este se manifesta, repercutindo também sobre o meio. Não significa isto

que pelo fato de que exista influência do novo estilo musical exista também aceitação do mesmo, rejeição ou que o sujeito seja mais ou menos sensível a este. Até aqui só tenho levado em conta à intervenção do aspecto social no psicológico humano.

Por outro lado, ainda que pareçam distantes em algumas de suas concepções Vygotsky e Piaget se vinculam também no ponto em que ambos destacam a posição interacionista do indivíduo segundo o olhar sócio-histórico e cultural de próprio Vygotsky. No que diz respeito a estes autores percebo que Vygotsky não descarta algumas idéias piagetianas quando considera conjuntamente com outros pensadores o desenvolvimento através dos processos de maturidade nervosa sobre a aprendizagem, porém sem o caráter absoluto e universal que Piaget define. Desse modo, na pesquisa dialogo fundamentalmente com a corrente socioconstrutivista, como dito acima, destacando assim o valor da construção do conhecimento a partir da interação com o grupo. Tudo sem esquecer elementos discutidos por Piaget e outros quando acreditam que o conhecimento como produto da mente do sujeito é inerente aos dados que o meio e os fenômenos oferecem para a construção individual. Questão esta que interpreto e levo a discussão no sentido do que procuro como pesquisador, pois esta idéia reforça o fato de que a sensibilidade musical num indivíduo esteja permeada das suas experiências sociais, individuais e com relação ao entorno natural, ainda que lhe seja inconscientemente. Tais experiências para Díaz (2011) são reorganizadas e reelaboradas segundo a sua capacidade, motivações e interesses para construir, psicologicamente falando, os seus afetos, habilidades e valorizações entre outras qualidades.

Em razão das categorias criadas por Piaget, chamadas de “invariantes funcionais” e a teoria cognitiva baseada no processamento da informação e que destacam a Piaget, Vygotsky, Walló e Bartlette interessados pelos construtos cognitivos, proponho a análise do seguinte esquema Díaz (2011) que representa um modelo de como acontece o processo do fluxo de informação que chega desde o exterior ao sujeito ao ponto de sensibiliza-lo.

A primeira etapa refere-se aos órgãos dos sentidos ou receptores do tipo sensorial dentre os quais se encontra o ouvido, encarregado de receber o estímulo sonoro (musical) vindo do meio. Na segunda etapa, o que antes era estímulo mecânico é transformado em impulso nervoso, para que seja processado a nível cerebral construindo-se o fenômeno psíquico-musical, se verificando nesta fase superior as invariantes funcionais criadas por Piaget e que foram declaradas no parágrafo acima; elas são a função de organização e a função de adaptação, esta última inclui assimilação e acomodação. Neste sentido, a função de organização, refere-se aos

elementos cognitivos, afetivos, motivacionais, neuropsicológicos que o indivíduo possui e que lhe permitem ou não se emocionar ante a percepção sonora. Nesta etapa, cumpre um papel fundamental o que foi dado em chamar por Díaz (2011) como o stock cognitivo do sujeito e se refere à fonte de conhecimentos que a pessoa tem. Esta nascente de conhecimentos ou de significados dados ao estímulo musical pode ou não dar conta das demandas do ambiente com o qual se lida, ou seja, podem sensibilizar ou não ao sujeito. Desta forma se verifica a função de adaptação à realidade na qual a pessoa esteja inserida. Um exemplo do anterior o constitui um indivíduo que prefere a música popular (pagode, rumba, guaguancó, música axé, etc) por sobre estilos como o erudito, o danzón, o son, etc. Situações desta índole não nos são alheias, pois se sabe de pessoas que são criticadas por não se mostrarem sensíveis a músicas que movimentam multidões e sim curtir a plenitude a música de quartetos vocais, por exemplo. Neste ponto ganha destaque o processo de equilíbrio o qual segundo explica Piaget deve ser entendido como a relação que se estabelece entre os saberes ou informações que o meio demanda e os conhecimentos que deveram ser adquiridos com antecipação e lhe possibilitam ao ser humano decodificar e dar significado à informação musical capaz de fazer com que este se emocione ou de ser sensível musicalmente falando.

O fato de dar significado a uma determinada música está relacionado a outros dois processos que por sua vez estão intimamente ligados à equilíbrio. A assimilação se confere na descoberta de um determinado acontecimento ou evento, quer isso dizer, por exemplo, que um fragmento musical no qual o timbre do som emitido pelo fagote provoca alegria, relaxamento e descontração num considerável grupo de pessoas que curtem um concerto de música erudita; ou se verificando também na relação entre fatos, ou seja, uma música que tenha sido ouvida durante uma experiência, ainda que inconscientemente e voltada a ouvir em situação diferente possa remeter a pessoa aqueles acontecimentos primeiros manifestando a sua emoção e seus sentimentos. Aqui a informação musical já foi incorporada, conscientizada e interiorizada. A manifestação das emoções em forma de lembranças, imagens, movimentos, pensamentos ou idéias as quais mostram que a resposta dada pela pessoa tem sido mentalmente processada. Estas imagens, segundo Nietzsche (1870-1) estão carregadas da mística auto-alienação e se constitui num mundo de símiles e de coloração, causalidade e velocidade completamente diferente e diversa das imagens do artista plástico ou do épico.

A partir daqui se estabelece a retroalimentação na qual se verifica se a resposta oferecida resolve a demanda inicial vinda do meio. Não falo neste ponto que a resposta se corresponda com o estímulo inicial, pois o fato de que exista correspondência implica que exista também uma relação direta, proporcionalidade

ou linearidade entre a causa e seu efeito. Esta é uma característica que nos diz, dentre outras que têm sido citadas durante o texto, sobre a complexidade da sensibilidade musical. Estes últimos passos descritos até aqui acontecem na fase denominada de saída.

A acomodação, por sua vez, compreende o processo de modificação que sofre a informação já assimilada devido às próprias informações que o meio oferece. Neste sentido, coloco como exemplo um indivíduo o qual reconhece um passagem musical como alegre ao qual sempre reagiu com risadas escandalosas e danças amplamente exteriorizadas. Esta mesma pessoa não deverá se manifestar dessa forma no funeral de alguém muito querido.

Como próxima questão a levantar é que a sensibilidade musical tem um alto nível de subjetividade e, portanto o fator individual ou pessoal tem uma grande repercussão na manifestação de emoções e sentimentos.

Segundo o dito até aqui sobre as concepções com as quais converso na pesquisa, percebo também mais uma que abre o espectro epistemológico que a permeia, pois ambas correntes às que fiz alusão levam em consideração a interação com o meio, de forma tal que acho interessante levantar aspectos epistemológicos trazidos por Enrique Leff (2010), quando declara que a epistemologia ambiental renúncia assim como esta pesquisa, ao fechamento dogmático, ao conformismo do pensamento e à finalização do saber. Nesta idéia percebe-se a extrapolação do pensamento além das fronteiras do primário, ou seja, daquilo que só pode ser visto e lido nas entre linhas do discurso que se trate em questão. E é por esses trilhos que minha pesquisa caminha, desvendando o conhecimento físico que está envolvido no timbre musical e como este a partir desta relação se reflete nas emoções humanas tendo em vista a sensibilidade musical.

