



PEACE SHINING THROUGH THE SAILS

EXPERIENCES OF INTERNATIONAL COOPERATION
AND RESEARCH FOR CO-EXISTENCE AMONG CULTURES
RIGHTS AND HUMAN DEVELOPMENT

edited by
Silvia Guetta



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because the wind from the
sea
and the light of
peace
have no frontiers*

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This book arises from our wish to write a message of peace, hope, light and union to remember the contribution that Rami Andrei Rodan gave to research for culture of peace development, among the new Israeli and Palestinian generations. The original idea was to elaborate a work to retrieve the education process, completed by former students of the Master course in “Local Human Development, Culture of Peace and International Cooperation”, at the University of Florence. This was a need of this group, to give voice to its net, which remained active, in the last years. This book project was, then, defined, when everybody’s wish emerged, to remember Rami’s contribution to this group and to make the group’s experience available, also in origin countries of these group members.

The education process of that special year was particularly intense and rich of contributions, both for students and teaching professors. This was especially due to the marvellous human energies that this group could create at every meeting. Words can only say a part of that deep feeling, of the several moments, also strongly critical, but of great creative participation and reflection sharing.

This collective work, including the participation of most part of the group members, is a confirmation of the close genuine feeling, of them all.

It must be said that, if the group could give what can be here read, we owe it to the strong, competent, and stimulating commitment that Alice Binazzi Daniel has had, throughout these years, in order to keep the group’s relations active and unite, and, in this particular occasion, to put in practice that already largely shared original idea. Alice Binazzi Daniel’s work was a fundamental support for the realization of this book

This book moves from the awareness that peace, although searched and justified in many different ways, is a deep need of all human beings and that it can offer a reflection on human issues and on what it can be done, to educate to a peaceful co-existence.

Working for peace and in peace issues requires, in our opinion, some theoretical references and methodologies, allowing to keep a coherence within: the education content's message, its objectives, the involved learning aspects and transformations that education is called to provide, in order to realize societies, who are able to guarantee the respect of human rights and a participated welfare.

This work deals - in its first part - with the issue of culture of peace education, as a fundamental pillar of peace-building to realize protective environments for children and adolescents and their families, to fulfill children's rights and children's empowerment and for human development. It also refers the experience of a young people group, planned by the cooperation between Sails for Peace NGO, in Israel, and part of the group of UNESCO Trans-disciplinary Chair "Human Development and Culture of Peace" of the University of Florence. It is reported the pilot-project "A week-end of sailing and peace", by the NGO Sails for Peace, that took place in the sea of Tel Aviv. The objective was to educate Israeli and Palestinian adolescents to a peaceful co-existence, in a natural environment like that of the sea, by a sailing experience. This project involved boys and girls, educators, teachers, Israeli and Palestinian students, in a personal encounter with oneself and in an inter-personal one, with the "other". It took place, while travelling in the benefiting and stimulating space of the sea waters.

The second part of this book takes up the themes of human rights and children's rights realization, inter-culture and human development, in conflict areas, as well as, in marginalized world contexts. It offers the analysis of some research experiences, carried out by experts, who, through their field work in local and international cooperation, relate about a wide range of difficult social and educational contexts, in geographical areas like: Nicaragua, Macedonia, Mexico, Palestine, Israel, Guatemala, Ecuador, Cuba, Sri Lanka, Mozambique. Good practices and reflections are also shared, from above-mentioned contexts and on cross-country issues like: gender, and children's empowerment. This part of the book also analyzes the unceasing work of the international research on children's rights and on child protection issues that allows us to advance in the identification of children's rights violation phenomena and in understanding children's priorities and needs, making, thus, the difference for the fulfillment of children's rights.

Part I

Into peace courses

1.1. Peace education and culture of peace

Peace education is considered by some authors both a philosophy and a process that includes different abilities and an adequate and respectful behavior of people's rights. Therefore, it doesn't have an unambiguous meaning, since it relates to different contexts, the complexity of local situations, and the necessity of the involved populations¹. Some consider peace education as a necessary change of people's mentality. Example of this is the specific reference that UNESCO made, by saying "Building Peace in the minds of men and women²". This change of mentality should first lead to understand and act for the respect and wellbeing of people and in the spirit of tolerance.

Another interpretation considers peace education as a progressive development of specific competencies that create the predisposition to nonviolent conflict management and resolution³. In this case, we can consider the need of interacting with others, evaluating and acting by behaviors that tend to accessibility, dialogue and encounter, so that problems can be solved without violence.

¹ I.M. Harris, M.L. Morrison, *Peace and Education*, McFarland published, USA, 2003.

² www.unesco.org

³ M. SINCLAR, *Learning to Live Together. Building Skills, Values and Attitudes for the Twenty-two Century*, International Bureau of Education, Geneva, 2004.

In contexts of strong social inequality, where the processes of autonomy and research for independency of local social conditions still generate political transformations, the biggest investment is oriented towards problematic, related to human rights' respect . In these contexts, peace education does not pertain to the need of dialogue, encounter, and prospective research of shared conflict resolution, but to educate to the identification, acknowledgement and guarantee of rights. This process is strictly linked with the development of the education system, of its curricula, and the social opportunities that people identify in society.

For those countries living in certain economic standard condition, even in presence of part of the population, who lives in poverty and with different political models of democracy, and although with different characteristics, peace education is generally linked, on one side, to peace movements, and to local and global social issues, on the other. In the first case, it is possible to consider the strong presence of non-governmental organizations (NGOs), involved with the support of the human and economic development, in at risk contexts of internal warlike conflict, civil struggles, and, externally, of conflict involvement with belligerent countries. Within this kind of interventions, the reflection about peace education is mostly towards providing knowledge and tools for human resource management and the use of technologies in socially deprived areas ⁴.

Countries in a more advantaged economic condition pose attention to peace education in relation to environmental and ecological issues, and to the debate about sustainable development and commitment to disarmament, through an attempted campaign to inform about collective responsibilities to development and conservation of this industry and the costs that it requires, as well as the research for most sophisticated "neutral and cold" weapons and its production. In societies, where economic wellbeing is more prevailing, the topic of peace education is directly linked to the need of peaceful coexistence between different cultures, ethnicities and religions, to activate, especially through dialogue e reciprocal knowing. This entails, as well, the attention towards topics such as racism, anti-Semitism, and social discrimination. This

⁴ Different examples of these kinds of interventions are presented in the second part of the book.

opens to internal debates about the respect of diversity and the welcome of people coming from stories, experiences, and different cultural, formative, and social backgrounds. All of this refers in the specific to the aspects of inter-culturalism, that imply the capacity of knowing how to welcome in the name of the respect of diversity, the interest of comparison, as well as, the respect of social norms, in the places and environments of new dwelling, in order to guarantee pacific coexistence, in the growth and cultural osmosis.

In line with these aspects, UNESCO⁵, the most important international governmental organization involved with these thematic, affirms that its goal is:

to contribute to peace and security by promoting collaboration among nations through education, science and culture, in order to further universal respect for justice, for the rule of law and for the human rights, and fundamental freedoms which are affirmed for the peoples of the world, without distinction of race, sex, language or religion, by the Charter of the United Nations⁶.

In this sphere, peace and security, in the sense of the guarantee of human security in terms of the defense of life as well as health, environment wellbeing and fundamental needs of each individual, can be realized with a reciprocal commitment among nations, as well as of each person. Central to all of this is the development of culture and knowledge of all the people on the planet. Education becomes a strategy, a medium, a fundamental and necessary social engagement, so that, we can make way for peace and study methods and tools that would allow this to happen, in the respect of differences and social

⁵ United Nations Educational, Scientific and Cultural Organization www.unesco.org

⁶ www.unesco.org Art.1 I of the Constitutive Act of UNESCO. In the article in question it is later asserted that war is made possible by the negation of the democratic principles of dignity, equality, and reciprocal respect.

justice. This claim, which surely opens up to many other reflections, one of them being that - when speaking of peace - we do not draw attention to war, has been introduced in this space, to better understand the passage from peace education to culture of peace ⁷.

The concept of culture of peace was formulated only in 1989 ⁸, in view of the necessity of building up a new vision of peace, through the development of a new culture, specifically oriented to and based upon the universal values of respect for life, freedom, justice, and solidarity. Furthermore, the culture of peace also promotes tolerance and endeavors to prevent conflicts, facing the generating causes and individualizing possible solutions, where everyone is a main character, where everyone is on the same level for the discussion and legitimacy, and where communication is supported and inspired by dialogue, negotiation, and meditation. Only through the guarantee of the fulfillment of the forms of social participation, through the different means, it is possible to guarantee the development of democracy and active citizenship, responsible of the individual and collective wellbeing. From this, it is possible to understand how the culture of peace concept includes, in itself, the concept of peace education. In matter of fact, peace education requests the promotion of a culture of peace based on the value of the United Nations Charter, interested in guaranteeing conditions of pacific relations between nations, and on the respect of human rights, democracy and tolerance, the development of peace education in its different forms, gender equality, and violence and conflict prevention at different level (national-civil and international).

UNESCO defines, in short, peace education as “a set of valued, attitudes, models of behaviors and ways of life that reject violence and prevent conflicts by tackling their roots causes to solve problems through dialogue and negotiation among individuals, groups and na-

⁷ 53/243 Declaration and Programme of Action on a Culture of Peace, 6 October 1999, http://www3.unesco.org/iycp/uk/uk_sum_cp.htm

⁸ Two event of end of 1989 need to be remembered as corollary of this new interest for a new world vision: the fall of the Berlin wall on November 9th and the end of the Cold War, the Declaration of the Rights of the Child on November 20th of the same year. In spite of the terrible bellicose events of the '90s such as the one on the Balkans, everything must also be seen in the precise prospective of change that was being prepared for the approach of the new millennium.

tions”⁹. In particular it is considered that in order for this culture to take form and become true in different contexts, we need to guarantee different levels of integrated intervention, that support action, in the implementation and in the sustainability of the development in question.

As mentioned in the document, the culture of peace can be supported by a stronger educational commitment that is activated in first place through the revision of scholastic curricula, the promotion of values of quality, attitudes and behaviors appropriate and coherent with the development of the culture of peace’s actions. This needs to include the pacific resolution of conflicts, dialogue, the building of a participative consent and non –violence in social actions. All of this is strictly linked to the promotion of sustainable economic and social development, reducing poverty and social inequality and fostering the conditions for security, guaranteed both for people’s life and the recognition of their different longing and needs. In particular, here the reference is to the necessity of intervening with specific means towards groups with special needs.

Another specific element of the culture of peace is the promotion of the respect for human right, because where war and violence rule, each and every human right is denied. There is nothing that can justify war, not even the one proclaimed in defense of people’s rights. Therefore, it needs to be clear that at the base of every culture of peace worth its name, one can find the principle of equality, parity of rights and social participation among men and women, even towards of the one considered as “the enemy”. Until when the culture of supremacy of men over women will continue to dominate, we won’t be able to speak of culture of peace. All of this is integrant part of the attention to encourage the democratic participation of everyone, towards the achievement and maintenance of peace and social and environmental security¹⁰. The commitment for the creation of democracies,

⁹ http://www3.unesco.org/iycp/uk/uk_sum_cp.htm

¹⁰ The subject of security has been analyzed in the international debate through the specific focus of the Human Security, considered the security guaranteed to each human being, groups, and broader communities. This refers to the guarantee of life and development of the person, which satisfies one’s own needs in the context where one lives as well as on the whole planet. Human Security issues goes from the guarantee of education for everyone to the access to first necessity resources such as

more and more transparent and capable of answering, with adequate means to social and economic lack of balance made by several financial crisis waves, needs the individualization of adequate tools to understand the superior powers, generated by the noxious part of globalization, beyond appearances and mass media superficialities.

The culture of peace promotes, as well, actions of understanding, tolerance and solidarity. Only by learning from differences and within differences, it is possible to build the necessary tool for the development of dialogue and active participation. These themes, in particular the one of tolerance, through the course of historical experiences have had connotations nonspecifically positive. A broader understanding of this aspect is given by the consideration of tolerance as the will of allowing the existence of ideas and positions that diverge from one's own and the ones of the group of reference. For UNESCO, this is the way to initiate the process of acknowledgement of the person, in order to guarantee their respect and life. However, tolerance can assume a passive form, when it is carried out an action in which the other is ignored and not involved, or heard, but distanced and marginalized; or positive, that expresses itself in an active form through the acts of supporting, endorsing and defending the right of other people to express ideas of peace and democracy¹¹. Tolerance is a concept that interests not only the sphere of human attitudes and behaviors, but the politics and the strategies of social intervention. Beyond its origin in the history of religious clashes of the 17th century, today, tolerance can be considered an important instrument for the renewal and the launch of pluralistic societies, this because it fosters forms of opening, exchange and reciprocal listening, on top of the research of the aspects that human diversities can have in common.

For the development of culture of peace participative communication and free information and knowledge flux are necessary. This poses the question on how to use informative sources with different perceptions of the issues and analysis prospective, and in which way to

water and food. It is possible to talk about Human Security when the three dynamics, social, economic and environmental, are integrated within the respect of human rights preservation.

¹¹ Y. Iram, *Educating toward a culture of peace*, Information, Age Publishing, USA, 2006.

create information tools such as news, radios and TVs that will make space for different perspectives, involving as well positions that find themselves “enemies” in the conflict. Itineraries like these, that bring into play the reciprocity and the acceptance of the mindset of the Other, become concrete experiences for the development of the culture of living together¹².

Finally, for the promotion of peace and international security, it is necessary to make public and publicize each and every social and cultural commitment oriented to nourish the idea that human society does not depend on weapon production produced by society, but on the capacity that society has to grow at the social and cultural level. This must lead to increase every effort and commitment for the negotiation of pacific agreements, the elimination of weapon-trafficking and the creation of humanitarian actions intra and post conflict¹³.

A special attention needs to be reserved to the necessity of intervening in those contexts, where there is a high involvement of children and young people in armed conflict. The annual Education For All¹⁴ (EFA) reports, oriented to the identification of educational needs, the achieved interventions and the generated progress in the sphere of the education and the wellbeing of the most disadvantaged communities, show the difficulties encountered by millions of people,

¹² Among the many examples we can mention one: The Palestine-Israel Journal of politic, economics and culture, <http://www.pij.org/>

¹³ http://www3.unesco.org/iycp/uk/uk_sum_cp.htm

¹⁴ http://portal.unesco.org/education/en/ev.php-URL_ID=42579&URL_DO_TOPIC&URL_SECTION=201.html Education For All is a program launched by UNESCO in order to provide a qualified base education for all children, young people and adults that still live in a condition of illiteracy. The first time attention was drawn to this problem was in 1990 by the different international organizations affiliated with the United Nations and interested with issues related to education, children’s rights and human development (UNESCO, UNDP, UNFPA, UNICEF). Ten years later, in 2000, the international organizations, making their own problems related to those collectivities still living a lack of instruction, expressed in Dakar the commitment to achieve instruction for all by 2015. Six fundamental goals, necessary to reach this result, were identified: spread an early the nurture and education for early childhood, guarantee a free and mandatory education for everyone, promote the education of young people and adult to life skills, increase the literacy of adults by 50%, reach gender parity and equality, improve the quality of education.

adult and children, in those contexts of conflict. Said situations on top of creating situations of high human suffering, vulnerability and social fragility, determine as well a high percentage of children that linger outside the chance of attending a school. More than 40% of children, who do not attend school, live in a country in conflict. These are countries experiencing strong gender inequalities, where people are forced to live with really low levels of literacy.

Conflict areas become problematically dangerous contexts, because of the elevated exposure to direct violence, mostly towards the most vulnerable people, like girls and women. At the same time, they are the cause of destruction of school systems and of those spaces of rehabilitation and shelter¹⁵. In this settings peace education includes a series of aspects that belong to education in emergencies¹⁶. This specific aspect considers the necessity to put in a priority position, the subject of education in situation of natural disasters and/or social and military conflicts of different level and entity. In many contexts of emergency, school and the attention to early childhood and youth need linger in shadows comparing to social necessity such as those related to health, medicine and food, that right away awaken the interest of humanitarian organizations. Children's problems about their life, about their environment's safeguard do not represent a priority, nor an immediate need. For these children, whose estimate is around ten millions, the right to formal education is not guaranteed. The intervention of peace education become in this case, a necessity to fulfill the right to learn and to the wellbeing of early childhood and youth, as well as, a starting point to understand the responsibility and resource that education can give to the upkeep or lack of conflict.

The inadequate attention for a sudden intervention to support the guarantee of education in situation of disaster or conflict is due to the fact that, historically, instruction has been viewed as a part of an intervention that involves a long period of life, instead of a necessary intervention to answer to emergencies¹⁷. Education in emergency situations can be defined as a set of planning activities, linked and inte-

¹⁵ UNESCO, *The Hidden crisis: Armed conflict and education*, EFA Global Monitoring Report 2011, Sylvaine Baeyens, Paris, 2011

¹⁶ http://www3.unesco.org/iycp/uk/uk_sum_cp.htm

¹⁷ http://www.ineesite.org/post/about_education_in_emergencies1/

grate, that allow and foster the development of structured learning processes, oriented towards the construction of better and peaceful living conditions, in moments of acute crisis and/or places of instability¹⁸.

Facts have in many cases showed that the difficult situations for communities continue for a long time and that, beyond the emergencies of the first humanitarian aids, it is necessary to promptly intervene with further efforts and commitments. A different perception of the issue should be adopted, to realize a first return to normality and the recovery of the people involved. The effects of disasters and conflicts, in fact, last generally many years and this implies that children remain out of reach by the chance of returning to their natural and appropriate educative space, vital and essential for their growth. For a long time, it was not enough considered that the lack of priority, regarding the safeguard of children's rights, not only in nutrition, health and safety - surely fundamental for their wellbeing and for, as much as possible, their balanced growth - but also concerning education, play and the fantastic, imaginary and creative children's world, has an equal right to be considered as a priority. The absence of this kind of intervention leads to a vicious circle which makes the settings fragile and dependant on conflicts and local powers. It is, then, clear that interventions to activate educational and school itineraries need to represent a priority, because their lack place people in situations of ignorance and vulnerability, therefore, at-risk of social marginalization, which does not let them contribute to social change. In situation of crisis, conflict or natural disaster, children are the first to be affected, not only for the serious situation, but also for trauma and fear experience. These are contexts where it is easy to lose relatives, to remain alone, to have not a known and safe place to live, to easily fall in the net of violence. For children living these experiences, where important reference points for their growth and development are lost, dangers of getting involved in even more traumatic experiences are high. In these situations, where the vulnerability and difficulties of children are high, it is necessary to act rapidly through direct and indirect educative forms. The first ones directly address children to avoid trauma and

¹⁸ Save the Children, *Education in Emergencies: A toolkit for starting and managing a programme*, Save the Children UK, London, 2008.

vulnerability increase, the second ones prevent situations of further increase of children's difficulties. At the same time, they try to create situations of social and political awareness, as well as, of financial contributions that satisfy the education needs of children. In these contexts, education can both save the life of those that are involved in the disaster, and support life providing physical protection, psychosocial support, survival skills, environmental and cultural knowledge¹⁹. In emergencies, priority must be given to the return of children to school, after the disaster, or as soon as the acute moment of the conflict has passed. This can help children and relatives to find again a sense of routine and normality, contributing to the identification of new spaces for social interactions and support. These are spaces of specific structured activities, where children are helped to give reinforcement to their original resilience and to try to answer in an immediate way to the experienced trauma²⁰. These approaches require a deep attention and sensibility about how children's feelings silently move and speak. In certain cases, children do not show what and how much deeply hit them. They do not tell what happened to them or what they saw. Many actions of daily life can suddenly become an experience of stress, fear, and emotional disorder²¹.

Recently, the understanding of this issue became clearer. In particular, INEE Network²², to whom international governmental organizations, research centers and NGOs belong, has considered, as a priority, to work to provide a quality instruction, also inclusive of aspects such as physical wellbeing and psychosocial protection, because this represents an important investment for the safeguard of people's life. Familiarity with the causes of violence, people's exploitation, pov-

¹⁹ Save the Children, *Education in Emergencies: A toolkit for starting and managing a programme*, Save the Children UK, London, 2008.

²⁰ A.E. CALO LIVNE, S. SAHHAR, *Giu' le maschere. Il bene e' in ognuno di noi*, Proedi Editore, Milan, 2005

²¹ In the latest years an important scientific research on the problems related to the effects of trauma on people has developed. PTSD (Post Traumatic Stress Disorder) is considered a problematic mostly linked to adults, while for childhood and youth the identification of the problematic and its causes appear more complex. A. Dyregrov, *Supporting Traumatized Children and Teenagers: A Guide to Providing Understanding and Help*, Jessica Kinkley Publishers, London, 2010

²² Inter-Agency Network for Education Emergencies.

erty's conditions and human rights, as well as of those related to natural disasters, is needed to guarantee people's survival and social welfare. In other words, a quality education that keeps in mind social and environmental set of problems, at local and global levels, can save the life of many people. People are, in fact, directly and responsibly involved in events, they are committed for a different future and do not remain passive and dependent on events. Situations of violence in many cases lead to submission, generated by fear and incapability to see alternative solutions to their own condition. When a child is in a safe and stimulating learning environment, he has less chance of being sexually and economically exploited or exposed to high risks that can easily affect excluded and/or disadvantaged populations, like in cases of recruiting in terroristic organizations or of participation to organized crime. Knowledge and education acquisition can give general information that reinforce the necessary skills of survival in these war and postwar settings, facing the presence of minefields and of dangers often due to widespread infectious diseases like HIV/AIDS²³. In these environments, peace education represents an important occasion to support social change, through the review of curricula, the involvement of all interested parts in the resolution of social, environmental, political and economic issues through the creation of different participative forms and a direct investment in the formation of quality educators and teachers. The nature of the interventions needs to be integrated and capable of answering in an holistic way, producing situations of change having the goal of guaranteeing the safeguard and the well-being of people, and, at the same time, of creating participative conditions that are rarely present - if not completely absent - in social settings of vulnerability²⁴.

²³ Ibid

²⁴ The condition of social vulnerability is characterized by aspects that concern stagnation, tension and the high risk for people's life, sporadic violence, political instability and similar factors, that create ongoing erosion for the growth of communities and their wellbeing. This condition represents a difficult and heavy obstacle to the realization of positive conditions for a pacific coexistence. In front of this situations, interventions of change of whom education and formation are active part and a specific responsibility, have to consider the possibility that this needs to happen from the bottom up, with a conscious involvement of people, as well as through precise political actions, that reveal themselves as weak and incapable of guaranteeing

Peace education represents an innovative proposal in emergency settings, since it can provide assistance to innovative school programs, modify internal processes of instruction, stereotyped by the social hostilities and forms of social exclusion. It can modify curricula, guaranteeing a higher quality education and, through the identification of social, cultural, and economic obstacles, limiting free access of everyone to education, increase and complete the participation of all children to benefit in the school system. It is necessary to always work by involving the entire community, which is affected by crisis and emergency needs, because it is essential that everyone can understand the opportunity and possibility of building new educational systems to improve life quality of people and communities. This means that intervening in a concrete way for social transformation, through the creation of programs, allowing access to education to previously excluded groups from education, like: girls, differently abled children, indigenous communities, needy and sick people, and young women. The optimistic commitment to education allows to see that crisis can become a chance for change. The use of human resources that can emerge in these settings, helps teaching new competences and values to community members, for example: the importance of school integration and active participation, the necessary conditions for a pacific coexistence, tolerance, human rights, conflict resolutions and respect and conservation of the environment and its diversity²⁵.

A rather critic worldwide scenery is the one of children living alone or with families as refugees or asylum-seekers. In many cases, as already showed in emergency interventions, education for refugee children living in transit camps, at the margins of social context of countries, must represent a fundamental component for the protection and safeguard of children's development. The international organization UNHCR²⁶ is the responsible organism to supervise, in concentration with other local and international partners, the interventions for the re-

safety and social wellbeing for people. J MOSSELSON, W. WHEATON, P.J. FRISOLI, *Education and Fragility: A synthesis of the Literature*, Journal of Education for International Development, 4_1, April 2009

²⁵ INEE, *Minimum standard for education: Preparedness, Response, Recovery*, INEE, NY, 2010

²⁶ United Nations High Commissioner for Refugees <http://www.unhcr.org>

alizations of educative situations of quality during the forced stay of children in the camps. Differently from emergency situations, the condition of sufferance of children that live in these conditions, can be present from birth. The first attentions towards this problem began in 1951, following the definition of a specific Convention highlighting these people's issues. The status of refugee requires a precise legislative intervention by countries within the international conventions. It considered a refugee a person that "has escaped from their country" for fear of being persecuted for reasons related to race, religion, nationality, membership to a specific social group or political opinions."²⁷ Refugees' reality is often characterized by the experience of forced relocation and loss of home and familiar place, besides family and community groups. The fundamental aspects that peace education carries out in this setting address the maintenance of reference with own cultural roots of origin and community identity. The rooting out from their own lands has to be considered with attention and care in educative processes, often more oriented to guarantee the learning setting necessary to acquire knowledge and essential competencies to understand and promote gender equality, pacific coexistence and relation among different ethnic communities²⁸. The condition of refugees, in many cases, makes the possibility for children of regularly attending school, problematic. International interventions and funds allow it, establishing, as an essential goal, that these children can regularly attend primary school, as a fundamental base for any possible knowledge development. In the specific, learning process is oriented to guarantee refugees to live/survive to difficult psychological, social, environmental conditions, having a healthy and productive life. According to the protocols of intervention, this can be reached if besides basic school competencies, children can also be prepared for competencies, allowing a peaceful life, respecting human rights and conflicts roots understanding. The interventions in this context, as those aforementioned, require a primary commitment for teachers' and educators' education, which is able to answer to these needs and to those of children. Teachers' education, although representing a starting point for every education reform undertaking change and innovation tasks, has

²⁷ Art. 1 Convention relating to the Status of Refugees, 1951.

²⁸ UNHCR, *Education Strategy*, Geneve, 2012.

not gained a priority level, yet, that can assure the success of best humanitarian and social politics. Training and recruitment of these professional profiles is still scarcely monitored and retribution level is very low.

1.2. Theories and research on peace education

Many studies, beginning by the one promoted by Galtung, examine the subject of peace education from the theoretical point of view. Particularly, Galtung opened to modern studies on peace education that consider social changes and international relations, after the Second World War, and the new cultural needs arising by the spreading of new technologies and of the different forms of communication and relation. His research shed light on many obscure aspects on the relation peace/war by providing, at the same time, original literature paths and analysis about those processes that can lead to peace. We can remember, in particular, studies on pacific transformation of conflicts, reconciliation, international relations, human rights, theory of civilization, study of human needs, ideology, religions, methodology of social sciences, communication, economy, and globalization²⁹.

Central to this kind of analysis is the theme of violence and its different forms of manifestations, its modalities of diffusion and involvement of people. In fact, it represents an evident preoccupation for many educators and researchers, and for all those people, worried for the destiny of humankind and the safeguard of the planet. Galtung's contribution belongs to a vision that includes globalization and trans-disciplinary aspects, which have to be adopted, while facing problems and questions regarding relations of contexts in conflict, both a micro and macro level, in order to solve them in a nonviolent way. Therefore, research on peace can bring in evidence the multitude of aspects that intervene, so that conditions for a pacific coexistence among people and nations can be reached.

Additionally, Galtung divides the studies on peace according to three typologies: empiric studies, critic studies, and studies on the construction of peace. The first are based on empiricism and they use

²⁹ <http://www.galtung-institiut.de/welcome/johan-galtung/>

the systematic comparison between theory and the empiric reality, to see how theories match the emerged data. In fact, data must be considered as critical and verifying elements of theories. The second kind is based on criticism, considered as the modality that puts in comparison empiric reality with values, proves and actions, in order to being able to intervene on the reality in object, by considering that values are stronger than data. Finally, the study on the construction of peace are linked to the aspects of constructivism, where the systematic comparison of theories with values happens, trying to compare theories to values in order to create new perspectives of reality, being values stronger than theories³⁰.

Studies on peace can therefore be experienced through different perspectives of analysis, such as peace view as the absence or the reduction of each kind of violence; or peace as the transformation of conflict in a nonviolent and creative way. Both definitions contain the considerations that peace's work is a work to reduce violence, through pacific means and studies of peace are studies that influence the work on peace³¹.

According to Galtung, the first definition has a violent orientation, meaning that peace is explained through a negation, because, in order to know peace, it is necessary to recur to the knowledge of violence and its forms. On the other hand, the second definition is linked to conflict and to the modalities by which conflicts are solved. In search of solutions to conflicts it is not enough to strive for the research of nonviolent forms of problems and relations resolution. On the other hand, it is rather necessary that these researches be always accompanied by a creative and original intervention to interpretation and analysis of conflict. In this way to know peace we need to know the conflict and how it can be transformed in a creative and constructive way³². Both perspectives see human beings within different social setting dynamics. For this reason Galtung means to insert studies on

³⁰ J. GALTUNG, *Peace by peaceful means. Peace and Conflict, Development and Civilization*, Sage Publication, London, 1996.

³¹ *Ibidem*

³² D. BARANOV, J. GALTUNG, *Transcend and transform: an introduction to conflict work*, Paradigm Publishers, Michigan, 2004.

peace within the social sciences, as an implementation of them with an explicit value-judgment orientation.

To supplement the reflections on peace studies, Galtung specifies the difference between negative peace and positive peace, a distinction that represents a fundamental starting point for peace processes and actions understanding. Negative peace is the situation in which the condition of social tranquility is given, recognizing or correlating it to a situation where there is not violence and there is not war: the absence of war defines peace. On the other hand, positive peace is a condition of social coexistence, non-dependable, delayed or related to war, based to its same nature of situation that realizes through social forms of inclusion, democracy, and participation. The first is a simple and superficial interpretation and it is applied in absence of war between nations and in absence of civil war within states³³. The second refers to the situation in which social justice has substituted structured violence. While in the first case the idea is that peace is the lack of something, in the second, it is of introducing something that is missing.

By considering all this, while still maintaining an integrated vision of the discussed issues, it is useful to understand that peace studies can examine in depth different aspects of the problem. They concern a specific path of theory of peace, one of theory of conflict, a theory of development, and a theory of civilization³⁴. In vision of strict interdependency between these paths, Galtung puts culture at the center of the problem, almost as one of the catalyzing elements of the matter. It is from this perspective, in fact, that Galtung starts to deal with the subject of violence. The violence present in culture represents the context through which it is possible to legitimize the other two forms of violence: the structural one and the direct one. The cultural violence is built in human relations, through an ongoing process of learning that refers to ideal and material aspects, apparently far from this nature. This needs to be related in particular to language, sciences, art, religion, and laws, to the different media forms and in education itself. The focus of the presence in culture of forms of violence needs to be

³³ C.WEBEL, J. GALTUNG, *Handbook of peace and conflicts studies*, Taylor & Francis, NY, 2007.

³⁴ J. GALTUNG, *Peace by peaceful means. Peace and Conflict, Development and Civilization*, op. cit.

tracked down to a deep sedimentation of culture in the collective subconscious, and in the assumption that defines for a given civilization what is normal and natural. Cultural violence should be understood in reference to those aspects that culture itself uses to justify or legitimize the use of direct or structural violence. Stars and stripes, hammer and sickle, flags, anthems, military parades, portraits of war leaders, sometimes considered as heroes, pep rallies of armed uprisings are all included in this category³⁵.

According to this perspective, different cultures do no more than legitimize, through these expressions considered as expressions of knowledge, the legitimization of differences and of conditions of superiority and control of groups of people over others. Cultural violence is therefore responsible for the manifestation of indirect violence, of a structural kind, and the direct one of physical and psychological kind.

Structural violence that can also be defined as a social injustice, can express at a social level with actions that create suffering, exclusion and marginalization, exploitation and dependency. The direct one is the one where violence seems to be more tangible, because its manifestations are visible and have a bigger impact to a collective level as well. With this kind of violence Galtung means the one that manifests through killings, mutilations, expulsion, detention and repression. Nevertheless, these three typologies not always have clear, defined borders, for example when the forms of power often express themselves in a combined way through culture, military power, politics, and economy³⁶.

Creating peace means, then, in Galtung's perspective, to reduce the conditions of violence, and in a more radical way, to avoid any possible form of its expression, not only towards others but also towards ourselves. Human beings do not express violence only towards others. They express it also towards themselves, engaging both body and mind. The path of identification of the different manifestations of damage that we can cause to others, giving them pain and damaging them in different ways, in certain cases, sometimes legitimized by

³⁵ Violence typology by Johan GALTUNG,
<http://www.friendspaedagogik.de/content/pdf/2754>

³⁶ Ibidem

war, up to kill. The first step is in the individual and responsible experience of each human being that needs to acquire the tools to understand the manifestation of different forms of violence and locate the modalities to practice a direct change, avoiding that the events and the conditions do not present themselves again as in a vicious circle.

A path that can help getting out from situations of events repetition, can be proposed through the dynamic of reconciliation, meditation, and planning/creativity. These paths lead to understanding the process starting from the past/reconciliation, present/mediation, future/planning. Reconciliation is a process widely studied in the field of peace studies. Galtung puts it as the starting point of a participative reflection on the past, as, through this change of relations, it can be explored, on the level of a mutual recognition of all involved parts of the conflict, the motivations, the goals, the believes, the attitudes, and the emotions, involved and experienced by society, both at individual and collective levels. The process of reconciliation does not run out in the preparatory phase of mediation. It has a transverse nature. Some authors support its important and utility in the following phases. The process of reconciliation can start from the moment when the parts begin to negotiate their disagreements with the goal of rebuilding or building a context of coexistence.

The part of the past should also include the rather obvious but not always considered, fact that the birth of many conflicts starts from the social reality of coexistence. This is possible particularly if it's about intragroup conflicts. The conflict can then be born from situations of disagreement about the aspects that concern the life of people, both at individual and collective level. In this sense, it is understandable that the main goal identified by many processes of conflict resolution, is the one of finding an agreement between parts, as condition for a possible new coexistence.

Some scholars³⁷ underline that if negation, as a starting phase of the reconciliation process, is successful, it is possible to say that the conflict is on the way to a possible resolution. Experience teaches, on the contrary, that a first positive result is not at all a guarantee of a durable and deep success. Each phase of the process needs to be accompanied,

³⁷ G. SALOMON, B. NEVO, *Peace Education: the Concept, Principles, and Practices Around the World*, Lawrence Erlbaum Associates, New Jersey, 2002.

motivated, and supported by a parallel work of reconciliation. If this does not happen, the relations between the included parts can degenerate or go back, proposing again attitudes, violent behaviors and cultural models that still put the other in the stereotyped perception of the enemy. Therefore, the rational-planning perspective by which the conflict is seen with its solution, generally heavily influences the analysis of conflict and its results³⁸.

In intractable conflicts, the ones that are rooted in time, that have watched perpetuated for years, unsuccessfully, the research of solutions, that have generated social and cultural models of clash and adversity, and have passed from generation to generation, the process of reconciliation tries to let emerge and remove emotions and perceptions, relations, and prejudices rooted and protracted in the collective knowledge of groups. Past relations are seen as destructive relations that have generated and maintained high the level of violence. Living in a more or less constant conflict situations, during the course of years and decades, initiates in the involved groups a *conflicting ethos*³⁹ that interests the emotional, cognitive, and behavioral answers, expressed towards an external group as well as within the group itself. The forms and modalities are sometimes used to survive the stress caused by the continuous struggle and anxiety, generated by facing the perception of the presence of the adversary-enemy.

These processes are seen in relation to the different typologies of conflict. In this respect, Bar Tal, studying in particular the dynamics that involve the intractable conflict, considers the process of reconciliation a phase following to the one started with the resolution that interests the aspects of conflict solution. The reconciliation in this case is a constructive investment for the launch of new social relations that will shape out following reached agreements. The process of reconciliation requires a slow and drastic social change, as reciprocal relations of trust between the involved parts need to be gradually established, both at the horizontal level (individual people) and at the vertical one

³⁸ A. NADLER, T.E. MALLOW, J.D. FISHER, *The social psychology of intergroup reconciliation*, Oxford University Press, NY, 2008.

³⁹ D. BAR TAL, "From intractable conflict through conflict resolution to reconciliation: psychological analysis", *Political Psychology* Vol. 21, No. 2, 2000 International Society of Political Psychology Blackwell Publishers, USA-UK.

(formal groups and political and institutional delegations). This process moves not only aspects directed to relations, such as the solid and sustainable construction of the reciprocal trust, among people and institutions that must guarantee for the social wellbeing, but also the operative concrete aspects, necessary for a new pacific coexistence between groups, as well as the availability to cooperation and capacity of knowing how to see the respective necessities and security and survival need, in a participatory perspective. In this process cultural models need to be considered, as well as the conflicting ethos, so that, by understanding the causes and the dynamics it would be possible to avoid that conflict presents itself again. The work of reconciliation is, therefore, pointed both inside the group, as well as, outside the involved group, given that, in both cases, social relations need to be reformulated for the reconstruction of an alternative *peace ethos*⁴⁰. According to these perspectives, it is necessary to identify which are the emotional barriers and remove them. Naturally, this becomes difficult, if one of the two parts, or both, feel legitimized to feel victimized. In the situations in which we continue to perpetuate this self-perception of victims, the launch of the process of reconciliation risks to be more damaging, rather than positive. This relation can increase a sense of distrust, generating a social behavior in which the personal responsibility in the process of change is absent, leaving, in this way, any social mandate to others.

The second aspect that Galtung introduces, regarding peace path, is the one of mediation with its transformative dimension⁴¹. This is a process, whose final result can be both the solution of the conflict problems, or the transformation of the conflicting situation. Each of these readings involves specific strategies of intervention. In the first case, power of mediation is given to the involved parts and the profile of mediator is seen, as a role of facilitator between the parts. The results and the modalities used for the resolution of problems are highlighted, and the mediator stresses the strategies, for the research of solutions and formulation of reciprocal and acceptable agreements. In the other hypothesis, what is stressed is the capacity of the mediator of promoting the development of new competencies for the general

⁴⁰ Ibidem

⁴¹ C.WEBEL, J. GALTUNG, *Handbook of peace and conflict studies*, op. cit.

growth of people involved. In this case, mediators help interpret the conflict focus by different perspectives, leading the different parts to understand how all the participants have a different vision of the problem, depending on what problem and living conditions delineate⁴². The transformative mediation, the one that Horowitz⁴³ thinks being the closest to the one proposed by Galtung, does not lead to identify an immediate solution to the problem. This concentrates mostly on the identification of the possible solutions that, at different levels, can be found, by activating participation to research that make directly involved people responsible. In this case, focus on responsibility that actors, who are interested to mediation need to take towards the process in which they are involved and the different solutions that will be individuated and then accepted, is very important. In this process, the emotional, communicative, and hypothetical aspects are requested, in order to use the experience, as a transformative moment of personal and relational growth⁴⁴.

The last indicated passage for the construction of possible situations of pacific coexistence, is the one of planning-creativity: this implicates transcending the transformative aspects of mediation in the future. Creativity is, therefore, an important ingredient; we could say it is what gives flavor to the realization of the change and transformation. In regard to and in line with what was aforementioned, Horowitz⁴⁵ affirms that, in order to be creative, it is necessary to transcend the contradictions and enter into new vision perspectives and problem resolution. It is, therefore, necessary a flexible mind, capable of decentralize itself, other than listen in an empathetic-active way, what the involved subjects propose. Galtung considers the difference between individual creativity and collective creativity. The first can emerge as a work that is done by the mental acts of comparison and research of analogy between the elements posed in analysis. Process

⁴² Ibidem, <http://www.colorado.edu/conflict/transform/tmall.htm>;
<http://www.colorado.edu/conflict/transform/jplall.htm>

⁴³ S. HOROWITZ, "Mediation", in C. WEBEL, J. GALTUNG, *Handbook of peace and conflict studies*, op. cit.

⁴⁴ E. ARIELLI, G. SCOTTO, *Conflitti e mediazione*, Milano, Bruno Mondadori, 2003.

⁴⁵ S. HOROWITZ, "Mediation:", in C. WEBEL, J. GALTUNG, *Handbook of peace and conflict studies*, op. cit.

that also leads to individualize the aspects that are specific to the various parts in communication and that helps to analyze and keep in mind differences. Opening towards listening and understanding differences is the beginning of the creative work. In this way, processes of cognitive and emotional decentralization and awareness of the meaning of alternative hypotheses, activate more rapidly.

The collective creativity is activated through the use of brainstorming and the different modalities, in which it is possible to express one's own thoughts, one's own emotions, and one's own opinion freely. Its power is in the flow of these ideas, so that the entire group can benefit from the productions of everyone, also through the various discussions that, however, have as matrix the reference to the three C (CCC – conditions, consequences, context)⁴⁶. The creative aspect is the fundamental prerequisite for the launch of every planning of future transformation and change.

This agrees with the reflection that accompanies those that, during these years, have followed, in a direct way, mediation and research processes of agreements between parts. The transformative and creative aspect is a theoretical prerequisite to go beyond “archaic” models and instruments of preparation for peace⁴⁷. The social political and economic elements of societies have evolved, including technological globalization and the different forms of distant and virtual communication. Changes for peacemaking training still have, according to Savir, an education standardized mark that has not evolved. Many peacemaking belong to the categories of ex warriors, of people with a past of violence, endured and acted upon, and this has a bearing on the perception of peace, its goals and strategies to reach it. In our time, it is necessary to create everyday more an action of participated and co-operated peace, felt experienced by people. The active and creative involvement of people can be key to the success that can transform the violent conflict into pacific life contexts. Each social process can be considered as an element of peace building: the economic aspect, for example, that seems to still have a primary relevance towards others,

⁴⁶ S. HOROWITZ, op. cit.

⁴⁷ U. SAVIR, *Peace First: A New Model to the End War*, Barrett-Koehler Publishers, San Francisco, 2008; *Colloqui di pace. Imparare a salvare il mondo ogni giorno*, Luca Sossella Editore, Bologna, 2008.

represents one of the conditions of the path of meditations and future planning, but not the only one.

Only by starting from meeting people's needs and from developments of contact and wellbeing opportunities, not only economic, but also relationship-wise and social, it is possible to open works of pacific coexistence. There are many aspects of society that can be managed in cooperation for the wellbeing of people, but, first of all, it needs to become an engagement of the deepest knowledge of people. Until when the quest for the immediate knowledge continues to be considered superior and stronger than the awareness of the benefits that planning actions, orientated towards the future, can give to present and future generations, every action of peace building remain strongly limited and sterile. All of this must be integrated in the perspective of sustainability that can be given, by the awareness of what we concretely desire that will be left to our grandchildren and the generations that will come. Our perspective can go beyond our time considering this time relative and not absolute. It is in this complexity of positions and roles that human rights values, the respect for one another, the dignity of the person, gender equality, planet safeguard, as already pointed out by Galtung, become cardinal points of the path for peace culture development.

2.1 Presentation: Peace Sails Association:

The Mission:

Peace Sails is a recently formed Israeli Civil Society Non Profit Association which develops maritime endeavors as a means for promoting peace, improving cross cultural dialogue, enriching lives of marginal segments of women and girls and empowering neglected and abandoned groups within society.

The Challenge:

Sailing has been long regarded as a symbol of freedom and independence, a symbol of courage and friendship, a symbol of search and discovery. Peace Sails has taken upon itself the challenge to draw together virtues of sailing and seamanship with the human aspirations for peace, for social equality and social justice, for human rights.

The founders of Peace Sails believe that sailing requires participants to confront many demanding challenges, both physical and emotional. It is an activity that inspires self-confidence and the acceptance of personal responsibility, promotes an acceptance of others whatever their social or cultural backgrounds, and develops a willingness to take controlled risks. Being at sea is principally a means to help people learn about themselves, discover hidden strengths and talents and understand the value of working as a team. For most who undertake sail training it will be a positive life-changing experience.

The Water Context:

The Mediterranean basin is home of many great civilizations, who have for thousands of years inspired and enriched each other cultures through sea trade. Around its coasts the three monotheist religions practice their beliefs, all rooted in the shared soil of the Holy Land. *Peace Sails* believes that through constructing and operating peace and dialogue sailing passages these new and old cultures, their people and their traditions, will open up to a renewal sharing of life experiences, of mutual learning, of shared interests, shared ingredients of faith, tolerance and caring.

The Opinions:

Peace Sails is based on a firm belief in the power of the sea to help children, youth, women, families and their communities bridge cultural boundaries, social gaps and mental limitations, to cope with difficult situations, and realize the potential of every human being.

The sea is both a wild and unknown element that is near, but yet completely apart from daily urban life. It offers both elements that youngsters need desperately: freedom and boundaries.

Sailing to distant places widens perspectives and by encountering different cultures the “traveler” learns to distinguish and, hopefully, respect differences within his own society.

Communal life on a boat necessitates the development of individual abilities such as flexibility, tolerance, responsibility, creativity, group work, discipline, the postponement of immediate satisfaction, standing up to pressure, and the capacity to live in a framework of rules and regulations.

Marine education offers increased health, development of life skills, heightened personal strength, separation from anti social patterns, acquisition of skills to cope with pressures and problems. Also, it enables youth to increase their self-knowledge, control and develop social skills.

The sea as a tool for therapy is especially important when rehabilitating youth in distress as it can offer an answer for adolescents which need to experience thrills and danger by way of acquiring discipline through freedom. The combination of both elements is rare to be provided in other therapeutic settings.

Many of *Peace Sails* programs will be based on the principles of "Adventure Education & Therapy" – an education and therapy method

that focuses on acting in an environment which is not familiar. The sea, as a natural and wild climate of change, is both the setting and the catalyst for this encounter. For young people, the sea offers a unique tool, for focusing on risk elements in a non - stigmatic way, while re-inforcing the individual's strengths and capabilities. In *Peace Sails* people from diverse religious and ethnic backgrounds will create a multi - cultural supportive learning environment.

The Tasks:

By mobilizing Socio- Maritime, pro active activities, *Peace Sails* wishes to improve and promote the quality of life of excluded and forgotten segments of society. *Peace Sails* is envisioned as an incubator for innovative Socio-educational maritime based programs. *Peace Sails* will develop and administrate a wide range of sail training programs to support and advance its mission including Sailing for Peace Voyages, courses for abused and neglected young women, and providing mainstream recreational opportunities for disabled people. *Peace Sails* envisions promoting international understanding and friendship through sail training for young people regardless of heir ethnic, religious or social background. *As a professional oriented organization, Peace Sails* will constantly monitor and review developments in peace and cross cultural sailing endeavors.

...They that go down to the sea in ships, That do business in great waters; These see the works of the Lord And his wonders in the deep... Psalm 107

2.2 An innovative and original project

"Sails for Peace" is an exciting and innovative initiative for a Peace Project, which brings together Palestinian, Israeli and Italian youth, educators teachers and students, aboard a sails ship on a voyage of personal and inter personal encounters, studying, and experiences.

The primary objective of the program is to diminish the level of hostility and suspicion amongst Palestinian and Israeli Youth while adding an international, neutral and fresh minded partner, the Italian youth.

In order to "survive" the weeks at sea the youth and educators will have to diffuse their prejudices and their hostility towards each other and form a team, learning to work together and to study new methods of problem solving and communication.

Area of Interest:

Palestine, Israel, Italy, and the Mediterranean region. The Mediterranean Sea can be considered a natural and privileged context that gives the possibility to do many educative experiences, but also it is essential to explore another opportunity of the navigation feature: the construction of intercultural knowledge.

Partnership:

The principal actors of the project "Sails for Peace" were: Peace Sails NGO, the Transdisciplinary UNESCO Chair "Human Development and Culture of Peace." Others partners were the local Palestinian NGOs, the Israeli Universities, research centres.

Duration:

The project is designed for a period of three years subdivided in different phases: Education and Training for trainers; Education and training on the sea for students; A platform of co-operation to promote short sailing experience on summer time for multiethnic group of young people indoctrination. It is very important to stimulate the encounter and the knowledge among the partner and the sharing of the project. But also to learn and practice the methodologies of active and democratic participation included in the project as Participatory Action Research, the Cooperative Learning and Outdoor Education. During the realization of the project the partners have designed also a pedagogical and educational research on the project subject "Experienced Peace Education" (E.P.E.) addressed to realise a publications to spread out;

Language:

The project will be a multilingual endeavour and will use the English language as means of maritime learning and communication. In addition the use of visual media will facilitate the verbal and non verbal communication.

Target populations:

Young people aged between 14-21

Educators, trainers and teachers

Voluntaries and NGOs' operators

2.3 Context/ framework problem analysis :

a. The hostile reality description.

Much has been written about the Israeli Palestinian conflict which lies at the centre of the political, military and cultural conflicts in the Near East. However accurate and academic the analysis of the reasons for one hundred years of hostility, no historian or scholar can define who is right and who is wrong in this endless state of confrontation. One thing is definite; throughout the years the level of hostility, rage, and despair have grown on both sides - Jews and Palestinians.

The numerous attempts at Peace accords and treaties have fallen short of establishing real and lasting peaceful relations between the various adversaries. Though Israel has come to terms with two of her neighboring countries - Egypt and Jordan - and peace agreements have been signed between the sides, the quality of the relationship between Israel and these countries, and especially with other Arab nations is contingent on the resolution of the Israeli – Palestinian conflict. As time passes – it has become, recently more than ever, a major concern to Europe and to all nations. The continuing violence and pain on both sides keeps the flames of hatred and disbelief, even while the leaders of both parties conduct peace talks and promise an agreed international solution of two states for two people.

The simple folks are skeptic, they do not believe that peace is possible. Violence as a way of life has become a norm. Adversaries on both sides are portrayed as ruthless and untrustworthy. Religious extremism is spreading as a result of poverty and loss of hope. In the last 12 years the growing disbelief in a peaceful solution has led to total separation of the Israeli and Palestinian population. Recently the fences that have been raised between the Israeli territories and that of the Palestinian Authority keeping the young and old on both sides from even seeing each other.

This is fertile ground for growing racism, fanatical ideas and indoctrination.

But this situation, should not be an ever lasting reality. History has proven over and over again, that people, nations and societies can move from hostility to peace and acceptance. There are many people in both societies who belief such reality is possible. It demands hard work, and openness and a spirit of caring and love.

b. The why, of Peace Education:

Peace education research shows that educational programs, in order to work properly and achieve real results, should address specific real life issues. Participants should feel that they are dealing with real life issues, learning how to practice general values through dealing with practical and specific events. Thus, peace education should be based on experimental learning. These methods are by far the better educational models for acquiring values, changing attitudes, developing perceptions and skills. Participants in "Sails for Peace" will experience conditions which permit the implementation of the essential ingredients of "Peace Education": tolerance, cooperation, pluralism, conflict management, mutual respect for human needs and rights and respect for nature and the environment.

c. The why of Outdoor Education and Maritime Ventures:

"Outdoor Education" is known to bring out the best in people. This kind of exciting and rich learning environment permits the students not to be bound by social customs and norms. In essence we are then more true to ourselves and it is easier to see people as people regardless of race, class, religion etc. "Outdoor Education" helps ascend the basic elements of teamwork – as we are forced to work together and rely on each other. Concepts based on psychological notions, sustain the role of the sea as a place where educational and therapeutic changes are more likely to occur. The development of social skills, ego identity, a sense of meaningfulness, group identity and other aspects of psychological experience, are discussed by experts in conjunction with sea activities.

The sea, as a natural and exciting climate of change, is both the setting and the catalyst for this encounter. For young people, the sea offers a unique tool for focusing on cultural and social elements in a

non-stigmatic and prejudiced manner, while reinforcing the individual's strengths and capabilities. Young people from diverse cultural and ethnic backgrounds can create together a multi - cultural supportive learning environment.

The sea is both a wild and unknown element that is near, but yet completely apart from daily urban life. It offers both elements that peace encounters desperately need: freedom, and boundaries at the same time.

Sailing to distant places widens perspectives and by encountering different cultures the "traveler" learns to distinguish and, hopefully, respect differences within his own society and his neighboring societies.

For lots of young people the immediate appeal of the "Sails for Peace" project would be the opportunity to be on a sailing boat. For most of the Palestinian youth the sea itself is an unknown element which most of them have never managed to experience at all. This project can offer young people the chance to increase their knowledge base in relation to the sea and its rich marine life.

d. What we call the "Experienced Peace Education":

The concept behind "Sails for Peace" is based on the principal of uniting the "Peace Education" methods with the pedagogical goals of "Outdoor Education" – to a unified strategy we have termed "Experienced Peace Education".

We, the Palestinian and Israeli partners of "Sails for Peace" firmly believe that one of the most prominent and efficient method for promoting détente, cooperation, and a change of perspective for the region is through Experienced Peace Education (E.P.E.) – thus, peace is not only a political or social notion, but is a living form that advances and matures through an interaction process of bridging differences, challenging joint ventures, facing collaboratively team tasks, and learning to maximize human potential through positively utilizing the unique strengths and abilities of each participants.

Experienced Peace Education, is crucial at a time when many on both sides still support the notion of belligerent solutions to the conflict, and the educational establishments cannot change their programs because of political reasons.

At these times Experienced Peace Education could and should be promoted by Civil Society Organizations (C.S.O.) which hold the potential to play key role in creating and leading such ventures. (C.S.O.) act at the middle and grass-roots levels of society, and so they are well-placed to develop the links and suited activities to develop new and exciting methods of Peace Education.

Skeptics will hasten to point out right, that Experienced Peace Education is not an instant solution to the difficult and sometimes impossible situations in our region. Cynics will dismiss the idea of as being “too little – too late“ But we at “Sails for Peace“ are certain that Experienced Peace Education will have a positive and influential effect on the young people who will take part in the program, and thus will eventually affect the strengthening of real peace making and of reconciliation. Our profound belief is not only based on firm knowledge of the ability of "Venture Education" to bring about major attitude and perception changes, but also on the fact the partners pulling the program together, are already most passionate and involved in advancing its aims.

