



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

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INTERNATIONAL #VOLUNTEER DAY
5TH DECEMBER 2015



Your World is changing.
Are you?
Volunteer!



THIS EDITION AIMS TO GIVE MORE LOVE TO OTHER LIVING FORMS



All that is not given is lost

Indian Proverb

The Ecological and Social Footprint: A Challenge for Global Citizenship

From the **transdisciplinary** perspective of the **Big History**, the Earth is a self-eco-organized system structured through sophisticated processes of co-evolution between living and non-living organisms. Life made its appearance on our planet between 3,8 and 3,5 billion years ago. During the first half of this period, firstborn forms of life on Earth maintained very simple levels of complexity, but the appearance of free oxygen in the atmosphere led to the first complex cells 2 billion years ago: the eukaryotic cells.

The Cambrian explosion of metazoans occurred about 1,5 billion years later, around 542 million years before present day. Since then, biological variety has been increasing at highspeed, forming a wide range of multicellular organisms that developed the survival strategies with very particular energy flows, such as the food chain. It seems that life arose in the depths of the oceans and from there, it conquered the land for about 450 million years ago. Only 250 million years after life reached the earth's surface emerged, the first warm-blooded animals appeared, as for example the dinosaurs of the Jurassic period, that disappeared 66 million years ago due to a supposed asteroid impact on **Earth**.

This circumstance gave rise to the hegemonic period of mammals, where the first bipedal *hominids* emerged around 7 million years ago. Thanks to carbon-14 proof from fossil remains found, we have an approximate way of dating early *Australopithecus*, which appeared about 4 million years ago. The *Homo Habilis* date back to 2.5 million years ago, the *Homo Erectus* to 2 million years ago, and *Homo Neardenthalis* and *Homo Sapiens*, 200,000 years ago.

During all this time, natural ecosystems have developed in **co-evolution**, but 250 years ago, with the development and industrialization models imposed by the West on the world, anthropogenic action is causing a major **ecological and social footprint**, hence the urgency to formulate international policies that circumscribe human economic activities within the biophysical limits of Mother Earth. Reaching an ongoing process of planetary sustainability involves regulating the current globalization market and undertaking actions of a “**green economy**” from a biomimetic perspective that merges the processes of sustainable development of ecosystems into human socio-economic activities.

The **Sustainable Development Goals** (SDGs) lead by the United Nations by 2030 are demanding similar human cooperation whereby there is an exchange of natural systems in their cyclical processes of energy and material resources. Despite the violence and predatory actions between different forms of life in nature, these patterns are distinguished from human economic artifacts for their ability to cooperate and co-evolve in unison. The appearance of the first eukaryotic cells, around 2 billion years ago, are a clear example of symbiogenetic association between two kinds of prokaryotes that can inspire us to create another possible world. “**Another world is possible**” when there is cooperation between human communities across the globe to lead a transnational, cosmopolitan, and sustainable community with the environment.

With this, we are talking about a co-evolution where all **global citizens** learn to work together to transform the destructive dynamics of economic globalization and so a better world can flourish that pays attention to the needs of poor people. To do this, we must face the challenge of **climatic change** and **ecological sustainability** and do away with epistemic principles of competition, expansion, and domination imposed by globalizing structures of capitalism: creating a paradigmatic epistemic framework characterized by cooperation, environmental conservation, and human association. By following a **biomimetic** path, this pattern of eco-systemic organization will bring us towards the maximization of sustainability, making a new world with a much smaller ecological and social footprint possible. **An interconnected voluntary action of global citizenship is the key to achieving the SDGs**. Why are we waiting? Now is the time to change our consumption habits and stop destroying the biodiversity of nature and our planet.

Javier Collado Ruano

Director of Edition

La huella ecológica y social: un desafío para la ciudadanía mundial

Desde la perspectiva **transdisciplinar** de la **Gran Historia**, la Tierra es un sistema auto-eco-organizado que se estructura a través de sofisticados procesos de co-evolución entre los organismos vivos y no vivos. La vida hizo acto de presencia en nuestro planeta entre los 3.800 y 3.500 millones de años antes del presente (AP). Durante la primera mitad de este periodo las formas de vida primogénitas de la Tierra se han mantenido en niveles de complejidad muy sencillos, pero la aparición del oxígeno libre en la atmósfera dio lugar a las primeras células complejas hace unos 2.000 millones de años AP: las células eucariotas.

La explosión cámbrica de metazoos tuvo lugar unos 1.500 millones de años después, hace unos 542 millones de años AP. Desde entonces, la variedad biológica ha venido incrementándose a gran velocidad formando una amplia gama de organismos multicelulares que desarrollaron la estrategia de supervivencia con flujos de energía muy singulares, como por ejemplo la cadena trófica. Parece que la vida surgió en las profundidades de los océanos y desde ahí conquistó la tierra firme hace unos 450 millones de años AP. Tan sólo 250 millones de años después de alcanzar la superficie terrestre surgieron los primeros animales de sangre caliente, donde destacaron los dinosaurios del periodo Jurásico que desaparecieron hace unos 66 millones de años AP por un supuesto asteroide que impactó en la **Tierra**.

Esta circunstancia dio lugar al periodo hegemónico de los mamíferos, donde emergieron los primeros homínidos bípedos entorno a 7 millones de años AP. Gracias a la prueba del carbono-14 realizada en los restos fósiles encontrados podemos conocer de un modo aproximado la datación de los primeros australopitecos, que aparecieron hace unos 4 millones de años AP. Los del Homo Habilis datan de 2,5 millones de años AP, los del Homo Erectus están en 2 millones de años AP, y los del Homo Neardenthalis y Homo Sapiens apuntan unos 200.000 años AP.

Durante todo este tiempo, los ecosistemas naturales han venido desarrollándose en **coevolución**, pero desde hace unos 250 años, con los modelos de desarrollo e industrialización impuestos desde Occidente a todo el mundo, la acción antropogénica está causando una gran **huella ecológica y social**. De ahí la urgencia en formular políticas internacionales que circunscriban la acción económica humana dentro de los límites biofísicos de **Gaia**. Alcanzar un proceso continuo y permanente de sostenibilidad planetaria

implica regular el mercado globalizador actual y emprender acciones de “**economía ecológica**” desde una perspectiva biomimética que imite los procesos de desarrollo sostenible de los ecosistemas en las actividades socio-económicas humanas.

Los **Objetivos de Desarrollo Sostenible** (ODS) para 2030 demandan una cooperación humana similar a la desarrollada por los sistemas naturales en los procesos cíclicos de intercambio energético y material. A pesar de la violencia y las acciones predatorias que existen entre las distintas formas de vida de la naturaleza, estos patrones se distinguen de los artefactos económicos humanos por su capacidad para cooperar y coevolucionar al unísono. La aparición de las primeras células eucariotas, en torno a 2.000 millones de años AP, son un claro ejemplo de asociación simbiogénica entre dos clases de procariontes que pueden inspirarnos para desarrollar un futuro sostenible. “**Otro mundo es posible**” cuando la cooperación entre las comunidades humanas da lugar a una democracia transnacional, cosmopolita y sostenible con el medio ambiente.

Hablamos, entonces, de una coevolución donde toda la **ciudadanía mundial** aprende a colaborar para transformar las dinámicas destructivas de la globalización económica y hace florecer otro mundo posible que atiende a las necesidades de los más pobres y necesitados. Para ello, hay que afrontar el reto del **cambio climático** y la sostenibilidad ecológica superando los postulados epistémicos de competición, expansión y dominación impuestos por las estructuras globalizadoras del capitalismo: creando un cuadro epistémico paradigmático caracterizado por la cooperación, la conservación medio ambiental y la asociación humana. Al seguir **biomiméticamente** este padrón de organización de los ecosistemas estaremos caminando hacia la maximización de la sostenibilidad, haciendo posible otro mundo con una huella ecológica y social mucho más reducida. De ahí que **la acción voluntaria interconectada de la ciudadanía mundial sea la clave para alcanzar los ODS**. ¿A qué estamos esperando para cambiar nuestros hábitos de consumo que acaban con la biodiversidad de la naturaleza?

Javier Collado Ruano

Director de Edición



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International #Volunteer Day



I am Salimatou Fatty, a proudly Gambian volunteer for young people. I am very enthusiastic about issues concerning the girl-child, youths, children and women. I have been actively advocating for children rights to an education and for the end to all forms of violence against women and children in my country.

On the 1 June 2014, I was appointed Global Youth Ambassador of “A World At School” (AWAS) for The Gambia. AWAS is an international organization launched on 1 April 2013 by Ban Ki Moon, the current Secretary General of United Nations. It aims to see child going to school and learn, regardless of origin. With the determination and focus I put in achieving this aim in my country and the world at large, I was re-appointed in May 2015, to work harder in achieving SDG4 in The Gambia. My role as a Global Youth Ambassador is on volunteering bases. It gives me the opportunity to build on my skills and make my voice heard globally. I interact with other youth leaders across the world to expand my network. I love being a volunteer as it makes me a better person with respect and dignity. People are honoring me in my community. Voluntarism enhances my capacity in helping the less privileged and contributing to the development of my country.

In abstract, I consider volunteerism is the act or practice of doing volunteer work in community services. It is not only the backbone of civil society organizations and social and political movements but also of many health, education, housing and environmental programmes. A range of other civil society, public and private sector activities worldwide need volunteerism for sustainable trick-down effects. It is an integral part of every society. In many countries, volunteerism is deeply rooted in traditional beliefs and community practices. In Norway for instance, the term "DUGNAD" describes collective volunteering; a traditional scheme of cooperation within social

groups such as families, neighborhoods, communities, professional sectors or nations. In the Muslim and Arab world, volunteerism is considered as a religious duty and charitable work. I paraphrased Nelson Mandela who said that a traveler through a country would stop at a village and he does not have to ask for food or for water. Once he stops, the people give him food and entertain him. That is another aspect of volunteerism.

Volunteerism is universal value pooling an enormous reservoir of skills, energy and knowledge for peace and development from diverse backgrounds. Volunteer engagement is so important that societies would be hard-pressed to function without it

More comprehensive and comparative studies of volunteerism worldwide needs to be encouraged. Most developed countries have their respective national studies. Initial effort of mapping volunteerism, largely supported by United Nation Volunteers (UNV), have been made in a limited number of developing countries.



A lot of great people in the world have a passion for volunteerism in order to promote peace and development and were honored for their efforts in raising the flag of volunteerism higher. For example, on 15 July 2013 Barack Obama, the current President of United State of America (USA) honored George H.W.Bush the former president of the same country for promoting volunteerism over two decades. On 26 November 2013, a group of volunteers were honored for helping senior citizens in attaining their goals. On 3 May 1985 Dorothy Carus, a board member of Emeritus, was a community volunteer who helped found several arts and service organizations in the Illinois Valley Area (USA) before and during the second World War. She was a prominent Suffragette in Chicago and New York. February 7 2013, four Buffalo Grove High School Seniors were honored with an award for undertaking more than 100 hours for their time on voluntary services and many others which are not mentioned.

BENEFITS OF VOLUNTEERISM

One of the better known benefits of volunteering is the impact on the community. Unpaid volunteers are often the glue that holds a community together. Volunteerism allows one to connect with his or her community while working to make it a better place for living. Even helping out with the smallest

task can make a huge difference to the lives of people, animals and organizations in need. Dedicating your time as a volunteer helps you to make new friends, expand your network and boost your social skills.

Through volunteerism you can get experience in your area of interest and meet interesting people in the field. Even if you are planning on changing a career, volunteering give you the opportunity to practice important transferable skills used in the workplace such as teamwork, communication, problem solving, project planning, task management, organization and lot more. You might feel more comfortable stretching your wings at work once you have honed these skills in a volunteer position first.

Volunteering is a way of exploring your interest and passion with fun and ease. By doing volunteer work, you find meaningful and interesting things that can be energizing es-

capades from your daily routine at work, school or family network. Volunteering also provides you with renewed creativity, motivation and vision that can add value to your personal and professional life.

Furthermore, volunteering can boost your self-confidence, self-esteem and life satisfaction. You are doing well for others and the community, which provides a natural sense of accomplishment. Your role as a volunteer can also give you a sense of pride and identity. And the better you feel about yourself

the more likely you are to have a positive view of your life and future goals.

In conclusion, I want to bring attention to everyone that they are volunteers in way or the other even though some people think they are not

volunteers and never wish to be one as it is time consuming, Everyone is a volunteer. I am urging everyone to keep up the volunteer work strongly and never give up. It is through volunteerism we can change the world for a better place. The world could have been free from all kind of violence, accommodate, peace and tranquility along with development if everyone can take the passion of being a volunteer to make change and be ready to render our services to each other in all aspects of life. Long life volunteerism!



Salimatou Fatty

Founder/CEO- Salimatou's Foundation for Education

Global Youth Ambassador- A world at school

Assistance Programmer Officer-Teaching Award Trust

Assistance Summer Camp Coordinator- Education For African Future

salimatoufatty@gmail.com

**INTERVIEW WITH MS IRINA BOKOVA
DIRECTOR GENERAL OF UNESCO
DECEMBER 5 —INTERNATIONAL VOLUNTEER DAY**



“VOLUNTEERISM BRINGS PERSONAL ENRICHMENT AND SOCIAL CHANGE”





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Javier Collado Ruano: Today, 5th December 2015, **International Volunteer Day**, we give welcome to our special guest: **Ms. Irina Bokova, Director General of UNESCO**. I have had the opportunity to dialogue with her during the **2nd UNESCO Forum on Global Citizenship Education** celebrated in February of 2015 in Paris, where she became our **Honorary Membership**, and during the **World Education Forum** of Incheon (South Korea) in May 2015. Dear Ms. Bokova, thank you very much for sharing your time and reflections with all our readers. **Six years after your election to the leadership of UNESCO, how would you assess the results? Would you say that UNESCO has a better role and a better place in the UN system today?**

Irina Bokova: Like the United Nations, **UNESCO** is celebrating its **70th anniversary** this year. November 16 marked the official day of the adoption of our Constitution seven decades ago, which states that “since wars being in the minds of men, it is in the minds of men and women that the defences of peace must be constructed.” We had convened a Leaders’ Forum to celebrate, take stock and look forward. The Forum took place, but in an entirely different spirit, dedicated to all the victims of the brutal terrorist attack that struck Paris on 13 November – attacks against youth, against culture, against our shared values and our shared humanity. Every leader who took the floor stressed that UNESCO was more than ever a force for peace. President Hollande affirmed that UNESCO is the moral conscience of humanity and underlined our essential role in promoting the diversity of cultures, the pluralism of opinion and belief, and education as a driver of universal emancipation.

“Today, more than ever, education, intercultural dialogue, science and freedom of expression are arms of resistance and resilience, sustainability and peace.”

I took office on a platform of new humanism, fostered through respect for diversity, human rights and dignity. This can only be advanced through universal access to quality education, through the realization of gender equality, through the sharing of knowledge in all fields to strengthen resilience, through the defence of freedom of expression for all, through protection of our cultural heritage – tangible and intangible.

Today, more than ever, education, intercultural dialogue, science and freedom of expression are arms of resistance and resilience, sustainability and peace.

Today, UNESCO's priorities are built firmly into the **2030 Agenda for Sustainable Development**, and I see this as a real accomplishment – the result of advocacy, negotiation and a global understanding that the soft power we stand for matters for peace, for building more just, equitable and inclusive societies.

Let me take the example of education. We have adopted a new vision that builds on lessons learned over the past decade and sets bold benchmarks: twelve years of free education for all, qualified and duly trained teachers in every classroom, attention to technical and vocational education and training, and focus on the very mission of education – to foster new forms of global citizenship and responsibility towards the entire human family and the planet.

We see this largely reflected in the new agenda for sustainable development adopted at the United Nations in New York in September.

UNESCO has shaped this new vision that is now an integral part of the 2030 Agenda, with an ambitious, universal and comprehensive goal.

JCR: According to the [Education for All Gender Report](#) launched by UNESCO this year, less than half of countries have achieved gender parity in education. Why is so important to empower girls, young women and mothers to achieve a sustainable future?

IB: First of all, because it is a fundamental human right, a matter of social justice and just as important, because investing in girls is the highest yielding and most sustainable investment any country can make.

The evidence is irrefutable, whether you look at the positive impact on poverty alleviation, child and maternal health, HIV prevention, later age of marriage, income, productivity, civic engagement.

The figures cited in the report demonstrate that we have to put far more political will, advocacy and resources into keeping girls in school – by acting on family poverty, on school safety, on teacher training, on curricula – so that education is emancipatory and empowering. There is no insurmountable obstacle.

We see the breakthrough that can happen with governments are committed, when they improve water and sanitation, run campaigns, implement school feeding programmes, increase the number of female teachers.

Real equality is not just a numbers game – it requires a change in mindsets, in policies, in social norms, in beliefs. This is why, together with **UN Women** and **UNFPA**, **UNESCO** is launching a **Joint Programme for the Empowerment of Adolescent Girls and Young Women through Education**, to focus on the most fragile transitions in the learning cycle and widen the lens to drive real change. We are taking a life cycle perspective that will strengthen the nexus between education, health, gender, equality and empowerment, working across ministers as well as with civil society organizations, in South Asia and sub-Saharan Africa.

I am convinced that the face of sustainability and peace is that of a 12 year old girl who is not taken away into child marriage, who goes to school, in a safe and enabling environment, and who is given the confidence to make informed choices and decide on her future.

This is the right and the world for which I am fighting.

JCR: From ending poverty to ensuring healthy lives and taking urgent action to combat climate change, the 17 [Sustainable Development Goals](#) call for an unprecedented level of global solidarity, to leave no one behind. What is the role of global citizenship education to achieve a transnational and transcultural consciousness about global problems?

IB: Global citizenship is the third pillar of the UN Secretary-General's **Global Education First Initiative**, launched in 2012 and taken forward by UNESCO with an engaged group of high level partners and champion countries. Simply put, global citizenship education has come of age and it is essential.

It goes to the essence of education's mission – to show the way to living together, to promote mutual respect and understanding, pride in one's identity and openness onto the world. More than ever today, we need to foster this sense of shared humanity and planet, and the responsibility it entails.

“Together with UN Women and UNFPA, UNESCO is launching a Joint Programme for the Empowerment of Adolescent Girls and Young Women through Education.”

Our globalized times call for **global citizens** and **green citizens** – versed in human rights, culturally literate, digitally literate, skilled for intercultural dialogue, capable of making a positive difference in their families and communities through daily gestures and actions. It is highly significant that global citizenship – and **education for sustainable development** – is included in the new Sustainable Development Goal on education. The 2030 Agenda calls for an “ethic of global citizenship”, for unprecedented global solidarity.

UNESCO has taken an intellectual and a constructive approach, with the recent publication of topics and learning objectives for **Global Citizenship Education** to guide policy makers and curriculum developers. We will continue to place strong emphasis on this, because this is also the only way to counter violent extremism, to provide youth with the skills and maps they need to stand up for human rights, to reject ideologies of hate, to facilitate dialogue across all differences. And for this we have to support schools, parents and teachers.

JCR: What were the strategies adopted in the World Education Forum celebrated in Incheon, Republic of Korea, for the next decades? What are the main challenges of UNESCO to face the Sustainable Development Goals led by the UN for 2030?

IB: We should not underestimate the historic reach and legacy of the **World Education Forum** – co-convened with six UN partners, and more recently with the International Labour Organization coming on board.

At this Forum – attended by over 1600 participants, including 120 Ministers and many partners from civil society, academia, foundations, the private sector and other – the world spoke with one voice to affirm that education is a public good, a fundamental human right and a shared responsibility.

Together, in May, we agreed on one goal, namely to “ensure inclusive and equitable quality education and promote lifelong learning opportunities for all.”

In September, the 17 global goals were adopted, with one full-fledged goal on education that is universal and comprehensive, and reflects the vision that we have advocated for over the course of national, regional and global consultations and negotiations. A few months later, in November, in the margins of UNESCO’ General Conference, more than 180 Member States adopted **the Education 2030 Framework for Action** – this

is an implementation guide for SDG 4. Never before has the world crafted such a detailed road-map for the implementation of a new goal.

Building capacities will be the name of the game – for systems, for teachers, for learners, so that no one is left behind and so that everyone draws lasting benefit from education. Legislative and policy frameworks have to be strengthened.

Policies have to be targeted towards equity, inclusion and gender equality. Measures have to be taken to improve and the quality and relevance of education at all ages. Emergency situations must be addressed with far more resolve. And finally, adequate resources must be mobilized to



© GEM. From left to right: Refaat Sabbah, Irina Bokova, Monique Fouilloux, Kailash Satyarthi, and Qian Tang.

finance our ambitions.

Let me be clear that national governments are in the driver's seat but the international community must support country-led action. The reality is that new funding is urgently needed to bridge the annual US\$40 billion funding gap. Every country needs to meet the target of education receiving 6 percent of gross domestic product, and we need to reach the overall goal of education standing at 0.7% of official development assistance. This will call for political will and partnerships across social sectors to place education at the centre of development, because it is the most transformative force for prosperity, security and peace.

JCR: What is your opinion about the role of civil society to achieve “The Future that We Want”?

IB: We would not have the education agenda that was just adopted without the voice of civil society, and we will not be able to implement it without the experience, commitment and outreach of civil society. Civil society has a direct grip on the daily conduct of education, in communities, villages, cities and conflict zones. Through powerful networks and advocacy, civil society has a record of influencing legislative change, holding governments to account and making education a national and global cause, fuelling momentous progress since the World Education Forum in Dakar in 2000. This must continue. As global coordinator of the **Education for All** movement, and now mandated to continue with the coordination of SDG4, UNESCO has and will always ensure that civil society has a prominent place at the table, alongside Governments and other stakeholders. In 2014, the **Nobel Peace Prize** recognized the formidable and courageous role of civil society by awarding the prize jointly to **Malala Yousafzai** and [Kailash Satyarthi](#). They stand several generations apart but are driven by the same unshakeable conviction in education as a fundamental human right that should be enjoyed by every child, regardless of their circumstances.

We need to forge ever strong alliances for the defence and implementation of new education goal.

The Education 2030 Framework for Action affirms the need for civil society to be actively engaged and involved at all stages, from planning through to monitoring and evaluation. Civil society has a critical role to play in social mobilization, raising public awareness, bringing marginalized voices to the centre, holding governments to account for their commitments, by scrutinizing spending, ensuring transparency in governance and budgeting, and developing innovative approaches to help advance the right to education, especially for the most disadvantaged.

JCR: Finally, what message would you like to send to all our readers in the celebration of the International Volunteer Day? How could we motivate them to improve our common planet?

IB: UNESCO is not directly involved in the celebration of International Volunteer Day but let me say that we stand behind every action of solidarity that reaches the most marginalized and empowers them with the confidence, knowledge and skills to better their lives.

These networks of solidarity are crucial everywhere – they foster social cohesion, enrich our lives and make our societies more generous, compassionate and resilient. Waves of positive change can be generated through very small actions, and each one of them matters, including to cope with the impact of **climate change**, and to protect our environment and planet.

Everyone has a stake in this, because we have to invent new models – of producing, consuming and living together.

I saw this spirit of leadership expressed at the recent **Youth Forum** organized at UNESCO. Youth asserted their ambition to be a force for change, to increase intercultural exchanges, to act against injustice and discrimination, to improve the lives of all those who are marginalized.

There are a myriad of initiatives going on everywhere and everyday around the world, driven by volunteers who give their time, ideas and talent to advocate, help, bring hope and change. **Volunteerism** brings personal enrichment and social change. It does not replace public responsibility but reinforces and complements it. Societies must give more recognition to the contribution of volunteers of all ages and showcase their achievements because they can have multiplier effects.

This is also the essence of new humanism, the ethos of co-responsibility and active citizenship that lies at the heart of living together and building more tolerant and sustainable societies that leave no one behind.

JCR: Thank you very much for your time and inspiring words, dear Bokova. I am looking forward to see you again to learn more about your rich reflections and experiences.

The World is Changing. Are you? Volunteer!

This year's **International Volunteer Day (IVD)** theme, "**The world is changing. Are you? Volunteer!**" is challenging each and every one of us to be part of implementing the newly launched **Global Goals**. The 2030 Agenda for Sustainable Development is a plan of action for ending poverty in all its dimensions, irreversibly, everywhere. Volunteerism, and each one of your volunteer actions, are critical to ensure we "leave no one behind" in this effort.

When people volunteer their time, skills and energy, they are addressing inequality, innovating, and working with a broad range of partners to accomplish the Global Goals. Through **volunteerism** we bring people into the implementation process; volunteers create spaces for people to engage, acquire voice and contribute to saving the planet and humankind. An example of the power of volunteerism in engaging communities can be seen in the tackling of tuberculosis after the Aral Sea disaster in Uzbekistan. Action started with UN Volunteers meeting with local people to discuss the symptoms of the disease and treatments. Five years on, and as a result of this grassroots engagement, the UN joint programme has 1,730 dedicated community health volunteers, 86 per cent of whom are women, who are not only reaching 32,000 households but also empowering the community to hold the future in their hands.

The contribution of volunteers in the new development agenda is two-fold. Volunteerism is a way for us all to be directly involved in achieving sustainable development and peace. At the same time, this essential way of fostering people's participation makes it a key element for success when striving for **sustainability** of development. Volunteer

organizations can be brokers of civic engagement, connecting institutional initiatives with volunteer action at local, national and global levels.

An example of the impact of volunteerism is the Let Girls Be Girls campaign in Uganda. UN Volunteers have supported the Ministry of Health and the UN on decreasing the rate of teen pregnancy through an awareness campaign on the need for better education and health-care for girls. These volunteer efforts have led to community champions advocating for girls staying in school longer and explaining how this leads to improved lives for all. Through involving people in such a development initiative real impact is seen through lasting changes in communities.

On IVD 2015, we commend volunteers everywhere who are already making a difference in a changing world, and showing the power of volunteerism to move towards sustainable development. Let us all harness the potential that volunteering has to making global sustainable development a reality. It speaks to each of us to play a role, one volunteer action at a time. "**The World is Changing. Are you? Volunteer.**"



Richard Dictus

Executive Coordinator

United Nations Volunteers (UNV)
programme

on the occasion of the
International Volunteer Day (IVD)

5 December 2015

#actioncounts www.volunteeractioncounts.org

LA SONRISA NÓMADA

5 DICIEMBRE 2015

DÍA INTERNACIONAL DEL VOLUNTARIADO



La Sonrisa  Nómada

“NO HACE FALTA DISPONER DE UN MES PARA IRSE AL ÁFRICA PROFUNDA A HACER UN VOLUNTARIADO, SE PUEDE AYUDAR UN POCO AL LADO DE CASA EL FIN DE SEMANA”.



Itinerario Rally de Mongolia 2016 para “La Sonrisa Nómada”



Iván Doel Varela: Joven aventurero que ya ha visitado más de 40 países. Con 30 años, ha vivido 7 en Italia, Reino Unido y Malasia. Tras haber superado un cáncer recientemente, se ha tomado un descanso de su trabajo como informático y busca seguir viajando con la posibilidad de colaborar con diversas ONGs.

Diego Segade Blanco: Apasionado músico y aficionado a la fotografía que, lejos de conformarse con su cómodo puesto como profesor de viola, está buscando siempre nuevos retos y experiencias, como empezar a estudiar una nueva carrera musical universitaria, o embarcarse en una gran aventura solidaria como ésta.



Javier Collado Ruano: Estimados/as lectores/as, hoy tenemos el gusto de entrevistar a Iván Doel Varela y Diego Segade Blanco, del equipo "La Sonrisa Nómada". Les conozco desde hace años y su rica visión de mundo y larga experiencia en temáticas sociales son un ejemplo para nuestra sociedad. Contarnos, ¿qué es y cómo surge el proyecto de "La Sonrisa Nómada"?

Iván y Diego: La Sonrisa Nómada nació a partir de la ilusión de unir nuestra pasión viajera con la posibilidad de colaborar con diversas asociaciones de ayuda humanitaria. Inicialmente surgió con la idea de participar en el rally de Mongolia, pero ya tenemos en mente futuros proyectos solidarios una vez completemos el rally.

JCR: ¿a quién se le ocurrió el nombre?

Diego: Ambos estuvimos varias horas debatiendo varias ideas. En cierto

momento se nos ocurrió la idea de incluir la palabra nómada, ya que vamos a experimentar un estilo de vida itinerante durante esta aventura y los futuros proyectos que hagamos. Además, en el rally de Mongolia atravesamos varios países con un estilo de vida nómada, como Kazajistán o Mongolia. A partir de ahí, se me ocurrió la idea de intercambiar sonrisas por fotos a lo largo de nuestro viaje, y así nació el nombre de La Sonrisa Nómada.

JCR: ¿ya tenéis estatus de asociación cultural o ONG?

Iván: Efectivamente. Nos hemos registrado como asociación cultural, deportiva y solidaria sin ánimo de lucro. Dicho registro lo hemos realizado a través de la Xunta de Galicia, lo que implica que todos los donativos recibidos y gastos que tengamos que realizar estarán registrados minuciosamente. En el caso de que fuésemos afortunados de recibir más donativos de lo necesario, los fondos irán destinados íntegramente a las asociaciones con las que colaboramos.

JCR: ¿Cuáles son vuestros objetivos con el proyecto?

Iván y Diego: Actualmente hemos dividido los objetivos en cuatro grandes ramas:

1. Conseguir material sanitario de escasa disponibilidad en Mongolia y los países que atravesamos para donar. Por ejemplo, hemos hablado con la asociación La Otra Mirada en Mongolia, y allí son muy necesarias sillas de ruedas para niños, ya que no las fabrican y son muy difíciles de conseguir.
2. Llevar el mencionado material con una ambulancia que será donada a nuestra llegada a Ulán Bator, lo que sería el viaje en sí mismo.
3. Concienciar a la gente sobre ambas enfermedades. En el caso de la enfermedad de los huesos de cristal, vamos a colaborar directamente en Mongolia a nuestra llegada ayudando en diversas tareas en un centro de día habilitado para niños allí. En el caso del cáncer, queremos ayudar y dar a conocer la asociación Somos Unidos por el cáncer, y conseguir así que la gente de Lugo encuentre un lugar para realizar cualquier consulta sobre la enfermedad y obtener ayuda (recientemente realizaron un congreso para pacientes con cáncer y su entorno familiar). También creemos que la historia de Iván puede ser inspiradora para los pacientes que sufren o han sufrido cáncer, y les ayude a superar la enfermedad más fácilmente.
4. Debido a que es una aventura bastante única, queremos dar también una perspectiva educativa sobre los países que atravesaremos, algunos de los cuales tienen una mala imagen, al menos mediática. Desde nuestro proyecto queremos mostrar el mundo de forma directa, sin filtros comerciales, sin máscaras políticas. Contaremos todo lo que suceda y mostraremos a la gente tal y como es ya que confiamos en que el mundo está sano y lo que hay es un gran temor y desconocimiento.

Si conseguimos llevar a cabo este proyecto desde la perspectiva social y económica habremos hecho un gran trabajo y sobretodo estableceremos unos pilares muy fuertes sobre los que construir propuestas para un futuro cercano.

JCR: ¿Cuáles son los próximos retos para el año 2016?

Iván y Diego: Tenemos un gran trabajo por delante, tanto antes de realizar el viaje, como durante, y después del mismo. Todos estos meses hasta julio tenemos que seguir trabajando en la web y redes sociales, creando contenido interesante para atraer a más gente al proyecto, al mismo tiempo que conseguimos donaciones, bien monetarias o bien de materiales que podamos donar a lo largo de la ruta o a nuestra llegada. Eso sin contar con la odisea que va a suponer preparar todos los visados necesarios una vez salgamos de Europa. Durante el viaje, tendremos que afrontar, y disfrutar, todos los imprevistos que nos surjan. Y después a nuestra llegada, tendremos que preparar diversos eventos, como una exposición fotográfica o la edición del video resumen que haremos del proyecto.



Diego e Iván en los Alpes.

JCR: Contarnos un poco la historia sobre el rally de Mongolia ¿qué es exactamente?

Diego: El rally de Mongolia es una carrera solidaria con salida múltiple y recorrido libre. Nosotros saldremos desde Lugo y seguiremos la Ruta de la Seda durante una gran parte del camino, pasando por países como Turquía, Irán, Kirguistán o Kazajistán.

No es una carrera al uso, ya que no hay premio para el ganador, ni apoyo alguno por parte de la organización; sino la recompensa de disfrutar el camino al mismo tiempo que se colabora con asociaciones humanitarias, ya que todos los equipos participantes deben recaudar un mínimo de fondos para organizaciones o causas de su elección.

La historia del rally se remonta a 2004, donde participaron 6 equipos y solamente 4 lograron llegar a Mongolia. A lo largo de estos años ha ido ganando una gran presencia mediática, y en la última edición participaron más de 500 equipos y se recaudaron más de 200,000 euros.

JCR: ¿qué os han aportado vuestras aventuras por otros países y cómo creéis que serán esas 6 semanas con más de 16.000 km?

Iván: Ambos tenemos una gran experiencia viajera a nuestras espaldas, tanto juntos como separados. Creo que esa experiencia es muy importante para el proyecto, ya que ambos hemos viajado juntos por países subdesarrollados, donde muchísimas cosas no pasan como uno planea, por lo que hay que

tener paciencia, adaptarse a la situación y buscar opciones alternativas para solucionar los imprevistos que se presenten. Vamos a pasar muchas horas juntos durante casi dos meses, así que el hecho de conocernos desde el instituto, ser mejores amigos desde aquellas, y haber viajado tanto juntos, nos va a ayudar a completar el rally de una forma divertida. Conocemos casos de equipos que se han separado, o que no han conseguido llegar a

destino debido a su poca experiencia viajera o a que no había buen ambiente tras unos días de viaje. Nosotros estamos muy comprometidos con el proyecto, y tampoco queremos defraudar la confianza depositada en nosotros por nuestros patrocinadores, así que el conocernos tan bien es uno de nuestros puntos más fuertes como equipo.

JCR: ¿Cuáles son vuestros patrocinadores para esta aventura?

Diego: Como ambos somos lucenses, inicialmente estamos buscando patrocinio en nuestra ciudad, aunque estamos abiertos a cualquier tipo de ayuda obviamente. Por ejemplo, hasta la fecha ya tenemos patrocinadores en Coruña y en Ferrol. Nuestro

mayor patrocinador hasta ahora ha sido sin duda Gráficas Bao, una empresa de servicios de impresión lucense que se ha volcado en el proyecto desde el día 1, y nos ha ofrecido totalmente gratis más de 200 calendarios impresos en una calidad altísima, así como varias memorias, pancartas y trípticos que hemos preparado para difundir nuestro proyecto.



Iván y Diego en Birmania

El reto más grande que tenemos por delante en nuestra búsqueda de patrocinio es sin duda conseguir el vehículo o ambulancia, que donaremos a nuestra llegada a Ulán Bator.

JCR: ¿Habéis pensado cómo reparar la huella ecológica que dejareis durante vuestra aventura?

Iván: Así es. Todavía no disponemos del vehículo que llevaremos, pero en total es una aventura de más de 16000 km, lo que implica una contaminación de CO2 a considerar, ya que muy probablemente el vehículo tendrá cierta antigüedad.

Nos hemos comprometido a calcular dicho gasto de CO2, y a plantar una cantidad de árboles equivalente para contrarrestarlo a nuestro regreso a Lugo.

JCR: ¿Por qué habéis decidido donar los beneficios recaudados a las asociaciones "somos unidos por el cáncer" y "la otra mirada"?

Iván y Diego: Invertimos mucho tiempo también decidiendo las causas con las que queríamos colaborar. Ya que el patrocinio principalmente estaría ofrecido por empresas y personas españolas, queríamos colaborar con dos causas, una en el origen y otra en el destino. Decidimos también que queríamos trabajar con asociaciones pequeñas o humildes, pero comprometidas con las causas.

Somos Unidos por el Cáncer es una asociación lucense, cuyos directivos tienen por desgracia una relación muy cercana con la causa, por lo que están muy comprometidos y realizan todo tipo de actividades para recaudar fondos e invertirlos en investigación médica. Decidimos trabajar con ellos ya que tanto a Iván, por haber sufrido cáncer, como a Diego por ser su mejor amigo, están muy involucrados con la causa y querían contribuir en la medida en la que les fuese posible. Trabajaremos mucho con ellos, ya que organizaremos diversos eventos conjuntos de aquí a la salida del rally.