Esta manifestação das emoções e sentimentos humanos não depende só do gênero que se curta, mas também de fatores neuropsicológicos e próprios da experiência de vida do sujeito dentre outros e suas causas podem não guardar uma relação de linearidade com o efeito que pode ocasionar nos seres humanos. O fato de ser sensíveis musicalmente não só provoca condutas exteriorizadas, mas reflexões, imagens que conseguem mexer com as vivências ou lembranças que tenhamos de experiências anteriores. Nesse sentido, a pesquisa traz visões que convidam enxergar os seus atores com um olhar mais complexo, inquisitivo, questionador, de portas abertas para os novos horizontes do saber. Por estes caminhos também circunda Leff com a sua epistemologia ambiental evocando a intervenção do outro, ou seja, a outridade como parte do entorno no qual estamos inseridos promovendo o

pensamento da complexidade e o diálogo entre os saberes.

1.2 A internalização como processo relativo à sensibilidade musical.

Representarmos imagens passadas no presente, exteriorizar nossas emoções, sentimentos quando escutamos música, são em geral, indícios da nossa sensibilidade musical. Nesse sentido, é certo que não reagimos igual a todo gênero musical nem mesmo se escutamos a mesma canção ou fragmento musical. O fenômeno da assimilação e acomodação de Piaget descritos com anterioridade estão muito ligados com a internalização dos signos de Vygotsky os que em fim, têm muito a ver com como nos expressamos ao escutar música. Entende-se signo aqui como o “significado” que o sujeito interioriza tendo em vista estímulo externo, neste caso propriamente musical.

Tal processo psicológico foi tratado por Vygotsky e constitui um dos elementos fundamentais nos que diz respeito a tratamento e estudo durante a sua obra “A gênese das funções superiores”, segundo Díaz (2011). Para o próprio Vygotsky este processo carrega caráter evolutivo de maneira que a mediação interpessoal aqui não cumpre uma função primordial, fora dos primeiros anos de vida do sujeito; de maneira que existe aqui um ponto de contato com Piaget e sua teoria psicogenética. Ou seja, nas primeiras etapas de vida o indivíduo precisa da mediação externa para que os estímulos ganhem significado. Uma criança que insiste em tocar a chama de uma vela colocada sobre o bolo durante a celebração do seu primeiro ano de vida, por muito que os seus pais tentem impedir que ele/ela a toque enquanto lhe repetem a palavra “quente” este/esta continuará, pois nem a chama da vela nem a palavra “quente” tem algum significado antes da experimentação. Com a música, segundo a minha opinião, acontece algo análogo. Nesta primeira etapa também as nossas mães acostumam nos colocar no seu colo enquanto nos dormem e nos cantam músicas ternas e cálidas canções para nos fazer dormir tranquilamente. Este fato se repete tantas vezes durante a nossa infância que por associação, inicialmente, internalizamos que conjuntamente as músicas desse tipo e o colo da mãe nos provocam sono. No entanto tem uma grande importância à mediação com outros. Neste transcurso do tempo caminho até sermos adultos nos vamos apropriando dos “signos” externos no qual a intervenção com a outriedade vai sendo cada vez menor até que na etapa adulta somos totalmente independentes, pois para o momento tem-se constituído uma base sólida através dos signos “agrupados” em sistemas elementares e permitem a construção superior de “signos”. Dessa forma, a pessoa está capacitada para construir “novos signos” sem a intervenção dos signos externos provenientes do contexto cultural e social.

Para Baquero (2001) a internalização é vista como a criadora da consciência e não esta como receptora dos estímulos externos. Sob esta mesma concepção o autor se refere ao nível cognitivo-afetivo que caracteriza o estímulo e que pessoalmente considero neste artigo como estímulo musical o qual afeta a individualidade da pessoa. Neste sentido, a sensibilidade musical parte do que já tem sido internalizado a partir das experiências de vida precedentes. Ou seja, a música nos estimula e a informação que temos internalizada é reelaborada segundo a nossa própria experiência, daqui que a exteriorização das nossas emoções possa não ser a mesma que as experimentadas por outros ouvintes que no mesmo instante e lugar tenham ouvido a mesma música que nós. E ainda que as emoções experimentadas sejam similares nos participantes, cada um deles recria as suas próprias imagens, pensamentos que levaram a um estado emocional do sujeito. Aqui interpreto a idéia de Nietzsche (1870-1) sobre as imagens do músico dionisíaco quando diz que este curte a vida em toda a sua dimensão, sentindo a sua arte internamente, a música lhe bate dentro, ressoa-lhe no próprio cerne daqui a dor primordial mencionada pelo filósofo ou de primeira ordem na expressão das emoções. Por isso também é eco primordial não só pela repetição da experiência sensível, mas como acontece a sensibilidade musical dentro de cada um ao ponto de provocar vibrações que ressoam no mais interno. Parafraseando Díaz, (2011) este último processo descrito aqui não é o resultado do externo no interno e sim a relação de ambas as perspectivas no próprio interior de cada individualidade.

1.3 Sobre conhecimento e percepção musical. Alguns elementos físicos ligados à percepção sonora.

Neste item pretendo versar sobre aspectos que acho interessantes no que se refere ao conhecimento e a influência que este pode ter ou não sobre as emoções humanas provocadas pela música e de certa forma também, sobre aspectos físicos ligados com a percepção do som.

Em outros instantes tenho feito alusão à contribuição que tem as experiências ou as histórias de vida dos sujeitos no reconhecimento de padrões e elementos sonoros dentro do fragmento musical. Isto encontra argumentação quando Gardner (1979); Jones (1978) discutem ao redor dos elementos musicais envolvidos na percepção do discurso musical: simetria, imitação e repetição, de forma tal que o discurso musical ganha significado já que o cérebro segundo Galvão (2006) procura regularidades tal e como acontece em outras experiências cognitivas.

Perceber musicalmente implica a existência de atividade cognitiva complexa: analisar a motivação e as emoções referidas a tais motivações. Os aspectos que

tem a ver com a percepção consciente da música constituem motivação relativa a um processo cognitivo e tal cognição leva em si algum estado de afetividade. No pessoal penso que tal estado de saber está relacionado também ao comportamento do indivíduo. Por exemplo, um grupo de pessoas que assistem shows de música funk e gostem de dançar este gênero se movimentará de uma forma característica, de fato, tal forma de expressão corporal é aprendida e transmitida entre os indivíduos que a compartilham. Resulta a meu ver, tão forte o envolvimento das pessoas com a música que este envolvimento pode-se refletir na vida pessoal dos sujeitos. Neste sentido, reparo nas palavras de Nietzsche (1870-1) quando na sua obra “O Nascimento da tragédia” expõe a seguinte idéia.