2.4 Methodology

The educational course for young people will be set out according to the reflective emotional and competencies education methods. it will be presented to the groups of participants as part of their activities in operation, and to the educational teams, as an educational and growing experience, involving all the participants. Different methodological approach will be used depending on the activities typology. Furthering a due consideration about ones own and about other people's emotional dimension. The aims are to instill a positive and creative environment of relationships where exchange activities, knowledge and trust will emerge out among the participants. As long being important it is also the a cooperative learning methodology approach, because of the contribution which take place in the learning process within diverse groups of people.

The cooperative working activities let people learn- by- doing, cause it requests participants to apply themselves and carry out end actions, the results of which represent a benefit for the whole group.

On top of that it integrates the Participatory Action Research, because through a problem research approach, it allows to involve all the people and experience the project as educators, participants or operators.

The methodological approaches are going to be improved and further developed during the course of the project.

2.4.1 *Goals, objectives and themes*

Over-all goal: "Sails for Peace" The overall goal is to create an ever growing corps of young people, teachers and educators, both Palestinians, Israelis, and Europeans, who will jointly and collaboratively develop mutual accepted peace notions. To expand and enlarge the number of people on both sides who support peace and are ready to defend it.

Specific goals and themes:

- To develop and implement a proven platform for "Experienced Peace Education" that makes use of the sea and sailing skills while educating young people as well as teachers and instructors in the principles of peaceful existence:
 - To create frameworks for achieving peace and peaceful creative societies.
 - To understand the nature and origins of violence and its effects.
 - To equip youth and adults with personal conflict resolution skills
 - To encourage the research for alternatives and possible non violent skills and to develop a commitment to non-violence.
 - To strengthen the belief in positive changes by individuals and groups of people.
 - To develop communication skills and to instil the principle of respect for others.
 - To develop the ability of "critical thinking" that will enable the participants to question beliefs and raise doubts and scepticism about present dominant points of view and attitudes.
 - To develop empathy towards the views and aspirations of others.

- To expose the participants to unique sea environment, its forces, its challenges and its capacity for growth and change:
 - To instil in the participants the love for the sea and sailing.
 - To understand the power of the natural elements and to learn how to harness them by co-operating as a team.
 - To develop self esteem based on proven achievements while learning to sail and handle seamanship duties.

- To emphasise and advance "Experienced Peace Education" as a cultural and social process in which groups that are in conflict as well as third parties can strive together on shared tasks and challenges.

- To develop and produce an educational and maritime manuals on "Experienced Peace Education" strategies and practices.
 - To create an ever growing group of educators and facilitators that are teaching and instilling in their students Peace as a permanent and everlasting value .

- To advance Mediterranean and international alliances for the project that will increase its relevancy and acceptance in the region.
- To create Peace Ambassadors that will widen the commitment for peace in their immediate surroundings and will work to broaden the circles of peace seeking people in our societies.
- To change and improve international public opinion towards the Israeli Palestinian chances for a just and lasting Peace.

- To help change the " No Hope For Peace in our lifetime " atmosphere that thrives these days in the region to an atmosphere of hope, of change, of mutual acceptance .
- To create an atmosphere of legitimisation of peace ventures in different and varied forms.

2.4.2 Monitoring and evaluation:

The on going monitoring of activities aims to observe the project process and to assess the weakness and strength points of the project. Moreover the monitoring activities aims to closely inspect the process and the various steps, in order to be able to find ever new solutions just in case of necessity. The monitoring and evaluation will be internal and external. The evaluation will use the output of the monitoring phases and consist of an elaborated report about the process and the activities too. Monitoring and Evaluation will be carried out as following:

- Questionnaires and Interviews administration (internal and external evaluation)
- Self evaluation and collective evaluation about different issues (in coming /middle and out going competencies and knowledge evaluation- wishes list- self perception – intercultural process) the monitoring and evaluation tools will be carried out according to the project methodology and activities.
- Data and interviews analysis and questionnaires evaluation.
- Half yearly report (by the coordinator about the on going activities)
- Middle term evaluation
- Final report
- Long term evaluation through questionnaires administrated by mail to report in a database.

2.4.3 *Expected output and dissemination*

1. Over the three years bringing together hundreds of Israeli, Palestinian and Italian youth, educators and maritime personal, to experience jointly a wide range of "Experienced |Maritime Peace Encounters".
2. Bringing about major changes in attitudes and beliefs of the various participants relating to mutual acceptance and co-existence on agreeable grounds.
3. Developing three teams of creative and passionate peace youth

leaders working together both in Israel and in Palestine advancing peace notions, as well as ambassadors in neighbouring countries and world wide.

4. Developing a long term public support system for the project, promising its sustainability, and advancing the involvement of the business sector, both in Israel and in Palestine, in supporting the program.

Dissemination:

- advertising and dissemination of the results obtained through publications, presentations, and workshops.
- dissemination of the project experience
- transfer of the knowledge products obtained in different professional and educational contexts by using specific networks
- development of inter-institutional Networks for the integration of educational resources .

dissemination within the University of Florence School of Doctorate, PhD and Master courses

2.5 Phases

The project “ Sails for Peace” will conduct most of its activities in conjunction with, seafaring tasks, sailing, and studying “ Peace Education “ principles and values, on board and around the sea. The project consists of 3 Macro Phases .

Macro Phase 1 and Macro Phase 2 are consecutive and will follow each other for the first year allowing for the education of a large group of trained educators who will lead and instruct the youth participating in the Voyage. Macro Phase 3 will be run parallel to the other activities .

2.5.1 Preparatory phase:

- 1- Recruitment of project stake-holders: The Project directors commence on recruiting project stake-holders : schools, students, teachers with the approval of headmasters and parents.

- 2- Uni-National meetings: Uni-National meetings in each country is to be held to orient the stake-holders and brief them about the project.
- 3- Training manual: Three Professional curricula designers (one from each side) are to be recruited as well to prepare a manual on Peace education and Conflict Transformation activities. This manual will be the guide for facilitators and instructors in training.

2.5.2 First macro phase: "MAIN SAIL TRAINING FOR TRAINERS"

1 Phase: Training for trainers: The activity will take place for its entire duration on board of a sails ship. The activity is meant for educators and instructors Israeli and Palestinians and is centered around team training and experimentation. This activity will be conducted on the basis of an on going seminar, of 12- 24 half day weekly meetings. This activity can be held as local seminars for Israeli and Palestinian educators in Israel and at the same time for Italian and European educators in Italy.

This activity will be planned in its compact international version, as a seminar bringing together groups of educators Palestinian Israelis and Italians. The seminar will be conducted over a period of 10 days and will be held 2-3 times a year in Israel or in Italy.

Educational and training modules contents:

a. "Team building activity:

Contents:

Basic courses in developing personal and group communication tools through sailing activity and group maritime assignments. Learning to trust and respect group discipline. Sharing common experiences and particular educational "secrets" as part of building a common "Educators Log " a digital document that will serve as a shared hand book.

Experiences of International Cooperation and
Research for Co-Existence among Cultures, Rights
and Human Development

3.1. Peace education and culture of peace Children's Rights and Child Protection. The role of international research for children's rights

Alice Binazzi Daniel

3.1.1. *Introduction*

The human rights thought deepens its roots in the great revolutions of the 17th and 18th centuries¹ (the English, American and French Revolutions) and, in a broader sense, in the so-called Atlantic Revolution², as theorized by the French historian J. Godochot, sharing his thesis with the United States historian R. R. Palmer. This theory focused on how events, having the same common breaking-out factors – dissemination of Enlightenment ideas, conflict among social classes, mass revolts for food, famines, price-raising, economic situation – could produce a unique great economic and social revolution, involving both Atlantic shores and highlighting the existence of inalienable

¹ G. GILIBERTI, *Introduzione storica ai diritti umani*, G. Giappichelli Editore, Torino, 2012.

² J. GODECHOT, *La Grande Nation. L'expansion révolutionnaire de la France dans le monde de 1789 à 1799*, Paris, Aubier, 1956 ; (It.), *La Grande Nazione: l'espansione rivoluzionaria della Francia nel mondo: 1789-1799*, Laterza, Bari, 1962; J., GODECHOT, *Les Révolutions (1770-1790)*, Presses Universitaires de France, 1963 ;(It.) *Le rivoluzioni (1770-1799)*, Mursia, Milano, 1989. See also: R. R. PALMER, *The Age of Democratic Revolution: A Political History of Europe and America, 1760-1800*, Princeton University Press, 1959.

rights of people. Fundamental political texts, as the United States Declaration (1776-89) and the French Declaration of the Rights of Man and of the Citizen (Déclaration des Droits de l'Homme et du Citoyen, 1789), stated “revolutionary” principles for that time, like those on equality and on the existence of natural and inalienable rights, belonging to every human being. Nevertheless, these Declarations lacked of implementation and guarantee mechanisms for their stated rights and did not extend “individual rights” to social groups, thus, excluding, for instance, all women³. In 19th century, by the first Conventions abolishing slave trade and, then, by those ones on armed conflict law, relevant advances took place, in the international defence of human rights. During the 20th century, the human rights reflection could further develop and spread, also thanks to new Agreements and Conventions. It has to be underlined, anyway, that, besides the significant contribution by the so-far mentioned events to the birth of a thought on human rights, the idea of protecting them only arises after the Second World War, and not before. The Universal Declaration on Human Rights⁴ (UDHR), approved by the United Nations General Assembly, 10th December 1948, has represented a milestone of this process.

During the decades after the adoption of the UDHR, we could pass from the promotion to the protection of human rights, also thanks to the development of global, regional and national guarantee mechanisms. It has also been widely clarified the link between human rights and the related obligations of respecting and protecting them.⁵ The challenge is to enter, now, in “*an age of prevention*”, as Kofi Annan defines it.⁶ With regard to children’s rights, M. Santos Pais, Special Representative to the U.N. Secretary-General on Violence against Children, highlights that, when unacceptable cases of violence, abuse or maltreatment of children appear in the news:

³ A.CASSESE, , *I diritti umani oggi*, Editori Laterza, Roma-Bari, 2010, pp.13-14.

⁴ <http://www.ohchr.org/en/udhr/pages/language.aspx?langid=itn>

⁵ Y. DANIELI, E STAMATOPOULOU, C.J DIAS, *The Universal Declaration of Human Rights: Fifty Years and Beyond*, published for and on behalf of the United Nations by Baywood Publishing Company, Inc., New York, 1999.

⁶ K.A. ANNAN, *Foreword*, in: DANIELI, E STAMATOPOULOU, C.J. DIAS, *The Universal Declaration of Human Rights*, *Ibidem*.

Children are then recognized as a problem society must face, but rarely does this result in a decisive action to prevent future incidents. At the same time, however, it continues to be rare to envisage children as positive indicators of progress or as criteria for development. It is even rarer to view them as subjects of rights, entitled to committed action by the family, society, and the state or as citizens able to participate in society⁷.

To further guarantee children's rights, the current orientation is towards an approach of child protection national system-building, which could offer sustainable and holistic solutions. In the process of achieving the realization of children's rights, international research resulted as an absolutely necessary tool for their defence, as it meaningfully highlights and informs policies addressing children's rights.

3.1.2. *Human Rights and Children Rights*

The whole world, immediately after the Second World War, was determined to avoid the risk of another brutal conflict, like the already ended one. Politicians and diplomats firmly wanted to guarantee that everyone, and, in particular, poor, refugees and marginalized people, could enjoy of welfare systems, in the future, in an international legal framework, that would have protected them. There would, thus, be a link between war and human rights, as A. M. Dershowitz theorizes, because, during the second post-war, the right affirms itself from the violation of rights (*rights from wrongs*)⁸. In other words, we learn to defend fundamental rights, by the history's big mistakes.

Therefore, the importance of the "binomial peace-human rights" becomes evident, that is: «the idea that the respect of human rights, together with peace keeping, should constitute the point of no return of the new world community (...)»⁹.

Human rights are fundamental rights recognized/acknowledged to all human beings, independently from belonging to a state, religion, sex, ethnic origin, ability, political opinion, etc. Thus, two kinds of rights exist: those of the citizen, as a citizen of a State, and those of

⁷ M. SANTOS PAIS, *A Vision for children: The Convention on the Rights of the Child*, in DANIELI, E STAMATOPOULOU, C. J DIAS, *The Universal Declaration of Human Rights*, Ibidem, pp.131-132.

⁸ A.M. DERSHOWITZ, *Rights from wrongs. Una teoria laica dell'origine dei diritti*, Editore Codice, Torino, 2005.

⁹ A. CASSESE, *op. cit.*, p.26.

the person, as a human being, independently from his/her citizenship. As highlighted by K. A. Annan, human rights' aspiration exists in all cultures, because all people aim at living in peace, health, free from violence and discrimination:

All people share a desire to live free from the horrors of violence, famine, disease, torture, and discrimination. Human rights are foreign to no culture and intrinsic to all nations. They belong not to a chosen few, but to all people. It is this universality that endows human rights with the power to cross any border and defy any force¹⁰.

The fundamental elements of the Universal Declaration are the universality and the indivisibility of human rights. Human rights are universal and their universality depends by their indivisibility, i.e., they all have the same importance and it is not possible to choose out only some of them, disregarding other ones. Only as rights equally applied, can they be rights universally accepted¹¹. Further, they are interdependent among them, i.e., mutually related. In particular, human rights are inalienable, they cannot be negotiated, they cannot be removed, nor somebody can renounce to them. These principles, together with the concept of respect for human dignity, have permeated, later, all documents on human rights, reaffirming themselves also in Constitutions and laws of many world countries, and, at regional level, in several Human Rights Charters, fostering the realization of human rights of people, in the macro-regions¹².

The current humanitarian thought, by using a concept of equality, referred to all human beings¹³, includes all social groups, even the his-

¹⁰ K.A. ANNAN., *op.cit.*

¹¹ K.A. ANNAN., *op.cit.*

¹² A. BINAZZI DANIEL, *La Convención sobre los Derechos del Niño, su Protocolo Facultativo OPSC y el marco legal para la prevención y la protección contra el creciente fenómeno transnacional de la explotación sexual de niños, niñas y adolescentes*, in: *Reflexiones y Avatares para la infancia en el siglo XXI*, libro virtual, IFEJANT Perú (Instituto de Formación para Educadores de Jóvenes, Adolescentes y Niños Trabajadores), Lima, May 2011, <http://ifejant.org.pe/Archivos/librocdensayos.pdf>, also in: Save the Children Sweden Resource Centre on Child Rights and Child Protection, <http://resourcecentre.savethechildren.se/node/5237>

¹³ It is necessary to underpin that the idea of equality, nowadays involving all human beings, is a modern and recent concept that did not exist in the past. To formulate a thought on human rights, it is indispensable to have an idea of humanity and equality that did not exist in ancient time, when elitist models of different kind

torically marginalized ones: women¹⁴; children and adolescents¹⁵; people with disabilities¹⁶; “non-whites” and ethnic minorities¹⁷. Other treaties also integrate fundamental human rights principles¹⁸.

With regard to children’s rights, it is necessary to underline that, since the adoption of the Universal Declaration, in 1948, the issue of special rights for special groups was raised. Although the Universal Declaration clearly states the universal application of rights, the particular problems faced, for instance, by women, children, indigenous groups and “differently able” persons, have motivated governments to promote the adoption of specific standards and mechanisms to guarantee their rights. In this purpose, the support to participation of these groups has been, and continues to be, fundamental. The participation of women’s movements, for example, in global conferences of the last decades, could achieve the acknowledgement of the violation of human dignity of women, as a violation of human rights, not only when it takes place in public places, but also in a private ones (domestic violence, intra-familial violence)¹⁹.

UNCRC principles

The first step towards childhood protection, at international level, dates back to the Declaration of the Rights of the Child (1924), fol-

dominated societies. To achieve the equality principle, in its modern sense, i.e., intended for the benefit of all human beings, it is necessary to wait until the revolutionary events of the 17th-18th centuries. See also: G. GILBERTI, *Introduzione storica ai diritti umani*, G. Giappichelli Editore, Torino, 2012, pp.31, 36.

¹⁴ See: *Convention on the Elimination of All Forms of Discrimination against Women (UNCEDAW, 1979)*: <http://www2.ohchr.org/english/law/cedaw.htm>

¹⁵ See: *Convention on the Rights of the Child (UNCRC, 20 November 1989)*: <http://www2.ohchr.org/english/law/crc.htm>

¹⁶ See: *Convention on the Rights of Persons with Disabilities (UNCRPD, 2008)*: <http://www2.ohchr.org/english/law/disabilities-convention.htm>

¹⁷ See also: *International Convention on the Elimination of All Forms of Racial Discrimination (UNCERD, 1965)*: <http://www2.ohchr.org/english/law/cerd.htm>

¹⁸ See also: *International Covenant on Civil and Political Rights*; *International Covenant on Economic, Social and Cultural Rights*; *Convention on Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment*.

¹⁹ Y. DANIELI, E STAMATOPOULOU, C.J DIAS, *The Universal Declaration of Human Rights*, op. cit.

lowed by a second Declaration, in 1959. In 1989, the United Nations Convention on the Rights of the Child (UNCRC) was adopted and ratified by all countries in the world, except the United States of America and Somalia. The UNCRC is the most important international tool for children's rights²⁰ and it is the result of the commitment of many international organizations and no-governmental ones, human rights experts, as well as of an extraordinary consensus by the governments of the whole world for the defence of children's rights.

In 2002, two UNCRC Optional Protocols came into force²¹: the "Optional Protocol to the Convention on the Rights of the Child on the involvement of children in armed conflict"²² and the "Optional Protocol to the Convention on the Rights of the Child on the sale of children, child prostitution and child pornography"²³. There is also a third recent "Optional Protocol to the Convention on the Rights of the Child on a communications procedure"²⁴. The UNCRC introduces substantial changes in the safeguard of children's rights. The concept of child, as full subject of right, for example, can be considered a relevant advance in history, because it opens to a new vision of childhood, as active protagonist, to be perceived no-longer as dependent, "minor" or "lacking of", in comparison to something of "major" or "more complete" (i.e., adulthood)²⁵.

Children's rights to grow up and develop under all aspects: physical, emotional, psychosocial, cognitive and cultural; without suffering

²⁰ The UNCRC defines "child", any subject between 0 and not over 18 years of age.

²¹ A protocol has the function to deepen the thematic of the original treaty's to which it refers, offering more details and enlarging the obligations of it. States must decide whether binding themselves to the protocol or not, because an optional protocol requires an independent ratification from the treaty, which it integrates. It has to be underlined that the ratification implies, for a State Party, the obligation of respecting and applying the treaty to which it is definitely bound, while the signature merely represent an expression of interest to become a State Party of a treaty or protocol. The signature, without a subsequent ratification, is not, thus, binding for the State. <http://treaties.un.org/pages/ParticipationStatus.aspx> .

²² <http://www2.ohchr.org/english/law/crc-conflict.htm>

²³ <http://www2.ohchr.org/english/law/crc-sale.htm>

²⁴ Approved 19 December 2011, open to signature in February 2012 (not yet ratified by States, having already signed it).

<http://treaties.un.org/doc/Treaties/2011/12/20111219%2003-15%20PM/CTC%204-11d.pdf>

²⁵ A. BINAZZI DANIEL. *op.cit.*

discriminations of any kind; actively participating in the decisions, involving them; under the guiding-principle of the best interest of the child, constitute the founding pillars of the Convention. In particular, the Convention's guiding-principles, affirmed in its 54 articles, can be identified in following four ones:

- 1- The right to non-discrimination (art.2)²⁶
- 2- The best interest of the child (art.3)
- 3- Child's right to life and maximum survival and development (art.6)
- 4- Respect for the views of the child (art.12)

When reflecting on these four guiding-principles of the Convention, it has to be highlighted that the best interest of the child that must prevail in every action involving him/her (Art.3), is generally envisaged in national legislations, when they regulate child's family situations (parents' separation or divorce, adoption) or situations of risk, directly involving the child. It is, instead, considerably less frequent «to find the principle in legislations covering other "actions" that concern groups of children or all children but may not be specifically directed at children»²⁷. For example, this principle is not present, in the majority of cases, in legislations addressing education or health, although these services should specifically take care of child development (Art.6). The principle of the best interest of the child seems not even to be reflected in decisional processes of planning, transport, social security, or in the "safety net" that States should provide, as protecting from traffic accidents, environmental pollution, etc.²⁸. Nevertheless, Art. 3 foresees that the best interest of the child constitutes a

²⁶ It is important to highlight that the Human Rights Committee specified in its General Comment that, by the term "discrimination", it has to be intended: "*any distinction, exclusion, restriction or preference which is based on any ground such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status, and which has the purpose or effect of nullifying or impairing the recognition, enjoyment or exercise by all persons, on an equal footing, of all rights and freedoms*", in: R. HODGKIN, P. NEWELL, *Implementation Handbook for the Convention on the Rights of the Child*, fully revised edition, UNICEF, New York-Geneva, June 2002, p.19.

²⁷R HODGKIN, P. NEWELL, *Implementation Handbook for the Convention on the Rights of the Child*, fully revised edition, UNICEF, New York-Geneva, June 2002, p.46.

²⁸ *Ibidem*, p.46.

primary consideration, by all governments, while planning the impact of its actions. This concept seems, thus, gaining further relevance in those situations, in which no UNCRC specific indication exists, because this principle should be already embedded in national and local policies for the implementation of the UNCRC principles²⁹.

On the other hand, the considerations on the right to freely express own views highlight the concept of the child, as an active subject of right that must benefit of fundamental human rights (Art.12). Besides freely expressing his/her own views, child's opinion must be given due weight, openly rejecting any paternalistic or charitable approach³⁰. Rights to participation are linked to the principle of non-discrimination (Art.2), as all children and adolescents have equal right to express their opinions. On this subject, it is important to tackle gender issues, because the participation of girl children and girls still keeps on being, in several contexts in the world, seriously affected and limited in family environment, at school, in the community and in the judicial system itself. Its causes have to be searched mainly in local cultural meanings and in those traditional practices, reinforcing paternalistic attitudes and patriarchal structures. The lack of, or scarce participation of girl child or girl adolescent reflects itself in gender discriminations against women, with special emphasis on participation in public life and politics. In the purpose of realizing equal opportunities, the Committee on the Elimination of Discrimination against Women elaborated a General Recommendation, in 1997, recalling States to the adoption of all necessary measures to eradicate discriminations against women³¹. Once more, it results evident, thus, the crucial role of States in the implementation of these principles of equality.

Children's rights approach

Both the UNCRC and the UNCEDAW, while safeguarding the human rights of the social groups of children and women - as the historically most vulnerable groups – also embed the concept of child's and woman's dignity. This is borrowed from the universal principal of

²⁹ *Ibidem*, p.46.

³⁰ *Ibidem*, p.159

³¹ *Ibidem*, p. 167.

human being's dignity of the Universal Declaration of Human Rights, and both Conventions develop their Articles, in harmonization with it.

The UNCRC and its Optional Protocols constitute the foundations of human rights of children and are reflected in the children's rights approach, whose example of undertaken commitments are: the *United Nations Special Session on Children* and its final document, *A World Fit for Children*³², approved by 180 nations; and the two U.N. Global Studies: *UN Study on Violence against Children* (2006) and *UN Study on the Impact of Armed Conflict on Children* (1996) and following updating.

At international level, the children's rights approach promotes a legal framework, harmonized with the shared standards of the international community and it supports child-centred policies. In the local context, the children's rights approach promotes national implementation strategies, which are appropriate to the country reality and elaborated with the local *stakeholders'* involvement, the civil society and, on top of everything, with children, adolescents and youth participation. Further, the children's rights approach to children's issues, promotes transparency in processes and reliable data collection in the related issues.

3.1.3. *Child Protection*

Building upon the previously mentioned UNCRC Art.6, stating the fundamental principle of child right to survival and development, the programmatic document of the United Nations Economic and Social Council (ECOSOC) on UNICEF Child Protection Strategy, affirms that: «Preventing and responding to violence, exploitation and abuse is essential to ensuring children's rights to survival, development and well-being». Child protection strategy stresses prevention, as well as governments' accountability. The recent shift, in child protection area, from strategy to "system-building" approach, intends to focus on: a) prevention, and b) development and strengthening of national child protection systems, by integrated responses and coordination among sectors. The child protection concept can be, thus, currently defined

³² United Nations General Assembly official records: 27th Special Session: Supplement 3. Document A/S-27/19/Rev.1 <http://www.unicef.org/specialsession/wffc/>

as: “measures and structures to prevent and respond to abuse, neglect, exploitation and violence affecting children” .

This perspective intends to implement children’s right to be protected, as asked by the UNCRC. It also harmonizes with the Paris Declaration on Aid Effectiveness and the Accra Agenda for Action principles , as it highlights countries’ role and commitment in taking an active role in the processes for national child protection system-building and strengthening, to be strongly sustained in particularly fragile contexts. Further, it gives a central position to children and adolescents, as agents of change and actors in the process of strengthening of protective environment. Therefore:

a) The importance of prevention consists in addressing all the highlighted factors by international studies, contributing to create at-risk situations of violation of children and adolescents’ rights, both in emergency and non-emergency contexts. Often, it is a mix of complex and interlinked factors, as the lack of access to a quality education; gender violence; conflicts; discriminations of gender, ability, ethnic origin, religion, politics; child-trafficking; migrations from rural to urban areas; harmful traditional practices .

b) Development and strengthening of national child protection systems should foresee sustainable and holistic responses, by the close collaboration among components, appropriately coordinated, that operate in the purpose of realizing a protective environment around the child and his/her family. Among the main components of a “national system of child protection”, there are: harmonized laws and policies with the UNCRC principles, international and regional legal standards, good practices and a national plan of action to prevent, protect and respond to violence against children; coordination mechanisms among government, civil society and organizations for human rights; a centralized system of data collection to guarantee regular information on child protection issue, lessons learnt and good practices; child-friendly services supporting family role in care and protection of children; services and responses on minimum standards basis of care; children’s participation, the consideration of their opinions and their involvement in processes concerning them, for the protection and implementation of their rights

In child protection system-building approach, research and data collection are fundamental components. While at international and regional level, research advances according to standards and shared good practices and lessons learnt among the international community – which inform us about the progresses towards children’s rights achievement – often, there is a gap in the corresponding internal research, in several countries. At national level, research on children’s issues often suffers from scarce resources and a fragmented support, as a result of a not-priority place in national policies’ Agenda. In this way, the virtuous circle, activated at international level, often interrupts itself, at a local level.

3.1.4. *The international research for children’s rights*

The international research carried out by the international organisations, NGOs, foundations, academics, independent researchers, thematic international networks, let advance our knowledge about phenomena involving children and adolescents in the world and provides us with data on the process for the realization of children’s rights.

The international organizations’ research, in particular the U.N. Agencies’ one, is on the cutting edge of the dealt issues and approaches and it constitutes a relevant information and planning source for national Governments and for other institutions. The acquired experience, through international studies, especially those in child protection area, has made it possible to disclose the transforming capacity of transnational phenomena of children’s rights violation often increased by globalization effects and by the wider use of new technologies³³. Advanced research, either qualitative or quantitative, often, by adopting a holistic and cross-country vision, allowed identifying new modalities of abuse, exploitation and violence against children and adolescents, in developing countries, as well as, in industrialized ones. International research also adopts, more and more, a participative approach with research subjects, in local contexts.

In fact, in this kind of research and data collection process, children’s and adolescents’ participation and contribution have been, and

³³ UNICEF IRC (Innocenti Research Centre), *Child Safety Online: Global challenges and strategies*, UNICEF, Firenze, Italia, December 2011.

still are, determinant. While talking about children's participation principle, we immediately refer to the UNCRC, to children's right to express their opinion in the decisions involving them, and to have it taken in due consideration and to their right to gather and participate in all society aspects, as stated by Articles 12, 13, 15 of the Convention. It is fundamental to understand their points of view, needs, priorities and experiences. Information provided by children and adolescents are extremely relevant to the development of suitable programmes and policies, that can protect their rights, at best.

Here, it can be useful to remind, for instance, that children and young people involved in armed conflict could significantly contribute to the strategic decennial vision of the Machel Study³⁴.

Child-trafficking results to be another complex, obscure and more and more transnational phenomenon. Information provided by children and adolescents, victims of traffic, who could reveal their experiences and opinions, could give important in-depths, by describing, "from an internal perspective", those factors that make children vulnerable, their reasons to leave home, and their specific needs in prevention, protection and assistance issues. For example, they highlighted the importance of non-discrimination and of concretely receiving inclusive participation opportunities. These are conditions helping to eradicate marginalization and abuse and violation risks against them and their rights. Children and adolescents can strongly contribute in identifying intervention areas and possible solutions³⁵.

Additional important information, in order to orientate prevention in child protection, is provided by the conclusions of the "Global Study of the United Nations on Violence against Children", by the independent human rights expert, Prof. Paulo Sérgio Pinheiro³⁶. This Study affirms that sexual exploitation of children and adolescents is increasing and that it is a global phenomenon that must and can be prevented. Child-trafficking for sexual exploitation purposes is also

³⁴ UNICEF, *Machel Study 10-Year Strategic Review: Children and conflict in a changing world*, New York, April 2009.

³⁵ M. DOTTRIDGE, *Young people's voices on child trafficking: Experiences from South Eastern Europe*, Innocenti Working Paper, UNICEF IRC, Firenze 2008.

³⁶ P.S. PINHEIRO, United Nations, *World report on violence against children*, United Nations Secretary-General's Study on Violence against Children, Geneva, Switzerland, 2006.

growing, as well as, children exploitation by tourists and travellers, the multiplying images of children abuses, through the new technologies, crimes by the Internet.

Research works, preparatory and follow-up studies of the World Congress I against sexual exploitation of children and adolescents (Stockholm, 1996), and especially those of WCII (Yokohama, 2001) and WCIII (Rio de Janeiro, 2008) highlighted the importance of an holistic approach, at the base of strategies and action of all social sectors supporting prevention, and, in particular of welfare, education, health, safety and justice one. It was also underlined the need of sustaining social change processes. At this regard, I wish, here, to refer to some reflections, from my independent anthropological field research, in the Dominican Republic, dealing with marginalised and exploited children and adolescents, also sexually, in local and international travel and tourism³⁷. This qualitative research is based on an ethnographic methodology³⁸, including the combination of four kind of data collection³⁹: the participant observation, the interview, the collection of written data “produced by local actors”, the review processes. This field research revealed the existence of embedded stereotypes and discriminations, in local flows of meanings and social norms.⁴⁰ At this regard, it is useful to remind that a culture, intended as flows of meaning, is never homogeneous, but it shows internal differences and even

³⁷ A. BINAZZI DANIEL, *Children in the Dominican Republic: Sexual Exploitation in Travel and Tourism. An Anthropological Perspective*, Resource Centre on Child Rights and Child Protection, Save the Children Sweden, March 2011, <http://resourcecentre.savethechildren.se/content/library/documents/sexual-exploitation-children-and-adolescents-travel-and-tourism-dominican-> .

³⁸ Among the immense literature about ethnography, see also: K. O'REILLY, *Key Concepts in Ethnography*, Sage Pub, Los Angeles - London, Washington D.C., 2009; A.C.G.M ROBBERN., J.A SLUKA, *Ethnographic Fieldwork. An Anthropological Reader*, Malden Oxford, Blackwell Pub.2007; P. WILLIS, M. TRONDMAN, 2000, «Manifesto for Ethnography», *Ethnography*, 1 (1), pp. 5-16; A. BRYMAN (ed.), *Ethnography. Vol I The Nature of Ethnography*, London, Sage, 2001.

³⁹ J.P OLIVIER DE SARDAN, *La politique du terrain. Sur la production des données en anthropologie*, Enquête/1-1995, Marseille, pp.71-109.

⁴⁰ U.HANNERZ, *Cultural Complexity: Studies in the Social Organization of Meaning*, Columbia University Press, New York, 1992.

contradictions.⁴¹ This is a particularly important aspect to be taken in due consideration by policies and in planning activities. Stereotypes towards children can be retrieved in the family. From research interviews, it emerged that widespread stereotypes, like that of a “remunerative child”, of the child as a “parent’s property” and gender stereotypes and inequalities, are at the origin of maltreatments suffered by children in the family. Children and adolescents encounter asymmetric power relations, stereotypes, gender and ethnic discriminations, also in local society, in addition to a sense of tolerance, towards sexual exploitation of children and adolescents in travel and tourism, and a locally widespread disregard for children’s rights and for their potentialities. Stereotypes and discriminating visions orientate not only human thought, but also the active behaviour of people, in an excluding way. Negative stereotypes and discriminating visions often emerge also from school texts, adopted in formal education of several local contexts, reinforcing and perpetuating negative views against marginalised social groups.

This, together with other root-causes, contributes in creating the pre-conditions, in the studied context, as well as, in other contexts in the world, of sexual exploitation of children and adolescents in travel and tourism, child-trafficking, child domestic work, and worst forms of child labour⁴². This affects, in particular, most vulnerable children, among the marginalized ones, like: children living and/or working on the street and/or on the beach, when in country destinations of international tourism; exploited girls and girl children in domestic work; unaccompanied children; asylum-seeker and/or refugee children; children suffering discriminations for their origin, ability, religion, etc.

The international research helps us in focusing new concepts, also through the language. Working to eradicate stereotypes and discriminating visions also includes the elaboration of new terminologies and definitions, based on the right, that are expression of conceptual frameworks. These new conceptual frameworks intend to avoid the labelling phenomena, by which the victim-child is often stigmatised. It

⁴¹ Ibidem. See also: U. HANNERZ, *Transnational connections. Culture, People, Places*, Routledge, London-New York, 1996.

⁴²ILO (International Labour Organization) Convention n°182 on Worst Forms of Child Labour, 1999, <http://www.ilocarib.org.tt/projects/childlabour/c182.htm>

is fundamental to highlight that terminology has significantly advanced, following in-depths and new understanding of exploitation phenomena of children, as a form of violence against them. Actually, for example, it is a priority to communicate that abuse and sexual exploitation of children is a criminal act, in all its forms and manifestations and according to the international legal standards. By this new terminology, the international research intends to reject any reference to the “intentionality” of child’s actions, carried out by the victim, when under coercion and to emphasize, instead, the violent connotation of the suffered damage. Therefore, the international community recommends to adopt the following definitions: “sexual exploitation of children in prostitution/pornography” instead of “children prostitution” or “children pornography”; “sexual exploitation of children in travel and tourism” instead of “children sex tourism”; or even “children living/working on the street” instead of “street children”. At this regard, in the field context that I studied, in the Dominican Republic, the definition of *niño de la calle* (street child) has a negative connotation, synonym of delinquent, thief or drug-addicted, threat for the society. In best cases, it can be used to designate an undefended victim, inspiring sorrow. This stereotype was a target of social awareness campaigns in several Latin America countries⁴³. Children falling into this profile are no longer considered as children and are socially stigmatized into categories, by a depriving perspective, that do not encourage a vision of them, simply as “children”, with their potential to become a valid integrant part of the society. Cases of abuse and sexual violence against girl children and girls (but also against boys) are not even often reported, in order to avoid victim marginalisation inside the community. By doing so, victims and their families, thus, renounce to the acknowledgement of their violated right and to an equal compensation for the suffered damage. These examples indicate only a small part of the big challenges, constantly faced by the international research, in collecting data, when local stereotypes and forms of “social acceptance” contribute to hide violation phenomena of children’s rights, so hard to be highlighted.

⁴³ Dominican television campaign: “¡No Me Llame Niño de la Calle!” (Do not call me street child!), Fundación Educativa Acción Callejera, Dominican Republic, 2004, supported by Banco Interamericano de Desarrollo, www.iadb.org

Being children, in the South of a globalized world, makes undoubtedly emerge striking contrasts and asymmetries, if, on the whole, we look at children's situation in the North of the world and at the different level of enjoyment of their rights. Nevertheless, this must not mislead, anyway, our attention from the serious violation phenomena of children's rights, also existing in industrialised countries.

Although, Governments and private industries, in industrialized countries, have done big efforts to guarantee online safety, technology progress and its wider and wider diffusion exponentially increased children's vulnerability, also representing a set of risks for them. There are different information technology tools, which are used by potential adult perpetrators to search for and exchange pedo-pornographic material or to get in contact with minors of age. New technologies, like digital *webcams*, *blogs* and social networks websites, can facilitate predators an easy access to information, photos and data about their victims. It is increasing the grooming phenomenon, i.e. the enticement of children by chat, Instant Messaging or also by using mobile phones. Recent research showed that, in a certain sense, children vulnerability is further increased by their awareness about having discovered an "adult-proof" space, i.e., a sort of "free zone", quite difficult to be accessed by parents, because, as observed in Italy, the majority of parents are not so familiar with the use of the Internet⁴⁴. Parental control is, in fact, exerted more on the quantity of time spent in the Net by their children, instead that on the quality of the websites that they visit, and of their contacts, online. By escaping, then, to the not-qualified parental control and being unaware of the navigation risks, children and adolescents have a double exposure to online abuse phenomena. It is anyway important to underline that, to contrast this phenomenon, international synergies of police and investigation task forces are actively cooperating to reduce this crime.

Research is a fundamental tool, in our opinion, to achieve the aid effectiveness, sustained by the five core-principles of the Paris Declaration on Aid Effectiveness (2005)⁴⁵: ownership, alignment, harmoni-

⁴⁴ EURISPES, Telefono Azzurro, 2009.

⁴⁵ The Paris Declaration on Aid Effectiveness was approved 2 March 2005. It is an international agreement, adopted by the international community, to commit and

sation, managing for results, and mutual accountability. Research allows an accurate planning of action that can facilitate the creation of strong synergies, maximizing results and avoiding overlapping and fragmentation phenomena⁴⁶.

International studies concluding with final recommendations for policy-makers, often suggest to do more research and further in-depths on specific aspects, and to allocate, in this purpose, the necessary resources.

Often, research duration, and, in particular, field research one, suffers from time and resource constrains.

The latter can be both human and, even more, economical resource constrains. Another intrinsic difficulty is represented by exhaustively addressing complex and continuously transforming phenomena, in different peculiar contexts. The recommendation of many studies to further pursue with additional research - when a study must necessarily get to an end for the above-mentioned reasons - and to deepen previous works, should be taken, in our opinion, under due consideration by policy-makers, not as an additional suggestion, but as a priority, in order to orientate implementation and action, at best, for the realization of children's rights. In children's rights area and, in particular, in child protection issues, passing from research to projects and implementation strategies seems even more sensitive. Research results an indispensable tool, in particular, to shed light on the relevant role that some factors can play in prevention area. Among these, we can here highlight the role of education. Although, it seems that a lot has been said and in many ways, so far, about education, the determinant role of a rights-based education⁴⁷, as a fundamental tool of prevention for a child protection system, has not been yet enough emphasized, but even less envisaged as an indispensable component to be embedded in formal and non-formal education systems.

Education in child protection system

enhance efforts to increase aid effectiveness to development:
<http://www.oecd.org/dataoecd/0/27/34504737.pdf>

⁴⁶L. CARRINO, *Perlas y piratas. Crítica de la cooperación para el desarrollo y nuevo multilateralismo*, Editorial ICARIA, Barcelona, 2009.

⁴⁷ UNESCO-UNICEF, *A Human Rights-Based Approach to Education for All. A framework for the realization of children's right to education and rights within education*, New York-Paris, 2007.

It can be often observed, also in international organizations debates, a strong specialist separation, in the dealt issues. Nevertheless, child labour, child-trafficking, children in armed conflict, sexual exploitation of children and adolescents issues, among others, encompass interlinked phenomena. They all fall under children's rights big umbrella. Anyway, despite the international guidelines of the last years, inviting to adopt holistic approaches, a trend still resists to address them, by "seeking refuge" in one's own specialisation. In the depicted framework, education results, in our opinion, a cross-prevention tool that should be stressed with more emphasis, because it cuts all the above-mentioned phenomena and it is essential to sustain the social change in those contexts, where strong discriminations and marginalization still resist representing an increasing factor of social vulnerability. In fact, international research has often indicated education as a powerful progress, integration and social cohesion tool. Nevertheless, education is sometime perceived as a less priority right, in comparison to other rights and its potential for the prevention of children's rights violations, underestimated. It useful, here, to recall that, human rights are all interrelated and only if equally applied, they can be universally accepted⁴⁸. In formal education, human rights are often taught in a limited way, by choosing some of them and discarding other ones, and often in occasion of punctual initiatives, rather than incorporating rights in regular daily education processes (rights-based education). In other words, education should be based on human rights and human rights should be embedded in its processes⁴⁹.

The Committee of the Rights of the Child, in its General Comments No.1 of 2001, relates that school should harmonize with UNCRC principles and it should focus on concepts like the best interest of the child and child-centred education⁵⁰. Further, the Committee refers to the concept of *life skills-based education*, as follows:

⁴⁸ See par. "Human rights e Children's Rights" of the present work.

⁴⁹ UNESCO-UNICEF, *op. cit.*

⁵⁰ Committee on the Rights of the Child (2001). General Comment No. 1. The aims of Education, CRC/GC/2001/1. Integral version of General Comment No. 1 available at the following link: <http://daccess-dds-ny.un.org/doc/UNDOC/GEN/G01/412/53/PDF/G0141253.pdf?OpenElement>

Basic skills includes not only literacy and numeracy, but also life skills such as the ability to make well-balanced decisions, to resolve conflicts in a non-violent manner and to develop a healthy lifestyle, good social relationships and responsibility, critical thinking, creative talents and other abilities, which give children the tools needed to pursue their options in life⁵¹.

As suggested by S. Pinheiro:

There is an increasing recognition that in a rapidly changing world, it is necessary to teach children the how of constructive human behaviour so that they can protect themselves from harm and take action to avoid harm to others. School curriculum should pay attention to learning skills and processes such as inquiry, problem solving and decision making⁵².

Through its participatory approach, international research has highlighted that young people could underline the importance of life skill education, in debates and fora, throughout the world, as a form of prevention from the violations of their rights. In the outcome document of delegate children and adolescents in the Ljubljana meeting (2005), they affirmed that sexual exploitation of children and adolescents is surrounded by shame, silence and taboo, in all societies. Thus, they requested that this issue, including child-trafficking one, could become a mandatory component of national school curricula in all European countries, as well as in Central Asia ones.⁵³

The importance of including these themes in school curricula, especially for pre-adolescents, has been also underlined during mid-term evaluations in East-Asia and the Pacific schools, as well as at the Children's Forum in South Asia, August 2008. The importance of sustaining school programmes, carried out by students, as well as peer-to-peer ones⁵⁴, has been also highlighted.

Life skill education, by providing multiple meaningful child-friendly information, on at-risk behaviours and situations and on children's rights, has been considered by children and adolescents as a powerful tool to prevent HIV/AIDS, abuse and traffic situations, and moreover, in general, as a support to their participation.

⁵¹ Committee on the Rights of the Child (2001), *op. cit.* par. 9.

⁵² Pinheiro, P. S., *op. cit.*, p.150.

⁵³ Youth Statement, Yokohama II World Congress Mid-term Review, Ljubljana, 2005.

⁵⁴ Children's Forum Recommendations Summary for the South Asia Forum Regional Preparatory Consultation for the World Congress III against Sexual Exploitation of Children and Adolescents, 24-27 August 2008, Kathmandu.

It is important to remind that the “child-friendly” concept had a large diffusion, in the past, when it originated in the debate, linked to “child-friendly cities”⁵⁵. UNICEF introduced the idea of “child-friendly cities” to sustain the urban child’s rights, in Southern and Northern world cities, providing, at the same time, a positive indicator for a liveable city for adults, too. By this concept, one has tended, later, to indicate the relevance of making accessible and enjoyable by children, services and tools usually conceived and/or perceived as addressed to adults. Thus, efforts are done to increase the offer, for children, of child-friendly services, tools and environments, to design child-friendly advocacy and information material, and to smooth the contact between children and institutions towards a more child-friendly access and dialogue. In general, this concept is becoming more perceived in policies, in the purpose of facilitating access, participation and empowerment of children and adolescents. Nevertheless, there is still a lot to do, to reach this aim.

In many contexts, local organisations, although seriously limited in resources, work for children’s and adolescents’ rights, offering the alternative of non-formal education. The latter is aware of children’s and adolescents’ needs and it tries to compensate, by filling the existing gaps in formal education system that often excludes and does not provide a quality education. Further, the access to life skills education and to peer education should be provided to all children and adolescents, also to those ones, who do not attend school, to allow them to better protect themselves and their peers, and to contribute to their empowerment, an important factor in combating children and adolescents’ exploitation phenomena.

Rights-based education should be more and more included, especially in formal education systems, while non-formal education, often more advanced in seizing local community needs, although more fragile and fragmented for the lack of resources, mainly economically, should be supported, in the purpose of collaborating and creating a synergy, together with formal education.

It is not to be forgotten, that the positive potential of a rights-based education does not only refer to emergency contexts and/or to emerging countries, but it extends itself also to industrialised countries

⁵⁵ <http://www.childfriendlycities.org/en/overview/the-cfc-secretariat>

where, anyway, it exists the need of safeguarding and fostering children's rights.

More in general, realizing a rights-based education means to make available a free choice for the future for all children and adolescents in the world.

Concluding Reflections

During the long path towards the realization of human rights, in our case, of children and adolescents, international research opened to new strategies and synergies, to legislative measures, programmes, projects and actions by national Governments and by the international community to prevent and respond to violation phenomena of these rights. It has often disclosed hidden and complex issues, often thanks to the participation and fundamental contribution of children and adolescents involved in these phenomena. International studies could identify the root-causes of children's rights violation, but also indicate possible solutions to be pursued by national Governments and policy-makers. Among several factors that, in a holistic approach, can contribute to an effective prevention, a fundamental role was acknowledged to rights-based education, as a cross-tool to different sectoral themes. Rights-based education can facilitate children's and adolescents' empowerment, letting them build their future on the basis of free choices. It is evident, thus, the importance of sustaining research for children's rights and of fostering it, also in national contexts, to avoid interrupting the virtuous circle that, by making complex and continuously changing phenomena comprehensible for us, can provide us with fundamental tools to advance towards the realization of full respect for rights and dignity of all children in the world.

3.2. African Refugees in Israel – A safe place?

Merav Bat-Gil

Out of Egypt

Written and composed by:
Alma Zohar, 2008

There is always a war in
Africa
Lucky that it is far away
So we can't see it or hear it
from here

I once walked the path of
torment too
from Egypt to Jerusalem
through the desert, for
many days
Without water
With the same plea in my
eyes.

I too have encountered evil
Striking randomly Inno-
cent people
People without protection
Without a home
With small children in
their arms.

Now they come knocking
on your door
Crying and begging for
help
Don't say- what are they to
me?
They are strangers.

Because in every genera-
tion
A person must see himself
As if he came out of Egypt.
So that he won't forget
how he fled
Beaten, humiliated, mur-
dered
How he cried to the heav-
ens

I too have gathered the
strength
To save what I could
When I had nowhere to go
My blood was permitted
The sign of Cain on my
forehead
People falling to their knees,
pleading
Now they come knocking
on your door
Crying and begging for help
Don't say- what are they to
me?
These are black people.

Because in every genera-
tion...

Bless us all, lord
And keep us safe
So we will never have to
depend
On the mercy of human be-
ings.

Because in every genera-
tion...

There is always a war in Af-
rica
Lucky it's far away
So we can't see or hear it
from here
There is always a war in Af-
rica
Lucky it's far away
So we can't see or hear
The scream.

3.2.1. *Refugees and Asylum Seekers in Israel*¹

The Israeli government, by not granting asylum to those who seek it nor acknowledging their rights, does not protect those who are most vulnerable. Israel took over the Refugee Status Determination responsibilities from the UNHCR in July 2009². Since then, the Israeli government has not drafted any sort of comprehensive status determination, leaving refugees and asylum seekers in Israel with no access to social or health services, education or professional training, and without any opportunity to live life in dignity and plan for the future.

The Israeli public is exposed to unclear, incorrect and confusing communication by the government, which often refers to refugees and asylum seekers as a security or demographic threat or economic migrants. As such, the Israeli public is not aware of the legal and moral obligation Israel has to the refugees and asylum seekers, because they are not recognised or correctly referred to, as asylum seekers.

The Israeli government is increasing its punitive measures to deter the asylum seekers and refugees and those assisting them. In addition to the detention centre and the defence fence being constructed in the southern border, there are initiatives to introduce further legislation, fining employers who employ refugees and asylum seekers, preventing asylum seekers from wiring money back to their families, punishing those who rent apartments to refugees and custodial sentences for those assisting them.

All these punitive measures, planned in order to make Israel less appealing to the refugee and asylum seekers, and thus hoping to prevent the arrival of more refugees in the media. Parliament members are blaming the refugees and asylum seekers for the difficult situation the poor southern neighbourhoods in Tel Aviv (where the refugees are sent to from detention by the government.), security and robberies. In a number of public addresses members of parliament have called the refugees and asylum seekers "cancer in the Israeli body", calling to "make them disappear" by arrests and other incite full statements.

¹ <http://www.assaf.org.il/en/>

² <http://www.unhcr.org/cgi-bin/texis/vtx/page?page=49e4864b6>

These incitements are provoking the Israeli public to violent acts in the form of riots and physical attacks on refugees and their properties – burning stores and apartments, throwing Molotov bottles, stabbing and attacking individuals in the streets, throwing stones at children, humiliating and abusing them while they are walking in the streets etc.

This violence against the most vulnerable population in Israel, people who have endured unseen suffering in their home countries and on their way to Israel, barely surviving in a foreign country and culture and struggling to provide for themselves and their families are experiencing another wave of hatred and alienation, threatening their security and self esteem and preventing them from living protected and safe lives, prepare and plan for their future.

3.2.2. *Background*

Sudanese refugees began fleeing Egypt for Israel³ in 2005. They crossed the Sinai⁴ Peninsula on a rigorous and harrowing journey, led by Bedouin⁵ guides who often charged \$100-\$300 for their guide services. As refugees first began crossing the porous border between Egypt and Israel, Egyptian border police were ordered to shoot anyone they saw and diligently followed their command. Those who managed to enter Israel alive were often wounded or starving.

Those who were released from detention and allowed to stay in Israel met a harsh reality. Jobs were hard to come by and living conditions squalor. Those who found lives in kibbutzim (Israeli collective farms) and in hotels in Eilat find themselves happier than those in Tel Aviv, where jobs are scarce and living conditions harsh. A rundown bomb shelter across from the central bus station in Tel Aviv became a home for many Africans until they could find work or proper housing. After granting these early asylum seekers (temporary) permission to stay, the Israeli government's efforts to help the integration of Africans into society was minimal. Instead, Israeli charities, churches⁶,

³ <http://www.jewishvirtuallibrary.org/jsource/israel.html>

⁴ http://www.jewishvirtuallibrary.org/jsource/judaica/ejud_0002_0018_0_18630.html

⁵ http://www.jewishvirtuallibrary.org/jsource/Society_&_Culture/Bedouin.html

⁶ http://www.jewishvirtuallibrary.org/jsource/Society_&_Culture/Christian_communities.html

synagogues⁷, legal and medical aid organizations, and the Tel Aviv municipality lend a large hand.

In the first years, the Israeli public opened its heart to the refugees, feeling obliged to absorb them, recalling the Jewish refugees seeking asylum after the Holocaust. Israeli activists mobilized humanitarian activities for the refugees, individuals and families hosted and supported refugees – families, minors of age, assisting them to gain dignified lives – find jobs, housing, study opportunities etc. yet, the Israeli policy, considered the asylum seekers coming from Sudan as "enemies" (Sudan is considered as an enemy country in Israel) detained them all under the anti infiltration law.

Since those days, the numbers of asylum seekers arriving to Israel has increased and there are now (mid 2012) over 60,000 asylum seekers. Their demographic composition has changed too and the majority now is men and women from Eritrea.

In recent years, the pathway to Israel has become more and more difficult – Bedouin smugglers are demanding up to 40,000 US dollars to cross the Sinai. Groups of refugees, mainly from Eritrea, are being held captive by smugglers at torture camps in the El-Arish area while on the journey to Israel. The smugglers are also extorting ransoms of thousands of dollars for the release of each captive. Methods used to apply pressure on the captives' relatives to pay up include systematic violence and torture of the hostages. Smugglers telephone captives' relatives so they can hear the cries of pain over the phone. Survivors report the use of systemic violence, including punching, slapping, kicking, and whipping. Forms of torture include burial in sand, electric shocks, hanging by the hands and legs, branding with hot metal, as well as rape and sexual abuse: "They call me when they are beating her. Her hands and feet are tied so they put the phone up to her mouth while she is screaming," said Asmeron, clutching his phone in his hands. He looked aghast when it rings. Listen, she keeps crying: 'Help me, help me.' What can I do?"⁸.

Those released from the torture camp who make it to the Israeli border are detained in an Israeli detention centre, run by prison au-

⁷ <http://www.jewishvirtuallibrary.org/jsource/Judaism/shul.html>

⁸ <http://www.guardian.co.uk/world/2012/feb/14/egypt-bedouin-kidnap-refugees-Israel>.

thorities until their country of origin is verified. Eritrean and Sudanese are entitled "group protection", as, according to international organization such as UNHCR their lives, if returned, are threatened by the regime or militias, therefore it is impossible to deport them back, but they are granted with no legal status in Israel. Refugees and asylum seekers released from the detention centre receive a one way bus ticket to Tel Aviv where they are left alone to care for themselves. They often sleep in the streets and parks of Tel Aviv until, through their unofficial social networks; they find a job, a place to live in and the access to the civil society organizations as ASSAF offering some help and support.