La otra mirada es una asociación de origen vasco que trabaja en una de las zonas más pobres de Ulán Bator. En apenas un par de años han logrado construir un centro de día para niños con la enfermedad de los huesos de cristal. Tras hablar con ellos, entendimos que es una enfermedad relativamente común en Mongolia y para la cual no están preparados, ya que la mayoría de las

escuelas no aceptan a niños con esta enfermedad por no estar acondicionadas para ellos, por lo que decidimos trabajar con ellos y donarles nuestro vehículo a la llegada (una ambulancia remodelada para transportar dichos niños), y diverso material sanitario.

JCR: Iván, ¿En qué medida te han ayudado los viajes a superar el cáncer que te diagnosticaron hace un año?

Iván: Un cáncer nunca llega en buen momento. En mi caso llegó en un momento de mi vida que estaba pidiendo un cambio. Llevaba ya casi 5 años viviendo en Kuala Lumpur y sentía que era el momento de volver a cambiar de país y experimentar otra cultura diferente. Tras el diagnóstico, pasé por momentos muy malos tanto con el tratamiento como con la decisión de a dónde iba a ir mi vida, ya que seguir en Kuala Lumpur me ofrecería una estabilidad económica que tal vez podría ser necesaria para continuar el tratamiento. Al final descubrí el cáncer en un estadio 1, lo que me permitiría tomarme un año sabático de descanso y hacer algo que realmente me gusta, viajar y bucear. Como una parte importante de la recuperación es el estado de ánimo en el que uno se encuentra, me animé a dejar el trabajo y viajar todo lo que pudiera durante una temporada, que es lo que estoy haciendo ahora mismo.

JCR: ¿consideráis que el hecho de descubrir otras culturas y estar en contacto con la naturaleza nos hace valorar más la propia vida?

Iván: Personalmente creo que viajar por el mundo es uno de los mejores tipos de educación que se puede obtener. Viajar hace que valoremos más las experiencias que los bienes que compramos (Smartphone, ropa, etc...). Estando asentados en un mismo sitio tendemos a adquirir y acumular cosas

que realmente no necesitamos. Al viajar, uno descubre culturas diferentes, y formas distintas de ver el mundo y hacer las cosas, y te da la posibilidad de ver que incluso gente con pocos recursos es muy feliz, por lo que uno se empieza a replantear muchos hábitos que se tienen en casa.

JCR: ¿Qué opinan vuestras familias en Lugo mientras estáis viajando por otros países tan lejanos?

Iván: Yo ya llevo unos 8 años viviendo fuera de España, por lo que ya tengo a mis padres un poco más acostumbrados a que esté fuera, aunque aún me siguen preguntando cuándo vuelvo a menudo jeje. Este año entienden mejor que nunca mis ganas de explorar el mundo para descansar y no agobiarme por lo sufrido.

Diego: Bueno pues mis padres y hermana a día de hoy están preocupados, desde luego es algo que no quieren que haga porque saben que vamos a tener complicaciones, sufrir algún robo o incluso algo más serio y la ayuda en esos países no es ni mucho menos directa. En caso de que pasase algo aquí, consideran que podrían controlar la situación y fuera se escaparía completamente de sus manos. Sin embargo, a lo largo de estos años viajando creo que también comprobaron a través de mis experiencias que el mundo es accesible, que realmente la gente es gente en cualquier lugar y que somos capaces de sobreponernos ante cualquier situación complicada. A día de hoy existe algo que es la zona de confort y en cierto modo creo que nos hace disfrutar menos el día a día, espero que comprendan que en este viaje voy a aprender y recibir muchísimo más que en 10 meses de vida en mi ciudad.

JCR: ¿Por qué consideráis que la ayuda voluntaria a las personas más necesitadas es fundamental en estos momentos para vuestras vidas?

Diego: En estos momentos acabamos de llegar a los maravillosos 30 años, momento ideal para cerrar la vida y comprarse un piso, ropa de marca para distinguirse de los demás, hacer un tipo de turismo con todo incluido y entrar en una espiral consumista que es lo único que importa en la sociedad de hoy en día. No obstante, esto te hace estar en buena medida vacío, lo que llena es la gente, la mirada directa, la sonrisa ajena por algo que pensabas que no tenía valor y que te aporta mucho más que el último Smartphone del mercado.

JCR: ¿Cuál es vuestro mensaje para nuestros lectores y lectoras en el Día Internacional del Voluntariado?

Iván y Diego: Mucha gente considera que hay que tener una gran fortuna para ayudar a los más necesitados o colaborar de alguna forma. Esto no es cierto, hasta el más mínimo detalle puede marcar una gran diferencia. Desde donar cosas que realmente no son necesarias, hasta no comprar cierto capricho que puede ser innecesario y donar ese dinero. También se puede colaborar con asociaciones locales del entorno, no hace falta disponer de un mes para irse al África profunda a hacer un voluntariado, se puede ayudar un poco al lado de casa el fin de semana.

JCR: ¿Queréis comentar alguna cosa más?

Iván y Diego: Siguiendo un poco con la pregunta anterior, se puede colaborar de cualquier forma; si la gente que lee esto nos sigue en nuestras redes sociales: Facebook, Twitter o Instagram le estará dando más visibilidad a nuestro proyecto, y eso nos llevará a conseguir más donativos o material para nuestro proyecto solidario.

Invitamos también a que la gente se informe más sobre nuestro proyecto en la web www.lasonrisanomada.com dónde quien quiera y/o pueda encontrará vías para colaborar con nosotros. Muchas gracias.



JCR: ¡Muchas gracias a vosotros chicos! Mucha salud y que la fuerza os acompañe en esta etapa de la aventura de la vida...

FORMAR DOCENTES PARA LA INTEGRACIÓN REGIONAL DE MERCOSUR



El **Programa de Apoyo al Sector Educativo del MERCOSUR (PASEM)**, constituye una acción conjunta del MERCOSUR con la Unión Europea, que pone de manifiesto el rol central que la educación ocupa en los procesos de integración de la región. El propósito de esta cooperación es contribuir al diseño de políticas docentes regionales a fin de consolidar el proceso de integración regional a través del fortalecimiento de la formación docente.

El PASEM surge del acuerdo inicial entre los países que fueron inicialmente estados parte del MERCOSUR: Argentina, Brasil, Paraguay y Uruguay; que en el marco del Sector Educativo del MERCOSUR diseñaron este proyecto junto con la Unión Europea que realizó una donación y posibilitó implementar acciones tendientes a construir colaborativamente políticas docentes con perspectiva regional.

El programa comenzó a gestarse en el 2009, y después de numerosas reuniones, discusiones y acuerdos, inició sus actividades en marzo de 2012. En noviembre de 2015 cerró la fase de ejecución del Programa, que se encuentra en su etapa de cierre.

Las acciones fueron organizadas en torno a cuatro ejes, que se retroalimentan y que potencian sus resultados:

En primer lugar, aportar a la construcción colaborativa de políticas docentes regionales; en segundo lugar, consolidar vínculos interinstitucionales; en tercer lugar, promover la cultura del registro y la documentación de experiencias; y finalmente, consolidar espacios para compartir conocimiento, promoviendo además el español y el portugués como lenguas del MERCOSUR.

1. APORTAR A LA CONSTRUCCIÓN COLABORATIVA DE POLITICAS DOCENTES REGIONALES

En el marco del PASEM se realizaron una serie de estudios con el objetivo de aportar al debate y diseño de políticas regionales de Formación y Desarrollo Profesional Docente: a) Estudio acerca de los criterios de calidad y mejora en las políticas de Formación Docente; b) Análisis de planes de estudio de la FD inicial y continua; c) Estudio de la normativa para la formación y el ejercicio de la profesión docente; d) Incorporación de TIC con sentido pedagógico en la Formación Docente, d) Estudio sobre casos PASEM en el uso de tics con sentido pedagógico en la formación docente inicial y e) Estudio sobre la

situación de la enseñanza del portugués y el español como lenguas del MERCOSUR en la Formación Docente.

Estos estudios disponibles en formato digital de forma gratuita en la web del PASEM (www.pasem.org), fueron la base de discusiones tanto en Ateneos Nacionales como en Seminarios Regionales.

Los puntos focales de cada país organizaron Ateneos Nacionales donde funcionarios y académicos del ámbito de la Formación Docente analizaron los estudios y realizaron lecturas de las realidades de cada país desde una perspectiva regional.

En los Seminarios Regionales se presentaron y discutieron los estudios constituyendo un espacio clave para el intercambio, reflexión y contribución a la generación de criterios acerca de la Formación Docente en el MERCOSUR que fortalezcan la integración regional. Los Seminarios se realizaron en el mes de marzo y agosto de 2015 y contó con la presencia de 250 representantes de los diferentes niveles de los sistemas educativos de los países del MERCOSUR.

El producto de los estudios, los debates generados en los Ateneos Nacionales y los Seminarios Regionales y otras instancias de consulta se constituyeron en insumos centrales en la producción colaborativa de Documentos de Política que aporten a la construcción de políticas docentes regionales.

2. CONSOLIDAR VÍNCULOS INTERINSTITUCIONALES

El Sistema de *Pasantías de Intercambio Regional* se propuso generar un espacio de aprendizaje compartido, indagación y análisis de políticas y prácticas vinculadas a la formación y desarrollo profesional docente en Argentina, Brasil, Paraguay y Uruguay.



Las Pasantías tuvieron como sede organismos e instituciones de los cuatro países cuyas propuestas, ya sea por la innovación que presentan o por otros rasgos de calidad que sustentan, se constituyen en fuentes de aprendizaje para el desarrollo de políticas y prácticas de formación y desarrollo profesional docente. El monitoreo del Sistema permite tener información que habilita su mejora continua.

A lo largo del programa se implementaron 25 pasantías involucrando 350 pasantes aproximadamente. Para dar sustentabilidad a este Sistema, durante los días 5 y 6 de noviembre se realizó en la ciudad de Londrina, Brasil, el Seminario de Cierre del Sistema de Pasantías, con la participación de más de 200 personas que intercambiaron sus experiencias y reflexionaron sobre la continuidad de proyectos que nacieron en el marco de estos intercambios.

Además, se organizaron *Visitas de Intercambio* en las que docentes y funcionarios del ámbito de la Formación Docente de Argentina, Brasil, Paraguay y Uruguay tuvieron la oportunidad de conocer e intercambiar prácticas con las instituciones que documentaron experiencias innovadoras y actualmente integran el Banco de Experiencias PASEM. En total se organizaron 7 visitas de intercambio, con la participación de aproximadamente 100 representantes de las diferentes instituciones destacadas con el Premio Paulo Freire.

Finalmente el PASEM otorgó subvenciones para que más de treinta Universidades e instituciones Educativas del MERCOSUR trabajen en Red en proyectos de formación docente. El trabajo en red ayuda al intercambio de experiencias, a enriquecer en el diálogo los propios planes de mejora e ir incorporando una mirada regional. En este sentido, una de las convocatorias permitió el desarrollo de materiales didácticos para la Formación Docente en temáticas de integración y ciudadanía regional.

3. PROMOVER LA CULTURA DEL REGISTRO Y LA DOCUMENTACION DE EXPERIENCIAS

Con el objetivo de formar un Banco de Experiencias Innovadoras se realizaron dos ediciones del Concurso de Experiencias Innovadoras en la Formación Docente, Premio Paulo Freire. Esta actividad convocó a directivos, docentes, instituciones educativas y/o equipos interinstitucionales de los países miembros de este bloque regional para documentar experiencias a través de un protocolo común diseñado especialmente para estas convocatorias.

Las experiencias fueron evaluadas por jurados de los cuatro países y 23 fueron destacadas. De esta forma, junto con las experiencias evaluadas positivamente se conformó el Banco de Experiencias Innovadoras que está disponible en la web del PASEM y se encuentra abierto para que otros países de la región documenten y amplíen el Banco de Experiencias, que en la actualidad cuenta con más de 100 experiencias documentadas.

A través de esta acción, el PASEM promueve la consolidación de una cultura de la documentación que incluye registros no tradicionales como los formatos audiovisuales.

En este sentido, se produjeron documentales y productos multimedia para difundir el trabajo de las Redes Subvencionadas por el PASEM. Asimismo, están disponibles en la web del PASEM relatorías audiovisuales de todos los Seminarios y Encuentros Regionales realizados.

4. CONSOLIDAR ESPACIOS PARA GENERAR Y COMPARTIR CONOCIMIENTO PROMOVRIENDO ADEMÁS EL ESPAÑOL Y EL PORTUGUÉS COMO LENGUAS DEL MERCOSUR

El Banco de Experiencias PASEM constituye un espacio virtual de intercambio de prácticas innovadoras en la Formación Docente en donde los países del MERCOSUR, del resto de América Latina y del Caribe podrán documentar sus experiencias utilizando protocolos comunes de documentación para toda la región.

Los estudios antes mencionados han sido otra manera de producir conocimiento y la web del PASEM un espacio para difundirlos y compartirlos.

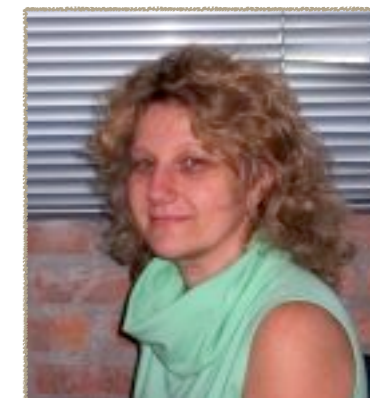
El PASEM es el resultado de una decisión política de los países del MERCOSUR. Existe una creciente toma de conciencia de que la formación docente es un factor decisivo para los sistemas educativos de la región. En este sentido en la última década se ha avanzado en la consolidación de acuerdos para poner la mirada en los procesos de formación inicial y continua de los docentes y en

generar políticas nacionales y regionales dirigidas no sólo a fortalecer a las instituciones sino a los futuros docentes proponiendo acciones que promuevan el interés de los jóvenes por la carrera docente, faciliten el acceso, la permanencia y el egreso con ofertas formativas pertinentes y de calidad, buscando ampliar los niveles de compromiso y participación de los estudiantes.

Obviamente, con las singularidades de cada país, el priorizar la formación docente es una tendencia en la región, y el PASEM es el resultado de esta preocupación y una estrategia concreta para propiciar el debate y las concreciones en este sentido.

Dra. Paula Pogré – Directora del PASEM

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Sustainable Development Goals

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Global Citizenship Education: Towards globalizing culture of Rights and Responsibilities

Sudha Sreenivasa Reddy

Eco Foundation for Sustainable Alternatives (EFSA) India

Sudha179@gmail.com

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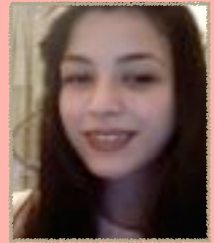
PLUGGING BUSINESS INTO THE GLOBAL AGENDA: THE PLATFORM FOR ENVIRONMENTAL INVESTMENT

PJ Marshall

Founder and Executive Director, Restore the Earth Foundation

pjm@restoretheearth.org www.restoretheearth.org

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European Refugee Crisis - Embracing the Spirit of Volunteering

Athanasia Zagorianou

Master of laws (LLM) in Human Rights Law, University of Strathclyde.

zagorianoua@gmail.com



Keith Peter Kiely

PhD in Politics, Queens University Belfast. Issues Without Borders (IWB). kkiely01@qub.ac.uk



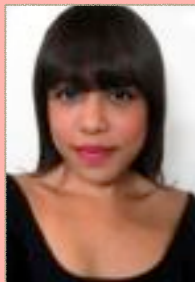
Papuc Patricia Casandra

President of Issues Without Borders

patricia_papuc@yahoo.com

www.issueswithoutborders.com

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Residuos Sólidos: La Cooperación Internacional entre Brasil y Haití

Ana Verena Menezes,

Abogada, Internacionalista y Mestre en Cooperación Internacional para el Desarrollo por la Universidad de Salamanca.

Correo: anaverena.m@gmail.com

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Fenomenología del Voluntariado Internacional

José Manuel Fernández N.

Jurista, pensador, estratega y escritor.

Correo: jmf7777@gmail.com Web: <http://jmf7777.wix.com/pensador>

Global Citizenship Education: Towards globalizing culture of Rights and Responsibilities

Abstract: It is heartening to see more and more international debates about the gravity of the issues confronting humanity with unprecedented global social, political and ecological dangers. There are very few places on the planet, which are not in a state of emergency in one way or the other. An Attempt is made here to highlight the urgent need for reimagining global citizenship education and global citizens in order to transcend the present anthropocentric development and reach out to all those unheard voices, whose precarious lives are under the clutches of patriarchal nature of unsustainable development. Understanding the true nature of education, universal values of democracy, rights and responsibilities evolved from rich experience of civilizations, philosophers, thinkers and practitioners is invaluable treasure in redefining culturally sensitive global citizenship education from which emerge conscious ‘global humane beings’. What we need in the world of globalization is globalization of culture of responsibility. Globalizing responsibility lies in the hearts of global citizens to gather all the positive forces of compassion and non-violence we can, of whatever origin, whatever nature, and to nurture, enrich and propagate them like luminous seeds of hope that ultimately leads to ecologically sustainable societies.

Key Words: Reimagining global citizenship education, Vasudhaiva Kutumbakam global humane beings, Co-responsibility, Globalizing Responsibility, Universal Charter of Human Responsibilities.

“If we all discharge our duties, rights will not be far to seek.”M.K. Gandhi

Although human society today has achieved an immense progress in science, technology, and production it has not been able to mitigate the sufferings of humankind. Poverty and inequality, illiteracy and ignorance, wars and violence still remain great threats for global stability and prosperity. Uncertainty and conflicts are spreading across the world; political and economic systems are facing newer and complex challenges; and reductionist science is rapidly changing human civilization.

Differences in religious, cultural and economic disparities are a source of tension between countries and people. Competing nationalisms pose threats to global collective security. Along these, increasing environmental degradation and climate change is a major and universal challenge for humankind. Forceful evictions and displacement of millions of people in the name of development, impact of conflicts in the name of religion and regime change besides natural calamities pose bigger challenge to the idea of ‘citizenship’. What would be the political status of these people? Which nation they belong to? The important question, therefore is, which social order will lead to conditions that encourage a society to learn from its mistakes and relearn to create sustainable societies.

These are some of the major challenges raise major concerns about the very foundational models of education and global citizenship at all levels. Reimagining education and global citizenship in action is the need of the hour in addressing this!

What kind of Education we need?

One of the well known Indian Philosophers & educationists, J.Krishnamurti regards education as “Prime significance in the communication of that which is central to the transformation of the human mind and the creation of a new culture. Such a fundamental transformation takes place when the child, while being trained



Sudha Sreenivasa Reddy

Eco Foundation for Sustainable Alternatives (EFSA)
India

Sudha179@gmail.com

in various skills and disciplines, is also given the capacity to be awake to the processes of her/his own thinking, feeling and action”.

Such children tend to be - analytical, observant, perceptive, discerning and action oriented, so crucial to their maintaining a right relationship with fellow human beings and to nature.

I would refer to these children as the forerunner to –‘global citizens/global humane beings’ as it is they through the new approach of education will be able to address the global problems of poverty, hunger, illiteracy, inequity, violence and ecological crisis. The present educational approach has been a failure in this regard.

While this is the true essence of ‘education’ often emphasized by educationists, in the present dominance of neo liberal model of development there is a growing realization at all levels that the existing models have failed and that there is a total dearth of relevance between the human being and the complex contemporary society.

The ecological crisis, increasing poverty, hunger, illiteracy, injustice and violence are forcing us to face the harsh realities of the human condition. At a time like this, we need to address not only the structure of education but also the nature and quality of human mind and life; thus calling for a transformative new approach that breaks through the frontiers of particular cultures. The new approach establishes an entirely new set of universal values, which in turn can create a compassionate civilization- ‘global humane beings’, who with increased critical awareness and committed action transform the lives of others, especially of the deprived sections of the society at the local, national, and international levels.

It is in this context that this educational paradigm is of critical to reaffirm eternal values of eco systems, in the future generations, who evolve into global humane beings and shoulder ethical responsibility that paves path to prevent a upheaval of violence, corruption and greed facing the world today and future.

Global Humane Beings in ‘Vasudhaiva Kutumbakam’

*Vasudhaiva Kutumbakam’ (From "vasudhā", the earth; "ēva" = indeed is; and "kutumbakam", family ;) is a Sanskrit phrase which means "the world is one family".

It is a social philosophy emanating from a spiritual understanding that the whole of humanity is made of one life energy. If the whole ocean is one how then a drop of the ocean be different from the ocean? If the drop is different from the ocean how then can it ultimately be dissolved in the ocean? It means that the whole earth is just one family.

People of South Asia have long cherished values which, in modern times, are best expressed under the rubric of ‘universalism’ and various dimensions of democracy. Before the colonial interventions of the west, the distinctive features of our socio –political system were cultural plurality, devolution of political power at all levels and the participatory mode of governance from the grassroots to the top.

In spite of persisting social evils such as untouchability, caste system, inequity, communalism in South Asian societies the sense of *‘Vasudhaiva Kutumbakam’ has been part of our cultural sensibility since time immemorial. That is why our socio-cultural diversity is a source of strength and in fact the primary defining force behind our unbroken identity. There have, of course, been brief phases of ideological or identity polarizations. But soon after, the pluralistic perspective prevails.

The basic premise of this world view is that no race, sect, religion, ideological group, class, socio –political formation, the state or ‘a religious institution’ can claim monopoly of the truth. This forms the basis for a democratic society. ‘Vasudhaiva Kutumbakam’ is a feminine idea aspiring to redefine citizenship and democracy from a mode of governance to a way of life based on the foundational principles of interconnectedness and interdependence that prevails in all dimensions of life. This perspective of all-inclusive democracy can be called ‘sampoorna swaraj’ (full realization of self-rule).

The idea of self-rule goes beyond the political. It encompasses life itself in a comprehensive manner that makes our lives more meaningful. As M.K.Gandhi emphasized, Swaraj relates to all dimensions of human life and applies to relationships at all levels, from the individual to the global:

- The relationship between nature and human beings
- The dynamic of ‘the individual’ and ‘the community’
- The dynamic inter-relationship of ‘the self’ and ‘the other’

- The relationship of individuals; the various types and levels of collectivities with governance structures
- The relationship of individuals and collectivities with the market

Thus shared culture of rights and responsibilities of individuals in the extended World Family is intrinsic in sustaining the relationship among themselves and with all ecosystems; all of us are interconnected and interdependent among ourselves and with all eco systems.

Co-responsibility of Global Citizens:

Given the context of a wide cultural gap between the East and West (or for that matter North vs South), we need to be actively and cohesively involved in bringing about a change in our own neighbourhood / community and simultaneously connecting to global challenges and sensitive to diverse needs. Each one of us by our lack of involvement is responsible for most of the irresponsible wrongdoings in the world. Most of the time we are disconnected from the interdependent laws that rule the harmony of the planet, and adhere to comfortable systems of progress, not seeing that in many cases that so called progress goes against the harmonious original stream of life, destroying the lives of innumerable people, who with their breath and sweat, struggle against that man made stream for the survival of what is dear to them, their intimacy with the spirituality of Mother Earth. We must move away from the freedom of indifference towards the freedom of involvement of those who are infringed in today's world. What we need is globalizing the compassionate leaders from grassroots who encompass all respecting all forms diversity and pluralism and assume co-responsibility in self and towards sustainable societies.

Globalizing Culture of Responsibility: Uniting in the universal Rights and Responsibilities:

The world has come a long way in the international recognition and protection of Human Rights, since the Universal Declaration of Human Rights (UDHR) was adopted by the United Nations in 1948. The UDHR was a response to widespread outrage to the Holocaust and other crimes of that time. Those who drafted the UDHR drew from ethical principles of the world's religions, as well as from socialist, liberal and other secular thinking. They sought a Declaration that reflected standards that are common to cultures and traditions all over the world.

The main approach of the UDHR was to define the rights of individuals, and to fulfil those rights as a responsibility of governmental authority, as it is primarily a State obligation. In recent years, however, an argument has emerged that too little attention has been given to individual duties and responsibilities. The pursuit of rights is futile when it is not accompanied by the commitment to duties and responsibilities. Duties to its society and people covering social, political and economic well being!

A fundamental common characteristic which human beings have is a sense of responsibility. This is expressed in our everyday discourses, in families and in societies where the word 'responsibility' implies a willingness to take care of what is valued and is embedded in our ethical, moral systems and cultural traditions.

Responsibility is not an abstract concept. It is identifiable because it is concretely grounded in our relationship with each other, which means taking responsibility for something / someone. It is the ability of human beings to respond to challenges posed by themselves, their social and their natural environment. The concept of responsibility is a uniting idea and transcends the citizenship of any country or membership of any nation and is the foundational basis of every human relationship..

It is only in a shared culture of responsibility that human beings can become human and humane. Creativity, spirituality, individual and collective achievements flourish and attain grandeur and glory, only when there is justice and peace. Qualities of compassion, forgiveness, love, sharing and universal solidarity become cherished and sought after attributes only when a community, society or nation is at peace-within and with out. In a world in which most of the ethical values are largely discarded the notion of responsibility has to be highlighted, redefined and recontextualized.

Responsibility is not an end to freedom of speech, but on the contrary, a free response of to the very challenge that existence confronts us with. The feeling of responsibility rests with being human. It is part of the feeling of wanting to be accountable; one cannot be accountable for what lies beyond one's awareness.

The concept of Human Duties and Responsibilities serves to balance the notions of freedom and responsibility. While rights relate more to freedom, duties and obligations are associated with responsibility. Despite this distinction, freedom and responsibility are interdependent. Responsibility, as a moral quality, serves a natural,

voluntary check for freedom. In any society, freedom can never be exercised without limits. Thus, the more freedom we enjoy, the greater the responsibility we bear towards others, as well as ourselves. The more talents we possess, the bigger the responsibility we have, to develop them to their fullest capacity.

Throughout history, prophets, saints and sages have implored humankind to take its responsibilities seriously. Mahatma Gandhi, for example, preached on the seven social sins:

- Politics without principles.
- Commerce without morality.
- Wealth without work.
- Education without character.
- Science without humanity.
- Pleasure without conscience.
- Worship without sacrifice.

Because Rights and Duties are inextricably linked, the idea of a Human Right only makes sense if we acknowledge the duty of all people to respect it. Regardless of a particular society's values, human relations are universally based on the existence of both Rights and Responsibilities. There is one ancient rule that, if truly followed, would ensure just human relations: the Golden Rule. In its negative form, the Golden Rule mandates that we not do to others what we do not wish to be done to us. The positive form implies a more active role: "Do unto others as you would have them do unto you." A brief yet profound statement yet so difficult to practice

Bearing in mind the Golden Rule, the Universal Declaration of Human Rights provides an ideal starting point from which to consider some of the main obligations which are a necessary complement to those rights:

- Right to Life obliges us to respect life.
- Right to Liberty obliges us to respect other people's liberty
- Right to Security obliges us to enable every human being to enjoy security.

- Right to partake in our country's political process obliges us to choose good/responsible leaders.
- Right to Work under just and favourable conditions & provide a good living standards for us/our families, obliges us to perform to the best of our capacities.
- Right to Freedom of Thought, Conscience and Religion, obliges us to respect other's thoughts or religious principles.
- Right to be Educated obliges us to share our knowledge and experience with others.
- Right to Benefit from the Earth's Bounty, obliges us to respect, care and restore the Earth and her natural resources.

Globalization is matched by problems, which demand solutions for ideas, values and norms respected by all cultures and societies. Recognition of the equal and inalienable rights of all peoples requires a foundation of freedom, justice and peace – but this also solicits that Rights and Responsibilities be given equal importance to establish an ethical base, so that all people can live peacefully together and fulfil their potential. A better social and cultural order, both nationally and internationally cannot be achieved by laws, prescriptions and conventions alone, but needs a Universal Charter of Human Responsibilities. Human aspirations for progress can only be realized by agreed values and standards applying to all people and institutions at all times.

It is heartening to see more and more international debates about the gravity of the issues confronting humanity with unprecedented global social, political and ecological dangers. There are very few places on the planet, which are not in a state of emergency in one way or the other. The need of the hour is to gather all the positive forces of compassion and non-violence we can, of whatever origin, whatever nature, and to nurture, enrich and propagate them like luminous seeds of hope. There lies our responsibility as conscious 'global humane beings' who still believe that life is precious and is a wonderful thing to preserve and revere. To shift towards this paradigm, re-imagined global citizenship education offers right perspective and direction and transcends anthropocentric development.

At this august seminar where people across the world have come forward to participate and share it would only be appropriate that the lessons shared and learnt here would be taken back to our own countries where in a continued and sustained way it can be applied in action with the encouragement and support of each other. With this regained enthusiasm let's also go to the deprived and marginalized, local communities; to listen to their 'unheard voices', learn from them the traditional wisdom and to share with them that power which can still move mountains. This is the way towards ecologically sustainable societies.

Let me end with a universal prayer from a Vedic scripture:

Om Sarve Bhavantu Sukhinah
Sarve Santu Nir-Aamayaah |
Sarve Bhadraanni Pashyant
Maa Kashcid-Dukha-Bhaag-Bhavet |
Om Shaantih Shaantih Shaantih || - Brihadāraṇyaka Upanishad

Meaning:

Om, May All become Happy

May All be Free from Illness

May All See what is Auspicious

May no one Suffer

Om Peace, Peace, Peace.

International Seminar: 'Global Citizen Education For Sustainable Development'

GLOBAL LAND PATHS

Vitsa, Epirus, Greece

25-30 July 2015

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PLUGGING BUSINESS INTO THE GLOBAL AGENDA: THE PLATFORM FOR ENVIRONMENTAL INVESTMENT

ABSTRACT: *Restore the Earth Foundation, Inc. (REF) is a social investment partner for corporations that value the Earth's natural resources. Founded in 2010, we are a global non-governmental organization that deploys landscape-scale ecosystem restoration projects and measures and reports the impact. Our exclusive Shared Value Platform accounts, in monetary terms, for the social return on investment (SROI) - the combination of direct and indirect financial benefits - produced from our restoration projects. We provide corporations that are seeking to reduce their carbon footprint with the business case to engage in environmental sustainability projects that produce reductions in atmospheric carbon, along with water-borne nitrogen and phosphorous. The Shared Value Platform, designed to map with international standards of ecosystem restoration and integrated accounting, is an offer, a resource, a game changer, for corporations on the cusp of reinventing sustainability programs. For every \$1 invested by our corporate partners, the Platform accounts for more than \$9 in environmental, social, and economic returns. While a large portion of this return can be directly assigned to the funders in the form of carbon, nitrogen, and phosphorous mitigation credits; a significant portion of the return can be recognized as intangible assets on the funder's balance sheet. We work closely with forward-thinking leaders of corporations, aligning the accomplishment of sustainability goals with growing operational revenue. Our purpose is to enable corporations to take action to restore our Earth. Thus, we provide the global business case for cleaner air, cleaner water, and community resiliency.*

Keywords: Environmental Sustainability, Global Partnership, Millennium Development Goals, Sustainable Development, Water, World, Private Institution, Partnership, Ecosystems, Restoration, Sustainable Development Goals, Global Goals, Corporate Social Responsibility, Impact Investment, Shared value, Social Impact, Social Return on Investment, Integrated Accounting, Business Case, Carbon Credits.



PJ Marshall

Founder and Executive Director, Restore the Earth Foundation

pjm@restoretheearth.org

www.restoretheearth.org

THE CASE FOR ECOSYSTEM RESTORATION: GLOBAL EVIDENCE

The Millennium Ecosystem Assessment called the world's attention to environmental valuation in 2000. It heightened urgency and argued for its relevance among other topics on the global agenda.

The Millennium Ecosystem Assessment, initiated by United Nations Secretary-General Kofi Annan, demonstrated the critical need for investment in the sustainable use of ecosystem services. To meet growing consumption demand, humans have impacted ecosystems more rapidly and extensively since 1950 than in any comparable period in our history. Improving human living conditions has been achieved at a growing cost.

The Earth's ecosystems provide a myriad of benefits, called ecosystem services, including resources such as fuel, water, and timber, regulating services that affect climate, floods, disease, wastes, and water quality, cultural and aesthetic value, and supporting services such as soil formation, photosynthesis, and nutrient cycling. The quality of life for modern society is vitally dependent on the provisioning of ecosystem services and their degradation has a dramatic environmental, economic, and social impact.

The Millennium Ecosystem Assessment accounted for the full spectrum of ecosystem services in which we conduct our personal and business lives. Approximately 60% of the ecosystem services assessed were being degraded or used unsustainably. The assessment reveals that, if those trends continue, freely available ecosystem services will cease to be available or will become more costly in the near future. Once these higher costs are internalized by industries such as extractives, agriculture, and utility, they will be passed downstream to the manufacturing and service industries, progressively increasing operating costs throughout the economy. Loss of ecosystem services will also affect the structural conditions within which businesses operate, influencing customer preference, stakeholder expectations, and government regulations and policies.

The loss of ecosystem services is detrimental to quality of life and threatens the livelihoods of our future generations. Our ability to lead healthy, productive, and fulfilling lives is contingent upon our capacity to collectively protect and preserve our Earth's ecosystem. Our food, shelter, clothing, access to clean air and clean water, and personal safety and security are all totally dependent on our natural resources and they are all in danger of irreparable destruction.

According to the Millennium Ecosystem Assessment and global leaders, the private sector is in a position to be a very positive force in achieving a sustainable future. “Businesses’ engagement in voluntary actions to reduce their impact on Earth’s ecosystems can be an engine of positive change in two ways: it can be a source of new opportunities for business, and a means of preserving our natural assets for future generations,” states Jonathan Lash, President of World Resources Institute. By advancing new market opportunities, reducing operational footprints, and establishing effective partnerships, businesses can invest in their future and position themselves as forward-thinking market leaders. In restoring our Earth’s natural balance, businesses can follow natural self-interest and take the lead in improving human well-being and protecting the environment. Failure to keep pace with change risks competitive advantages, diminishes brand reputation, and reduces ability to compete in the future.

THE GLOBAL AGENDA: THEN AND NOW

The Millennium Development Goals (MDGs), passed in 2000, formed a blueprint for accomplishing what was regarded as comprehensive, sustainable developmental progress by 2015. A coalition of the world’s countries and leading development institutions agreed to a set of eight Goals, including Goal 7: Ensure Environmental Sustainability.

Through partnership and tremendous effort, a great deal has been accomplished towards the MDGs. Net loss of forest has slowed in recent years, due to both a slight decrease in deforestation and an increase in afforestation and the expansion of natural forests. Emissions practices have led to dramatic improvements in air and water quality. Improvements in data collection and reporting have strengthened program implementation, tracked results more effectively, and improved accountability.

There is still work to be done. Deforestation continues to jeopardize the livelihoods of millions. Unsustainable practices in resource



management threaten human economic activity. The accelerating loss in biodiversity will have serious repercussions for the ecosystem services upon which the world relies at work and at home.

The work accomplished towards the Millennium Development Goals, as well as the critical challenges that remain, set the stage for the adoption of the new Sustainable Development Goals (SDGs) at the United Nations Sustainable Development Summit in September 2015. This internationally-agreed upon set of actionable, specific targets builds on the MDGs and sets the sustainability agenda for the next 15 years.

Slowing or reversing the degradation of ecosystem services will contribute significantly to the achievement of many of the SDGs, both directly and indirectly. As a bridge-builder between convener sectors, Restore the Earth Foundation strategically works with partners across industries in pursuit of the following Goals:

GOAL 11 – Sustainable Cities and Communities – Make cities and human settlements inclusive, safe, resilient, and sustainable.

GOAL 12 – Responsible Consumption & Production – Ensure sustainable consumption and production patterns.

GOAL 13 – Climate Action – Take urgent action to combat climate change and its impacts.

GOAL 14 – Life Below Water – Conserve and sustainably use the oceans, seas, and marine resources for sustainable development.

GOAL 15 – Life on Land – Protect, restore and promote sustainable use of terrestrial ecosystems, sustainably manage forests, combat desertification, and halt and reverse land degradation and halt biodiversity loss.

GOAL 17 – Partnerships for the Goals – Strengthen the means of implementation and revitalize the global partnership for sustainable development

THE SUSTAINABLE DEVELOPMENT GOALS: REF'S ROADMAP

REF's founders have been working to build sustainable communities, position sustainable production as a part of business operations, slow and reverse climate change, preserve the aquatic food chain, protect coastal communities from natural disaster, and encourage and convene collaboration between sectors since 2008.