Se todavia relacionamos com razão, na exemplificação indicada, o desaparecimento do espírito dionisíaco¹ a uma transformação e degeneração altamente chocantes, mas até agora inexplicadas...-que esperanças devem avivarse em nós, quando os mais seguros auspícios nos afiançam a ocorrência do processo inverso, o despertar do espírito dionisíaco em nosso mundo presente.

E mais na frente, durante o desenvolvimento da mesma ideia sobre o caráter dionisíaco da música o filósofo argui- O gênio da música a revirar-se diante deles com uma força de vida incompreensível, sob movimentos que não querem ser julgados, nem em termos da beleza eterna nem tampouco do sublime.

O elemento cognitivo, assim como o afetivo está intimamente relacionado à percepção das simetrias e regularidades musicais. No que diz respeito a um ouvinte costumeiro de música, este pode identificar quando um fragmento ou frase musical não está acabada lhe provocando certo incômodo na sua expectativa auditiva. Isto acontece quando a peça não finaliza na tônica e em alguma medida no caso das dissonâncias e na percepção das mudanças rítmicas. A falta de habilidade no reconhecimento das simetrias e regularidades não impede que as pessoas se emocionem. Ou seja, que o fato de considerarmos uma música nostálgica, eufórica, rústica ou compulsiva dentre outras classificações, não é exclusivo da existência de um conhecimento prévio da obra musical, mas sim, em minha opinião, da identificação de determinados recursos musicais ou elementos sonoros ligados à diversidade de experiências de cada indivíduo e à diversidade também de experiências musicais dos diferentes ouvintes. Ainda assim, parece existir um consenso entre as pessoas quando no carnaval de Salvador ou nos festivais de verão e inverno desta cidade uma quantidade considerável deles cantarolam e se emocionam enquanto curtem a plenitude o momento; o que não significa que a sintonia emocional expressa pelos diferentes ouvintes implique a carência de divergências e polêmicas ao redor das suas percepções ou detalhes de apreciação

Storr (2007) ao realizarem uma crítica mais rigorosa do momento. Chamo a atenção, no ponto em que não estou discutindo sobre as capacidades perceptivas de cada sujeito, porém sim de que tanto uns e outros estão submetidos à estimulação e que dessa forma uns e outros deveriam concordar em que a música tenha provocado, quanto menos, um efeito sobre eles. Daqui que a música possa nos provocar intensa estimulação emocional abrangendo uma gama de sentimentos que podem ir desde a felicidade de encher o coração até o choro e a tristeza desmedida. O que não acontece com pessoas que desde o ponto de vista psicológico a música não os comove, sejam menos sensíveis a esta ou sofram algum tipo de distúrbio neural como é o caso da epilepsia musicogênica, os que ainda assim tem uma reação a música. Este padecimento consiste em um quadro onde crises epiléticas são desencadeadas por estímulos musicais. Trata-se de uma afecção rara, estimada em 1 caso em cada 10 milhões de pessoas, ocorrendo geralmente após os 20 anos de idade. Muitos estudos indicam que esses pacientes são pessoas “interessadas em música”. Segundo Sacks (2008) o caso mais impressionante foi o de um eminente crítico musical do século XIX, Nikonov, que sofreu seu primeiro ataque durante a apresentação da ópera o Profeta de Meyerbeer. Dali por diante ele foi se tornando cada vez mais sensível à música, até que por fim quase toda música, por mais suave que fosse, causava-lhe convulsões.

A neuropsicologia trata dos processos e funções do sistema nervoso que lidam com a recepção de estímulos chegados do exterior e produzidos do interior com a resposta que damos a tais estímulos no que se refere ao plano mental e ao comportamento ou conduta que adotamos no geral e no particular a um estímulo sonoro (musical).

Neste artigo no qual trato das correntes epistemológicas sob as quais fundamento a minha pesquisa de doutorado, sobre música e percepção musical dentre outros itens não menos interessantes, acho pertinente abrir um apartado para abordar os elementos físicos que de um início lidam com estes aspectos. Começarei expondo o conhecimento físico que de alguma forma está ao alcance da comunidade ampliada e com o qual trabalhei na minha dissertação de mestrado, mas que por algumas razões as quais cheguei durante esse estudo, considero não é do domínio público.

Baste declarar mais uma vez que é considerada como som a gama de frequências entre 16-2x10⁴ Hz, embora outros autores a coloquem entre 20-2x10⁴ Hz e que coincidem com o rango de frequências audíveis para o ser humano. Como sabido frequências por acima ou embaixo destes valores deixam de serem perceptíveis para nós. Portanto, o som é uma onda mecânica que oscila com frequências que se encontram dentro desta faixa. Para sensibilizar nosso órgão auditivo é suficiente que

uma onda com estas características atinja o nosso ouvido. No caso que nos compete, a música é preciso que exista um instrumento, um CD ou aquilo que os físicos chamamos de fonte sonora. Como a onda é mecânica implica a presença de um meio elástico no qual se propaga a sua energia a partir de contínuas dilatações e compressões provocadas pela fonte até chegar ao ouvinte (receptor).

Num instrumento musical podemos identificar três etapas segundo Roederer (2009); i) mecanismo primário de excitação o qual é ativado pelo executante; ii) o elemento vibrante capaz de manter e segurar os modos de vibração e frequências prefixadas que determinam a altura do tom e o número de harmônicos que caracterizam a qualidade sonora e o timbre do instrumento ou voz; iii) o terceiro elemento refere-se ao caso em que o instrumento possua caixa ressonadora como no caso de violão ou uma tábua harmônica como no piano, cuja função é converter mais eficientemente as vibrações do corpo vibrante em vibrações sonoras do ar circundante e dessa forma dar ao tom o seu timbre final.

No que diz respeito ao meio, pode-se dizer que neste influem o que Roederer (2009) chama de contorno, ou seja, paredes, revestimentos, o teto e tudo aquilo que neste sentido ajuda à propagação ou amortecimento da onda através dos fenômenos de reflexão e absorção respectivamente, os que interferem consideravelmente na qualidade sonora do local em questão.

No que se refere ao ouvinte, i) o tímpano recebe as oscilações da pressão da onda sonora as quais se modificam em oscilações mecânicas que acionam sobre ossos internos do ouvido; ii) o ouvido interno, onde as oscilações são ordenadas segundo rangos de frequência e convertidos em impulsos elétricos; iii) o sistema nervoso auditivo transmite os sinais nervosos ao cérebro, onde a informação é processada, identificada, armazenada na memória e transferida a outros centros do cérebro. No seu conjunto cada fase até aqui descrita pode propiciar, seguindo determinadas regras acústicas em cada uma delas, uma percepção adequada do estímulo sonoro (musical) e conseguir sensibilizar emocionalmente ao indivíduo que a escuta.

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Notas

1. O autor faz referência ao espírito carnavalesco, festivo, eufórico e à vontade de viver que a música passa para as pessoas.