3.2.3 *ASSAF – Aid Organization for Refugees and Asylum Seekers in Israel*⁹

I joined ASSAF – Aid Organization for Refugees and Asylum Seekers in Israel, after graduating a master's program at the University of Florence on “Local Human Development, Culture of Peace and International Cooperation”.

ASSAF is the only Israeli Organization focusing on the refugees and asylum seekers daily lives as status less people, left to survive by themselves, without any support or assistance by the authorities. The network of CSO's (Civil Society Organizations) in Israel usually focuses on legal issues such as the legal status and violations of rights, detention conditions etc or immediate medical or employment related help. ASSAF is the only Israeli organization focusing on the wellbeing and emotional resilience of the refugees and asylum seekers residing here.

When I returned to Israel, I saw how the basic needs of refugees and asylum seekers, deprived by the government, are offered by this tiny grassroots NGO offering the refugees and asylum seekers emotional support, a place for women, men and minors of age to feel welcome and comfortable to share their distress, daily difficulties and struggles and the chance to meet a friendly Israeli face in a hostile and oppressive society.

⁹ <http://www.assaf.org.il/en/>

ASSAF implements a range of impact-driven programmes:

- **Social Work Programme:** We provide professional social services support to 100 asylum seekers and their families every month.
- **Family and Individual Support Programme:** 14 trained volunteers accompany at-risk families, providing them with on-going emotional and practical support.
- **HIV Programme:** Empowering asylum seekers with HIV to navigate complex medical services and procedures, strengthening coordination among different service-providing institutions, and producing a personal health booklet to enable asylum seekers with HIV to keep track of all their tests, medication, checkups and results.
- **Humanitarian Assistance:** Providing emergency assistance grants to 15-20 asylum seekers each month.
- **Youth Club:** Running a successful Youth Club four times a week for more than 90 young asylum seekers.
- **Influencing Public Opinion:** Expanding and updating our Facebook¹⁰ pages which reach more than 2,400 friends (Hebrew Page) and is a focal point for online debate and engagement, producing short films on the situation of asylum-seekers in Israel, every year we conduct more than 40 awareness-raising lectures and events across the country, and generate close to 60 media items in the domestic and international media. In 2010 we published *Surviving in Limbo*¹¹: A ground-breaking report and the culmination of ten months of comprehensive research on the experiences, needs and community structures of Sudanese and Eritrean asylum seekers in Israel.
- **Advocating for Change:** Conducting targeted advocacy initiatives before Parliamentary committees and decision makers to bring about changes to policies and practices that undermine the rights of asylum seekers.

¹⁰ <http://www.facebook.com/pages/Aid-Organization-for-Refugees-Assaf/146568988710798>

¹¹<http://www.assaf.org.il/en/refugees/surviving-limbo-asylum-seekers-israel-research-conducted-assaf>

- **Advocacy and Support Centre:** Directly benefiting over 5,000 asylum seekers who visits the Centre every year to receive vital information, individual advocacy support, and referrals to relevant organizations.
- **Community Outreach and Development:** conducting a Spokesperson Training Programme for Asylum Seekers; and providing two computer skills training programmes for 18 asylum last year we trained 16 Sudanese and Eritrean asylum seekers to serve as bilingual psychosocial support workers; seekers.
- **Volunteer and internships Programme:** Leveraging the skills and experience of more than 80 volunteers and inters, and providing on-going training and supervision.

3.2.4 *The Israeli society, 2012*

2012 saw a sharp deterioration in the situation facing asylum seekers in Israel, and a corresponding increase in the need for ASSAF's work. Although Israel is a democratic, developed country, its approach toward asylum seekers is increasingly draconian. Asylum seekers are kept in a perpetual state of limbo regarding their rights and status, denied access to official work permits and essential social and health services, and face unprecedented levels of racism and violence.

Israel's increasingly punitive measures in recent years towards refugees and asylum seekers are also reflected by Government plans underway to construct the largest detention centre in the world (10,000 beds). This future prospect is already impacting the psychosocial and emotional well-being of refugees and asylum seekers as it creates a high level of fear within this community. Detention centres already exist as a means to register newcomers, however the new one that is being built is meant to house both newcomers and refugees and asylum seekers who have been in Israel for years, including their children who were born in Israel. It is not yet known if thousands of people will be removed from their houses, places of work and schools and effectively imprisoned in the centre. The detention centre will be run by the Israeli prison authorities and is to be located in the middle of the desert. In effect, the detention centre will house arbitrarily arrested

women, children and men who have committed no crime and are simply seeking asylum.

The discourse of Israeli policy makers about asylum seekers dehumanizes and characterizes them as a security threat. People, who fled atrocities in their countries of origin, genocide in Darfur, or forced military service in Eritrea, are denounced as “enemies,” “infiltrators,” “cancer”¹², “Criminals with HIV”¹³ and “a demographic and security threat.”¹⁴ The anti asylum seekers incitement is based on the government's claim that no asylum seeker in Israel is a refugee but a work migrant.

3.2.5 *Daily life in Israel, subjected to xenophobia and hatred*

The Israeli government, by not granting asylum to those who seek it nor acknowledging their rights, does not protect those who are most vulnerable. Israel took over the Refugee Status Determination responsibilities from the UNHCR in July 2009¹⁵. Since then, the Israeli government has not drafted any sort of comprehensive status determination, leaving refugees and asylum seekers in Israel with no access to social or health services, education or professional training, and without any opportunity to live life in dignity and plan for the future.

The Israeli public is exposed to unclear, incorrect and confusing communication by the government, which often refers to refugees and asylum seekers as a security or demographic threat or economic migrants. As such, the Israeli public is not aware of the legal and moral obligation Israel has to the refugees and asylum seekers, because they are not recognised or correctly referred to, as asylum seekers.

The Israeli government is increasing its punitive measures to deter the asylum seekers and refugees and those assisting them. In addition to the detention centre and the defence fence being constructed in the southern border, there are initiatives to introduce further legislation, fining employers who employ refugees and asylum seekers, preventing asylum seekers from wiring money back to their families, punish-

¹² <http://www.ynetnews.com/articles/0,7340,L-4233509,00.html>

¹³ <http://www.guardian.co.uk/world/2012/may/31/israeli-minister-racial-tensions-infiltrators>

¹⁴ http://www.israelhayom.com/site/newsletter_article.php?id=4409

¹⁵ <http://www.unhcr.org/cgi-bin/texis/vtx/page?page=49e4864b6>

ing those who rent apartments to refugees and custodial sentences for those assisting them.

All these punitive measures, planned in order to make Israel less appealing to the refugee and asylum seekers, and thus hoping to prevent the arrival of more refugees in the media. Parliament members are blaming the refugees and asylum seekers for the difficult situation the poor southern neighbourhoods in Tel Aviv (where the refugees are sent to from detention by the government), security and robberies. In a number of public addresses members of parliament have called the refugees and asylum seekers “cancer in the Israeli body”, calling to “make them disappear” by arrests and other incite full statements.

These incitements are provoking the Israeli public to violent acts in the form of riots and physical attacks on refugees and their properties – burning stores and apartments, throwing Molotov bottles, stabbing and attacking individuals in the streets, throwing stones at children, humiliating and abusing them while they are walking in the streets etc.

This violence against the most vulnerable population in Israel, people who have endured unseen suffering in their home countries and on their way to Israel, barely surviving in a foreign country and culture and struggling to provide for themselves and their families are experiencing another wave of hatred and alienation, threatening their security and self esteem and preventing them from living protected and safe lives, prepare and plan for their future.

3.2.6 *ASSAF's team and the Israeli society*

The incitement, xenophobia and hatred towards the refugees and asylum seekers in Israel are also directed at us, the team of ASSAF, doing its best to promote and protect refugees and asylum seekers in Israel. We take our mission as the only humane and moral action to take when someone asks for our help. We believe that humanitarian values are not restricted to people of the same citizenship, race, colour or religion as us. We cannot ignore the individuals, the mothers, children, teenagers, men, hoping for better lives.

In the Israeli public we are considered as traitors, non Zionists, who don't care about the safety of our own country and people, who are assisting the enemy to put down roots in our society.

We honestly believe we are doing the right thing for the moral values of Israel as a state of the Jewish people, founded after the holocaust.

Working in Israel since 2005, we experience the deterioration in respect to refugees and human rights, the increase in incitement and violent attacks such as setting fire to apartments of asylum seekers¹⁶. We hope that this is the darkest times of incitements against foreigners.

ASSAF's Advocacy and Support Centre, Group orientation session, ASSAF's social worker is explaining to the refugees and asylum seekers about the riots and incitement: May 2012 she reports: The asylum seekers are all aware of what is happening in the streets, some have shared with us their daily hardship: insults they are hearing in the streets, worries regarding their safety and their kids – walking to and from school. They don't understand why they are hated and accused for Israel's problems. They kept repeating phrases saying: "not all of us are criminals, there are Israeli criminals too, we have endured so much on our way here, arrived penny less, we cannot return to our countries, we live with no rights, like animals but we are human beings".

¹⁶ <http://972mag.com/eritrean-apartment-set-on-fire-in-jerusalem-four-injured/47474/>

3.3 Special Experiences of Peace & Democracy and Women Development

Haneen Abu Sada

3.3.1 *PCPD mission and vision*

The “Palestinian Center for Peace and Democracy” (PCPD)¹ is a non-governmental and no-profit organization, working on facilitating debates and discussions; organizing training courses to reinforce the concept, culture and values of democracy and genuine peace; empowering target groups, particularly women; building the capacities of local organizations and community activists; reviving voluntary work and community participation to liberate the Palestinian society from occupation and all forms of backwardness. Enhancing respect for human rights, tolerance, participation, accountability and rule of law are the pillars of the Center's work.

Actually, I am the Coordinator of the "Palestinian Center for Peace and Democracy" (PCPD) in Bethlehem and Hebron (Southern part of the West Bank).

Vision

PCPD is a Palestinian organization pioneering in the field of developing participative democracy, promoting humanitarian culture and strengthening the participation of the public and of marginalized groups in the political, cultural and economic lives, within an independent and modern Palestinian State. We are also at the forefront of promoting a culture of just-peace in the Palestinian society to contribute to the termination of the Israeli Occupation.*Inspiration*

PCPD adopts all international agreements and conventions, particularly the Universal Declaration of Human Rights and the special agreements which call for the eradication of all forms of discrimination against women. We also promote all the agreements stipulations including the respect of public freedoms, human rights and human dignity.

¹ www.pcpd.org/pcpd

At the Palestinian level, PCPD adopts the Palestinian National Consensus Charter Document, "The Declaration of Independence Document" of 1988, which states that:

The State of Palestine is the state of Palestinians wherever they may be. The state is for them to enjoy in it their collective national and cultural identity, theirs to pursue in it a complete equality of rights. In it will be safeguarded their political and religious convictions and their human dignity by means of a parliamentary democratic system of governance, itself based on freedom of expression and the freedom to form parties. The rights of minorities will duly be respected by the majority, as minorities must abide by decisions of the majority. Governance will be based on principles of social justice, equality and non-discrimination in public rights of men or women, on grounds of race, religion, colour or sex under the aegis of a constitution which ensures the rule of law and an independent judiciary.

Thus shall these principles allow no departure from Palestine's age-old spiritual and civilization heritage of tolerance and religious coexistence"².

Objectives:

1. Promoting the concept of democracy and spreading its practices within the Palestinian society.
2. Promoting the culture of genuine peace in Palestine as a means of achieving Palestinian national rights through the ending of the occupation, the establishment of an independent Palestinian state with East Jerusalem as its capital and implementing the Right of Return and compensation for refugees.
3. Strengthening the capacity of PCPD to implement programs in rural areas in addition to further development of our work in urban areas.
4. Activating youth through positive community participation and arising the feelings of national belonging.

² The Palestinian Declaration of Independence, Algiers, 15 November 1988. Full text: http://middleeast.about.com/od/documents/a/me081115f_2.htm

5. Empowering Palestinian women and consolidating their political, economic and social roles.

3.3.2 *Experiences and Activities*

I do strongly believe that Arab women are marginalized in the masculine society, in which they live in, and, as an Arab educated woman, I do believe that no one can help women to break the traditional circle but themselves.

I allow myself to speak in a plural, since, as an Arab woman living in this society, I am convinced that we have to set a vision for a democratic and peaceful atmosphere which helps us to come out from the so-called “culture of traditions”, rejecting gender equality, as this kind of culture does not acknowledge an equal status for both women and men.

I believe that women are not only half of the world's population, but the meaningful part of a whole and they are often behind many successes existing in the world.

Women give birth and educate most part of the population. That's why their status should be at the top of the society. Women should be respected as human beings, as mothers, and as the force behind success. Those are the reasons why women should be treated equally and should be empowered to live a respectful and dignified life, enjoying their rights as human beings. Women have the right to live in freedom, to choose their partner for life. Women have the right to be married and to be separated, if and when they consider it is the case. A woman has the right to move from one place to another, to study and to be part of the political life at local, national and international level.

She has the right to take part in local elections, in legislative ones and to the presidential post, as equally as men, because they can be able to administrate the national issues the same as men.

According to this vision and believes, I work with Palestinian women at different levels: at social, economical and political level, through special programs targeting them. This could open for me the possibility to work with women, empowering them politically, socially and economically. This will also help Palestinian women to find their own identity and role as women in the Palestinian society and as “equal-to-men” women, probably doing even better and more successfully in all the above mentioned fields.

The programs implemented by us, help me to achieve all those goals. At present, we are working with women on two projects:

1. Empowerment of Palestinian women.
2. Palestinian women in the political development.

Both projects aim at empowering women at different levels and in various ways.

Firstly, we offer basic trainings on several issues as: active citizenship, violence against women, democratic roots, communications, civil society, on how to be a political player, international charters, international agreements. Economical empowerment, in particular, is achieved by helping women to improve their economical situation, by finding a job or a work in a small projects, providing political education, and following them up, in all steps, and helping them to know the different challenges to face.

In the second stage, we train women about what I have mentioned in the first stage, but, this time, it is developed more in depth. In addition, we give them training on how to identify their needs, in order to reach the third stage, which is to train, in their turn, other women on what they have been trained about themselves. Then, together, they move to the fourth stage, which is dedicated to women's initiatives, prepared by women themselves, to decide their future vision, mission, and how to defend their rights, being able to influence the public opinion and the decision-makers, to change laws concerning women or to ask for new laws protecting women and their rights at political, economical and social level.

My role with above-mentioned women, in the four stage, is: on one hand, I train participant women in these projects and in the different trainings. In addition, I try to encourage them to create self-confidence, the capacity to believe in what they are involved in and to reflect on how they are going to assert their rights at different levels.

I also help them to implement the initiatives, chosen by them, and to facilitate their work through my own network and relationship with the local media and journalists in Palestine, to cover all initiatives, in order to advocate and pressure decision-makers, to let women's voices be heard in Palestine. I work to let people know that women exist and that they have rights, which should be respected. Women should not feel anymore that they are weak. They need to feel that they are strong, since they are demanding the change of unjust laws, regarding

domestic violence and murders, personal status law and civil laws, which are not respecting their rights equally, like the full rights enjoyed by men.

I believe that there is a real need for a "Women's Revolution" and for a "Women's Spring" to oppose and rebel against old and discriminating traditions, in order to participate in democratic process, in the most needed Arabic society. To achieve all that, we need to promote advocacy actions, by pressuring decision-makers and let women's voices speak very loudly. Women's voices ask for a change in Arabic laws, in general, and in Palestinian ones, in particular: especially, regarding those laws marginalizing women and hampering the achievement of their full rights.

My hope, as a woman, is to contribute to change the terms of this issue to reach an equal citizenship and a real participation of women in improving Palestinian laws and not only to be consulted about it. I hope that women will be considered, in a near future, as relevant stakeholders, like men. I also think that there should be no contradiction between religion and state and between local Palestinian laws and the international ones, including all international agreements.

Of course, I think that Palestinian laws should take into consideration the CEDAW³ Agreement, international laws, and the international human rights declarations. All this could be achieved only if we let our voices be heard and if we liberate ourselves from fear. This process should be based on the U.N. Resolution number 1235⁴, as a base of peace and protection. Different roles for women should be achieved, locally and internationally, at different levels.

To conclude, this is a women's revolution, which I hope to achieve, through my actual work and through the continuous research study on these issues, taking into consideration my own experience and all the

³ Convention on the Elimination of All Forms of Discrimination against Women (CEDAW, 1979).

⁴ U.N. ECOSOC Resolution 1235: "*The Economic and Social Council Resolution 1235 procedure was established in 1967. It provides the basis on which the UN Commission on Human Rights holds an annual public debate focusing on gross human rights and fundamental freedom violations in a number of States, including policies of racial discrimination and segregation and of apartheid, in any country, including colonial and other dependent countries, territories and people.*", Forrest Martin, F., Schnably, S.J., Wilson, R., Simon, J., Tushnet, M., *International Human Rights and Humanitarian Law: Treaties, Cases, and Analysis*, Cambridge University Press, New York, 2006, p.14.

challenges, which I faced through the last three years. I wish also to point out that I learn a lot from the different personal experiences of women I work with.

4.1. Women's knowledge in the Sutiava community of León, Nicaragua. New theoretic coordinates and operative proposals.

Anna Maria Ragno

4.1.1. *Introduction*

This work origins from the need of giving an organic and conceptual organization to my internship experience, in Nicaragua. Most of all, it arises from theoretic and critical reflections on local human development issues. The formative meetings, in Guatemala, allowed me to understand the need of affirming a gender perspective in planning and managing process of development. During my master course, I was encouraged to pursue a critical review and a theoretic-conceptual in-depth of what I elaborated during my internship. Further, I owe a lot to all those, who were at disposal for long discussions with me and who allowed me to acquire clear ideas on indigenous *mujer* (woman), also letting me seize the *idiosincrasia de la leonesa*, i.e., the peculiarity of León *sutiava* woman's temperament. In fact, it is wrong to always associate her with the idea of a poor woman, without work, passive and, thus, ignorant. On the contrary, indigenous woman has her own knowledge, although not recognized and not socially appreciated like man's one.

The questions supporting my work are: is it possible to start a gender evaluation on *sutiava* women's role of working and social reality

in León? Which is the indigenous woman's knowledge? How can this knowledge reinforce indigenous women's role? Which operative choices can facilitate women's empowerment, i.e., the active role of women in development and in community mainstreaming, i.e., the enhancement of gender diversity?

Firstly, it has to be said that, due to the weight of the patriarchal *machista* ideology, many men abandon their family and establish several extra-familiar relationships. This leads to the increasing of *familias monoparentales extedidas*¹ and of the number of householder women (*jefas de familias*), who, due to the impossibility of entering into the productive sphere and of undertaking a qualified work, become the most vulnerable persons to social exclusion and poverty.

Due to woman's subordination in the traditional family, poverty is a mainly female phenomenon (for this reason, several UNPD studies report a "feminization of poverty") and this generates an increasing augmentation of reproductive work for women and the need for an additional income: *la generación de ingresos adicionales*. Many women, thus, with or without *pareja* (partners), undertake the role of *sustentadoras principales del hogar*, by a scarcely recognised kind of work, but largely widespread in whole Latin America, which is in-between the re-productive work, linked to domestic work and "home care", and the typical productive work of the society and of the capitalist production.

Secondly, it must be said that it is difficult to evaluate the productive work of *sutiava* women, because it is closely connected to her reproductive role. The *sutiava* woman, in fact, is committed in a series of formal or informal "production activities", besides several "reproduction activities", i.e., her duties regarding home chores, husband and children care, assistance of sick relatives, children's education, food preparation, etc.. These duties are not usually considered as a productive work, because assumed as "natural" women's tasks.

¹ While analyzing disaggregated data on householders' gender, interesting differences emerge. Urban householders resulted mainly of extended bi-parental and nuclear components. In rural areas, the order is the other way round. Female householders, either urban or rural, concentrate in extended mono-parental model, UNIFEM, United Nations Development Fund for Women 2004, <http://www.unwomen.org/>

With regard to production activities, only one third of female active population results engaged in working activities; the two thirds constitute, instead, according to official statistics, *las amas de casa*, i.e., the landladies. Anyway, field researches demonstrate that the majority of indigenous women carry out several informal activities like: selling food on the street or at the market, nearby the Cathedral, during the morning (like *tortillas* and some fruits or vegetables); or, in the evening, arranging *fritangueras*, i.e. some barrows to sell fried food like *gallopinto* and *enchiladas* and other typical indigenous food. Further, many women run, mainly in the evening, the *pulperías*, i.e. small business of food and drinks or indispensable house products; or they take care of vegetable gardens, to produce fruit and vegetable products or healing herbs. Most of these small informal activities can satisfy, on one hand, the family auto-consume; on the other hand, they can increase the family income, by the exceeding product or by some small earned money.

All these working activities already demonstrate the first assumptions of this essay: 1) female production activities cannot be distinguished from re-production activities; 2) economic evaluations concerning woman's role in working reality of PVS and of development policies, cannot disregard a joint approach of productive/reproductive factors; 3) at theory level, it is necessary to adopt a new gender perspective, starting from female interlink between production activities and reproduction ones; 4) *sutiava* women's knowledge contributing, in the whole, to increase local knowledge patrimony, concern either the material sphere or the immaterial one, either the production or the reproduction; 5) this knowledge can increase woman's role (*el papel de la mujer*), as well as, her active participation in policies of development.

The purpose of the present essay will be, thus, to explain how it could be possible to promote local human development in León area, according to a gender perspective, able to acknowledge and potentiate indigenous woman's role and her knowledge (*el papel de la mujer indígena y sus conocimientos*). This can be achieved by the realization of a "local knowledge laboratory", contributing to modify behaviours, attitudes, norms and values, defining and influencing male and female roles in the society, by culture, media and education. It is also important to identify the modalities to facilitate the overcoming of male

and female prejudices and stereotypes, existing in Central America society; the acknowledgement and appreciation of female knowledge and role and to give value to diversity of *sutiava* female and territorial identity.

Therefore, the first part of this essay deals with a socio-anthropological analysis of the social and working role developed by indigenous women within the local society. The second part, by some references to local legends, will focus on *sutiava* woman's knowledge. In the third part, some operative proposals will be considered for the realization of a local knowledge laboratory and for tourism development of this area.

4.1.2 The "matrifocality" of the *sutiava* family.

The "matrifocal"² aspect of the indigenous family, i.e. the centrality of the mother in comparison of the father's marginality or absence, produced in the *sutiava* community a real cultural shock³.

In fact, the absence of a male householder can be immediately observed, in the *sutiava* indigenous community. This is often due to the abandonment of the family by the man, who leaves the woman alone in facing children's maintenance and education, most of times, in a

² The "matrifocal" term appeared, for the first time, in 1956, in the essay of the anthropologist Raymond T. Smith. It dealt about an Afro-American community settled in the coastal area of the former British colony of Guyana. Smith was impressed by the strong presence of family groups, only made up by mother, daughters and their children, while husbands or resident male partners were almost completely absent: «In choosing the term "matrifocal" in preference to such descriptive terms as "matri-central", "matriarchal", "female-dominated", "grandmother family" and so on, I specifically intend to convey that it is women in their role as mothers who come to be the focus of relationship, rather than head of the household as such». R. T. SMITH, *The matrifocal family: power, pluralism, and politics*, New York, Routledge, 1996, p. 42.

³ The researcher Margalit Cohen-Émerique defines as «a reaction to feeling lost, or even more, frustrated and of reject, revolt, anxiety, or, in a positive sense, a surprise, a fascination; in other words, an emotional and intellectual experience, emerging among those, who, occasionally placed or for professional reasons, outside their socio-cultural environment, find themselves involved in an encounter with a stranger». M. COHEN-ÉMÉRIQUE, "Choc culturel et relations interculturelles dans la pratique des travailleurs sociaux", in *Cahiers de sociologie économique et culturelle et culturelle*, Le Havre, 2 décembre 1984.

difficult situation. Even in those cases, in which he is present in the family, he remains absent from symbols and sentimental relationships. He rarely undertakes family responsibilities, preferring to devote himself to play, like: cockfight, playing cards, alcohol consumption, or keeping on trying new sexual adventures.

This *defaillance* of father's profile determined the "matrifocal" family, considered by many researchers like a sort of "sick" version of western family model, which would be the root-cause of a series of society imbalances (high rate of illegitimate children, families without a father and unstable unions) and of several widespread problems in indigenous societies: delinquency, work contempt, lack of responsibility, morbid affection to the mother, infantilism, Don Juanism, sexual anarchy, ambiguous relationship with authority.

If nuclear or conjugal family model, consisting of a man, his wife and their children, is the most widespread in Western countries, the one that took root in Central America colonies, since the Spanish Conquer of 16th Century, is of another kind. This is not for endogenous reasons, but as it was deeply influenced by the cultural shock, produced by colonialism and by the economic system of plantations, whose workforce request originated slave trade.

Studies by the sociologist Frazier⁴ identify the historical root-cause for these imbalances of Afro-American family in the slavery experience: at the base of the "matrifocal" family, there would be, thus, the cancelation of African tribal relationships and the forced removal of men. First, they were bought or sold, according to the plantation law, and, then, after the slavery abolishment (1833-1888)⁵, they were obliged to wander, searching for work. All this could have weakened father's authority, making progressively disappear conjugal ties, increasing promiscuity, because, after slavery abolishment, there was a lack of moral order, previously guaranteed by the master-slave relationship.

⁴ F. FRAZIER., *The Negro Family in the United States*, University Press, Chicago, 1939

⁵ Slave trade survived even after the solemn condemn of the Wien Congress (1815). Then, there were the prohibitions of slavery in British colonies (1833), in French and Dutch ones (1848), in the United States (1863, during the American Civil War), in Cuba and Puerto Rico (1870). While Latin American States adopted, in the 50s, the policy, by which female slave's children were free at birth; slavery progressively decreased. Brazil was the last State in officially abolishing it, in 1888.

In the slaves' community, the traditional family did not exist, but it was present an *anti-famille*, in which man was exclusively employed in agricultural work and for reproduction. In any moment, he could be sold and separated by the woman, who had been given to him by his owner, and by his children. In fact, although the *Code Noir*, i.e., the set of norms ruling the plantation life, come into force in 1685, fore-saw the baptism and the catholic education of slaves, the marriage sacrament was rarely allowed to them, as it would have hampered the sale of one of the spouse. Therefore, children were exclusively educated by the mother and by other women of their community.

By the end of slavery, which in Nicaragua was declared in 1824, but, then, reintroduced in 1856 by President Walker, the situation did not substantially change: there was a shift from forced labour to an owner-dependent salary labour. Often, fields are poor and harvest scarce. Therefore, man is obliged to move, abandoning his family, to look for some resources to survive.

According to the psychologist and anthropologist Livia Lésel⁶, the "matrifocal" family would be the result of an adjustment by African people, brutally transferred to unknown territories and obliged to renounce to the family organisation, typical of their origin villages, in the name of a slavery system, aiming at cancelling any track of their previous life. Family constituted the base-cell of African tribe, from whom slave originated, and father's role was fundamental in children's education⁷. If, within the plantation, men and women had experienced the same exploitation, women had also kept on, like in Africa, taking care of their children and of their continued relationship, from which men were, instead, excluded. Their economic role is also different: during slavery, they participate in the sale of plantation products, while by the slavery deliverance and by the possibility of

⁶ L. LESEL, *Le père oblitéré, chronique antillaise d'une illusion*, Paris, l'Harmattan, 2003

⁷ In African regions, from where slaves came from, two family systems can be observed: a matrilineal one, including only descendents of maternal line. Householder is represented by maternal uncle, representing law for family children and responsible for their education, while natural father remains outside the clan and only has a friendship relation with his children. The father lineal system, on the contrary, only legitimates father line. Children belong to father, while mother continues making part of her family of origin. Cfr. L. LESEL, *Le père oblitéré, chronique antillaise d'une illusion*, Paris, l'Harmattan, 2003, p. 14.

buying the cultivated lands, women devoted themselves to the business of products from the fields cultivated by men, originating a new class of traders. Men, instead, considered as beast of burden and animals for reproduction, rarely have represented an authority symbol for children or a model in which identifying.

They are, thus, the Spanish colonization trauma, the Catholicism imposition, the “cultural creolization” (Amerindian, African, Spanish, English and American ones) and the consequent loss of own original socio-political models to have determined the “matrifocal” structure of family. With regard to these original models, I particularly refer to the *cacicazgo*, i.e., the clan and assembly political system; to the *nàhuatl*, the language that was lost, due to the imposition of the Castilian; to the “matrifocal” and matrilineal family structure, which was at the base of the African and, probably, also Amerindian society, etc. From all this, it emerges: the centrality of women role and the marginality of men’s one; the extended mono-parental family and the high rate of illegitimate children; Don Juanism and alcoholism⁸; etc.

In fact, while men do not carry out their functions, not even when they are physically present in the family, women have always a central position, both inside Nicaraguan family and society, and either pragmatically or expressively.

In “matrifocal” family, the unstable position of men contributed, thus, to increase the education role of women, therefore, children are normally educated by the mother or an aunt or a grandmother (usually the mother’s mother). Often, the last one becomes, in particular, the major authority person, covering maternal functions or substituting paternal role. Where there is not a grandmother, instead, the paternal role is developed by the whole feminine component of the family and of the *barrio*. This concept of collective paternity is an ancient African legacy, as the African saying goes: “A whole village is needed to educate a child”. Thus, a fundamental aspect is represented by neighbourhood relations and by auto-sustain of the female community that provides protection to the whole group. In fact, at evening time, women

⁸ «It is not unlikely [according to Lésel] that Don Juanism is the consequence of a research of continuous confirmations of own virility, while alcoholism becomes the refuge against castration anxiety, arising by impossibility of a correct Oedipus elaboration, due to the lack of male profiles of reference». L. LÉSEL, *Ibidem*.

of the indigenous community gather outdoor, in the *barrio*, to chat and do some little handcraft works or to manage barrows for *fritangueras*.

Also on the instrumental level, the “matrifocal” family structure always place at its centre a woman, undertaking the role of householder (*jefa de familia*). Besides performing her tasks, linked to home and children care, she has to develop her duty of *sustentadora principal del hogar*, by small commerce and handcraft activity or by taking care of the family vegetable garden.

Even when a man is present in the family, the working day of the indigenous *mujer* is endless and it can be of 15 hours and more, daily. Because of her way of working and intending her work (*manera de trabajar y de entender al trabajo*), there is no clear difference among productive work, re-productive work and communitarian work, as well as, for example, there is no distinction between the developed work by the indigenous woman together with her partner, in field work and domestic works, usually considered, as “natural” women’s tasks.

In many cases, I could observe that women themselves do consider their work, as less productive than men’s one, although men often undertake tasks, which are usually acknowledged, as masculine, more technical and of major responsibility, like, for example, taxi-driving or electrician, all kind of activities generating long time of inactivity. Further, the simultaneous multi-tasking ability is only of women, as well as, it is a totally female capability, the one of extending domestic/reproductive work, until converting it into a productive activity for family income support. As a matter of fact, most *sutiava* women carry out both domestic tasks, linked to the *comida de la familia* and economically sustain their families by selling *tortillas* and *gallo pinto*; or they are housewives, *las amas de casa*, but do actively participate in family activity.

Therefore, the *mujer sutiava*, although having a central role both in family and in social, working and economic context of León, suffers by the historical and cultural gap that “arbitrarily” place women off of goods and knowledge production. This is due to a sort of ideological false, considering women’s produced income, within the category of family help and not as a main or additional income (*ayuda a la familia y no de ingreso principal o secundario*). Further, women’s income has never been jointly evaluated, according to the production aspect

(monetization) and the re-production one (that we know, it is not monetized): children's education, family wellness (*bienestar*), care and assistance of relatives, material and immaterial knowledge, etc.

In this framework, only the adoption of a "new" perspective of *gender mainstreaming*⁹, considering *el papel de la mujer indigena y sus conocimientos* and the productive and re-productive factors, as joint, can allow a quality advance in the conceptual level of gender policy, "replacing" the so-far adopted key-words of "discrimination and equal opportunities".

4.1.3 *New theoretical coordinates for women local human development*

The Fourth World Conference on Women, held in Beijing, in 1995, constituted a momentum of analysis and reflection on women's condition. This Conference was a concrete opportunity to discuss among women of completely different contexts and cultures. Later, in June 2000, it was the revision of the Beijing outcome document to contribute in identifying a further objective, i.e., the one of highlighting a strong contrast between what was theoretically said and what can be experienced, at an empirical level. After this Conference and still nowadays, it is clear that the Beijing objectives themselves, *empowerment* and *mainstreaming*, are still the principal indicators of the lack of power awareness and gender culture, among women.

The absolutely priority failure factor seems to be the so-called "auto-limitation produced by social factors"¹⁰: women themselves seem to auto-limit in their professional growth and to get stuck in intermediate positions, when, in their lives, factors that they consider of priority may intervene, like maternity. Thus, it is not only necessary to promote women's presence in decision-centres of the society, politics and economy, but also to foster women to increase their self-esteem, they own capability and possibility of decision. How? Gender perspective and the acknowledgement of women's role and knowledge, if

⁹ *Gender mainstreaming* is a concept, aiming at placing equal opportunity promotion at the centre (=mainstream) of political, administrative, economical programmes and strategies (=gender).

¹⁰G. FORNERO, M. GUADAGNINI, *Un soffitto di cristallo?*, Fondazione Adriano Olivetti, Torino, 1999

understood according to the here-proposed productive/reproductive approach, can provide a new epistemology key.

A univocal definition of “gender” notion does not exist, encompassing the different anthropological, sociological, historical approaches, etc. Consequently, this data makes it difficult also the assumption of a “gender perspective”, facilitating a conceptual quality advance in gender policies. Therefore, we can start by considering and affirming that the biologically undeniable existence of two sex differences is a natural phenomenon, to be included in quantitative data category. The genetic, anatomical, reproductive and evolution difference between a man and a woman is now universally acknowledged in scientific environment. This simple objective reality, which does not hide – or should not – any value consideration, ended to get a qualitative value.

Sex difference, representing in itself a simply quantitative data, historically ended to receive a qualitative interpretation. In addition, the natural and biological sex element became the unaware creator of a cultural category like gender.

Regardless the way we prefer to define it, either as “socially-built sex division”¹¹ or «socially assumed meaning from sexual differences»¹², or also, as forming part of social relations, by which power relations express themselves¹³, gender factor is related with roles, opportunities, responsibilities and needs linked to being male or female in a particular society and in a particular historical time. What is here important to underline is that gender factor, i.e., the differences that culture ascribe to being a woman or a man in all societies, has a great relevance, both at macroeconomic level, and at microeconomic one. Nevertheless, it is not possible to carry out an evaluation of woman's working role and knowledge, without adopting a new produc-

¹¹ S. PICCONE STELLA, C. SARACENO, *Genere. La costruzione sociale del maschile e del femminile*, Il Mulino, Bologna, 1996

¹² «Gender represents the social meaning of sexual differences. This term identifies the variety of characteristics and attitudes, associated to males and females, and, for it, expected accordingly inside a specific society. In other words, it is a term indicating concepts of males and females differences, being they really present or supposed». V. Burr, *Psicologia delle differenze di genere*, Il Mulino, Bologna, 2003

¹³ S.B. ORTNER., H. WHITEHEAD., (edited by), *Sexual Meanings*, University Press, Cambridge 1981

tive/reproductive approach that can generate a new reflection on gender perspective in development policies.

This here-offered new approach moves from the conviction that, to analyze women's role, productive factors have to be read together with reproductive factors, including domestic work and "care work", universally considered as intrinsic of women. This reproductive function is disregarded in the analysis of the played role by women, which only focuses on quantitative growth data, regarding goods and services production for market exchanges, in the purpose of earning money. The task performed by women in reproductive sphere represents, anyway, an essential pre-condition for development. The two reproductive and productive spheres, thus, outline two specific moments, although highly complementary, and constitute the foundation of the development of any social system.

The disadvantaged situation of "being woman" is historically evaluated, according with two criteria: from early Seventies to late Eighties, it prevailed the WID approach, i.e., "Women in Development", while around late Eighties, it emerged the GID approach, i.e., "Gender and Development", or "Gender in Development". In WID approach, women were considered a problem to be solved, passive victims, needing special attentions, thus, as recipients of economic aids. Consequently, investments were directed towards improving their condition: progress in health status, in education and healthy food. The concept from which moving was the isolation of single problems, faced by partial projects, disregarding the whole social and cultural framework, at the base of this inequality particularly impacting women. Nevertheless, even when action was addressed to the productive sector, the recipients kept on having difficulties in directly accessing and controlling resources. All interventions, thus, concentrated on improving their economic and social situation, upgrading their level of education, nutrition and income generation. On the contrary, other important aspects were disregarded, as the systematic undervaluation of women's work and the socio-cultural context, main cause of gender inequalities.

The GID approach, i.e., "Gender and Development", stated by the Platform for Action of the IV UN Conference of Women in Beijing, identified in community *mainstreaming* and in *women's empowerment* a necessary strategy for development contribution. *Mainstreaming*,

discussed in the following paragraph, refers to the need of enhancing the difference between men and women at a high political level to achieve positive results for development; *empowerment*, i.e., the need of action for women, as active subjects of development, both in economic and social environment. In other words, the following objectives should be pursued for women: increasing self-esteem and overcoming own auto-limitations; enhancing own knowledge, competencies and skills; development of own role (*papel*), i.e., of capabilities and possibilities of decision, of being autonomous, to be taken into account within the own family, in the society, in politics; the possibility to access and be present in community, political and economic decision-centres.

The second here-discussed point, related to knowledge enhancement that women keep and build, has not adequately developed, so far, neither at theoretical level, not at the operative one, marginally remaining in the adopted strategies of development. Nevertheless, it is exactly by the acknowledgement and enhancement of women's local knowledge that indigenous women can recuperate, keep or build levels of personal achievement. They can come from recognition of having certain knowledge, skills and competences and that other ones can be acquired, and that these skills can be given due value and fruitfully employed for oneself and for the *sutiava* community.

In this sense, the laboratory on *sutiava* women's knowledge could start an "assertive progress". Moving from acknowledgement and enhancement of their knowledge that, as we could observe are linked both to the productive and reproductive sphere, it can contribute to remove those auto-limitation mechanisms and facilitate self-esteem and personal autonomy, the achievement of own *papel* and a new gender perspective¹⁴ in country political decisions.

Mainstreaming approach moves from the consideration that differences exist for men and women, with regard to needs and interests, conditions, paths and life opportunities, work, participation in decision-making processes. Therefore, *gender mainstreaming* considers

¹⁴ We refer to a new gender perspective, because women's knowledge recognition allows a quality advance at conceptual level, in gender policy, by replacing the so-far used key-words: discrimination, equal opportunities, giving power to women (from the top), etc.

the several impacts that a political decision can have for men and women and orientate all programmes and measures to be adopted – in public and private environment –in order to pursue not only a formal equality between men and women, but also a substantial one.

This methodology consists, thus, in "verifying the gender sustainability" of an action, for which all policies must responsibly include the equality principle, and be evaluated on the basis of their impact on men and women. To do this, it is necessary to adopt new methods of analysis of social and economic reality that do not disregard, but, enhance instead as a value, gender differences and the peculiar female ability of combining productive and reproductive activity in a working continuum that merges family and home care, with productive little activities, which are necessary to increase or sustain family income. To support this double working activity of indigenous women, at productive and reproductive level, there is a knowledge, a *saber ser* (to know how to be) and a *saber hacer* (to know how), typical of women, that distinguish *sutiava* women as *mujeres de carácter*, skilled and persevering. Thanks to their own *saber* → *ser* → *hacer*, they develop a central role (*papel*) in family and society, although socially scarcely known and recognized.

The enhancement of this knowledge can facilitate the *community mainstreaming* and produce benefits for all its members. According to Henry Ford, who said: "*there is no real progress if it is not for everyone*", we could say that, for the community, there cannot be development, if it does not involve all its members. To realize this, the cultural gap that must be overcome, is the one that pushes women in social marginality, on the basis of a supposed "inferiority" of them, determining the "feminization of poverty" phenomenon. What has not been so far understood is that where a cultural problem exists, its solution can only be of cultural kind. This is the reason why it is fundamental to highlight not only the role that women already play inside the community, but also their material and immaterial knowledge, related to the material/economic production sphere, but also to the immaterial/ reproductive one, and, therefore, of education, expression, care, etc.

To give value to women's knowledge becomes, thus, the condition to activate the *community mainstreaming*, placing at the centre of programmes and development strategies, gender equality promotion and

active women's participation in development. To realize it, it is needed a new *maieutics* of knowledge and role of *sutiava* women, able to increase self-esteem and empowerment, the capacity and possibility of access to community, political and economic decision-centres. A bottom-up *maieutics* is necessary, which is not given from the "top", but achieved by indigenous women, through their awareness of their productive and reproductive role inside their community; of the acquired knowledge related to their material and immaterial products. This *maieutics* should activate the previously described assertive progress, leading to the auto-consideration and self-achievement, indispensable to give a new interpretation to "to know, to know how, to know how to be" of women.

In conclusion, a radical and deep change of perspective is necessary, also in development policies, because it is not a matter of "giving (from the top or externally) power to women", but of *highlighting* their role, the contribution that women's perspective can bring in any aspect of civil and social life issues, and, especially, their knowledge. In this sense, the laboratory on local knowledge of *sutiava* women has the double challenge of enhancing women through their own knowledge. Also for women, we can apply the Baconian lesson: "knowledge is power".

4.1.4 *Sutiava women's knowledge*

Sutiava women own a great knowledge, not only traditional, concerning herbs, food preparation and ceramic art, demonstrating peculiar women's skills, competence and roles. This knowledge legitimate and sustain the centrality of indigenous women in León society.

As already told, the interiorized family structure is that one, giving a central role to the "mother", who can also be a grandmother or an aunt, while the perceived father's image by children is the one that the mother decides to mediate, depending on the man's capacity of being a good partner and of economically supporting his family. If father is absent or totally irresponsible, the relation mother-child gets stronger and tends to last longer, totally excluding the father. Thus, the more male's role becomes irrelevant, the more mother's or grandmother's role becomes central. In case of the grandmother, the covered role is double, and it originates from the particular kind of developed rela-

tionship between mother and daughter, in absence of a stable father presence.

Mother, having given proof of sacrifice and deep abnegation for having sustained the family all alone, hardly working and substituting father, becomes an inhibiting personality. Being overwhelmed by the comparison with this omnipotent mother, daughter remains in depending and submitted relation. Gratefulness towards this so-venerated mother transforms into a sort of interiorised debt that does not allow a proper Oedipus elaboration. This is because the sense of guilt hampers to compete with the mother and to feel hostility towards her. The narcissistic wound of the daughter, due to an absent father, who did not develop his role of separating third, facilitate a feeling of total fusion with the mother. Her only possibility to access to her Self, is to identify in a belated way to this “canceled” father by the maternal omnipotence. Otherwise, she will try to repay her mother, who gave at birth her and grew up her by sacrifice her Self, by both offering her life to her, i.e. remaining psychologically and physically dependent, and giving her a child to grow and educate.

The child presented by the daughter to her mother has a double role: He/she is “the debt child”, who pays daughter’s debt to her mother, and “child-phallus” of the latter. For daughter’s partner is difficult to compete. Therefore, it is not unlikely that Don Juanism, largely present in Amerindian societies, will be the consequence of a search for continuous confirmations of own virility, while alcoholism, locally very common among men, becomes the refuge against the inhibition anxiety.

The gift to the mother issue, gift of herself and of her child, repeats itself from generation to generation and involves the man-woman relation, too. The latter chooses to give a child to her partner in her illusion of keeping him with her, but, considering that León man is unable to undertake his own fatherhood, this does rarely happen and, thus, it can be observed the father’s escape after the child’s birth. A relation of total fusion emerges, thus, between mother and child. The son will substitute father in mother’s imagination and when he will become, in his turn, father, he will not be able to keep stable relations with another woman. Immaturity and egoism, Don Juanism of León men, are the education product received by mothers and of a total-fusion oriented relation.

In this sense, legends are the psychic “matrifocal” expression of the community (of maternal centrality and paternal fragility, of misogyny, of male castration complex and of male sense of vanity), but, most of all, of women’s collective will of dominating men’s behaviours. At the same time, men’s psychic projection build the image of the witch-woman persecutor, punishing men or of the sin-woman “to whom no man can resist”, resolving gender tension into an auto-absolution.

4.1.5 *Operative proposals for touristic development of sutiava community*

The here-proposed operative proposals emerge from the need to define strategies for the tourist promotion of this area and for local human development , as, for León *Sutiava* Community, tourism can be an effective tool to facilitate: women’s empowerment, i.e., the active role of women in development; community mainstreaming, i.e., the enhancement of gender differences; the promotion of human local development; reducing poverty; safeguarding and enhancing cultural, historical and natural resources.

During this research, the following themes were identified:

- Discussion with stakeholder and local organizations on tourist flow management and on tourist promotion.
- Analysis of visitors’ profile and of their flows, of involved tourist organizations and analysis of kind of developed activities (trekking, cultural visits etc).
- Analysis of accessibility and visibility of Botanical Garden.
- Preliminary analysis of marketing and promotion products of tourist sector to be coherently developed by the adopted strategy.
- Definition of a tourist promotion strategy and sharing with local organizations.
- Identification of tourist products that can be suitable with a sustainable development of people.
- Verification of similar tourist experiences present in Nicaragua.

The operative proposals that emerged are as follows:

- Realization of a press agency, able to gather offers from Spanish, U.S., and so on, travel agencies, concerning León.
- Check of León image, by Internet websites, tourist guides (like the Australian *Lonely Planet*), magazines, etc.
- Realization of a tourist Internet website about León and Botanical Garden
- Realization of a Museum (for ex. Museo Nacional Diocesiano Chávez’).
- Enhancement of UNESCO Declaration (for ex. old León and Gueguense).
- Creazione di un Master in Desarrollo turistico.
- Training of tourist guides.
- Participation to Tourist Exhibition and setting of a space promoting Botanical Garden and León.
- Census and enlargement of overnight availabilities¹⁵.
- Realization of thematic paths concerning:
 - Echotourism (Botanical Garden, Volcans, Natural Reserve of Isla Juan Venado, etc.).
 - Architecture (Cathedral, *Debayle* house, indigenous patios, *ranchos*, etc.)
 - Gastronomy and *Jugoterapia sutiava*¹⁶ (for ex. *las fritangas* and natural coking, based on vegetables and fruits).
 - *Sutiava* handcraft (*Ceramica nigra* and *Ceramica luna*; *artesanía in marmolina y madera de balsa, mecate, barro; hamacas* and hats).

In my internship offered proposals, operative priorities referred particularly to the Botanical Garden and the realization of a Laboratory on Local Knowledge, which UNAN-León decided to place inside the Research Centre of the University. Later, field work and commu-

¹⁵ In this Country there are about 3500 hotel rooms. Data about León are not available.

¹⁶ By *Jugoterapia*, it is meant “a therapy based on fruit and vegetables juice”. This kind of food is not commonly used in Nicaragua.

nity issues convinced me about the priority of the touristic promotion issue of the *sutiava* community, as well as, the of the indigenous women's role enhancement, according to a touristic perspective, too.

In this sense, thus, it is important to immediately find the theoretical coordinates to define which kind of tourism and which kind of tourist can promote the endogenous development of the *sutiava* community. Also, what kind of role the indigenous woman can play, in this development.

By tourist sector, we can normally mean that multi-sectoral activity requiring the co-existence of several productive areas (agriculture, building, industry, etc., and of private and public sectors) to provide goods and services used by tourists. Tourist development is sustainable «if it is able to satisfy today's tourists needs as well as hosting regions' needs, foreseeing and increasing opportunities for future»¹⁷. Nevertheless, sustainability of tourist activity in a place does not only depend on the economic result of the tourist sector. It also depends on efforts to build networks for the elaboration of a development agenda of the area, allowing to plan and foresee different scenarios, threatening or positively impacting on community members. While considering tourist sector as an engine for local development, we cannot generalize, including all national contexts and scenarios. Analysis should be focused on places, offering the appropriate conditions and potentialities to re-convert environment, social capital, autochthonous cultural traditions, etc. into key-strategy to include León and *sutiava* areas in national and international tourist circle.

Tourist sector flow attracts clients of different nationalities and with other cultural perceptions. The tourist travels voluntary and for a limited duration of time¹⁸, on the basis of leisure expectations, deriving from new trends and changes and according to a circular itinerary of round trip, not so long and not repetitive¹⁹. Therefore, tourist can be defined as who passes a relatively brief period away from home, spending previously acquired money, during own holidays.

¹⁷ World Tourism Organization, <http://www2.unwto.org/> 1995.

¹⁸ World Tourism Organization (WTO) identifies as an International tourist, the temporary visitor, staying at least 24 hours in the visited place, independently by the reasons for moving.

¹⁹ M.C. MARTINENGO, L. SAVOJA, *Il turismo dell'ambiente*, Edizioni Angelo Guerini e Associati Spa, Milano, 1999.

In fact, he/she travels for pleasure and, under the economical aspect, is a consumer and not a producer. In this definition, tourist motivations become his/her peculiarities. Deep motivations are given by the need to temporary escape from daily routine and environment, to stay in another place.

In this context, what can León and the *sutiava* community offer to create and attract business, taking into account the diverse current kinds of tourism? León territory's peculiarities can perfectly develop several kinds of tourism (some of them concern previously proposed thematic paths): ecological and naturalistic tourism; archeological, architectural, artistic, cultural, gastronomic, adventure, sea-side ones, etc. Nevertheless, it has to be considered that only relying on natural resources, suitable for tourism, is not enough, because it is necessary to create competitive benefits, based on human and social capital that can be developed in local spots, generating a synergic process among local actors and external ones. In this sense, the main challenge is to elaborate an integrated model of development to give impulse to local development, avoiding "package tourism", exporting local tourism income, outside the local area, itself.

The proposal of tourist models feasible to be developed in Nicaraguan territory includes:

- *Modelo segregado* (o misleading tourism): it is managed by tourist multinationals, therefore, local communities are not involved in it.
- *Modelo de integración relativa*: when misleading tourism advances until a relative integration with National and local economy, for the evolution of trends in tourist preferences or for a specific national action.
- *Modelo de turismo integrado* (or social one): in this kind of model family and community small activities are prominent, they generate development inside local places. Further, there is a scarce influence by big tourism companies and government bodies.

Nicaraguan tourism subtends both the *modelo segregado* of tourism multinationals that, as we know, has a very scarce spin-off on local development, and the social one of family and community small activ-

ities. The latter has potentialities to generate endogenous local development and community mainstreaming, by women's empowerment, enhancement of indigenous women's knowledge and of autochthonous cultural identity (traditions, attitudes, legends, gastronomy, handcraft, herbs knowledge, etc.).

The so-defined "integrated" or social tourism model, although not requiring big investments in receptive infrastructures, requires strategic development plans, by local actors; strategic synergies among local and external actors; identification of real and potential market spaces; etc. Most of all, the priority is to enhance social and human capital, the safeguarding and enhancement of environment and cultural patrimony of this area.

Cultural tourism maybe constitutes the most promising area of tourist market in León. Every year, in fact, thousands of visitors arrive in town to visit the biggest Cathedral of Central America, poet Ruben Dario's house, Ortiz Gurdian Gallery, old León ruins, that UNESCO included in World Heritage List, etc.. Nevertheless, the *sutiava* community is excluded by this tourist flow, remaining always marginal, also at political, geographical level, etc, in comparison to the rest of the town.

Anyway, tourists are often interested in deepening cultural aspects of the visited area, by knowing its artistic, folkloristic and religious events. The *sutiava* community, thus, by representing a real cultural tank, in this sense, can become a "tool" for human and tourist development of this town, also by the realization of a "Laboratory of women's knowledge" and by the enhancement of its cultural patrimony, which is rich of legends, traditions, arts, religious aspects, etc.

Cultural tourism is closely tied to the concept of cultural patrimony, given by all material and immaterial elements of local environment. It is expression of historical stratification of relations between society and nature and landscape is one of its main components. The development of enhancement activities of cultural patrimony facilitate the realization of direct collaboration and socialization among local actors. It creates and reinforce territorial identity and identification with regional issues.

In regions where patrimony and cultural life are of quality, products of local business benefit from a positive image and, thus, of a bet-

ter insertion in the market²⁰. Knowledge interest towards a different culture, by a tourist, facilitate the respect of it and willingness to contribute to its maintenance. In this purpose, interaction spaces should be created among tourists and local communities for a dialogue on knowledge and reciprocal difference. This kind of tourism can be a factor of growth that guarantee the right of local community to use own culture.

Ethnological tourism is currently more and more investigated: tourism with cultural purposes addressed to knowing places and kind of life in visited regions. It represents an alternative to resorts and tourist villages that are more common, where tourists live almost “imprisoned”, inside structures in secured areas and where tourists have only occasional contacts with local people, re-creating a sort of neo-colonial model of thought and behaviour.

Ethnological research, instead, is oriented towards knowing traditions, material cultural and social organization forms of different human groups. This tourist experience, already conditioned by the concept of the observer influencing the observed subject, often becomes a false and not genuine experience. Natives interpret a no-longer existing primitivism, contaminated by interaction with tourists, in the purpose of not disappointing their expectations. In such a context, sustainability has to be intended as “cultural sustainability”, i.e., like the capability of local people of facing tourists’ stress, without losing own authenticity. In a different perspective, one could overcome the idea of culture as an immobile phenomenon, taking into account the continuous construction, re-construction and modification of culture, where tourism can be part of processes contributing to those changes.