The Sustainable Development Goals, also known as the Global Goals, provide a framework for collective action by assessing the progress the global community has already achieved, as well as looking forward towards achievable targets. The Goals similarly provide a useful yard stick for assessing the work of Restore the Earth Foundation, past, present, and future. Our work to support the SDGs naturally tells our story and demonstrates our unique approach to maximize impact.

GOAL 11 – Sustainable Cities and Communities – Make cities and human settlements inclusive, safe, resilient, and sustainable.

Restore the Earth Foundation's founders Marv and PJ Marshall were attending the White House Conference on Conservation when Hurricane Katrina slammed southern states in August 2005. Survivors lost homes, businesses, friends, and family members, and were trying to put back together the pieces that were left of their lives. Along with the human loss and devastation, Hurricane Katrina had either destroyed or damaged over 320 million trees across five million acres along the Gulf Coast. The storm destroyed and degraded forest ecosystems, and with them the heart of environmental, social, and economic communities—and, a major part of the region's cultural heritage.

Together, Marv and PJ became a catalyst to mobilize, engage, and convene private sector knowledge and assets to help the area recover from the devastation in the wake of Katrina. Companies like Harrah's and Entergy Corporation leveraged their expertise, resources, and employee volunteers. They commandeered trucks to haul off storm debris while local corporate volunteers cleared the way, filled and replaced lost soil, dug holes, planted trees, wrapped each tree in protective guards, and repeated the process again. They provided boots, bandanas, shovels, trucks, helicopters, boats, heavy equipment, walkie-talkies, and other gear along with cadres of employee volunteers.

While providing a response to the disaster, these efforts restored natural storm protection and developed resiliency for the next storm, further helping community members protect their heritage, economic interests, and families. The results were extraordinary, and they didn't stop there. When the Deepwater Horizon oil spill occurred in 2010, the surrounding area was ecologically devastated. REF was the first to deploy restoration on oil-soiled wetlands, again engaging a diverse set of stakeholders to respond quickly and support recovery.

This work ultimately led to the founding of Restore the Earth Foundation, Inc. in 2010. Since its inception, REF has been committed to identifying opportunities to engage community members in restorations and locally source materials and expertise. Native seeds are collected within the geographic area of the restoration site, local nurseries are contracted to grow the trees, and the sites are monitored by nearby groups. These inclusion programs create jobs, keep funding local, and provide accessible green spaces for public benefit.

Alongside volunteers from the public, corporate volunteers are actively involved in restoration projects. "Working with Restore the Earth gives corporate volunteer teams a real, meaningful opportunity to take a high-profile issue, restoring a critical environmental site, and really give back," says Patty Riddlebarger, Director of Corporate Social Responsibility at Entergy Corporation. These partnerships for action empower forward-thinking corporate leaders to invest in the communities where their businesses operate and their employees live, advance their unique corporate social responsibility initiatives, and enable their enterprises to thrive.

GOAL 12 – Responsible Consumption & Production – Ensure sustainable consumption and production patterns.

Our corporate partners join a network of collaborative stakeholders driven to restore our Earth's natural balance. We offer meaningful opportunities to become fully invested in corporate social responsibility and sustainability initiatives, including employee engagement, corporate philanthropy, and investment packages. Working in close partnership with our corporate funders, REF has developed a deep understanding of the challenges facing corporations in committing to major investment in environmental restoration.

REF has developed and applied unique market-based approaches to restore ecosystems on a large scale. Our corporate funding partners receive a full report that provides verifiable measurement and valuation of environmental, social and economic benefits, integrating sustainability information in their reporting to stakeholders and the public. By providing greater accountability of investment in environmental restoration projects, REF helps justify the case for minimizing adverse impacts on human health and the environment.

GOAL 13 – Climate Action – Take urgent action to combat climate change and its impacts.

Restore the Earth Foundation's mission is to restore the Earth's essential forest and wetland ecosystems. We envision the Earth in balance—its original vitality and natural abundance available to all, for generations to come. We are driven to create an environmentally sustainable future, and believe the best way to do so is by engaging a network of best-in-class partners.

To achieve the greatest climate impact, REF has undertaken one of the largest landscape-scale restoration projects in North America: one million acres of critical land in the Mississippi River Basin, what we call North America's Amazon. We work in partnership with the Lower Mississippi Valley Joint Venture (LMVJV), a consortium of federal and state agencies and NGOs coordinated by the U.S. Fish & Wildlife Service (USFWS), to mitigate and reverse the negative impacts of environmental degradation.

The focus of this work is in the southernmost region of the Mississippi River Basin, the Mississippi Alluvial Valley, which drains into the Gulf of Mexico. The region is a large and diverse landscape, rich in culture and history. The natural resources support industries in Louisiana and millions of jobs nationwide, provide hundreds of thousands of acres of wildlife habitat and winter habitat for more than five million migratory waterfowl, and are the primary nursery for the food chain supplying the entire Caribbean Basin.

The region supports more than half of America's crude oil and natural gas, generates \$2 billion in annual revenues from recreational hunting and fishing, and is home to approximately two million people.

Climate change and diminishing ecosystem services have diminished the resiliency of the Mississippi River Basin ecosystem, threatening the livelihoods of those who live in the region and around the world. Significant investment is required to create a sustainable future for all species.

REF's founders have secured over \$20 million in private, federal, and state funding to successfully restore more than 50,000 acres of forest along the Gulf Coast, providing over a million native trees and plants to restore this essential ecosystem back to natural balance. Our restorations maximize wetland forest conditions, reduce and reverse erosion, stabilize land mass, and provide storm protection. Using our exclusive EKOgrown™ tree-growing process, the projects contribute to flow and wind damage reduction, improving and restoring wildlife and fish habitat. Our interventions convert greenhouse gas (GHG) sources into long-term sustainable sinks of sequestered carbon, and mitigate greenhouse gas and nitrogen. Landscape-scale restoration of just one million acres in North America's Amazon will offset the total U.S. climate footprint by 2% and begin to reverse the impact of the Dead Zone by 12.5%.

The effects of these restoration efforts can be felt in communities around the Earth, and our innovative approach is a model with global scalability. REF is providing the global business case for corporations to combat climate change and integrate sustainability into business practice. By financially accounting for the full environmental, social, and economic value of ecosystem services, our Shared Value Platform enables corporate funders and impact investors to fully realize and continue their capital investment in our Earth.

GOAL 14 – Life Below Water – Conserve and sustainably use the oceans, seas and marine resources for sustainable development.

REF is currently working in the coastal regions of the Mississippi River Basin in Louisiana to restore a part of the one million acres that contain approximately 40 – 45% of the wetlands found in the continental U.S. Wetlands feed downstream waters, trap floodwaters, recharge groundwater, remove pollution, and provide fish and wildlife habitat. They provide the first line of defense to natural disaster and help control erosion. Wetlands are economic drivers of industry, agriculture, and recreation.

These wetlands provide essential ecosystem services on an enormous scale, but they are being depleted at a rate of 25 – 35 square miles per year, a loss the size of one football field every hour. More than 100 million acres, or half of all wetlands in the U.S., have been lost since colonial times. As a result, the foundation of the region's vibrant communities, wildlife habitats, and economy is in danger.

GulfSaver™ Bags is an initiative of Restore the Earth Foundation that continues to have a significant benefit for wetland ecosystem restoration. The GulfSaver™ Bag creates a supportive environment for growth, such as adding nutrient rich biomass to the soil. These biodegradable, self-contained packages of native plants, each customized to planting sites, are engineered to create a supportive base for plant growth. GulfSaver™ Bags are highly successful and cost effective, allowing funders to stretch their investment in wetland ecosystem restoration. By deploying projects to sites in most critical need, Restore the Earth is significantly reducing marine debris and nutrient pollution.

GOAL 15 – Life on Land – Protect, restore, and promote sustainable use of terrestrial ecosystems, sustainably manage forests, combat desertification, halt and reverse land degradation, and halt biodiversity loss.

North America's Amazon is home to some of America's most iconic species, from the bald eagle and alligator to the bald cypress and water tupelo trees. The region is rich in a variety of habitats, including hardwood forests, cypress swamps, coastal marshes, estuaries, and barrier islands. These ecosystems are the heart, lungs, liver, and kidneys of the Earth and serve humanity as our nursery, pantry, factory, and storehouse. Forests purify water, anchor precious soil, and sequester carbon to create clean air.

To most effectively restore these precious spaces, REF operates on a landscape-scale. Working with our partners, we restore large tracts of degraded land, knitting together a mosaic of existing core forest blocks. The restored land is integrated with adjacent productive working lands, restoring a wide range of ecosystem services with greater impact. The restored forest allows plant and animal species to thrive, mi-

grate, and re-establish populations in the new forest blocks, extending the benefits of forest and ecosystem service restoration to neighboring communities and beyond.

Landscape-scale restoration is the most efficient way to restore natural balance and reverse ecosystem degradation. REF uses the all-natural EKOgrown™ tree-growing process to produce high-performance trees, generate plants that have a higher survival rate, reach maturity more quickly, and sequester two-to-four times more carbon annually than trees grown and planted using conventional methodologies.



GOAL 17 – Partnerships for the Goals – Strengthen the means of implementation and revitalize the global partnership for sustainable development

Our interdependent world demands imperative, collaborative action to address the challenges created by global ecosystem degradation. Our inclusive approach of engaging a broad coalition of partners makes it possible for diverse, critical stakeholders to take action. REF’s partnership with Lower Mississippi Valley Joint Venture provides preferential access to prioritized sites for restoration and single-source alignment with key agencies for successful delivery of restoration and matching funding. As a result of this strategic partnership, every \$1 of private funding invested unlocks \$3 of public funding.

Our even broader network of partners includes government agencies, nongovernmental organizations, universities, corporations, community-based organizations, foundations, and individuals who work together to bypass gridlock and do the work of restoration. REF is a participant and convener of forums and conferences, to share our unique approach and innovations while co-designing plans and custom solutions with decision-makers. As a bridge-builder and social investment partner, REF works across industries and sectors to further solutions for a sustainable future.

Since Hurricane Katrina, our corporate partners and their employee volunteer teams have continued to work with us, side by side, to help bring environmental balance back to degraded areas. Unique in-the-mud volunteer experiences bring corporate sustainability and social responsibility initiatives to life, providing insights into environmental systems, natural resource management, local biodiversity, community history, and the local and global impact of restoration.

MEASURE YOUR INVESTMENT: SHARED VALUE PLATFORM

In 2012, REF invested in the design and development of the Shared Value Platform. The Platform was developed by accessing accredited governmental, academic, and independent research in order to estimate the social costs of ecosystem degradation. The Platform captures the financial value produced via landscape-scale restoration activities which are large enough in size to have an impact on a whole ecosystem rather than just piecemeal portions, yet also require major capital investment to accomplish. Building on internationally accepted standards, REF is ensuring that corporate funders and impact investors will experience reliable, comparable, and measurable returns on their restoration investments.

The REF Shared Value Platform is a real-time, digital version of the REF Shared Value model, providing a practical tool for tracking, measuring, monetizing and reporting on the full value of ecosystem services and environmental restoration. It makes the financially-based business case for corporate funders, and impact investors to contribute and invest in the landscape-scale ecosystem restoration projects necessary to create a sustainable future and resilient communities for generations to come. REF is presently working with an internationally recognized team of impact assessment specialists, public accountants, and specialists in the fields of remote imaging, big-data modeling, and integrated reporting.

The values of ecosystem services that are created through REF’s restoration projects include Provisioning, Regulating, Habitat and Supporting, and Cultural. Forest restoration mitigates carbon emissions through the sequestration of carbon

and by eliminating nitrogen and phosphorus runoff from sediment loss. This process restores and rebalances ecosystems and establishes healthy natural capital buffers. Married with the direct environmental impacts, the indirect co-benefits created include improved air and water quality and quantity, job training and creation of jobs, lessening of extreme weather patterns, storm protection, pest control, increased recreation and tourism through bird watching, hunting, and fishing, and the creation of new technology. Many of these outcomes have multiple benefits that cross dimensions. For example, job creation has an economic benefit as part of the greater economy, while providing a social benefit for individuals and families.

The REF Shared Value Platform demonstrates that for every \$1 invested, funders can account for more than \$9 in environmental, social and economic returns. Additionally, REF applies third-party methodologies and protocols for verifying carbon credits at the highest global standards. We then register the credits on internationally recognized carbon registries, providing value within the full social return on investment of the project.

Our Shared Value Platform measures the cross-cutting value for each outcome produced by ecosystem restoration, and reports on those outcomes in monetary terms. We provide a formal report to funders annually in a format that can be audited and accounted for as intangible assets on the funder's balance sheet. This allows funders to take credit for carbon-offset and other environmental benefits produced, in perpetuity; and if desired, they can use the environmental offsets to mitigate the portion of their climate footprint that cannot be offset at source.

We work closely with our corporate partners to enable the sustainability leaders within to utilize and share the report with company shareholders, consumers, and other stakeholders.

If your corporation believes in a bottom-up, cost-effective approach to financing nature for positive impact, join us on our worldwide tour to debut the Shared Value Platform, launching in Paris at the United Nations Conference on Climate Change at the end of November 2015.

REF envisions the Earth in balance – its original vitality and natural abundance available to all, for generations to come. Our mission is to restore the Earth's essential forest and wetland ecosystems and we believe that life on Earth can only flourish sustainably when ecosystems are balanced.

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European Refugee Crisis - Embracing the Spirit of Volunteering

Abstract: This joint paper was conducted by Issues without Borders (IWB) and Citizens Rights Watch (CRW), non-governmental organisations with aim to raise awareness on the ongoing European refugee crisis, inform the public about the “IWB Refugee Project”, the value of volunteering and ask you to join us and contribute to our efforts towards bringing a positive change and improve the human quality of life.

Keywords: Refugees, Refugee Crisis, Volunteering, Human Rights, European Union, Europe, Collective Action, IWB Refugee Project

Introduction

The rising number of people fleeing their countries to avoid war, violence and prosecution and trying to reach Europe seeking for asylum has brought to the surface the European refugee crisis. The refugee crisis has become a major issue of discussion among the European Union’s (EU) member states and Europe in general. The past 6 months have demonstrated that a new and fresh approach to the problem of refugees is an essential component to the future of the European Union (EU) as we know it. The current ideological and political fragmentation across the EU has identifiable roots and causes. For over half a decade, Europe has struggled to construct a coherent or at least relatable collective Identity. As Carta and Morin (2014:1) point out:

“Waves of enlargement, institutional reforms, social and political unrest, economic and financial instability, both in Europe and in its immediate neighbourhood, have profoundly challenged the meaning and course of the European integration process.”

Perhaps one of the most high profile manifestations of this relatively recent shift in the “meaning” of European integration is the issue of refugees.

The relative lack of a cohesive European collective identity, along with this change in course in the European integration project, has profoundly impacted the range of probable EU responses to this ongoing problem. Ripples of the recent financial crisis have helped to mould a very specific set of socio-economic and political factors which have seen the crisis deepen to alarming levels. Without know-



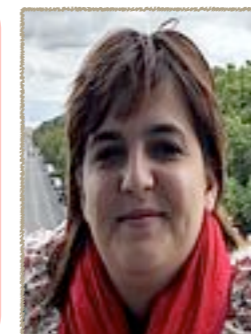
Athanasia Zagorianou

Master of laws (LLM) in Human Rights Law, University of Strathclyde. Citizens Rights Watch (CRW) Researcher & Trustees’ Council Member & Researcher for the “IWB Refugee Project”
zagorianoua@gmail.com



Keith Peter Kiely

PhD in Politics, Queens University Belfast. Issues Without Borders (IWB). Researcher/Peer Reviewer/ Grants Team.
kkiely01@qub.ac.uk



Papuc Patricia Casandra

President of Issues Without Borders
patricia_papuc@yahoo.com
www.issueswithoutborders.com

ing what it is, without broad agreement on what exactly it stands for, can the EU collectively solve this issue?

European Refugee Crisis, an Overview

With hundreds having lost their lives at sea and as a response to the 2013 tragic Lampedusa migrant shipwreck, where approximately more than 300 people lost their lives, the Italian government initiated the "Mare Nostrum" operation. "Mare Nostrum" was an Italian Naval search and rescue operation aimed to prevent more deaths of immigrant and refugees at sea. Even though the operation had significant results in rescuing lives, in 2014 it ended by the Italian government due to its high cost and the lack of funding and support by other EU member states.

In 2014, the Mare Nostrum operation was replaced by the "Joint Operation Triton" which established by the EU border Force -Frontex-. However the Operation Triton was focusing mostly on border surveillance and not on saving lives.

As the International Organization for Migration (IOM) noted "The large majority of deaths in 2014 occurred in the Mediterranean, accounting for an estimated 75 per cent (3,072) of all deaths this year" (IOM, 2014, p.20)

Coming from countries plagued by war and violence such as Syria, Afghanistan and Eritrea, daily many risk their lives through this perilous journey either by crossing the Mediterranean or through the Balkans (from Greece to Hungary) in hope for a better future.

IOM's latest estimates suggest that in 2015 the number of immigrants and refugees that have crossed the Mediterranean and reached Europe is more than 700.000 so far while more than 3.000 are estimated to be missing or dead.

The necessity for immediate response to the refugee crisis has appeared challenging for the EU and Europe in general. And while many states appeared willing to help, others refused and struggled to cope with the ongoing crisis.

Under the Dublin Regulation, which defines the member state that is responsible to provide asylum to a refugee applicant in Europe and obliges that an asylum seeker's application should be examined only by one state, one can apply for asylum in the first EU member state that he/she will arrive. And, even if the applicant then goes to another country, he/she cannot apply for asylum there but he /she should be sent back to the former country.

Many are those who have criticized Dublin Regulation as flawed supporting that countries such as Greece, Italy and Hungary are considered by immigrants and refugees a gateway to Europe, struggle to cope with the increasing number of asylum applications and have taken the entire EU burden.

With German Chancellor, Angela Merkel stating that "there is no legal limit to refugee numbers" Germany decided to suspend Dublin Agreement for Syrian refugees and

process their asylum applications directly.

Even though European countries such as Germany and Sweden shared their responsibility on the refugee crisis and accepted a large number of refugees within their borders, others such as Hungary, FYROM and Slovakia failed to respond properly to their international obligations.

According to Article 33 (1) of the 1951 Refugee Convention:

"No Contracting State shall expel or return ('refouler') a refugee in any manner whatsoever to the frontiers of territories where his life or freedom would be threatened on account of his race, religion, nationality, membership of a particular social or political opinion"

Until now, 142 states have signed both the 1951 Refugee Convention and the 1967 protocol. Even though Hungary is one of the 1951 Convention's signatories, it decided to deal with the flood of refugees by raising a barricade along its southern border with Serbia. In October, Hungary also stated that it would seal off its border with Croatia to prevent the entry of immigrants and refugees. Earlier this year, Slovakia's handling of the issue raised serious concerns within the international community, with the country refusing to accept non-Christian refugees within its borders. FYROM on the other hand decided to stop the flood of refugees by using violence and through police crackdown. As Antonio Guterres, United Nations High Commissioner for Refugees noted in one of his latest statements, "[The] European Union has the capacity to manage the crisis, but implementation of its decision to relocate 160,000 asylum-seekers "has been far too slow," and reception centers, registration and screening for tens of thousands of people are urgently needed."

"IWB Refugee Project": Can we bring a change?

In 2015, the Issues without Borders (IWB) non-governmental organisation initiated the "IWB Refugee Project" with the goal to bring a real change to the issue of refugees across the EU. The project has brought together volunteer researchers from all around the world with aim to conduct 28 reports regarding the situation of refugees, the asylum system and national laws in 28 member-states of the EU.

IWB is determined to document the treatment of refugees in EU countries by deconstructing dominant media caricatures and political sentiments which would seek to in some way justify denying these individuals their human rights. By examining the key factors in each EU member state which impact these socio-economic environments and, which in turn help mould policy and political sentiment, IWB

seeks to highlight more than how well member states are aligned with European Union legislation on refugees.

Our commitment to detailed research means that we endeavour to ask questions which might explain the failure of many member states to live up to their responsibilities and the degree to which the European Union as a whole is treating people that are being in vulnerable and desperate circumstances.

Our researchers are working hard in examining the quality of life of refugees in their respective countries and how the legal processes in their member state impacts refugees. Further, our researchers speak with refugees, both to those already integrated and those new to Europe, in order to piece together detailed analyses of both the local and Europe wide situation.

The question of responsibility is not restricted to policymaking but is also about the way in which specific political messages and media outlets exploit, objectify and dehumanise refugees to the extent that they are seen as a problem rather than people. As a research group focused on the issue of refugees in Europe we challenge the construction of crude media representations of refugees which encourage fear, hatred or misunderstanding. Our job is to give a fuller and more complete picture of how and why refugees as human beings entitled to clearly defined rights are being represented and described by those with influential voices in our societies.

Based on this work IWB will draft a potential new law, which we will register as a petition at the European Commission. After this registration, the work will continue and we will have 1 year to raise 1 million signatures. Once these signatures are raised, the petition will be debated in the European Parliament. Once passed into law, it will be implemented and our team will be part of that implementation process. This project allows young, determined and talented researchers across Europe the opportunity to help shape the future European Identity.

Volunteering? Is this for me?

Individuals, human rights activists, groups and NGOs have united their voices spreading the message of humanity and solidarity. Others by offering their knowledge, language, research skills or food, clothes and emergency supplies and others by opening their homes and hosting refugees have shown us what the value of volunteering really means!

But what does motivate people to become volunteers?

We asked Keith, human rights activist and volunteer researcher for “IWB Refugee Project” to share with us his experience and reasons behind his decision to contribute to the organisation’s cause:

“Several months ago, rushing towards my bus stop in Sofia, I passed a woman begging. Not a rare encounter for anyone, anywhere in the world, sadly. What was rare in this case though was that this particular lady was quite elderly, crouched over and seemed to be very distressed, almost to tears. Despite no physical similarity for some reason she reminded me of my own grandmother when she was weak and reliant on others for assistance towards the end of her life. I cringed at the idea of someone I loved finding themselves in such a situation or circumstance. I began thinking that in all likelihood she was somebody’s mother or grandmother and that while I found an imaginary scenario upsetting that this was a reality for many people. I went back and gave her some paltry amount of money I had in my pocket.

I began thinking not only about what circumstances or events had put that particular woman on that street at that time but also I considered what had made me stop. Obviously, one plausible answer was almost certainly the very human ability to empathise with another, visibly fragile human being, who was having some difficulties. It seems to be true that our own experiences directly affect the degree to which we relate to another person on some basic level and deeply influences our willingness to act in one way or another. On a larger scale, such as working in the areas of politics, activism or social justice, this tendency is deeply intertwined with our desire to identify with a certain set of ideals, or a range of complementary identities.

So then the answer was simple, in the story of who I tell myself I am this was one of a range of possible actions. If anyone ever decides to ask me why I volunteer with IWB, this seems like as good an answer as any.

Undoubtedly, another crucial motivator for me was to work with people within an organization which espouses a perspective which I believe is complementary with my own.”

Once you have decided that volunteering might be something which interests you, it can be difficult to imagine how to go about finding time to do such work. It can be easy to find reasons not to. At various times, each of us have probably felt “I can’t get no” work satisfaction due to the pressures of juggling everyday concerns such as mortgages, cars, bills, family life, and career path development but volunteering work is a unique opportunity to feel as though you contribute towards something positive on a regular basis. There is satisfaction which transcends the individual in working

with others towards a goal in a way which you personally see as ethical and which you believe aims to identify solutions to issues which contribute to contemporary human suffering.

While we may drastically disagree on the causes and solutions to issues of poverty, social justice, gender equality, the refugee crisis or finding peace in the Middle East, the ability to understand and carefully consider an argument with which you disagree is the beginning of insight.

It is helpful to ask ourselves whether or not interacting and exchanging ideas with other people should simply be about some information we put out there or seek to impose on others. Without the ability to also be open to getting something valuable from the exchange, it is obvious that we lose what is essential to the process. By embracing and using this approach, we have the opportunity to gain some new understanding or insight into an issue which lies beyond the limits of our own personal value judgments and experiences.

Conclusion

Images of dead children on the Greek shores and people suffocated in abandoned trucks are daily news all over the media, shocking us and reminding us the value of human dignity, the value of human life. And even though European states' leaders struggle to manage and act responsibly towards the crisis, people from all around the world have shown compassion by asking the European leaders to take action and by offering their help to those who need it most. In the celebration day of volunteering, IWB and CRW come together to ask you to join us in raising public awareness on the current European refugee crisis and in mobilising and engaging governments and communities to take collective action against human suffering.

We unite our voices and we call everyone who is interested in our cause to join the "IWB Refugee Project" and contribute to our efforts to make a difference on refugee issues throughout Europe.

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Residuos Sólidos: La Cooperación Internacional entre Brasil y Haití

Resumen: El trabajo a seguir discute la Cooperación Sur- Sur entre Brasil y Haití en relación a la temática de los residuos sólidos. Para realizar este análisis se adopta como ejemplo el proyecto de cooperación realizado entre 2006 y 2011 en Carrefour Feuilles, barrio de Porto Príncipe que era marcado por la violencia y la pobreza. La discusión está contextualizada con el escenario global de manejo de residuos sólidos y la implementación de los nuevos Objetivos de Desarrollo Sostenibles, centrandó la cuestión de los residuos y del desarrollo social como prioridades en el debate de la cooperación para el desarrollo y políticas públicas de los próximos 15 años.

Palabras clave: Cooperación Sur-Sur, Residuos Sólidos, Cooperación, Brasil, Haití, Desarrollo ambiental, Desarrollo Social.

Solid Waste: The International Cooperation between Brazil and Haiti

Abstract: The following article discusses South South Cooperation between Brazil and Haiti related to solid waste. In order to do this análisis we are going to use the example of a South South Cooperation Project executed between 2006 and 2011 in Carrefour Feuilles, Port au Prince's neighborhood known by its violence and poverty. The discussion will be contextualized by the global scenary of solid waste management and the implementation of the new Sustainable Development Goals, focusing the question of solid waste and social development as priorities on the debate of cooperation for development and public policies for the next 15 years.

Keywords: South-South Cooperation, Solid Waste, Cooperation, Brazil, Haiti, Environmental Development, Social Development.



Ana Verena Menezes,

Abogada, Internacionalista y Mestre en Cooperación Internacional para el Desarrollo por la Universidad de Salamanca.

Correo: anaverena.m@gmail.com

I. Líneas Generales del Problema de la Gestión de Residuos Sólidos

El manejo de residuos sólidos urbanos es uno de los grandes problemas y desafíos que deberán ser enfrentados en la contemporaneidad. Según Hoornweg y Bhada-Tata (2012: 9), 1.300 millones de toneladas de residuos sólidos son producidos anualmente en las ciudades de todo el mundo. Una cantidad que tiende a aumentar con la creciente concentración urbana y el crecimiento poblacional. La previsión es que en 2025 se produzcan 2.200 millones de toneladas de basura cada año.

El manejo inadecuado de los residuos tiene impactos no sólo en lo referente a la cuestión sanitaria, sino también en la cuestión medioambiental y social. En relación a la cuestión sanitaria, el descarte inadecuado puede propiciar la transmisión de enfermedades, la propagación de parásitos y la proliferación de roedores. En lo referente a la cuestión ambiental las consecuencias son inmensas: la basura puede contribuir a la contaminación del suelo, del agua y del aire.

La descomposición de los componentes orgánicos genera gas metano, un gas inflamable que es el segundo gas de efecto invernadero más común en la atmósfera después del dióxido de carbono, cuyo impacto en el calentamiento global es 21 veces más grande que el mismo (HOORNWEG y BHADA-TATA, 2012:30). Tanto su emisión como los posibles incendios resultantes de su combustión colaboran en la contaminación del aire y en el cambio climático.

En relación al suelo, el lixiviado resultante de la descomposición de los residuos genera contaminación, puede alcanzar los niveles freáticos contaminando el agua y la vuelve inadecuada para su consumo. Cuando los residuos generados por la ciudadanía y por las instituciones son mal eliminados pueden provocar grandes daños en la salud, puesto que se produce el envenenamiento del suelo y de los acuíferos (HOORNWEG y BHADA-TATA, 2012:3). Cuando el reciclaje y el reaprovechamiento no son puestos en práctica suponen un consumo de materias primas que podrían ser ahorradas. El proceso de confección de nuevos productos también es un proceso que demanda gasto energético y producción de más residuos (HOORNWEG, BHADA-TATA, 2012:1).

El dato más alarmante de todos estos es que una buena parte del planeta no hace el tratamiento correcto de los residuos sólidos. La basura es el principal subproducto de un estilo de vida consumista que tiene lugar en buena parte de las economías, sobre todo en los países desarrollados. Necesariamente una de las maneras de reducir su producción estaría relacionada con la reducción del consumo y la adopción de un patrón de consumo mucho más consciente. Entretanto, la lógica de la sociedad de consumo que vivimos actualmente se reproduce de manera contraria a la idea de reducción y reutilización.

La sociedad actual se organiza a partir de la promesa de satisfacer los deseos y consumir cada vez más, ya que es la fuente de la felicidad (BAUMAN, 2007: 61). Sin embargo, mientras esa propia sociedad se sostiene haciendo que esos deseos no se agoten jamás, los bienes adquiridos deben ser rápidamente descartados para que nuevos productos sean consumidos. Se evidencia una inmensa contradicción que no solo se aplica a la relación de las personas con los productos sino también en relación a las propias relaciones humanas.

La preocupación con la temática de los residuos sólidos urbanos ha sido discutida en numerosos foros mundiales y en los tratados internacionales. Un buen ejemplo es la Conferencia de las Naciones Unidas para el Desarrollo Sostenible -también conocida como Río+20-, realizada entre los días 19 a 22 de junio de 2012. El documento resultante de ese encuentro, "El futuro que queremos" (ONU, 2012), abordó la cuestión de los residuos sólidos urbanos enfatizando la importancia de la gestión sostenible de los mismos al mismo tiempo que reconoce la interrelación de la sostenibilidad, la erradicación de la pobreza y la promoción del trabajo decente para todos.

Las discusiones que tuvieron lugar en Río+20 han influenciado de manera decisiva en la elaboración de los nuevos Objetivos de Desarrollo Sostenible (ODS), como se indica en el informe de síntesis del Secretario General acerca de la agenda de desarrollo sostenible post-2015 (ONU, 2014). En este documento son presentados 17 nuevos objetivos que expresan la adopción de una interpretación del concepto de desarrollo como una idea amplia que envuelve la protección del medio ambiente y el disfrute efectivo de los derechos humanos.

Respecto al desafío que representa la gestión de los residuos sólidos, muchos de los objetivos propuestos para la nueva agenda de desarrollo se relacionan con esta problemática. El primero de ellos es el ODS 11, que busca lograr que las ciudades y los asentamientos sean inclusivos, seguros, resilientes y sostenibles. También se relaciona a la temática el ODS 12, relativo a garantizar modalidades de consumo y producción sostenibles. El ODS 13, a su vez, impone como reto la adopción de medidas urgentes para combatir el cambio climático y sus efectos. El decimoséptimo de los objetivos de desarrollo sostenibles proclama el fortalecimiento de los medios de ejecución y revitalización de la alianza mundial para el desarrollo sostenible. Esa propuesta reflexiona sobre el compromiso político que se pretende poner en marcha a partir de la Cumbre del Milenio que tuvo lugar en septiembre de 2015 en Nueva York.

II. Diferencias entre países de renta alta, media y baja en el manejo de residuos sólidos urbanos.

Es posible afirmar que existen profundas desigualdades sociales entre los países con respecto al compostaje, la gestión y la cantidad de residuos producidos en las diferentes regiones del planeta.

En relación a la cantidad de residuos, los países con rentas más altas son los que más producen, mientras que los países que tienen rentas más bajas son los que menos producen. De acuerdo con el Banco Mundial, 44% de la basura producida mundialmente es producida por los países que son parte de la OCDE. Si se considera el nivel de renta, casi la mitad de los residuos son producidos por los países de renta alta, con un 46%. Los países de renta media baja representan el 29% de la producción, el 19% los de renta media alta y solamente el 6% de los países de renta baja.

Es importante subrayar que de acuerdo con la clasificación del Banco Mundial, entre los países de renta media baja se encuentran India y China, que son los países más poblados del mundo. Asimismo la producción de basura entre los países de renta alta supera con mucho la de estos países juntos. Los países de la OCDE generan de media 2,2 kg de residuos per cápita, mientras que en otras regiones el valor medio per cápita no supera el 1,1kg (HOORNWEG y BHADA-TATA, 2012:10). En el Sur asiático por ejemplo, la media de la producción de residuos es de un 0,45 kg per cápita (HOORNWEG, BHADA-TATA, 2012:10).

Estos datos relacionados a la producción de residuos denuncian la desigualdad en el poder de consumo entre las más diversas regiones del planeta. Sería completamente insostenible que todas las partes del mundo consumiesen y descartasen materiales del mismo modo que en los denominados países ricos o desarrollados.

La elaboración de abono a partir de los residuos sólidos en los países de renta alta también es muy diferente del compostaje en los países de renta baja, media o alta. Los países de renta baja tienden a tener más compuestos orgánicos en la composición de la basura, generalmente correspondiendo a más de 50% de su composición. En los países de renta alta los productos y alimentos son vendidos en una serie de envases de plástico, papel y metal. Debido a eso la proporción de residuos orgánicos es mucho menor y no llega a los 30% del total de residuos producidos (HOORNWEG, BHADA-TATA, 2012:17).

El nivel de renta también determina la manera con la cual los países pueden gestionar los residuos producidos en sus municipios. En los países de renta alta existen programas educativos bien implementados para la reducción de residuos y atribu-

ción de responsabilidad a los productores. Son recolectados alrededor de 90% de los residuos producidos, imperando la utilización de tecnología, con camiones compactadores y vehículos mecanizados. En la separación de los residuos son utilizados aparatos de alta tecnología con la utilización de imanes y láseres para la separación de los materiales, un procedimiento que prácticamente no demanda la presencia de personas¹. La utilización de esas tecnologías facilita el proceso de reciclaje de los materiales.

En relación al compostaje, éste es cada vez más popular en los países de renta alta, a pesar de que proporcionalmente hay una producción más pequeña de residuos orgánicos. El compostaje es realizado en instalaciones de gran escala y también por particulares. La separación de los materiales es más eficiente y por eso se obtiene mejores resultados (HOORNWEG y BHADA-TATA, 2012:5).

Los vertederos en los países de renta alta poseen una serie de controles ambientales, con tratamiento de los gases y de los lixiviados, capas que impiden la contaminación de los niveles freáticos y sistemas de tratamiento. Después de cerrados, los vertederos tienen una gran importancia pues pueden ser transformados en parques, campos de golf, etc. (MEDINA, 2006).

En los países de renta media y baja la realidad es muy diferente. En esos países no existe un programa de reducción de residuos o reutilización. La baja producción de residuos se debe a la situación de pobreza de su ciudadanía. En los países de renta media existe una cierta discusión acerca de programas de reducción de residuos pero ellos raramente son incorporados (MEDINA, 2006).

En los países de renta baja la recogida acostumbra a ser realizada de manera esporádica e ineficaz, pasando generalmente en las áreas más ricas de la ciudad. El sistema de recogida en esos países tiene una cobertura de menos de 50% de las casas, establecimientos e instituciones. En los países de renta media existe una cierta mecanización y vehículos que realizan las colectas entre el 50% y el 80% de los municipios (HOORNWEG, BHADA-TATA, 2012: 5). Entretanto, son poco comunes las estaciones de tratamiento/separación para los residuos, el sitio donde se separa y se destina la basura por tipo a cada destino final.

Un detalle importante acerca de los países de renta baja y media es que en sitios ocupados ilegalmente por las personas más pobres (como las favelas y los asentamientos), raramente existe un sistema de recogida institucionalizado - por falta de capacidad de pago de las tasas de colecta o por la imposibilidad de acceso de los camiones.