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‘Post-2015 Development Agenda’: Invest in Refugee Education to Expand Human Capacity

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An analysis of the Programme of Action of the 1994 United Nations International Conference on Population and Development and the Millennium Development Goals (MDGs) by the United Nations High Commissioner for Refugees (UNHCR) leads one to conclude that it is difficult to assess the Millennium Development Goals (MDGs) for refugees because “refugees are not explicitly addressed in the MDGs.”

Now the Post-2015 Development Agenda (CIGI/KIDI, 2012) special report has recommended, among other steps, that “inclusive growth” be fundamental to enhancing global development.

It is the obligation of governments and the International Community to both ensure the socio-economic well-being of refugees and their protection. And as such, efforts must be made to properly include them in the MDGs.

Realizing Education MDGs for refugees is where the race begins. Because, as the special report rightly points out: Education is “an enabling factor to achieve other development goals.” This will not only benefit refugee host countries with additional skilled labor force, but will also give refugees an opportunity to choose peace, which is critical for sustainable development.

I spent more than 10 years assisting refugees in Thailand from 1996-2007. Education was one of the key strategies I employed to enhance refugee protection, especially in a quest for durable solutions. During these years, I observed with keen interest that virtually all refugees believe their problems can be largely solved by acquiring a quality education.

For example, Princess Maha Chakri of Thailand is of the opinion that Thailand’s crucial contribution to the future of Burma should be to educate Burmese migrants and refugees. She asks: Considering the critical role

played by education in building peace in our societies, “can we afford not to do it?”

Perhaps the Migrant Children’s Schools in Mae Sot, a network of seven schools that provided education to more than 600 children from Burma along the Thai-Burma border, which began in 2001 under the auspices of the National Catholic Commission on Migration (NCCM), might provide a hint as to the answer to the foregoing question.



jungle and lost many of our friends—but nothing seems to change except the number of people dying and fleeing Burma into Thailand... now, nothing gives me more hope about my country’s future than to see these children’s determination to study; some walk for more than eight kilometers to attend school. And watching children of various ethnicity and religion study and play together as one people give us the reason to be optimistic about our country’s future,” said Moses, one of the Karen fighters in Thailand.



Photos Resource: Julie/NCCM

The management of the NCCM believed education to be the only hope that Burmese people could embrace with certainty.

“Most of us here at one time believed in the power of the gun. We fought in the

Mrs. Anabela Briggs, a former British volunteer for NCCM observed: “On our way back from visiting the Mae Sot Border Schools, I thought about the incredible faith these kids have in education; anything that looks like knowledge is precious to them—even

the study materials we consider to be outdated. This helped me to perceive education as the answer to the difficult

1998. According to the Associated Press, this would not have been possible were it not for the opportunity

president-elect, did not disappoint people like Jonas who attended his inauguration ceremony.

On matters relating to peace and international security the president added, "The main goal of Lithuania's foreign policy remains the same—the European Union and NATO. I shall strive [for] Lithuania to join these organizations during my term in office."



"The primary and common duty of all of us assembled here today is to consolidate people's confidence in their state...so the people feel sure of their future and their possibilities to realize their freedoms and their rights," the Associated Press reported.

With my many years of experience directing activities in a refugee setting, I have no doubt that the most important assistance that can be provided those displaced from the ancestral homes, is to help them obtain an enabling education. With this conclusion, it would seem more than appropriate that the Millennium Development Goals (MDGs) should include strong statements about the significance of assistance in refugees obtaining an education.

Photos Resource: Julie/NCCM

question of Burma. If only we can all begin believing with these kids and allocate more resources and efforts in their education, we will be doing more to shape Burma's future than put our faith in economic sanctions against the junta."

he received in the US, where he studied Engineering and "became a top administrator with the Environmental Protection Agency" in Chicago.

Lithuania tells the following story on how refugee hosting countries can involve themselves positively in shaping the future of refugee producing countries through supporting refugees through education.

In a country that had been wracked by civil war for many years, Valdas' inauguration brought renewed hope for peace and economic prosperity to the Lithuanian people.

Valdas Adamkus, a former refugee in the US, was inaugurated president of his homeland—Lithuania—in February

"All this is so great. I feel like the whole world is watching Lithuania now," a 31 year-old Jonas Macijauskas was quoted by the Associated Press.

Indeed, Valdas Adamkus, the

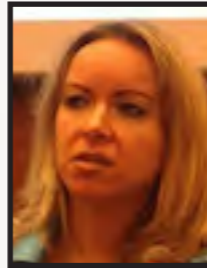


Are we learning enough life?

Anna Barchetti Durisch

Mentor, public speaker and
education specialist

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A new paradigm for an effective and sustainable education system, going beyond teaching of mathematics and history. Are money and success the only factors, the only drives? Education for Life, Education for Happiness: these are the tools that can lead us towards a meaningful existence; a quantum leap towards a mature society.

What is the meaning of education?

It is a fundamental question we have been pondering on as the basis for any discussion on raising the quality of the education process worldwide, in a sustainable, yet effective manner. Such would be an achievement that could represent the only key to a better society; a dream that urges us to action.

The objective of education is to prepare us to interact with life and society.

In which way has it been happening so far?

The idea of transmitting the knowledge, experience and insights has been there since the ancient times.

Throughout the centuries education has been evolving to serve the changing needs of society and times.

In the 16th century schools have replaced the fieldwork and factory work; with the agrarian, industrial and information age education has been becoming gradually a tool to create better workers. It has always been considered as the engine of social, personal and economic growth.

The idea of providing education to all children is being implemented only for about the last 150 years. Since that time many systems, theories and methodologies have been dawning and then disappearing from the horizon, yet, none of them entirely satisfying, thus we have started realizing the more and more urgent need for reforms that would challenge our assumptions about the purpose and process of education.

Today's society - focused on the pursuit of economic and technological progress - is asking education to produce highly skilled individuals qualified for professions and trades, capable of fighting political and economic battles.

Increased competitiveness has been teaching us ambition, has been teaching us struggling in order to get ahead of others.

Life is not a race against everybody.

Education, instead of being an ambition-oriented process, shall be a love-centered one, free of envy

and violent competition, preparing us to understand more and expand our awareness.

So far, education has been focusing on teaching us skills necessary for survival, but not for realizing happiness.

We work for money, we study for money, we struggle for money, we die for money and we kill for money.

Education prepares us to be producers and consumers, to have a better standard of living, but not to live a better life.

How can we raise the quality of education, find more sustainable ways of living, raise our awareness?

How can we teach, learn, grow and live in happiness?

Throughout the years education has been increasingly becoming oriented toward economic ends, not necessary contributing much to personal and collective happiness and people's well-being.

Our education system is very much goal-oriented; yet, in life goal is not the destination but rather one of the possible directions on the way to development.

Our proposal is to allow a paradigm shift, to place science, technology and economics as a means to an end, to serve mankind and uplift human condition and awareness.