In global era, protection, conservation, interpretation and presentation of cultural diversity is a very important challenge. Ethnological tourism can contribute to sustaining cultural diversity, avoiding standardization of behaviours and enhancing traditions and rites. This kind of tourism development can re-activate a region’s economy by developing local handcraft, opening restaurants of local *comida*, local kind of accommodations and the organization of cultural events. Another version of cultural tourism is ecological one, which can contribute to

²⁰ F. ADAMO, “Patrimonio culturale e sviluppo economico locale”, in *Bollettino della Società Geografica Italiana*, 1999, nr. 4.

the conservation of natural environment by establishing parks and natural reserves, like the Botanical Garden.

Therefore, cultural tourism can become a great resource for the sutiava community and, at the same time, *sutiava* community, as an ethno-cultural deposit, can contribute to widening the tourist and cultural offer of León, by the enhancement of autochthonous knowledge and, most of all, of women's knowledge, which, as we already said, are an expression of the indigenous "matrifocal" society. According to this perspective, to the already under realization Laboratory on women's knowledge by UNAN-León, it should be joined the Laboratory of women's knowledge and of *sutiava* women, to be physically placed at the centre of indigenous community. Its scopes should be: to identify, enhance and disseminate women's local knowledge (for example, through the creation of a permanent data-base, a women publisher, a museum on women's knowledge and of women handcraft export); to facilitate women's empowerment, i.e., the active role of women in tourist-cultural development of the *sutiava* community in León; to facilitate community mainstreaming, i.e., the enhancement of gender differences; to facilitate women's micro-business in tourism; to facilitate integrated or social tourism and to develop local social and human capital.

In this sense, the Laboratory will define itself no longer as "a permanent data-base of women's local knowledge" (that can capitalize and enhance knowledge potential of collective knowledge and of local cultural patrimony), but as a real "laboratory of ideas", practices and actions for women's empowerment, to be achieved by social and micro-tourism, i.e., by women micro-business in tourism sector.

4.2 La interculturalidad, el género, la pobreza y la equidad desde la perspectiva de la mujer ecuatoriana

Maria Rosa Chalà Alencastro

4.2.1 *Interculturalidad*

Desde la ética y los valores sociales, la identidad e interculturalidad se las promueve como el reconocimiento y respeto de la diversidad social, con acciones sobre la dignidad y derechos de las personas sobre todo los colectivos sociales, para que éstos se instituyan en factores sustanciales de sociedades integradas, democráticas y estables.

Desde la práctica, la interacción cotidiana, la identidad e interculturalidad, posibilitan actitudes para el entendimiento y relaciones entre “los diferentes” individuos para beneficio mutuo y colectivo.

Como una perspectiva de vida, la interculturalidad representa la apertura a nuevos escenarios, conocimientos y prácticas sin contradecir la estima, identidad y capacidades propias de las personas y colectividades.

El reconocimiento de la identidad y la interculturalidad requiere de un coloquio con buena intención, hay que impulsarlo con las mejores intenciones que tienen las comunidades e individuos, con los aspectos más atractivos de sus culturas, favoreciendo la eliminación progresiva de prejuicios y resistencia mutuos.

4.2.2 *Ecuador Intercultural*

Los llamamientos a la cimentación de la interculturalidad¹ han venido desde los pueblos indígenas, afroecuatorianos siendo las

¹ FENOCIN (Confederación Nacional de Organizaciones Campesinas, Indígenas y Negras): “Desde la ética y los valores sociales, la identidad e interculturalidad se las promueve como el reconocimiento y respeto de la diversidad social, con acciones sobre la dignidad y derechos de las personas y colectivos sociales, para que éstos se constituyan en factores sustanciales de sociedades integradas, democráticas y estables. Desde las prácticas e interacción cotidiana, la identidad e interculturalidad, posibilitan actitudes para el entendimiento y relaciones entre “los distintos” para beneficio mutuo y colectivo.” www.fenocin.org

promotoras las mujeres deseosas de ser tomadas en cuenta en los avances, del desarrollo del país. Por ello, gracias a su lucha, Ecuador tiene el mérito de haber creado un sistema especial de educación "bilingüe intercultural". Este es un paso serio que debemos apreciar; pero ese ámbito de la educación tiene que ser de veras inter-cultural, más allá de los enunciados, evitando ese etnocentrismo que cree que avanza en la educación indígena como una estructura aislada del conjunto de nuestra educación nacional.

La interculturalidad va mucho más allá de la coexistencia o el diálogo de culturas; es una relación sostenida entre ellas. Es una búsqueda expresa de superación de prejuicios, del racismo, de las iniquidades, de las desigualdades y las asimetrías que caracterizan al país, bajo condiciones de respeto, igualdad y desarrollo de espacios comunes.

Una sociedad intercultural es aquella en donde se da un proceso dinámico, continuado y permanente de relación recí-proca, una comunicación y aprendizaje mutuo. Entonces se proporciona una voluntad colectiva y consciente de desarrollar las potencialidades de personas y grupos que tienen diferencias culturales de acuerdo a las etnias existentes, sobre una base de respeto, honestidad, responsabilidad y creatividad, más allá de actitudes individuales y colectivas que mantienen la humil-lación, el etnocentrismo, la explotación económica y la desi-gualdad social.

La interculturalidad no es soportarse mutuamente, sino con-struye canales de relación y organismos que impulsan la garan-tía a la diversidad de cada pueblo, no es solo reconocer al "otro" sino, también, entender que la relación enriquece a todo el con-glomerado social, creando un espacio no solo de contacto sino de generación de una nueva realidad de convivencia y tole-rancia, un intercambio de la riqueza de los saberes que permiten motivar principios de la sociedad del conocimiento.

4.2.3 *Situación del género femenino*

No obstante las conquistas normativas y de políticas públicas impulsados en el último período, la niñez, adolescencia, y mu-jeres sobre todo las que viven en zonas rurales de incidencia indígena y afroecuatoriana, son uno de los grupos poblacionales más relegados de

la política gubernamental, y que no gozan del derecho al *buen vivir*, consagrado por la Constitución Política, por cuanto se ve privado de derechos básicos como salud, alimentación, educación y trabajo.

El Estado ecuatoriano ha realizado un nuevo censo de población y vivienda², donde se han incluido datos estadísticos desglosados por edad, sexo y etnia, aunque, bajo una mirada de análisis intercultural, están incompletos, por lo cual no se alcanza a demostrar el estado de cumplimiento real de las obligaciones contraídas en relación a los derechos de las niñas y adolescentes mujeres.

Sin embargo, los datos con que se cuenta evidencian que las niñas y adolescentes mujeres ecuatorianas siguen siendo objeto de discriminación y violencia de género que les impide el ejercicio pleno de sus derechos, puesto que se mantienen los patrones socioculturales de conducta, las prácticas consuetudinarias y los estereotipos que legitiman la cultura patriarcal y adulto-céntrica.

La violencia cultural e institucional determina que muchos niños, niñas y adolescentes escapen de sus casas para evitar el maltrato físico y psicológico. Las cifras con que se cuenta son preocupantes, pero nos permiten visualizar que un grupo de niños, niñas y adolescentes no se encuentran seguros ni en su casa, ni en la escuela, debido a que en estos espacios aún no se los/as reconoce como sujetos de derechos sino como objetos de castigo y maltrato. Adicionalmente estas cifras nos revelan que existe una tendencia a maltratar más al género femenino reincidiendo mayormente en niñas, y adolescentes mujeres.

Según varios estudios, la violencia sexual afecta en mayor grado a las niñas y adolescentes mujeres; confirmando que es una expresión de la discriminación que sufren las mujeres por el hecho de ser mujeres, a pesar que existen leyes internacionales que las protegen. En la Cuarta Conferencia Mundial sobre la Mujer, celebrada en Beijing en 1995, se reafirmó que el disfrute pleno y en condiciones de

²Los indicadores de pobreza constituyen una herramienta básica en la planificación, evaluación, seguimiento y diseño de políticas sociales. Por ejemplo, es fundamental: determinar la magnitud, estructura, crecimiento y distribución de la población y de sus características económicas, sociales y demográficas, establecer el volumen y características de las viviendas en que habita la población, y los servicios básicos que disponen, con miras a evaluar las condiciones actuales y los requerimientos específicos de vivienda y servicios.
<http://www.inec.gob.ec/estadisticas>

igualdad de todos los derechos humanos y las libertades fundamentales por la mujer y la niña constituía una prioridad para los Gobiernos y las Naciones Unidas y que es esencial para el adelanto de la mujer. Se destacó que los Gobiernos no sólo debían abstenerse de violar los derechos humanos de todas las mujeres, sino también trabajar activamente para promover y proteger sus derechos.

4.2.4 *Situación de la pobreza*

De acuerdo a la Convención de las Naciones Unidas sobre los Derechos del Niño (CDN) cada niño, niña y adolescente tiene derecho a la educación. Sin embargo, la discriminación,³ la cultura y la pobreza inciden para que las niñas indígenas y afros sean las que menos acceden a los estudios porque sus familias dan prioridad a las labores agrícolas o domésticas.⁴

Además, la encuesta *Una Mirada Completa: Bolivia, Chile, Colombia, Ecuador, Perú, Venezuela*, realizada en el 2004 por AECID⁵, identificó que un alto porcentaje de la población entrevistada, menor de 18 años de edad, interrumpió sus estudios en razón del embarazo.

Por otra parte, en Ecuador existe un número muy alto de escuelas unidocentes. La mayor parte de estas escuelas no tienen infraestructuras adecuadas, servicios básicos ni la implementación necesaria para que sean funcionales, lo cual incide profundamente en la calidad de la enseñanza que se imparte y en la permanencia del profesorado en la escuela.

En Ecuador existe una institución que crea las veedurías y una de ellas que fue realizada sobre el contenido de los textos escolares

³ *Convención Internacional sobre la Eliminación de todas las Formas de Discriminación Racial*, adoptada y abierta a la firma y ratificación por la Asamblea General en su Resolución 2106 A (XX), de 21 de diciembre de 1965. Entrada en vigor: 4 de enero de 1969, de conformidad con el artículo 19 Serie Tratados de Naciones Unidas N° 9464, Vol. 660, p. 195.

⁴ Fuente: Encuesta de empleo y desempleo 2005, INEC; Encuesta sobre percepción de la Discriminación Racial en Ecuador, INEC-STFS 2004; Necesidades Básicas Insatisfechas a partir de Información Censal, <http://www.inec.gob.ec/estadisticas>

⁵ Agencia Española de Cooperación Internacional para el Desarrollo (AECID) www.aecid.es

determinó serias observaciones en cuanto a su calidad, por cuanto, entre otros aspectos preocupantes, no promueven el sentido crítico, la reflexión, la diversidad, la interculturalidad, el enfoque de equidad de género y la ciudadanía, al contrario, se ha encontrado que algunos promueven incluso la discriminación, la xenofobia y la violencia.

La pobreza⁶ y la falta de políticas públicas específicas determinan que la niñez y adolescencia, tanto afro-ecuatoriana como indígena, sea uno de los grupos humanos más vulnerables del país, con el cual el Estado sigue teniendo una enorme deuda social. Datos estadísticos revelan que en el sistema intercultural bilingüe se invierte el 5% de recursos en educación primaria y en el sistema hispano el 95%. Las niñas y niños indígenas menores de 5 años viven en condiciones deficientes, la tasa de mortalidad infantil es 20 puntos más alta que la de niñas y niños no indígenas. La desnutrición es dos veces más alta en dichas poblaciones. Esta es una de las causas por las que 5 de cada 10 niñas y niños indígenas tienen limitado desarrollo de su inteligencia.

Ecuador es uno de los países, sin menoscabar a los demás países, donde, a pesar de las argumentaciones internas de los movimientos indígenas, montubios y afro-ecuatoriano, se ha logrado avanzar en esta primera década del siglo XXI, ingresando en el reconocimiento de antiguas aspiraciones de los indígenas y afros del país. Esta primera década para los afros al igual que para los indígenas ecuatorianos, fue de una significativa importancia para concretar la agenda en políticas públicas, en los países de América Latina y el Caribe⁷. La presencia de estas etnias, indígenas y afros, como sujetos históricos, hoy por hoy es incuestionable en organismos multilaterales, tales como: la Organización de las Naciones Unidas (ONU), la Orga-

⁶ La Pobreza por Consumo parte de la determinación de una canasta de bienes y servicios que permitiría, a un costo mínimo, la satisfacción de las necesidades básicas, y define como “pobres” a los hogares cuyo ingreso o consumo se ubique por debajo del costo de esta canasta.

⁷ CEPAL (Comisión Económica para América Latina y el Caribe), *Caminos hacia la equidad de género en América Latina el Caribe*, Informe en la 9na Conferencia regional sobre la mujer, derechos de las mujeres, discriminación y violencia:

<http://www.eclac.cl/cgibin/getprod.asp?xml=/mujer/noticias/noticias/6/15016/P15016.xml&xsl=/mujer/tpl/p>

nización de Estados Americanos (OEA) y la Organización Internacional del Trabajo (OIT). El gran punto de partida de los cambios que se vive actualmente en nuestros países, es el eco positivo de la III Conferencia Universal Contra el Racismo, realizado en la ciudad de Durban, Sudáfrica, en septiembre de 2001. Se abre la cuota en: Gabinetes de Gobierno, academias, comisiones, cuotas electorales, apertura en universidades, regularización de tierras, entre otros, y se desvela un largo camino de lucha para el reconocimiento, en este caso específico, de las y los afro-descendientes en la búsqueda de la mayor conquista de reivindicación de la justicia social contra el racismo, la exclusión y la erradicación de la extrema pobreza.

En Latino América avanzar en el tema de la interculturalidad (convivencia de varias etnias, afros, indígenas, indio mestizo, mestizo y otras más) desde una perspectiva de género representa un proceso de madurez democrática que implica la valoración de las diferentes manifestaciones culturales y formas de vida que identifican a nuestro país.

Uno de los retos más importantes de nuestra vida, como ciudadanos y como colectividad, es aprender a convivir en la diversidad. Es, para la convivencia, un conjunto de más igualdad, más pluralidad; esto es identidad y desarrollo. Es importante reconocer que, en Latino América-Ecuador, avanzar en el tema de la interculturalidad en si, es más de la afrodescendiente e indígena y montubios. Como señalamos anteriormente, los africanos y sus descendientes nunca dejaron de reagruparse, aprovechando las vías organizativas disponibles en su medio y en su tiempo. Las Cofradías, de carácter religioso, constituyeron una de esas formas de organización, y funcionaron simultáneamente con las Naciones desde el siglo XVIII.

Recordemos que la población afrodescendiente de América Latina representa entre el 20 y el 30% de la población total, de acuerdo al último censo del 2001 realizado por CODAE,⁸ y que, si bien se han realizado avances significativos en términos de políticas afirmativas, aún queda mucho por hacer. Parte del trabajo que tienen por delante incluye el reconocimiento de las contribuciones culturales que vienen

⁸ La Corporación de Desarrollo Afroecuatoriano (CODAE) es una entidad del sector público, creada mediante Decreto Ejecutivo No. 244 de 16 de junio de 2005. Link- www.codae.gob.ec

realizando los afrodescendientes para el desarrollo del país y la formación de una identidad iberoamericana. Homenaje a aquellas mujeres que históricamente han sido objeto de una doble discriminación, la de ser mujeres y afrodescendientes e indígenas como: *la afro-ecuatoriana Martina Carrillo y la indígena Transito Amaguaña*, entre otras. De allí que las contribuciones que han realizado supongan un esfuerzo y una tenacidad mayores que los de otros grupos sociales. Trabajar las aportaciones interculturales desde la perspectiva de género y etnia es romper con los fuertes estereotipos sociales que han calado estructuralmente hondo en la cultura Ecuatoriana, Latino Americana.

Estereotipos que inexorablemente han encubierto y silenciado el valor de las contribuciones, en este caso culturales, de las mujeres afrodescendientes e indígenas, particularmente. Hacer visible esta influencia establece un paso necesario para reconocernos a nosotros mismos y, por tanto, reconocer una parte sustancial de nuestra identidad.

Debemos acentuar que: las mujeres afrodescendientes e indígenas en Latino América hemos proporcionado valores de enorme importancia, que necesitamos redescubrir y asumir como propios, como parte fundamental de nuestras sociedades, nuestra identidad y nuestro desarrollo.

En este sentido, resulta oportuno volver sobre el nombre de este tema: *“La interculturalidad, el género, la pobreza y la equidad desde la perspectiva de la mujer ecuatoriana”*, o sea mujeres afrodescendientes, mujeres indígenas y la interculturalidad, identidad y desarrollo. En él se resume el verdadero rol que las mujeres han desempeñado en nuestros pueblos. Ellas son parte sustancial de nuestra identidad y han sido notables agentes de desarrollo de nuestra cultura.

De acuerdo a una reciente investigación realizada por la SEGIB y el PNUD9 en Iberoamérica, un 20% de las organizaciones de afrodescendientes e indígenas ya tienen como prioridad el tema de

⁹En el Ecuador, el PNUD, y las demás agencias del sistema de Naciones Unidas a través del Grupo Técnico Interagencial sobre Interculturalidad (GTI) -liderado por UNFPA-, promueven la transversalización del enfoque de interculturalidad, concebido como un enfoque específico de derechos humanos.

Link.: <http://www.pnud.org.ec/interculturalidad.htm>

género entre sus actividades, y un 40% da prioridad a los temas culturales e interculturales. Como vemos, las materias que trata este documento constan entre los intereses más inmediatos de la sociedad civil: afrodescendiente e indígena. Debemos reconocer que ahora los montubios son ya reconocidos en la constitución ecuatoriana. Sabemos que estas poblaciones se encuentran entre las más desfavorecidas social y económicamente, con muy malos indicadores de ingreso, empleo y educación y que están pobremente representadas en las cuotas gubernativas. Debemos reconocernos como un país que se viene forjado gracias a las aportaciones de todos sus grupos sociales: indígenas, afrodescendientes y europeos que han migrado a esta parte del continente.

Por eso es importante promover la tolerancia y el apoyo entre las diferentes congregaciones, así como fomentar la inversión en cultura, interculturalidad, género-equidad, contra la pobreza, y para el desarrollo de políticas de acción afirmativa. Los Gobiernos juegan un papel fundamental en este sentido. Por cierto, ya existen buenas prácticas al respecto en algunos países como: Brasil, Colombia y Uruguay.

Las conferencias a nivel local, regional, nacional e internacional pueden ser un espacio oportuno de reciprocidad e intercambio de experiencias que permitan ir cumpliendo el compromiso y el deber ciudadano que tenemos en los temas de: interculturalidad, género, equidad de género. Las mujeres, tanto afrodescendientes como indígenas, con su tenacidad y creatividad, han enriquecido todas las sociedades y nos han enseñado el camino para convivir en igualdad. Es oportuno citar una de las tantas elegías del poeta afrocubano del novecientos, Nicolás Guillén,¹⁰ con: “*La Balada de los dos Abuelos*”, en el que el poeta escenifica la confrontación de culturas

¹⁰ Nicolás Guillén, *Balada de los dos abuelos*, Cuba, 1934. Nicolás Guillén (1902-1989) nació en Camaguey, Cuba. Era de linaje español y africano. Como poeta, se hizo portavoz (spokesperson) de la fusión espiritual de lo blanco y lo negro en las islas Antillas, en el mar Caribe. Guillén cobró su voz auténtica de negritud en 1930 después de una visita que le hizo el poeta afroamericano Langston Hughes. Guillén usó el lenguaje del pueblo. Creó “jitanjáforas”, recurso estilístico que consiste en el uso de una palabra, muchas veces onomatopéyica, sin significado, pero de un gran poder evocador. En *Balada de los dos abuelos*, Guillén demuestra su actitud igualitaria hacia la sociedad multirracial de Cuba y de la América Latina.

personificadas en dos abuelos, *uno negro y otro blanco*. Con su refinada prosa nos hace recorrer las diferentes experiencias de ambos, el distanciamiento, el sufrimiento y la desazón, para finalizar con un mensaje de esperanza, de que es posible la comunión, pues ellos tienen más cosas en común que diferencias:

Don Federico me grita y Taita Facundo calla; los dos en la noche sueñan y andan, andan. Yo los junto.--¡Federico! ¡Facundo! Los dos se abrazan. Los dos suspiran. Los dos las fuertes cabezas alzan; los dos del mismo tamaño, bajo las estrellas altas; los dos del mismo tamaño, ansia negra y ansia blanca, los dos del mismo tamaño, gritan, sueñan, lloran, cantan. Sueñan, lloran, cantan. Lloran, cantan. ¡Cantan!

Es preciso enfatizar en este punto que: todavía subsisten diferencias étnicas raciales en materia de asistencia a la escuela primaria, y los indicadores de mortalidad infantil son más elevados en población afrodescendiente que en otras poblaciones. Es necesario profundizar en la educación intercultural. Es importante crear conciencia social y sujetos pensantes que, sin duda, son los elementos más necesarios en esta sociedad de consumismo, información efímera y búsqueda de placer fácil e inmediato. La cultura común sirve para homologar significados y así librar a muchos de sus individuos de las limitaciones de su origen social y de los prejuicios: las escuelas tienen que ser fuente de enriquecimiento y no de discriminación. En este sentido, la escuela se convierte en un espacio privilegiado para potenciar la tolerancia, la convivencia entre los pueblos e inculcar el valor positivo de la diversidad. De ello se desprende el reto planteado a la escuela de finales del siglo XX y XXI: dar respuesta a la diversidad presente en un mismo espacio educativo.

La Unión Europea está preocupada por los problemas de los afrodescendientes y consciente de la relación que existe entre las discriminaciones sufridas por estas poblaciones de origen africano y la debilitación de la democracia. La Comisión acentuó en su documento del 2005 sobre la asociación estratégica, que la precariedad y la marginalización que afectan principalmente a la población de origen africano, constituyen un factor de debilitamiento de la democracia y de desintegración de las sociedades. Comprometen también el crecimiento y el desarrollo económico y, por consiguiente, crean y refuerzan los problemas sociales y la inestabilidad política.

El escenario económico de las mujeres afrodescendientes e indígenas está caracterizado por la exclusión y la marginación económica. Se calcula que entre el 20 y el 30% de la población total de ALC¹¹, constituyen el 40% de los pobres de la región que, además, están sub-representados.

Aunque la situación varía según los países, todavía subsisten diferencias étnico-raciales en materia de asistencia a la escuela primaria, y los indicadores de mortalidad infantil son más elevados en el caso de la población afrodescendiente que en otras poblaciones. Muchas críticas están centradas en la no consideración de la dinámica de la relación entre los sexos, en la asignación a ambos sexos de tareas diferenciales y a atribuirles, consecuentemente, diferentes significados y posiciones, las cuales son jerarquizadas y valorizadas otorgándoles mayor valor a las actividades públicas o extradomésticas, que serán desarrolladas por los hombres. La constatación de estos hechos y la presión de los movimientos feministas mostraron la importancia de considerar al “género” como una categoría indispensable en el análisis social. Por ello resulta crucial integrar las variables racial y de género en la mejora del diseño de las políticas públicas. También, establecer indicadores política y culturalmente pertinentes, en particular en lo que se refiere a asuntos como la calidad de vida y el patrimonio territorial y cultural.

Existen muchos proyectos de Ayuda Oficial al Desarrollo que están focalizados en regiones donde la mayoría de la población es afrodescendiente. A continuación cito algunos ejemplos:

En Nicaragua, la estrategia 2007- 2013 hace referencia explícita a los afrodescendientes dentro del capítulo “Cohesión social y pobreza”. Allí tienen un programa de apoyo a la promoción y defensa de los derechos de los pueblos indígenas y afrodescendientes de la costa Caribe de Nicaragua. Asimismo, las poblaciones afrodescendientes de Nicaragua son indirectamente el objeto de la cooperación en los sectores de buena gobernanza y educación en el marco del Proyecto PAPSE II que se implementa en regiones de la costa Atlántica.

En Bolivia, el Proyecto FONADAL cubre la zona de Los Yungas de La Paz, donde viven los descendientes de los esclavos africanos que fueron traídos para trabajar en las minas. En las comunidades rurales con mayoría de población afroboliviana se han ejecutado obras

¹¹ America Latina y el Caribe.

de “impacto inmediato”, tales como pequeñas obras de infraestructura social (mejoramiento de las escuelas, canchas poli-funcionales, alcantarillado de la comunidad Chica Loma, etc.).

En Colombia, cooperan con el fortalecimiento de la gestión territorial de las poblaciones afrocolombianas desarraigadas, retornadas y en riesgo en el Sipí, Medio y Bajo San Juan, en el departamento del Chocó.

En Ecuador, trabajan en un proyecto de desarrollo económico y social de las comunidades campesinas, afroecuatorianas e indígenas de la provincia de Sucumbíos. También llevan adelante otro proyecto sobre las políticas y los recursos públicos en Ñuca Kulki con el objeto de generar capacidades para el diseño de políticas sobre el uso de recursos públicos para los pueblos y nacionalidades indígenas y afrodescendientes del Ecuador. Asimismo, en la provincia de Esmeraldas trabajan en el mejoramiento de las condiciones de vida y, especialmente, de la salud. Es preciso mencionar que gracias al apoyo de las asociaciones ecuatorianas de mujeres afroamericanas, se promueve la cultura afrolatinoamericana en el área andina. Como hemos visto, la Comisión Europea, a través de su cooperación, está apoyando el protagonismo de las personas afrodescendientes con el objetivo de mejorar la cohesión social. Pero es necesario que los gobiernos nacionales, locales, municipales y las poblaciones mismas se apropien de la ayuda al desarrollo para generar oportunidades.

Se realizan seminarios en Panamá, Brasil, Ecuador, entre otros. Con ello están presentes y se comprometen con la plena integración de la población afrodescendiente y con los 75 millones de mujeres afrodescendientes¹² que componen las poblaciones. Es necesario recalcar que no es suficiente escucharlos e intentar de entender sino de accionar y poner en marcha la verdadera interculturalidad con financiamientos y dar importancia a proyectos como este. Deseamos que las ayudas y apoyo a las organizaciones y redes de afrodescendientes brinden algunos de los instrumentos necesarios para

¹² En América Latina coexisten distintos tipos de inequidades: por nivel de ingreso, por distribución geográfica, por género, por etnia y raza. Dadas esas inequidades y el hecho de que racismo y género convergen, es fácil ver allí una interseccionalidad. La consecuencia es que las mujeres afrodescendientes sufren con mayor intensidad la discriminación y la inequidad.

una participación activa en la sociedad latinoamericana y en el ejercicio y la reivindicación de los derechos. También que se llegue a un punto de no retorno en el reconocimiento del gran aporte de las mujeres afrodescendientes a la cultura latinoamericana.

Retomando el tema: la interculturalidad va mucho más allá de la coexistencia o el diálogo de culturas; es una relación sostenida entre ellas. Es una búsqueda expresa de superación de prejuicios, del racismo, de las desigualdades y las asimetrías que caracterizan al país, bajo condiciones de respeto, igualdad y desarrollo de espacios comunes. Una sociedad intercultural es aquella en donde se da un proceso dinámico, sostenido y permanente de relación, comunicación y aprendizaje mutuo. Allí se da un esfuerzo colectivo y consciente por desarrollar las potencialidades de personas y grupos que tienen diferencias culturales, sobre una base de respeto y creatividad, más allá de actitudes individuales y colectivas que mantienen el desprecio, el etnocentrismo, la explotación económica y la desigualdad social.

Hay que crear una nueva realidad común:

- Desde la ética y los valores sociales, la identidad e interculturalidad se las promueve como el reconocimiento y respeto de la diversidad social, con acciones sobre la dignidad y derechos de las personas y colectivos sociales, para que éstos se constituyan en factores sustanciales de sociedades integradas, democráticas y estables.
- Desde las prácticas e interacción cotidiana, la identidad e interculturalidad, posibilitan actitudes para el entendimiento y relaciones entre “los distintos” para beneficio mutuo y colectivo.
- Como un horizonte de vida, la interculturalidad representa la apertura a nuevos escenarios, conocimientos y prácticas sin contradecir la estima, identidad y capacidades propias de las personas y colectividades.

4.2.5 *Reflexiones*

Es de fundamental importancia para el Ecuador de comienzos de este siglo, desarrollar una visión intercultural sobre lo que constituye

uno de los elementos principales de nuestro origen como nación, cultura, pueblo y democracia.

Debemos construir un concepto y desarrollar una vivencia cotidiana de lo que constituye la interculturalidad: esta labor debe ser asumida desde distintas voces y visiones.

¿Cómo construir un espacio intercultural e iniciar un proceso en donde los pueblos con propia identidad tengan presencia y oportunidades para su desarrollo?

No es suficiente constatar la heterogeneidad del Ecuador, sino realizar los cambios que permitan una relación más simétrica entre los grupos que lo componen.

Pero el Ecuador tiene mucho camino que recorrer para consolidarse como un país intercultural. Para ello debe no solo re-novar sus leyes sino sus instituciones y su tejido social interno. Todo eso supone el impulso de nuevas prácticas culturales. Por ende el sistema educativo es crucial. Tendremos un avance de la interculturalidad si la ponemos en la base de la reforma educativa global.

La interculturalidad es un proceso que debe retomar las reivindicaciones sociales hechas por los pueblos indígenas y negros, hombres y mujeres, niños, jóvenes y adultos; más allá de las coyunturas políticas, que hay que iniciarlo desde lo pequeño y lo cotidiano. Esto implica cambios personales y de actitud, también cambios estructurales de la sociedad en su conjunto.

Se debe participar en las actividades de los “otros” para practicar la interculturalidad, hay que ser recíprocos e integrarse respetando a las personas, sus valores, costumbres y tradiciones.

La nuestra es una sociedad injusta donde solo unos pocos se han aprovechado de los recursos valiosos y cada vez más escasos del país. Por ejemplo, los pueblos amazónicos que, según su concepción son dueños del petróleo, no se han beneficiado del mismo. Allí se evidencia la marginalidad y la pobreza. ¿En dónde está la equidad social? ¿Es posible la interculturalidad en una sociedad injusta?

La interculturalidad debe ser un proyecto de país, un objetivo nacional y un legado para las futuras generaciones.

Hay que valorar la cultura para construir una sociedad más igualitaria.

4.3 Instituciones educativas y comunidad social y territorial: el proyecto “*Educa a tu hijo*”, Cuba

Paolo Anselmi

4.3.1 *Introducción*

En este texto se van a explicar algunos de los temas relativos a la experiencia de estage desenvuelta como ‘recorrido de formación’ con respecto al curso de Maestría en Desarrollo Humano Local, Cultura de Paz y Cooperación Internacional, con referencia a la cátedra UNESCO de la Universidad de Florencia. La formación territorial ha sido desenvuelta en Guanabacoa (L’Havana, Cuba) en el año 2008.

En particular la experiencia del estage se ha desenvuelto en colaboración con el “Centre Juvenil” y con el Museo municipal de Gunabacoa, mientras que el *focus* de la investigación se basaba en la conexión reciproca entre las principales agencias educativas del territorio, o sea la familia, la escuela en cuanto institución y la comunidad de referencia. Uno de los asuntos de este percurso está basado sobre el hecho que cualquier proyecto de desarrollo de naturaleza endógena puede tener éxito sólo en el caso en que se vaya a utilizar, enriquecer y valorizar los recursos locales. La relación entre la familia, la escuela y la comunidad territorial se analiza con respecto a su consecuencias y su características. En particular se subraya la necesidad de establecer una relación de colaboración entre las agencias educativas y los sujetos insituacionales territoriales. Una relación que se caracteriza por el respeto de los propios rayos de influencia, fundada en primer lugar sobre un intercambio de experiencias, causando un efecto fundamental tanto en el proceso de la formación individual (en el cual el tema de ciudadanía tiene un papel preponderante) como en la educación de algunos valores fundamentales. Estos incluyen el conocimiento y la valorización de algunas de las tradiciones historicas y culturales que se refieren a personajes o acontecimientos que caracterizaron la historia local y nacional, hasta la educación para el respeto del medio ambiente y su defensa.

Con referencia al procedimiento de investigación, el ámbito de teoría elegido es la Investigación Activa de Participación, en cuanto investigación, incluyendo el nivel de educación, acción social y

cultural. El método que ha sido utilizado, sobre todo, con respecto al ámbito de la problematización, permite un análisis preliminar de las necesidades y de los saberes sobre la valorización del patrimonio local (un enfoque metodológico que, por lo tanto, fundado en el análisis de los saberes locales, conserva un marco total del contexto social y cultural examinado). El estudio participativo en el territorio se fundó en la utilización de estos instrumentos: entrevistas, focus group, talleres, para analizar algunos de los aspectos del territorio efectivo; identificación de los aspectos problemáticos y individualización de una primera hipótesis de desarrollo para fortalecer los recursos territoriales que se destacan a nivel cultural tanto como patrimonio de forma material (lugares naturales, estructuras municipales y de arquitectura, monumentos) como inmaterial, o sea fiestas, ceremonias, saberes informales que forman parte del territorio de referencia.

En este período de stage se han profundizado en particular tres áreas: “Identidad cultural de Guanabacoa y tradiciones locales”, “Educación y tutela de los niños y de la familia”, “Medio ambiente y naturaleza”. Además, para más informaciones sobre estos asuntos, se han tenido encuentros con personas que revisten cargos de testigos en primer plano con respecto al contexto social de Guanabacoa y su propios habitantes. Estas personas expusieron todo su background a nivel de conocimientos sobre la identidad nacional del territorio y su tradiciones históricas y culturales.

Examinando los problemas educativos de la realidad cubana, hay que hacer un esbozo del sistema escolar y su articulación. Se pongan dos recorridos diferentes: el ‘no formal’ y el ‘formal’.

- Recorrido no formal : es el caso en que la madre no trabaja y puede dedicarse a su hijo que no frecuenta el Círculo infantil y en el caso de niños de 4 a 5 años de edad a través de la *promotora*, el niño y la madre reciben asistencia en el proceso de escolarización a nivel pre-escolar.

La enseñanza utiliza sobre todo el método llamado ‘juego de participación’.

- Recorrido formal :

- ENSEÑANZA PRE-ESCOLAR (v. círculos infantiles, jardines de infancia..) ► 0-5 anni
- ENSEÑANZA PRIMARIA (DAL 1 AL 6 GRADO) ► 5/6-11/12 anni
- ENSEÑANZA SECUNDARIA (DAL 7 AL 9 GRADO) ► 12/13-14/15 anni
- ENSEÑANZA PRE-UNIVERSITARIA (DAL 10 AL 12 GRADO) ► 14/15-17/18
- ENSEÑANZA UNIVERSITARIA ► 5 O 6 ANNI
- POSTGRADO ► DIPLOMADOS
 - MAESTRIAS
 - DOCTORADOS

4.3.2 *Familia, escuela, comunidad: triangulo-básico para educar infundando valores*

En el contexto cultural de la Republica de Cuba se supone que una adecuada relación familia-escuela-comunidad pueda contribuir eficazmente a la educación juvenil y la formación de la personalidad.

Estas instituciones tienen su misión formativa con el objetivo de orientar, transmitir reglas, tradiciones, costumbres, conocimientos. Cada una de estas instituciones, a través de su propio radio de acción, establece las reglas de una conducta individual adecuada, para que el individuo pueda aprender todos aquellos valores que forman parte de la sociedad a la cual pertenece. De otra manera, se puede especificar que cada una de estas instituciones tiene su propia misión a nivel social y educativo. En el contexto familiar, por ejemplo, se manifiesta un proceso educativo caracterizado, a pesar de su forma sistemática, por un nivel elevado de espontaneidad, una carga de afectividad y por una intensa emotividad. Cualquier actividad formativa, más allá de su nivel de enseñanza, tiene que estar caracterizada por un conocimiento profundo de la situación familiar del individuo mismo.¹

A nivel escolástico, por otra parte, hay un proceso que está caracterizado por una planificación y una organización dirigida de

¹ Situación que, por lo tanto, concierne en primer lugar la composición del núcleo familiar en sí mismo y en sus distintas “conformidades estructurales”: “nuclear”, “extensa”, “nuclear monoparental”, “extensa monoparental”, “juntada”. Cfr. Bàxter Pérez Esther, *Educación en valores. Tarea y reto de la sociedad*, Ciudad de La Habana, Editorial Pueblo y Educación, 2007, p.108.

manera conciente, o bien, según las directivas de proyecto que forman parte de su trayecto curricular, dividida en varias disciplinas de enseñanza. La forma de organización que caracteriza este proceso fundamental de enseñanza-aprendizaje cobra, por consiguiente, un papel principal. En particular adquiere gran importancia con respecto al aprendizaje de un nivel adecuado de interiorización de las normas sociales y de la conducta por parte del individuo. En primer lugar, es tarea fundamental de la profesión docente poner mucho esfuerzo para establecer una acción colectiva y en común con las otras agencias socio-educativas, buscando apoyo práctico y explícito si es preciso.

En la comunidad, en áreas o barrios residenciales, hay actividades educativas “no formales” que son mayormente espontáneas sin forma sistemática, como ocurre cuando vecinos o amigos ofrecen su colaboración, o bien cuando las instituciones están en obras.

En este caso también se puede poner en un esquema esta tripartición:

FAMILIA > proceso espontáneo donde domina un sistema de relaciones que se distingue mucho por su carácter afectivo y emotivo.

ESCUELA > proceso planificado, que tiene su organización y dirección consciente sobre objetivos bien definidos y programados. En general la atención más importante está situada en los procesos cognitivos sin prescindir de aquellos de carácter educativo (aptitudes, valores, conductas)

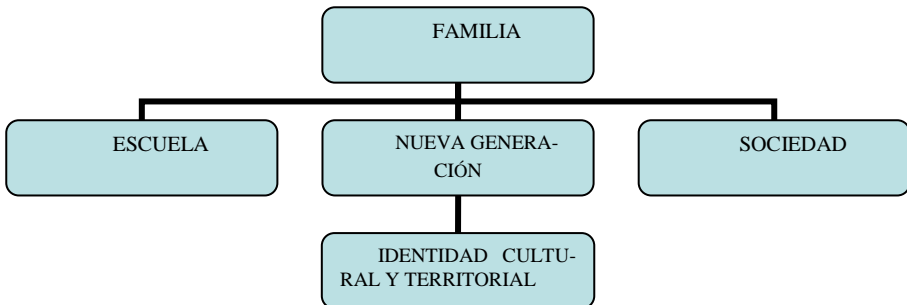
COMUNIDAD > proceso espontáneo, que no tiene alguna organización sistemática, informal, que desempeña una función fundamental con respecto a las tradiciones y las costumbres. Las relaciones formales se establecen a través de las obras desplegadas por parte de las instituciones; de otro modo, aquellas de naturaleza afectiva se establecen a través de las obras realizadas por parte de los amigos o bien de los vecinos de barrio.

El esfuerzo que caracteriza la tradición cubana se destaca por una actividad distinguida por la graduación de niveles, sistematización y integración de estos tres procesos fundamentales y se pone, además, como condición básica para que se constituya y se desarrolle una

adecuada identidad cultural y pertinencia territorial con respecto a las nuevas generaciones. Todo esto destaca la necesidad que un proyecto de educación de los valores no pueda en ninguna manera pertenecer solo y con exclusividad a la escuela en cuanto institución. Un trabajo coherente y unitario que reciba bastante apoyo de las otras agencias educativas, representa la condición básica para que se constituya la identidad en cuanto sentimiento integrativo de un sistema cultural que se pone como patrimonio común de un país entero.

Este es el fundamento a partir del cual comienza el camino de reflexión gradual sobre el sentimiento de la responsabilidad individual que cada uno de los ciudadanos tiene que hacer, o sea tomar plena comprensión de formar parte de una colectividad donde es preciso ejercitar los derechos personales y al mismo tiempo respetar los deberes. Para poner en claro todo eso se puede utilizar un esquema:

EDUCACIÓN PARA LOS VALORES



El programa de educación de los valores representa el fundamento de un trayecto que tiene la finalidad de constituir una estructura sólida con respecto a la identidad, tanto en el campo del sentimiento de la propia personalidad, o sea en la construcción personal, que en la conciencia de formar parte de un sistema más grande constituido por normas, reglas y tradiciones entre las cuales el individuo se conforma pero tiene también un papel activo.

4.3.3 *El proyecto Educa a tu hijo y su efectos: un proyecto de educación ‘no institucional’ que muestra rasgos intersectoriales*

Los programas intersectoriales, o sea aquellos que implican la participación de algunas instituciones y que incluyen de manera transversal ámbitos de interés diferentes como la escuela, la sanidad, la asistencia, el ámbito social y aquello económico, permiten la experimentación de modelos de relaciones positivas entre varias instituciones.

La experiencia que se ha tenido en la República de Cuba patrocinada por el UNICEF, experiencia llamada *Educa a tu hijo*, representa en este sentido un ejemplo válido y concreto. El enfoque no-institucional, social y educativo sobre el aspecto relativo a todos los niños y niñas que tienen desde 0 hasta 6 años de edad y que no asisten a ninguna institución infantil recibió finalmente una atención específica por medio de un oportuno programa social de atención educativa llamado precisamente *Educa a tu hijo*.

La finalidad de este programa tiene su raíz en algunas investigaciones que han sido efectuadas para indagar sobre los requisitos escolares de la población que pertenece a la etapa de la primera infancia y que vive en el campo o dentro de áreas donde predominan las montañas, investigaciones útiles con respecto al trayecto escolástico. La investigación tenía que proporcionar datos para actuar un programa de carácter educativo para todos aquellos niños que, por causa de la distancia que los separa desde los lugares escolásticos, no podían disfrutar de los servicios institucionales pre-escolares. Las modalidades de investigación actuadas han sido las siguientes:

- familiares que, recién instruidos, actuaron en calidad de maestros con sus hijos en el hogar
- cuidados tenidos por parte del maestro de enseñanza primaria de la escuela que se encontraba en la área residencial del alumno.

Las actividades han sido realizadas directamente por parte del maestro frente al niño y se desempeñaban una o dos veces por semana, en armonía con el estilo educativo de la familia. Por medio de vías no-formales, consistía que el 100% de los niños de enseñanza

prescolar (0-5 años), desde el año 1985, pudiera recibir cuidado y dedicación.

El Programa, además, fue el enfoque de una investigación que, desde el 1983 hasta el 1987, tenía como finalidad la comprobación de los efectos positivos sobre el desarrollo infantil en su totalidad, así como la posibilidad que se pudieran asimismo repetir estos efectos en el hogar.²

Los resultados del estudio autorizaron algunas conclusiones y entre ellos las más significativas se pueden elencar de la siguiente manera:

- Los niños que tenían desde 0 hasta 6, desde 6 hasta 12 y desde 12 hasta 24 años de edad y que pudieron recibir la actuación del Programa, sea por parte de padres, que por parte de otra figura familiar, alcanzaron un nivel de desarrollo en su totalidad superior con respecto a sus coetáneos que no estaban involucrados en el Programa, sin tomar cuenta de sus propia area de residencia.
- Las familias que sacaron provecho del programa exhibieron un incremento de los conicimientos con respecto a algunos aspectos del desarrollo infantil y sobre el significado que en este sentido una acción educativa con carácter sistemático puede ejercitar. Ocurrió además un incremento del sentido de la responsabilidad con respecto a la manera de examinar el recorrido evolutivo infantil en toda su totalidad como al modo de percibir la necesidad que el proyecto pudiera actuarse con carácter sistemático.

El análisis de estos aspectos puso en primer plano la necesidad de extender el programa a los niños de enseñanza pre-escolar. Los esfuerzos se fundaron en la búsqueda de la manera oportuna para

² Para esta investigación fue seleccionado, en calidad de muestrario, un grupo de 94 niños recién nacidos, 32 de 6 meses de edad y 40 de 12 meses de edad, que pertenecían a familias que vivían en áreas rurales y que tenían rasgos característicos con respecto a: status socio-económico, composición, relaciones y dinámicas familiares. La estrategia de la investigación fue repartida por tres diversos momentos: 1) diagnóstico inicial, 2) acción pedagógica y de formación 3) etapa de control. Cfr. *Educa a tu hijo, Programa Social de Atención Educativa a niños y niñas de 0 a 6 años*, [www. redinnovemos.org/content](http://www.redinnovemos.org/content).

que se pudiera ofrecer a las familias los beneficios efectivos del programa.

El primer objetivo de esta etapa, que se articula desde el 1987 hasta el 1993, llegó a ser por consiguiente el desarrollo de toda aquella porción que formaba parte del programa fundado en la posibilidad que algunas municipalidades pudieran sacar provecho a través de las así llamadas ‘vias no-formales’. La ampliación de oferta para incluir también las municipalidades se destacó por dos rasgos fundamentales: el papel de “célula-base” asumido por la familia y la estructuración de un trabajo en común que, al reunir las diferentes componentes del territorio, habría consentido una acción educativa caracterizada por ser sistemática y intersectorial. El programa social de atención educativa para niños desde 0 hasta 5 años que no podían asistir a ningún círculo infantil, ha sido por lo tanto efectuado en una área municipal en las cercanías de un monte, en áreas urbanas semi-urbanas o de toda manera poco desarrolladas y en áreas rurales.³

La realización del proyecto se fundó en particular sobre el control y la evaluación con respecto a tres diferentes parámetros:

- 1) el nivel de desarrollo conseguido por el niño
- 2) el nivel de preparación conseguido por la familia
- 3) el nivel de apoyo provisionado por la comunidad.

El análisis de los resultados que pertenecen al nivel sobre el cual el desarrollo evolutivo infantil se sitúa en los varios casos y se destaca, según las fajas de edades, una propensión hacia un estándar muy satisfactorio y que se caracterizan por una propensión hacia la armonización con carácter global. Se trata de resultados que sobresalieron de cada área de investigación, o sea: desarrollo de la inteligencia, lenguaje, socialización, postura, coordinación y estado emotivo. El programa, por todo lo que atañe al contexto familiar, expresó todo su efecto positivo en el nivel de preparación conseguido

³ El programa se dirigió a un total de 3697 familias y 3852 niños desde 0 hasta 5 años de edad, representativo, aproximadamente del 60% de la población infantil de esta faja de edad en estas municipalidades. *Ibid.*

que, a pesar del nivel escolar, de condiciones económicas y de participación social, resultó por su parte positivo.

El mensaje fue por lo tanto recibido tanto en la forma como en el contenido de realización práctica y como también en la comprensión de su fundamental contribución por lo que concierne el nivel de desarrollo evolutivo infantil.

En su totalidad, por lo tanto, el resultado positivo conseguido con respecto a los objetivos de desarrollo alcanzados por los niños que residían en las varias áreas municipales donde se hizo la investigación, los niveles alcanzados por las familias durante la ejecución de su tarea, así como el grado de aceptación y de apoyo garantizado por la comunidad del territorio, confirmaron que se trata, con respecto a *Educa a tu hijo*, de un programa efectivamente eficaz. Se trata, o sea, de un programa que se dirige en detalle a todos los niños que desde 0 hasta 6 años de edad no pueden recibir asistencia por parte de las instituciones infantiles.⁴

⁴Para más informaciones sobre el programma *Educa a tu hijo* y sus resultados, cfr. “La formación de educadores de la primera infancia”, relación bajo la dirección del dr. Rolando Forneiro Rodríguez, Viceministro de Educación de la República de Cuba, en la inauguración de la primera sesión de el VIII Encuentro Internacional de Educación Inicial y Preescolar – “El educador para la primera infancia”, Centro de Convenciones di Cojimar, La Havana, Cuba, desde el día 08.07 hasta el día 11.07.2008.

4.4 L'autogestione in educazione: il caso del movimento giovanile sionista in Messico

Eran Shavit

Abstract

This work deals with the experience of self-management model in education of the Jewish youth movement in Mexico. This approach is a resource to educate children, adolescents and youth, in non-formal education. According to it, it is possible to learn to take own responsibilities, while acting both autonomously and respectfully, among peers and adults.

By self-management, the author means the situations, in which young people undertake the responsibility of carrying out the duties requested by the organization and of organizing the modalities to complete them.

In particular, in this contribution, the model of Jewish youth movement in the world is analyzed. One of the most motivating issue in Jewish youth movement activity is the one related to self-management experiences.

In this study, it is highlighted, how children and young people, who never dealt with self-management and organization of people and events of relevant entity, can manage by themselves, weekly education activities, involving children and adolescents aged from 5 to 18 years.

4.4.1 Introduzione ai movimenti giovanili ebraici

Nel 1926 nasce l'idea della costituzione della gioventù ebraica sionista. Nel corso di quegli anni i movimenti giovanili ebraici avevano preso molte direzioni e si erano organizzati in modi diversi. La differenza che caratterizza questi movimenti è data dalla continua e accrescente integrazione tra contenuti culturali, sociali e politici ebraici con quelli delle varie culture di cui le comunità ebraiche ne erano parte¹.

Sin dai primi tempi il movimento si definì, nel suo complesso, come un movimento educativo che si rifaceva dei valori culturali dell'ebraismo, del rinnovamento sionista e della esperienza del pionie-

¹ A.M. PIUSSI (a cura di), *E li insegnerai ai tuoi figli. L'educazione ebraica in Italia dalle leggi razziali ad oggi*, Giuntina, Firenze, 1997;

http://www.historama.com/online-history-shop/israeli_zionist_judaic_exonumia/israeli_zionist_jewish_youth_movements_schools.html;

rismo². Questi tre riferimenti hanno dato nel corso degli anni motivazioni ed stimoli diversi al movimento stesso. Talvolta accentuando più un aspetto, come quello della partecipazione alla esperienza di emigrazione in Israele rispetto a quella dello sviluppo culturale dei membri

Il movimento ebraico sionista giovanile sorse come proposta naturale e spontanea in linea con le correnti di pensiero che si andavano definendo agli inizi del XX sec. nei vari Paesi dell'Europa Orientale e Centrale. In molte città dove erano presenti le comunità ebraiche, si organizzarono soprattutto nella terza decade del XX secolo, dei gruppi ebraici giovanili in risposta alle delusioni provate per i movimenti nazionali locali che non consideravano l'apporto ebraico alle loro azioni, e continuavano a mostrare la volontà di escluderli o di considerarli come diversi. Parte di questi movimenti si rifaceva all'idea della rinascita nazionale del popolo ebraico nella loro patria. Come altri movimenti giovanili europei, essi ebbero un ruolo di rinnovamento per il loro modo di criticare il modello di società ebraica di molti ambienti europei, assimilata e intellettualmente borghese. Venne quindi idealizzato il ritorno alla natura e ad un semplice stile di vita rurale.

Oggi, in Israele, come in molti altri Paesi di tutto il mondo dove sono presenti dei gruppi ebraici, i movimenti giovanili sono strutture educative piuttosto organizzate. I movimenti giovanili offrono l'opportunità ai ragazzi di mettere i loro sentimenti e i loro ideali in azione, e di costruire dei buoni strumenti per relazionarsi con il mondo in cui si trovano, per aiutare gli altri e per dare un contributo personale allo sviluppo dello Stato di Israele e, non ultimo per importanza, per formare una rete con altri giovani che vivono in altri Paesi, i cui ideali corrispondono o completano i loro. In particolare i membri dei movimenti giovanili sionisti, più di molti altri, cercano di rispondere a queste sfide.

Già durante la I Guerra Mondiale, il clima sociale nelle strade e nelle scuole di molti Paesi europei era diventato estremamente nazio-

² Pionierismo – il termine deriva dalle parole pioniere. I primi ebrei giunti in Israele per risiedervi e popolarla si chiamano pionieri ed in certo qual modo venivano considerati in quel periodo come eroi e modelli da imitare. Il pionierismo è tuttora un elemento importante nell'educazione dei movimenti giovanili degli ebrei della diaspora.

nalista e antisemita. I movimenti giovanili tedeschi, ad esempio, presero una svolta nazionalista, e la strada per la partecipazione sociale e civile fu sbarrata alla maggior parte degli ebrei. Gli ebrei dell'Europa Orientale vissero, invece, l'esperienza dei *pogrom* e delle persecuzioni. Tutto questo dette un forte impulso alla creazione di una coscienza ebraica sionista nazionale giovanile³.

4.4.2 *Un modello di movimento giovanile*

In senso generale l'organizzazione dei movimenti giovanili ebraici di differente natura, ha una direzione mondiale situata in Israele. A capo del movimento mondiale è posto un segretario generale che ha lo scopo di sincronizzare ed indirizzare l'attività del movimento nelle singole realtà ebraiche dei vari Paesi e di sincronizzare le varie attività che il movimento mondiale organizza in Israele e nel mondo, come ad esempio: seminari di preparazione teorica, programmi di preparazione e di formazione.

Tra i compiti del direttore c'è quello di essere responsabile del rapporto di rete con gli altri direttori, di supportare i bisogni organizzativi e logistici degli interventi educativi, di seguire di persona e di organizzare seminari all'estero per la formazione teorica.

Ad un altro direttore è affidata la responsabilità di tutti i programmi di preparazione che il movimento organizza in Israele. La rete prevede che un altro direttore sia invece responsabile di tutta la gestione finanziaria del movimento per i programmi, la gestione di tutti i pagamenti del movimento in Israele e nel mondo, come pure della raccolta di fondi da donatori e dal governo israeliano. Esiste inoltre un direttore logistico il cui compito è quello di concentrare tutta la logistica necessaria per lo sviluppo delle attività e dei rapporti con Israele.