El reciclaje en los países de renta baja es realizado en gran parte de un modo

informal por personas denominadas como catadores, *wastepickers*, cartoneros, recicladores, etc. La denominación depende del país en el cual la actividad es ejercida, pero en este trabajo el término utilizado para definir este fenómeno será catador o reciclador (por ser los nombres más comunes en Brasil), uno de los agentes de la cooperación sur-sur que será analizado en este trabajo. Los mercados de reciclaje no son regulados, presentan precios fluctuantes y controlados por intermediarios. El porcentaje de material reciclado es alto y los residuos son vendidos en los mercados locales e internacionales. En los países de renta media ya existe una cierta mecanización, tecnología y posibilidad de mejora de los materiales que también son reciclados en parte por el sector informal. Los precios también fluctúan considerablemente, lo que deja a los recicladores muy vulnerables a los cambios constantes del mercado (MEDINA, 2006).

El proceso de incineración de residuos en los países de renta baja y media es casi inexistente o muy ineficiente por el alto coste de manutención e implementación. El compostaje en los países de renta baja es raramente hecho de modo formal y en los países de renta media las factorías de compostaje no funcionan bien debido al alto coste y a la separación ineficiente de los materiales que dificultan el proceso. Los controles ambientales de esas factorías de compostaje son precarios, lo que produce la contaminación del suelo, el agua y el aire. En los países de renta baja ni siquiera existe un mercado para la venta de compuestos orgánicos.

Los vertederos en los países de renta baja no existen, la basura es tirada en depósitos de basura improvisados que son extremadamente contaminantes. También son tirados en las mismas condiciones los residuos hospitalarios. La basura es quemada en ocasiones y los depósitos improvisados vulneran la salud de las personas que viven en su entorno. En los países de renta media existen vertederos controlados, pero los depósitos de basura improvisados y vertederos mal gestionados son más comunes (HOORNWEG y BHADA-TATA, 2012: 5).

Los costes relacionados al manejo de los residuos sólidos en los municipios representan entre el 50% y el 70% de los gastos de los municipios. En los países de renta alta solamente el 10% es utilizado para la recogida, mientras que en los países de renta baja y media esos valores llegan al 90% (HOORNWEG y BHADA-TATA, 2012: 5). La participación y la concienciación de la comunidad en la actividad de recogida contribuyen bastante a la reducción de los gastos de los países de renta alta. Una gran parte de los gastos de esos países en la gestión de sus residuos son destinados al tratamiento de la basura, reciclaje, compostaje y tecnología direccionada para esos fines.

2.2 La gestión de los residuos sólidos como una oportunidad de actividad económica

Los altos niveles de participación de personas en el proceso de separación y recogida de basura en los países de renta baja y media son una oportunidad de trabajo, sobrevivencia y desarrollo. En los países en vías de desarrollo cerca de 15 millones de personas trabajan como catadores lo que representa el 1% de toda la población de estos países (MEDINA, 2008). De este total, entre 500.000 y 4 millones de personas trabajan con el reciclaje de los residuos sólidos en América Latina (MARELLO y HELWEGE, 2014). Esta actividad económica gana fuerza con la unión de los catadores en cooperativas y asociaciones que pueden reclamar ayudas a sus gobiernos para desarrollar sus actividades.

El trabajo generalmente consiste en recolectar materiales reciclables como latas, cartón, así como plásticos en los depósitos de basura o en los domicilios. Para realizar esta actividad utilizan vehículos improvisados como carros de mano, carros de supermercado, animales como caballos y burros, o a veces ni utilizan transporte alguno para la recogida de los materiales. Los catadores más organizados en grupos, o bien tienen apoyo del estado que poseen camiones propios, o bien los municipios les ceden sus camiones de colectas para que ellos puedan llevar sus materiales reciclables (MARELLO y HELWEGE, 2014).

El principal problema de los catadores es que ellos están muchas veces sujetos a los precios impuestos por el mercado y a los intermediarios que venden los insumos a las empresas. Cuando actúan de manera autónoma los catadores son más vulnerables y reciben muy poco por grandes cantidades de material colectado. Aunque estén organizados el problema de los precios continúa siendo un problema constante, principalmente cuando hay costes para mantener la organización de la cooperativa o asociación, como el mantenimiento de maquinarias, etc. (ABRAMOVAY *et al.*, 2013: 30).

Es importante subrayar que existen personas que trabajan esporádicamente como catadores, ya sea en eventos (fiestas, conciertos, etc.) o en períodos en los que están en situación de desempleo. Cuando el valor del mercado no compensa el esfuerzo existe mucha rotación de personas en las cooperativas y organizaciones debido a la insatisfacción con que lo reciben al final de las jornadas de trabajo (ABRAMOVAY *et al.*, 2013: 18).

Los catadores autónomos generalmente no utilizan equipamientos de protección individual y son aún más vulnerables a la contaminación o a accidentes durante el trabajo. Con más organización y capacitación ellos tienen acceso a Equipamientos de Protección Individual (EPI), orientación en relación a seguridad del trabajo, entre

otras iniciativas conseguidas a través de movilización social (MARELLO y HELWEGE, 2014).

Una situación muy triste pero usual es la persistencia del trabajo infantil en las actividades de recolecta y reciclaje. Muchos niños y niñas trabajan para ayudar sus familias a subsistir, una práctica que viene siendo combatida por los recicladores organizados. La existencia de programas gubernamentales que incentiven la presencia de los niños en las escuelas o campañas entre los propios recicladores son cruciales en el combate a esa realidad (MEDINA, 2008).

El reconocimiento por parte de los estados de la importancia de los recicladores puede ayudar a los municipios que tienen dificultades de costear el proceso de reciclaje, proporcionando al mismo tiempo una fuente de renta a estas personas (MEDINA, 2008). Los recicladores también permiten que las empresas sean más competitivas al permitirles economizar en la producción de los insumos. Se estima que el impacto de la actuación de los recicladores en la economía es mucho más grande del que se imaginaba. Un ejemplo de eso es la recolecta de cartón realizada por más de 40.000 recicladores/cartoneros en Buenos Aires, Argentina, que tiene un impacto en la economía de 178 millones de dólares al año (MEDINA, 2008).

Los recicladores sobretodo son agentes ambientales que contribuyen para que muchas industrias no necesiten más materias primas del medio ambiente. Con eso se ahorra energía y mano de obra en la confección de los productos.

III. La Cooperación Brasileña en el contexto de la Cooperación Sur-Sur.

La idea de Cooperación Sur-Sur se sitúa en el contexto histórico de la bipolaridad posterior a la Segunda Guerra Mundial, donde el mundo entero estaba dividido bajo la influencia del bloque soviético o del estadounidense. En un proceso político paralelo, las antiguas colonias empezaron a emanciparse, pero la cuestión de la pobreza y de los problemas enfrentados por estos nuevos países no era parte del interés de los llamados países centrales.

El concepto empezó a formarse en la década de 1950 a partir de la aproximación de países asiáticos recién independizados y de la firma del acuerdo entre China e India en la Conferencia de Ginebra, donde se vislumbraron los *Cinco Puntos de Coexistencia Pacífica* para poner fin la conflictividad entre las dos naciones. Posteriormente, los primeros ministros de Ceilán, Birmania, India, Paquistán e Indonesia se reunieron en 1954 en otras dos nuevas conferencias para discutir sus intereses y obstáculos: la Conferencia de Bogor y la Conferencia de Colombo (LEITE, 2011).

Estas reuniones fueron parte del proceso que dio lugar a la Conferencia de Bandung, un evento que reunió a los representantes de los 29 países menos desarrollados de Asia y África, donde se buscó discutir sus intereses sin la intermediación de los países europeos, los Estados Unidos y la Unión Soviética. A partir de ese momento se inició una movilización por una agenda propia en la cual estos países empezaron a tomar consciencia de sus papeles geopolíticos como actores internacionales con fuerzas y necesidades urgentes comunes.

La Conferencia de Bandung inició el compromiso de cooperación política y económica de solidaridad entre los países con una plataforma ideológica que no estaba conectada ni al bloque capitalista ni al bloque comunista. En 1961, fue creado el Movimiento de los Países no Alineados que tuvo como marco de acción la Primera Conferencia de Países no Alineados, realizada en Belgrado. En este evento participaron 115 países de África, Asia, América Latina y Yugoslavia. Brasil participó en esta y en las demás conferencias del movimiento como país observador.

Todo parece indicar que el marco de acción del movimiento de los no Alineados influyó la inauguración de la Primera década de Naciones Unidas para el Desarrollo en la cual fueron editadas las resoluciones 1710 y 1715 que reconocían el aumento creciente de las desigualdades entre los países desarrollados y los menos desarrollados. Otro logro alcanzado fue la realización en 1964 de la Conferencia de Naciones Unidas acerca del Comercio y Desarrollo (UNCTAD), que se estableció posteriormente como una organización que auxilia a los países menos desarrollados, principalmente en lo referente a las cuestiones comerciales.

En este contexto, Brasil se mantuvo hasta 1969 en la posición de país receptor de ayudas internacionales. Aún en el período dictatorial del gobierno Costa y Silva fueron realizadas reformas para centralizar el sistema de cooperación del país, especialmente en el Ministerio de las Relaciones Exteriores (MRE) y en la recién creada Secretaria de Planeamiento de la Presidencia de la República (SEPLAN). A partir de ese marco, gracias al momento económico favorable (“Milagro económico brasileño”²), Brasil pasó a ser un país emisor en el ámbito de la cooperación internacional (ABC, 2012).

La política interna brasileña de perfil social y educativo (como el “Fome Zero”, “Bolsa Familia y Bolsa Escola”), así como el desarrollo económico presentado a partir de 2004, tuvieron una repercusión positiva internacionalmente hablando, ya que esas políticas públicas tuvieron un gran reflejo en la cooperación externa desarrollada desde entonces. El gobierno de Luiz Inácio Lula da Silva posicionó la cooperación internacional como uno de los pilares de la política externa brasileña, momento en que se adoptó un modelo distinto de Ayuda Oficial para el Desarrollo (AOD), definido por la Organización para la Cooperación y el Desarrollo Económico (OCDE) (IPEA,

2010). La diferencia radica en que los recursos brasileños no son ofrecidos con un elemento de donación de al menos el 25 por ciento y si totalmente a fondo perdido, es decir, no se cobra absolutamente ningún porcentaje del montante concedido, como en el modelo de la AOD. Además, existe una clara adopción del multilateralismo por parte de la cooperación brasileña para el desarrollo, con recursos destinados a organizaciones de países del Sur (IPEA, 2010).

Es exactamente en estos parámetros adoptados de ayuda para la cooperación que el gobierno del presidente Lula instauró entre Brasil y Haití que se enfoca el presente estudio académico. Cabe destacar que durante el mismo periodo también se formaron las alianzas con India y África del Sur para la creación del Foro de Dialogo India, Brasil y África del Sur (IBAS) que volvió posible la realización de proyectos de Cooperación Sur-Sur. Un buen ejemplo fue el desarrollado en Carrefour-Feuilles, Porto-Príncipe, donde se trataron principalmente los problemas de residuos sólidos, la creación de empleos y la disminución de la violencia.

IV. PROYECTO DE GESTIÓN DE RESIDUOS SÓLIDOS CARREFOUR FEUILLES, PUERTO PRÍNCIPE, HAITÍ. RECOGIDA DE DESECHOS CON VISTAS A LA CONSOLIDACIÓN DEL PROCESO DE REDUCCIÓN DE LA VIOLENCIA ARMADA EN CARREFOUR FEUILLES (IBAS)

4.1 Contexto

El Barrio de Carrefour Feuilles en Haití era uno de los barrios más violentos de Puerto Príncipe lo que hacía con que el barrio fuese conocido como el “barrio de las viudas” (UNDP, 2011). De acuerdo con el Human Rights Watch y el Homicide Monitor, Haití es un país con un alto índices de homicidios y violaciones de los derechos humanos, solamente en el año 2006, 650 personas fueron asesinadas. Puerto Príncipe también apareció en el ranking de la ONG Seguridad, Justicia y Paz en 2011 como una de las ciudades más peligrosas del mundo en la 35 posición (SEGURIDAD, JUSTICIA Y PAZ, 2011). Mientras eso Haití es un país extremadamente afectado por el paro, en el año 2010 40% de las personas no tenían empleo, una situación que afectaba más fuertemente a las mujeres y a los jóvenes.

El país vive un colapso institucional de tal orden que afecta enormemente a los servicios de sanidad pública que son casi inexistentes. De acuerdo con el informe de la Cruz Roja Británica, “De vidas sostenibles para soluciones sostenibles” (IFRC, 2010), Haití estaba entre los países que poseen una baja cobertura de sanidad pública al lado de países como Níger, Eritrea, Etiopía y Togo, con solamente 19% de la población con acceso a ese servicio. Un dato importante del informe es que la situación de Haití empeoró entre la década de 90 y el año 2010 y uno de los

problemas señalados es que la colecta de residuos sólidos es un servicio casi inexistente, la gran parte de la población no tiene condiciones para pagar por un servicio de recogida de residuos privado, lo que hace que las personas tiren la basura en las calles y alcantarillas de la ciudad. Esa práctica no solo genera problemas de orden sanitario como también afecta la movilidad de las personas pues las calles a veces están bloqueadas por la basura.

Figura 1. Mercado popular en Carrefour



Fuente: *Solid Waste Association of North America (SWANA)*

Aparte los problemas relativos al paro, la violencia y la sanidad Haití tiene graves problemas ambientales en lo que toca a la deforestación: solo el 2,6% de su área total posee cobertura vegetal, y menos del 1% es parte de la vegetación original (UNEP, 2010). Eso se debe, entre muchas otras razones, a la utilización del carbón vegetal como principal fuente de energía. La falta de cobertura vegetal deja el suelo vulnerable a la erosión que provoca inundaciones y facilita la existencia de catástrofes naturales, así como problemas de infertilidad del suelo que afectan la agricultura (ROCHA, 2013).

4.2 Financiación

El proyecto de Gestión de Residuos Sólidos en Carrefour Feuilles en Haití es una iniciativa con financiación del Foro de Dialogo India, Brasil y Sudáfrica (IBAS) en asociación con UNPD (IBAS, 2015). El Foro IBAS fue creado en el año 2003, durante el primer año de gobierno del presidente Luiz Inácio Lula da Silva.

El proyecto en Carrefour Feuilles fue el primero entre los 8 proyectos ya concluidos financiados por su Fondo de Alivio al Hambre y a la Pobreza. Según el Ministerio de Relaciones Exteriores de Brasil³, cada uno de los países destina un millón de dólares anuales al fondo, que son administrados y transferidos a los proyectos por la Oficina de Cooperación Sur-Sur de Naciones Unidas (ITAMARATY, 2015). Fueron captados 25 millones de dólares desde la creación del fondo y para el proyecto en Carrefour Feuilles se destinaron US\$ 1.165.300 en la primera fase y en total \$3, 655,784 fueron invertidos en el proyecto desde febrero de 2006 hasta 2011.

4.3 Implementación

La acción implementada por UNPD en el Barrio de Carrefour Feuilles fue desarrollada con el objetivo de contribuir a la consolidación de los procesos de reducción de la pobreza a través de la creación de empleos y la preservación del medioambiente, reconstruyendo el tejido social de esta zona. El barrio de Carrefour Feuilles, con aproximadamente 150.000 habitantes, tenía la reputación de ser una zona en constante tensión social y violencia urbana en vías de pacificación (UNDP, 2011:6).

Las actividades previstas fueron realizadas en dos partes entre los años 2006 y 2011. La primera parte, ocurrida entre 2006 y 2009, y la segunda entre 2009 y 2011. Los ejes del proyecto fueron básicamente la implementación de un mecanismo de gestión de residuos sólidos (colecta, reciclaje, compostaje y depósito final), creación de empleos, mejoras en plan ambiental y social así como la promoción de movilización de recursos financieros.

Figura 2. Separación de materiales en el proyecto de Carrefour Feuilles

Fuente: *Enviroment news service*



El proyecto involucró 385 jefes de familia, entre los cuales el 54% eran mujeres (en gran parte viudas). Fueron construidos cincuenta puntos de recogida, un centro de separación y un centro de compostaje. Los trabajadores recibieron una formación para desarrollar actividades de recolección, separación, reciclaje y compostaje de los residuos sólidos. El ministerio del Medioambiente de Haití y la Universidad de Quisqueya fueron los responsables por estas formaciones. El proyecto también cuenta con la adquisición de tres camiones para la realización de la recogida (UNDP, 2011: 2).

Una parte de las actividades realizadas se relacionan con la limpieza de las calles y alcantarillas del barrio de Carrefour Feuilles, involucrando a 168 personas, un equipo de separación compuesta por 26 personas separa materiales como vidrio, metal, plástico y papel. El plástico y el metal son vendidos mientras que el papel es transformado en briquetas (leña ecológica) que son alternativas a la utilización del carbón natural como fuente de energía para cocinar alimentos (UNDP, 2011: 2). Haití sufre enormes problemas ambientales derivados de la utilización de carbón natural como principal fuente de energía. La deforestación para la obtención del carbón, así como la emisión de gases contaminantes colaboran para un cuadro de colapso/crisis ambiental. Las briquetas, bloques compactados de papel, emergen no solo como una fuente de reaprovechamiento del papel descartado sino también como una alternativa al uso de carbón (y aún tienen un coste muy inferior) (UNDP, 2011: 6).

Figura 3. Briquetas producidas en el proyecto en Carrefour Feuilles



Fuente: *Enviroment news Service*

La mayor parte de los residuos sólidos está compuesto por residuos orgánicos que representan entre el 60% y el 70% de lo que es descartado (UNDP, 2011:5). Esos residuos orgánicos son destinados al Centro de Compostaje en el cual actúan 20 personas. El material resultante es utilizado para fines agrícolas y paisajismo. El material restante que no puede ser reaprovechado es encaminado a un depósito oficial por el Ministerio del Medioambiente de Haití.

La recogida de los residuos sólidos y la limpieza de las alcantarillas son de extrema importancia no sólo desde el punto de vista ambiental sino también para evitar el bloqueo de las calles y alcantarillas con la basura. El agua parada en las alcantarillas puede favorecer a la propagación de mosquitos transmisores de una serie de enfermedades, como el dengue o la malaria. La falta de saneamiento también provoca que los desechos tengan frecuentemente materia fecal humano, que también es un vehículo de transmisión de enfermedades (lo que pone muchas veces los trabajadores en una situación de vulnerabilidad ante la contaminación).

Según el informe final de evaluación del proyecto de UNPD, la limpieza y la recogida de residuos efectuados por el proyecto alcanzaron entre el 70% y el 75% del barrio de Carrefour Feuilles, descargando aproximadamente 360 m³ de residuos mensualmente. Dos camiones de 4,5 m³ y un camión de 6 m³ son rellenos 6 días a la semana (UNDP, 2011).

El proyecto posee impactos en la dinamización de la economía local y en la creación de empleos indirectos por la entrada de dinero generado por sus trabajadores. Los gastos de esos trabajadores permiten el aumento de las ventas de pequeños comercios y otros servicios. De acuerdo con la UNDP, el proyecto ha permitido el accionamiento de aproximadamente 730.000 gourdes (13.000 dólares) en la economía local (PNUD, 2011), lo que significa un aumento considerable en el poder adquisitivo de la ciudadanía haitiana con bajos recursos.

El desarrollo de esta actividad de gran importancia económica y ambiental tiene como reto la promoción de mejoras en las condiciones sociales y la disminución de la violencia en el barrio. A través de la generación de empleos directos e indirectos se supone un cambio de actitud y concienciación social en Carrefour Feuilles.

4.4 Resultados

El proyecto de gestión de residuos sólidos realizado en Carrefour Feuilles se desarrolló de manera satisfactoria y ya existen previsiones de expansión y replicación de esa iniciativa para otras áreas de Porto Príncipe (IICA, 2010). El proyecto ha recibido varios premios internacionales, entre los que podemos destacar el Premio "Asociación para la Alianza Sur-Sur" concedido por UNDP en 2006 y en 2010 el premio *Millenium*

Development Goals Awards, concedido por el comité de Objetivos de Desarrollo del Milenio (ITAMARATY, 2015).

El barrio de Carrefour Feuilles dejó de ser un barrio considerado peligroso, disminuyendo en un 80% el índice de violencia urbana. Eso es resultado de la inclusión social proporcionada por los empleos generados en proyectos como el de gestión de residuos sólidos, así como por la presencia de MINUSTAH que realizó incursiones y capturó o hizo huir a los jefes de las pandillas y por el cambio político proporcionado por el Presidente Préval, que estabilizó las relaciones con tales grupos armados (UNDP, 2011: 12).

Un 60% del barrio de Carrefour Feuilles fue afectado por el terremoto ocurrido en 2010, pero el local específico donde tenía lugar las actividades del proyecto no fue afectado. El proyecto de recogida de residuos fue una inspiración para los programas implementados posteriormente para la reconstrucción de Porto Príncipe, entre ellos el programa *Cash for Work*, un proyecto que dio empleos a 240.000 personas afectadas por el terremoto que empezó en Carrefour Feuilles (UNDP, 2011:14).

La renta de los trabajadores del proyecto aumentó en un 60% en relación a la que obtenían anteriormente. Según el informe de resultados del proyecto, realizado en 2011, los trabajadores recibían entre 250 y 400 gourdes por día (de 5 a 10 dólares) y pasaron a recibir 6.240 gourdes mensuales participando del proyecto (unos 112 dólares). El proyecto representó un impacto positivo, principalmente en relación al empoderamiento de las mujeres que pasaron a tener una renta fija y muy superior a lo que estaban acostumbradas a recibir (UNDP, 2011:11).

Las ganancias ambientales y el potencial de impacto positivo en relación al medio ambiente en Haití también ha sido el resultado del proyecto de gestión de residuos sólidos. Primeramente en relación a la destinación y reaprovechamiento de los residuos en el barrio, y en segundo a la posibilidad de reaprovechamiento del papel para la producción de las briquetas que son una alternativa al carbón vegetal.

Ya se ha dicho que la utilización de las briquetas es una alternativa a la utilización del carbón para la cocción de los alimentos, aunque la capacidad de producción de estos artículos por el proyecto no sea tan grande. Existe una propuesta del Programa Alimentario Mundial (PAM) de que las briquetas sirvan para el cocimiento de la merienda escolar en las instituciones de enseñanza, entretanto la demanda aún es mucho más grande que la oferta: son producidos entre 2.000 y 5.000 briquetas diariamente mientras que la demanda es de 10.000 briquetas, con previsión de aumento hasta 17.000 (UNDP, 2011:3).

El proyecto en el barrio de Carrefour Feuilles se presenta como un proyecto de

alianza entre el desarrollo social y la cuestión ambiental de manera exitosa. Su ejecución es un ejemplo de cómo la cooperación Sur-Sur proporciona posibilidades de buenas prácticas, ya que situaciones parecidas han sido y son enfrentadas en los países que se encuentran en vías de desarrollo que están en condiciones de proporcionar esta ayuda.

V. CONCLUSIONES

Teniendo como horizonte los Objetivos de Desarrollo Sostenible para 2030, el desafío de los próximos 15 años será crear una alianza entre el desarrollo humano y el desarrollo ambiental, una tarea compleja en una sociedad-mundo que tiene como visión hegemónica de desarrollo el crecimiento económico. Este modelo de progreso civilizatorio nos ha llevado a la destrucción de los recursos naturales y sus ecosistemas. Un proceso que al contrario de lo que se imaginaba ya tiene consecuencias más que visibles: el cambio climático viene provocando más desastres naturales, extinción de innumerables especies, el agotamiento de recursos naturales, el calentamiento global, la desertificación, la contaminación a gran escala, etc. Esta situación afecta y afectará cada vez a más personas, principalmente a las que tienen menos recursos y que son la grande parte del mundo actual . Como es lógico, una temperatura cada vez más elevada propiciará la escasez de alimentos por las dificultades derivadas de las cosechas, donde habrá lugares que tendrán constantes inundaciones y otros constantes sequías.

Transformar el modo en que administramos los residuos sólidos significa cuestionar la manera en que consumimos a escala planetaria. De ahí que sea importante denunciar que los que consumen son una parte privilegiada del mundo que tan sólo representa un 28%. Como ya hemos explicado anteriormente, la cantidad de residuos producida es inmensa y lo peor de todo es que la gran mayoría de estos residuos no son bien destinados. El manejo inadecuado contribuye para el calentamiento global, la contaminación y la propagación de enfermedades. El no reaprovechamiento de los materiales hace que el sistema de producción y consumo necesite explotar más recursos naturales, gastar más energía para producir nuevos productos y producir más residuos y contaminación para elaborarlos.

El proyecto implementado en Carrefour Feuilles es una oportunidad para que las personas tengan un empleo, puedan sostener sus familias y tener una vida más digna. Es cierto que trabajar en las condiciones que existen hoy día como catador no es el sueño de vida de ninguna persona, pero es una manera de empezar. En Haití principalmente, que prácticamente no hay servicio urbano para los residuos y que casi no hay cobertura vegetal, proyectos de ese tipo son esenciales, pero no podemos pensar que esa iniciativa debe parar en este punto. Es necesario expan-

dir iniciativas como estas y empoderar cada vez más a las personas: incluyendo educación formal y ambiental para los hombres, mujeres y sus hijos/as para que puedan actuar en el área de los residuos o en otros que deseen.

Es justamente reconociendo la relación intrínseca entre el desarrollo humano y los procesos de reciclaje que podemos observar la importancia de la cooperación Sur-Sur desarrollada por Brasil en conjunto con India y África del Sur. Iniciativas como esta deberían ser una prioridad en la cooperación realizada por Brasil, las inversiones en la operación humanitaria son mucho más altas que en proyectos que pueden resultar en el desarrollo social de las personas. La ocupación en Haití ya dura 11 años con millones de dólares invertidos pero esa inversión podría ser más provechosa si al revés de mantener militares en el país se invirtiera más en el desarrollo humano y ambiental. La cooperación Sur-Sur es esencial para el intercambio de buenas ideas entre países y la acción desarrollada por Brasil es muy beneficiosa (a pesar de no ser totalmente desinteresada) pues no contribuye para el endeudamiento del país receptor.

NOTAS

[1] Véase <http://www.portalresiduossolidos.com/a-usina-de-triagem-de-bremen/> Abril, 5, 2015.

[2] El período entre el 1968 y el 1973 conocido como milagro económico brasileño fue el momento histórico que fueron verificadas extraordinarias tasas de crecimiento del Producto Interno Bruto (que se atribuyen a políticas externas favorables, reformas tributarias o a la importancia política económica del período). En el período 1964-1967 el PIB creció 4,2% y entre el período del "Milagro" hubo un crecimiento de 11% del PIB al año. La situación económica favorable no fue favorable para la población y el propio general de la dictadura Emilio Garrastazú Médici llega a admitir que "La economía va bien pero el pueblo va mal" (VELOSO, VILLELA, GIAMBIAGI, 2008).

[3] http://www.itamaraty.gov.br/index.php?option=com_content&view=article&id=3673&catid=170&Itemid=436&lang=pt-BR

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Fenomenología del Voluntariado Internacional

Phenomenology of International Volunteers

Resumen: Hay una nueva generación que es capaz de sentir, y manejar con inteligencia sus paradigmas para vencer obstáculos como las nacionalidades, los fanatismos, la escasez, las documentaciones y a veces el odio que por estadísticas deberían sentir contra su prójimo. Esa generación está cambiando el mundo, no se lo ha dejado a la siguiente. Son parte del voluntariado Internacional. Acuden donde son necesarios, sin importar lo qué tengan que hacer. Se entienden ciudadanos Internacionales, El Planeta Tierra es su hogar y todo humano es como un hermano. Están cambiando la huella de la especie con una mejor calidad de respuestas.

Palabras clave: voluntariado, ciudadano internacional, solidaridad, desarrollo sostenible.

Abstract: There is a new generation available to feel and manage intelligently their paradigms to overcome obstacles such as nationality, fanaticism, scarcity, documentation; and sometimes the hatred. That generation is changing the world, they do not left it to the next one. They are part of the international volunteering. They go where they are needed, regardless of what they have to do. They are global citizens. The planet Earth is their home and all human being is like his/her brother. They are changing the footprint of the species with a better quality of answers.

Keywords: voluntarism, international citizen, solidarity, sustainable development.



José Manuel Fernández N.

Jurista, pensador, estratega y escritor.

Correo: jmf7777@gmail.com Web:
<http://jmf7777.wix.com/pensador>

Introducción:

La ONU, en la resolución 56/38 de la AG, define el voluntariado como “una actividad emprendida por **voluntad propia**, por el bien del público en general, en la que los incentivos económicos no son el factor motivador principal.”

El programa VNU (Voluntarios de la ONU) plantea los valores universales del voluntariado: **libre albedrío, compromiso, igualdad, entrega, solidaridad, compasión, empatía y respeto** por los demás.

Se trata de un fenómeno universal que traspasa fronteras, religiones y divisiones culturales. Estamos ante la posibilidad de implementar de manera formal la calidad de **Ciudadano del Mundo**. como humanidad disponemos de todos los recursos para que el planeta sea un solo hogar. Cuando caminamos por el mundo descubrimos lo unificado que es. No existen barreras reales en lo físico que nuestra tecnología no pueda dominar. La gente sana del pueblo no se siente distante una de otra aunque vivan a continentes y océanos de distancia. Luchar todos juntos contra el verdadero problema que es uno mismo para todos es ahora posible. El único enemigo de esta humanidad es la **ignorancia de lo fundamental**; y esto es a la vez el indicador de un **Sistema Educativo anacrónico**, pasado de moda que educa a gente para el **absurdo sociológico**, que es a la vez la **causa principal de la insostenibilidad** de un modelo determinado de desarrollo. Este es el sentir, el núcleo del fuego interior del voluntario internacional. este es el espíritu aventurero que mueve a las nuevas generaciones, que se sienten dueñas del mundo y un solo pueblo a la vez. Que reaccionan como un solo cuerpo ante un dolor que parece insignificante para algunos al sentir los efectos de la distancia o de la percepción de no-responsabilidad por lo que aparenta no ser parte de nuestros asuntos. el **voluntario verdadero** es internacional aunque opere con sus principios a pocas cuadras de su casa. Siente en su espacio existencial su conexión con cada ser humano en el planeta. Acepta las herencias de la antigüedad y la actualidad con todo su contenido y se hace responsable ante la posteridad.

Desarrollo Sostenible versus Absurdo Sociológico:

Cuando el desarrollo que yo puedo efectuar ha de dañar a mi prójimo, no lo es en realidad. el desarrollo sostenible no puede crear un enemigo. Como humanidad tenemos algunos pensamientos o puntos de partida que hemos catalogado de correctos o como muy obvios, que cuando los pensamos dos veces pierden todo su funda-

mento. He ahí el problema: **no se enseña en las escuelas a pensar más de una vez.**

El absurdo sociológico es un estilo de pensamiento muy común y que consiste en pretender o desear que todos colaboren con nosotros para entonces nosotros hacerlos superiores a todos y tomar el control de todo a nuestro único favor. El **voluntario internacional** debe ir contra esta corriente y abrazar la lógica inversa de este absurdo planteamiento. Debemos pretender, sin rendirnos, que cada vez podamos competir siempre contra nosotros mismos para lograr entonces convertirnos en los más eficientes colaboradores de los demás.

El voluntario internacional juega contra la corriente, siente un dolor lejano, de un humano que pasa hambre o está enfermo del cuerpo o de la psiquis, o en su Ser Social; y **contra todo pronóstico**, se desprende de la comodidad de su lugar original; y **corre a colaborar a su otro yo**, que es cualquier persona que lo necesita allá muy lejos, o muy cerca, no importa, pero continuamente demuestra su **vocación de perfeccionamiento de sí mismo**, porque es profesional en lo que hace, ya sea porque ha vivido experiencias personales o porque ha pasado por los rigores formales y académicos de las sociedades formadoras.

Cuando lo pensamos por segunda vez, y sobre todo con la técnica de **ponernos en lugar del otro**; descubrimos que si alguien viene a nosotros queriendo convencerlos de que colaboremos con él o ella para que entonces él o ella, nos superen a nosotros, y que luego nos controlen y nos gobiernen; entonces descubrimos que sin lugar a dudas es una conducta absurda, y por tanto solo posible contra seres infra-desarrollados. El voluntariado internacional es entonces un fenómeno creciente que resulta de un despertar de la humanidad por sí misma. Es la respuesta de auxilio de la humanidad por la humanidad.

La gente no entiende que alguien estudie por ejemplo una carrera tan tediosa y llena de obstáculos como la medicina, y que luego en lugar de dedicarse a hacer dinero y realizar la propuesta social, egoísta e infantil de arreglar su única vida y olvidarse de los demás, para luego contradictoriamente salir hacia lugares plagados de dificultades, enfermedades, guerras, ignorancia, e incluso peligros peores que las

guerras, tan solo para **reducir un dolor tan ajeno y tan distante** que **cuesta entender** que haya sido sentido y percibido a mares y mares de distancia.

Para la persona que es auxiliada por el voluntariado internacional genuino; la experiencia es **comparable a la llegada de Dios**. Cada persona en su egoísmo e impotencia, y ante **el abandono del destino**, recibe una terapia muy singular al ver que **alguien** venga en su ayuda, a colaborar. Es **una experiencia que cambia la visión** que se tenía del mundo y del “otro”, y de la especie humana; y **se redime la historia** de nuestra especie en cada sencillo acto realizado por ellos.

Del lado del voluntario hay una apertura de ojos, de la mente, se abren muchas cosas delante de él. Todas las teorías estudiadas y leídas se comprueban y se entrecruzan una y otra vez. Entra en la vida REAL, y es porque **El paso de la teoría a la práctica es muy aleccionador**. En su corazón pasan cosas que conciernen a la **inteligencia emocional** de la persona autorrealizada de la manera más noble: en el servicio a los demás.

Se entiende entonces que **si nadie hace nada, no podrá ocurrir nada**. Que “**alguien**” tenía que **hacer “algo”**; y se entiende entonces el concepto del llamado de la vocación. Dijo Albert Einstein que el principio de la locura es pensar que haciendo lo mismo obtendremos un resultado distinto.

Ambos son pacientes y ambos son doctores: El voluntario que ayuda y el ayudado o auxiliado del voluntariado. Porque hay en los genes de la humanidad un sabor a responsabilidad por los resultados que estamos cosechando; unos a otros curamos las huellas de nuestros ancestros.

Educación para la ciudadanía mundial:

El sistema formador, educativo, amaestrador de los ciudadanos tiene serios problemas. Los estudiantes son sensibles a lo que ocurre; cada vez exigen más, lo anacrónico los aburre; la tecnología va más rápido de lo que pueden ir los países, incluso que los avanzados; y la juventud va más rápido que la tecnología. El sistema forma nacionalistas lo cual no está mal, pero no debe olvidar que todos **somos un solo cuerpo**, una sola especie, **un solo ADN**, y un solo destino.

Es necesario **enseñar a las juventudes a pensar** aplicando conscientemente técnicas de **gimnasia mental**, a entender y usar los recursos, y no a memorizarlos; algo quedará en la memoria pero lo importante es enfocar el eje social de los programas educativos y formativos con los demás ejes sociales que corren a la vez: enfocar realidades, y hacer despertar en el niño y en el joven **el llamado a resolver un problema**, y no a llenarse la cabeza de conceptos que no aterrizan y que se divorcian de la realidad in situ, y por tanto de lo que realmente es necesario. El cambio ya está a la vista; **el nuevo profesional** no lo será por decenas de cartones colgados en las paredes, lo será porque tiene la **capacidad de responder ante situaciones problemáticas**. y no lo será porque un CV o resumen de vida lo dice, lo será porque lo refieren como capaz las estructuras administrativas de los lugares donde ha ido actuando.

El mundo ha demostrado lo que es capaz de producir la división de la Tierra en tantos países, y ha demostrado como siempre ha habido grupos que manipulan equivocadamente para su propio aparente beneficio. Es entonces tiempo de **un nuevo resurgimiento del espíritu del voluntariado internacional** en cada ser humano, y que sea desde la misma escuela y familia desde donde se forme ese ayudador ejemplar: **enseñar a competir contra nuestras propias marcas de perfección para hacernos mejores colaboradores de los demás**. solo esta nueva actitud nos liberará del efecto de la ilusión de la escasez, y nos introducirá en la realidad de la abundancia y la prosperidad sostenibles, que incluso deberá ser libre del consumismo.