Education cannot convey a complete and holistic knowledge about the world, the nature, the society and its institutions without tackling deeper dimensions of understanding; the concepts of love, happiness, life and death.

Elements of religion, philosophy, ethics have been

attempting to tackle those subjects, yet, I am talking here about a global and holistic approach, about developing curricula for all the students, regardless of their gender, race, faith or origin, without linking it to any religious or philosophical perspective.

We might be taking it for granted, but after all, when it comes to confronting ourselves with the reality and its challenging experiences, do we know what is for us

(www.youtube.com/annabarchetti) I advocate that we all have the right to this education because we all want to be happy. Where else, if not firstly at schools, should it be taught?

I would like to stress that same misunderstandings stem from the fact that our conception of happiness requires a certain revision.

It is often believed that happiness is dependent and conditioned by factors such as: relationships with family and friends, financial situation, health, freedom etc.

Why then, once achieved or fulfilled any of these, we continue feeling that something is still missing to our happiness?

Several studies in the past years have however proven that in the long run and at the macro level there is no correlation whatsoever between happiness and income. According to my experience as counselor the supposed correlations between happiness and any other factor are based only on our personal pre-conceptualized idea.

In my opinion, happiness is an expansion of awareness. An expansion which comes out of understanding that happiness is all what we experience in life: joy and sorrow together.

Let me introduce a geo- and country specific political dimension to that by inferring that it is lying in the interest of each and every government to educate and empower its people.

An aware and happy society is necessary to be able to tackle better difficult situations at a personal, national and international level, crises and emergencies; an aware and happy society is more cooperative and acceptive.

There are problems that cannot be eliminated or remedied overnight; only an empowered society can be able to confront itself and cope with such hardships and adverse circumstances. Clearly I am not referring here to empowerment and education process in terms of academic and practical knowledge, but in terms of education for life - teaching happiness skills, emphasizing personal development.

Paraphrasing Mandela's words, empowering through education is the most powerful weapon that can change the world.

The above mentioned paradigm-shift would allow us to impart education for life and education for happiness in every possible country-specific way, making it accessible to every single citizen; introducing it not only into school curricula, but also through extra-curricular activities; through formal, non-formal and informal education, public seminars, conferences, webinars, homeschooling; through engaging with community education, so to reach out up to the grass-root level in the society.

Let education be the road leading not to pursuit of happiness but to its attainment.



love, what's happiness, what's life and what's death? Everyone of us is, in fact, going through life blindly? In this article and in my public speeches and seminars

To Support Democratic Transformation and Good Governance Interventions

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Projects designer and
developer at Consultancy
office at Sudan
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The signed peace agreement for Darfur is conducive environment for participation of all segments of the community to build the peace process which intend need strengthening of civil society and to empower women to establish peace forums, rebuild confidence, and give voice to the people restructuring of accountable, representative and transparent governance structures and systems with fully recognized powers and authorities over law enforcement and natural resources management. From this aspect a project was developed to promote gender equality, to facilitate direct engaging of women of Sudan Greater Darfur County (3 states) in decision making and in public life and to building means for better participation in the time of the running peace process, which intend will strength women role in conflict resolutions and peace building, in Great Darfur (3 Darfur states). The target

groups included the local leaders, parliamentary women and the general community of the mentioned states.

Introduction:

The project aimed to ensuring gender equality and promoting the participation of women in the establishment of peace in Darfur.

The project also served two other immediate objectives; (a) To enhance gender equality, raise the profile of women and address issues relating to all forms of discrimination against women, particularly in conflict situations and. (b) To assist in harnessing the capacity of women to participate in the peace process through political representation, economic empowerment and protection from sexual and gender-based violence.

Gender prospective approach

The project was a model where gender prospective approach enabled in understanding substantial women role in the public life of Darfur encouraging creating social relation where women and men joined together discussed the factors barriers women to play its role in public life especially cultural and socio-political barriers. Men participants committed to support women in getting their right role in public life of Darfur, some of them asked for women union membership.

The project also presented an initial step towards building gender sensitive governance reform in the democracy transformation reined to enable elected

women play more effective role in promoting gender equality in the public policy of the region. Training of participants of different locations and states in one place has advantages that resulted in experience and ideas exchange about darfur issues and it created awareness of the importance of shared roles of women and men in peace building and conflict management also it helped in clear the social barrier that hindered political participation of women in Darfur .

Subjects covered by training has great effect on successful of implemented phases, it satisfied the participants needs and clarified the gender concepts to them and promoted gender equality.

The project was developed by Sudanese lady. Dr. Huwayda Mohamed and its activities envisaged by Sudanese Women General Union, SWGU and was funded by UN Women Khartoum Office in 2011.

Executive Summary of the project:
The achievement of social peace for the post-war society is closely linked to the achievement of the principle of gender equality in all aspects of development.

The signed peace agreement for Darfur is conducive environment for participation of all segments of the community to build the peace process which intend need strengthening of civil society and to empower women to establish peace forums, rebuild confidence, and give voice to the people restructuring of accountable, representative and transparent governance

structures and systems with fully recognized powers and authorities over law enforcement and natural resources management.

Advocate for due respect and recognition to diverse cultures and traditions in Darfur through empowerment of traditional mechanisms of conflict resolution such as national administration.

Women make up 65 % of the country population and up to 75% ion areas affected by conflict they are integral to rebuilding, reforming, and revitalizing the economic, political, social, and cultural life of the country.

Women can play an important role in promoting socio-economic development, creating a representative democratic government, building transparency and rule of law, and addressing immediate security and humanitarian concerns. Sustainable peace will not be possible without the commitment and efforts of women. All relevant parties need to make specific efforts to support women's peace-building efforts and combine them throughout all aspects of the implementation process.

Key results of the project are:

- 1.- 151 participants from Great Darfur were trained on gender prospective, community inter dialogue and conflict management for establishing and sustaining peace process.
- 2.- Gathering of participants of Great Darfur in one place for project training has

great effects on Darfur people and on the community' response to wards the project. They discussed Darfur issues freely with gender prospective which result in socio-political barriers clearance.

3.- Governmental commitment, the project has got governmental commitment at high level which encourage people there to continue working

3.- Gender equality bill which was emerged as a result of participation of participants in the closing seminar held in Nyala which is South Darfur State Capital.

4.- The project was succeeded in sensitizing men towards gender issue; it was a model where it clears gender prospective to participant especially for men who committed to advocate women and women participation in public life of the region.

The project has the following features:

- An opportunity to build a more justice and equitable in terms of protecting the rights of women and make gender equality is the standard adopted in the institutional and social framework.
- Support, encourage and assist in applying the legislation to protect women's social, economic, cultural and political rights.
- The process of transforming gender relations in a society moving to peace increased opportunities for representation of women and it will try to apply the principles of gender equality and to increase the skills and capacities of women
- It is a step towards positive change - social change - encouraging and prompting

officials to begin work in the planning and institutional reform seeks to promote the application of the principles of gender equality.