Ognuno di questi direttori è responsabile di un gruppo che lo aiuta a svolgere la propria attività. Oltre al gruppo amministrato in Israele, il movimento dispone di un certo numero di rappresentanti nel mondo. Ogni centro del movimento ha una struttura più o meno identica. In Messico, ad esempio, il movimento opera da circa 60 anni e vi sono passate migliaia e migliaia di persone. Il movimento è strutturato in

³ http://www.jewishvirtuallibrary.org/jsource/Society_&_Culture/Youth.html

base al metodo di autogestione diretta dei giovani. La struttura organizzativa non prevede nessun coinvolgimento diretto dei genitori o degli adulti, eccetto il rappresentante del movimento mondiale israeliano.

A capo di ogni realtà locale dove è presente il movimento c'è una direzione che si rinnova ogni anno a seguito di una elezione diretta. La direzione è composta da ex allievi del movimento, dai 19 anni in su, che hanno partecipato al programma di preparazione in Israele della durata di circa 10 mesi.

L'autogestione si esplica attraverso le seguenti mansioni:

- Capo del movimento – responsabile della gestione corrente del movimento, promotore di progetti, gestione del gruppo degli istruttori e responsabilità generale delle attività
- Capo dell'educazione – responsabile della gestione dei contenuti teorici e della redazione del programma di educazione annuale, delle attività del sabato, della gestione del gruppo di istruttori.
- Responsabile finanziario – responsabile di tutta la gestione finanziaria corrente del movimento ed in generale della riscossione di danaro dai membri del movimento, dei pagamenti per la gestione corrente e per la preparazione di progetti speciali nell'ambito finanziario della raccolta di fondi.
- Responsabile esteri – responsabile dei rapporti del movimento nei confronti di altri movimenti, organizzazioni inerenti (scuole ed organizzazioni comunitarie che hanno un'interfaccia con l'attività del movimento).

Tutti coloro che partecipano alla gestione sono dei volontari, consapevoli dell'importanza formativa e culturale che il movimento ha dato loro ed a molte generazioni di giovani nel corso degli anni.

La direzione del movimento è affiancata da un gruppo di circa 20 formatori-educatori dell'età fra i 16 e i 18 anni. Ogni gruppo di circa (5-20 allievi per gruppo) fra i 6 e i 16 anni d'età è seguito da due educatori. Gli educatori sono anche responsabili del rapporto con il pro-

prio gruppo nel corso di tutto l'anno, come pure delle attività settimanali e delle attività al di fuori dalla programmazione diretta

Inoltre, all'interno di ogni singolo gruppo, esistono i comitati per le attività specifiche, composti da un certo numero di educatori e giovani. All'interno di ogni gruppo operano 3-4 comitati.

4.4.3 *L'osservazione: come i giovani del movimento Hanoar Hatzioni si organizzano e gestiscono le loro attività*

Target dell'osservazione

Il target di osservazione è composto da tutti i membri del movimento presenti in Città del Messico nel 2008, circa 120 giovani fra i 6 e i 20 anni; un gruppo di educatori composto da circa 20 persone dell'età fra i 17-18 anni (giovani del liceo); un gruppo di direttori formato da 5 membri dell'età fra i 19 e 20 anni (studenti universitari). A questi si aggiunge su un certo numero di ex allievi del movimento dell'età fra i 40 e i 50 anni che oggi sono genitori degli allievi. I gruppi sono eterogenei e comprendono donne e uomini.

Strumenti

Per eseguire il presente lavoro di ricerca mi sono concentrato sull'osservazione delle attività, in particolare sulle forme di partecipazione attiva con le quali i giovani prendono parte alle riunioni, alle attività del movimento e ai seminari di preparazione teorica locali e continentali. Inoltre sono state fatte alcune interviste.

Osservazione delle attività

Il movimento ha una struttura di ordine del giorno che è quasi rimasta simile con il passare degli ed è possibile dividerla nei vari centri del movimento in America Latina.

Ogni lunedì sera ha luogo una riunione della direzione della durata media di un'ora e mezza, generalmente in una delle case dei membri della direzione che offrono una cena. La riunione della direzione ha un ordine fisso. All'inizio il capo del movimento, che dirige la riunione,

raccoglie da tutti i punti da trattare durante la riunione. Gli argomenti discussi sono di varia natura e possono essere oggetto di attività per il sabato seguente, di progetti speciali che si vogliono svolgere da soli o col movimento o con un'altra organizzazione, di visite in Israele, ecc.. Ognuno presenta le proprie proposte in riferimento ai propri ambiti di intervento e in relazione a quanto esposto, il direttore delle finanze espone punti riguardanti il proprio settore di intervento. Il direttore dell'educazione riferirà sulle attività che verranno svolte il sabato successivo e, nel caso in cui un determinato gruppo di educatori abbia problemi a parteciparvi (in caso abbiano un altro impegno altrove), verrà individuata una soluzione o verrà chiesto aiuto nella ricerca di una soluzione ai partecipanti.

Alle riunioni della direzione partecipa sempre il rappresentante mondiale del movimento, che può parlare, comunicare, suggerire e supportare sia a nome proprio, che in rappresentanza del movimento.

Ci sono riunioni in cui deve essere presa una determinata decisione. Ad esempio in una delle riunioni si parlava del fatto che il sabato seguente in Messico era vacanza e che probabilmente molti allievi come pure un gran numero di istruttori sarebbero usciti con le famiglia fuori città per cui in molti non avrebbero partecipato alle attività proposte dal movimento. Si è così svolto un dibattito di confronto sui vantaggi e sugli svantaggi nell'apertura del movimento durante il sabato di vacanza nazionale e, a tale riguardo, le opinioni erano contraddittorie. Come prassi, le riunioni sono condotte attraverso l'approccio dell'autogestione del movimento, per cui per ogni fase, o passaggio importante, è necessario prendere una decisione, che avviene tramite una votazione aperta fra tutti i membri della direzione. È prassi che il rappresentante del movimento che viene da Israele, partecipi senza diritto di voto, ma solo per dare un supporto, o un consiglio, o per facilitare una presa di decisione. Tutto ciò per rispettare il principio dell'autogestione dei membri del movimento ed evitare l'intervento diretto di adulti nella presa delle decisioni o gestione.

Al termine della riunione il capo del movimento fa una sintesi della riunione e nel corso della giornata seguente invierà una mail con l'aggiornamento della sintesi della riunione a tutto il gruppo di istruttori. In quella mail verranno dati, ad ogni educatore le indicazioni relative alla decisioni prese.

Di venerdì ha luogo una riunione degli educatori che dura in media due ore. La riunione degli educatori ha generalmente luogo al centro del movimento. La riunione si apre con una breve cerimonia di “ricevimento del sabato” (*Kabbalath shabbat*) secondo la tradizione ebraica, in cui si benedice il vino (succo d’uva) e dopo il pane (*challah*) e si cantano canti dello *shabbat*. Conclusa questa introduzione, il capo del movimento informa sui punti principali di cui si è trattato nella riunione della direzione del lunedì e su altri argomenti di aggiornamento. Dopo di che si fa un *brainstorming* per avere nuove idee e per raccogliere le informazioni sui vari argomenti e sugli aggiornamenti inviate dai vari comitati.

In un secondo momento il direttore dell’educazione del movimento condivide con gli educatori la programmazione della prossima attività, gli scopi dell’attività, e avvia una discussione propositiva, soprattutto sul piano operativo e organizzativo sulle proposte. A volte si sviluppa un dibattito sull’entità delle attività ed sui suoi scopi e gli educatori possono farvi aggiunte dal loro punto di vista, mentre altri possono mostrare i propri dissensi e controproposte.

In seguito viene dedicato un certo tempo, circa mezz’ora allo scambio di idee e di questioni con il rappresentante israeliano del movimento. A volte l’attività si focalizza su questioni di attualità israeliane, o su argomenti di attualità mondiale come i problemi del riscaldamento del globo terrestre o su il significato sociale e politico dei valori ebraici come ad esempio l’aiuto al prossimo, l’esempio personale e così via. Queste attività vengono fatte in modo interattivo attraverso vari mezzi e strumenti, come filmati, canzoni, testi appositamente strutturati. Le attività si svolgono sempre in modo interattivo grazie alla suddivisione dei partecipanti in piccoli gruppi eterogenei.

Al termine della riunione i partecipanti vengono suddivisi in due gruppi in base all’età, dai 6 agli 11 anni oppure dagli 11 ai 15 anni ed ogni gruppo progetta nei minimi dettagli lo svolgimento dell’attività successiva.

Lo *shabbat* è un giorno di attività. Gli educatori aprono il movimento alle 16.00 e i giovani arrivano alle 17.00. I giovani si suddividono poi nei loro gruppi e svolgono le attività fino alle 19.00. Tradizionalmente alla fine viene fatto un appello disponendo gli giovani a forma della lettera *Heit* ebraica, sistemato in base ai gruppi d’età. In questo modo i ragazzi prendono consapevolezza di appartenere ad un

gruppo più grande e composto da molte persone e nello stesso tempo conoscono sia i ragazzi più grandi e più piccoli del gruppo.

Al termine dell'attività si apre il bar del movimento diretto dagli educatori per dare spazio agli incontri liberi e agli scambi. I genitori in linea di massima non possono entrare nell'attività, per cui l'unico loro coinvolgimento è condurre i bambini all'attività e venire a prenderli alla fine.

All'inizio la cosa mi sembrava strana e mi chiedevo: come un genitore possa fare affidamento su un istruttore di 17 anni che "controlla" ed educa suo figlio o figlia di 6 anni? Tuttavia, per quanto possa sembrare sorprendente, tutto si svolge a meraviglia; inoltre molti genitori facevano parte loro stessi del movimento durante la loro adolescenza per cui conoscono benissimo come funziona il sistema.

4.4.4 *Dibattito e conclusioni*

Il principio di autogestione in educazione si esprime in modo molto chiaro nell'attività del movimento giovanile ebraico nell'ambito dell'educazione non formale dei giovani.

In tale ambito viene data ai giovani la responsabilità di occuparsi dell'educazione di molti altri giovani usufruendo di un'esperienza pluriennale trasmessa di generazione in generazione come la torah orale. Nel corso degli anni viene loro data una preparazione teorica e pratica, che in gran parte non è conosciuta da nessuna organizzazione educativa formale, governativa o privata. e questa preparazione è organizzata, diretta e trasferita dai giovani stessi.

Il principio della democrazia è al centro di tale metodo ed è evidente soprattutto quando i giovani sono interessati a mettere in atto cambiamenti e miglioramenti. È questo il momento e adatto per mettere in azione i processi di scelta e partecipazione democratica al cambiamento: i ragazzi prendono la decisione sotto forma di votazione democratica. Tale principio sviluppa nei giovani la consapevolezza del significato di libertà e di indipendenza dal mondo degli adulti che li gestiscono e li orientano su cosa fare durante gli anni dell'adolescenza (la famiglia, la scuola, i vari sistemi formali e così via.) I giovani hanno così la possibilità e gli spazi per un maggiore sviluppo delle esperienze sociali, relazionali, organizzative e comunicative. La preparazione teorica degli educatori viene proposta e organizzata, ma è l'esperienza

che ha maggiore importanza. I genitori, da parte loro, costituiscono “l’infrastruttura” che manda i figli ad un movimento giovanile gestito da altri giovani, che dà loro fiducia e nel quale vedono i vantaggi e i benefici comparando questa esperienza con la situazione di giovani che non partecipano ai movimenti giovanili.

Il coinvolgimento dei giovani nei movimenti autogestiti permette la costruzione di molti strumenti personali che in seguito daranno i loro benefici in altri contesti. La capacità di assumersi responsabilità già in età giovanile e di essere coinvolti nella gestione del sistema educativo di molti giovani e la capacità di prendere delle decisioni per realizzare dei progetti educativi, aiuta la crescita responsabile, attiva, creativa e cooperativa. Tutto ciò dà loro delle competenze pratiche di gestione di situazioni semplici che in seguito potranno essere trasferite in situazioni sociali e culturali complesse. Tutto ciò può facilitare la costruzione di una formazione autonoma nel pensare e nel sentire, libera nelle scelte delle azioni e attenta ai valori della democrazia e dei diritti. La maggioranza dei leader dei movimenti giovanili ebraici sono diventati, nel corso degli anni, leader comunitari anche con ruoli importanti.

È possibile anche considerare, quello osservato, un modello di autogestione in educazione che può rappresentare una risorsa importante per la formazione dei giovani che vivono le attuali leggi della globalizzazione e del graduale disimpegno dai ruoli di responsabilità sociale e di rispetto dei diritti umani.

Nel sistema educativo non formale, come quello proposto dalle organizzazioni dei movimenti giovanili, i bambini possono partecipare attivamente alla costruzione, alla realizzazione e alla gestione delle proprie attività. L’autogestione sviluppa nei giovani coinvolti aspetti talvolta trascurati dalla educazione formale: attraverso questi percorsi i giovani ricevono gli strumenti che utilizzeranno nella vita; strumenti che in seguito li aiuteranno ad essere persone “positive”, in grado di prendere decisioni, di assumersi responsabilità personali e sociali ed a partecipare attivamente allo sviluppo della comunità locale.

È sicuramente necessario sviluppare ricerche e progetti sugli aspetti che riguardano l’approccio dell’autogestione educativa nei giovani al fine di comprenderne le potenzialità e i benefici che questa proposta può dare a coloro che ne sono coinvolti e alle società future.

5.1 La formulacion de proyecto como una herramienta de la cooperacion al desarrollo

Dionicia del Carmen Téllez Salinas

La importancia de este estudio está basada en la necesidad de los agentes que trabajan en la cooperación internacional de adquirir instrumentos adecuados para la formulación de propuestas y proyectos, fundamentalmente de tipo social, así como lo es también de mucha importancia utilizar los medios adecuados para obtener los recursos que financien dichos proyectos.

La cooperación es una parte fundamental en el desarrollo económico-social de países del tercer mundo, por lo cual un cooperante al formular y presentar un proyecto debe poseer las herramientas adecuadas que visualicen la problemática real de un territorio o de un grupo determinado de la población, presentar una propuesta de proyecto significa hacer evidente para aquellos que no pueden vivir la realidad de un territorio todas y cada una de las necesidades, pero también las potencialidades que posee el territorio y la población para superar los problemas que limitan su desarrollo.

Sin embargo muchas veces la experiencia no es suficiente en la formulación de proyectos si no se tiene el conocimiento adecuado de los diversos conceptos y métodos que están como base de una correcta formulación. Esto muchas veces representa la principal limitación para la obtención de financiamiento.

Es importante recordar que cuando se habla de cooperación internacional uno de las herramientas que lleva para si misma es la formulación, porque para desarrollar cualquier actividad que contribuya al desarrollo existe la necesidad primaria de un ente que financia la iniciativa, el ente que pone a disposición los recursos financieros solicita ante todo una idea clara de lo que se quiere hacer y en que forma el financiamiento contribuirá a mejorar una situación problema en un territorio determinado. Así mismo hace evidente la necesidad de una serie de competencias prácticas que justifiquen la razón por la cual se desea hacer una intervención.

Actualmente para tener acceso a los recursos financieros para ejecutar actividades es muy importante saber presentar un buen proyecto, de hecho no es suficiente tener conocimientos sobre un tema o sector específico porque si un proyecto no está formulado de forma adecuada, aunque la idea sea buena difícilmente obtendrá la aprobación del ente financiador.

Diseñar, planificar y gestionar un proyecto no es una ciencia exacta, de hecho no existe un único índice metodológico para la formulación, pero existen algunos aspectos comunes en las diferentes formas de la proyectación. Por lo tanto es necesario ofrecer este tipo de información con los elementos concretos y basados en la realidad para mejorar la formación relacionada a la formulación de proyectos, sobre todo teniendo en cuenta el hecho que la base de la cooperación internacional es contribuir al desarrollo integral y sostenible llevando adelante sus propios procesos de desarrollo.

5.1.1 *El marco de la cooperacion*

Hoy en día la cooperación ha acumulado experiencia en diferentes campos, a veces con mucho éxito, otras veces con marcados errores, es por esta razón que el monitoreo y la evaluación significan la forma mas segura de superar las limitaciones que surgen durante la ejecución de actividades en el campo de la cooperación.

Aunque la dinámica del mundo actual, busca el mejoramiento del nivel de vida de las personas del tercer mundo, el camino es siempre mas difícil porque todavía no se ha encontrado la solución a la desigualdad entre países ricos y países pobres. La violencia, el terrorismo, la desocupación, el narcotráfico, las dinámicas de la

globalización son algunos elementos que forman parte de este problema que se intenta superar a través de la implementación de correctos y adecuados métodos de intervención en la cooperación al desarrollo.

En consecuencia las agencias de cooperación están buscando y aplicando formas de trabajar con estrategias mas participativas, que permitan alcanzar los objetivos establecidos de acuerdo a una realidad y necesidad real existente, busca crear u financiar objetivos que contribuyan a satisfacer las necesidades de los grupos mas vulnerables. Claramente la formula correcta no existe, sin embargo se puede solo buscar la forma de entender en la mejor forma posible la realidad de las poblaciones que se pretende ayudar y en base a esto definir los mecanismos de intervención con mayor claridad.

Teniendo en cuenta todo lo anterior, así como también las múltiples oportunidades de financiamiento y de intervención destinadas a la cooperación internacional, se hace mas necesario para los operadores conocer y manejar los instrumentos técnicos de orientación y referencia que sean adecuados para poder gestionar de forma eficiente y eficaz el desarrollo de las iniciativas desde la formulación hasta la última fase de evaluación.

5.1.2 *Formulación del proyecto*

Definición de Proyecto:

Un proyecto, es un conjunto de actividades, que buscan alcanzar objetivos específicos de modo que estos logren, al mismo tiempo, desarrollar un objetivo general. El proyecto está siempre orientado hacia las metas. Su ejecución es limitada en el tiempo y produce resultados específicos a través del uso de los recursos específicos. Un proyecto busca siempre mejorar la situación o dar solución a una necesidad o problemas concretos.

Componentes de un proyecto

Actualmente cada ente financiador tiene sus líneas guías que deben ser seguidas por el ente solicitante, pero de forma general los elementos que componen un proyecto son:

1. Propuesta: en esta parte se describe el origen de la propuesta. Se trata de un análisis que muestra la necesidad y la factibilidad de llevar adelante el proyecto: describe las características de la población, la situación geográfica de la región, situación económica, social etc. Hace referencia también a los proyectos que han sido ejecutados en la zona o la fase de ejecución de los mismos.
2. Identificación del problema: se limita a describir claramente cual es la situación que el proyecto quiere resolver. Se puede también tratar de una situación que funciona bien pero que necesita ser potencializada.
3. Justificación: se escriben las razones por las cuales se debe desarrollar el proyecto, se hace una caracterización del área de intervención, el problema, las causas y los efectos.
4. Objetivo General: el objetivo nace del problema y de las causas, para identificar el fin último. Define que cosa se quiere hacer. Debe describir en pocas palabras el cambio concreto que se desarrollara con la ejecución del proyecto.
5. Objetivos específicos: cada objetivo específico se refiere a una causa del problema y debe ser orientado hacia un propósito o un fin.
6. Metodología de intervención: son las técnicas con las cuales se identifican las soluciones. Es la selección de alternativas que consiguen definir si los objetivos son alcanzables o no.
7. Resultados, actividades y recursos del proyecto: los resultados son los efectos de las actividades desarrolladas en el proyecto. Los resultados deben ser concretos y medibles cualitativa y cuantitativamente.
8. Meta: se refiere a los resultados medibles a nivel cuantitativo y cualitativo, en un periodo de tiempo determinado. La formulación de las metas debe ser hecha desde el punto de vista de tiempo y calidad.

9. Actividades: deben definirse de modo secuencial, lógico y coherente con las metas. Son las acciones a través de las cuales se desarrolla la propuesta de proyecto.
10. Indicadores y fuentes de verificación: los indicadores miden el tiempo, la calidad y el nivel de los resultados. Las fuentes de verificación indican donde se puede obtener la información para verificar si los resultados han sido alcanzados.
11. Budget o presupuesto: corresponde a la descripción de los recursos humanos, financieros, materiales, infraestructura etc y a la distribución de los recursos mismos. Debe indicar todo aquello que necesita el proyecto para ser gestionado, desde el punto de vista financiero.
12. Marco Institucional: describe todo aquello que se refiere a la institución que da seguimiento.
13. Mecanismos de coordinación: cuando para desarrollar el proyecto participan, además del ente que gestiona, otros socios o contrapartes es necesario definir la modalidad de coordinación entre ellos para la realización de las actividades.
14. Monitoreo y evaluación: son los instrumentos para el control del proyecto en todas sus fases
15. Cronograma de las actividades: es el cuadro que muestra en cual momento de la duración total del proyecto vendrán desarrolladas las varias actividades.
16. Anexos: toda la información que se considera útil para reforzar la propuesta¹.

Características de los proyectos

Los proyectos constituyen el nivel mas bajo de ejecución de las acciones, con frecuencia son parte de programas mas amplios. Los programas a su vez, se encuentran definidos a lo interno de un plan que define la estrategia global. El plan es el nivel mas alto, donde se definen los objetivos y metas globales, el programa esta orientados a

¹ Direzione generale per la cooperazione allo sviluppo, Manuale Operativo di monitoraggio e valutazione delle iniziative di cooperazione allo sviluppo, Ministero degli Affari Esteri Cooperazione Italiana, Gagnano, Tecnostampa 2002

desarrollar todo lo que ha propuesto el plan y lo hace a través de los diversos proyectos.

Ejemplo:

PLAN nacional de emergencia en caso de catástrofes naturales.
└─┬─
 ↓
 PROGRAMA Pronta intervención en caso de erupción de
 └─┬─
 origen volcánico.

PROYECTO sistema de entrenamiento para la comunidad de las regiones occidentales del país

Un proyecto viene identificado y definido sobre la base del análisis del problema que se quiere resolver, debe proponer una metodología lógica que incluya todos los factores que intervienen en el proyecto, es necesario tener en cuenta que existen siempre riesgos en el transcurso de la ejecución, ya sea por causas internas como externas.

5.1.3 *El ciclo del proyecto*

El ciclo del proyecto define la secuencia de las acciones necesarias para el adecuado funcionamiento e integración de todo el proceso proyectual. Define las acciones claves, las informaciones necesarias, las responsabilidades a cada nivel, para cada una de las fases. Las fases de un proyecto son progresivas, no es posible iniciar una fase si aun no ha sido completada la fase anterior. Además se dice que es también cíclico porque la evaluación final transmite la experiencia de las intervenciones en el diseño de futuras intervenciones. El nuevo ciclo comienza con la retroacción.

DESCRIPCIÓN DE LAS FASES

FASE I: En esta fase, que es la fase de preparación, se analiza todo aquello que interviene en el ámbito de interés, el contenido puede ser sintetizado así:

1. Identificación del proyecto: se analiza el contexto territorial y sectorial identificando problemas, vínculos y oportunidades a los cuales las acciones de cooperación deberán dirigirse.

2. Estudio de prefactibilidad: representa el éxito de la selección entre las posibles ideas de proyectos para una intervención ya sujeta a un estudio específico de prefactibilidad sobre políticas/programas específicos en colaboración con el gobierno del país destinatario de la intervención. El objetivo del estudio de pre factibilidad no es la formulación del proyecto, si no la eliminación de las dudas sobre la utilidad de proceder, sirve para descartar proyectos mas claramente inadecuados.

3. Análisis, preparación del proyecto, (evaluación ex ante): llamado también estudio de factibilidad, la fase precedente es sometida a un estudio mas profundo para elaborar el plan de trabajo, en el cual participan en la definición detallada de las modalidades de intervención ya sean los beneficiarios como los otros actores que tienen interés. El estudio de factibilidad está dispuesto de modo que constituya la base de la propuesta de financiamiento.

4. Promoción y negociación: la propuesta es recibida por el ente financiador y sujeta a la decisión de conceder o no el financiamiento. Si la decisión es favorable se definen las modalidades de concesión de los recursos financieros y de la realización de la intervención.

FASE II: en esta fase se encuentra también la fase central de ejecución de las actividades previstas de producción o de servicio; durante esta fase se inicia la acción de monitoreo. Sus elementos pueden ser sintetizados así:

1. Organización: coordinación del trabajo en el campo de acción, concretización del rol de cada uno de los actores. Generalmente se formulan también los planes operativos.
2. Contratación y convenios: se asume el personal profesional calificado para el trabajo, se estipulan los convenios ya sea de carácter institucional que de carácter individual.
3. Esecuzione: in questo punto comincia l'implementazione del lavoro, formazione del personale, infrastruttura necessaria, materiale ed attrezzature.
4. Supervisión y control: garantiza que cada paso del trabajo sea conforme al los alcances de los objetivos propuestos. Cada actividad esta bajo control de una persona o grupo.
5. Reporte y acompañamiento entre los actores involucrados: intercambio de información, comunicación permanente y monitoreo

El monitoreo posee una importancia primordial ya que proporciona las informaciones necesarias para el control periódico y sistemático de las iniciativas y garantiza oportunas intervenciones correctivas si es necesario.

FASE III: Reporte Final, Evaluación final y Evaluación ex post

1. Desarrollo del proyecto: resultado del proyecto, la calidad de los servicios, mejoramiento de la situación indicada como problemática.
2. Vida útil del proyecto: puede ser a corto o largo tiempo, su definición ayuda a extraer lecciones para el futuro, nos dice cuanto tiempo sera sostenible el proyecto segun los resultados obtenidos.
3. Evaluación Ex –Post: verifica los efectos del proyecto, se realiza analizando cada una de las fases y de las actividades con sus respectivos resultados, y verificando ademas la calidad de las intervenciones y del monitoreo².

² Olate Rene, El Marco Logico, Instituto Interamericano para Desarrollo Social (INDES), Curso de gerencia social, Managua-Nicaragua, 2002

5.1.4 *Experiencia en el campo de la cooperación*

Para retomar en la práctica los efectos de la cooperación en este caso retomare un caso en específico donde se llevo a cabo todo un proceso para llegar a la fase final de un proyecto auto sostenible y auto gestionable. La asociación a la cual se apoyo durante este proceso es una asociación de padres con hijos discapacitados-capitulo la Pazcentro (los pipitos)³, es una asociación que funciona con la red de apoyo institucional, de amigos y voluntarios que trabajan por una causa común.

Medina⁴ es una organización no gubernamental sin fines de lucro, nacida en 1994 desarrolla actividades de cooperación al desarrollo y de solidaridad con los países del sur del mundo, apoyando la justicia social, la equidad el respeto de los derechos humanos y la sostenibilidad socioeconómica y ambiental.

Medina trabaja en Nicaragua desde el año 2000 a través de la realización de proyectos en el sector de la sostenibilidad institucional, de la valorización de los recursos culturales y en la planificación urbana territorial, desarrollado en el ámbito de las relaciones de cooperación de la región toscana y la mesa de coordinación regional para Nicaragua.

En el **año 2002** se inicia una relación de cooperación entre el municipio de Pontedera-Italia y el municipio de La Pazcentro-Nic, a través del Hermanamiento Pontedera-La Pazcentro y a solicitud del alcalde de la Pazcentro⁵, la ciudad de Pontedera gestiona, coordina y financia los recursos para la construcción de un centro de atención a personas con discapacidad Los Pipitos (asociación de padres con hijos discapacitados) construido en un terreno propiedad de la Municipalidad de La Paz Centro el **año 2007**, con todos los requisitos necesarios para brindar atención de calidad en el centro.

Con el financiamiento de la Región Toscana y Pontedera siempre gestionado por la asociación Medina, se continúa a apoyar la sostenibilidad del centro en diferentes momentos. En el **año 2008** se

³ www.lospipitos.org

⁴ La Paz Centro è una municipalità del dipartimento di León, Nicaragua

⁵ www.medina.it

lleva a Italia a dos operadores del centro para su formación en la gestión, administración, servicio y manejo de un centro de personas con discapacidad. En febrero del **año 2009** se activa la fase piloto de inserción laboral de jóvenes con discapacidad a través del macro proyecto: Desarrollo Sostenible del Departamento de León y Managua (Nicaragua) inserto en la acción Directa, Grupo temático C: Derechos Humanos e Inclusión Social, con el objetivo de reforzar los Servicios sociales y mejorar la eficiencia respecto a los grupos con mayor desventaja: Mujeres y niños favoreciendo la inclusión social. Los beneficiarios directos son diez jóvenes mayores de edad del centro para personas con discapacidad, Los Pipitos capítulo La Pazcentro. Se realizaron una serie de actividades entre las cuales se sostuvieron cursos de sensibilización a padres de familia y profesores, cursos de formación para los jóvenes discapacitados a lo interno del centro en el uso y manejo de artesanía en barro y madera, exposición y venta de productos realizados por los mismos jóvenes discapacitados, posteriormente se activo la fase de Acompañamiento y sostenibilidad laboral a cinco jóvenes, tres de ellos en la inserción laboral de artesanía en barro y madera, dos en las instalaciones de la alcaldía municipal.

En febrero del **año 2010** se activa una segunda fase de apoyo y sostenibilidad a través de la acción proyecto: Un café para todos, Igualdad de oportunidades e integración social para los jóvenes discapacitados de La Paz Centro, con el objetivo de reforzar la capacidad de autogestión económica y administrativa de la asociación los pipitos de forma que se pueda garantizar la sostenibilidad del centro y crear la posibilidad de inserción laboral de jóvenes con capacidades diferentes. Los beneficiarios directos: Cinco 5 (padres de familia) de la Asociación Los Pipitos, 15 jóvenes con discapacidad del centro, beneficiarios indirectos: todas las familias afiliadas al centro. Durante este periodo se realizó la remodelación, equipamiento e inauguración de un cafetín, así mismo se organizo un curso de formación para cinco operadores de la asociación sobre temas de la gestión administrativa, logística y normativas higiénico-sanitarias para el correcto funcionamiento del cafetín.

Durante el periodo **2011-2012** se continuó apoyando la iniciativa al centro de personas con discapacidad, bajo el cual se realizo un Curso intensivo de formación y actualización sobre la gestión para dos

operadores y de rehabilitación física y neurológica para dos fisioterapeutas del centro, se realizaron cursos de formación a lo interno del centro para los jóvenes en el trabajo de artesanía en barro, una vez finalizada la formación se brindó seguimiento y sostenibilidad a 10 jóvenes con discapacidad para su inserción en el mundo del trabajo.

Hasta la fecha a cinco de los ocho jóvenes los dueños de los talleres les han abierto el espacio para ser ayudantes en sus negocios, actualmente tienen la oportunidad de ser trabajadores y contribuir a potenciar sus habilidades así como en los ingresos económicos de sus familias, por otro lado una madre de familia ha planteado la posibilidad de abrir por sí misma un pequeño taller de piezas pequeñas en casa donde su hija pueda pintar y comercializar piezas de barro y una joven trabaja en el cafetín de la asociación.

Un proyecto desde su formulación debe estar siempre orientado a la sostenibilidad financiera, sostenibilidad en el tiempo y espacio, debe llevar un seguimiento y un monitoreo para verificar las limitantes que aparecen durante la ejecución y por supuesto hacer una evaluación adecuada. Esta experiencia antes presentada contó con un monitoreo activado desde el momento en que inició la implementación y fases de evaluación intermedia y final que permitieron continuar el proceso hasta el final dejando una experiencia de éxito en cuanto a la sostenibilidad y autogestión de una asociación que trabaja por y para las personas con discapacidad.

Se involucraron los actores locales que intervienen el desarrollo del municipio y que están trabajando por una causa común como lo es el restablecimiento de los derechos de las personas con discapacidad.

5.2 Art Gold Sri Lanka: connecting people for human development

Rami Andrei Rodan

*Abstract*¹

The ART-Gold Sri Lanka (AGSL) Programme was initiated in the aftermath of the tsunami of 2004 not only to support the immediate recovery phase but also to facilitate a sustainable longer-term development process, by reinforcing the ability of local actors to plan and manage territorial development. Within the Southern Province - one of the hardest hit areas - AGSL supports the creation of an enabling framework, facilitating a

multitude of actors to work jointly towards the Millennium Development Goals through an area-based approach to governance and human development. AGSL's interventions concentrate on several aspects of local development: governance, education, health and sanitation, historical and cultural heritage, environmental protection and local economic development (LED). Through its LED component, AGSL aims at reinforcing the competitive economic potential of the Southern Province through capacity building, skill development and the organization of a comprehensive service system for provincial economic development

and sustainable job creation. An important initiative within this component is the construction of a new market place in the Angunukolapallessa Pradesihiya Sabawa in Hambantota. Angunukolapallessa is playing a crucial role in the economic development in the Southern Province by producing and supplying a considerable amount of agricultural products to the provincial market. This video was filmed in Sri Lanka over a period of 6 weeks in September and October 2008. It was produced as part of a Masters' thesis in Human Development, Local and International Cooperation and the Culture of Peace, at the University of Florence conducted by the UNESCO Chair at the University. It is a result of a participatory research process, conducted prior to the filming stage, with the main actors in the AGSL programme (the members and representatives of the local community, AGSL community development officers and project directors, local government officials, representatives of the main international donors and UN organizations). During the period of the actual filming some of the scenes were edited and presented to the main participants in the film for their comments and suggestions, which were then incorporated into the final version.

¹ Universitas Forum, Vol. 1, No. 1, December 2008

The film documents some of the processes of development implemented in the south of Sri Lanka among which are: the opening of the New Market Place in Debokawa, the home gardening project in Neluwa region, the establishment of the R.U.E.D.A – the Ruhuna Local Economic Development Agency and the project to solve irrigation problems for agricultural use in the southern regions.

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5.2 I principi dello sviluppo umano

Ci sono modi diversi, e talvolta in conflitto, per spiegare lo sviluppo umano. Alcune teorie sono indubbiamente migliori di altre; ma nessuna teoria dovrebbe essere considerata come la verità assoluta.

Comunque è possibile suggerire una definizione generale del concetto: lo sviluppo umano può essere considerato il processo di cambiamento che è proprio degli esseri umani dal momento in cui nascono a quello in cui muoiono. Questi processi di cambiamento sono basati sul principio di apprendimento e di trasmissione di conoscenze da una generazione all'altra. Questo concetto è stato approfondito da Orefice:

Di questa produzione di saperi, iniziata sin dalle origini della preistoria e diversificatasi nel tempo all'interno dei territori. Nel tempo ogni società e cultura tra i saperi stratificati della storia e tra i nuovi saperi emergenti ha selezionato, non senza conflitti e lotte interne, quelli maggiormente funzionali alla loro conservazione e sviluppo... attraverso le molteplici forme della socializzazione e dell'inculturazione².

Attraverso i secoli questo processo di apprendimento e di definizione del mondo intorno a noi e del nostro rapporto con esso, ha creato i materiali e gli strumenti che hanno facilitato lo sviluppo di prodotti materiali e immateriali degli esseri umani.

² P. OREFICE, *La Pedagogia*, Editori Riuniti, Roma 2006 cap. III.2.4

Lo sviluppo umano quindi nel suo aspetto più largo, implica la creazione e lo sviluppo delle culture. Nel suo articolo Arthur Warmoth analizza il modo in cui lo sviluppo umano è rappresentato nelle culture «dalla prospettiva della psicologia della conoscenza (la psicologia cognitiva), la cultura è la capacità condivisa di gruppi umani specifici di comunicare, organizzare, e sviluppare le informazioni utili del mondo e dei suoi abitanti, includendo Le informazioni dell'individuo e del collettivo. Da questo punto di vista, la cultura è l'incorporazione collettiva e l'espressione di intelligenza umana»³.

I paesi cosiddetti “illuminati” dell'emisfero Nord del pianeta, si considerano come superiori ai paesi e alle culture dell'emisfero meridionale. È possibile che alcuni processi di sviluppo umano siano “migliori”, più “preziosi” che gli altri? si può misurare e valutare le conoscenze, intelligenze e culture attraverso un confronto tra loro?

No, la risposta naturalmente è negativa. Nessuna cultura dovrebbe essere confrontata, valutata o avere dei meriti sull'altra. Le conoscenze naturali, che passano da una generazione all'altra non sono inferiori, alle conoscenze acquisite dall'Università. L'intelligenza umana di un abitante della città non è migliore, di quella di un agricoltore.

Ma questo atteggiamento paternalistico è ciò che ha spinto la cultura occidentale a colonizzare e sfruttare gran parte del Sud del mondo, oltre che le culture che sono state a suo avviso, inferiori e quindi meno sviluppate delle loro. Sia che sia avvenuto a seguito delle conquiste religiose, in nome della onnipotente chiesa cattolica, o da parte della ricerca di ricchezza e di risorse naturali in nome delle monarchie, per molti secoli i rappresentanti della cultura occidentale hanno cercato di “rieducare” e “sviluppare” la gente nei territori colonizzati, trascurando la cultura locale, le conoscenze locali e i loro costumi. Tracce di questi concetti si possono trovare in molte delle vecchie colonie occidentali del Sud del mondo.

Essi sono evidenti soprattutto nei sistemi di *governance*, che sono ancora deboli, in molti casi anche dopo molti anni che il regime coloniale si è concluso. Le tracce si trovano a livello nazionale di *governance* e anche al livello locale come anche nei sistemi di educazione, nella situazione economica dei paesi poveri.

³ A.WARMOTH, *Somatics Magazine-Journal*, vol. XIII (no. 1), Fall-Winter 2000-01

Un altro aspetto del processo di Sviluppo Umano che è stato adottato nel XX secolo, è quello dello sviluppo Umano rappresentato dalla crescita economica e dal miglioramento finanziario. Questo metodo più recente di valutazione e misurazione dello sviluppo umano si è cominciato a definire dopo la seconda Guerra Mondiale ed è stato adottato soprattutto dai Paesi che sono usciti vittoriosi da questa Guerra.

Attraverso una rapida crescita economica, “l'occidente industrializzato” ha definito attraverso le parole: prodotto nazionale lordo (PNL), il reddito nazionale lordo (RNL) e il reddito pro capite è diventato rapidamente uno degli argomenti misurabili principali da considerare quando vengono affrontati i temi dello sviluppo. Due nuove istituzioni internazionali economiche sono state formate dalle Nazioni unite di recente stabilite: la Banca Mondiale ed il Fondo monetario internazionale.

A queste due organizzazioni è stato assegnato il ruolo di fornire assistenza finanziaria e tecnica di supporto e il monitoraggio internazionale, per i paesi impoveriti e danneggiati dalla guerra. Successivamente, negli anni Cinquanta, Sessanta e Settanta gli anni della guerra fredda, il FMI e la BM hanno avuto il compito di aiutare i paesi in via di sviluppo con programmi di sviluppo internazionale elaborato (ad esempio, ponti, strade, scuole, ecc) con il dichiarato obiettivo di ridurre la povertà e migliorare le condizioni di vita.

Naturalmente queste due organizzazioni, che operano con una intenzione positiva e con sinceri motivi di supporto, sono controllati e influenzati dai paesi ricchi e potenti, della Comunità Internazionale che impone le sue regole economiche e i suoi metodi di gestione dei fondi, in modo da diventare l'autorità che decide come e quando dare aiuto allo sviluppo umano, e saranno i beneficiari di questo aiuto.

Per Luciano Carrino «il concetto di sviluppo è stato strettamente collegato, inizialmente, all'ideologia delle élite economiche, finanziarie e politiche che avevano conquistato il potere... Lo sviluppo è stato considerato il risultato di una buona economia capitalista che, a sua volta, dipende dal successo delle élite imprenditoriali e finanziarie, le vere nuove guide delle società nazionali, sostenute come sempre dalle

élite militari e culturali»⁴.

Oltre ad essere un metodo antidemocratico, utilizzare il controllo e le influenze politiche centrali e locali, questo modo di sviluppo ha creato anche la dipendenza dei bisognosi in merito alla “benevolenza” dei ricchi.

Tuttavia, è giusto ricordare, che in alcuni casi, la crescita economica, come mezzi di misurare e di incoraggiare il processo di sviluppo umano ha effettivamente lavorato per il bene della popolazione.

La dimensione economica del processo di sviluppo nello Sri Lanka è certamente un fattore importante e cruciale per gli enti locali e lo sviluppo personale, tuttavia non poteva essere l'unico fattore determinante nel processo di sviluppo, perché le decisioni su dove e come investire i fondi stanziati dalle organizzazioni internazionali di finanziamento devono essere effettuate sulla base, di una risposta diretta alla volontà e le esigenze dei cittadini stessi.

Nel 1990 lo United Nations Development Programme ha pubblicato il primo *Human Development Report* (HDR), che analizza lo stato dello sviluppo nei diversi paesi del mondo e raccomanda l'utilizzo di nuovi metodi di valutazione e di implementazione dello sviluppo umano.

Uno dei metodi per valutare lo sviluppo umano si basa sui principi definiti dal premio Nobel Amartya Sen, che ha teorizzato lo sviluppo come la misura delle “libertà” o delle “capacità” che le persone devono possedere per promuovere o per raggiungere gli obiettivi che stanno loro a cuore.

Sen vede la povertà come la mancanza di capacità, e non solo come la mancanza di reddito e di beni, e pertanto sostiene che il vero sviluppo sia quello che conferisce alle persone capacità «vedere lo sviluppo in termini di aumento delle libertà sostanziali dirige l'attenzione

⁴ L. CARRINO, *Comunità locali, istinti e sviluppo umano*, https://docs.google.com/viewer?a=v&q=cache:CWMuVVQp418J:www.gbv.de/dms/casali-ni/08/08401780.pdf+luciano+carrino+Comunit%C3%A0+locali+istiti+e+sviluppo+uma-no&hl=it&gl=it&pid=bl&srcid=ADGEESHCWQajrPMzbg1m3Urnhlr4M4t1km8hgPoakuY7aUrQarUg83ALcTK9FkDu_TQFUD8v-KVpXrCsVe_UOp3_1rkXzZq6HzoPL4nyMgeSNowocBODNXI7CYiKVQSc339GcHLeKPY&sig=AHIEtbS_28xUcb-TEIjfociL4Ew3SIhQyw

a quei fini che rendono lo sviluppo importante, piuttosto che ad alcuni dei mezzi che, giocano una parte fondamentale nel processo ...lo sviluppo ha bisogno che siano rimosse le fonti principali di non libertà: la povertà così come la tirannia, scarse possibilità economiche e la privatizzazione sociale sistematica»⁵.

L'UNDP nel suo rapporto chiama queste libertà di scelta e, per definizione, il processo di scelte persone. Gli ingredienti fondamentali a questo fine sono la capacità di avere una vita lunga e sana, la possibilità di avere accesso alle conoscenze e alle risorse necessarie per raggiungere uno standard decente di vita. Questi elementi di base sono la chiave per avere accesso ad altre opportunità per soddisfare i bisogni umani. Le componenti addizionali sono: la possibilità di scelta politica ed economica e la libertà sociale di essere creativi e produttivi e di godere di rispetto e dei diritti umani garantiti. Questi elementi sono stati definiti dall'UNDP come un nuovo metodo per misurare lo sviluppo umano «lo sviluppo umano ha due facce: la formazione di capacità umane quali migliore salute, conoscenze e competenze, e l'uso che le persone fanno delle capacità acquisite per il piacere, per obiettivi di produttività o per essere attive negli affari culturali, sociali e politici»⁶.

Uno di questi metodi di sviluppo è stato lo sviluppo endogeno, che è il mezzo per realizzare un partenariato sociale, culturale ed economico della società periferiche, sulla base di rivitalizzazione di tradizioni, il rispetto per l'ambiente, l'inclusione delle persone che sono state escluse dal processo educativo, un sistema economico e sociale, tramite la costruzione di reti in modo da produrre e fabbricare di merci sulla base di conoscenze locali e le risorse locali.

Questo metodo di sviluppo accorda l'autorità di decidere, sulla popolazione locale, i beneficiari, gli attori locali, e allo stesso tempo dà la responsabilità per l'attuazione e la funzionalità del processo. Luciano Carrino definisce le basi di questo metodo:

per tornare alla definizione proposta, essa serve dunque a ricordare che lo sviluppo non cade dall'alto e non deriva da meccanismi misteriosi. E' il prodotto delle azioni degli umani che si organizzano in società perché così possono ottenere molte

⁵ A. SEN, *Development as Freedom*, Anchor books, USA, 2000

⁶ UNDP *Human Development, Report*, Chapter 1, 2008

*più soddisfazioni e possono combattere meglio il disagio, la sofferenza e la paura. ... la società, e non il singolo individuo, è il soggetto dello sviluppo. Ma la società non è separabile dagli individui che la compongono*⁷.

Tuttavia è responsabilità della comunità locale, organizzarsi e cercare il suo sviluppo, senza aspettare che siano i governi a conferire queste “libertà” o, come le chiama l’UNDP, scelte. Le comunità periferiche, per quanto non particolarmente influenti sul piano politico nazionale, sono tra quelle che hanno più bisogno di questo tipo di sviluppo.

Lo sviluppo endogeno è definito come un sistema *bottom-up* in cui le decisioni e le idee sono state eseguite considerando i bisogni del territorio e sono trasmesse ai centri di potere e di influenza del Paese. Lo sviluppo endogeno è una modalità di gestione civile, il metodo più democratico e paritario di influenzare le procedure dello sviluppo.

Secondo Carrino:

*E’ preferibile adottare l’espressione “sviluppo partecipato” invece di “sviluppo democratico”, per mettere in evidenza che questa prospettiva riguarda tutte le società del mondo, non solo quelle che hanno adottato i meccanismi della democrazia parlamentare. La globalizzazione sembra aver reso irreversibile questo processo e il desiderio di partecipazione (o di uscire dalla marginalità e dall’esclusione) si manifesta in tutte le società. In Occidente si è abituati ad associare la partecipazione alla democrazia*⁸.

Questo lavoro di ricerca, intende dimostrare la stretta correlazione tra la libertà personale e gli buone pratiche di *governance* e il effetto che hanno sul processo di sviluppo umano.

Come già considerato, lo sviluppo umano è un oggetto complesso e talvolta contraddittorio e non c’è alcuna “ricetta magica”, che potrebbe risolvere tutte le situazioni e le esigenze. Ogni società deve scegliere

⁷ L. CARRINO .*Comunità locali, istinti e sviluppo umano*, op. cit.

⁸ *Ibidem*

re i modi e i mezzi con i quali svilupparsi. Tuttavia, il coinvolgimento di partner internazionali, la cooperazione e il sostegno della comunità internazionale è fondamentale e importante per lo sviluppo dei paesi poveri.

5.2.2 *I principi e le caratteristiche di cooperazione internazionale per lo sviluppo umano*

Il modo in cui i programmi di cooperazione hanno funzionato per molti anni è stato: i Paesi ricchi industrializzati, con *surplus* monetario, spesso con un senso di colpa e con un senso cinico di affari capitalisti, organizzando progetti di cooperazione allo sviluppo nei paesi poveri e stabilendo gli oggetti e le questioni fondamentali verso cui indirizzare i progetti di cooperazione di sviluppo, definivano anche i temi e le questioni fondamentali relativi allo sviluppo dei progetti di cooperazione. Pertanto, la creazione di un sistema elitario, un *top to bottom* rappresentava un metodo del processo decisionale in materia di cooperazione internazionale.

La definizione di questo tipo di cooperazione è “la cooperazione centralizzata” cioè la cooperazione tra i governi dei paesi donatori e dei paesi beneficiari. Nel suo libro “Perle e Pirati” discute di cooperazione nel tempo della Guerra Fredda e definisce il modo con il quale la cooperazione è stata fatta fino agli inizi del 1990.

La cooperazione si svolse durante la guerra fredda, la quale, peraltro, fu caratterizzata dalle guerre calde degli Stati Uniti in Corea, in Vietnam e in altri paesi...Ciò che accomuna tutte le iniziative della cooperazione fu l'immenso squilibrio di potere tra gli attori dei paesi donatori, che avevano un peso politico, soldi, tecnologie ed esperti, e quelli dei paesi del sud contrattualmente molto deboli.

Quello che mancava, e nel tempo se ne sentirono gli effetti molto negativi, fu una reale dialettica negoziale che avrebbe potuto instaurarsi solo se fossero stati messi i termini della partecipazione sostanziale e del rispetto delle culture [...] al loro posto, invece furono messi in primo piano i temi dell'aiuto della solidarietà e della assistenza⁹.

⁹ L.CARRINO, *Perle e Pirati. Critica della cooperazione allo sviluppo e nuovo multilateralismo*, Erickson, Trento, 2005, p. 40

Questo metodo di cooperazione ha fatto sì che le economie dei Paesi in via di sviluppo venissero strutturate e condotte sulle principali linee del sistema capitalistico americano: del libero mercato, la libera concorrenza. Nel corso della sua peggiore espressione questo modello di cooperazione, ha determinato sfruttamento delle risorse e della forza di lavoro locali, solo il funzione del bene dei partner internazionali che a loro volta pagano a basso costo i servizi e le materie prime acquisite. Durante gli anni Settanta e Ottanta la cooperazione internazionale è diventata un sinonimo di un rapido processo di industrializzazione del “Terzo Mondo” attraverso le imprese multinazionali. Questo processo accompagnato da un rapido fenomeno di urbanizzazione, ha distrutto posti di lavoro e mezzi di sussistenza nelle zone agricole locali, senza creare le opportunità equivalente all’interno delle fabbriche.

Altri metodi di cooperazione si sono basati sulla cooperazione internazionale nei casi di crisi, nel caso di catastrofi naturali come terremoti, valanghe, e in casi del epidemie. La comunità internazionale vuole sempre inviare aiuto immediato e una assistenza professionale anche quando non viene fatta una richiesta specifica di aiuto da parte dei paesi colpiti, in molti casi estendendo l’aiuto non necessario e l’azione senza una possibilità di controllo centrale creando così molti danni. Un esempio è l’invio di carichi di medicine scadute e di apparecchiature la cui utilizzazione era impossibile. Questo metodo di cooperazione internazionale è noto per aver causato una tendenza di “esistenza sostenuta” in cui le popolazioni locali che sono stati colpiti dalle catastrofi diventano dipendenti dall’aiuto e dal sostegno finanziario della Comunità Internazionale, senza cercare di riqualificare i propri mezzi di sostentamento e le proprie condizioni di vita.

Nel caso dello Sri Lanka dopo lo tsunami nel 2004 questo fenomeno sociale è stato particolarmente avvertito.

Durante gli anni Novanta, i movimenti di protesta civile e socialmente consapevoli, hanno acquisito sempre più di influenza e di potere in varie parti del mondo.

Questi movimenti, con l’aiuto di ricercatori e di esperti, come pure di operatori professionalmente competenti in materia di assistenza internazionale, hanno contribuito a sottolineare il fatto che la cooperazione internazionale centralizzata, non sia stata un reale beneficio per i Paesi e per le persone a cui i progetti erano destinati.

A partire dal 1990, una serie di convenzioni internazionali hanno iniziato a definire la cooperazione internazionale come un elemento di sopravvivenza importante per la sopravvivenza di questo pianeta. Nasce così un nuovo modello di cooperazione: la cooperazione decentrata. In questo modello la cooperazione si realizza tra le autorità locali, enti locali, le organizzazioni civili locali, la comunicazione e collaborazione tra di loro senza il coinvolgimento degli interessi nazionali, senza il coinvolgimento governativo, o le industrie multinazionali. Questo nuovo sistema di cooperazione naturalmente ha bisogno di modifiche delle leggi nazionali e più importante, di un cambiamento nel modo di pensare da parte di persone coinvolte nel processo di cooperazione e sviluppo. Entrambi i donatori e le beneficiari devono riadattare il loro modo di fare le cose.

Per quanto non sia un sistema a prova di errore, questo modello può risolvere alcuni problemi della cooperazione centralizzata. Dunque, se il sistema di cooperazione centralizzata non funziona e ha come conseguenza che i ricchi diventano sempre più ricchi e i poveri sempre più poveri, e se la cooperazione decentrata presenta dei limiti nel modo in cui viene implementata, occorre chiedersi qual è il modo migliore per “fare” sviluppo umano. Come possiamo aspirare ad un mondo che possa sostenere la sua popolazione in sicurezza se non riusciamo a trovare il modo giusto per farlo?

Un sistema di attuazione della cooperazione decentrata, che cerca di superare i problemi iniziali, è il “sistema quadro”, di questo ne è un esempio ART GOLD¹⁰, che riunisce i diversi partner del governo locale quali gli attori locali pubblici e privati, le organizzazioni, i beneficiari ed i partner internazionali in una collaborazione congiunta all’interno di progetti correlati tra loro.

Questo sistema si basa sul principio che i beneficiari sono coloro che devono decidere di cosa hanno bisogno, e devono essere gli stessi a suggerire una possibile soluzione ai loro problemi.

5.2.3 *Sri Lanka: una breve descrizione*

¹⁰ <http://www.cooperazioneallosviluppo.esteri.it/>

Il ministero del Turismo in Sri Lanka ha pubblicato il seguente documento che fornisce una breve descrizione dell'isola: ¹¹

Dimensioni: 65.525 kmq

Posizione: Un'isola al largo delle coste sud-orientali dell'India, 880 km a nord dell'equatore, nell'Oceano Indiano.

Capitale storica: Sri Jayawardenepura

Capitale Commerciale: Colombo

Governo: lo Sri Lanka è una nazione libera, indipendente e sovrana. Il potere legislativo è esercitato da un Parlamento, eletto su base proporzionale. Un Presidente, che è anche eletto dal popolo, esercita il potere esecutivo e di difesa. Lo Sri Lanka ha un sistema multipartitico, e i cittadini votano per eleggere un nuovo governo ogni sei anni.

Popolazione: 20.926.315 milioni (stima luglio 2007)

Densità: 309 abitanti per kmq

Aspettativa di vita alla nascita: 74 femmine, 64 maschi

Tasso di alfabetizzazione: 91,8%

Lingue: Cingalese, Tamil e Inglese sono ampiamente parlate in tutto lo Sri Lanka, con l'eccezione dei villaggi più remoti dove essersi parla solo Sinhala o solo Tamil.