Es posible que en un futuro los países sean **corporaciones privadas** a las que contratamos para **administrar nuestra ciudadanía mundial**, y que las naciones dejen de existir como las conocemos, y también quizás no sabemos qué otros rumbos puede tomar la historia; pero lo que sí sabemos que **las cosas están cambiando**; y que si queremos un resultado honroso **debemos involucrarnos**, ya que el **azar** hasta el momento solo puede asegurarnos más egoísmo, y autodestrucción.

De manera transversal a los procesos nacionales, desde tiempos remotos vienen operando en la humanidad instituciones internacionales, en especial las religiones: un católico es un **cuasi ciudadano** del Estado Vaticano, más evidente mientras más se compromete con la iglesia. Pasa lo mismo con todas las demás religiones, y con los clubes y organizaciones internacionales. Si lo vemos bien **estamos más cerca del ciudadano internacional de lo que pudiéramos pensar que no**. Solo hace fal-

ta la iniciativa de una organización tipo ONU, o El Estado Vaticano en sus alcances, etc. que **reglamente un estatus opcional** para todo habitante del planeta para que pueda pasar a tener un **único pasaporte mundial y una única identidad documental**, y hacer real el **principio del derecho humano del libre tránsito en el planeta Tierra**. Renunciar como humanidad al concepto de extranjería y de fanatismo, y **optar por un sistema administrativo que realmente soporte esta nueva visión**, donde **la diversidad es la unidad**.

La Administración del Mundo:

Desafortunadamente los pasos que la humanidad ha ido dando han sido errados, con sobrada evidencia. Los sistemas administrativos y de participación ciudadana son entrópicos. Mientras más se desarrollan más destruyen al mundo. En mi propuesta sobre el sistema EMP o de **Emisión Monetaria Personal** he planteado un **mecanismo sistémico irrefutable para poder unificar al mundo sin caer en la entropía** de los sistemas sociales de administración. Es necesario **unificar una fuerza analítica y procedimental** al respecto de estos aportes o documentos, un marco jurídico.

Invitamos al lector a **extender su inquietud hacia la profunda comprensión de la EMP como herramienta social y económica**, tanto como de los **ajustes propuestos** de manera transversal desde la visión de la misma.

Todo ha cambiado, todo es distinto, solo falta que abramos los ojos y aceptemos lo que pueden ver.

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Educación para la Ciudadanía y la Convivencia, la política de ciudadanía global de la Secretaría de Educación de Bogotá



Sara María Cálad Patiño

Politóloga. Profesional del equipo de Gestión del Conocimiento del proyecto de Educación para la Ciudadanía y la Convivencia.

Correo: sara.calad.sed@gmail.com



Olga Lucía Vargas Riaño

Especialista en Educación de la Universidad de los Andes, Coordinadora de la Estrategia Gestión del Conocimiento del Proyecto de Educación para la Ciudadanía y la Convivencia de la Secretaría de Educación de Bogotá.

Correo: olgaluciavr@gmail.com

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Madza Ednir

CECIP- Centro de Criação de Imagem Popular.

madza.ednir@terra.com.br / <http://www.cecip.org.br> / @Madzed

Importance of the Observer in Global Education



Amrit Srecko Sorli

Foundations of Physics Institute, Slovenia

sorli.amrit@gmail.com www.fopi.info

EcoCarols: Addressing the Curse of Limited Brain Use



Ann Palmer

Writer, creative writing teacher, and deep ecologist.

e-mail: gaiadance@btinternet.com web: <http://www.gaiadancebooks.com>

Educación para la Ciudadanía y la Convivencia, la política de ciudadanía global de la Secretaría de Educación de Bogotá

Resumen: La Secretaría de Educación de Bogotá desde el año 2013 viene implementando una política educativa centrada en la ciudadanía y la convivencia, apostando por la formación de ciudadanos críticos, empoderados y participativos que piensan global y actúan local. Este artículo recoge los objetivos, lineamientos y enfoque así como las acciones, aprendizajes y logros que se han desarrollado en la capital de Colombia, para garantizar el derecho a una educación de calidad que permita a sus ciudadanos atender los retos de un mundo globalizado.

Palabras clave: educación, ciudadanía, convivencia, calidad educativa, capacidades ciudadanas, políticas educativas, ciudadanía global, Bogotá, Colombia.

Education for Citizenship and Civic Coexistence: A Global Citizenship Education Policy of the Secretariat of Education of Bogotá

Abstract: The Secretariat of Education of Bogotá since 2013 has been implementing an educative policy focused on citizenship and civic coexistence, fostering the formation of critical, empowered and participative citizens, who think globally and act locally. This article presents the objectives, guidelines, approach, actions and achievements that have taken place in the capital of Colombia to guarantee the right to a quality education that allows its citizens face the challenges of a globalized world.

Key words: education, citizenship, civic coexistence, quality of education, citizen capabilities, educative policy, global citizenship, Bogota, Colombia.

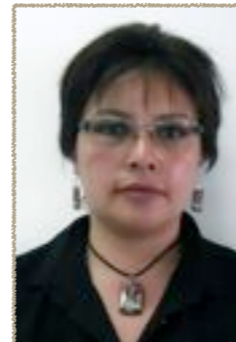


Sara María Calad Patiño

Politóloga. Profesional del equipo de Gestión del Conocimiento del proyecto de Educación para la Ciudadanía y la Convivencia.

Correo: sara.calad.sed@gmail.com

web: ciudadania.educacionbogota.edu.co



Olga Lucía Vargas Riaño

Especialista en Educación de la Universidad de los Andes, Coordinadora de la Estrategia Gestión del Conocimiento del Proyecto de Educación para la Ciudadanía y la Convivencia de la Secretaría de Educación de Bogotá.

Correo: olgaluciavr@gmail.com

Introducción

Atendiendo a la necesidad de comprender las realidades sociales, políticas, económicas y culturales que vive una sociedad para así adentrarse a reconocer la pertinencia y alcance de las políticas que se implementan, el presente artículo iniciará ubicando geográfica y socialmente la política educativa de Educación para la Ciudadanía y la Convivencia, con el ánimo de que el lector pueda analizarla bajo un enfoque contextual. Seguidamente se expondrán las motivaciones políticas y educativas que llevaron a la estructuración de la política educativa, para posteriormente profundizar en los lineamientos y estrategias bajo las cuales se desarrolla pedagógica y operativamente el mismo. Finalmente el lector podrá conocer los aprendizajes e impactos que ha tenido la Secretaría de Educación y especialmente sus comunidades educativas a partir del proceso de educar para la ciudadanía global, así como identificar algunos retos de cara al futuro.

Esperamos que estos aportes puedan contribuir a la revisión, reflexión y socialización de políticas educativas globales que apuntan a la formación de generaciones más empoderadas, participativas, solidarias y conscientes de su responsabilidad en la transformación de las complejas e interconectadas realidades que se viven a nivel global.

El contexto

Colombia es un país con 48 millones de habitantes; es un país de ingreso medio alto, ubicándose en el cuarto lugar en la escala de economías más dinámicas de América Latina (Banco Mundial). Sin embargo, el país sigue siendo uno de los países más desiguales del mundo con un indicador GINI de 53,5 (Banco Mundial) consolidándose como el más desigual de Suramérica. Igualmente, cuenta con una realidad social compleja, presentando 7.490.375 víctimas (Unidad para la atención y reparación integral a las víctimas) producto del conflicto armado interno que ha padecido el país por un período de 50 años. En el año 2012, el gobierno nacional inicia un proceso de paz con la guerrilla de las FARC, con miras a lograr la dejación de



armas y el fin de la confrontación armada. A nivel educativo, el país cuenta con 8.123.403 de estudiantes en el sistema educativo público (DANE), logrando en los últimos años unos niveles de cobertura amplios (CEPAL, 2014) pero aún con niveles de calidad aún incipientes si se compara con otras latitudes, lo cual es un reto para el sistema educativo colombiano.

Avanzando en la profundización contextual, Bogotá es la capital del país, ubicada en el interior del mismo y asentada en una sabana en la cual habitan 7,6 millones de personas, de las cuales 877.536 (SED) corresponden a estudiantes del sistema público. El sistema educativo público lo integran 38.760 (SED) docentes que desarrollan su labor en 686 (SED) sedes educativas. Para la vigencia 2012-2015, el gobierno del distrito capital ha destinado un presupuesto de 3 billones de USD (SED) al sector educación, siendo la inversión educativa más grande en la historia de la ciudad.

Una Bogotá Humana, desde la Educación para la Ciudadanía y la Convivencia

El gobierno de la Bogotá humana ha centrado su Plan de Desarrollo en tres líneas estratégicas para el período 2012-2016: superar la segregación y la discriminación siendo el ser humano el centro de las preocupaciones del desarrollo y enfrentar el cambio climático, defender y fortalecer lo público (Plan de Desarrollo, 2012). En el

marco de la primera de estas apuestas, y atendiendo a estudios internacionales la educación es un factor fundamental en una sociedad para generar equidad, el gobierno local ha definido como uno de sus objetivos más claros consagrados en el Plan de Desarrollo (2012):

Reducir las brechas de calidad de la educación a partir de la ampliación de una oferta de educación pública incluyente y de calidad, que garantice el acceso y la permanencia en el sistema educativo de niños, niñas, adolescentes y potencie sus capacidades para la apropiación de saberes.

En este sentido, la Secretaría de Educación de Bogotá, ha reconocido que la noción de educación pública de calidad está ligada a procesos intencionados de excelencia aca-

démica y formación integral, comprendiendo esta formación integral como el fortalecimiento de las dimensiones humanas, elevando a un nivel de igual importancia, los saberes ciudadanos con los saberes académicos, en aras de formar ciudadanos que respeten los derechos humanos, generen relaciones armónicas, participen social y políticamente en beneficio de sus comunidades y generen prácticas de cuidado tanto con su cuerpo como con el ambiente.

Es desde esta perspectiva que surgió el proyecto de inversión *Educación para la Ciudadanía y Convivencia*, el cual se propuso hacer realidad una estructura pedagógica, técnica y financiera capaz de contribuir en la transformación de realidades de las comunidades educativas del Distrito generando dinámicas para la construcción de relaciones de poder horizontales, que unan la reflexión y la acción y trasciendan la escuela como espacio de aprendizaje.

El enfoque y lineamiento para educar en Ciudadanía y la Convivencia desde la Secretaría de Educación de Bogotá

La estructura, los objetivos y las metas fijadas del proyecto, surgieron a partir de un diagnóstico realizado en el año 2012 que permitió reconocer experiencias importantes adelantadas por la SED y las instituciones educativas, relacionadas con diversas áreas y que pretendían fortalecer la formación en ciudadanía. Dicho diagnóstico constató la existencia de experiencias interesantes en torno a temas como: derechos humanos, ambiente, participación, sexualidad, género, salud, medios de comunicación escolar, entre otros. Sin embargo, se encontraron varios aspectos que podían tener una oportunidad de mejora con la implementación de la Educación para la Ciudadanía y la Convivencia tanto en el ámbito de gestión del nivel central como en el local.

Se evidenciaron pues dificultades de la Secretaría y de las instituciones educativas para propiciar comunidades de aprendizaje en las que se gestione de forma participativa el conocimiento, la debilidad en la relación escuela-territorio y la ausencia de procesos permanentes de sistematización y evaluación de la gestión e impacto del quehacer pedagógico en ciudadanía. Es así como surgió la necesidad de formular el proyecto de inversión con su apuesta conceptual pedagógica, estratégica y de gestión que se desarrolla en la actualidad.

Producto de este diagnóstico y luego de un proceso participativo, surgen las siguientes apuestas de la Educación para la Ciudadanía y la Convivencia (SED, 2014):

- *Desarrollar un enfoque integral y contextualizado para el abordaje de la ciudadanía y la convivencia desde la SED y las comunidades educativas:* se comprende como

la posibilidad de nivelar la importancia de los saberes ciudadanos y para la convivencia con los saberes académicos reconocidos por la legislación vigente en educación. Para ello, se hace necesario trabajar en el fortalecimiento de las capacidades que constituyen sujetos reflexivos y capaces de emprender acciones transformadoras de la realidad social.

- *Promover y fortalecer en las instituciones educativas el empoderamiento y la movilización:* Desarrollar en las personas de la comunidad educativa capacidades y oportunidades para resignificar el concepto de poder, es una de las intencionalidades desde esta apuesta. De igual manera, se busca que todos y todas se reconozcan como multiplicadores y multiplicadoras, al compartir sus conocimientos y experiencias, reconociéndose como sujetos empoderados capaces de pensar de manera diferente sus realidades y actuar para transformarlas.
- *Integración curricular de saberes ciudadanos y para la convivencia:* Desde esta apuesta se busca promover aprendizajes dinámicos, correspondientes al desarrollo ético y político de los y las ciudadanas en la escuela. A diferencia de la promoción de conocimientos disciplinares sin relación con la cotidianidad, busca que los conocimientos teóricos de las áreas como sociales, biología y matemáticas, entre otras, se asocien a las prácticas ciudadanas y de convivencia, trascendiendo el orden cognitivo e involucrando el plano de lo experiencial; desarrollando así aprendizajes significativos y facultades para emprender acciones transformadoras.
- *Promover la construcción de convivencia en los colegios distritales y de entornos escolares protectores:* parte del reconocimiento del 'otro' en sus múltiples formas de ser y de vivir. La interacción implica la posibilidad del surgimiento del conflicto, en la medida en que las relaciones se basen en el reconocimiento 'del otro' y en la valoración de la diferencia, esos conflictos pueden constituirse en oportunidades para construir acuerdos y generar transformaciones. De tal manera, la escuela en vez de ser un reflejo de la sociedad actual, será un ejemplo para las generaciones presentes y futuras de relaciones armónicas y convivenciales.

Comprendiendo la complejidad de estas apuestas y la interrelación entre ellas, la Secretaría de Educación logra reconocer diversas dimensiones para potencializarlas teniendo en cuenta la disposición del poder y el ejercicio de éste por parte del ciudadano. En este sentido, se identifican: la dimensión individual, correspondiendo al ser físico, intelectual, espiritual, nuestros actos, nuestros compromisos-; la dimensión societal, recogiendo allí la interacción cotidiana con los 'otros': la familia, el aula, la escuela, los compañeros del barrio o la vereda-, y 'lo otro': los entornos; y la dimensión sistémica, correspondiendo a los procesos, estructuras y sistemas más o

menos tangibles en los que se enmarca nuestra cotidianidad: el Estado, el ambiente, los sistemas económicos y culturales; frente a las cuales se espera empoderar a los ciudadanos para que establezcan interacciones transformadoras de la realidad.

Con este objetivo, la SED estructura un modelo pedagógico explicado bajo la metáfora de una flor, como se presenta a continuación:

- **El núcleo- las capacidades ciudadanas:** en el marco de la reflexión por el sujeto y su relación con los otros y lo otro, la SED define una serie de capacidades ciudadanas esenciales enfocadas al crecimiento del ser, a la construcción de un saber en contexto, y al hacer como herramienta por excelencia de la transformación social. Así, las capacidades ciudadanas son entendidas como un conjunto de conocimientos, actitudes, habilidades, motivaciones y prácticas que desarrollan el potencial para conocerme, conocer mi contexto, imaginarme su transformación y actuar con otras personas para transformarlo. Tales capacidades transversales a procesos educativos formales e informales son *la identidad, la dignidad y los derechos, los deberes y el respeto de los derechos de los demás, el sentido de la vida, el cuerpo y la naturaleza, la participación*; es pues a través del fortalecimiento de ellas que se potencializa el autoconocimiento, el conocimiento del contexto y la transformación colectiva de la realidad desde las prácticas cotidianas.
- **Los pétalos- las áreas temáticas:** Las áreas temáticas son la extensión del núcleo, la proyección de las capacidades esenciales para la ciudadanía y la convivencia en áreas precisas de contenido y práctica. Estas son *ambiente, derechos humanos y paz, diversidad y género, cuidado y autocuidado y participación social y política*; ellas abordan los distintos aprendizajes que la SED prioriza en coherencia con los desafíos sociales y compromisos ciudadanos contemporáneos y cuyo desarrollo cognitivo y experimental, es contextualizado en las realidades de los y las estudiantes y la comunidad educativa. Además de recoger contenidos básicos de conocimiento ciudadano, las áreas actúan en la propuesta como campos de práctica, donde los contenidos, el contexto y la mediación pedagógica toman cuerpo, convirtiéndose en acciones educativas que contribuyen al desarrollo de las capacidades esenciales



- **El tallo- el enfoque y método pedagógico:** partiendo de la idea de que la educación provee la posibilidad de transformar a los individuos y a la sociedad a través de procesos deliberados de aprendizaje para que sean capaces de saber, hacer y ser, la SED ha decidido construir los procesos y aprendizajes de la Educación para la Ciudadanía y la Convivencia basándose en el modelo de la pedagogía crítica. En este sentido, se han definido una serie de principios que guían la operatividad pedagógica del proyecto en toda su amplitud; estos son: i) se propenderá por la construcción de relaciones de poder horizontales, ii) las reflexiones y acciones deben de partir de las necesidades, intereses y potencialidades de la comunidad educativa, iii) se promoverá la unión de la reflexión y la acción iv) se reconocerá que la realidad, y en particular la realidad escolar, es compleja y concreta a la vez, y v) se propenderá por trascender la escuela como espacio de aprendizaje. Para la realización de estos principios, la SED ha definido un método pedagógico soportado en los saberes de la educación popular llamado Reflexión- Acción-Participación (RAP) inspirado en las propuestas de Peter Jarvis (2008), de Paulo Freire (2002) y en la Investigación Acción Participativa, de Orlando Fals Borda (1999). El método RAP es el camino que orienta y posibilita que los procesos de enseñanza y aprendizaje desarrollados en los marcos pedagógicos y convivenciales y en las prácticas propias de las asignaturas, áreas y espacios escolares partan de las experiencias, y del reconocimiento de las capacidades individuales y colectivas para la transformación de la sociedad existente, todo ello con miras a la formación integral y reflexiva de ciudadanos y ciudadanas con capacidades para la acción transformadora.

Teniendo en cuenta estas apuestas y estando soportadas en un método pedagógico vivencial y participativo, a continuación se abordará cómo la Secretaría de Educación ha llevado lo propuesto a procesos concretos en la escuela, es decir cómo ha aterrizado del cielo a la tierra el mismo.

Llevando la Ciudadanía y la Convivencia a las escuelas

Partiendo de la conceptualización recogida en este documento, las estrategias planteadas pretenden orientar, incentivar, facilitar y acompañar las iniciativas y procesos de educación para la ciudadanía que serán puestas en práctica por los actores de la

comunidad educativa en diversos ámbitos de aprendizaje, dentro y fuera de la escuela.

Para ello, se consolidan 4 estrategias las cuales serán explicadas a continuación:

- **Planes Integrales de Educación para la Ciudadanía y la Convivencia –PIECC:** son el núcleo central de las estrategias, consistiendo en la creación y aplicación de herramientas pedagógicas de diagnóstico, planeación, acción y reflexión que permiten a la comunidad educativa articular desde la escuela distintos proyectos e iniciativas que posibiliten el desarrollo de las capacidades ciudadanas esenciales. En este sentido, desde la institución educativa la ciudadanía es pensada y proyectada hacia el interior de la escuela y más allá de sus muros contemplando una proyección territorial de la construcción de ciudadanía.

De manera complementaria, se ejecutan dos estrategias que también parten del principio de la particularidad territorial que corresponden a INCITAR Y RIO y se explican brevemente a continuación.

- **INCITAR – Iniciativas Ciudadanas de Transformación** son apoyos para la creación de oportunidades de aprendizaje dirigidos a aquellos grupos formados por miembros de la comunidad educativa y barrial que toman la iniciativa de llevar a cabo una acción pedagógica desde la que se eduque y construya ciudadanía. Las INCITAR tienen un doble propósito; por un lado buscan empoderar a los y las estudiantes como facilitadores de ciudadanía, por otro, complementan y materializan los PIECC al dotar de un instrumento técnico y financiero las iniciativas concretas que puedan surgir desde los intereses de la comunidad educativa.
- **RIO - Respuesta Integral de Orientación Escolar** La estrategia RIO es una apuesta para mejorar las condiciones de convivencia y seguridad en el interior y en los entornos de las instituciones educativas. RIO tiene el propósito de fortalecer las escuelas como espacios protectores y seguros y de contribuir al desarrollo de relaciones armónicas entre los miembros de la comunidad educativa a través de tres niveles de intervención: formación, prevención y protección.

Finalmente, **Gestión del conocimiento**, es la estrategia cuya vocación radica en responsabilidad de dejar capacidad instalada de educación para la ciudadanía en el sistema educativo distrital, promoviendo de esta forma la transformación de las mediaciones pedagógicas que suceden en la comunidad educativa. En otras palabras, Gestión del Conocimiento es una estrategia transversal que persigue el desarrollo en la comunidad educativa de nuevas prácticas y aprendizajes relacionados con la propuesta pedagógica que sustenta el proyecto. Para alcanzar su propósito esta estrategia se ocupa de acompañar la elaboración, difusión y apropiación de herramientas

pedagógicas coherentes con el método de reflexión, acción, participación- RAP- relacionados con la Educación para la Ciudadanía dentro y fuera de las aulas promoviendo la integración curricular de la ciudadanía.

Nuestros aprendizajes y logros

El proceso de estos cuatro años de reflexión, construcción, ajuste y desarrollo de la Educación para la Ciudadanía y la Convivencia en Bogotá, ha dejado tanto a las comunidades educativas como a la Secretaría de Educación grandes aprendizajes y logros significativos que afianzan la pertinencia y relevancia de jalonar políticas educativas intencionadas en la formación de ciudadanos empoderados que piensen global y actúen local. Entre los principales aprendizajes se encuentran:

- **Reconocer el valor fundamental que tiene el acompañamiento a las instituciones educativas:** para lograr una efectiva articulación y coordinación entre la institucionalidad y el territorio, se hace fundamental el acompañamiento a las comunidades educativas a través de un equipo territorial de ciudadanía y convivencia, conformado por 291 profesionales que garantizan una comunicación y atención pertinente y oportuna, para acompañar a las comunidades educativas en el desarrollo de las apuestas descritas anteriormente.
- **La importancia de los recursos pedagógicos en lógica de Ciudadanía y Convivencia:** La instalación de la educación para la Ciudadanía y la Convivencia en los procesos de aprendizaje, requiere de la construcción intencionada de procesos y prácticas pedagógicas que se desarrollen de manera transversal tanto en el aula de clase como en los espacios comunitarios.
- **Empoderar a la comunidad Educativa:** Con el ánimo de generar procesos reales de empoderamiento desde la comunidad educativa para impulsar acciones que permitan la consolidación del Plan Integral de Ciudadanía y Convivencia, el proyecto ha liderado la transferencia de recursos económicos a las Instituciones Educativas por un valor de alrededor 700.000 USD con el ánimo de dar continuidad al proceso de acuerdo al contexto y particularidades de cada una

Además de estos aprendizajes algunos de los logros más relevantes para compartir son:

- De los trescientos sesenta (360) colegios que comprenden el Distrito a junio de 2015, trescientos cuarenta y cinco (345) han construido sus Planes Integrales de Ciudadanía y Convivencia.
- Una (1) ruta de aprendizajes en ciudadanía diseñada para cada uno de los ciclos con seis mallas curriculares que orientan a los facilitadores del aprendizaje en los colegios para desarrollar en los estudiantes las capacidades ciudadanas. Dicha ruta de aprendizajes contribuye en el proceso de integración curricular de la ciudadanía, en el marco del currículo para la formación integral y la excelencia académica, toda vez que estos aprendizajes alimentan los aprendizajes de las áreas del saber.
- De las tres mil setenta y una (3071) INCITAR inscritas en el 2014, dos mil trescientos sesenta y una (2361) continúan en el proceso de transformación en 2015 de acuerdo al proceso y ruta pedagógica liderada por la SED y en particular 2108 fueron iniciativas apoyadas con requerimientos, es decir con la entrega de insumos requeridos por la iniciativa para lograr la transformación. Además de estos importantes logros, se han posibilitado espacios para la socialización de las iniciativas y la construcción de redes con la vinculación de más de 9000 personas, lo que evidencia una alta participación y reconocimiento de la comunidad educativa de la estrategia.
- Diseño de la aplicación de la Segunda Encuesta de Clima escolar y Victimización, con el propósito de conocer los comportamientos, hábitos, percepciones y actitudes de las y los estudiantes de los grados 6° a 11° en los colegios urbanos públicos y privados (muestra) de la ciudad y posibilitar la toma de decisiones de política pública en convivencia y seguridad escolar. La primera se realizó en el año 2013. Ochenta y nueve (89) unidades de planeación zonal analizadas desde el componente de entornos escolares, en las cuales han participado trescientos once (311) instituciones educativas en la elaboración de las investigaciones en materia de seguridad y convivencia en el contexto escolar.
- Un (1) Sistema de Alertas consolidado e implementado en trescientos cincuenta y seis (356) IED, mejorando la capacidad de registro, atención y seguimiento de casos relacionados con situaciones críticas en el contexto escolar.
- Fortalecimiento de la orientación escolar en el marco de la estrategia RIO con acciones de formación en las que han participado aproximadamente quinientas (500) orientadoras y orientadores, profesionales que acompañan la atención psicosocial en los colegios del distrito.
- Proceso de sistematización de cuarenta y dos (42) experiencias significativas de ciudadanía y convivencia de las diferentes localidades de la ciudad desde un enfoque de la comunicación para el cambio social y la movilización.

- Creación de espacios de reflexión y formación del SER, denominados Centros de Interés, como parte de la apuesta de la SED por la formación integral, de la cual la Educación para la Ciudadanía y la Convivencia es un eje fundamental, desarrollándose en ciento cuatro (104) colegios de la ciudad.
- Participación del diseño y análisis de resultados de las “Pruebas SER”, prueba única en el país diseñada para evaluar los aprendizajes y capacidades en las dimensiones del ser en ciudadanía y convivencia, educación artística, y actividad física y deporte, de las y los estudiantes de colegios públicos y privados de Bogotá; complementando las “Pruebas SABER” aplicadas por el Ministerio de Educación, para medir conocimientos y competencias en las áreas básicas del saber, marcando con ello un hito en la medición y evaluación de la calidad de la educación en dominios de formación relacionados con el ser.

Conclusiones

El reto de la formación de ciudadanos globales implica el desarrollo de políticas educativas locales, dirigidas al fortalecimiento del SER y al potenciamiento de capacidades ciudadanas esenciales, que permitan transformar prácticas incidiendo en realidades locales-globales, en medio de un mundo interdependiente.

Implementar este tipo de políticas implica repensar la apuesta político-pedagógica de la escuela plasmada en el currículo, transformar prácticas, formas de hacer y aprender. En el contexto y la coyuntura colombiana, estas experiencias educativas de igual manera alientan la construcción de una sociedad más reconciliada, diversa, respetuosa del otro y de lo otro, ayudando a la consolidación de una cultura de paz.

Con el ánimo de compartir los aprendizajes y escuchar otras voces, la Secretaría de Educación de Bogotá, agradece la oportunidad de compartir y difundir en otras latitudes la apuesta educativa implementada en Bogotá y está a vierta a intercambiar saberes e ideas que ayuden a cualificar el proceso. Por tanto la invitación es a mantener el contacto y profundizar en las experiencias.

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- Videos y links:

Para mayor información pueden consultar los siguientes links:

- Insite del proyecto en inglés: <http://www.educacionbogota.edu.co/nuestra-entidad/english-overview/changes-and-results>

Insite del proyecto en español:

<http://www.redacademica.edu.co/proyectos-pedagogicos/ciudadania/pecc2.html>

Video sobre el APP de Ciudadanía: <http://youtu.be/25bg9-EufKg>

Producción audiovisual en lógica de comunicación para el cambio social: <https://www.youtube.com/watch?v=SIX1Z1qvXWA>

Datos de Contacto: Secretaría de Educación de Bogotá. Subsecretaría de Integración Interinstitucional. Dirección de Participación y Relaciones Interinstitucionales. Estrategia de Gestión del Conocimiento. Para mayor información escribir a: gestiondelconocimientopec@redacademica.edu.co

Educar para a cidadania global, a partir do espaço local: *Provocando transformações individuais, comunitárias e globais*

Resumo: A partir de suas aprendizagens como participante do II Fórum sobre Educação para a Cidadania Global, realizado pela Unesco em Paris, logo após os atentados de janeiro de 2015, a autora mostra que melhor antídoto à violência e ao medo- que paralisa e gera ainda mais violência- é educar as pessoas para que se percebam como parte de uma única humanidade. O texto convida a construir uma educação de qualidade, integral, dialógica, democrática, ao longo de toda a vida, capaz de promover sinergias entre espaços educativos formais e não formais. Uma educação com o poder de transformar crianças, jovens e adultos que, por sua vez transformam os territórios em que atuam, rumo à sustentabilidade econômica, social e ambiental local e global.

Palavras chave: educação para a cidadania mundial, cidadania global, educação, Brasil, meio ambiente, natureza, sustentabilidade, não violência, Brasil.

Global Citizenship Education, From Local to Global Space: Promoting Individual, Community and Global Changes

Abstract: Having as departure point her learning as a participant of the Second Forum on Education for Global Citizenship, held by UNESCO in Paris, shortly after the January 2015 attacks, the author shows that the best antidote to violence and fear- that paralyzes and generates more violence - is to educate people to see themselves as part of a single humanity. The text invites to build a quality education - integral, dialogic, democratic, throughout life- which is capable of promoting synergies between formal and non-formal educational spaces. An education with the power to transform children, youth and adults. They will transform the territories in which they operate, toward economic, social, environmental local and global changes.

Keywords: global citizenship education, global citizenship, education, Brazil, environment, nature, sustainability, non-violence, Brazil.



Madza Ednir

CECIP- Centro de Criação de Imagem Popular.

madza.ednir@terra.com.br / <http://www.cecip.org.br> / @Madzed

- Como você se tornou um cidadão ou uma cidadã global? A pergunta foi lançada por um dos conferencistas, à plenária do Segundo Fórum da Unesco sobre *Educação para a Cidadania Global- construindo sociedades pacíficas e sustentáveis* (1). Era 28 de janeiro de 2015 e participantes do mundo inteiro estavam reunidos em Paris, uma cidade traumatizada pela violência que, há menos de um mês atrás, vitimara, entre outras pessoas, a equipe do jornal satírico Charlie Hebdo. Os três dias do encontro haviam se revestido de forte simbolismo. Acima das ondas do medo e da intolerância, erguiam-se os valores que motivaram a criação da Unesco, em 1945, e continuam a inspirar redes, parcerias e práticas transformadoras, em todas as partes do planeta.

Enquanto tentava responder, mentalmente, à provocação do conferencista, lembrei-me das palavras de Soo-hyang Choi, Diretora da Divisão de Ensino, Aprendizagem e Conteúdo da Unesco: “cidadão global é o que sente pertencer a uma humanidade comum e compreende que precisa cuidar do outro- tanto do conhecido, quanto do desconhecido”. É possível ensinar as virtudes de um cidadão global? Como se aprende a sentir que, além de pertencer ao território da sua comunidade, da sua cidade e do seu país, você é, também, cidadão de uma *Fátria* planetária (2)? O que nos torna capazes de nos indignar, nos mobilizar e agir, não só quando direitos são violados aqui no Brasil, mas também quando isto ocorre em outros países?

No meu caso, a aprendizagem da cidadania local e global foi indissociável de experiências da infância e adolescência, vividas como filha de médico e educadora, em meados do século passado, na cidade de Paulicéia, interior do Estado de São Paulo e que incluíram conviver com crianças que trabalhavam na roça; ser catequista, ajudando missionários canadenses; ouvir contos de fadas de todos os países do mundo, lidos por minha mãe; estudar em uma escola pública onde fazíamos teatro e as professoras nos ensinavam músicas inspiradas na Pastoral de Beethoven e no canto do uirapuru; brincar de roda na praça; acompanhar enterros dos “anjinhos” vítimas do temido “mal dos sete dias”, o tétano; aprender dança japonesa com um idoso imigrante, que mantinha viva a cultura de sua terra. Fui pouco a pouco me tornando o que sou, por meio de uma educação de qualidade, que aconteceu não apenas na escola, mas na família e na comunidade- no território de uma cidadezinha de ruas de terra e algumas centenas de pessoas interagindo, transformando-se e transformando. Um território que, bem antes da televisão e da Internet, já estava conectado ao resto do Brasil e ao mundo, por meio das notícias que chegavam pelo rádio, dos livros da biblioteca da escola, das festas dos colonos italianos e japoneses.

• **A educação que transforma pessoas que transformam territórios**

O território que habitamos é o “produto das redes e interações sociais, políticas e econômicas das pessoas que o constituem” (3). Por meio destas redes nos educamos e nos transformamos, mudando as interações e os ambientes que nos formam. A escola é parte integrante da cidade, “espaço de convivência intercultural, intergeracional e de construção de múltiplos saberes” (4), indissociável do território do país, que por sua vez, só pode ser compreendido em um contexto planetário.

Para o filósofo francês Edgar Morin (5), o planeta já se constituiu enquanto território: há um sistema de comunicação conectando os seus mais distantes recantos e uma cultura em que arte, música, literatura, pensamento nacionais se encontram, se fundem e se enriquecem mutuamente. Segundo ele, desde Seattle (1999), quando representantes de diferentes países manifestaram-se contra a globalização capitalista usando como palavras de ordem “o mundo não é uma *mercadoria*”, estamos assistindo à emergência caótica e tumultuada do embrião de uma sociedade civil planetária, que começa a dar respostas globais a problemas globais.

Há indícios de que este embrião de cidadania planetária possa vingar. Em setembro próximo, por exemplo, a Assembleia da ONU lançará em Nova York a Agenda de Desenvolvimento Pós 2015: um conjunto de programas, ações e diretrizes que vem sendo discutidas pelos países membros desde a Conferência Rio+20 (2012) e que estão sintetizados em 17 Objetivos de Desenvolvimento Sustentável – ODS. Os ODS pretendem orientar iniciativas globais buscando construir sustentabilidade econômica, social e ambiental no planeta, até 2030. (6). Dentre eles, o considerado mais importante é o número 4, por apoiar a implementação de todos os demais. Reafirmado na Conferência Educação para Todos de Incheon, Coreia do Sul (Maio 2015) o ODS 4 propõe “**assegurar uma educação inclusiva, justa e de qualidade e promover oportunidades de aprendizagem ao longo da vida para todos**”. E o que seria esta educação de qualidade? De acordo com a 7ª meta do objetivo 4, seria aquela que garante a todos os aprendizes, durante toda a vida (portanto, no sistema formal de ensino e fora dele), a aquisição de conhecimentos e habilidades necessárias para promover a sustentabilidade (grifo meu).

Ou seja, considera-se que a educação de qualidade implica, antes de mais nada, **uma pedagogia transformadora**- como a sonhada por Paulo Freire - e seu foco está na construção de competências, habilidades, valores e atitudes que possibilitem traduzir conhecimentos em ações de mudança individual e social. Não se trata apenas de ampliar e aprofundar a compreensão da realidade, mas de promover a aprendizagem de pensamento crítico, criatividade, colaboração, empatia, solidariedade e pro atividade, o que possibilita muda-la. Como fazer isto? Ainda de acordo com a meta 7, por meio de abordagens como educação para a sustentabilidade, direitos humanos, igualdade de gênero, promoção de uma cultura de paz e... **cidadania global**.

Para a organização europeia DEEEP – *Developing European Engagement for the Eradication of Global Poverty* -, a **Educação para a Cidadania Global** “baseia-se na compreensão de que a finalidade da educação vai além da aquisição de conhecimentos e habilidades cognitivas, para transformar o modo como as pessoas pensam e agem individual e coletivamente”. (7) Ela promove um “olhar planetário”, que une o local ao global e estimula uma forma cidadã de compreender, agir e se relacionar com os outros e com o ambiente, no espaço e no tempo, baseada em valores universais, por meio do respeito à diversidade e ao pluralismo. (8)

- **Algumas características de uma educação de qualidade , visando a cidadania global (9)**

- Integral, holística . A Educação para a Cidadania Global (ECG) dirige-se ao aprendiz como um todo, promovendo o desenvolvimento integral e integrado dos domínios cognitivo, sócio emocional e comportamental: mente, coração , espírito, corpo são igualmente mobilizados . Engaja pessoas de todas as idades , em todos os níveis do sistema formal do ensino e também em processos educativos não formais e informais, pressupondo articulação e parceria entre os mais diferentes espaços educativos do território. Cruza fronteiras disciplinares e nacionais, conectando local e global.