- Is a step in building lobbying body for advocating for women participation in building peace in the region.

The target groups included were the local women and men leaders, parliamentary women, national administration, decision makers and the general community of the mentioned states.

The main activities were implemented by Sudanese Women General Union, SWGU, included seminars and workshops targeting the local leaders, women and creation of awareness on the need for dialogue, workshops, workshops on gender issues with establishment of a theatre and drama groups to strengthen delivery of information.

Long term outcomes of the project are:

Raised the community awareness about gender equality, peace dialogue reconciliation and enhancing women role in peace building in Darfur.

Medium and short term outcomes are:

- Involvement of women in reconciliation and peace buildings
- Awareness raising of the women and community of the mentioned states about gender issues, peace, dialogue and reconciliation.
- Sensitization of decision makers, local

community and women themselves to wards woman problems and woman rights and role of women in peace building process.

Actual results of the project

- A consultative workshop
- Production of IEC materials
- Training of performance theatre and drama groups on gender issues and peace culture:
- Training of 34 participants on community interdialogue
- Training of 33 national administrators on conflict resolution and early warning:
- Training of 30 parliamentarian women on good governance and election:
- Training workshop for executives and decision makers on gender and good governance

Seminars:

Two seminars were held in Nyala; one in Nyala University, attended by university's staffs and students, community leaders and the project's participants.

It is about:

Gender issues; opportunities and challenges for Darfurian women participation in peace building and community reconciliation in Darfur, it was held on Sept. 27th.2011

The second seminar was held in Nyala on 29th of Sept.2011, it was about: to develop strategy for gender equality and gender integration in Greater Darfur.

The participants at its end emerged gender equality bill for Darfur

Some conclusions:

So, we developed a project to promote gender equality, to facilitate direct engaging of women of Greater Darfur (3 states) in decision making and in public life and to building means for better participation in the time of the running peace process, which intend will strength women role in conflict resolutions and peace building, in Great Darfur (3 Darfur states). The target groups included the local leaders, parliamentary women and the general community of the mentioned states.

The project was funded by UN Women in Sudan and implemented in 2011 and aimed to ensuring gender equality and promoting the participation of women in the establishment of peace in Darfur.

As we said in the introduction, the project has also served two other immediate objectives:

(a) To enhance gender equality, raise the profile of women and address issues relating to all forms of discrimination against women, particularly in conflict situations and.

(b) To assist in harnessing the capacity of women to participate in the peace process through political representation, economic empowerment and protection from sexual and gender-based violence.

Les mots sont beaux quand ils peuvent unir les enfants

Sonia Colasse

Author the children bilingual book:
"The Adventures of Enzo"

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Cher Éditeur,

J'ai voulu mener une réflexion profonde sur l'avenir de nos 'valeurs simples de la vie vite oubliées et l'importance de l'apprentissage d'une langue étrangère'. Mes petites histoires bilingues «Les aventures d'Enzo» sont écrites pour les jeunes enfants à les initier à de nouvelles langues et de leur enseigner les valeurs simples de la vie. Ces douze livres évoquent également la pureté et l'innocence de nos enfants.

La capacité de parler plus d'une langue est une vraie richesse dans notre société. Nous vivons dans un monde dynamique et globalisé dans lequel nos enfants doivent être compris et acceptés dans n'importe quel pays où ils se trouvent.

Le Projet:

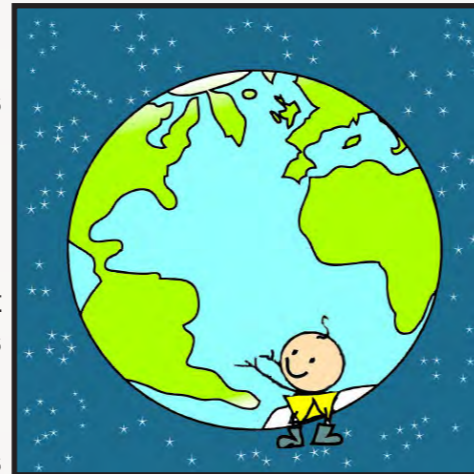
Une série de douze livres bilingues français/anglais pour enfants âgés de 3

à 7 ans. Le protagoniste de la série est un garçon fantaisiste et imaginaire inspiré par moi-même et de mon plus jeune fils Enzo. Il part à la découverte de son monde sous l'œil vigilant de sa bonne étoile. La série tourne autour des douze signes du zodiaque et les histoires suivent les saisons de l'année. Vous pouvez trouver à la fin de chaque livre un proverbe qui résume son histoire.

Les titres sont actuellement disponibles en français/anglais et français/espagnol ainsi que déjà traduit en cinq autres langues (portugais, italien, allemand, néerlandais et chinois mandarin).

L'Auteur:

Née en France, j'ai écrit toute ma vie. Je suis arrivée à Santa Barbara, Californie il y a cinq ans, avec mes deux enfants plus âgés pour suivre l'amour de ma vie, mon mari Laurent Colasse. Mon époux envisageait déjà la création de cartes postales autour des charmantes illustrations de Sarah Bainton, créatrice de vêtements qu'il a découverts dans un magazine. Donc un partenariat



littéraire est naturellement né de notre amour.

Quand nous sommes arrivés aux États-Unis, nous avons dû faire face aux joies et aux défis de la vie bilingue et biculturelle. Nous avons été inspirés à écrire des livres bilingues qui feraient tomber les barrières linguistiques et ainsi mieux comprendre les autres. Je suis aussi maman de quatre enfants et il m'arrive souvent (comme d'autres parents) d'être confrontée à la différence de génération.

C'est pourquoi mon mari et moi-même, avons récemment publié cette nouvelle série intitulée «Les aventures d'Enzo» pour ainsi remettre au goût du jour les valeurs qui nous semblent s'oublier dans notre monde moderne, tout en découvrant une langue étrangère.

Je vous invite à visualiser chaque livre dans notre site:

<http://www.soloinfinity.com/enzo/english/adventures.php>

La vision:

Nous pensons que les valeurs simples de la vie sont les mieux enseignées dans un contexte narratif. Non seulement les livres bilingues pour les enfants permettent d'apprendre une nouvelle langue en douceur, mais aussi également de rappeler aux lecteurs de

ce qui est important dans la vie. Les récits enseignent les valeurs telles que la patience, le pardon, et que nous sommes tous nés sous une bonne étoile. Les enfants gardent ainsi leur innocence et leur naïveté. Les livres permettent aux enfants et aux parents de réapprendre une expression et de nouveaux proverbes qui sont moins fréquentés dans la nouvelle société. Quand les enfants et les adultes lisent ensemble, les générations se rencontrent et parviennent à mieux se comprendre mutuellement. Ils apprennent à mieux s'aimer et à partager leurs univers. Sans oublier que les parents de différentes cultures peuvent naturellement dialoguer avec leur enfant et lire des histoires dans une langue ou dans une autre.