Gruppi etnici: Cingalese 74%; Tamil 18%; Musulmano 7%; Burghere (discendenti di colonizzatori olandesi e portoghesi) e altri 1%

Religioni: Buddismo 70%; Induismo 16%; Cristianesimo 7%; Islam 7%

PNL pro capite annuo: US \$ 870

Produzione industriale: gomma, tè, noci di cocco e altri prodotti agricoli di base; abbigliamento, cemento, raffinazione del petrolio, tessili, tabacco.

Produzione agricola: riso, canna da zucchero, cereali, legumi, semi, radici, spezie, tè, caucciù, noci di cocco; latte, uova, pellame, carne.

Questi fatti e cifre pubblicate ufficialmente dal ministero del Turismo non menzionano i problemi finanziari e sanitari dello Sri Lanka, né rendono pubblici i limiti del sistema di governo ed il fatto che lo Sri Lanka è stato in una situazione costante di guerra per più di 20 an-

¹¹ www.srilankatourism.org

ni. La guerra civile ha causato grande distruzione e sofferenza, un elevato numero di morti e la presa di potere da parte di un regime quasi militare.

Un'immagine diversa dello Sri Lanka è disegnata dalle organizzazioni di monitoraggio internazionali che, pur avendo fiducia nella popolazione del Paese e pur con la volontà di aiutare il Paese a progredire e a migliorare la sua situazione generale, stanno criticando le politiche di governo. Un rapporto in questo senso è stato pubblicato dall'organizzazione Oneworld e aiuta a chiarire alcune delle questioni più problematiche che lo Sri Lanka si trova oggi ad affrontare¹².

In relazione agli obiettivi di sviluppo del Millennio lo Sri Lanka presenta gli indicatori di sviluppo più avanzati dell'Asia meridionale. In particolare, il Paese ha ridotto i livelli di mortalità materna e infantile attraverso un'efficace rete di comunità e di operatori sanitari, ha raggiunto un'elevata aspettativa di vita, e quasi il 100% di livello di alfabetizzazione per entrambi i sessi.

Nonostante ciò, ci sono profonde disparità a livello regionale. Un'analisi recente sulla povertà condotta dalla Banca Mondiale, afferma che: l'80% della popolazione nazionale, e l'88% dei poveri, vive in aree rurali. Gran parte della ricchezza del paese e dell'attività economica sono concentrate nella provincia occidentale, dove la crescita è da 2 a 3 volte più veloce rispetto al resto del paese¹³.

Il Programma Alimentare Mondiale (PAM) ha inserito il Paese nell'elenco dei "punti caldi della fame nel mondo". Questo è in parte dovuto al fatto che il Paese non è in grado di produrre abbastanza riso per il fabbisogno nazionale, ed in parte è causa delle povere condizioni delle infrastrutture per la distribuzione di cibo. Le tasse di importazione sul riso sono state rimosse e il governo dipende ora dalla Birmania e dalla Thailandia.

Metà della popolazione consuma meno calorie rispetto alla razione giornaliera raccomandata e la malnutrizione colpisce il 29% dei bambini. Con l'aumento dei prezzi alimentari che sta creando grandi difficoltà, il governo ammette che livelli critici di malnutrizione acuta potrebbero compromettere la reputazione dello Sri Lanka in materia di salute e istruzione.

¹² <http://uk.oneworld.net>

¹³ <http://uk.oneworld.net> - Obiettivi di sviluppo del Millennio in Sri Lanka

L'intensificarsi della guerra civile crea un contesto difficoltoso per affrontare una potenziale crisi alimentare, soprattutto in quanto le zone che producono un *surplus* di riso coincidono con quelle di conflitto. Un recente rapporto del PAM afferma che il conflitto presenta una grave minaccia per la sicurezza alimentare generale.

Il cambiamento climatico ha accentuato ancora di più i timori riguardo alla sicurezza alimentare, considerate le previsioni di diminuzione della produzione agricola e la crisi idrica. I coltivatori di riso hanno già aggiustato i tempi del ciclo di semina in risposta al cambiamento nelle dinamiche dei monsoni e stanno sperimentando varietà di riso che possano fare fronte ad una scarsità di acqua e ad un elevato livello di salinità del suolo. Inondazioni hanno distrutto il 2,5% dei raccolti nei primi mesi del 2008.

Lo Sri Lanka è afflitto da oltre due decenni da una guerra civile tra il suo Governo ed un gruppo separatista conosciuto come "le Tigri di Liberazione del Tamil Eelam" (LTTE). L'origine del conflitto si trova in una lunga storia di rancori tra la maggioranza cingalese e buddista, e la più grande minoranza tamil, prevalentemente indu. Il conflitto aperto è scoppiato nel 1983, con il LTTE che chiedeva l'indipendenza della parte nord-orientale del paese. Oltre 70.000 persone sono state uccise durante la guerra e grandi superfici di terre fertili sono ancora costellate da mine e ordigni inesplosi.

Molti hanno osato sperare che, con la tragedia dello tsunami del 2004, che è costata la vita a 35.000 persone, un nuovo spirito di riconciliazione venisse ad unire il paese. Per qualche settimana, nel giugno 2005, è sembrato che queste speranze potessero realizzarsi con la firma sia da parte del LTTE che del governo dello Tsunami Joint Mechanism, dell'accordo che stabiliva le procedure per la gestione comune dei fondi dell'aiuto, al fine di superare i timori dei donatori nel trattare direttamente con la LTTE. Comunque, la firma dell'accordo era stata molto discussa ed è stata poi dichiarata incostituzionale dalla Corte suprema dello Sri Lanka.

Il contesto storico dello Sri Lanka dimostra che l'isola, posizionata in un punto strategico dell'Oceano Indiano, ha attirato diverse potenze coloniali per la conquista e il controllo del territorio.

I Cingalesi sono arrivati nello Sri Lanka nel VI secolo a.C., probabilmente dal nord India. Il buddismo è stato introdotto verso la metà del terzo secolo a.C., ed una grande civilizzazione ha dato vita alle cit-

tà di Anuradhapura - intorno al 200 a.C. - ed di Polonnaruwa nel 1070. Nel secolo XIV, una dinastia dell'India meridionale ha preso il potere nel nord e vi ha stabilito un regno tamil. Le richieste provenienti dall'LTTE per uno stato indipendente nel nord dell'isola si basano sulla storia e sui resti del vecchio regno tamil.

Lo Sri Lanka è stato occupato dai portoghesi nel XVI secolo e dagli olandesi nel XVII; l'isola è poi passata sotto controllo britannico nel 1796, diventando una colonia della corona nel 1802, ed è stata unita al dominio britannico dal 1815. Come Ceylon, è diventato indipendente nel 1948; il suo nome è stato cambiato in Sri Lanka nel 1972. Le tensioni tra la maggioranza cingalese e i separatisti tamil sono iniziate con la guerra del 1983.

Dopo aver trascorso sei settimane in Sri Lanka per svolgere la ricerca e le riprese per il documentario sono stato in grado di comprendere, con l'aiuto della popolazione locale - agenti di sviluppo locale, funzionari del governo, vari cittadini - un problema grave che ha delle conseguenze negative sulla vita della popolazione, ovvero la mancanza di un sistema di *governance* organizzato e moderno. Pur definendosi con orgoglio uno stato libero e sovrano, il Governo dello Sri Lanka non è stato in grado di costruire un sistema moderno di *governance*. Così, 60 anni dopo l'indipendenza, tracce del vecchio sistema britannico sono ancora molto evidenti nella vita quotidiana dei cittadini del paese: una burocrazia ingombrante, infrastrutture stradali sorpassate, un sistema politico complesso e gerarchico, con strutture che non sono in grado di comunicare l'una con l'altra. La popolazione dello Sri Lanka, secondo i risultati della mia ricerca, è meno ostacolata dalla guerra civile, che dall'eredità di 500 anni di dominio straniero. Sembra che lo Sri Lanka non abbia ancora trovato la sua strada come paese indipendente e democratico. I militari e la polizia controllano fortemente la vita nelle città e nelle campagne. I giornalisti e le persone che osano parlare liberamente criticando il governo rischiano la censura e, in alcuni casi, la vita.

Il popolo dello Sri Lanka ha imparato ad obbedire all'*elite* di potere, sia essa locale o straniera: in pratica, la maggior parte degli abitanti di questa isola ha adottato uno modo di vita sottomesso, che almeno garantisce la loro sicurezza personale quando hanno a che fare con il potere. Il film che accompagna questa tesi mostrerà alcune dei fenomeni riscontrati.

5.2.4 *Gli obiettivi della ricerca documentaria e la metodologia*

Durante il mio periodo di permanenza in Sri Lanka, sono stato supervisionato e consigliato dalla squadra locale di AGSL guidata da un *International Technical Advisor* dell'UNDP per AGSL, e direttamente assistito un responsabile dell'Area manager AGSL. La mia attività, svolta nella provincia meridionale dello Sri Lanka, si è sviluppata secondo le seguenti fasi:

- Ricerca e conoscenza del territorio: questa fase è stata fondamentale per il mio progetto in quanto non disponevo di molte informazioni sui progetti di AGSL prima del mio arrivo.

Prima dello stage avevo trovato poco materiale interessante, che mi avrebbe potuto formare ad una conoscenza approfondita dei vari progetti di AGSL nella regione meridionale. C'era del materiale meno conosciuto che discuteva e spiegava le difficoltà e le situazioni problematiche in cui AGSL si trova ad operare. Le prime informazioni chiare sulla metodologia di azione che ART GOLD ha attuato in Sri Lanka riguardano le seguenti fasi:

- Identificare i bisogni e le aspirazioni della popolazione locale in termini di sviluppo umano, utilizzando i metodi della ricerca-azione partecipativa.

- Ideare e pianificare delle modalità per soddisfare questi bisogni con la partecipazione attiva dei diversi attori locali e dei beneficiari.

- Trovare fonti di finanziamento per le attività programmate.

- Coordinare le attività della cooperazione internazionale e locale e dei vari partner.

Durante le prime due settimane, ho condotto una serie di incontri con i vari membri del team locale di AGSL, e con alcuni altri attori dei progetti di sviluppo, cercando di raccogliere più informazioni possibili sui progetti in cui loro sono coinvolti. Ho cercato di capire i punti di forza e le debolezze di tali progetti e, soprattutto, ho cercato di identificare le attività che potevano essere filmate.

Anche se a questo punto della ricerca ho avuto la collaborazione di tutto il team AGSL, che ha risposto alla maggior parte delle mie domande e richieste, ritengo di dover sottolineare i limiti della ricerca che ho condotto.

Questo documentario è stato realizzato grazie alla gentile ospitalità di UNDP Sri Lanka e del programma ART GOLD, e non come un documentario di ricerca autonomo¹⁴. Questo ha fatto sì che dovessi accettare le informazioni fornitemi dal team AGSL, senza poter confrontare i dati con altre fonti.

Nonostante l'idea iniziale concordata con i miei tutor fosse quella di concentrarmi su una storia centrale attraverso la quale il documentario potesse presentare i vari aspetti della attività di AGSL, è stato chiaro sin dall'inizio che il film non si sarebbe potuto basare su un unico progetto locale. Il programma AGSL nel sud del paese è attivo in vari settori: *governance*, sviluppo dei Centri di Comunità, sviluppo economico, istruzione, sanità e servizi igienico-sanitari, conservazione del patrimonio locale, cultura e turismo.

Per rappresentare fedelmente la complessa attività del programma ART nello Sri Lanka in un documentario sarebbe stato molto difficile concentrarsi solo su uno o due di questi settori.

Durante la ricerca ho effettuato anche alcune visite ai capofila dei progetti locali, un mezzo che ho trovato molto efficace per raccogliere informazioni su come effettivamente i progetti vengono messi in pratica. Durante queste visite ho incontrato i diversi beneficiari del progetto, nonché alcuni degli attori locali principali, come il segretario generale del governo regionale, i funzionari del governo locale, i rappresentanti dei consigli locali di finanziamento e professori universitari. Ho incontrato i vari rappresentanti dei progetti locali, nonché il rappresentante dei donatori internazionali nel sud della Provincia.

Purtroppo queste missioni di ricerca sono state limitate per ragioni di tempo e di disponibilità degli attori stessi nelle date prescelte.

Questa parte della ricerca è stata condotta intervistando le varie persone sopracitate. La scelta delle persone per mie interviste che hanno preceduto le riprese si è basata sul tentativo di presentare equamente, nel documentario, ognuno dei diversi gruppi di persone, dando a tutti la possibilità di esprimere le proprie opinioni. Le interviste sono state registrate e successivamente trascritte, diventando così la base per la sceneggiatura del filmato. Le interviste sono state in parte strutturate ed in parte aperte: le persone intervistate hanno potuto raccontare liberamente anche questioni che non erano direttamente

¹⁴ <http://www.universitasforum.org/index.php/ojs/article/view/16/58>

collegate al programma AGSL e ai vari aspetti dello sviluppo umano dei progetti.

In linea con i principi della ricerca partecipativa ho chiesto alle persone intervistate di sottolineare i punti di forza e di debolezza del progetto nel quale sono coinvolti o, nel caso fossero effettivi beneficiari, di definire chiaramente le loro esigenze e i problemi che si trovano ad affrontare nel tentativo di soddisfare queste esigenze.

Ancora una volta devo sottolineare i limiti della ricerca condotta in quanto ho percepito nelle risposte dei funzionari AGSL una certa riluttanza a discutere i punti deboli del loro programma (con l'eccezione dell'International Technical Advisor che ha acconsentito a mettere in luce alcuni limiti del programma). Ho riscontrato questo atteggiamento di non voler discutere dei problemi con un ricercatore esterno anche nel resto delle persone intervistate, ed è evidente anche nel film.

Nelle fasi successive della produzione, come parte del metodo partecipativo, ho fatto il montaggio di alcune delle scene e le ho presentato alle persone intervistate.

Le persone sono state invitate a suggerire temi e idee per il film, ad indicare quello che loro avrebbero voluto vedere, quello che effettivamente rappresentava la loro situazione e il loro punto di vista. Tuttavia erano stati contrari a sottolineare i punti deboli della mia narrazione, preferendo rivolgermi dei complimenti per il mio lavoro. Questo processo mi ha aiutato a scoprire nuove prospettive per la storia e ad approfondire la mia conoscenza del modo complesso in cui le persone dello Sri Lanka trattano gli stranieri che visitano il loro paese e che lì lavorano.

(Rami Andrei Rodan , febbraio 2009)

5.3 Partnering as a Strategy Toward Sustainable Development

Charlie Zeidan

*Partnering is easy to talk about
but invariably somewhat harder to undertake...*

World Vision JWG¹ as well as WV International² has three main ministries represented in development, relief and advocacy. The development component occupies the majority of the Area Development Programs in the West Bank. World Vision adopted a unique developmental approach with the goal of child wellbeing within their families and communities, especially the most vulnerable. This approach is aiming at achieving the sustainability of the child wellbeing. Partnering and promoting the capacity of locally-based organizations is the strategy to realize the sustainable development. This paper addresses the partnering approach adopted by WV. It is worth introducing the concept of sustainability, before displaying the partnering as a strategy towards sustainability.

5.3.1 Sustainability

There are several definitions for sustainability. These definitions are dependent on the degree to which the concept is seen as relevant, to a specific domain or broadened to include the areas of social justice and other human activities. One of the most broadly accepted definitions was developed in 1987, when the World Commission on Environment agreed on a definition of sustainable development as development that meets the needs of the present, without compromising the ability of future generations to meet their own needs.

An operational notion of sustainability is captured in the larger context of the sustainability of society, the economy as well as the maintenance of the environmental services. The concept of sustainability is very rich, indeed, if this threefold context is adopted. Sustainability is a discursive outcome of the contending articulated concerns of soci-

¹ World Vision Jerusalem, West Bank, Gaza website: <http://beta.wvi.org/jerusalem-west-bank-gaza>

² World Vision International website: www.wvi.org

ety, those involved in the economy and those anxious about the status of the environment. Therefore, its definition is a dynamic one.

Partnering at WV Development Approach

Partnering is the strategy to reach the WV goal of the child wellbeing, within families and communities, especially the most vulnerable. It is aimed at having constructive engagement with the four social solidarities as explained in the following diagram:

<p>Community representatives Parents, Children, Mukhtars (cline representatives)</p>	<p>Government / Public Sector MOE, MOH, MOSA, MOI G, MOA and MOI local</p>
<p>Private Sector Southern Electric Company, Small Scale Local Businesses</p>	<p>Civil Society Organizations Local CBOs, National GOs,</p>

The integrated programming model (IPM) WV developmental approach is based on partnering. IPM critical path, which is the process through which IPM is brought into action, is preceded by the assessment which is an integral part of the process.

The critical path has eight steps, each of them is conjugated to partnering procedural step as follows:

Who are We? → Scoping

Understanding the challenge; gathering information; consulting with stakeholders and with potential external resource providers; building a vision of/for the partnership, delivering messages on WV.

Who are you? → Identifying

Identifying potential partners and - if suitable - securing their involvement; motivating them and encouraging them to work together.

What is already being done? → Building

Partners build their working relationship through agreeing the goals, objectives and core principles that will underpin their partnership based on what have been achieved.

What more can be done? → *Planning*

Partners plan program of activities and begin to outline a coherent project.

What will we do together? Who will contribute what?

→ *Managing and Resourcing*

Partners explore structure and management of their partnership medium to long-term. Partners (and other supporters) identify and mobilize cash and non-cash resources.

How do we manage together? How do we transition together? → *Implementing*

Once resources are in place and project details agreed, the implementation process starts - working to a pre-agreed timetable and (ideally) to specific deliverables.

5.3.2 *Benefits of Partnership*

- Innovative approaches to the challenges of sustainable development and the hopes of ending global poverty.
- A range of mechanisms enabling each sector to share their own specific competencies and capacities in order to achieve both common and complementary goals more effectively, legitimately and sustainably than when each sector operates separately.
- Access to more resources by drawing on the full range of technical, human, knowledge, physical and financial resources found within all sectors.
- Dynamic new networks offering each sector better channels of engagement with the wider community and greater capacity to influence the policy agenda.
- Greater understanding of the value, values and attributes of each sector thereby building a more integrated and a more stable society

5.3.3 *Obstacles to Partnering*

SOURCE OF OBSTACLE	EXAMPLE
GENERAL PUBLIC	<ul style="list-style-type: none"> • Prevailing attitude of scepticism • Rigid / preconceived attitudes about specific sectors / partners • Inflated expectations of what is possible
NEGATIVE SECTORAL CHARACTERISTICS (ACTUAL OR PERCEIVED)	<ul style="list-style-type: none"> • Public sector: bureaucratic and intransigent • Business sector: single-minded and competitive • Civil society: combative and territorial
PERSONAL LIMITATIONS (OF INDIVIDUALS LEADING THE PARTNERSHIP)	<ul style="list-style-type: none"> • Inadequate partnering skills • Lack of belief in the effectiveness of partnering
ORGANISATIONAL LIMITATIONS (OF PARTNER ORGANISATIONS)	<ul style="list-style-type: none"> • Conflicting priorities • Competitiveness (within sector) • Intolerance (of other sectors)
WIDER EXTERNAL CONSTRAINTS	<ul style="list-style-type: none"> • Local social / political / economic climate • Scale of challenge(s) / speed of change • Inability to access external resources

5.3.4 *Key Partnering Principles*

EQUITY

What does 'equity' mean in a relationship, where there are wide divergences in power, resources and influence? Equity is not the same as 'equality'. Equity implies an equal right to be at the table and a

validation of those contributions that are not measurable simply in terms of cash value or public profile.

TRANSPARENCY

Openness and honesty in working relationships are pre-conditions of trust - seen by many as an important ingredient of successful partnership. Only with transparent working will a partnership be truly accountable to its partner donors and other stakeholders.

MUTUAL BENEFIT

If all partners are expected to contribute to the partnership they should also be entitled to benefit from the partnership. A healthy partnership will work towards achieving specific benefits for each partner over and above the common benefits to all partners. Only in this way will the partnership ensure the continuing commitment of partners and therefore be sustainable.

Conclusion

Partnerships take a lot of efforts from all those involved. In particular, they often take a considerable investment of time to build the quality working relationships that underpin effective collaboration. The risk, here, is that sometimes this can lead to a focus on the partnership for its own sake, rather than for its capacity to deliver a useful program of work. Partnering is a mechanism for sustainable social, environmental and/or economic development, it is not an end in itself.

5.4 Los saberes locales motor del desarrollo humano. El caso de ADECCAP en Santiago Atitlán, Guatemala.

Ilaria D'Argenio

5.4.1. Introducción

Este trabajo parte desde el estudio de la experiencia de la agrupación comunitaria, Asociación para el Desarrollo Comunitario del Cantón Panabaj (ADECCAP), fundada en 2005 en Santiago Atitlán, en la cuenca del lago Atitlán, en el altiplano occidental de Guatemala. La asociación nace de la necesidad de organizar y representar a las víctimas y familiares del deslave que el 5 de octubre del 2005 sumió a Panabaj, comunidad del municipio Santiago Atitlán, provocando alrededor de 200 muertos.

Este desastre produjo una reacción de intencionalidad operativa que se configura como un proceso de desarrollo humano local integrado. En esta línea, dicha contribución presenta el resultado de una intervención realizada en marzo del año 2010. En este periodo la población local ya había encaminado y realizado mucho trabajo: el nuevo poblado de Chuk Muk, las obras de infraestructura ya en parte realizadas y casi toda la población tenía una casa asignada.

Todo eso fue posible gracias al compromiso cumplido por ADECCAP, junto a la población y a los otros comités locales, para salir de la emergencia que infelizmente duró casi cuatro años, o sea, hasta que los albergues provisionales de Panabaj no se desmontaron. Además se tejió una red de relaciones con el gobierno y sus instituciones, y con las agencias de cooperación internacional. Dicha red estimuló a cumplir un gran esfuerzo para iniciar un partenariado capaz de expresar coherencia normativa y estratégica, además de sustentabilidad, a través de una proyectualidad que desde el nivel internacional llegó a dialogar con el nivel local de forma inclusiva y participativa.

El logro de estos resultados se debe sobre todo a la acción constante e incisiva de ADECCAP. La sustentabilidad del proceso de desarrollo se debe a la calma, la voluntad de la comunidad maya tzutujil de Santiago y a la conciencia que sin el aporte de ADECCAP cualquier acción resultaría ajena y por tanto inútil. Semejantes

consideraciones me llevaron a individualizar las buenas prácticas de ADECCAP por la sustentabilidad de la experiencia, su valoración en el territorio del actor local y la activación de un proceso de desarrollo humano local integrado. Tales características se pueden percibir en la capacidad de la organización de hacerse vector de la comunidad y de los saberes locales, ya sea desde un punto de vista cultural o de toma de decisiones; tales características consisten en la capacidad de formar una red y coordinar con los otros actores a un nivel de partenariatado y en tener una visión integral y participativa del desarrollo.

Estos son los puntos que se van a desarrollar en este artículo con la intención de trazar el papel, la acción de la asociación y su voluntad de afirmar los saberes locales maya tzutujil.

5.4.2. La Comunidad y el manejo de la emergencia: visión integral y participativa

La acción de ADECCAP se puede y se debe leer a través del análisis de los saberes locales, verdadero motor de la reconstrucción. La cultura, la organización social y la experiencia, transmitida oralmente, influyen la reconstrucción desde el principio en sus pasajes fundamentales y determinan la sustentabilidad.

ADECCAP nace como organización de base para enfrentar el periodo inmediato a la primera emergencia, o sea la reconstrucción. A su interior el mecanismo de toma de decisiones es fundamental. Esto se expresa a través de la Asamblea, que periódicamente, desde octubre de 2005, por todo el periodo de la emergencia, reúne cada sábado a las dos de la tarde a las familias que se asociaron en ADECCAP, para discutir las cuestiones más importantes. Es un momento fundamental en que la gente escucha, expresa opiniones y se informa. Asumiendo que para tomar decisiones no es suficiente la mayoría, entonces la Asamblea permanece reunida hasta que se obtiene una posición unánime. Esta forma de participación representa un instrumento formidable de cohesión social y cultural, además de ser expresión de la única voluntad política. Es la Asamblea que interviene directamente en las decisiones creando comisiones y delegando responsabilidades. Todo el movimiento que gira en torno a ADECCAP y otras asociaciones, inicia o se produce en la asamblea. Además de la Asamblea de ADECCAP de hecho existen asambleas generales que

convoca el jefe de la comunidad, el cabecera del pueblo, donde interviene toda la población y toma decisiones de interés común¹.

Algunas de estas experiencias refuerzan al interior de la comunidad, de la asociación y del Municipio de Santiago la conciencia de que es posible conseguir resultados, si todos están unidos por un único reto.

Este objetivo poco a poco toma la forma de un proyecto complejo en que todos los aspectos de la vida están incluidos, según las exigencias de la población tzutujil. Un proyecto con pertinencia cultural, donde muchos aspectos de la cosmovisión maya tzutujil encuentran su lugar. Un proyecto con una visión integral y participativa que refleja la misma de la Comunidad.

El proceso de reconstrucción se transforma en un momento de dialogo para la Comunidad y todas las partes involucradas. Según las palabras del Presidente de ADECCAP, Francisco Coché: *"Armar este proyecto de Chuk Muk ha significado una participación masiva de la gente. Cada familia ha aportado una idea, ha intervenido para levantar este proyecto. La esencia de este proyecto es la sociedad civil, la comunidad. No es tanto el gobierno central, el gobierno municipal, la cooperación internacional sino que es la sociedad civil que ha tomado como una herramienta en sus manos todo el proyecto de Chuk Muk."*². Es fundamental aquí resaltar que la reconstrucción no es un acontecimiento que se limita a edificar viviendas, sino que permite el encuentro de más culturas en un nivel paritario. Este resultado tiene un fuerte valor educativo ya sea para la comunidad afectada, para las instituciones nacionales y para la cooperación

¹ Por ejemplo la asamblea general que se reunió para hablar de la seguridad de la primer área elegida por el gobierno para la reconstrucción, fue fundamental para entender que el gobierno estaba implementando una estrategia que tenía como objeto solo resultados inmediatos, funcionales a la campaña electoral recién iniciada y no a la seguridad de la población. Fue la *Coordinadora Nacional de Desastres* (CONRED), la institución responsable que declaró la zona, ubicada a pocos metros del deslave del 5 de octubre, de alto riesgo hidrogeológico, determinando la suspensión de la ya iniciada construcción de viviendas. En este suceso el rol de ADECCAP fue balancear las decisiones del gobierno y no permitir definitivamente una reconstrucción peligrosa y no útil a la comunidad. Fuente: entrevista a Benedetta Lettera.

² Entrevista a Francisco Coché del 15.08.08.

internacional. Porque cada uno llega a este encuentro de vital importancia a través de caminos distintos.

La consecuencia directa es la posibilidad real para la Comunidad de Santiago, de volver a afirmar la importancia de la cultura local; además permite a las instituciones nacionales y a la cooperación internacional que poseen y manejan los medios y recursos para la reconstrucción, aplicar las modalidades que la conferencia de París de 2005 ofreció a la comunidad internacional como un verdadero cambio pacífico en el manejo de las ayudas, muy frecuentemente expresión de poder y no de solidaridad.

5.4.3. Creando Redes: El Pacto Social

El instrumento que permite a todos los actores sociales sentarse a la mesa de concertación para diseñar la reconstrucción, es el Pacto Social o sea un acuerdo firmado el 23 marzo de 2007 entre el Estado de Guatemala, el Municipio de Santiago de Atitlán y la Comunidad, con la presencia de la Procuraduría de los Derechos Humanos, que garantiza el cumplimiento del convenio.³

El ajuste se inspira en lo que se afirma en la Convención n.169 de la Organización Internacional del Trabajo sobre los pueblos indígenas y tribales, que Guatemala firma en 1996 y a los Acuerdos de Paz y a la Constitución de Guatemala. En el pacto se establece que la reconstrucción es un compromiso del Estado y no de una administración de gobierno; que se debe mantener el enfoque integral hacia el desarrollo de la Comunidad y que todas las acciones se cumplirán de una forma concertada y coordinada entre Gobierno, Municipio, Comunidad y actores de la Cooperación.

³ El pacto fue firmado por el Presidente y el Vicepresidente de la República, por el Gerente Nacional de Reconstrucción, por el Procurador de los Derechos Humanos, por el Gobernador del Departamento de Sololá, por el Alcalde, por la Comisión de Reconstrucción del COMUDE de Santiago Atitlán, por el Cabecera del Pueblo de Santiago Atitlán, por la Comisión de Plan Estratégico del COMUDE de Santiago Atitlán. Presenciaron la firma ministros de la República, miembros del cuerpo diplomático, aparatos de gobierno operantes en la reconstrucción y la comunidad de la cooperación internacional activa en el proceso, como AECID, PNUD, CESAL, AIN y FGT que contribuyó activamente en la elaboración del Pacto.

El Pacto Social es finalmente el resultado político más alto que se obtiene, es el documento que sostiene el proceso de reconstrucción, que reconoce y formaliza los mecanismos de participación, de decisión e implementación de las acciones y la visión de promoción del desarrollo integral, que garantiza la calidad y la sostenibilidad de las intervenciones.

Este pacto es el resultado del papel preeminente de la comunidad local en el proceso de reconstrucción. Con ello, la misma comunidad contrae el compromiso de respetar la naturaleza en forma integral. El tema de la naturaleza es muy sentido y delicado al mismo tiempo porque las poblaciones frecuentemente viven en zonas de alto riesgo. Por eso el estado contrae el compromiso de construir el poblado Chuk Muk, como lugar seguro en la parte norte del municipio de Santiago. El nombre de esta área en tzutujil describe la morfología caracterizada por terrazas que bajan hacia el lago. Para la gente este es un sitio de gran fuerza y energía porque ahí vivió el primero pueblo tzutujil. Según las profecías del calendario producto de la cosmovisión maya, en el 2012 termina un ciclo de la historia y muchas cosas volverán a ser, por eso regresar a Chuk Muk para los Tzutujil es el símbolo de un renacer cultural.

En el pacto social se decide respetar las áreas arqueológicas como parte de la convivencia con los antepasados y como potencial productivo. También la urbanización se acuerda según los criterios de la comunidad indígena y así la salud, la educación, la economía y todos los aspectos de la vida conforme al enfoque integral de la cosmovisión maya.

Puestas las bases para la reconstrucción a través del Pacto Social entre 2007 y 2009, ADECCAP teje una red de relaciones con el gobierno, PNUD, Fundación Guillermo Toriello (FGT), la ONG española CESAL, la Cooperación Italiana y la Universidad de San Carlos que permite proyectar y realizar una primera parte de la urbanización en Chuk Muk, con la ayuda de la mano de obra de la Comunidad que va a contribuir así a la reconstrucción.

5.4.4 La Reconstrucción: La Influencia de los Saberes locales en el Proyecto de Chuk Muk

En las declaraciones de los líderes comunitarios y de los socios de ADECCAP que recogí durante mi investigación, resulta evidente la intención de connotar culturalmente el proceso de reconstrucción. Los diferentes ejes de intervención que componen el proyecto son: la instrucción institucional, la educación, el medio ambiente, la política, la medicina, la economía y la arquitectura.

A través de cada uno de éstos, se afirma un enfoque participativo que nace de la conciencia de que no hay rescate de la cultura tzutujil, si no se trabaja activamente afirmando sus saberes, fuertemente desestabilizados y oprimidos por la penetración de la cultura occidental a lo largo del tiempo.

El riesgo es que la tendencia desequilibrante pase por la misma cooperación y sus distintos actores, ya activos en el territorio nacional: cooperación descentralizada andaluza, cooperación estadounidense, noruega, sueca, italiana, PNUD en colaboración con el gobierno nacional y local guatemalteco, por los actores locales como la FGT y la Universidad de San Carlos de Ciudad de Guatemala. La colaboración con la cooperación internacional y con el gobierno entonces se presenta compleja, pero los numerosos esfuerzos por parte de todos crean un clima muy provechoso.

ADECCAP y otros comités han tomado como referencia de la cultura local a la tradición oral como expresión de la cosmovisión maya. Proteger los valores de la cultura local significa para la Comunidad, utilizar el proyecto de la reconstrucción para promover el desarrollo en la zona de Santiago, uno de los municipios más pobres del país. La pobreza aquí tiene varias caras, no solo la escasez de recursos económicos, sino también la deforestación de las montañas para la construcción de embarcaciones, viviendas y de la realización de cultivos para sustentar a las familias, que produce un fuerte impacto ambiental. Otro aspecto es el choque de modelos culturales externos contra la cultura local que fue y sigue siendo desprestigiada, y atacada, volviéndose vulnerable.

La autoestima y la conciencia de tener derechos civiles como ciudadanos de un estado, son parte de los valores que ADECCAP, junto con los otros actores, quieren promover en la sociedad local. Es

importante que en el nuevo poblado la vida cotidiana sea, por medio de este proceso de crecimiento humano y civil, testimonio y vehículo de los valores de la tradición. El conjunto de las costumbres y de las convenciones sociales lleva consigo mensajes de gran respeto hacia el medio ambiente y un enfoque pacífico y tenaz al diálogo político. A través de ellos se vuelve a afirmar la identidad cultural del pueblo tzutujil.

La idea de desarrollo de ADECCAP propone entonces recuperar la tradición y usar los proyectos para cambiar la economía local creando una síntesis entre tradición y modernidad. El nexo con la historia del pueblo tzutujil se presenta simbólicamente en el principio del proceso de reconstrucción, cuando se decide que la posición del nuevo poblado sea en Chuk Muk, lugar donde hubo antiguamente el primer núcleo de viviendas tzutujiles. Regresar donde ya existe una historia y una presencia tzutujil, quiere decir poder estar muy cerca de restos arqueológicos y por lo tanto de huellas de un pasado que se revigora con el retorno de las personas.

Según la Comunidad es muy importante que las casas que se van construyendo tengan un tamaño⁴ mínimo y que estén situadas de una forma respetuosa de la vegetación y de la cercanía de los grupos familiares que no pueden ser separados. Además las zonas arqueológicas, en conformidad con el proyecto urbanístico, deben ser salvaguardadas.

En la perspectiva de ADECCAP el renacimiento económico y cultural caminan en paralelo. La población de Santiago vive de agricultura y comercio de los productos de la tierra. La agricultura apenas es suficiente a las necesidades de las familias y sufre la competencia de las grandes organizaciones del sector que apuestan sobre un fuerte uso de agroquímicos. La producción y la venta del café son una excepción en la economía regional deprimida. Para enfrentar esta situación muchos agricultores sustituyen el cultivo de maíz y frijoles con el café. Dicha tendencia lleva consigo un empobrecimiento de la variedad de los cultivos y una dependencia

⁴ Al principio, después del deslave, el gobierno comenzó a construir muy de prisa una serie de pequeñas viviendas monofamiliares alineadas sin un criterio de pertinencia cultural o de concertación. El tamaño actual es fruto de una negociación entre el gobierno y la comunidad.

siempre mayor de la economía global. Cada agricultor que normalmente provee a su seguridad alimentaria llega a ser un consumidor, como un habitante de una ciudad, y concentra su producción en un monocultivo en función de las exigencias del mercado. Esto implica por un lado la pérdida de conocimientos relativos a esos cultivos y por otro lado gran vulnerabilidad de un punto de vista económico, por la dependencia del mercado para comprar lo que es necesario al sustento.

En la cultura tradicional siempre ha existido un principio de solidaridad en base a un comercio fundado sobre el intercambio que ha garantizado la seguridad alimentaria de las comunidades. El uso del dinero ha transformado mucho tal dinámica, pero la idea de solidaridad permanece y a ésta, ADECCAP se suma proponiendo un comercio justo que salve el respeto por la persona y la conexión sagrada con la naturaleza, con la *Madre Tierra* que es expresión de la dimensión espiritual de la cultura local.

Conectado al problema del empobrecimiento de los cultivos está la biopiratería que afecta la agricultura con la creación de marcas y patentes que quitan a las comunidades indígenas el tradicional uso de las sustancias extraídas de las plantas. ADECCAP enfrenta el tema con la idea de la creación de un banco de semillas que permita a los agricultores acceder al uso de las semillas nativas.

En el espíritu del proceso participativo y solidario está también la Caja Comunitaria, o sea un banco que maneje las inversiones productivas en la comunidad en temas como agricultura, artesanía y ecoturismo⁵.

Cultura, instrucción, manejo del riesgo

La idea de desarrollo integral que ADECCAP propone, hace evidente la falta de una política de desarrollo en Guatemala que esté a favor de las poblaciones indígenas. La consecuencia de esta ausencia se observa en una enseñanza escolar no pertinente desde el punto de vista cultural a los criterios de la cosmovisión maya, basada en el

⁵ El turismo es una parte muy importante de la zona de Atitlán que sin embargo tiene poca incidencia a nivel social y un fuerte impacto ambiental, por eso ADECCAP considera importante la realización del proyecto de ecoturismo.

respeto de la naturaleza como entidad superior, donde el hombre sólo es una parte del todo. Al lado de esto se evidencia también que no hay suficientes inversiones en el ámbito de la educación y la clara voluntad de trabajar con y para la cultura popular. Por estas razones y por la escasa oportunidad de trabajo, Santiago Atitlán es uno de los municipios de Guatemala caracterizado por la pobreza extrema.

La educación es un tema muy sensible y discutido porque por medio de la instrucción escolar y la religión católica en la sociedad indígena, entraron, en forma de imposición, valores muy distantes de la cultura tradicional. Los siglos de colonización, la conversión religiosa en masa y más recientemente la educación escolar pública, contribuyeron a crear una crisis de identidad y un conflicto entre la cultura local y el modelo cultural llevado por las instituciones. El modelo cultural de la escuela no representa el contexto de los estudiantes y pone en peligro de discriminación cultural y social a la población indígena. Los acontecimientos de Santiago Atitlán en 2005 son indirecta consecuencia de estos factores. La Asociación está trabajando intensamente para que estos contrastes sean evidentes, para corregir y equilibrar los sistemas de conocimientos que se han mezclado produciendo conflictos. ADECCAP y la comunidad reivindican un mayor poder de decisión. Resaltan la importancia de una instrucción culturalmente pertinente, con un modelo escolar diferente en que la lengua tzutujil y la cosmovisión maya sean el medio de los valores que pertenecen a la comunidad y que son expresiones de una relación equilibrada y atenta del hombre con la naturaleza. Esta exigencia nace claramente desde la comunidad después de la desaparición de Panabaj. La tragedia despierta poco a poco conexiones muy importantes entre la naturaleza del lugar donde existía Panabaj, el uso del lugar y los topónimos del área. La comunidad en el largo proceso de elaboración del duelo ha vuelto a examinar la historia del poblado, nacido hace pocas decenas de años en consecuencia al crecimiento demográfico de Santiago y a la escasez de espacio. A pocos kilómetros del centro de Santiago, en las laderas del volcán Tolimán, había una zona agrícola no habitada, donde el costo de la tierra era económico y construir una casa para una familia mucho más fácil. En pocos años Panabaj creció de una forma espontánea hasta llegar a tener unos millares de habitantes. La alcaldía tenía ahí sus oficinas, había una escuela y un *hospitalito*. En la

memoria de los sobrevivientes Panabaj estaba creciendo como un centro rico y con buenas perspectivas hacia el futuro. Después del 5 de octubre de 2005 la desesperación y búsqueda de una razón por la tragedia, desarrollan entre las personas por un lado resignación y culpabilidad, como si Dios hubiera querido castigar a la gente por haber hecho algo; por el otro, el recuerdo que Panabaj había sido un lugar de inundaciones y deslaves. Su nombre que traducido al español significa “sobre las piedras” lo resalta. Hasta entonces nadie había muerto, aunque todos sabían que el sitio era peligroso, adecuado al cultivo y no a construir casas. En el momento fundamental de conciencia del error hecho, nace también la voluntad de no volver a repetirlo y ofrecer a sus propias familias un futuro seguro y libre de peligros.

En estos acontecimientos podemos ver la principal motivación que lleva a la comunidad hacia la conciencia de que las herramientas para construir una alternativa no están afuera, en las manos del gobierno o de otras instituciones, sino en su interior. La ayuda del exterior sirve pero no puede sustituir a la comunidad que a través de la Asamblea toma decisiones.

Francisco Coché, presidente de ADEACCAP, explica cuanto es complejo y difícil todo el proceso de reconstrucción, ya que la comunidad no siempre puede decidir, no obstante sea muy firme su voluntad a participar en el proceso y la conciencia de ser el actor principal⁶.

5.4.5. Conclusión

El proceso de reconstrucción en Chuk Muk permite a centenares de familias regresar a una vida digna, devolviendo viviendas y apoyando las actividades productivas. Todo se realiza en un contexto de planificación urbanística que es el valor agregado de esta

⁶ La cooperación bilateral entre las naciones determina que los financiamientos pasen por el gobierno y lograr que éstos lleguen a la comunidad cuesta mucho trabajo. También la cooperación decentrada tiene sus problemáticas porque hay imposiciones a través de acuerdos forzosos con las instituciones municipales o porque existen ONG que trabajan con mayor atención al provecho económico que a la ética de la cooperación.

reconstrucción y que la transforma en un nuevo ejemplo de desarrollo en América Latina.

Desde un punto de vista político y cultural este proceso ha dado voz a una parte marginal de la sociedad guatemalteca. Las declaraciones recogidas en las entrevistas a los líderes comunitarios y a los cooperantes en el presente artículo, han sido elaboradas en un análisis que permite observar la pequeña sociedad de Santiago desde varios puntos de vista. Los contenidos que resaltan devuelven una imagen de sociedad consciente de su papel en la reconstrucción. La idea de desarrollo que se propone lo aclara como queda evidente en la instancia de guardar lo más posible la identidad cultural además de hacerse cargo de la complejidad relacionada a la economía local y global. El fuerte mensaje ecológico lanzado es profundamente auténtico y parte de la cosmovisión maya; el respeto para la *Naturaleza* y la responsabilidad para las nuevas generaciones, muestran un camino hacia un tipo de bienestar sobrio que hay que perseguir, animar y apoyar. El proceso de desarrollo de Santiago Atitlán es una buena práctica de desarrollo humano integrado no solo por los resultados descritos o porque se puede extender a otras áreas de Guatemala sino porque toma el camino de la pacífica resolución de contrastes sociales muy fuertes.

5.5 How Social Economy Influences Local Economic Development

Ana Filipovska

5.5.1 Introduction

The subject of social economy is one kind of prism with many faces; only with the power of the analysis we can emerge the necessity of one new idea of social policy of citizenship and the collective labour.

The subject treated in this thesis titled “Social Economy and How This Influences the Local Economic Development of a Territory” is considered to have a great importance on the local national level, although in order to be constructed in the future we need to have a sustainable economic development. That’s why it is not possible to ignore this topic, if we want to act in an innovative way and influence the problems and its dangers which the economy situates and faces in the present day.

The objective of my thesis is to individualise the influence of the social economy on the local development on the territory. Beginning with the stage in the field of social economy in Quebec, I wanted to individualise the aspects of this useful experiences to the local development of the Balkan countries, precisely on the territory of Macedonia. Analysing the differences between the political situation, social economy of the Balkan countries and Quebec, I wanted to present one capable methodology in the contribution of the endogenous development, integrated and sustainable on the Macedonian territory.

By social economy, we understand one economy of the market capable of the need to meet social justice. The objective of the social economy, in which the maximising of social and economic wellbeing in a long period of time is, in a fair and sustainable way, of doing it.

If the social economy is developed through business-like forms, organisational and particularly legal, such as: cooperatives, unions, associations, businesses, social organisations and foundations; all of them would contribute to one sustainable economic model in which the individuals are more important than the capital.

Uniting the profitability and the solidarity, the social economy arouses one essential role in the economy permitting the creation of quality work posts with reinforcement of the social, economic and territorial cohesion. In particular, helps the balance between the endemic problems of the work market: unemployment, job insecurity and the consequent social exclusion.

It also generates social capital, improves employment rates, promotes active citizenship, solidarity, democratic vision of the economy and supports sustainable development, social, environmental and technological innovation.

In order to focus on the social welfare, we must consider how economic policies affect the current growth and development in the long period of time. The social economy can prosper and develop only if it will benefit from the premises, political conditions, legislative and suitable operating procedures. Therefore the social economy should not be subject to these same rules of competition from other companies and requires certain legal framework which will allow them to operate on plane of equal terms with other companies.

Therefore it is necessary to develop programs providing financial support, information, advice and training; and to simplify the process of setting up this type of business (for example: reducing the initial capital requirements for companies for the society) in order to be able to help them to face the increasingly global economy, moreover when is currently affected by the financial crisis.

We must promote the dialogue between public institutions and the representatives of the social economy on national level including the communities to stimulate the mutual understanding and promote good practices, support the recognition of the components of the social economy in the scope of the sectoral social dialogue as well as the cross-sectoral ones and to promote the process of inclusion of the actors in the social economy in the social consultation and in the civil dialogue.

5.5.2 *Social economy as an experimental model in the Balkans*

To understand why social economy is important for the economic development in the Balkan area we must first explain the economic, social and political situation:

In the context of the countries in transition from planned economies in the market, the countries of the former Yugoslavia represent one dramatically unique case. One system of mixed and partially externally opened economy had brought the Yugoslav Federation to have among the highest rates of economic growth in South East Europe, beginning the process of reform and transition from a position of relative advantage in regard of the neighbouring countries. The Yugoslav economy, however, was structurally dependent on external capital flows (largely on concessional loans from international financial institutions), characterised, even during periods of high growth, with high debt and a reduced ability of domestic savings and investment.

Since the early nineties, the former republics were each one in different shape and size, and the devastating effects combined the start of the transition to capitalism, the disintegration of the union, from the steps through a long and cruel experience of conflict to one complex phase of rehabilitation and development policy, focused on a series of structural reforms in the economic and institutional sense.

The past decade of transition and conflict has led to a situation of initial collapse, and then steady decline or, in the best case, to stagnation of the economic environment. Overall, at the end of the 90s the economic output of the region remained at 20% lower compared to 1989, as the synthesis of a chain of causes and concomitant effects: the collapse of income and employment; inflation as a threat to the chronic purchasing power was already reduced; the drastic reduction in foreign trade and the investment levels take the capacities to collapse; the consequent dependence on imports for domestic consumption; the budget deficit and the consequent internal and external debt; a disorganised and insolvent banking sector; an inadequate capacity for fiscal management in the public sector; an area of grey and underground economy; rapidly superimposed the formal economy and easily fall prey to corruption and organised crime.

The state has often maintained a strong (although completely dysfunctional than all the instruments adopted) tendency, in a framework of close connection between economics and power, client relations and regimes of semi-monopoly in various sectors of the economy, closure from the outside and protectionism poorly supported by policies to revitalise the real capacity of domestic offer.

This has resulted in inflationary monetary policies, artificial compression and unsustainable spending of the real expenditure, accumulating the blockages and increasing debt, inability to impose and consolidate budgetary constraints (maintaining a regime of soft budget constraints through grants and public funding which lead to deficit of the public banks and companies). Overcoming the crisis in Kosovo in political and economic context of the region has been constituted as a kind of watershed. The restrained of the feared effects of further destabilisation in the region resulted in (re)activation of resources and new measures of support accompanied by the international community (A Stability Pact started the Stabilisation and Association Process, a regional initiative of trade.), the political changes and the beginning of democratisation in Serbia in 2005 allowed to resume the growth resulting in immediate results with the process of reconstruction, from one hand, and structural reform and stabilisation of the economic situation on the other. Since 2000, the rate of growth of domestic product (4% per year) is generally higher than the average of the world's economy. Imports and exports are both on the rise as a consequence of the growth, although the trade deficit has worsened. Since 2001, the level of foreign direct investment has been in constant growth, while remaining mostly linked only to privatisation revenues, it was insufficient to cover the financing of the deficit of the current balance. Overall, the fiscal deficit (current budget and total public debt) of the countries in the area remains significantly (although they vary considerably from country to country and shows positive trends in some cases) and largely restricted by the international financial assistance. Public spending and the level of subsidies of public enterprises also remained at levels still well above the average of the Union. Decisive advances have been made in the reform of the banking sector, in terms of legal, institutional and financial consolidation. Price liberalisation is now almost completed, and does not seem to negatively affect the containment of the inflation. Besides, the access to the international capital market (including financial institutions) will be improving in parallel with the capacity of recipient countries to absorb and promote the productive investment projects. Overall, the higher stability in the last few years lets us see a trend that finally associates within the framework of democratic transition, structural reform and economic growth.

The free access to Union's markets was introduced in 2000 with the autonomous trade measures (and now covers about 95% of the goods), and a series of bilateral agreements of free trade among the countries of the area were made through the Trade Initiative within the framework of the Stability Pact.

The privatisation and re-structuring of the public enterprises or social property, which took place with rhythms and variable outcomes, leaves the privatisation of the strategic sectors still largely incomplete. In terms of macro-economic balance, however, the process of privatisation should be designed not as much as an instrument of income tax (which in this field is by its nature temporary, irregular and usually overestimated), but as a structural measure which leads from one side to a permanent reduction in spending and from another restructures the production units as a strategic measure to revitalise the private sector.

It is interesting to note that, in strategic planning, documents of international institutions and (rarely) the national concept of local development are completely absent. This, despite the development of the private sector and in particular of the small and medium-sized companies, is indicated as a key element with respect to the outcomes of economic transition. The stated has a clear need of reform measures of the economic policies that are in the heart of the transition, where the impression of poverty remains in the creation and in the conduct of active policies for further development of local businesses. The national and the international policies seem to set up a separation line between the economic development and the local development as well as setting up a macro-structural reforms and investment flows by forming other interventions which will support governance and administrative strengthening. The hypothesis is that there might be some kind of missing link in the local development; weak link in a process characterised by urgency and priority objectives that seem to neglect the enormous potential of the junction. The local economic development, particularly in contexts characterised by a lack of integration of parting of the enterprise system, binds to a series of elements of different nature but closely combined with each other as part of a complex dynamics.

5.5.3 *How the practical experience in the field of social economy in Quebec, Canada can be useful in the Macedonian territory?*

Republic of Macedonia, simply called in Italian Macedonia and pompously "Former Yugoslav Republic of Macedonia" by the international community is independent since 1991. It is a nation proud of its past, today this small state, whose territory has a surface similar to that of Sardinia and a population of about 2 million inhabitants, is opening up to the global economy through new economic relations with other Balkan countries or by operating in ever-growing wide range, trying to attract investment and trade flows across Europe, and not only from Europe.

Since the independence in 1991, the economy of Macedonia can be ideally divided into three periods, each being influenced by particular economic, political and military factors. The progress of the Macedonian economy is illustrated primarily by the growth of the GDP.

The change in GDP identifies three phases:

a) The economic stagnation: 1991-1995. When it became independent, Macedonia was strongly integrated into the federal economy, specialised in the steel industry and the semi-finished products (including two traditional sectors important for the Italian investors: textiles and footwear). Macedonia was the poorest of the former Yugoslav republics, precisely because it was specialised in the production of semi-finished products which were the basis of the production process. These were then finished and sold abroad by the northern republics, receiving in exchange hard currency. The situation worsened further with the independence, both because the transfers from the government in Belgrade were stopped and because of that which was once the internal market (i.e. without any kind of barrier to the trade) had suddenly become an international market, subject to the new rules.

These specific problems were added to other problems common to all the countries in transition, such as the internal economic crisis (due to the changing demand) and the necessary re-structuring of the production, resulting in unemployment and hyperinflation. In addition, the economic sanctions imposed on Serbia and the aforementioned Greek embargo due to the name issue, in fact eliminated the economic

relations with the two major trading partners of the new-born republic. This economic crisis lasted until 1995.

b) A recovery rudely interrupted: 1996-2001. Since 1996, thanks to a number of internal factors (achieved political stability and liberal economic reforms) and external factors (the end of the war in Bosnia and Herzegovina in the last months of 1995, the Greek embargo in November 1995, new foreign investment flows), there is a progress in the Macedonian economy: the GDP, industrial production and the exports have grown. The growth has been slow but before the effects of the Russian crisis in 1998, and then abruptly interrupted by the aforementioned political and military events related to the Albanian irredentism in the spring of 2001.

In 2001, the GDP fell by 4.5 %, due to the collapse of the domestic and foreign trade (the borders were open intermittently); the increase in the budget deficit was dealing with new expenses for the defence and there was the general climate of uncertainty that scared both local entrepreneurs and foreign investors.

c) A new growth of production: 2002-2006. Overcoming the crisis, with the recognition of greater rights for the Albanian minority, led to a normalisation of the country, which since 2002 has started to grow: first timidly (+0.9 %) and in a sustained manner (2.8 % in 2003, 4.1 % in 2004, 3.6 % in 2005 and according to the projections by the EBRD 4.0 % in 2006).

The Macedonian government has been able to maintain stable macroeconomic indicators, with inflation rate equal to zero in 2005; a stable exchange rate with the euro (thanks to a good fiscal discipline) and an increase in foreign currency reserves was achieved.

The data is good for these monetary indicators if contrasted, but it has less positive values especially when related to income and employment.

An official unemployment rate of 37% and the annual GDP per capita (the purchasing power is not the same) of about € 2,200 (2005 data) would lead one to a belief that most of the Macedonian population is living in abject poverty.

In reality, the official indicators underestimate the actual values, since they cannot take into account the large submersed economic activity. The black economy would amount to about 20% of the official

GDP. This data would lead to a more realistic unemployment rate of 29% and GDP per capita at about 2700 euro.