- Fundamentada em valores, visionária , desafia o status quo . A ECG é orientada por valores universais, como os expressos na Declaração dos Direitos Humanos (1948), que contrariam o modelo sócio econômico dominante ; convida todos a serem parceiros/líderes na construção de um mundo melhor para humanidade, de inclusão e diversidade, interdependência, democracia, respeito às diferenças e colaboração pelo bem comum.

- Dialógica . O coração da ECG é o diálogo- aprender os princípios do diálogo e coloca-los em prática . Para a Unesco, “ Dialogo ’ é uma forma específica de interação humana, que, quando adequadamente facilitada /orientada, ajuda as pessoas a discutirem , de forma aberta, mutuamente respeitosa e potencialmente transformadora , perspectivas individuais ou coletivas a respeito de qualquer tópico, em especial quando estão em pauta temas difíceis, controversos. O diálogo inclusivo, em ambiente seguro, amplia a compreensão do problema ou desafio , alimenta confiança e solidariedade , abrindo caminho para a visualização de potenciais soluções criativas.

- Democrática, com protagonismo do jovem e da criança . A ECG possibilita que crianças, adolescentes, jovens tenham suas vozes ouvidas e atuem como agentes de mudança. Eles são considerados os grandes impulsionadores da ECG.

Dentre as condições para que uma educação de qualidade com as características acima , que estimule a cidadania local e global, possa se generalizar , os participantes do Forum da Unesco indicam a necessidade de mudança nas políticas educacionais, tornando os educadores e os estudantes cada vez mais protagonistas do planejamento, monitoramento e avaliação das mesmas, mobilizando apoiadores na sociedade civil, inclusive os meios de comunicação , incrementando o trabalho em rede, possibilitando a convergência de processos educativos formais e não formais.

Utopia ? Lembre-se que eram considerados loucos os abolicionistas do século XVIII , as feministas do século XIX, os anti segregacionistas americanos da década de 1950. Tapetes mágicos já foram lendas , antes de se transformarem em aviões. Tudo começa com um sonho. O sonho de uma educação de qualidade para todos e de uma humanidade reconciliada consigo mesma vem sendo sonhado há muito tempo. Em todos os continentes já se construíram ferramentas para torna-lo realidade. Vamos usá-las.

(* Madza Ednir , Pedagoga, do CECIP, Centro de Criação de Imagem Popular, coordenador no Brasil do Projeto Currículo Global para a Sustentabilidade (2010-2012), convidado pela Unesco a participar do II Fórum sobre Educação para a Cidadania Global (26-28/01/2015) www.cecip.org.br .

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Importance of the Observer in Global Education

Abstract: We can build planetary society on something that is common in every human being regardless nationality, religious views and social status. Physics suggests that in worldwide education we enhance theoretical and experiential research on the observer which has the same source in every human being. Observer origin is beyond human mind, it reaches into consciousness itself which is the ground for real intelligence, creativity and coexistence between different cultures and nations.

Key Words: global education, observer, mind, consciousness.

1 Introduction

In the age of globalization, when the world is becoming increasingly linked economically, it is necessary to develop education that will allow a real integration between people of different religions, nations and races. Education today all over the world has foundation in history, religion and nationality. These are important subjects however they do not have enough cohesion elements, which would allow global education, whose aim is to make people feel belonging to the “human civilization” and “global society” on planet Earth. [1]

Today’s education in order to obtain the necessary cohesion elements for the development of “global society” must be enriched with scientific achievements in the field of natural sciences who study the origin of “observer” in humans. In physics, the observer is one of the key elements of research. Results of recent research in the field of epistemology suggest that the origin of the observer is in consciousness, which is common to all physicists irrespective of religion and ethnicity. In physics, the “observer” is independent entity that works in every human being on the same principles: it allows him to be aware of their thinking processes, self-performances, memories, in short, to be aware of the functioning of the human mind.



Amrit Srecko Sorli

Foundations of Physics Institute, Slovenia

sorli.amrit@gmail.com

www.fopi.info

2 Experiential research on the origin of the observer

Global education advocates exploring the observer not only in theory but also on the experiential level. The more someone is watching how his mind works, the more he is aware of himself as “an observer”. The observer does not belong to any religion, nation or race and as such is a cohesion element that can enable the development of a global society where national, religious or any other identification will be secondary, primarily, however, will be awareness being a member of the “human civilization” in other words be a member of “global society”.

The observer is the link between natural sciences and social sciences, because observer is aware of the mental models of the world in science and in social sciences; at the same time observer is aware of the physical and social reality that these models describe. We can say that the observer is the starting point of science in general; its origin up to now has not been searched in details, theoretically and experientially.

Research on the origin of the observer allows discovery of consciousness which is the common denominator of all people, regardless of their national, racial and religious affiliation. In every human being consciousness is one that performs the function of the observer. In this sense, searching for the origin of the observer is the only element that can really connect people to each other and is the cornerstone of global education.

3 Compatibility of rational and conscious approach to life

As has already been said by Albert Einstein, the problems that arise in a particular way of thinking are not solvable within this thinking. Purely rational approach to solving the problems of today’s society will not have the desired results because it does not affect the foundation of the problem which is the fact that modern society and its education system ignores exploration of the fundamentals of the observer, that is, exploration of consciousness.

The Copenhagen interpretation of twentieth-century physics says that observation (by observer) of set superposition of elementary particle result in realization of superposition which is observed. Physics of the twenty-first century, however, revealed that the observer by measuring the time which is only a mathematical quantity creates the duration. As long as no measurement exists there is no is duration, which means that really we live in Eternal NOW, whose existence has been predicted by Albert Einstein: “...there is something essential about the NOW which is just outside the realm of science. People like us, who believe in

physics, know that the distinction between the past, present and future is only a stubbornly persistent illusion.” The observer which regularly observe the way mind functions will discover inner psychological time through which he experiences the world. Linear time “Past-Present-Future” has its origin in the human mind. The universe does not exist in time; in the universe time is only numerical sequence of events that run in the eternal NOW [2,3].

4 God and consciousness are formless and beyond human imagination

The observer can be aware of all contents of the mind, of mind imaginations of different gods and deities in which people believe. Finally observer acknowledges that all gods are creations of the human mind. God in its essence is formless and human mind cannot imagine it. Also atheists are believers which believe that God does not exist which is faith like any other. It is wrong to think that the gods in which people believe have their existence per se. The gods are the result of human cognitive performance, “sanctity” of the world is much deeper, is without form and timeless [4,5,6,7]. Human God imagines are the major impediment to the realization “sanctity” of the world and life.

The observer which becomes aware the way mind functions cannot identify with images of gods; he made the first step towards recognizing the “sacredness” of life. Awakened observer experiences life directly without that his mind would describe it. This direct experience is synthetic, conscious, scientific experience is analytically and rationally. The two approaches are not mutually exclusive, but complementary. Rational experience allows the development of science and technology, conscious experience allows the development of real “experiential ethics,” which gives us experience a deep connection with the world, nature and the people of the world “ , that puts life before profit.

5 Conclusions

Global education stresses that every person has all the necessary “tools” to detect “sacredness” of the world, which are the foundation of personal happiness, inner peace and coexistence with nature and people. Global education develops human intellect and is at the same time awakening consciousness. Intellect without consciousness operates only within the narrow egoistic interests, and is dangerous for today’s human society. Technologically advanced society requires that human reason is enriched with consciousness that allows him to live in harmony with nature and fellow human being. In this context, the theoretical and empirical exploration on origin of the observer, which is common to all human beings, is an indispensable element for the development of modern society.

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EcoCarols: Addressing the Curse of Limited Brain Use

Abstract: The alignment of a project with nature's own growth-process is familiar to many. To highlight it shows it in action and brings to the fore this author's way of seeing and interpreting processes. First big influence on a child – father's advice. To join up statements that resonate with us by people who are thinking leaders is a way to grow a personal coherent world view. This is headed up and kept on track by the Diversity-in-Unity model given by nature's patterns and the growth processes on Earth. The objective of this article is to show where EcoCarols fit into current culture. To give a worked example of how to write EcoCarols as a template for teaching young people to write their own. The purpose is to give EcoCarols credibility in wide contexts. The methodology is focused in the amassing of statements from diverse leading figures and joining them up to reach a holistic synthesis. By investigating, questioning, reinventing, and synthesising, it is designed the story-structure with twists and turns that closely mimics tree or plant growth. In conclusion, EcoCarols contribute to a coherent worldview, via much loved traditional music of just one of the several leading religions operative and practised in the world today.

Key Words: *EcoCarols, Earthcentrism, Anthropocentrism, Diversity-in-Unity model, Ecologise, Seed: Root, Germinate, Grow.*



Ann Palmer

Writer, creative writing teacher, and deep ecologist.

e-mail: gaiadance@btinternet.com

web: <http://www.gaiadancebooks.com>

A bedrock of understanding

'*Make your weakness your strength,*' my father said. The advice hovered between us, like an indecisive bird. Surely a young person builds on their strengths? Yet, twice in my life, I've found myself working with two weaknesses I can do little to remedy.

For I am colour blind and can't draw, yet wrote a book on *Writing and Imagery* as the fast-track to creativity. I can't sing either, yet wrote ecological lyrics to our much-loved well-known Christmas carols. These I call EcoCarols.

'*Science is slowly catching up with reality,*' a health professional told me. This translates as so much that is intuited, innate human knowledge, pooh-poohed by science until science 'discovers' it (like the existence of telepathy), it's forced to live in the shadowland of people's minds.

My postgraduate work led me to the understanding we are all *partial, biased* and *prejudiced*. With no pejorative meaning attached whatsoever. It is just a simple fact of life when information-overload is the general situation. But there is another more insidious factor at work here. People simply don't have time or space – the inner reflective space - to connect it all up. American pioneer stem cell biologist and researcher Bruce Lipton amusingly refers to this phenomenon as '*Weapons of Mass Distraction*'.

Of course, we can join it all up too early. We see this happening with some of the funny things young children say, when they make wrong connections about the world. Like a pupil of mine did. As headteacher of an Orkney island school of eight pupils, I was given a pony for the children to ride. One night, as he rode Merrylegs towards his grandmother's home, the Manse, the Aurora Borealis was putting on the best display I have ever seen, complete with sound effects. Contemplating the show, Laurence asked me '*Teacher. Is the Northern Lights God having a Dance in the Sky?*'

Something deep inside warned me not to negate this for Laurence was a nature-loving child with what can only be described as a natural spirituality. So I replied: *'I don't know, Laurence. But it is a lovely idea.'*

Laurence's question stayed with me. Last year it resulted in the EcoCarol *Northern Lights*. It's a remake of the Christmas carol, *Silent Night* and was the first EcoCarol I wrote. It can take decades for these things to work through.

'Nature is a hundred times more complex than originally believed,' stated biologist and t.v. presenter George McGavin. Now had he said *'twice as complicated'* that would have been mind-boggling. Ten times as complicated and it's gone stratospheric. Where a hundred times takes us probably embraces the whole universe. It points that way.

'We are nature. We are part of nature,' says Resurgence & Ecologist's editor, Satish Kumar.

It is well known that our brains filter reality to us, so we become selective seers, selective hunters and gatherers of information, experience. Otherwise our brains would be overloaded. We have no choice in the matter.

But I believe we now have enough knowledge to directly address the issue of the curse of limited brain-use. Turn it around so that new information instantly finds its nesting point within our minds, courtesy of neural networks we continually grow throughout our lives. Evidence streams at us from so many directions. Once any specialised field finds its point of interconnection within the vision of wholeness, that overarch Diversity-in-Unity pattern, nature's holding pattern, comes on scene. When logic gives way to patterns as the great informer, we move into a brain-use that is right-brain led rather than left brain led. When adding-up leads to exponential knowledge growth, we are all winners. (That's a reworking of the old expression *'the whole is greater than the sum of the parts'*.)

Yet subject-bound thinking is likely to put this knowledge into discrete boxes for eons yet, unless we re-see all forms of categorisations and classifications as simply our coping strategy as human beings living in a complex world. Everything is interconnected and at a far deeper more meaningful level than anyone has yet envisioned. This is the conclusion reached when you join up the McGavin-Kumar statements.

A really useful question is how many discrete statements are needed for the joined-up perspective to be instantly available? We all hear, see and experience things that resonate for us. With energy healing, morphic resonance, and repatterning working together in the magnetics of sound and light, becoming intellectually respectable, acceptable, it is yet more evidence for the fact that the birthing of new words and concepts points the direction towards a knowledge-peak. A coming-together, consciousness heightening. It is now in sight, whatever the first direction of approach; scientific, holistic, environmental, spiritual.

By putting together these seminal statements by the big influencers in our lives; parents, teachers, chosen gurus, we self-create a worldview of wholeness. As opposed to the fragmented one offered by cultures so deeply rooted into left-brain duality they completely

miss the right-brain Diversity-in-Unity model given gratis to us by nature.

The seeding of EcoCarols

On a Nature Writing course I taught in the fall, I spontaneously sang an EcoCarol to the students. I began by asking which was their favourite Christmas carol. Michelle said *'The Holly and the Ivy'*. My reinvention is *'The Mountain and the Ocean'*. Before I finished singing this EcoCarol, Michelle was nearly in tears. This is the power of connecting directly with nature, with no intermediaries, just a felt response to the wonder of nature.

The academic world has boxed Wordsworth, Keats, Byron and Shelley as *'romantic poets'*, which tends to minimise them in the public eye. I prefer their designation to be *'reverential poets'*. It seems a more accurate description. From my way of seeing this recontextualising pointed the way forward. Romance is more applicable to what happens between two people than what happens between an individual consciousness and the cosmos.

I realise these are fine distinctions, but if true they can alter our way of seeing. A lightbulb moment for me was when I came across the word 'anthropocentrism' as a descriptor of our age's relationship with the Earth; its top-dog attitude. To me it was logical to invent the word 'earthcentrism' as a far more realistic descriptor of our actual status within the ecosystem of Planet Earth.

Then the natural development fell into place. I asked myself what it was all religions, all-time, shared. What was the commonality? I was on the hunt for the glue, aruldite strong, with the potential to bind them together into a oneness, so each one could be seen as reflecting the overarch Diversity-in-Unity pattern of nature. *Reverence* is the answer that works for me. Reverence, and again this is a personal interpretation arising from the associative level, stands as a big uprate on *respect*. Respect plus love and a few other positive emotions like humility, compassion and awe brings our minds into a reverential state, touching the sacred within ourselves.

Research for my book *'Writing and Imagery: how to deepen creativity and improve your writing'* published by Aber Publishing in 2010 confirmed all my earlier beliefs about the importance of right brain leadership if we are ever to see wholes, oneness, syntheses, patterns, interconnectivity as thinking-leaders across all contexts. With 80% of the western world having a left-brain bias, this is a tough call. Even erudite books that go viral, like Iain McGilchrist's *'The Master and His Emissary: the Divided Brain and the Making of the Western World'* published in 2012 by Yale University Press has not the capability to change global brain hemisphere leadership. If we want to see differently, this is one job we have to do for ourselves.

Rooting: Seven Cultural Frameworks for EcoCarols

This overview is essential to give the multi-perspectives. It is derived from the native

Amerindian way of seeing and coming at issues; from the north, south, west, east, above, below and centred. The more we context-jump, the greater the integration, synthesis and coherence of the worldview accessed.

Sacrilegious. This reaction stems from the likely effect of EcoCarols... It turns an inner world upside down. A similar paradigm-shift must have happened for the first geologist discovering marine deposits on high mountain tops. Nature always offer a metaphor to underwrite life-experience.

In a secular society, irrelevant. This reaction is sourced at the point in time when a personal decision was made. The whole religious/spiritual matrix was discounted once and for all. Peeping under this for a moment, we will discover likely influences; parental belief, peer group pressure, a failure of the first religion encountered to satisfy the intellectual mind.

Taken together these two embrace the extremes. The opposite sides of the same coin, coming, as they do, from a deeply spiritual and a deeply scientific mindset. This is developmental in that it may lead us to question whether being stripped of its spiritual nature is good for the evolution of humanity. It is outside the remit of this piece to consider the metaphorical gods that stand in today for the gods of old. Commercialism and money are high on that list; they are mentioned often enough in casual conversation.

Complementary Spirituality. Akin to Complementary Therapy, Complementary Spirituality is the attempt to try and fit into a culture that is tweaked-at-source towards the narrowing of the anthropocentric perspective and the dominance of the scientific method in western medical culture. Complementary Spirituality is a kindly, gentle box for EcoCarols to sit in; non-confrontational, optional, borrowing from ancient eastern traditions in its attempts to become generally accepted and acceptable. As the healing cultures move towards energy-healing and quantum perspectives, the really real basis of life comes into view.

The energy/spirit conflation. This is the place when science and spirituality meet. In many contexts, the two words are already interchangeable. The spirit of a movement, dance, project refers to the energy embedded within it. This energy/spirit is invisible, but palpable, felt at a sense-based level.

As a reintroduction of Christianity to our modern age, addressing the ecological and global perspective. For Green Christianity, EcoCarols come on board.

To clarify the picture, I favour Point 4. It feels right to me, in terms of the direction we are moving in collectively. Equally, I recognise Point 3 offers a way to forward EcoCarols within a cultural context.

The mind/body/spirit approach. This is the place where having an inner spirituality – regardless of its religious categorisation – is seen as a good thing per se. It encourages people to align more strongly with the meaningful in their lives; it gives depth, and richer perspectives. An eastern-based philosophy using meditation and yoga has been part of western culture since the pop-group the Beatles gave it a big push.

The Vision of Oneness. For the increasing number of people subscribing to a vision of

Oneness – the Earth's physical actuality – the reinvention of an earth-based spirituality may hit the nirvana note. Possibly it is only people with this mindset who will grasp the embedded unifying potential.

To *ecologise* is to reinvent an earth-based spirituality to serve the needs of the present zeitgeist. It brings our species of *homo sapiens* full circle.

Ghandi's '*Be the change you want to see in the world*' is a recommendation I endorse, but there are hurdles to negotiate.

The supremacy of scientific language in western culture means we do not resource to nature automatically and habitually as our prime and primal teacher. Or defer to its fractal patterning as the deep informer of life processes. To take models from nature as instructive concerning how life works is not taught today, though it once formed the bedrock of understanding in all indigenous cultures. We recognise our species *homo sapiens* as part of the ecosystem and therefore subject to Nature's Lore but the full interconnection remains off-limits. The new science of biomimics is a step towards using '*nature as teacher*' in a modern context. Indigenous people have always been well-versed in the art of reading an environment interactively, both physically and spiritually. We have reached the point, educationally, where the natural has to be taught; the virtual being home-base to the 21st century mind.

Germinating EcoCarols

An EcoCarol or EcoHymn uses the tune of the original carol or hymn, combined with ecological words. An EcoSong takes a favourite or famous song and, likewise, gives it a new and ecological theme and subject matter. Recently, BBC television presenter Michaela Strachan danced and sang a remake of *Grease* as *Geese* to celebrate the autumn migration.

To adopt a creative approach to the reinvention of writing of an EcoCarol requires right brain leadership. That is, using as many of the functions of the brain's right hemisphere as possible in the process and preparatory stages. Functionality is not subject-bound, so the creative process is led by the *functions* the right hemisphere does best. The greater weight and myelination of the right brain, its general ability as a superior processor is well attested by biologist Bruce Lipton who compares the left brain to a 40 bit processor as against the right brain's 40 million bit processor.

Such claims need explanation. The *linearity* of left hemisphere processing means it can only handle one thing at a time, and communicates through words and language. The *simultaneous* functioning of the right hemisphere accesses big pictures and syntheses and communicates through pictures and images. The right hemisphere is also closer to the limbic brain, responsible for emotions and feeling tones.

Sir Ken Robinson, awarded his knighthood for services to U.K. education and the most watched speaker on TED talks with 21.5 million viewers, states that, for the future, creativity will be more important than literacy. My own book '*Writing and Imagery: how to deepen creativity and improve your writing*' published by Aber in 2011, and as an ebook in 2013,

looks at the relationship between brain-use and the teaching of Creative Writing. It isolates twenty one functionality differences between the two hemispheres which highlight the need for the greatest possible right brain input into any creative project. The full circle on this way of thinking is derived from indigenous peoples, who sang, drew, danced and generally played with any problem they encountered. This right hemisphere led approach resulted in highly inventive solutions.

This thinking underpins the following 3-stage preparatory process to writing an EcoCarol.

The example used here is *'We Three Kings of Orient Are'* and the ecological remake is *'Trees of Earth'*. The structure, rhythms and beat of this particular carol single it out as one that could be used across a broad spectrum of nature-based themes which have a single syllable such as birds, roots, rocks, seas, growth, ants, bees, plants. *'We Three Kings of Orient Are'* is a carol well suited to the listing technique, with an inclusive, global underpinning which is the ecological imperative. It could be used to any song-tune a child or student enjoys, resonates with or simply loves. Choice of song by a student or child may come down to 'what goes around your head' when cycling, walking or running, a time when the mind is free of focused concerns.

Growing EcoCarols

Stage 1 – mindmaps

Originally the brainchild of Tony Buzan in the 1990's, mindmaps acquired the status of an educational breakthrough. This is because children find it easier to free associate on a central idea than they do to make lists. Seen from a perspective interested in right hemisphere led brain functioning, it is the pattern and design qualities inherent and embedded in the mindmap that make it an easy, attractive and flexible tool for quickly producing and organising a lot of divergent material. The 'field' of thought accessed is automatically larger because the central idea written bold in the middle of the page or flip-chart is repeatedly returned to, inviting a fresh association along another of its spider-like arms. Mindmaps give a visual pattern, whereas lists are linear and sequential, the operating mode of the left brain.

The Class Mindmap is a reliable tool to provide an overview of the feelings and ideas present in a group of students. Teacher-led, with all asked to contribute, it quickly produces a lot of material. I wait until the class run out of ideas, and then add my own, which usually starts another round of suggestions. The mindmap can be of favourite tunes, what the children want to say about the Earth, their relationship to nature, and/or related to other green projects going on in school.

Stage 2 – The Art-word meld

The importance of this stage is the development of image-speak, a term I use extensively in my book *'Writing and Imagery: How to Deepen Creativity and Improve Your Writing'*. A variety of approaches to this artwork is not only possible but highly desirable, as it encourages

individuality of expression. The freestyle drawing or painting is, in some way, a representation of the EcoCarol or EcoSong the student wants to write. The options are to write about the artwork's meaning in an ecological context afterwards, or incorporate words into the drawing as the artwork proceeds. I find it developmental to draw with my left hand and write with my right hand, at the whim of spontaneous impulse. This is an ambidextrous exercise that allows both sides of the brain to alternate leadership throughout, until the drawing is finished. If the unusualness of this procedure inhibits experimentation, the best antidote is to recollect what is happening at the brain level. That is, *right hemisphere image leading*, left hemisphere interpreting. In the opinion of Iain McGilchrist, in his erudite book *'The Divided Brain and the Making of the Western World'*, it is in allowing the right hemisphere to lead and the left hemisphere to interpret, that we have the greatest opportunity to evolve as a species. At this point, the connection with Sir Ken Robinson's belief in the necessity of prioritising creativity in future education is once more in the frame.

Stage 3 – improvisation

If the words and tune of a song are closely associated, it requires effort and determination to *not* revert to singing the original words. Have students hum the tune over and over again, or even sing gobbledegook! It functions as a preparation to inviting the singing of spontaneous words, phrases or sentences related to the EcoCarol's theme or subject matter. In a classroom situation, to choose a single carol, and give groups just one verse of the proposed EcoCarol to work on may prove the do-able option.

Musical ability is not a specific requirement. I myself am slightly tone-deaf and cannot always hold a tune. Even if you are unable to read music, it's useful to have the printed music available in order to see where words are held for two notes, and to trace the rise and fall of the tune. The original words assist in giving a template for a sound-alike pattern. This helps to make the new words a good fit.

At any point in this three stage preparation to write an EcoCarol, a word, phrase or line may pop into the mind as being just right, or very nearly right. It should be noted down and treasured! The nature of creativity is newness and chaos, sourced in the right hemisphere's natural divergent random functioning. The only prescriptive advice worth following is to 'trust the process'. The bottom line is to re-engage with a mindset that knows there are probably hundreds of ways to develop any one idea. Furthermore, any one idea is capable of infinite development.

Trees of Earth

Trees of Earth, we honour your part
 Healthy planet, life-giving art.
 Pear and pine tree, gum and plum tree

Words and tune to 'We Three Kings'

by John Henry Hopkins

We three kings of Orient are,
 Bearing gifts we traverse afar.
 Field and fountain, moor and mountain,

Seeds are your chosen start.

O, Trees of Wonder, Trees of Earth

Hosting homes for life's new birth.

Ace at sharing, air-repairing

Trees have stratospheric worth.

Elm, ash, oak, birch, willow and plane

We praise your lovely forms again

Lemon, banyan, rowan, aspen,

Lovers of sun and rain.

O, Trees of Wonder, Trees of Earth

Hosting homes for life's new birth.

Ace at sharing, air-repairing

Trees have stratospheric worth.

Copse or wood, rainforest and grove,

Root to crown, in sap-rising grows.

Shading, shelt'ring, filtr'ing, cooling,

Trees are a treasure-trove.

O Trees of Wonder, Trees of Earth,

Hosting homes for life's new birth.

Ace at sharing, air-repairing,

Trees have stratospheric worth.

Arms and limbs, your branches long,

Filled with movement and birdsong,

Budding, greening, rustling, breathing,

Beauty in every one.

O Leaves of Wonder, Leaves of Earth,

Hosting homes for life's new birth

Ace at sharing, air-repairing,

Leaves have stratospheric worth.

Sacred trees, you give us the wood
fashioned into millions of goods.

Tables, gables, books of fables,

Leaves are your clothes and food.

O, Leaves of Wonder, Trees of Earth,

Following yonder star.

O star of wonder, star of night,

Star with royal beauty bright,

Westward leading, still proceeding,

Guide us to they perfect light.

Born a king on Bethlehem plain,

Gold I bring to crown him again,

King forever, ceasing never

Over us all to reign:

O star of wonder, etc.

Frankincense to offer have I,

Incense owns a deity nigh,

Prayer and praising, all men raising,

Worship him, God most high:

O star of wonder, etc.

Myrrh is mine, its bitter perfume

Breathes a life of gathering gloom;

Sorrowing, sighing, bleeding, dying,

Sealed in the stone-cold tomb:

O star of wonder, etc.

Glorious now behold him arise,

King and God and sacrifice,

Alleluia, alleluia,

Earth to the heav'ns replies:

O star of wonder, etc.

Hosting homes for life's new birth.

Ace at sharing, air-repairing,

Trees have stratospheric worth

A consideration of the whole of the original carol gives more developmental options for an EcoCarol, and also it may highlight directions unhelpful. Before beginning this project I did two things which, in hindsight, proved invaluable throughout the process. Firstly, I wrote down the feeling-tone words I associated with each individual carol, giving its special character. This aspect guided the treatment of the eventual EcoCarol. Secondly, I made a list of ten qualities I wanted an EcoCarol to have. These two little exercises set the scene, as it were. Even to me, their author, they felt like a stretch into something as yet unknown. But they give big frameworks, before starting work on the detail. Additionally, for 'Trees of Earth', research into the variety of trees, globally, was necessary to give me the rhyming pattern so distinctive in this carol.

Eco-Carol Guidelines..

Close to original with occasional word-borrows from it as a 'nod' to its source – though not in expected contexts. Enhancing in intent.

Words working hard – each individual word.

Youth-appealing. Fun if possible, or thoughtful. Good connections made so a coherent worldview emerges.

Totally relevant and real. Says it as it is but condensed. So the reality-match is closer than in the original carols.

Positive, empowering.

Focuses up our relationship with Earth.

Journey-story if applicable. Incorporating some element of story.

Retains something of the original emotion/mood of the original carol – whether loving, celebratory, unifying, joyful, reverential, exultant, jubilant, compassionate, caring, energy-raising, inspiring, full of awe, grandeur, simple innocent wonder or gratitude. Or combinations the original carol draws up.

Without inflation, it needs words 'better than' the original ones, in the sense of being more relevant to our interconnected world.

The EcoCarol must speak to something within the eco-psychological matrix. That is, nature's healing/wholing ability.

This exercise allowed me to focus up the qualities I felt were essential and defined an EcoCarol's parameters within holistic frameworks. The next phase concerns the changeover to adopting the full pattern of the original carol, much as does the poet when writing a sonnet or adopting any other formalised structure.

Obviously, the major criteria is: 'does it sing well?' With a class of younger children, this

may be as far as it need go. However, with older children, this project has potential as being an introduction to teaching a more formal poetry-like structure. To break down this process, the first stage is to see how the original words fit the music, because that is what needs emulating. Many carols are quite simple, with only the obvious end-word held over for another note. But others, like *O come, Emmanuel*, have an unusual word-tune marriage, which gives that particular carol its haunting quality.

A rhyming dictionary and a thesaurus are essential to open up further word options. Neither resource may provide the right word though. Nevertheless both rhyming dictionary and thesaurus expand the range of possibilities, and that too is very necessary to keep a sense of forward momentum in this process.

The four major determinants are: the rhythm, the rhyming pattern, borrows from the original carol, and the willingness to use partial rhymes to give meaning supremacy in situations where there is a dearth of sound-alike words. This requires a certain flexibility of thought. Far greater, though, is the need for a delight and passion in this activity, so the task becomes a high energy one. The creative guru's guide is '*to wrestle with the process*'. I've also heard creative writing described as '*wading through treacle*' which is certainly the tastier simile! Creativity and imaginative work still has an aura of mystique about it. Re-seen as the divergent, random, intuitive, subjective individuality of right brain functioning, it is explainable at the level of neural networking.

The original meaning of the word '*educare*' is to '*draw out*'. Here, as with dreamwork and spontaneous artwork, the word '*educare*' comes into its own and does just that. EcoSongs invite students to interpret their own symbology, discover more meanings than they were previously aware of, reveal to themselves their own innate inner wisdom and sing about it.

EcoCarol writing can be seen three ways. As an interesting Creative Writing exercise, based on reinvention. It's also a dynamic and interactive introduction to open up the subject of formal poetry. However, its major contribution is to invite children to invent their own EarthSongs – ones they may remember all their lives. A full explanation of the different methods used in the composition of each of the 15 EcoCarols forms the core of the ebook '*Mindful Songs at Christmas*' by Gaia Dance.

For me, and I suspect for many others, this activity acts as a deep self-healing process, taking on and working with the reverential driving all those human expressions of love, joy, awe, respect, passion, compassion, honouring, devotion, wonder, gratitude, thankfulness, celebration, courage, commitment - the full range of positive emotions. In directing them towards the Earth and the future of our own species on this planet we offer children a joined-up, integrated and coherent world view.

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GOAL 12 RESPONSIBLE CONSUMPTION BY ALL

GOAL 13 STOP CLIMATE CHANGE

GOAL 14 PROTECT THE OCEAN

GOAL 15 TAKE CARE OF THE EARTH

GOAL 16 LIVE IN PEACE

GOAL 17 MECHANISMS AND PARTNERSHIPS TO REACH THE GOALS



Transversal Studies Section

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El voluntariado como herramienta de transformación personal y social para alcanzar un desarrollo sostenible

Adrián Matea Zoroa

Graduado en Trabajo Social en la Universidad de Alicante. Máster de Servicios Públicos y Políticas Sociales en la Universidad de Salamanca. Voluntario Internacional.

Email: adrianmtazra@gmail.com

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International #Volunteer Day 2015 - A Universal Introspective Approach

Ms. Akke M. Draijer-de Jong is initiator and co-founder of the Foundation Kebon Sepatu Indonesia-Netherlands. She leads a team of experts in the field of Educational Projects in Indonesia and is the liaison officer and spokesperson for the Team of Directors in the Netherlands.

amdraijerdejong@yahoo.com - <http://www.socialpsychology.org/member/draijer-de-jong>

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The Earth Statement “In order to bring true peace to the Earth”

Michiyo FURUHASHI

Member of the Konohana Family, a Japanese spiritual community which applies the Universal Circulation Method based on the Katakamuna civilization that existed in East Asia about 13000 years ago. E-mail: michiyo@konohana-family.org

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SUSTAINABLE DEVELOPMENT OR BARBARISM

Fernando Alcoforado

Member of the Bahia Academy of Education (Brazil). Engineer and Doctor of Territorial Planning and Regional Development by the University of Barcelona (Spain).

e-mail: falcoforado@uol.com.br

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Mexico, Transdisciplinarity Migration: Misery and Mercy in Central America

Darío Fabián Hernández González

Veracruzana University. Economy and Society Institute (IISES), Mexico.

e-mail: darhernandez@uv.mx

El voluntariado como herramienta de transformación personal y social para alcanzar un desarrollo sostenible

Resumen: Este artículo pretende dar una visión de la trascendencia del voluntariado en nuestra época. Se hace un breve repaso a la conceptualización del término como primer punto, para posteriormente introducirnos de lleno en las repercusiones que puede tener el voluntariado dentro de una sociedad como la nuestra, la cual se acerca a pasos agigantados la destrucción de su propio planeta. Es por ello que se plantea el voluntariado como herramienta de transformación personal y social en pro del desarrollo sostenible, contando con diversos ejemplos que argumentan esta idea a lo largo del presente documento. Asimismo se trabaja la importancia del voluntariado en algunas disciplinas de las Ciencias Sociales, llevando a cabo un especial hincapié en la ciencia del Trabajo Social.

Palabras clave: Voluntariado, Transformación personal, Transformación social, Participación ciudadana, Desarrollo Sostenible, Trabajo Social, Alumnado.



Adrián Matea Zoroa

Graduado en Trabajo Social en la Universidad de Alicante. Máster de Servicios Públicos y Políticas Sociales en la Universidad de Salamanca. Voluntario Internacional.

Email: adrianmtazra@gmail.com

Volunteering as Tool for Social and Personal Transformation to Achieve a Sustainable Development

Abstract: This article want to present the idea about the transcendence of volunteering in our days. It does a brief review about the concept of volunteering like first point, for introduce us in the aftermath that can have in a society like ours, which is walking to the destruction of the planet. For this reason, we propose the volunteering like a implement to the personal and social transformation for the sustainable development, having different examples which argue this idea in the document. Also it exposes the importance of volunteering in some disciplines of Social Sciences, doing a special stop in the science of Social Work.

Keywords: Volunteering, Personal transformation, Social transformation, Citizen participation, Sustainable development, Social Work, Student Body.

Introducción

Eduardo Galeano nos enseñó que “*mucha gente pequeña, en lugares pequeños, haciendo cosas pequeñas, pueden cambiar el mundo*”. Este cambio con el que soñaba el comentado escritor se puede ir produciendo en los diferentes escenarios micro en los que las personas se van desarrollando, a lo largo de su vida a través de distintas formas. Una de ellas, la cual representa el núcleo del presente artículo, es el voluntariado.

¿Qué es ser una persona voluntaria?

Según la RAE, una persona voluntaria es aquella que sus *actos nacen de la voluntad, y no por fuerza o necesidad extrañas a aquella* (RAE, 2015).

Por su parte la Ley de Voluntariado de España concreta que el voluntariado es el conjunto de actividades de interés general, desarrolladas por personas físicas, siempre que las mismas no se realicen en virtud de una relación laboral, funcionarial, mercantil o cualquier otra retribuida y reúna los siguientes aspectos: carácter altruista y solidario, que su realización sea libre, sin que tengan su causa en una obligación personal o deber jurídico, que se lleven a cabo sin contraprestación económica, sin perjuicio del derecho al reembolso de los gastos que el desempeño de la actividad voluntaria ocasione, que se desarrollen a través de organizaciones privadas o públicas y con arreglo a programas y proyectos concretos dentro de los organismos en los que realicen su labor (Ley Voluntariado, 2010).

En este apartado queremos añadir una característica más que acompaña a las personas voluntarias: pasión por la vida. Pasión por aprender, por experimentar, por compartir, por sentir, por enseñar, por vivir... una forma de autorrealizarse como ser humano. Nos encontramos así con personas transformadoras de su realidad, que dejan de lado su papel de simples espectadores alienados de la vida, para llevar a cabo el cambio social en los contextos micro en los que desarrollan su actividad voluntaria.