Je serais très heureuse de partager mes écrits avec les lecteurs de Global Éducation. Mon petit Enzo parcourt en douceur les valeurs universelles et souligne l'importance de l'éducation comme votre magazine éducatif de caractère international.

J'espère que mon parcours aidera d'autres parents avec une histoire semblable à la notre. Si tel est le cas, je serais très heureuse d'échanger plus sur mes aventures. N'hésitez pas à me joindre par email:

soloinfinity.ws@gmail.com ou par téléphone : +1 805-568-0227

Veuillez accepter l'expression de mes salutations respectueuses.

20 de junio: Día Internacional del Refugiado

Mónica di Marco
Responsable de Sensibilización y
Movilización social

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<http://www.saharasevilla.org/>



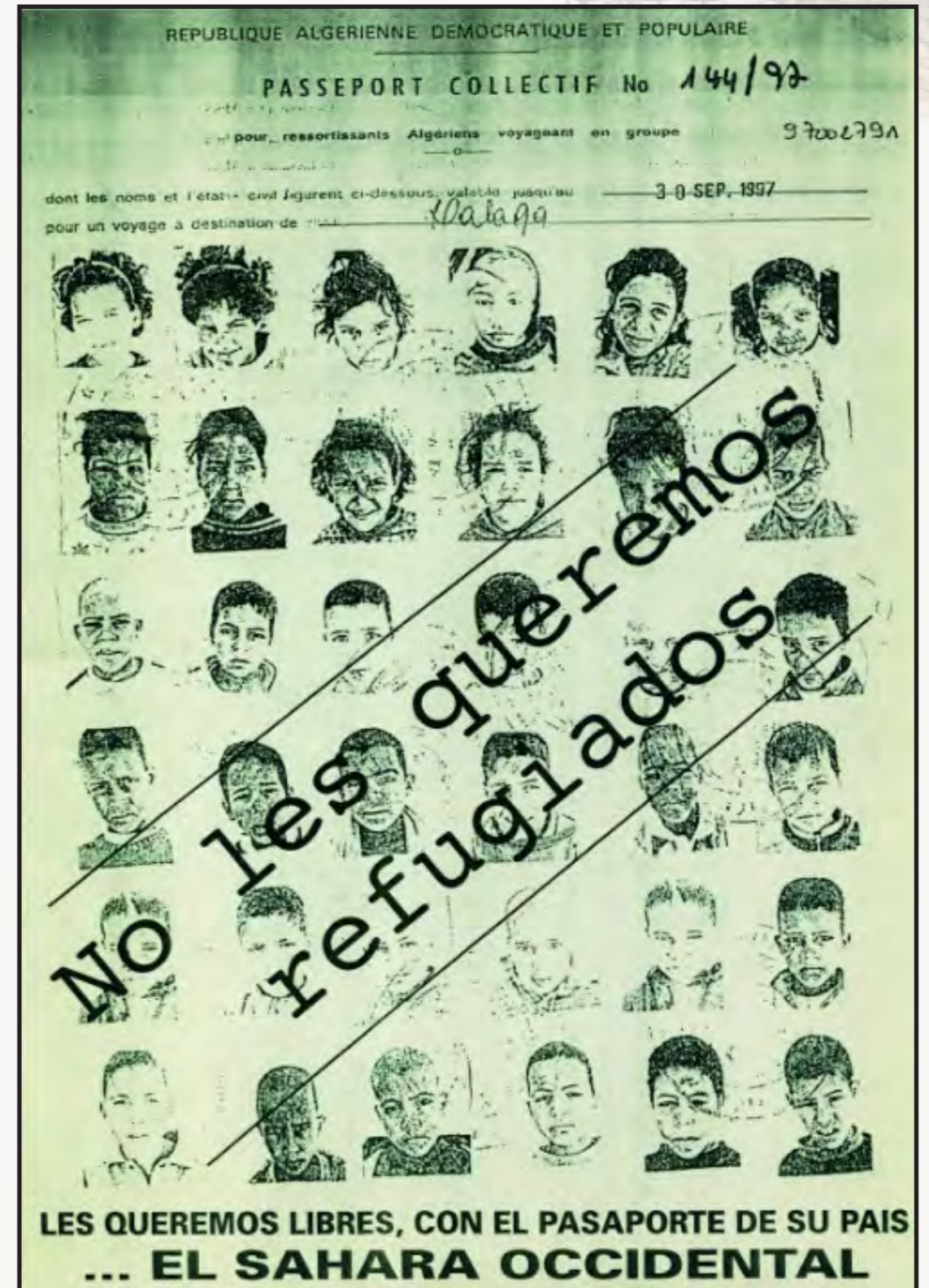
Un año más, llegan a Sevilla los niños y niñas saharauis, desde los campamentos de Tinduf (Argelia), donde nacieron refugiados y en el exilio, porque sus padres tuvieron que escapar de su país, el Sahara Occidental, ocupado por Marruecos por la fuerza y el engaño en 1975, después del abandono de España, a través del golpe de efecto conocido como la "Marcha Verde".

Desde entonces el pueblo saharauí vive dividido entre la ocupación y colonización (causa de violación constante de los derechos humanos, torturas, secuestros, desapariciones) y el exilio y refugio en Argelia, nación que para evitar el intento de exterminio por parte de Marruecos¹, dio la posibilidad a la población saharauí que consiguió

huir y salvarse, de levantar cerca de la ciudad de Tinduf, en el suroeste del país, próximo a la frontera con el Sahara Occidental, unos campamentos, inicialmente temporales, que iban a ser desmantelados una vez se resolviera el conflicto.

Han pasado ya 37 años, durante los cuales al menos dos generaciones han nacido refugiadas en los campamentos en Argelia, y todavía no se ha encontrado una solución para el pueblo saharauí.

Por otra parte en los años 80 fue construido un muro de 2700 km, el [Muro de la Vergüenza Marroquí](#), que separa el Sahara Occidental ocupado por Marruecos (las dos terceras partes del territorio más ricas, donde se encuentran el banco de



pesca más importante de África, las minas de fosfato de Bucraa, y millones de euros de recursos naturales saqueados diariamente por el ocupante que se beneficia con la venta a multinacionales y gobiernos extranjeros, por su mayoría occidentales²) de las zonas liberadas bajo el control del Frente POLISARIO.

En 1991 fue instituida una misión de la ONU ad hoc, la Misión de Naciones Unidas para el Referéndum en el Sahara Occidental - MINURSO, que después de más de 20 años y billones de dólares de presupuesto³, todavía ha sido incapaz de cumplir con su tarea, o sea concretar un referéndum para que el pueblo saharauí elija por sí mismo su forma de gobierno, derecho contemplado por las mismas Naciones Unidas desde 1945⁴. Para colmo, es la única misión que al día de hoy no tiene competencias en la vigilancia de los derechos humanos, gracias a las presiones que pusieron [Marruecos, Francia, Rusia y España](#), durante el último consejo de seguridad el pasado 25 de abril, [en contra de Estados Unidos](#) que sí propuso se votara a favor de una ampliación no solo del mandato sino también de los ejercicios, incluyendo la supervisión de los derechos de la población civil en el Sahara

occidental.