Macedonia after some years of critical internal crisis in 2001 seems to find a solid and steady growth, accompanied by a tight monetary policy by the Central Bank of Macedonia. The economic growth, the low level of wages and the increasing openness to the international trade are the aspects that provide a favourable environment for foreign direct investment in the country.

From the experiments carried out in Montreal, Quebec, Canada I would like to transfer some of the concrete experiences of the social economy that I think would be useful for the development of the Macedonian territory. This is not about transferring 'models', but about promoting good practices and experiences that may allow the opening of new roads to challenge the local development in the Balkans.

Concrete methodology which can be implemented in Macedonia that comes as an experience from Canada:

1. Work on building a network of civil society actors in Macedonia interested in working on social economy: Increasing the circulation of information within the local system, use of innovative methods to induce cooperation between local actors and creating a climate of trust. Facilitate the cooperative relationships between companies and business associations, electing groups as their own privileged interlocutors. Foster relationships between small businesses and large enterprises. Promote the exchange of visits between the companies.

2. To implement research in the territory, including the possibility of alternative economies: Focus on the differentiation and innovation, bringing out those deposits of productive knowledge hidden in the everyday life experiences in one place.

3. Work on creating local economic development agencies: Institutions, through the bottom-up approach, have the ability to meet the needs of local economy in the absence of public agencies required to support and to induce the market in order to provide services necessary for the development. The support of private agencies formed by the companies themselves or by non-governmental organisations can help to overcome institutional failures and resolve conflicts that arise between local actors.

4. Intervene in the improvement of the financial market: Introducing tools that can solve the problem of rationing the credit of the small businesses is helping banks to manage small loans and to collect information on small businesses, as well as to develop alternative financial mechanisms.

5. Promote corporate social responsibility among companies: From these considerations emerges the need for a good industrial policy with the local business, to go beyond the traditional forms of support of the individual companies, initiatives aimed at strengthening the network of relationships that link companies, institutions and the local community. It is also brought to light the need for preconceived strategies of flexible approach that takes into account the needs and specific characteristics of each region, and including as much as possible all of the stakeholders, encouraging the formation of common systems of marketing, promoting initiative thesis of the valorisation of the territory and its products as the organisation of trade fairs.

5.5.4 Promote a sustainable and equitable development. Development of the social economy with the development of the social impresses on the Macedonian territory

Social Economy Enterprises/Organisations are getting more attention in Macedonia since they help to reduce the inequalities and increase social cohesion in the community. Social economy enterprises contribute to job creation, to the creation of new services of regional and local development strategies and have concerns about the environment. They represent a form of enterprise development that places social, environmental or cultural missions in the centre of the process of wealth creation. They extend the notion of collective interest beyond direct governmental intervention and reinforce the capacity of civil society to respond to collective needs, including the need for decent work in a wide variety of economic sectors. Social economy enterprises today play a very active role in integrating the excluded that would otherwise be on a social assistance and offer them hope and dignity while contributing to wealth creation.

Reasons for social economy enterprise development in Macedonia:

Macedonia for years is dealing with high unemployment rates. Based on the ILO statistics, the unemployment rate in the 2nd quarter

of 2010 was 32, 1%. The highest unemployment rate of 40.929 can be noted at citizens between 25-29 years of age, followed by 37.421 unemployed from people between 30-34 years of age. Almost half of the unemployment or 157.081 are those with low qualification (only primary school) and those with a secondary school 77.748 in total. Based on a gender it can be concluded that male unemployment is higher compared with women with a rate of 57, 6% from the total unemployed. Following the published data there are 2.326 unemployed people with disabilities from which 1416 on age between 20-44 and 1162 are not qualified, 460 are qualified, 262 have finished secondary school, 10 have finished higher education and only 25 have faculty degree. Most of them or 858 are persons with development disability, followed by persons with invalidity 448, 301 are people with labour disability and 255 people with multiplied invalidity (Agency for Employment of Republic of Macedonia, 2010).

As the conclusion we can summaries that in Macedonia more than half of the unemployed have low qualifications (finished only primary and secondary school) and this category is hardly competitive labour force on the labour market where businesses focused towards bigger profit are looking for the most progressive and the most productive employees. The alternative to the usual businesses motivated by profit as the typical and most dominant employers could be a promotion of the business models as the social enterprises that have social goals and are using the profit as “tool” (not ultimate goal) to create social welfare. These innovative social enterprises could primary serve some disadvantage societal groups with social needs and can involve the target group in the business operation (participatory approach). The gain profit will be used to finance a program that achieves the social goal (needs of the target group).

The pilot project is already realised in Strumica (town in south of Macedonia) where already exists a good example of social enterprise and good cooperation with local authorities and business community. Social enterprise “Izbor” located 5km from Strumica on a land of 7ha offers re-socialisation and reintegration of people that have suffered from drug abuse, alcoholism, hazard and computers. The military buildings were renovated with support of the donor community, Municipality of Strumica and business community. Currently they have small factory for production of bricks and farm for production of spe-

cial types of cherries that will be exported on the Greek market. These businesses will be used for creating working habits and increasing skills of people involved in the program. The gained profit will be used for increasing the capacity of the therapy community and starting new programs as shelter centres, centres for mothers and children etc.

In the second stage as national coordinating body composed of Governmental and NGO sector we are working for extending social enterprise development and this huge project is to be promoted using social media in order to increase the involvement of other important stakeholders in the Macedonian society such as business community, local authorities, local development agencies and universities.

5.5.5 *Conclusions*

The social economy is an extension in the field of economy of the social values. It could be the most beautiful and meaningful social mission, but sustainable means are needed to be met. Economic activity must be effective and to produce some revenues. The biggest challenge is maintaining the delicate balance between social goals and profitability.

The local development is a complex, multi-layered and has a great potential to boost growth and consolidate the processes of sustainability and integration. In the context of the Western Balkans, there seem to be various elements of difficulty regarding the conditions for its realisation. Some of these difficulties are linked to the legacy of the prolonged conflict and instability, particularly the disruption of the socio-economic fabric; others are almost exclusively linked to the interest of national and international policies, reserving the necessary structural reform measures of the economy.

On the other hand, the observation of the phenomena that condition the realisation of the social economy and local development can help to identify some crucial points and relative hypothesis of the instruments and how to deal with them. In addition, it is assumed that the promotion of the local development and social economy can be an effective approach to providing a greater efficiency and perspective to the policies, otherwise confined of separate areas of application. In this sense, the local approach should be proposed as a possible meeting point between policies and different instruments, able to convey,

among other processes of internationalisation and transnational integration.

In a world dominated by individual and corporate interests, we must focus on common goals to do things differently, driven by the desire for social and economic transformation, social justice and respect for the environment. If we want to move forward with equity and sustainability, we have no choice but to be creative and innovative.

5.6 Preliminary verifications for an international cooperation re-qualifying intervention on Santiago de Cuba's Cathedral and its social context.

Silvia Capaccioli

5.6.1 Introduction

The hereby presented contribution is related to the subject of the final thesis of my Master's Degree course in *International Cooperation, Local Development and Culture of Peace*, which I defended together with my colleague Arch. Marta Niccolai. It concerned the requalification of Santiago's Cathedral and its social environment and aimed at verifying, through a feasibility study, whether an architectural intervention on the Cathedral could possibly turn into a decentralized cooperation intervention, finalised to human development in its critical surrounding area.

An issue to be considered prior to elaborating such a subject was undoubtedly that of similar experiments in development projects, in which the development itself had been achieved, through the redemption of historical city centres, in countries plagued by economical and social¹ emergencies.

Among them, it stood out the extensively tested experience - by then - of local development obtained through the regeneration of Havana's historical centre. As a matter of fact, the gradual rehabilitation of Havana Vieja's historical palaces and monuments² had proven to be - doubtlessly also thanks to adequate policies, aiming at enhancing investment, planning and autonomy in the OHCH (*Oficina del Historiador de la Ciudad de la Habana*)³ management of the territory –

¹R. MESÍAS GONZÁLEZ, A. SUÁREZ PAREYÓN, *Los centros vivos, alternativas de habitat en los centros antiguos de las ciudades de America Latina*; Ed. por CYTED, La Habana-Ciudad del Mexico, 2002.

²A. OCHOA ALOMA (ed. by), *El desafío de una utopia: una estrategia integral para la gestión de salvaguarda de la Habana Vieja*., Ed. Boloña, La Habana, 2001.

³The OHCH is the homologous of the Italian Superintendence for the Architectural, Landscape, Historical, Artistic and Ethno-anthropological. It was created in 1935 to promote and encourage aspects of local, American and national culture, giving every action a popular and folkloric character.

the spur for a tangible improvement in the inhabitants' quality of life, in terms of: participation, equity, sustainability and, last but not least, productivity.

Another important reference to be considered was the recent restoration of the *Capilla de Nuestra Señora de los dolores*⁴, a chapel dating back to mid 18th century, which stands next to the *Iglesia Parroquial Mayor de San Salvador* in Bayamo, in the Granma province. Here, the local development process was strongly enlivened by some activities linked to the building's rehabilitation, in which the Bishop of Bayamo and Manzanillo played a leading role. Together with several agencies and institutions, including the University of Florence, he set up a successful decentralized cooperation project, in which the participants managed to facilitate a positive participation process. This process saw a great number of citizens and institutions sitting around the table to project, in conjunction, the Rehabilitation Plan in the community's interest.

For each and every aspect of the technical intervention, educational activities were organized, such as conferences, lessons and workshops, addressed to both the architects from the *Oficina de Arquitectura Patrimonial* and those of the *Oficinatécnica del Obispado*, as well as to the artisans specialized in wood restoration. The gender issue and that of the disadvantaged categories were, of course, also tackled in the programme.

Such precedents were particularly important to us, as they were strictly connected with the situation that we were going to face in Santiago: on the one hand, there was the *Oficina del Conservador de la Ciudad de Santiago de Cuba* (commonly known as OCC), willing to acquire, by the use of the already activated planning and valorization processes, the same independence in the territory's management and control that the OHCH had originally obtained. On the other hand, there was the Archbishop of Bayamo and Manzanillo himself, meanwhile appointed Archbishop of Santiago, with his explicit intention to

⁴M. PARADISO, R. RODRIGUEZ RAMOS, R. ROLDOS LIRIO, "Resultados de una restauración: la Capilla de Nuestra Señora de Los Dolores en Bayamo" in: *Acti de la III Conferencia Internacional Sobre Conservación del Patrimonio Urbano y Edificio*, Congreso UNAICC-Cuba, pp. 100-105, 2008.

try and replicate the Bayamo experience in the framework of this new, greater and more important challenge.

5.6.2 The intervention in the area: the project for the restoration of the Cathedral

Based on these two precedents, the Cathedral's restoration issue was, therefore, focused on two different aspects: on the one hand, the technical one, concerning the structural and architectural conformation of the building, as well as, the surrounding urban structure; on the other hand, the social aspect, focused on the collection and survey of the various partners' requests and needs.

As far as the technical part was concerned, it was first necessary to collect and critically revise the material on the state of the premises, originally produced by both the *Arzobispado* and the OCC, and, then, to produce an accurate historic research, focusing not only on the formation of the building and of the urban structure of which it is part, but also on the earthquakes, typhoons and various natural calamities⁵ that have hit the area throughout the centuries.

Subsequently, we executed a structural and architectural survey of the church, as well as, of its basement, which hosts, ever since its construction⁶, various commercial enterprises. Because of its conformation, it represents a potential weakening of the cathedral's seismic resilience.

Another strictly technical document we had to produce was the deterioration analysis, aimed at identifying the restoration interventions that we deemed most appropriate.

We would like to stress how in this kind of processes the in-person verification of existing data, documents and studies is to be considered

⁵The city of Santiago de Cuba has a very high seismic hazard due to its geographical position, right on the fault Pit Bartlett, a division of two tectonic plates. In addition, East Cuba is strongly subject to the passage of cyclones, which every year, during the wet season, hit the island of Cuba. Since its first building in 1526, the Cathedral has suffered fires, earthquakes, cyclones, to such an extent that the current configuration was reached after three following versions and countless works of change, renovation, repairs and so on.

⁶The base of the cathedral was built in 1917 by excavating the sides of the promontory on which the building stood.

as one of the most important steps, as in many cases, the results do not coincide and the drawn conclusions may not be the same. This is due to a series of reasons: the use of different methodologies, a different personal perspective and, lastly, the cultural conditioning that any individual inevitably carries along.

This comparative study confirmed, in particular, that the wooden skeleton of the cathedral and its dome, though in need of strengthening, was of a characteristic type in this area of Cuba and, by virtue of its shape, had an excellent seismic resilience. This is why it seemed advisable to reconsider the strengthening and restoration techniques, that had been examined, thus far, in order to prefer the most adequate ones, or at least more in line with conservative restoration's criteria as internationally defined by architectural culture⁷. Moreover, with such characteristics, the intervention might become a sort of pilot-project for the rehabilitation of other buildings with the same features in Santiago and, on a longer-term perspective; the operation could positively affect the chances of the city of being awarded the World Heritage Status by UNESCO⁸.

Finally, we studied the urban structure of the city blocks surrounding the cathedral, in order to comprehend their economical, historical and architectural realities and, by doing so, to lay a solid foundation for the following sociological study of the area. We identified several different "systems": the "Cathedral System", the "*ParqueCespedes*

7 In the Second International Congress of Architects and Technicians of Monuments, which took place in Venice from 25 to 31 May 1964, a new restoration charter called "Venice Charter" was defined. A fundamental contribution was given in particular by the Italian scholars, such as Roberto Pane, Pietro Gazzola and Cesare Brandi. This Charter consists of 16 articles and is an admirable summary of the principles that can be considered immutable in architectural restoration methodology. This charter especially emphasizes the importance of the history of a building and introduces for the first time the concept of conservation of the urban environment that surrounds monumental buildings. For more details, see: R Strassoldo (edited by), *Le Carte del restauro. I criteri per gli interventi di recupero dei beni architettonici*, Ed. Forum, Udine, 2007.

8 This status is particularly longed-for, also because of managerial and economic autonomy obtained by OHCH of Havana also as a direct result of the award by UNESCO in 1992.

System”⁹, the “associational and cultural activities System”, the “lodging system”, etc...

With regard to the housing stock, we had a confirmation of the existing state of deterioration and bad maintenance, already reported by the OCC's studies as well as by the investigations of the *Programa de Desarrollo Humano Local* (PDHL) Cuba¹⁰. Only 10% of the dwelling houses in the historical centre complied with acceptable standards of safety, comfort and habitability¹¹.

5.6.1.1 The preservation of the architectural heritage between traditional systems and innovation: a resource for all

In this sense, therefore, the preservation of the structural system of the Cathedral could become a resource. It would be a paradigmatic study example to give back to population the awareness of their own traditional construction methods and to foster its exportation, as a local method to build or restore buildings in a compatible form with the philological tradition of the territory and safe with regard to natural disasters.

For the socio-morphological analysis too, the investigation was carried out by, firstly, collecting the documents that the various potential actors had produced and, then, by critically integrating the material by means of walks through the neighbourhood, interviews, formal and informal talks, photos and even through the study of the lyrics of some recent popular songs.

Again, the collection of first-hand material resulted of great importance, especially for the arisen discrepancies in interpretation, for some aspects related to the use of places, the perception of spaces and

⁹ That is to say the central square, located before the Cathedral, onto which nearly all the major political, economic, historical and cultural symbols of the city look. Among other damage, the crisis of the 90s resulted in a moral collapse that is now reflected even in the use of common living spaces: the Parque Cespedes no longer belongs to the people who lead a decorous and decent life, but to a low quality tourism and to the so-called “luchadores”, who see the tourist as the only form of economic support: musicians, male and female escorts, beggars.

¹⁰ PDHL SANTIAGO DE CUBA, *Lineas directrices. Provincia Santiago de Cuba*, Santiago de Cuba 2003.

¹¹ OFICINA DE PLAN MAESTRO, Borrador Oficial del Perchu, Plan maestro, Santiago de Cuba, 2006.

the chances for everyone to benefit from their own cultural tangible and intangible heritage. However, in a context such as the Cuban one, with limited freedom of expression, the hardest task was to be able to facilitate institutions, organizations, associations, and, above all, people who happened to be their official representatives, to freely and clearly express their needs, expectations and desires.

By synthesizing the various contributions and combining data, according to the scheme: "potential actors, desires, expectations and interests, contributions and possibilities", we found that the suggested transformation project was not only possible, but also urgently needed. Moreover, between many of the possible actors, there were just mere communication difficulties, due, in large part, to the respective institutional roles and to mutual distrust, but never a conflict of interest or of intent. Indeed, in many cases, certain aspirations found a common thread and shared objectives.

ACTORS	CONTRIBUTION	INTERESTS EXPECTATIONS DESIDERATA
Oficina del Conservador de la Ciudad (and all the offices working under the OCC label), by right, directly granted by the Municipal Assembly of the Poder Popular for the rehabilitation of the historical centre's building	Knowledge of the problems → labour → Operational tools (PERCHU- <i>Plan Especial de Revitalización del Centro Histórico Urbano</i> ¹²) which already includes in its guidelines the material and social	→ Valorisation of the architectural heritage of the city. → Rehabilitation of the historic centre aimed at a better use by the citizens → Rehabilitation of the historic centre as a policy to improve the habitat → Rehabilitation of the historic centre for a quality, sustainable tourism → Development of policies of self-sustainability

¹² The *Oficina de Plan Maestro* of OCC works, since 1995, with some of the actors of decentralized cooperation in the drafting of the Spanish "*Plan Maestro de revitalizaciónIntegral*." The first step was to be developed on a complete diagnosis of the entire area of the historic center, a huge and profound task of cataloging and schematization of the problems, from which we were able to extrapolate the following priority action lines to subsequently bring the entire operative plan. The PERCHU contains: a structural plan, a planning rules, building regulations with description and cataloging of builders constraints depending on given protection degree.

<p>stock</p>	<p>rehabilitation of the Cathedral and its surroundings → previous experiences of international cooperation →(upholder) proponent of the existing ParqueCespedes rehabilitation activities</p>	
<p>Arzobispado de Santiago (and its technical offices)</p>	<p>→ Financial Resources → Culture capital Funds (Archdiocesan Museum) → labour →Knowledge of the (technical) problem</p>	<p>→ Restoration of the Cathedral, not only as a monument, but also as an architectural identity. → More space for the activities of the Church → Giving more visibility to the Archdiocesan Museum → Having skilled labour to properly address the restoration of other churches</p>
<p>PDHL Santiago</p>	<p>→ Financial resources →Relationship with other international actors → Knowledge of the area → Operational tools</p>	<p>→ Enhancing human and local development best practices in the province of Santiago de Cuba → Supporting and encouraging local priorities that manage to identify human development goals</p>
<p>Working Group for the participatory activities (to be very carefully selected, with the possibility to involve: 1 - Inhabitants of the three consejospopulares of the historical centre 2 - Persons in charge of cultural activities in the city (such as the sociology course of CEES Centro de Estudios de</p>	<p>→ Knowledge of the (social) problem → Active participation → a more objective point of view, freer from superstructure and professional bias</p>	<p>Re-appropriation and revitalization of public spaces as places of social relations in the community</p>

Educación Superior) 3 - Participants in groups of various religious beliefs, dealing with social activities		
Universidad de Oriente (Faculty of architecture; CEES)	→ Educational skills → Structures (places where courses and seminars can be taken)	→ Having a direct relation between theory and practice. → Having a field for discussion and debate on the urban and social valorisation issues
CENAIIS (Centro Nacional de Investigaciones Sismologica,)	→ specific technical competence → previous experiences → educational skills	→ Exchanging experiences and studies with other collaborators on the issue of prevention of natural disasters, particularly seismic events

In other words, what one had to do was to help partners to divest themselves of their official "chains", to achieve a community of people, able to think and act collectively¹³.

After all, as Morin says, "every truly human development means joint development of individual autonomy, community participation and sense of belonging to the human species"¹⁴.

It was evident, therefore, that the only still missing requirement to activate the raising of funds to implement the initiative and to involve other international partners, beside the University of Florence, was the long-time longed-for passage from a verbal declaration of intent to the signature of an official compromise, to be presented once the legitimate roundtable was over.

5.6.4 *A proposal for a participatory planning*

The best answer to this problem seemed to us, as a matter of fact, the most obvious and spontaneous: the participated planning of a complete rehabilitation of the area, aiming at achieving, in perspec-

¹³F. BUSSI, *Progettare in partenariato*, Ed. Franco Angeli, Milan2001; chapters 3-4 and, in particular, pp. 30 and following.

¹⁴*Idem.*

tive, the same results, obtained by OHCH in *Habana Vieja*, that is: "participation, equity, sustainability and productivity"; in a word: "development".

In particular, we provided trainings for groups¹⁵, with representatives of various categories and segments of population: technicians, professionals, clergy etc...

Given the critical issues highlighted by both our partners' socio-morphological insights and our research, the themes of participated planning would include, in particular:

- the issue of only heavy currency (CUC) shops, present in the Cathedral's basement, while the light (MNC) currency ones, being totally excluded, determine the consequent exclusion of the majority of Cubans from the town centre shops¹⁶;
- the issue of the "aversion towards *ParqueCespedes*";
- the issue of relocating the archdiocesan museum, as well as, the church's restoration workshop;
- the issue of the relocation of some church activities, as well as, of aggregation and social support activities of other less wide-spread religious groups, which are nonetheless present in the surrounding blocks and of great importance for the community's well-being.

The stages of this process could be represented by the following steps: activation of a first working group, verification of the accuracy of the "translation", collection of information in the context of the ter-

¹⁵*Ibidem*; chapters: 12-13, in particular, pp. 134 and following.

¹⁶In Cuba two currencies are in circulation: the Cuban peso (MNC) for the internal market, and the convertible peso (CUC), a strong currency created in 1994 to contrast the diffusion of the U.S. Dollar, as the official tourism currency, as well as the one used to buy imported items. The majority of imported goods are sold in CUC at prices virtually equivalent to those of the European market, while the national shopping basket goods are sold in MNC in shops and markets frequented by the local population. The coexistence of the two currencies creates a duality in Cuban economy, which becomes a source of social exclusion, since the average salary of about 320 MNC (equivalent to 10/11 CUC), paid in national currency, is just enough for the monthly supply of goods on the domestic market, while imported goods are just unaffordable. For example, if a pound of rice on the internal market costs 3.00 MNC, the imported one costs 0.67 CUC (about 16.00 MNC).

ritory, diffusion of the project's programme by the inhabitants; active involvement¹⁷. Such process would also be in keeping with the PDHL Santiago guidelines for human development, in the province, which included strengthening actions for community participation policies.

Ultimately, the participatory approach was to support a global re-thinking of this area. It was unavoidable while defining strategies, on the basis of equality criteria and of constructive dialogue between operators and people, to have the city's decorum and the citizens' dignity restored¹⁸.

The epilogue of all this was very positive: the pre-project -despite the inevitable changes, occurred during the phase of executive planning and consultation with Italian and Cuban partners¹⁹ - was included among the Regional Integrated Projects (RIP) 2009 of Tuscany Region and implemented in 2010 and 2011.

This programme, which has thus become reality, was implemented by a chorus of actors, able to interact at management level, not only with the bodies, institutions and local associations, but also with the community of Santiago de Cuba, achieving the desired outcome together with all of them.

As far as I am personally concerned, knowing that I have made a contribution to this outcome is something that is even more rewarding than the academic qualification that I obtained, as well as, a great incentive in the purpose of continuing along the cooperation path.

¹⁷F. BUSSI, *Progettare in partenariato*, op. cit.

¹⁸*Le ragioni della partecipazione nei processi di trasformazione urbana - I costi dell'esclusione di alcuni attori locali*, research by Ecosfera commissioned by Ufficio Speciale per la Partecipazione dei cittadini e dei Laboratori di Quartiere (USPEL) of the Comune di Roma, Rome, 2000.

¹⁹The proposed partnership for the implementation of the initiative was composed by the following Tuscan Partners: Comune di Pontedera, Comune di Follonica, Comune di Livorno, Comune di Portoferraio, Provincia di Pistoia, Comune di Montignoso, Comune di Calenzano, Comune di Bagno a Ripoli, Circondario Empolese-Valdelsa, Valdera Associata, Comunità Montana del Mugello, Associazione Medina, Università degli Studi di Firenze – Facoltà di Architettura – Dipartimento di Costruzioni, and by the local Partners: Universidad de Oriente, Municipio de Santiago de Cuba, Arcivescovado di Santiago de Cuba, Oficina del Conservador de la Ciudad, PDHL Cuba.

5.7 Empowering children socially and economically to act as agents of change in their own lives and for a more equitable world

Valerie Meza

5.7.1 Background information

An estimated one billion children today live in poverty¹. Educating children is one of the paths to reduce poverty. For the past three years, I joined the team of the Aflatoun² organization. Aflatoun's educational philosophy involves: teaching children about managing their own resources, enhancing their self-esteem, and helping them to perceive that prosperity and social justice should go hand in hand.

The goal of helping children to realize their potential, so as to improve their world, is what brought Aflatoun into existence. A social entrepreneur, called Jeroo Billimoria³, had been working with street children in India and proved the concept that children not only needed a set of social aspects, to improve their life skills, but they would also need to know about managing their resources such as: money, time and environment. As the experience was successful in India, the interest to prove this concept at a global level emerged, in 2008. It started the work of a small organization with big goals and a very clear vision, to empower children around the world, to become agents of change in their own lives, for a more equitable world.

Aflatoun is an educational programme that supports children, by increasing their confidence, equipping them with relevant skills and trusting them to make the world their own. It offers a balanced curriculum of social and financial education, with an emphasis on child-centered and experiential learning.

Aflatoun program is delivered to children via a network of partner organizations, linked together by the global Aflatoun secretariat, based in The Netherlands. The Aflatoun network is ambitious and wants to

¹<http://www.worldhunger.org/articles/Learn/world%20hunger%20facts%202002.htm>

² Aflatoun Secretariat based in Amsterdam, Netherlands www.aflatoun.org

³ Serious social entrepreneur http://en.wikipedia.org/wiki/Jeroo_Billimoria

ensure that as many children as possible have access to social and financial education.

From my experience working in Latin America, Aflatoun has brought opportunities to children, to think about their futures in a brighter way, making better choices for themselves and breaking up mental barriers, that saving is not possible in impoverished communities. Saving is possible, even if it is a small amount, what matters is that children believe that they can do it and this creates for them better opportunities.

5.7.2 *Geared towards empowerment balancing social and financial education*

Aflatoun's insistence on a balancing social and financial education makes it different from programmes aimed only at financial literacy. For children around the world, learning how to save precious resources, how to plan & budget and how to set up one's own enterprise or income-generating activity, are life changing skills.

Social education teaches timeless themes of personal understanding, emotional literacy, ethics, cooperation, appreciation of diversity, gender equity and sense of community and promotes activism, as a means to achieving justice.

Aflatoun believes that social and financial education are complementary and mutually reinforcing. Aflatoun also believes that providing a balance of social and financial education allows for more holistic child development. It also aims at promoting rights, while acknowledging that improving life conditions is crucial. Social empowerment is quickly made irrelevant, if a child does not have the resources to secure his/her entitlements meaningfully. A small coin allows a child to ride a bus to school or meet other peripheral costs that persist. Children learn that putting aside even tiny sums of money regularly, enables them to realize modest dreams. The implication is that children realize that saving can increase the control that they have over their futures. This, in itself, is a deeply empowering concept.

Financial empowerment requires a sense of responsibility to the larger community and, therefore, it is important to provide a solid base in both areas to increase the possibility of balanced development. The

Aflatoun programme helps children to feel the social benefits of saving and to enterprise, beyond mere individual advancement.

5.7.3 Partnership approach

Aflatoun is a bottom-up network of interlinked partner organizations. Built around the social franchise model, the network is comprised of partners, who deliver the programme. Currently Aflatoun is working with more than 96 partners in 85 countries, to deliver the programme to over 1 million children.

Partners are selected for their expertise in the sphere of education and are, then, subject to a due diligence process, in order to ensure that they are suitable to join the network. Aflatoun partners can be:

- Local NGO's
- Local, regional and global offices of NGO's
- Microfinance organisations
- Governments – Local or national

Once part of the network, partners have access to all of the Aflatoun materials, the Aflatoun training sessions and the technical support & assistance of the Aflatoun global secretariat. In return, partners have to ensure that they complete the compulsory monitoring and evaluation requirements. This ensures that the global integrity of the programme is maintained.

Crucial to the development of Aflatoun is the innovation efforts of our partners. Partners are able to take the educational material and translate and contextualise it, to ensure its relevance for children, in each country or region. We have found that this produces incredible innovations, from the field and it goes to strengthen the global programme. When new material is developed or innovations are created, they are shared in an open source way, with the rest of the Aflatoun network. We encourage exchange of experiences, through regional and international meetings, as well as partner twinnings. These activities are really important for the network to function effectively.

5.7.4 Content and curriculum provided

The balance of social and financial education is the concept which inspires all the curricula. There are 5 core elements that reflect this balance and must be maintained through teaching:

Personal Understanding and Education

Self-confidence is essential for children, who want to become change makers within their communities. Children are encouraged towards greater self-knowledge. To understand and empathize with others until we must first be confident of who we are as individuals.

Rights and Responsibilities

Children who are confident at expressing themselves and ensuring their opinions are heard, especially in adult company, are their own best line of defence. Responsibilities go hand in hand with those rights and children learn about their responsibilities towards themselves, their family, their community and the environment. This sense of responsibility will later help guide the decisions they make, when they come to set up their own business projects.

Saving and Spending

In keeping with Aflatoun's holistic approach to development, a broad definition of savings is promoted. Saving water and using natural resources responsibly is deemed as important as saving money. Saving is seen as a tool that helps children to realize and practice actively their rights.

Planning and Budgeting

Planning and budgeting are concrete tools that a child can use to boost their self-confidence. Children come to see that they can make hopes and dreams come true. They are financially empowered, when they can use their saving and spending skills to improve their lives.

Social and Financial Enterprise

Children are encouraged to view themselves as active participants in, and shapers of their community. There is an emphasis on teamwork. Children are encouraged to organize and deliver their own micro enterprises and / or social justice campaigns.

Currently Aflatoun has 3 separate curricula:

The Formal Primary School Curriculum. This curriculum targets children between the age of 6-14 and is comprised of eight workbooks. It is available in separate regional materials adapted for: Latin America, Africa, Middle East and North Africa, Europe and Asia.

The Non-Formal Education Curriculum. This is a single resource manual for facilitators, to be used with two general target groups: children in need of special protection and children in non-formal settings, like centres for children living on the street. This manual also covers age groups between 6-14.

Aflateen. A curriculum for older teenagers/young adults is being piloted in 2011, designed for educators, facilitators or youth peer-to-peer mentors. The target group for this manual are children and young people, between the ages of 15-19.

Aflatoun promotes children's self organisation, therefore, children form themselves into clubs, with democratically elected presidents, secretaries and treasurers. These clubs are child-owned spaces and venues for discussion and action. Clubs are also used as venues for communal saving activity. Children, using the democratic structure of the clubs, can decide what to do with their communal savings.

Child-Centred Methodology

These curricula are delivered, by using child-centred participatory methodologies. Child-Centred methodologies are used to help children to develop critical thinking and creativity. Teachers act as facilitators in the learning process and empower children to take control of their own learning.

Training

In order to ensure that both the curriculum content and delivery method are keeping the Aflatoun philosophy, we have developed a thorough training programme for trainers and teachers. Training is one of the ways in which we can ensure that quality is maintained.

5.7.5 *Monitoring and Evaluation*

Aflatoun has developed various monitoring tools for capturing the results of the programs around the world and to ensure that partners are delivering quality programs. The following methods are employed by the partner organizations:

1. Partner Survey – Each partner organization fills in the partner survey, which captures the quantifiable data for the project (number of children, number of schools, percentage of children savings etc). The results of these surveys are used by the partner organization to assess performance.

2. Schools Survey – Each school / Non-Formal Education centre, will fill in a schools survey which captures quantitative information including the following:

- The number of hours children participate in Aflatoun,
- The number of classes that do Aflatoun,
- The number of Aflatoun events organised,
- The percentage of children who save, and
- The frequency of saving.

3. Qualitative – In addition to the quantitative information collected Aflatoun also provides partner organizations with the following tools for capturing qualitative information such as:

Stories about the children's experiences with savings and enterprises. Interviews with teachers and parents to see if the program has had an effect in their lives.

A name and a brand called Aflatoun

Using a partnership approach calls for a strong, focused brand to tie together all of the various partner organizations and children. The branding and the fireball character are what enables children, in distant parts of the world, to understand that they are linked into a global movement. This helps children to understand that they are global citizens, all of whom are entitled to the same rights and bound by the same responsibilities.

5.8.6 *How is it delivered in a way that is relevant to the local context?*

In order to understand how such a programme works, we need to describe an example of network's partner. The next example is from one of our partners in Ecuador, who has been contributing to social and financial education for children and youth, in the area of Guayaquil. In steps, you will understand how they have managed to bring an innovative tool for children and youth, that is providing them with new concepts and practices, that will be useful to enhance their life skills.

Children International (CI) Guayaquil⁴ implements the Aflatoun Social and Financial Education Program, in non-formal education, since 2010. CI's target population are sponsored boys and girls, between the ages of 6 and 14, from three areas (Bastión Popular, Francisco Jácome and Juan Montalvo). Currently there are more than 1000 boys and girls in the programme. How did they do it?

Conducted facilitators training

In March 2010, a training was conducted for 80 volunteers, who, in turn, have become facilitators of the Aflatoun Clubs. These volunteers were selected, based on a profile developed by CI Guayaquil, they are people from the community committed to improve the situation of their area, by engaging in activities that benefit children and improve their skills as well.

⁴ International Organization Children International
http://www.children.org/espe_article.asp?id=7

Signed agreements with Schools

In order for the Aflatoun clubs to work, there was a need to sign agreements with both private and public schools, so that they could provide CI with physical space to conduct the clubs' sessions. Currently, CI Guayaquil has 5 partner schools (3 public and 2 private) where the Aflatoun clubs meet.

Provided orientation for parents

An orientation meeting for children's parents, that would attend the Aflatoun clubs took place. In the meeting, an overview of social and financial educational program was given.

This activity allowed the parents to get to know the programme guidelines, answer any questions they might had, get to know the facilitators that would be working with their children and gain confidence with the methodology and calm their anxieties about children managing money and other resources.

Starting the Aflatoun clubs

The Aflatoun clubs meet once a week for an hour. The groups that form a club are segmented, according to the children's ages (6-7 years, 8-9, 10-12 years old and so on). Programme sessions started running with thirty-one clubs. Each club has a democratically elected board (President, Secretary and Treasurer).

Established an Agreement with the State Registry Office

With the core element "Rights and Responsibilities" the Guayaquil Agency reached a cooperation agreement with the State Registry Office, so that the children in Aflatoun clubs could obtain their identification card exercising their right to an identity. Currently, more than 413 children have their identity card.

Another benefit from obtaining their identity card is that now children have a legal document to open a savings account in a Financial Institution in the country.

Encouraging savings

In order to encourage non-monetary savings and create a habit of saving, each child has a savings book, where they record their non-monetary savings. They draw an Aflatoun with a specific posture each time they have done (during each day) any action that has allowed them to save non-monetary resources.

The monetary savings take place in a bucket located in each club, each child brought a sock with their name, and they put their coins inside. Both the club's board and each child kept a record of the deposits done with the appropriate signatures backing them up. Bringing coins was not mandatory as each child saved what they could.

The socks experience was really positive for children, because it allowed them to build confidence in handling their saved money; they are sure that the money they save (of different denominations) will be the same that they will withdraw.

Children can also experience a visit to a Financial Institution

In an agreement reached between CI Guayaquil and the board of Banco del Pacífico, Aflatoun children made a day trip to Banco del Pacífico headquarters.

Aflatoun children were able to experiment the diverse services offered by the bank: opening new accounts, deposits and withdrawals at the window, completing deposit forms, getting information about investments, getting to know the bank's central information system.

This was an enriching experience, because it enabled children to get out of their environment and receive inputs about staying in school and completing their studies in order to have a university degree.

Opened savings accounts in Financial Institutions

Meetings and negotiations were held with the representatives of various Financial Institutions (Banco del Pacífico, Banco Bolivariano, Savings and Credit Cooperatives and Banco de Guayaquil), with the goal to allow children to open savings accounts, with a personalized service that would allow them to save in formal savings accounts. Co-

operation was agreed with Banco de Guayaquil⁵, who created a savings product that could reach children directly in their communities.

Neighbourhood banks

The Neighbourhood Banks or “banco del barrio” is a product supplied by Banco de Guayaquil, that works with middle sized neighbourhood shops in the city, including areas where Aflatoun is being implemented.

Neighbourhood banks provided the opportunity to all Aflatoun children to practice financial transactions (deposits and withdrawals), without having them to walk long distance from home. An initial low amount of 4USD is needed to open a savings account, children are responsible to save that amount and then continue bringing deposits of any amounts to their savings account. This has provided them with a “learning-by-doing” approach that will give them better tools in the future to understand transactions and to make choices of what financial institution provides them better benefits.

Before starting the account opening process, several orientation meetings took place with children’s representatives that are part of the Aflatoun clubs, to inform them about the benefits offered by the neighbourhood bank and the opportunity for children to save in a formal financial institution.

This strategy was welcomed warmly by children as well as by the bank representatives that are also involved in the various developed initiatives.

5.7.7 *Institutional goals: where we want to go next*

Aflatoun’s current goal is to reach 10 million children by social and financial education. In order to achieve that, we need to work with multiple stakeholders, at a country and regional level, who will be able to create new policies and provide social and financial education to all the children possible to reach. In order to achieve that goal,

⁵ <http://www.bancoguayaquil.com/bg/indexAhorro.html>

strong advocacy and lobby efforts have been done to set agreements with Ministries of Education, central banks, banking associations, microfinance institutions, every stakeholder, related to the topic, that will be able to make this strategy sustainable and will allow every child to go through it.

We are still facing a lot of challenges that we will try to tackle, through the work in cooperation, with our partners in 85 countries of the world, that are already reaching 1.3 million children. We believe that is the inspiration we need to continue our efforts to bring this education to children and youth around the world. World politics have been dominated by economic crisis in the past years, due to serious debt and little knowledge of money management: we hope that our work is contributing to enhance children and youth skills, as a preventive tool for their futures.

5.8 The Evolution of the Educational System as a Strategy for Development

Victoria Novales

The creation and the diffusion of knowledge and culture constitute a solid basis for human development. It would be interesting to think about the basis and the methodologies required to carry out the diffusion of culture, as well as the role played by libraries in this process¹, keeping in mind the need of boosting the habit of reading and self-learning, promoting them from an early age through education. Through an open and participative educational method, which considers and respects the individual differences of students; a system that values and respects the environment where it is carried out and that promotes a cooperative, interactive and participative learning, developing at the same time a functional socialization.

5.8.1 Society, Culture and Learning

The human need of living in society and communicating with other members of it, has allowed their union in the struggle for surviving.

¹ In virtue of the voluntary work I have done in Statuario Library in Rome and because of my personal interest and vocational training in the area of Personalized Education and Montessori Method, I want to describe on this article, the labor of the Library, as well as some of the good practices carried out in Latin America implementing the system of Personalized Education. This system hasn't been much disseminated, but it has provided optimal results.

The Statuario Library, in collaboration of the Parish Sant'Ignazio di Antiochia, was founded in 2006, originated from a librarian model conceived as a cultural, informative and recreational resource for the community of the territory. It offers a basic library service of access to reading and to information. With more of 10 thousand volumes it is included in the National Librarian Service (SBN), where the catalog (OPAC) can be consulted online. Carrying out reading laboratories, advice for school researches, and meetings with the schools, cooperating also with their libraries with advising, material, teaching support and participation in their different activities. The Statuario Library also collaborates with the elders' center of the civic center "Uscita 23" providing reading material for the people who attend the Center. The library services are free, and are provided by volunteers. All registered users can borrow books and keep them for two weeks. Most of the material, which can be donated by the library and if necessary to other libraries as well, comes from generous donations of members of the community. <http://bibliostatuario.wordpress.com/>

They have made great efforts to create methods, strategies and instruments to deal with new situations and solving problems, and this has constituted the engine of the adaptation to the world, development of culture and of evolution itself. As social and rational beings, men have the need to produce and demonstrate knowledge in a group that at the same time provides support, feedback and satisfactory exchanges in the process of development and socialization. In this regard, Morin² holds that “man fulfils himself as a thoroughly human being only in and by culture”.

The adaptation and culturing process is accomplished by means of social exchange. In this dynamics, cognitive social learning is carried out, as well as the organization of thinking upon schemes and the development of cognitive functions like abstraction, analysis, synthesis, generalization, etc. which have enabled human beings to make mental representations of the world, create and use mental symbols to represent and manage the environment to an abstract level, thus creating language.

According to Vygotsky, to carry out learning; that is, the apprehension or the incorporation of knowledge, it is essential a cultural and social interaction in a dynamic that encourages cognitive development through the use of language. He proposes an education centred in the activity because the human being responds to stimuli and acts on them transforming them; he suggests that in the learning process is essential the presence and action of a mediator: a trained tutor, teacher or companion, who in a co-operative dialogue - as called by Vygotsky - models behaviours or provides instructions, which allow to internalize the information necessary for the acquisition of new skills, and with these, also the improvement of cognitive functions.

In a critical point that Vygotsky calls Proximal Zone of Development, which is the distance between the actual level of development and the potential level that can be achieved with the mediator's interaction or scaffolding, giving a meaning to the task, achieving an “insight”, which allows to go a step beyond in learning, solving the given problem. According to Vygotsky, there is actually

² MORIN, E. *I sette saperi necessari all'educazione del futuro*, Raffaello Cortina Editore, Milano, 2001, (p.53).

the importance of the social influence in the learning process, since it goes from being an individual experience, to a social process, where the others can be agents of development, and it is possible to advance always a step beyond.

According to Feuerstein Structural Cognitive Modifiability theory³, "the human organism is open, adaptive and capable of change". For Feuerstein, intelligence is a changeable state, rather than an immutable trait, since it can be modified by learning; cognition thus, plays a central role in his theory. He states that direct learning is done through direct exposure to the stimuli, events and objects in the environment; while the inclusion of a human mediator, the direct learning situation changes into a Mediated Learning Experience. The mediator is involved in the learning process through its presence between the stimulus, the individual, and his answer. "The mediator selects, changes, expands and interprets both the stimuli presented to the learner and his response"⁴. It's a quality interaction between both of them, and thus, exposure to this type of experiences, improves cognitive processes, turning the individual into an independent and self-regulated apprentice.

On this view, knowledge and the teaching - learning process is thus a product of social interaction and culture, since higher psychological processes like language and reasoning are acquired in a social context and then they are internalized. The way of measuring these skills is by means of the use of language, which in turn, is the tool that transforms mental activity and allows communication to be carried out. So this way, for communication to be accomplished in an efficient and functional way, it is essential that parties involved share the same language, as well as a conceptual and cultural framework that enables comprehension.

5.8.2 *Knowledge and Development*

Different methods have been created to preserve and transmit knowledge, like written language and other systems that allow its

³ FEUERSTEIN, R. *Basic Theory*. www.icelp.org

⁴ FEUERSTEIN, R. *Structural Cognitive Modifiability*.
http://www.icelp.org/asp/Basic_Theory.shtm

transmission without requiring direct contact with whom has produced it. Thus, as cultural development is the basis of human development, literacy is a valuable tool that fosters the preservation and transmission of culture, acquiring, creating and spreading new knowledge; it is the key of the access to education. But literacy is much more than reading and writing; it is a complex process that implies the proper processing of the information through the stages of the mental act, whereby the individual manages to incorporate new information, process it and communicate in an efficient way, which in turn leads to a change in the cognitive and behavioural level.

Information literacy, defined by the CILIP⁵ as "knowing when and why information is necessary, where to find it, how to evaluate it, use it and to communicate it in an ethical manner" requires the use of complex cognitive functions, like reflection, analysis, synthesis, comparison, critical judgment, etc. and metacognitive strategies, by means of which it is possible to discriminate the relevant and useful information, and to internalize and use appropriately the chosen information. Information literacy is conceived by the Organization for the Cooperation and the Economic Development (OECD), as one of the basic skills of any citizen, and according to Marquardt⁶ "[...] it is instrumental in the policies which aim is to build competitive economies, creative and inclusive societies, based on shared knowledge, social inclusion and sustainable development. For this reason, literacy information is a priority for lifelong learning in a sustainable and inclusive society".

Thus, for information literacy in order to actually constitute one of the core competencies of citizens and to be a tool for sustainable development and social inclusion, it would be convenient to consider the basis of literacy itself; the basis of education, and particularly, the methods to promote it. In regard to the improvement of education, The Millennium Development Goals⁷, state that " it is a goal of

⁵ Chartered Institute of Library and Information Professionals (CILIP).

⁶ MARQUARDT. L. EMMILE – European Meeting on Media and Information Literacy Education (p. 13 – 15). *Newsletter for IFLA* section No. 11 School Libraries and Resource Centers. Issue 54, 2012, In internet: <http://www.ifla.org/files/school-libraries-resource-centers/newsletters/june-2012.pdf>

⁷ UNDP. *Millennium Development Goals*. In internet: http://www.undp.org/content/undp/en/home/mdgoverview/mdg_goals/mdg2/

development itself, it is also widely recognized as the main possibility of social mobility and, therefore, to overcome poverty". For Krolak⁸ education involves not only memorizing the information, but also the ability to learn independently and actively throughout life. Students need to learn to investigate for themselves and to explore areas beyond the information given in class. "Teachers can encourage these critical literacy skills by introducing students to the use of the library and by teaching them information retrieval skills". This way, it encourages the habit of reading, and with it, the acquisition and improvement of cognitive skills, necessary for the internalization of new information, as well as the organism's self-regulation proposed by Feuerstein.

In the 1999, World Bank's Report "Knowledge in Service of Development"⁹ is held that "the distance which separates rich from poor countries is, higher in relation to the generation of knowledge than with income levels". The report adds that "what distinguishes poor -either persons or countries- from the rich, is not only that those have less capital but also less knowledge". Krolak on the other hand points out the importance of the literary environments as the basis for the support of education "The public library, the local gateway to knowledge, provides a basic condition for lifelong learning, independent decision-making and cultural development of the individual into social groups". Hence, libraries scope is to provide free access to information for everyone, contributing this way to the integral development of people, by means of knowledge and culture dissemination, through the resources and information services that may be available. The UNESCO Public Library Manifesto of 1994¹⁰ proclaims the belief that the public library is a force for education, culture and information, as well as an essential agent for promoting

⁸ KROLAK, L. *The role of libraries in the creation of literate environments. Background paper prepared for the Education for All Global Monitoring Report. Literacy for Life*, 2005. (p. 6, 16). In Internet: <http://www.ifla.org/files/literacy-and-reading/publications/role-of-libraries-in-creation-of-literate-environments.pdf>

⁹ Informe del Banco Mundial, *El Conocimiento al Servicio del Desarrollo*, Washington D.C. 1999. (p. 1-2).

¹⁰ UNESCO.(1994).*Public Library Manifesto*. In internet: <http://www.unesco.org/webworld/libraries/manifestos/libraman.html>

peace and mental well-being of people. "Constructive participation and democracy development depend on a satisfactory education as well as on free and unlimited access to knowledge, thought, culture and information". Reading indeed is one of the bases of learning; it is a tool that liberates people. It confers discernment, informs, raises awareness about the different realities, promotes self-knowledge and enables to acquire skills and knowledge necessary for a better performance as well as social and political participation.

5.8.3 *A New Approach*

One of the aims of the Millennium Development Goals, as it was already mentioned, is the achievement of universal elementary education, ensuring that all boys and girls in the world can complete a full course of elementary education by 2015. The sub-goals are to increase enrolment rates and the reduction of absenteeism and repetition; nevertheless, in many countries the access to education and resources are scarce, as well as the enrolment rate, and there are high levels of absenteeism and school dropout. The Evaluation of the World Bank 2006¹¹ refers that among the targets of primary education projects, the improvement of learning outcomes has not been frequent. It has been explicitly included in a third of the objectives or performance indicators, despite being a key interest in the Education Sector. In spite of it, in recent decades, with the scope of providing access to education in the rural areas and to improve the educational services in terms of equity and quality, certain programs based on new methods of teaching-learning with positive long-term effects have been conducted. It is about the model, of the New School; a personalized didactic and pedagogic method, completely different from the traditional education system. In the New School model, the pupil is the centre of the educational process, and the teacher is rather a mentor who offers guidance and feedback.

¹¹ The World Bank. Independent Evaluation Group, *From Schooling Access to Learning Outcomes. An Unfinished Agenda. An Evaluation of World Bank. Support to Primary Education*, 2006.

Faure¹² created the Personalized Education System. This educational approach is based on a pedagogic and didactic model with an integral vision of the person and can be adapted to every pupil, encouraging creativity and initiative in an environment of respect. It conceives human beings as active persons, with a strong potential for change, for exploration and for the transformation of their world; conscious of their potential and their opportunities and capable of self-fulfilment. It states the principles of singularity, creativity, originality, autonomy, freedom, openness, communication and transcendence. Individual differences are respected and are recognized by means of the principles of singularity, autonomy and openness. Through the principle of autonomy, the human beings are considered free, conscious of their freedom, and committed to their choices; it promotes the ability of making decisions on a personal level and in a responsible manner. Autonomy implies understanding the goals being pursued in every activity; thus playing an active role in the planning of their own education. Finally, according to the principle of openness, Faure believes that school should educate the social dimension in a cheerful climate in which students feel motivated to participate and to express themselves¹³. This approach therefore promotes among other skills, autonomy, responsibility, following directions, planning for one's own behaviour, critical thinking, the development of verbal expression, social interaction, teamwork, self-learning, cooperative learning, etc. Students are active agents in their own learning, work at their own pace, alone or in groups in a continuous learning process, in the corners of work, where they read and use educational games and didactic material, the classmates can act as mediators and the teacher has rather a guide or mentor's role. Time is organized for the accomplishment of various activities, such as personal work and the sharing-ideas session.

¹² FAURE, P. S.J, *Ideas y métodos en la educación*, Narcea, Madrid, 1972; PEREIRA DE GÓMEZ, N. *Educación Individualizada. Pierre Faure*, Ed. Trillas, México, D.F., 1996. In Internet: <http://es.scribd.com/doc/69368131/Ed-personalizada-Pierre-Faure>

¹³ BUITRAGO, O., AMAYA, B.L. *Educación personalizada, una modalidad educativa*. Revista de Ciencias Humanas, No. 26, Noviembre 2000. In internet: <http://www.utp.edu.co/~chumanas/revistas/revistas/rev26/buitrago.htm>

The space is organized in a simple and neat way, with the material properly classified, and the different areas of work are well specified. Among the instruments there are the self-learning guides, which must be developed by the students; the classroom's library and sensory education material, among others. Gardner¹⁴ supports the implementation of the personalized education and the tutor's role of the teacher, so that suits the different intelligences as it is set out in his theory, and hence the needs and interests of the students. He states that "There are things that we all must learn, but there is no reason to learn them in the same way".

5.8.4 *A New Approach Led to the Practice*

The Personalized Education system has been applied in many private schools, and in others, public and rural, it has been implemented as well, in the so called multi-grade schools, obtaining excellent results. The application of this educational method, in what regards the rural area, has reported lower school repetition and absenteeism and the students' motivation to investigate and to think for themselves has increased as well as the levels of math and reading.

In Colombia, the New School Program started in 1975 as a response to the problems encountered in the attempt to generalize the experience of the Unitary School which at the time did not produce the expected results. In this new initiative, new mechanisms and operational strategies were introduced, and then it was included as one of the official programs of the Department of Education and spread at the national level and throughout Latin America. The New School Program was designed to offer full primary schooling and to improve the quality of rural schools in the country, specially the multi-grade schools.

In this program the teacher has a facilitator role and works with several groups simultaneously because the self-learning guides have precise instructions. The contents of these relate to the students' social and cultural environment, and the work is done individually or in small groups using the books in the classroom's library, where there

¹⁴ GARDNER, H. *The unschooled mind: how children think and how schools should teach*. Basic Book, USA, 2011.

are also “learning corners” with appropriate material and educational games to support the learning activities. It is promoted an active, participative and cooperative learning, the strengthening of the relationship between school and community, as well as a mechanism of flexible promotion, adapted to the conditions and needs of life of the children who sometimes work with their parents. The flexible promotion allows the pupils to advance from a grade or level to the next one and complete academic units at their own pace. The material is affordable; it can be used by 2 ó 3 children and lasts for several years. The results of the Program demonstrate that the pupils have made a significant difference in mathematics, Spanish, literature, civic behaviour and social self-concept¹⁵. This way, " [...] the case of Colombia shows that, compared with the achievement of the schools located in other areas, the rural ones have not only a higher achievement than expected, but also they overcome those of the urban centres"¹⁶.

In Guatemala, Baessa¹⁷ along with the Project of Improvement of the Educational Quality worked with the Department of Education in order to assess the impact of the Program in comparison to the traditional rural schools. In the New Unitary Schools (NEU) were implemented self-learning guides, as well as the use of the classroom's library to carry out the personal work; multi-grade classrooms were organized, in which the teacher divided the students in workgroups, using a monitor for each group. According to the results, the NEU retained more students and presented statistically significant differences in the skills of communication in Spanish in relation to the comparison group. In addition the students reported higher motivation

¹⁵ COLBERT DE ARBOLEDA, V. *La experiencia educativa “Escuela Nueva” de Colombia. Boletín Proyecto Principal de Educación en América Latina y el Caribe.* UNESCO - OREALC: Chile, Diciembre 1991.