Consecuencias del voluntariado como ejemplo de participación ciudadana activa

El voluntariado se ha ido configurando como una de las más importantes manifestaciones de la participación ciudadana. La participación ciudadana constituye una herramienta que utiliza la sociedad para conseguir, entre otros fines, que la gran mayoría de la población que asume y acata las decisiones llevadas a cabo por una pequeña parte de personas que ostentan diferentes potestades, empiece a ganar poder en el espacio público y en las políticas que rigen sus vidas, acercando así paulatinamente una democracia real a sus vidas.

A través del voluntariado la *respuesta colectiva* va cogiendo forma y fuerza en cada uno de los contextos en los que se desarrolle su acción, trabajando en pro de la materialización de los Derechos Humanos allí donde no se respeten. Se persigue la consecución de sociedad viva, ecologista, feminista, solidaria y equitativa que busca su propia supervivencia a través de un desarrollo sostenible racional (Matea, 2015).

En cualquier caso, al hecho de participar le siguen una serie de actitudes que la persona voluntaria debe adaptar a su trabajo. Se participa en la vida social teniendo libertad para opinar sin estar condicionado por el contexto, comprometiéndose con la causa que persigue su acción. Su deseo consiste en mejorar las condiciones actuales de los contextos en los que desarrolla su trabajo, promoviendo la participación de la población del territorio y teniendo interés por tomar parte en los procesos activos. También es muy importante mantener un clima de trabajo en equipo que haga posible establecer una relación colaborativa con las demás participantes, para facilitar la consecución de los objetivos que se han marcado previamente (Arnaiz, 2010).

Sin embargo el voluntariado encuentra uno de sus mayores problemas en la misma sociedad en la que trabaja, principalmente en contextos occidentalizados.

La sociedad occidental se encuentra viviendo bajo una división entre clases. Dentro de ella y para continuar dándole vida, funciona un sistema neoliberal consumista importado de Norteamérica. En este sistema reina el individualismo competitivo entre una gran parte de los seres humanos que la habitan (Alfons, 2012). Este individualismo occidental está relacionado con egoísmo, falta de interés por la comunidad y por las normas morales constructivas, lo que provoca que en nuestro contexto reinen la desigualdad y la injusticia social, mientras la libertad y la equidad han quedado olvidadas (Berger, 1989).

Las personas que crecen en esta realidad sufren en su interior sentimientos de control, limitación, frustración... que les aleja del área de las relaciones sociales, las cuáles son básicas para el desarrollo del ser humano como animal social que es. El resultado de estas interiorizaciones es tensión, frustración y alienación, convirtiendo a la vida política (no confundir con partidos políticos) en anónima e incomprensible para amplios estratos de la población. Todas las principales instituciones de la vida moderna se han convertido en abstractas, formales y remotas, alejando así la lucha del ser humano para transformar su contexto y conseguir su felicidad (Alfons, 2012).

Para encontrar esta felicidad perdida las personas crean su propia esfera privada, repleta de actividades que intenta dar sentido a sus vidas, a su mundo, para olvidar la frustración que puedan tener, dejando salir sus impulsos irracionales reprimidos a través del uso del dinero y del consumo sin más. Sin embargo esta felicidad y realización personal no es natural, sino que es artificial y además reservada solo para aquellos y aquellas que tienen cierta capacidad económica (Berger, Berger y Kellner, 1979).

Por otro lado, existe una capa de la sociedad totalmente excluida de la misma. Nos referimos a ese 29,2% de la población que se encuentra en riesgo de pobreza o exclusión social, con unos máximos numéricos que registran cifras de 13.657.232 personas en esta condición. Además hay 400.000 personas más que el año anterior en pobreza extrema, con una cifra total de 3,2 millones de ciudadanos y ciudadanas viviendo con ingresos inferiores a 332 euros mensuales (Larrañeta, 2015). Son hijos e hijas de una sociedad inicua en la que no se da las mismas oportunidades a toda la ciudadanía. En un contexto de mera supervivencia,

como el que tienen las personas que se encuentran en estos grupos, no se puede producir un desarrollo en libertad que respete la diversidad humana, y por tanto tampoco pueden participar y transformar la sociedad que le rodea. En muchas de sus situaciones abundan los valores materialistas, ya que sólo pueden pensar en el “aquí y ahora” como forma de resistir y superar su día a día, bajo unas condiciones mínimas de seguridad en sus vidas.

Asimismo, dentro de nuestro contexto a la vez existe otro grupo de personas que comparten una cultura que autodenominan “moderna” en la que se ensalzan valores como la meritocracia bajo una visión despolitizada de la vida. Estas personas, en su mayoría jóvenes, suelen provenir de familias muy pudientes que les han rodeado de lujos y bienes, sin que hayan desarrollado sus posibilidades ni oportunidades de ganarse las cosas por sí mismos. Sin embargo, una parte de la sociedad está cambiando sus valores gradualmente debido a un proceso intergeneracional, en el que las ideas posmaterialistas están cogiendo peso frente a las materialistas. Los valores posmaterialistas son fruto de ese replazo generacional bajo condiciones de seguridad física y económica que algunas personas han podido vivenciar. A esto hay que sumar el hecho de haber conseguido con esfuerzo las metas que se han ido poniendo a lo largo de su vida, alejados por tanto de valores acomodados y neoliberales. Se da una gran importancia a la educación recibida por parte de sus familiares en la adquisición de estos valores. Además se está generalizando un rechazo a las instituciones consideradas como politizadas: partidos tradicionales, sindicatos, gobierno, parlamento, instituciones europeas, prensa y justicia... lo que abre camino a una nueva forma de entender la sociedad (Inglehart, 2002).

Por otra parte, desde diversas áreas se insta a las personas a ser ellas mismas, pero en muchas ocasiones el contexto no ofrece los medios necesarios para esa realización personal. Por ello muchas personas se pierden en el camino, volviendo a aparecer la frustración y los graves problemas personales comentados anteriormente (Bajoit, 2008). Es en estas situaciones en las que el voluntariado tiene mucho que decir.

Por tanto podemos ver cómo nuestro contexto se ha convertido en un escenario perfecto en el que tengan cabida nuevos movimientos sociales y un cambio de actuaciones políticas y culturales en las que la ciudadanía puede participar a través del voluntariado.

Voluntariado como herramienta de transformación personal y social

El voluntariado supone iniciar un proceso de cambio personal, que este escritor ha podido vivenciar en sus propias carnes. Desde mi inicio en actividades voluntarias trabajando con la diversidad funcional, pasando por los movimientos sociales y libertarios, actuando con menores... mi enriquecimiento personal ha ido en aumento y me ha ayudado a empezar a construir a la persona que realmente quiero ser.

En una época en la que todo se compra y se vende el voluntariado te da la oportunidad de conocerte a ti mismo, de ver de que eres capaz y de que no. Es importante ser realista con una misma, conociendo nuestras capacidades y aceptando nuestros límites. De esta forma podremos aceptar la persona que somos y empezar a transformar lo que queramos de nosotros mismos. Tenemos derecho a equivocarnos. Somos un todo con nuestras virtudes y defectos, y

ser consciente de ellos para poder trabajarlos nos ayudará a ganar autoestima para ser capaces de enfrentarnos a nuevos retos y no perder la ilusión por transformar y mejorar el mundo que nos rodea.

Asimismo un voluntariado te abre un mundo lleno de posibilidades, en el que por ejemplo para aquellas jóvenes desempleadas (que en nuestro país suponen más de un 50% del total) les dará nuevas miras y perspectivas de futuro. Podrán salir de su rutina autodestructiva y empezar a crear su propio proyecto vital, algo que nunca hubieran podido imaginar un tiempo atrás. Además participar y compartir tiempo y experiencias con diferentes personas y en diversos lugares supone una forma de eliminar prejuicios intrínsecos e ideas preestablecidas que muchas personas llevan en su interior. Estos aprendizajes ayudan a las personas a abrir su mente y ser más humanas con ellas mismas y con el entorno que les rodea. También hay que mencionar que el voluntariado te ofrece la oportunidad de vivir, conocer, introducirte y experimentar diferentes culturas en los territorios en los que te encuentres, superando con esto la falsa idea de conocer culturas a través del *turismo global* (Rifkin, 2000). Las personas son así testigos de que los seres humanos son iguales y con las mismas necesidades y problemas, pero con culturas diferentes.

Por otro lado, el voluntariado también es capaz de aportar distintas facetas en las que el ser humano y la sociedad se conjugan en pro de su bien común. Las personas que lo experimentan son participantes activas de su contexto, teniendo la oportunidad de construir en su realidad micro el mundo en el que quieren vivir. Además los pequeños cambios que se van realizando, constituyen una forma de aprendizaje personal para afrontar otros aspectos problemáticos del día a día de la ciudadanía que los vivencian. Se pone en marcha un aprendizaje individual en el que las personas van aprendiendo a través de sus experiencias vitales en los lugares donde pueden realizar su voluntariado, para traspasar ese aprendizaje a la comunidad y contexto en el que habitualmente desarrollan sus vidas. Estas personas sienten que pueden transformar su vida y hacer cambios en las vidas de otras personas y en el sistema que les rodea.

Asimismo se desarrolla un proceso de conciencia social en el que las personas ven otro tipo de problemas que antes no percibían de su sociedad, la cual se está autodestruyendo a pasos agigantados, constituyendo así el primer paso para poder hacerles frente. Empiezan a darse cuenta del poder que la ciudadanía tiene al trabajar de forma unida y participar en la sociedad en la que viven, para transformarla hacia un modelo de desarrollo sostenible y perdurable en el tiempo. (Matea, 2015).

El objetivo de la vida es vivir y realizarse como seres humanos. Dignifica hacer cosas que te gustan y/o que sientas como útiles, no el trabajo en sí. Estos cambios en la vida, como consecuencia del voluntariado, pueden ayudar a un gran número de personas a encontrar lo que realmente les gusta, su pasión en la vida, una motivación propia que les ayude a desarrollarse como personas libres. Diferentes personas en 5 continentes con un mismo corazón en pro de la justicia social, equidad y respeto a la Tierra.

Voluntariado y Trabajo Social de la mano, pero diferenciados

La disciplina científica del Trabajo Social consiste en el acompañamiento profesional a personas, grupos y comunidades en el proceso de transformación autónoma de una situación que les provoca sufrimiento, hacia un cambio con el que su realidad vuelve a vivenciarse como una situación de bienestar real. Esta transformación conlleva consigo un aprendizaje propio de la persona, grupo o comunidad que le permitirá afrontar hechos similares en un futuro.

La importancia de esta profesión reside en que su trabajo lo realiza con población que se encuentra en situaciones problemáticas y muy perjudiciales. Por lo tanto si no se interviene de una forma adecuada, podrá desencadenar consecuencias todavía más negativas para la ciudadanía que requiere de la acción del Trabajo Social. Por ello es fundamental que las y los estudiantes de esta disciplina sean conscientes de la realidad que les rodea, así como de las particularidades de los contextos específicos, ya que en ella están las causas de las problemáticas y el foco en el que se tienen que centrar las intervenciones para un correcto cumplimiento del Código Deontológico de la profesión.

Sin embargo nos encontramos con una carrera considerada “fácil” por gran parte de la población universitaria y a la que muchas personas acceden por su baja nota de corte y “por hacer algo”. Esto supone un grave peligro para el futuro de la disciplina, ya que en la sociedad de “enchufismo” en la que vivimos, donde se encuentra un trabajo antes “por conocer a alguien de dentro” que por una real valía teórica y práctica, se están lanzando al mundo profesional a estudiantes que no han desarrollado un suficiente grado de conciencia y reflexión acerca de cómo poner en práctica su profesión y que podrán ejercerla en cualquier momento sin estar preparadas para ello. Además en muchos centros de estudios superiores no se trata de una carrera crítica que lance propuestas alternativas al mundo en el que trabaja.

Es en este punto en el que aparece la importancia del voluntariado dentro del Trabajo Social. Las experiencias voluntarias en distintos ámbitos sociales supondrán un apoyo a la profesionalización de las futuras estudiantes para el correcto cumplimiento de su Código Deontológico. Además a esto habrá que sumarles los cambios personales descritos anteriormente, sembrando alicientes que las futuras profesionales puedan realizar un cambio de paradigma en su visión de actuación.

De igual forma las experiencias de voluntariado en diferentes realidades conllevan el conocimiento de diversos contextos de actuación. De este modo se da el primer paso con el que poder construir sinergias sociales, ya que se conocen y vivencian diferentes situaciones en las que se pueden encontrar puntos de encuentro, con los que intervenir desde lo más micro hasta aspectos superiores como parte de la transformación comunitaria.

Asimismo recordamos la condición de ciudadanía activa que el voluntariado lleva intrínseco. La ciudadanía activa y la participación que lleva consigo constituyen dos elementos claves para la consecución de los principios del Trabajo Social y de la pragmatización de los Derechos Humanos. De esta forma se puede recuperar el aspecto comunitario esta profesión, el

cual fue el culpable de su nacimiento con el trabajo de pioneras como Jane Addams y Octavia Hill.

Por otro lado, somos conscientes de que la disciplina de Trabajo Social cuenta con un claro predominio de mujeres entre sus estudiantes. Las mujeres representan el 52% de la población total, sin embargo no están representadas en el espacio público. Desde *los aparatos ideológicos del Estado* (Althusser, 2005) se ha educado a toda la población en que las mujeres deben rehuir del espacio público para desarrollar su vida en el ámbito privado. Por tanto, nuestro sistema patriarcal, androcéntrico y misógino se encuentra plagado de trabas que impiden el desarrollo autónomo de todas las mujeres de nuestra sociedad. Si una mujer o colectivo de mujeres intenta ganar poder en la escena pública, la sociedad y su red social más cercana lo rechazará y se lo reprochará, escudándose sobre todo en argumentos relacionados con la maternidad y con el cuidado de familiares dependientes, impidiendo y frustrando así su libre desarrollo.

Sin embargo el Trabajo Social necesita de la aportación de las mujeres, que sean líderes y dueñas de su vida para seguir desarrollando esta disciplina, de las que son claras representantes. El voluntariado de estas mujeres puede constituir una forma de empezar a participar en esa vida social en la que vivencien nuevas situaciones para empezar a formar parte y a ganar el espacio público, en el cual todas y todos son necesarios para el desarrollo de una sociedad igualitaria, justa y que respete la vida.

Asimismo las personas que estudian otras especialidades de “lo social” como psicología, educación social, sociología... pueden encontrar a través del voluntariado experiencias del mismo tipo, por ejemplo en diferentes movimientos sociales o espacios libertarios alternativos que necesitan de esa juventud preparada y con ganas de transformación para no convertirse en meros elementos asistenciales. En este contacto saldrán retroalimentados tanto los movimientos sociales como el alumnado y con ello, la sociedad en su conjunto.

Nos encontramos por tanto en un buen momento para producir pequeños cambios en la universidad para que retorne a lo que fue y que nunca debió olvidar, una escuela de vida.

Por último no queremos terminar este apartado sin recordar que un voluntariado no puede sustituir a una actuación profesional, algo de lo que cada vez se están encontrando más ejemplos en nuestra sociedad, en la que se ofrecen plazas de voluntariado como ocupaciones laborales sin remuneración.

Los puestos de trabajo como trabajador social, psicólogo, educador social... los cuáles necesitan de una adecuada formación previa, no se pueden cubrir con personas voluntarias. De hacerlo estaríamos retrocediendo en el reconocimiento e implantación de diferentes disciplinas y contribuyendo a una sociedad de explotación en la que los derechos de la ciudadanía quedan relegados a un total olvido. Hay que tener cuidado con no sobrepasar esa delgada línea del trabajo irregular, ya que las voluntarias y voluntarios no son mano de obra barata, sino futuros agentes transformadores de la realidad. Por ello hay que cuidar y permitir el máximo desplie-

que a estas personas, ya que la sociedad las necesita para alcanzar un verdadero desarrollo sostenible en aspectos ecológicos, económicos, políticos, jurídicos, educativos y sociales.

Conclusiones

Tras el desarrollo del documento hemos podido comprobar que el voluntariado constituye una de las principales herramientas de participación ciudadana, capaz de llevar a cabo transformaciones interiores en las personas que lo experimentan así como en los diferentes contextos y estructuras locales en las que se pone en práctica.

Asimismo supone un apoyo imprescindible para muchas disciplinas de Ciencias Sociales como Trabajo Social, Sociología, Educación Social, Psicología... constituyendo un complemento imprescindible para la correcta puesta en práctica de estas ciencias. El voluntariado contribuye en la concientización y conocimiento de diferentes realidades, con las que las futuras profesionales de estas especialidades podrán realizar sus intervenciones, respetando sus Códigos Deontológicos y llevando a cabo con su trabajo la construcción de sinergias sociales. A pesar de todo esto habrá que seguir estando atentos para denunciar aquellas situaciones en las que las actividades de voluntariado estén sustituyendo a puestos de trabajo profesional, ya que no se estará dando una atención adecuada a las personas receptoras de servicios.

En una época antropocéntrica como la nuestra, en la que el ser humano globalizado se ha convertido en el cáncer para su propio planeta, el voluntariado se erige como una de las vacunas cargadas de humanidad para acabar con la enfermedad que amenaza con destruir nuestra propia existencia. Por ello desde aquí abogamos por estas experiencias de vida para toda la ciudadanía en su conjunto, con las que contribuir a satisfacer la necesidad humana de construir entre todas y todos un mundo sostenible, libre e igualitario en el que poder vivir.

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International Volunteer Day 2015 - A Universal Introspective Approach

Abstract: The concept thought was officially established by the United Nations (UN) General Assembly through resolution 40/212 on 17th December 1985. By giving attention to the extraordinary efforts of an incredible large community of people, motivated by idealism, positivism, commitment and determination some of the most well-known institutions like Unicef[1], Foster Parents[2] and the International Red Cross[3], have been able to realise the majority of their goals by the sheer cooperation of a substantial voluntary workforce. The initial focus for volunteers to be recruited is primarily governed by an acute crisis management action and there is no time like the present to realise that the call for volunteers is ongoing for the current global support for war ridden countries[4] throughout the world and the need for various professional fields urges us to act vigilantly. This article direct its focus on what drives people to register as a volunteer, what motivates others to be contented to give donations, and how does society evaluates the extensive and sometimes risky activities that volunteers expose themselves to? When does altruism become a purely economic community feature[5] at risk to be exploited by society at large, how can we sustain the one character trait that is governed by a projection of the basic human attribute: the need to help another human being.

Keywords: United Nations, Unicef, Foster Parents, International Red Cross, volunteer, International Volunteer Day.



Ms. Akke M. Draijer-de Jong is initiator and co-founder of the Foundation Kebon Sepatu Indonesia-Netherlands. She leads a team of experts in the field of Educational Projects in Indonesia and is the liaison officer and spokesperson for the Team of Directors in the Netherlands.

amdraienderjong@yahoo.com -
<http://www.socialpsychology.org/member/draijer-de-jong>

"On this International Volunteer Day, let us be inspired by the many individuals who selflessly serve others, and let us resolve to do our part to contribute, freely and proactively, to change conditions now towards a better future for all."

Secretary-General Ban Ki-moon
Message for the International Volunteer Day

In examining the phenomena of volunteering, history takes us back to 1755, where the first recorded term was used in as a verb, and was apparently composed from the noun "volunteer", applied in a military context (which is defined as "out of free will"[6]). I wonder if the gravity of this semantics is still felt so acutely, but in those days – where wars were fought by armies – it literally meant "to give one's life" for one's country. It is therefore a rather broadly accepted view that volunteers, in general terms, are regarded as idealists. But even earlier, around 1630 the word was first encountered out of this specific context, and is generally viewed as an altruistic activity, where no financial gain can be derived. What immediately comes to mind are professional areas that are primarily triggered by events that affect populations, geographical areas – in case of natural disasters – and emergency assistance. One of the consequences of the nature of call for volunteers determined the type of expertise that was generally requested, i.e. professionals in the medical sector, education, and rescue workers. When the American Red Cross was founded in 1881, it seemed a logical step forward to incorporate trainings in specialised fields for assistance in disaster relief operations. Whereas the majority of volunteers were already equipped by virtue of their expertise, the added advantage for those who were drawn to offer their assistance in areas of crisis, was their genuine sense of being of use, as well as the opportunity to be given training that would also enhance their future prospects.

Early charitable organisations felt it was good governance to recruit volunteers in order to project their aim and mission toward a greater audience, in case of the Salvation Army, and through this, were able to put financial support towards those goals for which the fund, by means of donations, was collected. Later on volunteer organisations were founded to pool resources and were commonly

known as “Service Clubs”; Rotary International, Kiwanis International and the Lions Clubs International.

This huge area, peopled by volunteers and the activities they are involved in, is predominantly defined by a natural urge to help, to join forces and use the potential of a specific network. One of the strongest senses of survival stems from a basic set of paradigms that human kind seeks to fulfil their common needs, as was the outcome of Maslow’s research[7].

In various stages of evolution human kind has thrived by and through the function of living and belonging to a group. We want to “belong” and we seek recognition to be respected by our peers, even striving for the status of “primus inter paris”. However, first and foremost we have a basic urge to give our lives purpose, and one of the most rewarding methods is to find a group that attempts to engage in a common cause and actively participate in “making things better”.

When I decided to finalise my studies in the UK, my parents were not at all convinced that this was the right decision; I was entering my fourth and final year of my Drama and Theatre studies, and England was involved in the Northern Ireland conflict; bombs in pillar boxes and alarming television reports showing the devastation when a bomb exploded outside Harrods. Later on during my continued residence in the North-Western region of the UK, news of the Yorkshire Ripper caused my mother sleepless nights; somehow my parents must have had the illusion that my daily groceries were shopped at Harrods, and I was roaming some dodgy areas late at night, or very early in the morning when I was living in Manchester[8]! But having arrived in London first, and not knowing a soul in this capital, I took my mother’s advice and registered as a volunteer in the Belgrave Children’s Hospital[9], which was just around the corner from my bedsit, which I rented at £10 per week (1976). I was immediately assigned the task as co-driver of the minivan which was generously donated by the Variety Club, and my fellow volunteer driver and I were given a list of addresses around the South-East side of London to pick up children who needed to be taken to the hospital to have special therapies and treatment.

Aged twenty, brought up in an academic environment and a relative comfortable and stable background, I was also equipped with a rich and romantic notion of Great Britain; grandeur of Theatrical traditions, graceful and elegant lifestyles of the “upper-classes”, associated with King Arthur, the Tudors, beautiful gardens and estates, such as recently shown in successful series like Downton Abbey etc. etc., the actual reality of life would prove differently. It may sound cynical, but the

simple word “Estate”, was an experience that made me land on my feet instantly, and stood in shrill contrast compared to all the impressively austere buildings that are associated with British nobility, and could in some cases be replaced by a conventional impression of any “Ghetto”.

Working as a volunteer, introduced me to another segment of our society, where people were dependant on charity to ensure a reasonable amount of medical care for their severely sick and/or handicapped child. Limited financial resources brought these families to near bankruptcy when their child was critically injured through a mishap or an accidental inattentive moment, and the often so desperate situation seemed to be reflected, as well as accentuated by their living environment and social conditions. Being brought up by parents who could – particularly in this day and age – easily be regarded as my very young grandparents, the generation gap, plus their overly concern for my wellbeing and safety, had

not prepared me for the harshness that stark poverty brought to people who were burdened with the added worries of having to care for a sick and handicapped child.



The Variety Club (UK)[10], sponsors a great deal of activities for children, and it is largely due to the generosity of these organisations that the children of less fortunate families – and this still applies to a great portion of the population in the UK – will find support and assistance for the very tough challenge they need to face. I will always remember the impact my involvement with these young patients and their parents, had on my own life, and the way I looked at the world around me. It gave me the opportunity to do something useful for others, which enriched my own life in a much-needed process of becoming aware of other people’s

suffering and a way to put my own life, upbringing and privileged position into perspective. It seems tempting to review one’s life from a somewhat hindsight bias perspective, but it also seems quite evident that these experiences shape one’s mind-set....

Personally I am not overly fond of the word and interpretation of the semantic “Charity”. It conjures up images of Charles Dickens’ novels and does not pay adequate respect to the poverty stricken people that need to “hold up their hand”, as it were. There is also another aspect, as it suggests a certain hierarchy, i.e. superiority of those “handing out” pennies and discarded clothes to those who are less fortunate. There have been numerous studies carried out what is the prime driving force for people to make donations, or give freely when an appeal is launched on

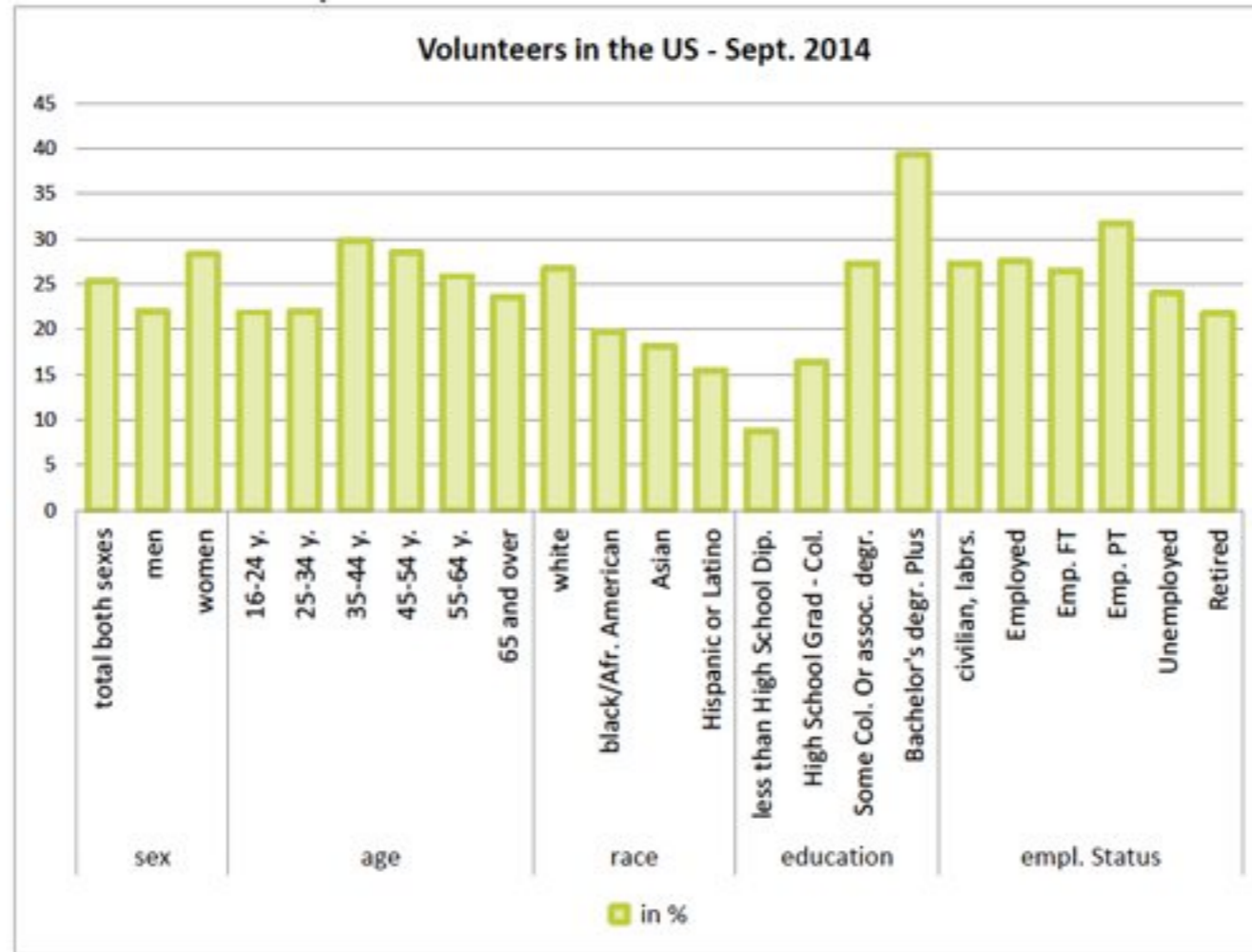


national Television and what governs the subsequent impulse to react in that specific way.[11] The reflex, closely associated with this surge of generosity, seems to stem from the need to alleviate the sense of guilt, clouding people’s conscience, when confronted with hardships of fellow human beings. However, once the crisis has been addressed and the fundraising proved successful, very little follow-up actions are instigated to substantiate the original request. Moreover, the uneasy feeling arises that the capital raised is very often consumed by paying the costs of the massive overheads that most of the big charitable organisations seem to incur, and have absolutely no bearing on the financial support that was given by the donators.

Taking this to a global level, there is a similar tendency when the motives and criteria of Third World Project support is examined closely, which fare under the umbrella of Development Aid. These projects very often are thought up by Western countries, investigating the poor areas in the world to see where they would be able to commence projects that may – in the long run – assist them in achieving a better chance in persuading the ruling Governments to “allow” them to get a favourable position with any rivalling partners. The intention and motivation is far from altruistic and serves no other purpose than their own interests. It is commonly accepted in balancing the yearly accounts that stimulate organisations to embark on this development aid projects, offering an opportunity to accommodate financial loss in an equivalent of “unrecoverable” posts. It should put those to shame that in our current economic system no common ethic understanding was heeded, while Europe’s finest philosophers, like Immanuel Kant[12], have debated this issue at length. Kant draws a fine line between the concepts of altruism and touches a sensitive nerve, as he evaluates that being altruistic distinguishes a narrow margin between a narcissistic tendencies when it is not supported by a true sense of duty, in fact if unexamined, may even lead to behavioural and attitude patterns closely bordering to neo-colonialism, and actions based on immoral motives; double agenda’s that we allow the governments to draw.

The International Federation of the Red Cross/Crescent is currently holding more than 13 million active volunteers. There is a UNV – United Nations Volunteer programme to which volunteers can submit applications directly, as Unicef does not recruit her volunteers directly[13], but their volunteer force is estimated at around 8 million people[14]. In the US alone some 62.8 million people act as volunteer, and various independent organisations are actively involved in disaster relief[15]:

Volunteers: who are they?



According to the NCVO (The National Council for Voluntary Organisations-UK), there are some 33.000 registered volunteers in the UK[16], of which they hold 33% in the total numbers. They publish the “top 10” of charities in the UK, which confirms the historical, c.q. traditional model for charities in a societal context[17], as it also reflects the mechanism of an extremely important segment of society as a whole. In the Netherlands research has shown that around 40% of the population takes part in any volunteering activity during an average year[18]

Although hard to believe, there are a number of factors that could be considered to be a risk by some parties. Even though Governments give lip service in support and acknowledgments to any worthy cause, when it comes to economic consequences it would also explain the rather cynical approach that a system - predominantly run by what is known as the third sector

– that would also mean a substantial loss for the Inland Revenue. It is not hard to imagine the objections that may be raised if free labour would replace salaries and financial remunerations. Presently the basic hourly rate for volunteering work can be averaged on \$ 22.14[19], whilst the minimum basic wage in the US is \$ 15 per hour (minimum gross rate).

It is for this very reason that in some countries Volunteers are obliged to register their unpaid activities when they claim unemployment benefits, and in some institutions employees are required to submit all voluntary and outside activities for

approval. We must also look critically at expressions like “this development (project) is good for the economy”, and “The economy is recovering”. Question marks should counteract such statements, i.e.: “which economic system”, and “whose economic agenda”? That also implies that we need to develop an objective, as well as a positive-critical perspective on all the various charities and organisations that appeal to our “better” selves, in order to obtain the self-actualisation that Maslow refers to in his studies.

Particularly during the last economic crisis in Europe the difficult situations that employees found themselves - once they were made redundant and over 50 years old - reflects the general attitude of companies, and the lack of responsibility governments wish to take to explain how they justify their decision to raise the retirement age from 65 to 67 years. Whereas the measure of respect towards middle-aged population can differ significantly in Northern and Southern Europe, the trend is to view the group 50-67 as common “write-offs”; too old, not flexible and slow[20].

The lash-backs on this age-group is devastating, and the years of experience, expertise and confidence lost together with the hope in ever becoming valued members of a workforce again. Statistics over the last five years relating to increases of bankruptcies, suicides, major depression and burn-outs[21] are self-evident, just a few side effects resulting from the last economic crisis. The possibility to break out the isolation of being unemployed and sitting at home on a fraction of the income that people were used to can be counteracted by actively join a Foundation, Charitable Organisation or any other institute that can offer a renewed sense of self-worth and purpose. The latter being the most important condition for wellbeing and happiness for any human being.

Another, and in my view, just as serious an issue is that the actual management of Volunteers has developed in an extremely challenging task. Too often little time and attention is given in a good structure of communicating, expectations and giving adequate direction and support. Often those with a great sense of responsibility are overburdened with tasks that should be distributed equally. The confusion also occurs when people assume that voluntary work does not entail any obligation in being responsible for tasks and actions that are assigned; no contractual and financial consequences are at stake here.

One of the pitfalls in attempting to set up projects that would be seen as an attribute to a community is the unguided enthusiasm that may cloud any idealist vision and motivation. Too often projects are being initialised from an unrealistic perspective, or from an experience level that the benefactor sees as priority, whilst the receiver has a totally different idea on where the solution of the immediate problem should be focussed on. This is an illustrative example:

During a recent mission to Indonesia, where our Foundation, Yayasan Kebon Sepatu Indonesia[22] realises her Social/Educational projects, I visited one of our friends who needed an orthopaedic operation. She was admitted to the Rumah Sakit

Umum in Mataram[23],

where I had a brief meeting with the surgeon who had operated on her. Firstly, the general hospitals in Indonesia are not nearly in the same league as the hospitals we are visiting in the Netherlands and patients are expected to have nursing assistance from their respective families and not solely from the hospital staff available. Meals are also provided by the family members, who will be staying in the corridors of the clinic.

Elderly patients, some in the last phase of their lives, share the same ward as young children. I want to state clearly that the professional staff employed at the general hospital in Mataram, are dedicated, committed and extremely capable, and they are respected for their professional know-how, limited by means of facilities and modern equipment. My first priority lies with the most vulnerable of the patients; the children and I would have proposed to see if our Foundation would be able to generate fund to build a Children’s Wing for the hospital. Fortunately the young surgeon, hearing that the Foundation’s action plan for their educational program would welcome any ideas from local experts, he suggested that what they needed most was a program for qualified nurses to train as operation/surgery assistants, which would mean a specialisation for qualified nurses, in the hospital for the practical training, but would need support and a location for the theoretical lessons. This is the essence of how projects should be developed; by asking for feedback of people with sufficient local and professional expertise, and avoiding all patronising “know-all” opinions that may lead to counter-productivity. The old colonial attitude: “We have a wonderful plan, and you are going to do it!” projects a way of thinking that is no longer appropriate....

This example is one of the basic and primary principles in ensuring local communities to become closely involved with projects and planning, as it will enable all segments of the local society to support and benefit from the facilities that will be provided by the organisations who are seen as initiators. From an organisational and executive point of view, it should be acknowledged and equally valued, that community projects can only be successful if the local people are allowed to be involved. The agenda of action should carry out inventories of actual issues that can be addressed by asking local experts to provide input in drawing up the Annual Work Programs of the organisations; at least that is what our Foundation Kebon Sepatu carries out and assures that all the volunteers are committed to carry out the various tasks that can achieve the goals we have set out for the coming years.

The way forward for any organisation, by relying on local expertise, experience and offering their assistance by way of development projects should always focus on empowerment, independence and self-sufficiency. A sustainable development contribution does not depend on the mere purpose to obtain that much sought after trade MOU, or business contracts. A reliable source of funding should not project the empty gesture of a “donation of large sums of money”, with the intention that at some stage this would be “reclaimed” by the donating party. A genuine investment will not only be beneficial to the investing party based on securing a foothold in the country

concerned, and combined with a cheap labour force to boot. It will incorporate solid values; provide professional training, education and initiatives that will guarantee continuum and prospects for the future.