Como parte del movimiento de solidaridad con el pueblo Saharauí hacemos un llamamiento a la Comunidad Internacional para que cumpla el derecho internacional, para que cese la complicidad y connivencia de los gobiernos occidentales con el reino alauí y modifiquen su estrategia política asumiendo la responsabilidad ética y moral de preservar la vida y la salud de las personas y no los intereses económicos derivados de la explotación de un país que en 2013 sigue viviendo en un estado colonial.

Los niños y niñas saharauíes vienen todos los años desde sus jaimas levantadas en el desierto más inhóspito de África, la hammada argelina⁵, a recordarnos el incumplimiento de nuestros gobiernos, sus faltas y desintereses. Vienen a recordarnos que la libertad es una cuestión de voluntad política, de compromiso y valores. Y sobre todo, que es un derecho humano inalienable y fundamental.

Este año también la solidaridad ha podido más que la crisis económica y cientos de familias sevillanas han elegido ese derecho a la libertad del pueblo

saharauí, acogiendo en sus casas a los pequeños embajadores de su país, la República Árabe Saharaui Democrática (RASD).

Esperando a finales de junio, cuando lleguen a Sevilla todos los niños y niñas, damos las gracias a todas estas familias que apoyan nuestros valores y apostan por un mundo más justo y solidario, deseándole un feliz verano lleno de alegría y satisfacción.

Fuente propia de la autora

1 Se encuentran imágenes de la marcha verde y del exilio del pueblo saharauí en el prólogo del documental [Tebráa. Retratos de Mujeres Saharauíes](#), producido por la AAPSS en 2006.

2 Para más información sobre el expolio de los recursos naturales en el Sahara Occidental y campañas de denuncia e incidencia política, se puede visitar la web del Observatorio Internacional de Recursos Naturales del Sahara Occidental [www.wsrw.org](#)

3 El presupuesto aprobado para este año (1 de julio de 2012 - 30 de junio de 2013) es de \$61.299.800, como está reflejado en la página web de la Misión <http://www.un.org/es/peacekeeping/missions/minurso/facts.shtml>

4 Véase el art. 73 de la [Carta de Naciones Unidas](#) del 26 de junio de 1945 y a la cual adhiere España entrando en la ONU en 1955, y la [resolución 1541](#) aprobada en la Asamblea General de la ONU del 15 de diciembre de 1960.

5 En árabe [هامة](#) hammāda, de hāmid [دمام](#) muerte, sin vida, extinguido.

Brief on UDYAMA

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<http://www.udyama.org/>



Since last one and half decades, UDYAMA has demonstrated few evidence based initiatives working directly with community and engaging partner NGOs in coastal, tribal areas and carved out good learning on community resilience process. Learning-Linking-Livelihoods is the core areas of UDYAMA that has scaled and replicated in coastal, rural and tribal hinter lands.

Founded in 1997, UDYAMA primarily aims towards strengthening and building capacities of local communities with a view to changing a culture of self-reliance harnessing resource base, blending with local-resource and improved technology transformation with well articulated development communication.

• We are focusing following activities:

- Community Livelihoods Resilience at Coastal, Rural and Tribal Hilly Regions
- Model building on Sustainable Agriculture ,biodiversity conservation,

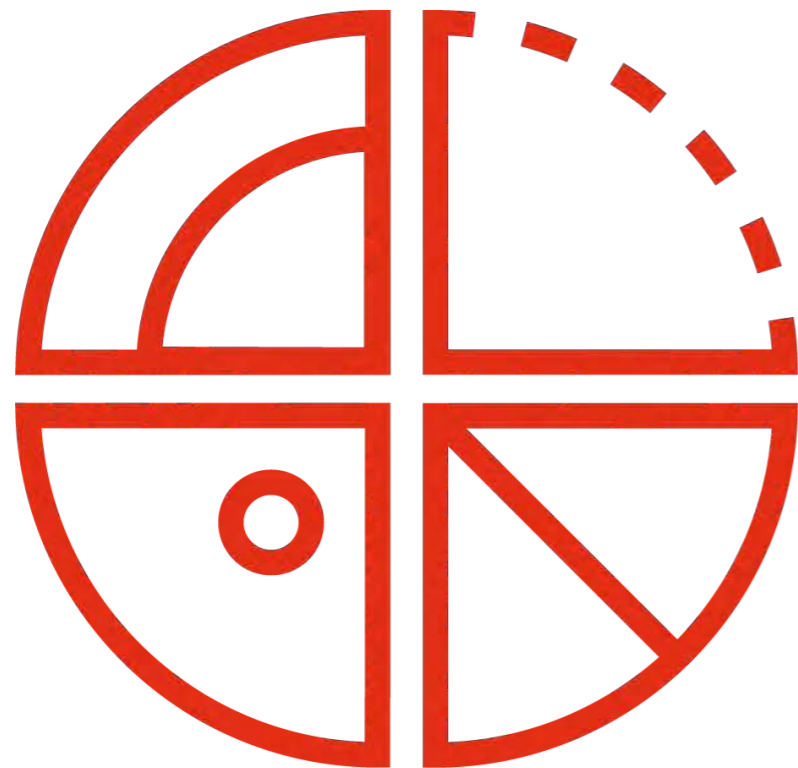
- Micro-Water, Land & commons resource management, rejuvenation & stabilization
- House Hold Nutrition, Sanitation, Hygiene, Focusing women & children
- Life Skill Development , income diversification And alternate livelihoods of ultra poor
- Advocacy towards City Resilient program ,Green Energy, Gearing Greening
- Minimizing Adverse impact of Distress Migration at source & destination
- Citizen Action & Institution building, on climate Justice involving & multi-stakeholders
- Networking towards mainstreaming DRR
- Result BasedManagement Training ,Study & adaptive action research

Udyama attempts consistently to stem the rot and build back the societal networks that can rejuvenate the resource base. Searching alternative process to live with dignity and deal the Next Development Challenges for a lasting solution to disaster resilient development .

With our steady and sustained effort on disaster resilient development process, UDYAMA has bagged UN-ECOSOC status, Accredited to UN-Global compact, UN-CONGO, UNISDRR,UNEP-SCP engine GFDRR and Global Water Partnership and members in stakeholders' forum, City-Net, National Institute of Open Learning for Vocational Training , India Gateway, Government of India (NPO) , Water Climate Coalition, Global Network for Disaster Risk Reduction and WSP,WSSCC, End Water Poverty and SAMHITA, CDRN, AADRR, SPHERE-India. Very Recently UDYAMA has awarded e-NGO 2012 Using ICT in Development.

Further more please contact and Visit at: www.udyama.org

Global Education Magazine invites all readers to disseminate the contents of the journal.



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