¹⁶ According to UNESCO's 1999 First International Comparative Study about the quality of education in 13 Latin American Countries, Colombia was the only one where the rural area had better results than the urban one. First International Comparative Study of language, mathematics, and associated factors for students in the third and fourth grade of primary school. Latin American Laboratory for Assessment of Quality in Education. UNESCO. 1998, p. 39.

¹⁷ BAESSA, Y. *Impacto de la Nueva Escuela Unitaria sobre Escuelas Unitarias Completas.* Guatemala, 1996.

and interest in learning working with the self-study guides, as they used the library, read, and did everything themselves. They also mentioned the utility of the lessons learned and the way in which learning was carried out, as one of the reasons for which they liked school.

Also in Guatemala, Rodríguez et.al¹⁸, in collaboration with the National University of Costa Rica, the University of Utrecht in the Netherlands, Plan and PRODI, carried out the project of qualitative improvement of the basic education in rural communities in Central America. With a pedagogical model of the unitary and multi-grade school, it is an alternative to take education to distant communities with few inhabitants; it responds to the diversity, with an open, participative, dynamic and flexible education system, and focuses on children who also work. The student's interaction is encouraged, as well as the achievement of the work done in groups or individually, using index cards, cards of activities and self-learning guides; there is a library, and a learning corner, with educational games. The teacher is a coach, the older classmates collaborate as mediators and the family and the community are also involved in the educational process.

In Chile, the Improvement of the Education Quality Program of the Multi-grade Rural Schools (MECE Rural) started in 1992. Financed by the World Bank, this program pretended to focus on the rural sector of the population, improving the school system and the learning results, involving the families, and including children with special educational needs, promoting the lifelong education as well, giving an educational opportunity to the adults who had left prematurely the school. The results demonstrated a significant improvement in language and math and a decreased percentage of failing and dropping out. In 1995 this program was incorporated into the structure of the Education Department, acquiring a permanent character as an instance of the Department's General Division¹⁹.

¹⁸ RODRÍGUEZ et. al. *Escuelas unidocentes y multigrado a escala nacional en Centroamérica, Estudio Guatemalteco. Proyecto "Mejoramiento cualitativo de la educación básica en las comunidades rurales de Centroamérica: Aportes desde la educación superior" (PADES)*. Universidad Nacional de Costa Rica, la Universidad de Utrecht de Holanda, Plan y PRODI: Guatemala, 2007.

¹⁹ SAN MIGUEL, J. *Desarrollo de la educación en sectores rurales*. PREAL. Año 5, No. 13, 2003.

The system of personalized education, in the modality of unitary, rural school, has been implemented also in Costa Rica, from 1995 to 1997 through the program for the School's Integral Improvement of the Quality of Education; and in Nicaragua, from 1998 to 2003, through Model Schools. In addition to Latin America, the above mentioned program, through the modality of multi-grade school mode, has been implemented in other countries; in 1981 the Multi-grade Program was implemented in Guinea; in 1985 the Community and Multi-grade Programs in Zambia, and in 1988, the Concurrent Pedagogic Program in Mali; each one was adapted to the local conditions and to the culture of each country²⁰.

5.8.5 *Discussion*

Education is a solid basis for a sustainable development and literacy is the first step in the fight against poverty; but just one step is not enough, it is necessary a joint work to make of education the force that moves human beings forward through the development of their intellectual potential. Besides, libraries are a fundamental tool for the diffusion of knowledge and culture, as reading promotes the empowerment of people through knowledge and skills. It is clear the need of an education system that promotes active, participative and long life learning, and obviously also the development of cognitive, social and affective skills, which then generalize for adaptation and the resolution of everyday life problems.

Informational literacy, a basic competence of any citizen, according to the OCDE, and a priority for lifelong learning in a sustainable and inclusive society, according to Marquardt, involve cognitive skills that must be developed and trained. Thus, to set the above mentioned foundations it is necessary to promote methodologies of active and participative learning. In the Personalized Education system, created by Faure, besides its humanistic orientation, there is also the cognitive and social approach proposed by Vygotsky and Feuerstein, as the Zone of Proximal Development, the scaffolding and the Mediated and Direct Learning Experiences, which facilitate the development of different cognitive skills. This explains its efficiency, because through

²⁰ *Ibidem.*

the combination of these approaches an educational system is able to promote and achieve the integral development of the students. In addition, it inculcates the habit of reading, research, as well as independent and self-motivated learning, which is desirable as a basis for lifelong learning. It also promotes self-control, communication and social skills development, fostering as well, cognitive development through activities and materials adapted for its different stages.

The pilot programs of the Personalized Education system have been implemented in harmony with the rural context in which they have been carried out, the individual differences and needs of the pupils have been respected, allowing them to work and advance at their own pace, without implying retention in any grade, since this can cause anxiety, frustration, feelings of inadequacy, low self-esteem, as well as demotivation and dropout rates. In the programs originated following the implementation of the New School, and in spite of the fact that they were carried out in conditions of extreme poverty, the joint work of the teachers and the communities transformed schools into active and participative centres of learning opened to all the community members, obtaining optimum results for the independent learning, lifelong education and promoted the habit of reading as well. The Personalized Education system, through its principles focused on the person as being active and responsible of own learning process, has demonstrated, to produce excellent results in the academic performance, as well as in the cognitive, social and emotional development. This way, it constitutes for the educational system, a functional, sustainable and appropriate option, given the current situation in terms of the achievement of the Millennium Development Goals in relation to education, as the second goal is the achievement of universal elementary education, ensuring that all boys and girls in the world could complete a full course of elementary education by 2015, which hasn't been fulfilled as indicates the General Secretary of the UN, BAN Ki-moon in the MDG 2012 Report.

For this reason, and the proved effectiveness of the Personalized Education System, implemented successfully in the New School Program, it would be desirable and opportune to unify efforts and create policies that support the evolution of the traditional educational system to a system with a humanistic approach worldwide. An open, personalized, flexible, active educational system, respectful of the

individual differences in a stimulating and motivating context that promotes the permanent self-learning by means of reading, contributing to cognitive, social and emotional development; helping this way the development of responsible, sympathetic, participative citizens, with critical judgment, well endowed with the necessary skills to undertake constructive activities that promote either their personal and their community's development.

5.9 Ottanta giorni vissuti in Mozambico

Magnino Magni

Abstract

This work deals with a critical reflection on adolescents' condition in Mozambique, between traditional cultural models and globalization phenomena. The latter often influence young people's choices, by feeding their imagination and "pushing" them towards migration.

The author critically analyzes the current image of Africa, emerging in the news, and reinforced by media. Often, it is a stereotyped one, of a post-colonial continent, still dependant on aid, forced development and Western finance, affected by diseases, and suffering for weak local economies. The author intends to give voice to "another" Africa. He highlights that, meanwhile, Africa also survives, by doing other kind of choices, like organizing life on an informal economy basis, according to community shared practices and other cultural meanings.

The author refers about his local experience, while living and working in a youth centre, during his eighty-days stay in Mozambique. The encounter with hosted adolescents let him reflect on youth choices for their future, also strongly influenced, by the induction of "new" needs and perspectives by media and new technologies. In this framework, the author evaluates the aid effectiveness of international cooperation projects, in an intercultural perspective.

5.9.1 Africa "ufficiale" e Africa "altra"

Fame, miseria, povertà dilagante, colpi di Stato, carestie, diaspore, malattie assassine, questa è l'immagine dell'Africa oggi. Quando si pensa a questo continente le immagini sono sempre le stesse: bambini con la pancia gonfia e con le mosche sul viso, corpi scheletrici, pestilenze, siccità e guerra. Ma se da decenni l'Occidente ha tentato e cercato di "civilizzare" l'Africa, di "occidentalizzarla", di farla "sviluppare", dove sono i risultati? Sembra davvero che non ce ne siano. Allora l'Africa ufficiale, quella voluta dai bianchi, dal Fondo Monetario Internazionale, dalla Banca Mondiale e dall'Organizzazione Mondiale del Commercio, è miseramente fallita. Tutti ne devono convenire, la

povertà è quasi raddoppiata in pochi decenni, le certezze degli occidentali su come “aiutare” il “continente nero” sono svanite del tutto. E questo “l’uomo bianco” lo sa, ma lo sanno anche le *elite* africane che hanno studiato all’Ovest e che si sentono addosso il fallimento di coloro che non sono riusciti a migliorare, e anche se sono complici del “bianco”, dello strangolamento economico, della violazione dei diritti umani, e così esse sviluppano l’ingiustificato complesso della vittima.

Il fallimento del “continente nero” è, in prima istanza, quello dell’occidentalizzazione, del colonialismo e del forzato sviluppo. L’agricoltura è ovunque debole, la sua crescita insicura e lenta, la terra coltivabile è minacciata dalle siccità, dalla mancanza di scrupoli e dalla rapacità degli uomini, dalle colture calate dall’alto, dalle inondazioni, dall’uso massiccio dei pesticidi e fertilizzanti.

L’industria naviga in acque pessime, le economie sono sinistrate, le imprese pubbliche sono improduttive, la corruzione dilaga, questo però è un problema mondiale. La sanità non riesce a curare malattie già debellate in molte altre parti del mondo, i costi delle medicine sono altissimi e si muore senza sapere il perché e senza aver avuto cure adeguate.

Le multinazionali saccheggiano il sottosuolo, estraggono minerali, metalli, petrolio e gas, disboscano senza regole e sfruttano la manodopera. Il mercato degli organi umani è molto florido. Fantomatiche ditte “verdi” scaricano nel mare e in terra i rifiuti tossici e pericolosi del Nord.

Lo stesso concetto di Stato moderno, con tutte le sue istituzioni, le sue amministrazioni e giurisdizioni, che l’Occidente ha improntato durante il colonialismo, è calato dall’alto, non ha radici africane. E anche se non è stato rigettato totalmente non ha raggiunto gli obiettivi attesi. Non si può creare uno Stato inventando confini attorno a popolazioni diverse ed eterogenee, non è pensabile chiamare “connazionale” una persona di cultura, tradizioni diverse. La fiducia riposta nello sviluppo come forza aggregante e d’integrazione e come sostituto alle identità culturali che contribuiscono a cancellare, non è mai giunta. Anche in questo caso il termine sviluppo, fonte principale di legittimità dei politici modernisti, rivela la povertà e nudità del potere. In tutta questa miseria intellettuale però c’è ancora l’ingenuo ottimismo della nuova generazione di dottori africani, formatasi nelle “business schools” europee e statunitensi, che ripongono speranze nel modello ultraliberalista

delineato dal Fondo Monetario Internazionale e dalla Banca Mondiale.¹

Ovviamente sono innegabili i traumi descritti poco sopra, ma esiste anche qualcosa di diverso, ci sono voci di speranza, di meno desolazione. Il fallimento sopra descritto è quello dell’Africa del paradigma occidentale, è quello dello sviluppo, è quello del progetto economico, è un qualcosa di diverso dalla vera entità africana: è un disegno calato dall’alto. Vero è anche che gli africani hanno accettato, dopo un controllo frettoloso e poco profondo, tutto quello proposto dall’Occidente. Tuttavia esiste anche un’altra Africa, un’Africa in marcia, un continente che non schiavo del liberalismo, del mercato e del profitto a ogni costo. È una zattera con 800 milioni di persone, non tutte scheletriche ed affamate, non tutte nutrite dalla carità internazionale, non tutte dipendenti dai buoni samaritani delle ONG, dai volontari e dai cooperanti. Certo è una zattera poco in salute, poco stabile, ma esiste ed è giusto darle voce. È giusto darle voce anche perché gli osservatori internazionali la considerano fuori norma, perché sfuggente ai canoni normali, cercano di farla scomparire, di minimizzarla, tendono a spogliare questa realtà chiamata “economia informale”².

Quest’altra Africa non è quella della razionalità economica, vi è presente un mercato, ma non è onnipresente, non è più l’antica Africa comunitaria, è un puzzle a tutti i livelli tra il dono e il mercato, tra rituali disinteressati e mondializzazione dell’economia.

Certo, dopo la fine del colonialismo, i giovani stati indipendenti hanno intrapreso la via dello sviluppo, perché era l’unica via riconosciuta dai burocrati al potere, e non c’era altra possibilità, non potevano opporsi alla modernizzazione, non potevano giustamente rifiutare l’istruzione, la medicina, la giustizia, l’amministrazione. Molta parte dell’Africa ha perso questa sfida e ha rigettato, volontariamente o no, parte dello stile di vita occidentale, ma pur perdendo, la società è rimasta viva e vitale. Ciò significa che, forse, l’importanza che noi attribuiamo alla tecnica, alla ricchezza, è solo un fatto nostrano, non estendibile universalmente. A volte, quando sei un perdente o quando sei licenziato dal lavoro, sei gettato fuori dal sistema, sei respinto

¹ S. LATOUCHE, *L’altra Africa*, Bollati Boringhieri, Torino 2007, pagg. 15-17.

² *Ivi*, pag.21.

dall'economia del mercato globale e allora sei costretto a vivere "altrimenti", in modo "Altro".

Il sistema capitalistico ha distrutto la vita ancestrale, le tradizioni, ha tagliato le radici e condanna coloro che non sono nella "norma" a vivere da derelitti, da perdenti, da raminghi, relegandoli all'oblio. Loro però, contro ogni attesa, non scompaiono, anzi si moltiplicano, e per vivere fanno scelte diverse, si devono inventare un "altro" sistema di vita, si devono organizzare secondo "un'altra logica", "un'altra" economia, più informale.

Riprendendo Aristotele e la sua opposizione tra *oikonomia*, la gestione domestica oculata ed attenta, e la *chrematistike*, che cerca l'accumulazione illimitata, potremmo parlare di *oikonomia vernacolare* per definire le pratiche popolari di sopravvivenza conviviale³. Ovviamente, l'economia informale non è casuale, ha basi, progetti, modelli che regolano le combinazioni di questa sopravvivenza "altra". Se però alcuni "naufraghi" del Sud scoprono la vita che molti sognano al Nord, gli occidentali spesso la ignorano, addirittura la evitiamo.

5.9.2 *Dalla teoria alla pratica: come la realtà locale esprime i propri saperi*

Il testo del progetto che avrei dovuto attuare in Mozambico prevedeva quanto segue:

"Analizzare il contesto territoriale, in modo tale da conoscere i problemi e le risorse della comunità. Condurre un'indagine partecipata con gli attori locali, ascoltando il loro punto di vista, le loro esperienze, le loro eventuali modalità di risoluzione. Formulare, con la partecipazione dei protagonisti e con interviste, dibattiti, riunioni, un'ipotesi disciplinata integrata per affrontare i problemi connessi al territorio, cercandone una risoluzione. Mettere in pratica il lavoro e le decisioni prese collettivamente per favorire un arricchimento personale, professionale e locale. Valorizzare i saperi e le tradizioni

³ *Ivi*, pagg. 25-26.

della comunità allo scopo di integrare la ricerca e realizzare attività a stretto contatto con le persone, che portino ad uno sviluppo endogeno, nel rispetto dell'appartenenza locale”.

Una volta arrivato in Africa mi si è presentata una realtà in cui era abbastanza difficile applicare le teorie del progetto, sia per la realtà sconosciuta, sia per il poco tempo a disposizione. Vediamo in dettaglio questa esperienza, partendo dalla storia nazionale e da alcuni dati economici. I portoghesi s'insediano in Mozambico nel XV secolo e, per cinquecento anni, lo occupano e lo sfruttano senza riguardo. Come in tutte le colonie, gli indigeni vivono secoli di vessazioni, drammi e uccisioni. Nel 1975 il paese acquista l'indipendenza, ma inizia la guerra civile tra i due maggiori partiti: il Frelimo, di sinistra, e il Renamo, appoggiato dai portoghesi. Guerra che ovviamente porterà lutti ed atrocità e che si concluderà solo con gli accordi di pace firmati a Roma, nel 1992. Un forte contributo a questa pacificazione lo ha dato la Comunità di Sant'Egidio.

Quelimane, capoluogo della provincia di Zambezia, ha 200.000 abitanti, di cui 20.000 vivono nella parte alta, quella con strade asfaltate, anche se incredibilmente sconnesse, e case in muratura. Questa zona prima apparteneva ai portoghesi. I restanti 180.000 abitanti risiedono nella parte bassa, dove le strade sono di terra e sabbia, le case chiamate “*palhota*” sono di fango, poca malta e pali di legno. La città è sotto il livello del mare di un metro. Nella stagione della pioggia, da novembre a marzo l'acqua inonda strade, case e piazze, nella parte bassa della città, e molte abitazioni sono invase da una poltiglia fangosa che vi resta per molti giorni.

La temperatura da ottobre a gennaio varia dai 30 ai 40 gradi, con tassi di umidità tra il 70 e il 90%. Il “municipio” è governato da Frelimo, come gran parte del paese. La burocrazia è lenta ed ha tempi “locali”, pigri e calmi. Il commercio è abbastanza sviluppato, anche se per la maggior parte in mano a occidentali, indiani, cinesi e musulmani. La terra è estremamente fertile, crescono molti tipi di alberi da frutto, e, con un po' di attenzione, che a volte manca, si potrebbero avere buoni raccolti.

La povertà è elevata, anche se non mancano mercati, negozi e cibo. L'alimentazione del ceto basso si basa su miglio, polenta, patate, fa-

gioli e molto raramente carne, sia gallina, che capretto. Molti sono i bambini abbandonati, orfani o scappati di casa e sono tante anche le ONG i cui funzionari sfrecciano su grandi fuoristrada. Di lavoro non ce n'è tanto, ma anche la voglia di lavorare non è moltissima, specie negli uomini, mentre capita molte volte di vedere donne con un bambino piccolissimo, fasciato con un panno sulla schiena, zappare la terra.

In questo contesto si colloca la Cooperativa “Promover o Homem”, nata durante la guerra civile nel 1986 per volere di Fra' Antonio Triggiane, missionario cappuccino, nato a Matera. La cooperativa è situata nella zona industriale di Faez. Fra' Antonio, preso atto della situazione in cui viveva la popolazione, decise di contribuire al miglioramento delle condizioni di vita, mettendo a frutto le proprie capacità e conoscenze specifiche nella lavorazione della ceramica, finanziando così piccoli progetti sociali. Nel 1989, fu fondata la Scuola Comunitaria dei Martiri di Inhassunge⁴, vicino alla strada che conduce all'aeroporto, in memoria dei tre cappuccini morti in quella località durante la guerra civile. Frequentata durante il primo anno scolastico da 150 alunni, questa scuola conta ora 2775 studenti, dalla 1^a alla 10^a classe, oltre a 77 professori. Nel 1996 fu creato il Centro di accoglienza per gli indigenti, chiamato Mensa per i poveri “San Francesco d'Assisi”, che oggi garantisce quotidianamente pasti e assistenza medica a 250 indigenti.

Le persone che mangiano alla Mensa non siedono ai numerosi tavoli, ma fuori, sotto i colonnati, è davvero difficile vederli a tavola. Nel giardino della struttura c'è anche “la scuolina”, dove una brava insegnante si prende cura di una ventina di bambine e bambini in età prescolare.

Nel corso degli anni, il Centro si è anche impegnato nella costruzione di cento abitazioni per offrire un riparo ai più bisognosi. Lampante è il caso di un vecchietto che non aveva più la capanna dove abitare: il Centro ha pagato la costruzione della “*palhota*”.

⁴ Qui, nell'isola di Inhassunge, il 27 marzo 1989, durante la guerra civile in Mozambico, un gruppo di guerriglieri fece irruzione nella missione disseminando paura e morte. Un gruppo di frati era fuggito, qualcuno era fuori per impegni pastorali, tre invece trovarono la morte. Padre Camillo Campanella (nativo di Francavilla Fontana – BR), Padre Francesco Bortolotti e Fra' Oreste Saltori (ambedue di Trento), vennero brutalmente uccisi.

Nel 1998 fu introdotto un Progetto di Agricoltura Familiare, nella località di Nicoadala: di alcuni prodotti beneficiano i membri della Cooperativa, le persone assistite presso la Mensa San Francesco e i bambini recuperati dalla strada; altri prodotti vengono venduti. Molti di questi minori di età vivevano nella *Casa Familia*, fondata nel 2003 e situata nel *bairro de Saguar*, un Centro di Accoglienza per bambini abbandonati e orfani. Il 6 gennaio 2008, è stata inaugurata la nuova *Casa Familia* che si trova a poche centinaia di metri dall'aeroporto. Nel 2005, con i finanziamenti del Commissariato Britannico, all'interno del cortile della Cooperativa, è stata costruita una Scuola Comunitaria di Arti e Mestieri, rivolta alla formazione professionale di 350 ragazzi provenienti da situazioni di disagio.

Nell'ottobre 2008 è iniziata la muratura della Casa dei disabili, e nel dicembre dello stesso anno, sempre su terreni della Cooperativa, è partita la costruzione di altre aule per la Scuola di Arti e Mestieri. La struttura che subito mi ha colpito è stata la *Casa Familia*, dove 120 bambini mangiavano, studiavano e dormivano. I primi tempi sono stati chiaramente di ambientamento per me, mi sono dovuto rendere conto di dove mi trovavo, ho fatto i conti con una cultura molto diversa da quella occidentale, lentamente ho conosciuto i bambini e i ragazzi. Per mia fortuna, in Mozambico, i mesi da novembre a gennaio sono di vacanza, altrimenti non sarei riuscito a ricordare il nome di tutti, dato il poco tempo a disposizione. Facendo una mappa dei problemi e delle risorse, ho constatato che la nuova *Casa Familia*, costruita in cemento, recintata e con un ampio spazio, anche se è di recentissima costruzione, porta evidenti i segni del tempo: alcuni bagni sono rotti, alcune lampade non funzionano, i ragazzi non tengono in ordine i pochi oggetti personali e quando piove forte, e qui accade spesso durante la stagione delle piogge, il tetto non è totalmente impermeabile. Quello che mi ha stupito, in un ambiente così affollato e in un contesto sociale così precario, è che sono pochi gli episodi di vessazione, c'è molta voglia di imparare, di studiare, c'è molta voglia di conoscenza, di istruirsi, di progredire. Qui si studia e si lavora e le giornate iniziano molto presto, alle 4.30 del mattino. In questa voglia di migliorare è chiaro il lavoro dei volontari, dei cooperanti, ma soprattutto di Fra' Antonio, che di continuo spronano i ragazzi allo studio e ad imparare un mestiere, che può rendere la vita meno difficile. Quasi subito mi sono reso conto che non potevo andare in un luogo così diverso dal

mio e cercare di portare le idee, i ritmi, le impostazioni, le esigenze e i concetti occidentali. Non potevo nemmeno, data la scarsità di tempo e l'assoluta mancanza di conoscenza del contesto, abbozzare progetti e tematiche per tentare di diversificare la vita o sviluppare le risorse della comunità. Per questo mi sono appoggiato molto all'esperienza di chi era qui da mesi, da anni.

Mi è stata affidata la cura e la miglioria della prima *Casa Familia*, un ambiente più piccolo della nuova, dove vivevamo 10-15 adolescenti.

Ho subito constatato che la situazione era abbastanza difficile, anche perché i ragazzi abitavano soli, senza nessun controllo adulto, quindi la pulizia, l'ordine, le necessarie riparazioni erano tralasciate. Per mezzo di riunioni di tutti gli abitanti della Casa, ho cercato di capire le motivazioni di queste mancanze, mi chiedevo e chiedevo il perché. Dopo un po' di tempo ho capito, anzi mi è stato spiegato che l'ordine e la pulizia per loro non erano di primario interesse, la cosa che davvero più interessava era il cibo. Allora era chiaro: avevo portato la mia idea occidentale di pulizia e di ordine, cosa che non era prioritaria qui. Questo mi ha dato molto da pensare, mi sono domandato: chi sono io per proporre cose nuove? Chi sono io che pur amando l'Africa e gli africani, mi metto in mezzo a loro e, anche se non vorrei, mi ci metto da occidentale? La mia cultura è questa, anche se ibridata da semi dei continenti del Sud. Allora è iniziato un lungo viaggio interiore, ho cercato, non riuscendoci mai del tutto, di togliere dall'anima i petali dell'occidente, pur sapendo bene che discendo dall'antica Roma, da Firenze, da Dante, dal Leopardi, dal Michelangelo, dal Botticelli e da una cultura europea molto affascinante. Così petalo dopo petalo, non senza dolore, ho tentato di togliere tutto il possibile, fino ad arrivare al nucleo centrale, al bocciolo della rosa, e allora mi sono davvero sentito mozambicano tra i mozambicani, speranzoso tra gli speranzosi, affamato tra gli affamati, contento tra i contenti, musico tra i musicisti. Ho finalmente scoperto l'altra Africa: un'Africa che vive felice, densa di musiche, densa di cultura, colma di odori e colori forti, di antiche tradizioni e leggendarie stregonerie, di uomini e donne che amano, che ballano a ritmo di *djembe*, che ridono, e che lottano ogni giorno. Ho scoperto l'Africa del dono: una collana, un piccolo anello, un bracciale, alcuni buonissimi biscotti, tanti sorrisi, una poesia, i disegni, i disegni dei bambini ed un cuore. Allora senti che qualcosa sta cambiando,

senti che dopo, tutto non sarà più come prima, e capisci quanto stai ricevendo da questa terra definita “povera” dal resto del mondo. Senti che secoli di duro dominio europeo non hanno ancora ucciso la vera anima antica di questa terra, fatta di cose semplici, genuine e veritiere. Ti domandi allora se quello che l’Occidente porta con sé sia retto, se i nostri ritmi lavorativi siano giusti, se i nostri bisogni siano i loro bisogni, se la nostra tecnologia debba essere la loro, se le nostre aspirazioni siano le loro. Queste persone sono africane, inculcando i nostri valori diventerebbero occidentali. Questo mi ricorda il film “La mia Africa” di Sydney Pollack quando, la notte di un fine anno, Meryl Streep e Robert Redford ballano in attesa dell’arrivo della mezzanotte, e lei afferma convinta che sarebbe giusto costruire una scuola per i bambini, lui risponde così: “Per farli diventare tutti piccoli britannici?”.

Un argomento che ho trattato con i ragazzi della *Casa Familia* è il loro forte desiderio di essere “come i bianchi”. Molte volte mi sono trovato dinanzi ad affermazioni sicure e certe di voler essere come gli occidentali, che la loro pelle non era “buona”, che era troppo scura e che invece la pelle bianca era la migliore. Poi tutti coloro con cui ho parlato, desideravano vivere da noi, sposare una donna europea, avere dei figli da lei.

Ho impiegato settimane, mesi a costruire con i ragazzi della Casa un dialogo che si basasse sull’essere africani e di colore, ho discusso della bontà di essere mozambicani, dell’onore di appartenere a questa terra, di essere orgogliosi di poter essere protagonisti di un cammino verso mete fino a poco tempo fa inarrivabili.

Anche la voglia di fuggire è grande, ma quando riesci a far rendere conto a questi ragazzi, dai 15 ai 20 anni, che è importante lottare per il proprio paese e che l’Europa non li accetterà bene, allora li senti fieri di essere pronti e predisposti a vivere nel loro paese, con tanta voglia di fare. Chiaramente questo non è per tutti, ho incontrato ragazzi che mi dicevano che volevano andare in Italia, e quando chiedevo per fare cosa, mi sentivo rispondere, a volte, a lavorare, a volte a “passeggiare”. È evidente che 500 anni di dominio portoghese hanno profondamente tatuato nel cuore e nell’anima del mozambicano, la “superiorità dell’uomo bianco”, delle sue terre d’origine, della sua modalità di vita. Ed essi, hanno davvero accettato e somatizzato questa supremazia, l’hanno fatta loro, ne sono convinti e difensori. Così convinti che

“l'uomo bianco” ha sempre il posto più ombroso, la bevanda più fresca, il cibo migliore e la precedenza a piedi, sì perché è il mozambicano a cedere sempre il passo, a togliersi il cappello in segno di reverenza, a salutare e a stringere la mano per primo.

Credo quindi che il ruolo dell'Occidente, non sia quello di “civilizzare”, di “sviluppare”, di “aiutare” l'Africa, ma quello di restituirgli la dignità e la rispettabilità che le ha tolto. E allora qui si apre un altro lungo interessante discorso, quello del ruolo dell'occidentale in terra africana o in terra sudamericana. La domanda, ovviamente personale, è questa: siamo portatori di migliorie, di pace di cambiamenti positivi, oppure tutto quello che facciamo è riprodurre in piccolo o in grande la nostra civiltà, il nostro stile di vita e i nostri valori? Quando sono partito per l'Africa orientale, ero scettico sulla bontà dell'operato dell'occidentale scettico su molte ONG, scettico sulle generalizzazioni che venivano fatte sull'Africa

La domanda che mi ripetevo continuamente era: gli africani hanno bisogno di noi? Gli ottanta giorni hanno confermato e smentito questa sensazione. Il Mozambico non avrebbe bisogno “dell'uomo bianco” perché è una terra viva, con molti giovani volenterosi, con forze e capacità ancora da scoprire, ha terre fertili, acqua in abbondanza, sole, ma il dominio coloniale portoghese per cinquecento anni l'ha depredato, l'ha sfruttato, l'ha fatto restare ignorante, ne ha distrutto o “comprato” le menti migliori, l'ha privato di dignità e autonomia.

La stessa guerra civile, fomentata dai portoghesi, ha distrutto la cultura e la quasi totalità degli intellettuali e dei laureati, lasciando il Paese senza la testa pensante⁵.

Credo che purtroppo adesso questo paese, come gli altri stati africani, non possa far a meno della restituzione europea. L'Occidente deve o dovrebbe rendere tre cose all'Africa: la sua terra, la sua acqua e la sua aria. In questi tre elementi, in queste tre restituzioni c'è tutto quello di cui ha bisogno. Aggiungo la non interferenza politica. Molte guerre, molti eccidi sono, infatti, dovuti alle ingerenze di governi e multinazionali occidentali. Nel panorama mondiale della globalizzazione uno dei punti di forza degli sviluppi è la creazione dei bisogni,

⁵ Fonti di strada non ufficiali, raccontano che durante la guerra civile i combattenti della Renamo, cercavano i laureati e chi aveva un grado d'istruzione superiore e li uccidevano: adesso il paese è rimasto con poche persone in grado di insegnare.

nessun continente ne è immune. L'Europa, gli Stati Uniti e l'Australia ne sono gli ideatori e i loro popoli ne sono vittime ignare, volenterose e danarose. Tante nazioni dell'Asia e dell'America meridionale sono già molto avanti su questa strada, rimane l'Africa che, con la sua arretratezza, non riesce ad essere al passo degli altri continenti. Nei primi mesi che ho passato a Quelimane mi sono reso conto che la creazione dei bisogni è molto forte. In Mozambico c'è una pubblicità martellante, capillare sui telefoni cellulari, quasi tutti gli adulti hanno questo marchingegno e i bambini ed i ragazzi lo sognano, ne parlano continuamente e molti lo hanno già acquistato. Molti, spesso, non hanno però i soldi per comprare il credito e allora chiedono in giro, oppure tolgono alla famiglia risorse preziose per alimentarsi. Chiaramente il desiderio di comunicare è importante, ma prima bisognerebbe soddisfare i bisogni primari. Anche i volontari, i cooperanti, gli stagisti, possono talvolta generare un sistema di "creazione di bisogni". Molti di loro "esibiscono" computer portatili, *I-Pod*, telefoni di ultimissima generazione. Ho visto i ragazzi locali guardare con tanto desiderio questa tecnologia; è facile immaginare la loro voglia di averli, ancora prima di capire che ci sono dei bisogni che hanno una priorità.

Con la nostra esibita tecnologia, con l'idea che essa possa risolvere molte cose, inculchiamo ai giovani mozambicani il "bisogno" di una tecnica che è giustificabile, ma solo dopo aver soddisfatto i bisogni primari.

Le riunioni e soprattutto le conversazioni personali, a tu per tu, con i ragazzi della Casa sono continuate con regolarità e spontaneità, sono stati molti i temi affrontati e approfonditi: l'infanzia, il distacco dalla famiglia (molti di loro sono soli), la scuola con le sue difficoltà, la voglia di imparare e di studiare; le problematiche della vita, la voglia di fuggire dalla miseria, contraltare di un gran desiderio di essere presente nella vita del proprio Paese. Si è cercato il modo di restare nella propria terra ed essere agenti endogeni di miglioramento, di lotta alla povertà, alla corruzione, alle malattie; anche qui, infatti, i politici sono corrotti, promettono, ma mantengono poco.

Nei pochi mesi in cui ho vissuto a Quelimane, ho cercato di stimolare i ragazzi della *Casa Familia* e della *Casa Hospedes* a fidarsi delle loro tradizioni, delle loro credenze, di cercare dentro se stessi la scelta tra gettarle, come vorrebbe "l'uomo bianco", o rispettarle. C'è stato anche un aperto confronto su alcune storie di cibi, cucinati da alcune

donne, per far innamorare follemente un uomo. Ci sono state discussioni sulle richieste di qualche *curandero*⁶, che, per curare o per scacciare gli spiriti malvagi, chiedeva la morte del bambino più piccolo della famiglia.

Ho cercato di liberarmi del mio etnocentrismo, di affrontare queste tradizioni come se fossero mie ed è stato affascinante calarsi in racconti di antichi misteri, di pratiche magiche, di quando ci si affidava al *curandero* o si aveva timore della *bruxa*⁷.

Insieme abbiamo toccato anche le ferite della recente guerra civile, che, sebbene non vissuta personalmente da molti ragazzi, è scolpita nella mente popolare.

Abbiamo affrontato temi come il matrimonio, la sessualità, l'uso dei contraccettivi, la Sida⁸ e le malattie sessualmente trasmissibili. Insomma, un confronto aperto su tutti gli argomenti, in cui ho cercato sempre di rispettare il punto di vista dell'Altro, non solo perché ero nella sua terra, ma perché, a volte, era diverso dal mio. Ottanta giorni in Mozambico, non sono assolutamente bastati per conoscere una realtà così diversa dalla mia e così difficile e variegata. Gli obiettivi posti dal progetto sono stati centrati solo in parte, in quella parte delle tradizioni e dei saperi locali, meno nella parte riguardante lo sviluppo, anche perché in questo tempo ho messo in forte dubbio, fino quasi a negare, il concetto di questa parola.

Un discorso particolare, appena accennato sopra, è la condizione femminile, qui non posso esimermi da qualche considerazione: anche in Mozambico, come in tutte le altre parti del mondo, è la donna il "volano" della società, è la donna il fulcro centrale, il bocciolo prezioso. Ma la società non le rende omaggio, non la prende in considerazione. Molto spesso il genere femminile è oberato dal lavoro, dalla cura di anziani e bambini, dalla custodia della casa. Non è difficile vedere, in questo lembo d'Africa orientale, donne con la zappa appoggiata sopra la testa, con un bambino legato dietro la schiena, uno per mano, un altro correre poco lontano, andare a lavorare la terra, oppure andare a cercare lavoro. Si inizia presto ad essere donne e femmine, arrivano verso i dodici anni i richiami del sesso e le chimere dell'amore, non è

⁶ Sciamano, può essere "buono" o "cattivo".

⁷ Strega, da alcuni amata e rispettata, da altri odiata e da lei spaventati.

⁸ I mozambicani usano l'acronimo francese Sida, per indicare l'Aids.

difficile vedere “bambine” di 13-15 anni avere già un figlio. Comunque qui si è “donne” molto presto, anche come maturità. Puoi sentire parlare ragazze di 16-17 anni con una profondità e con una coscienza di sé a cui l’occidentale non è abituato. Visto che la vita sessuale inizia presto, iniziano presto anche le gravidanze e i problemi correlati alle malattie sessualmente trasmissibili. Fino a poco tempo fa si usavano poco i contraccettivi e le gravidanze erano, e lo sono tutt’oggi, all’ordine del giorno. L’uomo, furbo o stupido, avendo rapporti non protetti, mette incinta la donna e poi se ne va, fugge per non essere padre. E la ragazza resta sola, con il peso gravoso della decisione di abortire o no, e poi con la problematica di crescere il piccolo. Il sesso è abbastanza libero in Mozambico, lo si fa anche perché è una delle poche gioie della vita. Ho visto uomini girovagare tutto il giorno per le strade di Quelimane, li ho visti sbattere la faccia in lattine di birra, fino allo stordimento; ho visto donne cercare di lavorare e allevare figlie, le ho viste spezzarsi la schiena in un arido campo. Le ho viste zappare con forza, e un attimo dopo accarezzare dolcemente il viso del bambino che avevano sulla schiena. Le ho viste ricominciare a dissodare la terra, e mentre “l’uomo bianco” le passava accanto, alzare lo sguardo fiero di una stirpe che non si arrende.

Rami Andrei Rodan

Was born in Romania and, at the age of seven, he immigrated to Israel. For over twenty-five years, Rami Andrei Rodan has been advancing a wide range of projects in the film industry as a producer, director, manager and creative artist. He is a graduate of the London International Film School, developed and directed the schools for Cinema and T.V. in the Jordan Valley Academy and Tel-Chi College. Throughout the years Mr. Rodan has been an active teacher and trainer in many educational and film industry institutes. He has worked for the leading Television net works in Israel, as well as for foreign Media such as BBC , ABC , RAI , ITV, as a producer and director.

He has directed more than 50 films and theatre plays as well as numerous television programs. Some of Mr Rodan's films have been competing in international film and theatre festivals.

As part of his Educational activities, Mr Rodan has written programs of media and film education, as well as study curricula for academic and technology courses at college level and university studies.

In the recent years Mr. Rodan has been leading Video Therapy projects for and among traumatized civilian populations affected by terror, and for aiding people suffering from post traumatic combat disorders. During the wide range of his communication and Media activities, Mr. Rodan has been involved in various Israeli – Palestinian people-to-people peace projects. As a keen yachtsman, Mr. Rodan believes that the Sailing for Peace can and should be a major vehicle for advancing co-existence and peace-making encounters.

His professional sailing experience includes: sailing as skipper in costal short distance voyages; sailing as a member of a yacht racing team, competing in the Israeli national championships; sailing professionally in Mediterranean long voyages.

Mr Rodan has been working with post-trauma violence affected groups, sailing as skipper and instructor in therapeutic activity sessions.

Silvia Guetta

Associate Professor of Social and General Pedagogy. She holds a PhD in Theory and History of Education Processes and a Specialization in Modern and Contemporary History, University of Florence. She holds a Diploma in “Hebrew Language and Culture” at Machon Greemberg College. Former Teacher of 2nd level in the Secondary School and in Nursery School, in Florence, she is Mediator of Feuerstein Programme “**Instrumental Enrichment**” (Standard and Basic). She is the referee of the University of Florence for the scientific collaboration agreements with the Israeli University of Tel Aviv and the Palestinian one of Al-Quds. She is Coordinator of the knowledge net on Culture of Peace of the Transdisciplinary UNESCO Chair on “Human Development and Culture of Peace”, University of Florence. She is a member of the Scientific Committee of the review “Jewish Education Research”, of the University of Bar Ilan, and of the Scientific Committee for the presentation of Prof. Reuven Feuerstein to the Nobel for Peace. She is the referee for the Department of the Inter-University Network for the Holocaust Remembrance Day. She is a member of the international network of INEE (Inter-Agency Network for Education in Emergencies). In 2011-12, she was scientific referee of UNICEF Project “Observatory on Youth Rights”. Recent publications:

Saper educare in contesti di marginalità. Analisi dei problemi ed esperienze di apprendimento mediato, (a cura di), Roma, Koinè edizioni, 2010;

Jewish institutions for children in Florence during the 19th and 20th centuries, in International Journal Jewish Education Research, University of Bar Ilan, Israel, <http://www.biu.ac.il/SOC/ijer/> 2010

Educar los jóvenes a la valorización y a la promoción del patrimonio cultural: algunas reflexiones introductoras, in Orefice P., Del Gobbo G., Benelli C., Presmanes R. G. (edited by) *Guanabacoa: Patrimonio cultural a valorizar*, Firenze, 2011

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Lines in the history of education Jews in Italy (in Hebrew) in (edited by) Roni Weinstein, *Italy* (in Hebrew) Zvi Foundation Jerusalem, 2012

Alice Binazzi Daniel

Is an anthropologist and a child protection expert. Lecturer in Education, in the Dept. of Education Sciences and Psychology, University of Florence, Italy, she currently collaborates to the research activities on children's rights and on culture of peace education. She collaborated to the realization and promotion of this book project on culture of peace, human rights and human development, as a tool to disseminate good practices from different countries, in the academic environment, among policy-makers and local stakeholders. She collaborated to local projects for girl's empowerment in Africa. Her peculiar areas of expertise are the Caribbean and the Latin America contexts. She conducted ethnographic field researches in the Dominican Republic, where she also lived for several years, deepening the qualitative analysis of exploitation phenomena of marginalized children and adolescents. She served for about ten years in UNICEF IRC, in different child rights areas, projects and units, among which: the Director's Office; *Understanding Children's Work* ILO/UNICEF/World Bank Interagency Project; *Child Friendly Cities Initiative* International Secretariat. She assisted in UNICEF IRC Child Protection research activities, to part of the preparation and follow up of the III World Congress against Sexual Exploitation of Children and Adolescents (Rio de Janeiro, 2008). She holds a Master Degree in *Local Human Development, Culture of Peace and International Cooperation*, and an Advanced Degree in Sciences of Education, at the University of Florence, Italy. She studied *children's participation* (Diploma of Universidad San Marco, Lima, Perú 2007). Her most recent publications are:

La Convención sobre los Derechos del Niño, su Protocolo Facultativo OPSC y el marco legal para la prevención y la protección contra el creciente fenómeno transnacional de la explotación sexual de niños, niñas y adolescentes, in: *Reflexiones y Avatares para la infancia en el siglo XXI*, libro virtual, IFEJANT Lima, Perú, May 2011 <http://www.ifejant.org.pe/>;

Children in the Dominican Republic: Sexual Exploitation in Travel and Tourism. An Anthropological Perspective, Resource Centre on Child Rights and Child Protection, Save the Children Sweden, Stockholm, March 2011, <http://resourcecentre.savethechildren.se/content/library/documents/sexual-exploitation-children-and-adolescents-travel-and-tourism-dominican->

Haneen Abu Sada

Was born in Bethlehem, Palestine. Actually, she is the Coordinator of the "Palestinian Centre for Peace and Democracy" NGO, in Bethlehem and Hebron (Southern part of the West Bank). When she finished her Master Degree in Human Development, Culture of Peace and International Cooperation, at the University of Florence, Italy, she decided to apply her studies into real life, by taking the opportunity to work with the above-mentioned NGO in Palestine, promoting Peace, Democracy and Development, all over the West Bank.

Paolo Anselmi

Graduated at the University of Florence; he is teacher of Special Education at the Primary School in Florence. He studied also Political Science, Science in Education, and holds a Master in Local Human Development Culture of Peace and International Cooperation.

Areas of interest: psychology, developmental psychology, special education. In Summer 2008, he participated in the Master in Development internship, in Guanabacoa (Cuba). In theoretical and practical work, he examined issues related to cooperation between schools, families and local context of belonging to values education.

Merav Bat-Gil

Was born in Italy, Israeli nationality. She spent two years (2005-2007) in East Africa – Tanzania, Rwanda, Uganda, Kenya, Ethiopia and Madagascar, observing, learning and promoting a dialogue and knowledge about this amazing, rich, fascinating part of the world. In 2006, she took on a four months long internship with the UN International Criminal Tribunal for the Genocide in Rwanda, in the Public Relations Section. After her Master studies, in 2008, she took on an internship with KIP International, analyzing and

contributing to the Human Development Resource Net online library, contributing to the database of positive experiences in Africa, as well as promoting positive research of Africa. This internship was the basis of her thesis: "The African voice in the research of Africa" – questioning the agenda behind the research of Africa and its presentation as a negative, dangerous and violent continent. She joined the ASSAF's team in June 2010, as part of her personal concept of international migration and asylum, as a global phenomena, and as a moral obligation.

She sees her position at ASSAF as a "support" position to the professionals and activists, whom are in personal daily contact with refugees and asylum seekers, to the social workers and programs coordinators, leaving them the opportunity to assist and support those in need, knowing that the management and bureaucratic issues are covered.

Silvia Capaccioli

Senior Degree in Architecture for Preservation and Restoration of Historical and Architectural Heritage, and Master Degree in Human Development, Culture of Peace and International Cooperation, she lives and works in Florence, Italy. Her particular areas of expertise relate especially to architecture and historic, modern and spontaneous buildings in the Caribbean and Latin America. Both her thesis focused on architectural and structural restoration work on existing assets, needed to be integrated in international cooperation programs. Then, on behalf of Medina Association, she provided the coordination for a decentralized cooperation intervention (in partnership with the Regional Initiative Program 2009 of the Regione Toscana), both in Italy and in the Department of Chíncha, Peru, strongly affected by the earthquake of 2007, that almost completely destroyed the built heritage. This complex project included: the creation of an institution, connected to the technical office of the local Municipality of Pueblo Nuevo, to assist, case by case, the local population in the design and structural recovery of their homes, damaged by the earthquake; the organization of seminars, district by quarter, to sensitize people on earthquake-resistant houses issues; and the construction of an adobe earthquake-resistant house-model, later donated to a direct beneficiary ("*Reconstruir en adobe Chíncha Alta, Peru: analisis, consideraciones y propuestas*"), presented on several occasions. She currently works as a freelance architect, independently collaborating with well-known studies of Florentine architecture environment.

Maria Rosa Chalà Alencastro

Leadership Expert (Spain, 2011, Specialization); Cooperation to Development (Bruxelles, 2009); Master, Local Human Development, Culture of Peace and International Cooperation (Florence, 2008); Attorney at Ecuador Courthouses (Ecuador, 2005).

In 2012, Coordinator of managing International cooperation and local authorities, Government of Imbabura area, Ecuador. In 2010, Member of Delegations to Bolivia Embassy, in Ecuador; ACRE (projects and investments) for South America, representative of several municipalities of Imbabura area, Ecuador –Spanish Fund for Cooperation. In 2008, National Congress of Ecuador, Commission for women and families. Research on: domestic violence, gender inequalities, migration and the response of ART/ UNDP, in the Northern Region of Ecuador. Since 2010, she is committed with the Italian-Ecuadorian Foundation "Mani Amiche", aiming at promoting local continuity in human development of developing countries, exchanges and projects about off-cooperation, the dissemination of equal opportunity principles, gender and culture, contributing to the enhancement of cultural diversity.

Ilaria D'Argenio

She achieved a Degree in Foreign Languages at the Istituto Universitario Orientale of Naples and she is currently teaching Spanish Language, in the Secondary School, in Florence. Since many years, she is committed in working on non Italian-speaking students' issues. Regarding her travels to Guatemala, between 2006 and 2007, she met the local ADECCAP Association (Asociación para el Desarrollo Community of Cantón Panabaj) of Santiago Atitlán, which works with people affected by the disastrous effects of Hurricane Stan, in October 2005. Therefore, the experience of ADECCAP, strongly influenced by the local Mayan culture ztutujil, becomes the object of study for her Master's thesis in Local Human Development Culture of Peace and International Cooperation, University of Florence. Later, she returned to Santiago Atitlán to deepen her research and to analyze the process of human development, in progress. In 2010, she continues her research in Guatemala and updates of previously information.

Dionicia del Carmen Téllez Salinas

Nicaragüense. Experta en la cooperación al desarrollo, con más de diez años en el ámbito de la cooperación descentralizada. Actualmente, se desempeña como responsable de área Social para la Asociación Medina (ONG-italiana), en su sede en León, Nicaragua. Es también Consultor Independiente en temáticas de planificación participativa, equidad de género y desarrollo humano local.

Licenciada en Trabajo Social en la Facultad de Educación y Humanidades de la Universidad Nacional Autónoma de Nicaragua UNAN, León. Egresada de la Maestría en *Desarrollo Humano Local, Cultura de Paz y Cooperación Internacional* de la Universidad de Florencia, Italia.

Ana Filipovska

Was born and raised in Macedonia. She looked for opportunities to live, work and study in diverse settings, around the globe. Her experience in India, Canada and in several countries in Europe has increased her commitment to human and economic development through social economy initiatives and international cooperation. She received Master in Human Development, Culture of Peace and International Cooperation, from the University of Florence, Faculty of Sciences of Education, in collaboration with the UNDP, UNOPS ART Universitas Programme, in Italy. Her recent achievements include: General Secretary at the Country Coordinating Mechanism, working on programs, supported by Global Fund to fight HIV/AIDS, tuberculosis and malaria. Trainer at Cosmo Innovative Centre, conducting training for SME in project management, leadership and change management. Received *Rondine d'oro Award* for successful peace education and work initiative, in realizing 8 projects with over 1500 participants in two years.

Research Paper made in Karl Polanyi Institute of Political Economy, Montreal, Canada in Social Economy.

Founder of the Association *Lega delle Rondini d'oro*, (Italy, May 2009) with peace activists from conflict regions (the Caucasus, Russia, Middle East, Balkan and Africa) with the objective to continue peace work in the Balkan Region.

Since 2006, Country representative and trainer, International Synergy Group, International network for personal development trainings, based in the Netherlands.

Magnino Magni

He has a Degree in Contemporary History on his grandfather partisan hero, in Tuscany, during the Second World War, at the Faculty of Education Sciences, University of Florence. In 2008, he attended the Master in Local Human Development, Culture of Peace and International Cooperation, University of Florence. In 2007, he was in Brazil, where he stayed during eight months, in a socio-sanitary-educational centre, in Fortaleza. In November 2008, he decided to perform his stage in Mozambique, where he stayed, during three months, in a Family Home, in Quilimane. He took part to "Transamerica 2009": a travel itinerary, by bicycle, covering 5050Km, in 77 days, from Peru to the Tierra del Fuego, Ushuaia. He currently works as Professional Educator in a Centre for people with disabilities, in Italy.

Valerie Meza

Was born in Guatemala City. She studied Psychology at the University Francisco Marroquin, Guatemala. She had different working experiences as a teacher, tutor, clinical psychologist and, later, started her experience in NGO sector, by working in the Regional Office of an international NGO. After 2 years of experience, she applied for a Master's Degree scholarship, in Italy. In 2008, she left Guatemala to join a group of international students, in Florence, for the Master on Local Human Development, Culture of Peace and International Cooperation. A year more in Italy gave her the chance to study environment and to carry out two internships: at UNDP and at IFAD. Afterwards, she pursued a new adventure, by moving to the Netherlands and joins the Aflatoun Secretariat. Since then, three years ago, her role has been to reinforce a network of partners, implementing social and financial education for children and youth in the Americas. She created partnership, collaboration, contributing to the topic of financial literacy in conferences, publications, visits. This Organization's success, as well as hers, has been to trust and believe in children and youth empowerment.

María Victoria Novales Escobar

She has born in Guatemala and she holds a Degree of Clinical Psychologist and a Master in Local Human Development, Culture of Peace and International Cooperation. She studied the Feuerstein Methodology and holds a Mediator Degree. The focus of her research

is the deficient cognitive functions and language. Since a long time, she is a volunteer in the Statuary Library, in Rome and she is preparing a project on the relationship between schools and the Library, as a tool for social inclusion and human development.

Anna Maria Ragno

She holds a Degree in Sociology and Philosophy. During the last years, she carried out several empirical studies in health sector, by working in institutions such as the leper of Gioia del Colle and the Asylum of Foggia. She is teacher of History and Philosophy, also abroad (in particular, in Ethiopia). She is currently committed in in-depths and promotion of linguistic minorities of the South, in Italy. She is the founder of the project "Candidiamo music arbëreshë" (Italian-Albanian music) to UNESCO (application submitted in March 2012). She is co-founder member of the Italian-Ecuadorian Foundation "Hands Friends."

Eran Shavit

Was born in Israel. He works as educator, fascinated of the human being. He fell in love with people and culture of Latin America. For this reason, he decided to live there, for over than 6 years, so far, mainly in Mexico, Colombia and Brazil. In the last few years, he dedicated his time to work with the Jewish communities in Latin America and to their connection and relation with the state of Israel. He focused on improving the society around us, by creating and educating young and positive leaders. He did his BA studies in Psychology and Sociology and his MA in Human Development, Culture of Peace and International Cooperation, University of Florence.

Charlie Zeidan

Was born in Beit Jala, Palestine, a small town near Bethlehem, in 1981. His studying background is mainly at Sociology and Human Development. His professional experience started as a Councillor for Palestinian Refugees children, in the southern part of West Bank. After receiving Master in Human Development, Culture of Peace and International Cooperation, from the

University of Florence, Faculty of Sciences of Education, he started to work with the Italian NGO VIS, based in Palestine as a Project Coordinator, working on the development of agricultural lands, located next to the wall, in the southern part of West Bank. Actually, he is Community Development Officer at the international NGO World Vision, in-charge of the development program and working on the development of the education, health and protection of children, in the most marginalized communities in the southern part of West Bank. In addition to the above, he is working as a trainer on several topics such as: advanced communication skills, management skills, project cycle management PCM and drama for children.

Peace shining through the sails

This book moves from the awareness that peace is a deep need of all human beings and education to peaceful co-existence a priority. Firstly, it deals with culture of peace education and a pilot-project experience with Israeli and Palestinian youth. It also tackles human and children's rights, inter-culture, human development in conflict and marginalized areas by experts' field researches in Sri Lanka, Nicaragua, Macedonia, Mexico, Palestine, Israel, Guatemala, Ecuador, Cuba, Mozambique.

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