Whenever the Board of Directors of SKS Netherlands (Stichting Kebon Sepatu NL) presents her activities to the relevant International communities like the Indonesian Embassy in the Netherlands to raise awareness in relation to socio-cultural and educational issues, we stress the uniqueness of having such a large group of volunteers realising projects through a “long-distance relationship”. To put it plain and simple; the SKS would never have managed to reach such a broad, expansive field of community interest if she wouldn’t have had the assistance, guidance and advice of our Board of Directors on Jawa, Yayasan Kebon Sepatu Indonesia; where the sister-foundation keeps its HQ by courtesy of her co-founder Irawansyah Tasrif, and President Adi Boreel, agricultural advisor Mohammad Djaeni in Bogor, whilst the Project Bureau is based where the current projects are being carried out on Cemara, Lombok NTB, by her Board and Team members, Akhmad Saufi and Lalu Akhsan Anan, plus their advisors Martadinata, Diswandi, and Ibu Ace Robin and others; all volunteers[24]. Looking at the work and commitment from the team in Indonesia, I often feel overwhelmed by what has been achieved in terms of good-will and dedicated support from people who sometimes have to struggle for their own livelihood, and simultaneously need to devote their time to family, careers and children. They have proven to be excellent teachers, guides and carers; and for that – as well as for their ongoing endless patience – I am truly grateful!

The issue of global sustainability and effect that the current system of integrating the workforce of volunteers into the regulated societal constraints, is one of economic balance in a conscious attempt towards a Global Altruistic awareness. In the greater scheme of things, we need to encompass the intrinsic value of the volunteering network, in relation to the actual attributed talent, experience and expertise in terms of an unmeasurable source of added value to the greater good of our societies. Wouldn’t it be wonderful if we could turn the phrase: “You have to think of yourself first!”, and achieve a fundamental attitude change and start applying “compassion first!”

2015-IVD: time for Global Action for our planet and its population

To freely give time, energy and commitment as a Volunteer is a very personal choice, as our inner voice suggests that it is not always possible to support a specific humanitarian action by financial means alone. It may even be far more satisfying to actively participate in realising the mission and vision of a given organisation that helps other people who are less fortunate and by following one’s heart finding reward in truly making a difference. In order to enhance the UNVB Strategic Framework 2014-2017, there is no time like the present to become aware of the cry for help that is ringing throughout the Universe; how do we set our minds to make sure that we reach out to all the many thousands of refugees that are forced to flee their homeland to find a

safer environment? How do we instruct our hearts and minds to open up and condition ourselves to be brave enough to adjust our biases and preconceived ideas about; conscience, moral codes and unfamiliar cultures? How do we address instilled fears and extend a hand – not raised in aggression – but reaching out and bringing comfort. The world is practically being torn apart, and the Earth is holding its breath! The time has come to start sharing and caring, we must unite while there is still time to lift each other, this wondrous human race, sharing this wonderful Earth, to another and higher destiny[25].

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The Earth Statement

“In order to bring true peace to the Earth”

Abstract: In order to bring true peace to the Earth, what is the thing we can do now? We can have a broad worldview and transcend the individual ego. When people are trapped in the narrow perspective of the ego, they start to sense a distance in others by differences. That is the beginning of conflicts and wars. However, the world where we exist is infinitely vast and consists of the network of various lives. That network of harmony is based on the fractal structure that the whole exists for the individual and the individual exists for the whole. We have entered the 21st century and faced some great turning points. The sun orbits the Milky Way galaxy every 226,000,000 years and spirals about 9000 times in the interval. One spiral takes 25,800 years. We had the winter solstice of the galaxy in 25,800 years on December 21st, 2012 and shifted from the times of darkness and conflict to the times of light and harmony. Moreover, Pluto orbits the Sun every 248 years. In 2008, Pluto made a circuit which led to the end of the Western material civilization that continued for 250 years from the Industrial Revolution. And now, the time has started when the Eastern spiritual civilization will blossom. We have already entered the stage when each person becomes aware of the truth from the universal viewpoint. Therefore, many people have started to question the traditional values. Values of a new era are required. Each person’s spiritual revolution changes the country and the world. Changing yourself is the beginning of changing the world. That is the universal will and the expression of the cycle of the times. Therefore, all the events that occur at the individual, national and global level are also the universal will and the flow of the times. The perspective needed to read the times in that manner is possible by freeing ourselves from our individual egos and having a broad worldview. Humans are going to reach that conscious level within the 21st century. Now, we are facing the turning point at which we will either trigger the next extinction for earth-living beings, or will create a new era. When humans express the spirituality the next era indicates, peace will naturally prevail on Earth.

Keywords: Earth, True Peace, Broad Worldview, Turning Point, Spiritual Revolution.



Michiyo FURUHASHI

Member of the Konohana Family, a Japanese spiritual community which applies the Universal Circulation Method based on the Katakamuna civilization that existed in East Asia about 13000 years ago. She is responsible for international communications and also serves as the president of “Green Grass”, a non-profit organization.

E-mail: michiyo@konohana-family.org

Konohana Family:

<http://www.konohana-family.org/for-non-japanese-speakers/>

Konohana Family’s English weblog:

<http://konohana-family-english-weblog.org/>

NPO Green Grass: <https://www.npo-greengrass.org/>

In order to bring true peace to the Earth, what is the thing we can do now? Firstly, we need to have a broad worldview and transcend the individual ego. When people are trapped in the narrow perspective of the ego, they start to sense a distance in others by their seeming differences. That is the beginning of conflicts and wars. However, the world that we exist in is infinitely vast and consists of a network of various lives. That network is based on the fractal structure that harmonizes the whole within the individual with the individual in the whole. When we recognize our existence this way, there are two viewpoints—a viewpoint of looking at the macrocosm of the exterior and interior of ourselves and the other viewpoint of returning to our position as a microcosm of this world.

The truth of this world is that everything is ONE. Therefore, there is no boundary between everything else and ourselves. As worldviews expand in this matter there will inversely be a unification between self and others, which will inspire a greater sense of community and reduction in conflicts. Peace will naturally prevail on Earth without the forcible creation of peace.

There is a Chinese character of “*Hataraku*” in Japanese, which means “work.” However, the distinct meaning is to “make others (*Hata*) comfortable (*Raku*)”¹. Working means to be living with a sense of wholeness, and to play a role in a network beyond ourselves. Therefore, existence is naturally harmonious in its intended function.

One of the reasons why society contradicts peace is that it reinforces the ego of production. In the current society, national and individual agendas restrict the maintenance of peace and encourage conflicts; such as war, discrimination, and ideological valuation.

The Earth consists of a network of life that sustains all living beings and connects them in a healthy manner. In order to do so, the law of the universe functions through the co-existence of other planets. However, various contradictions occur on Earth through the construction of human society. Moreover, it influences the extinction of many living beings indifferent of the industrial determination. The reflection

stems from a narrow self-concept and worldview, which manifests throughout the Earth.

Looking at the history of the evolution of living beings on Earth, six great extinctions have occurred in the past 600 million years. The previous extinction occurred about 65 million years ago and it is said that there is the possibility of another extinction in the near future². According to the statistics, we can say that we are going toward an extinction right now. Each extinction occurs due to a different reason. There is a real possibility that humans are bringing the next extinction by going out of control.

Looking back in history, the first living being was born on Earth 3.8 billion years ago³. And our ancestor, *Homo sapiens* emerged only 200,000 years ago⁴. This species was extremely capable, adaptable and special out of all other living beings that had existed on Earth. Their great ability has been proven by admiring at the current world created by humans. In a sense, we humans are the masterpiece of all living beings on Earth. It is humans that have the highest ability and biggest influence of all the earth-dwelling creatures from the past to the present. However, the great human ability is like a double-edged

sword. If people continue to use it for their egos, they might bring about the next extinction. On the contrary, if they use it effectively, they have the possibility of contributing toward an advanced world, and overcoming the extinction crisis that is occurring currently.

We have entered the 21st century and faced some great turning points. The sun orbits the Milky Way galaxy every 226,000,000 years and spirals about 9000

times in the interval⁵. One spiral takes 25,800 years⁶. We had the winter solstice of the galaxy in 25,800 years on December 21st, 2012 and shifted from the times of darkness and conflict to the times of light and harmony. Moreover, the Mayan calendar with the history of 13,000 years ended on that day. This means that the Mayan people who took over the civilization of time from the Mu continent, understood such a universal and solar structure already from the ancient times.



Diagram 1. Source: Mikako Saga based on SEKIGAWA, 1997 “Kodai Chugokuno Shisou To Katakamuna”

As well, the Katakamuna people brought about their civilization based on the soul of language from the Mu continent which flourished in Asia according to a systematized and advanced cosmo-physics⁷. When we analyze the transition of civilizations on Earth from the Katakamana viewpoint, we are able to clearly recognize the cycle of emergence, development and disappearance of civilizations. And it matches perfectly with the modern cosmo-physics and the astronomical observational data.

Approximately 12,900 years ago is a half cycle of one solar spiral which is when the Katakamana cosmo-physics reached its peak. The summer solstice of the galaxy arrived 12,900

years ago and it was the peak of light from the universal viewpoint. Then, the Katakamana civilization that reached the peak declined and the modern material civilization emerged 6450 years ago. It became the base of current religions and economic systems. Therefore, the values of the modern society began 6450 years ago and have now reached their peak now.

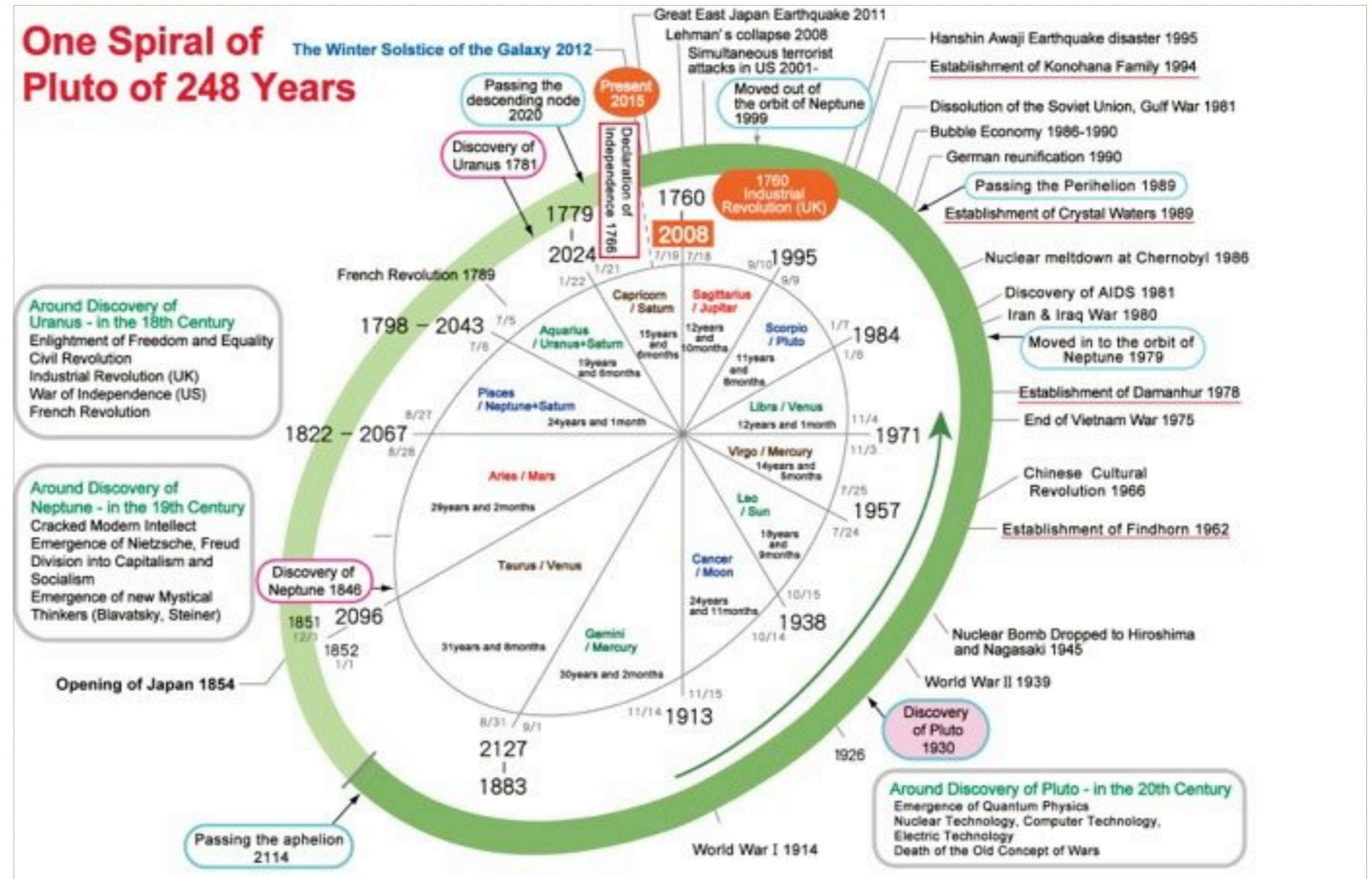
Furthermore, according to the ancient Chinese calendar, “the Blue Light

Period”, during which kings governed the world began 6450 years ago. After the era of the kings ended, the next 3000 years was the era of the saints, called “the Red Light Period.” It was an era when people were guided by great saints⁸. However, even though they were the same people, the gap between saints and people who were not awakened emerged at the same time. This has led to the modern politico-religious governance of the world, which has spanned such ideologies as capitalism and communism. More so, people became commercialized through this model of being and lost their unique personalities, satisfaction, and inherent values of worth to homogenized social structures.

On December 21st, 2012, the solar system had the winter solstice of the galaxy which passed the peak of darkness, which involves the least amount of light in one solar spiral⁹. Now we have entered a time when the light has started to shine from this peak of darkness, which is also related to the global spiritual darkness. People cannot see the truth in the darkness, therefore things that once were right and functional have brought confusion to society. People have insisted upon themselves and have made conflicts in order to seek their own happiness. As a result, the abundance that only some people receive has created the gap between the rich and poor and has spread poverty and conflicts around the world. Without any other standards of truth, routinized suffering became normalized.

Symbolizing the era of darkness, the peak of one Pluto’s spiral occurred in 2008, where Pluto made a circuit of 248 years¹⁰ marking the end of the Western material civilization that has continued since the dawn of the Industrial Revolution. People have developed Western science, physics and technology from the Industrial Revolution, which has inspired economic growth, a global population explosion, and

the ignorance of the natural environment. As a result, this has brought various issues upon the Earth, climaxing at the Western civilization’s peak. Accordingly, every tide has its ebb which describes the subsequent decline of this material age.



abundance, and from the times of competition and conflict to those of harmony. This age relates with the activation of magma through the intensification of solar energy upon the Earth¹², which inaugurates an environmentally severe era for the future. The calamities and natural disasters that have, and will, befall the current age imply the harmonious union of people, wherein physical desires will be curtailed along with the creation of spiritual abundance. Only when people transcend their individual ego and human minds become harmonious will natural disasters settle on Earth. With this statement, all phenomena are messages from the universe to humans.

On top of that, according to the ancient Chinese calendar, we have entered the era of people called, “the White Light Period”, which has progressed from the Blue and Red Light Periods¹³, this means that we have reached the stage where each person will become self-aware and become Buddha or Christ like. It is this figure of humans expressed in the 21st century that ennobles us to forecast a broad worldview, with a humbled ego of precious existence for the world.

We have already entered the stage when each person becomes aware of the truth from the universal viewpoint. Therefore, many people are beginning to question their traditional values, which are not currently reflected in traditional education, and bring about this new era. Moreover, these systems are not achievable through traditional revolutions and will only progress naturally in time. Therefore, we should sense the change of the times, and allow the shift of consciousness to unfold in our ways and thinking according to this new era.

With an individual spiritual revolution, countries and eventually the world will progress into the new era. Revolution requires not power but will to change with the times and harmonize with the universal will that flows through the individual, national, and global levels. The role that each person plays according to this will is revealed from within the awareness of a broad worldview. Although humans operate in a physically small container called the body, we are able to reach a level of consciousness where, ultimately, the whole universe is ourselves. That is to “remove (*Tori* in Japanese) the differences (*Sa* in Japanese)” between everything else and ourselves, which is commonly referred to as “enlightenment” (*Satori* in Japanese). This state is based upon the absolute goodwill, love, harmony, and boundlessness between everything and ourselves.

Humans are entering into that level of consciousness within the 21st century, and within the next 1,000 years are transitioning from a time of material pursuit to untapped potentials. The most dormant part of the human brain is ripe with the intuitive capacity to sense the universal will and flow with the times, which will unravel the hidden possibilities of advanced technologies with a highly spiritual functionality. The 21st century is the beginning of the time when we humans have consciousness as an

Earth being and as a universal being, all to make a contribution to this world. Now, we are facing the turning point at which we will either trigger the next extinction for earthly beings or we will create a new era. When humans express the emerging spirituality of the next era, peace will prevail on Earth.

The Earth Statement is a gift from the times to all humans living on Earth. It has been brought down at the great turning points in terms of the history of humans, the Earth and the universe. This gift is for everyone, so please feel free to share this message with your family and friends.

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SUSTAINABLE DEVELOPMENT OR BARBARISM

Abstract

This article aims to demonstrate that sustainable development is a requirement for the survival of humanity because it faces two major threats. One of them is represented by the general crisis of the world capitalist system that tends to drive the world economy into depression. Another threat is represented by the depletion of natural resources of the planet, the uncontrolled growth of cities and the catastrophic global climate change.

Keywords: Sustainable development. The threat of global economic crisis. The threat of depletion of natural resources. The threat of uncontrolled growth of cities. The threat of global climate change.

DESENVOLVIMENTO SUSTENTÁVEL OU BARBÁRIE

Resumo

Este artigo tem como objetivo demonstrar que o desenvolvimento sustentável é um requisito para a sobrevivência da humanidade, pois enfrenta duas grandes ameaças. Uma delas é representada pela crise geral do sistema capitalista mundial, que tende a levar a economia mundial à depressão. Outra ameaça é representada pelo esgotamento dos recursos naturais do planeta, o crescimento descontrolado das cidades e a mudança climática catastrófica global.

Palavras chaves: Desenvolvimento sustentável. A ameaça da crise econômica global. A ameaça do esgotamento dos recursos naturais, A ameaça do crescimento incontrolável das cidades. A ameaça da mudança climática global.



Fernando Alcoforado

Member of the Bahia Academy of Education (Brazil). Engineer and Doctor of Territorial Planning and Regional Development by the University of Barcelona (Spain).

e-mail: falcoforado@uol.com.br

1. Introduction

Sustainable development is a requirement for the survival of humanity because the era, in which we live, mankind is facing two major threats. One of them, of an economic nature, is represented by the general crisis of the world capitalist system that tends to drive the world economy to depression with the failure of governments, business bankruptcies, mass unemployment and even the outbreak of civil wars and new world conflagration as has occurred in the twentieth century with the 1st and 2nd World War. Another threat, environmental, is represented by the depletion of natural resources of the planet, the uncontrolled growth of cities and the catastrophic global climate change that tends to produce serious impact on economic activities and increased social problems of mankind.

To avoid the catastrophic future that is pronounced for the humanity of the resulting economic and environmental threats, it is essential to have the commitment of governments, public and private productive sector and individuals with the model of sustainable development. This means that social and environmental responsibility must be assumed by governments, companies and individuals. To succeed, the struggle for sustainable development must rely on the decisive participation of youth who would be the primary beneficiary of a future world free of barbarism that would result in maintaining the current development model.

2. The threat of global economic crisis

Eric Hobsbawm says that again, we face a fundamental crisis of capitalism as occurred in 1873 and 1929. Most economists believed that the free market would have a maximum economic growth, but also would provide a maximum welfare for the whole population and that always rationally solve the problems that it creates. It seems unbelievable today, but the fact is that most economists believed about that over 30 years [HOBSBAWM, Eric. *En la tercera crisis (The third crisis)*. Interview with Eric J. Hobsbawm. Magazine "El Viejo Topo" available on website <www.elviejotopo.com>, 2009].

With the outbreak of the crisis in 2008, the governments of capitalist countries had to intervene as the 1930s of the twentieth century, which at the time did not have immediate success, but do not know how to save the system of generalized economic debacle is ongoing. According to Hobsbawm (2009), to be a shift towards a new global economy will take a long time. Macabre, in the 1930s of the twentieth century, there was already a program for the solution of the crisis: the preparation of war. The global economic crisis that was installed in 1929 only ended with the outbreak of World War 2. Today, humanity will have to face a new world conflagration to save the world capitalist system?

The current crisis is worse than that of 1929-1933, because it is absolutely global. The international financial system no longer works. One indisputable fact is that the *Washington Consensus* is dead and depression will last for many years. There is no going back to the absolute market that ruled the last 40 years, since the 1970s, according to Hobsbawm. The global

crisis that began in 2008 is, to a market economy, which was equivalent to the fall of the Berlin Wall in 1989. Moreover, this depression can lead, according to Hobsbawm, a new world system. We have to redesign everything toward the future.

The world economy goes to depression swiftly because the United States, European Union and China have nowadays economic performance that calls into question the global economic recovery. Besides the deep crisis affecting the European Union, the United States did not show signs of recovery with high unemployment that is occurring there and China shows signs of slowdown. Hangs in the air a syndrome economic disintegration. This is the current unbearable debt of sovereign states in Europe and the United States. The Brazil that was immune to the effects of the global crisis of 2008 shows at present signs of economic deterioration characterized by low GDP growth and the return of inflation, which could mean the existence of a process of economic stagnation with inflation (stagflation).

3. The threat of depletion of the planet's natural resources

All available data point in the sense that the Earth is now reaching its limits in the use of its natural resources. One of these data concerns the ecological footprint that is a good way to measure the impact of human beings on planet Earth. The ecological footprint is a methodology used to measure the amounts of land and water (in terms of global hectares - gha) that would be needed to support domestic consumption. The ecological footprint is a calculation of what each person, every country and ultimately the world's population consumes natural resources. The measurement is made in hectares, and six categories are evaluated: farmland, pastures, forests, fishing areas, carbon demands and land for the construction of buildings.

Whereas five types of surface (cultivated areas, pastures, forests, fisheries and built environment), planet Earth has approximately 13.4 billion global hectares (gha) of biologically productive land and water according to 2010 data from the Global Footprint Network and humanity's ecological footprint reached the milestone of 2.7 global hectares (gha) per person in 2007 for a world population of 6.7 billion people on the same date (according to the UN) [See Article *A terra no limite (Earth in the limit)* by José Eustáquio Diniz Alves available on the website <<http://planetasustentavel.abril.com.br/noticia/ambiente/terra-limite-humanidade-recursos-naturais-planeta-situacao-sustentavel-637804.shtml>>].

With humanity's ecological footprint of 2.7 global hectares (gha) per person means to say that to sustain the current population on Earth of 7 billion people would take 18.9 billion gha (2.7 gha x 7 billion people) which is higher than the 13.4 billion global hectares (gha) of biologically productive land and water on Earth, a fact that indicates that already exceeded the regenerative capacity of the planet in the average level of current world consumption. Today, due to the current rate of consumption, the demand for natural resources exceeds 41% spare capacity of the Earth. If the escalation of this demand continues at this rate, by 2030, with an estimated global population of 10 billion people, two Earths will be needed to satisfy it. It

should be noted that from 2050, when the world population will exceed 10 billion people, planet Earth cannot resist such demands on natural resources.

Currently, over 80% of the world population lives in countries that use more resources than their own ecosystems can renew. The core capitalist countries (EU, USA and Japan), ecological debtors, have exhausted their own resources and must import them. In the survey of the Global Footprint Network, the Japanese consume 7.1 times more than they have and would need four Italys to supply the Italians. The consumption pattern of developed countries disrupts this balance. An indisputable fact is that humanity has ever consumes more natural resources than the planet can replenish.

The available data on reserves of mineral resources also point to the effect that the Earth is now reaching its limits. Exhaust estimate of mineral resources of the planet Earth is presented in the article *Quando os recursos minerais se esgotarão? (When the mineral resources will be exhausted?)*, published on the website <http://planetasustentavel.abril.com.br/noticia/ambiente/quando-recursos-minerais-se-esgotar-ao-648952.shtml>, based on information from the US Geological Survey, the US government agency responsible for geological research that crossed information on the annual consumption, mineral reserves available on the planet and its predictable extinction: 1) **Platinum** (use in surgical materials) - Extinction by 2049; 2) **Silver** (use in the manufacture of mirrors and cutlery) - Extinction in 2016; 3) **Copper** (use in wire and cable and air conditioning ducts) - Extinction in 2027; 4) **Antimony** (use in remote controls and other materials to increase strength) - Extinction 2020; 5) **Lithium** (use in cell phone batteries, laptops and video games) - Extinction in 2053; 6) **Phosphorus** (use in agricultural fertilizers) - Extinction in 2149; 7) **Uranium** (use for electric power generation) - Extinction in 2026; 8) **Indian** (use in smartphones and tablets touch screen screens) - Extinction in 2020; 9) **Tantalum** (use in cameras lenses) - Extinction in 2027; 10) **Nickel** (use in metal alloy coating, electronics such as cell phones) - Extinction in 2064; 11) **Tin** (use in coating metal alloys, such as those used in the soft drink cans) - Extinction 2024; 12) **Lead** (use in car batteries and trucks and welds and bearings) - Extinction in 2015; 13) **Gold** (use as jewelry and computer microchips) - Extinction in 2043; 14) **Zinc** (use to cover alloys, preventing rust that destroy objects like coins) - Extinction in 2041.

For these reasons many of planet Earth minerals are coming to an end, which may stop the use of various technologies currently used. As for oil, will last 40 years according to data presented on the website <http://institutoparaceto.org/2013/05/23/o-futuro-do-petroleo/>. Natural gas has reserves that can ensure your production up to 60 years according to the website <http://exame.abril.com.br/economia/noticias/os-10-paises-com-as-maiores-reservas-de-gas-natural-do-mundo>. Coal, in turn, has enough reserves to last 250 years according to the website data <http://carvaomineral.blogspot.com.br/2006/09/reservas-de-carvo-no-mundo.html>. The shale gas in recent exploration in the United States, that could meet the domestic demand of the

country for natural gas at current levels of consumption for over 100 years, is extremely negative for the environment because it generates half the carbon emissions from coal, and pollutes the sheets underground aquifers.

All that has just been described on the duration of fossil fuel reserves indicates that, given the longevity of coal, it would be the source of energy to be used in the future when other fossil fuels are depleted, a fact that would aggravate the greenhouse effect in the atmosphere. Humanity must become aware of the urgent need to replace fossil fuels with renewable energy sources to avoid the catastrophic scenario of using coal as an energy source as well as to replace the current model of development for sustainable development, which, by reverse logistics, with the reuse, recovery and recycling of materials, thus reaching the so-called closed production cycle, could delay the exhaustion of natural resources of the planet Earth.

4. The threat of uncontrolled growth of cities

Most cities around the world grow disorderly, chaotically. The city became the main habitat of mankind. For the first time in human history, more than half of the population is living in cities. This number, 3.3 billion people, should surpass the 5 billion in 2030. In the early twentieth century the urban population did not exceed 220 million people. Access to employment, services, public facilities and greater economic and social welfare is its greatest attraction for all who were attending to the cities. Much of the global environmental problems originate in the cities which makes hardly can achieve sustainability at the global level without making them sustainable (BEAUJEU-GARNIER. *J. Geografia Urbana (Urban Geography)*. Lisboa: Fundação Calouste Gulbenkian, 1980).

It is in cities that the social, economic and environmental sustainable development converge more intensely, making it become necessary to be thought out, planned and managed in accordance with sustainable development model that aims to meet the current needs of the Earth population without compromising its natural resources, bequeathing them to future generations. This means that the model of sustainable development in cities should be adopted aimed at aligning the economic and social factors with the environment. What makes a sustainable city? Is the right to urban land, housing, environmental sanitation, the urban infrastructure, transport and public services, work and leisure, for current and future generations.

Sustainable cities are cities that have a policy of economic and social development harmonized with the natural and built environment. Sustainable cities have as a guideline the planning and control of land use in order to prevent degradation of natural resources. A sustainable city should have clear policies and comprehensive sanitation, waste collection and treatment, water management, with the collection, treatment, reuse and economy; transportation systems that favor mass transit quality and safety; actions that preserve and expand green areas and use of clean and renewable energy, and finally, public administration transparent and shared with civil society organizations.

In the current era in which the problems of global warming can lead to planetary catastrophe, every city has to have a plan for adapting to climate change, especially those subject to extreme events. Coastal cities, for example, must have predictable planning against rising sea levels, should worry about landslides on slopes, flooding, etc. resulting from inclement rains. Anyway, should have flexibility and adaptability to new climatic requirements. It's necessary to redesign the urban growth of cities in order to integrate it with the natural environment recover its beaches and its rivers now quite committed to the discharge of sewage, so that the city does not receive a hostile response of the natural environment.

The master plans for urban development of cities should revitalize its old center with the recovery of the building in a state of ruination and their playgrounds to become peaceful living spaces and comfortable for its inhabitants, providing all local good urban infrastructure compatible to the needs of its population and promote the formation and maintenance of self-contained neighborhoods to avoid disorderly urban expansion of its territory.

The master plans for urban development should give priority to urban development and intensification within the built environment and the recovery of degraded environments. Risk areas unduly occupied by low-income populations should be subject to urbanization projects or, if not possible, to promote the relocation of its inhabitants with the construction of new housing units. They are all large projects that require substantial resources generating activities that create jobs, income and well-being for the population.

The development planning of cities, the spatial distribution of population and economic activities of the municipality and the territory under its influence should avoid and correct the distortions of urban growth and its negative effects on the environment. In every city should be adopted a long-term strategic planning based on sustainable development.

5. The threat of global climate change

Global climate change will occur as a result of global warming resulting from the greenhouse effect caused by the retention of heat in the lower atmosphere of the Earth caused by the concentration of gases of various kinds. The Earth receives radiation emitted by the sun that is absorbed by the land surface warming. Much of this radiation is returned to the space and the other part is absorbed by the layer of gas surrounding atmosphere causing the greenhouse effect. It is due to this natural phenomenon, the greenhouse effect, that we have an average temperature of the Earth in the range of 15 ° C. Without this phenomenon, the planet's average temperature would be -18 ° C (ALCOFORADO, Fernando. *Aquecimento global e catastrophe planetária (Global warming and planetary catastrophe)*. Santa Cruz do Rio Pardo: Viena Gráfica e Editora, 2010).

Greenhouse gases (which prevent dispersal of heat generated by the planet's surface, after this receiving solar radiation) of higher concentration on Earth are carbon dioxide (CO₂), methane (CH₄), nitrous oxide (N₂O), Compounds of chlorofluorocarbon (CFC) and water vapor

(H₂O). Most of them are from the burning of fossil fuels (coal, oil and derivatives), forests and agriculture. The greenhouse gases absorb some infrared radiation emitted by the surface of the Earth and in turn radiate the absorbed energy back to the surface. As a result, the surface of the Earth receives almost twice as much energy from the atmosphere than it receives from the Sun and the surface is about 30 ° C warmer than it would be without the presence of greenhouse gases.

To keep climate balance, planet Earth needs to receive the same amount of energy that sends back into space. If an imbalance occurs for some reason, the globe heats or cools until the temperature reached again, the exact measure for correct exchange of heat. The natural climate balance was disrupted by the Industrial Revolution. Since the nineteenth century, the concentrations of carbon dioxide in the air increased by 30%, doubled the methane and nitrous oxide have risen 15%. Global warming is produced by human activity (anthropogenic) on the planet and also by natural processes such as decomposition of organic matter and volcanic eruptions, which produce ten times more gas than man. For ages, the natural processes alone ensured the maintenance of the greenhouse effect, without which life would not be possible on Earth. The global warming gases derived from human activity are produced by fossil fuels used in cars, in industry and in power plants, the agricultural production and the burning forests.

If nothing is done to reverse global warming, the average temperature of the Earth should evolve from 15 ° C to 19 ° C in 2100. Taking into account the findings of numerous studies related to global warming, if nothing is done to reverse current trends, their consequences are as follows:

- 2 to 4.5 ° C is lifting range that must suffer the global average temperature by the end of this century according to estimates made by the UN IPCC-Intergovernmental Panel on Climate Change.
- The polar ice cap will completely disappear within 100 years. This will cause the end of ocean currents in the Atlantic Ocean, which will cause the climate becomes colder generating the great contradiction that warming also cools.
- By 2100, sea levels could rise from 1 to 7 meters if there is the melting of the poles, the ridges and Greenland.
- 40% of the trees in the Amazon may disappear before the end of the century if temperatures rise 2-3 degrees.
- Tropical forests will be replaced by savannas in regions where there is a reduction of groundwater.
- The weather will be colder in the northern hemisphere only. For the rest of the world average temperature will rise and droughts and rainfall will change across the planet.

- From 9 to 58% of species on land and at sea will be extinct in the coming decades, according to different assumptions.
- About 20% to 30% of all species face a "high risk of extinction" if average global temperatures rise another 1.5 to 2.5 degrees Celsius compared to 1990 levels. This could happen by 2050.
- The greenhouse will help to reduce rainfall in some areas of the planet causing them to occur at higher temperatures and higher evaporation.
- Rainfall should increase by about 20% in the higher latitudes.
- Several areas of the globe may be flooded because of the overabundance of rainfall, resulting in extensive flooding.
- 2,000 square kilometers will turn into desert due to lack of rains.
- The river flows may decrease by 50% or more may some of them dry completely.
- Important groundwater could be severely reduced, making the irrigation wells dry.
- Excess carbon dioxide in the atmosphere is making the oceans more acidic. This weakens corals, sea nurseries, and plankton, the base of the underwater food chain.
- Coral reefs are likely to suffer strong declines.
- Mangroves salty marshland and forests may disappear with increasing sea levels.
- The Arctic due to higher heating, the small island states in the Pacific with the increase in sea level, the area south of the Sahara in Africa due to drought and densely populated river deltas in Asia because of flooding, will suffer enough with climate change.

6. The imperative of sustainable development

The two threats, economic and environmental, tend to produce a real crisis of humanity that makes becomes an imperative the construction around the world of a new society different from the current that act interdependently with common goals and rational in every country and on a global scale without which it may be put into question the survival of humans and life on Earth. With the current model of development will be inevitable the degradation of the environment of the planet with the depletion of its natural resources, the uncontrolled growth of cities and the catastrophic global climate change.

For these reasons, we are facing a critical moment in Earth's history and humanity, at a time when it must choose the direction to be given to its future. As the world becomes increasingly interdependent and fragile, humanity faces, while great peril and great promise with regard to their future. We must recognize that in the midst of the magnificent diversity of cultures and life forms we are one human family and one Earth community with a common destiny. We

must join together to bring forth a sustainable global society founded on respect for nature, universal human rights, economic justice and a culture of peace to avoid barbarism that would result in the maintenance of the current economic model. To reach this purpose, it is imperative that we, the peoples of Earth, declare our responsibility to each other, with the continuity of life on the planet and to future generations.

For all these reasons it becomes imperative to establish a new economic model called "sustainable development" which is based on forms and processes which, when used, does not undermine the integrity of the environment on which they depend. The new society would have to be built to be sustainable economically, socially and environmentally. The concept of sustainability has become a key element in the global movement, crucial to find viable solutions to solve major world problems, relying on the theory that a sustainable society is one that meets the needs of the present generation without diminishing the possibilities of future generations to meet them.

How to build a sustainable society? This is a task that concerns governments, entrepreneurs and individuals from all countries. Governments compete to adopt development policies that reconcile the economic, social and environmental concerns in national territory and seek to conclude a global social contract focused on sustainable development on a global scale. Entrepreneurs compete to adopt corporate policy of environmental responsibility in productive activities. Individuals compete consciously act in defense of the environment by requiring governments and companies implementing sustainable development policies and collaborate with employers in workplaces in implementing policies of corporate social and environmental responsibility. To succeed, the struggle for sustainable development must rely on the decisive participation of youth who would be the primary beneficiary of a future world free of barbarism that would result in maintaining the current development model.

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Mexico, Transdisciplinarity Migration: Misery and Mercy in Central America

Abstract: Migration is a sociocultural phenomenon widely examined by different disciplines of science and philosophy. Few studies have been carried out in a multidisciplinary way, and much less in a transdisciplinary way. Before explaining the migration from a transdisciplinary point of view we must explain what transdisciplinarity is, and to understand this term we must specify that there are several reality levels, complex thought and the included middle as the basic method. The levels of reality are studied and understood through the different scientific disciplines (physics, biology, agronomy, psychology, anthropology, etc.). In order for transdisciplinarity to exist, there must be an object of study in common (in this case migration), and it must be studied from the different points of view of the different disciplines, the group of disciplines that make up the different realities. Nevertheless, for it to be truly transdisciplinary and not only multidisciplinary, it is necessary that the levels of reality interact with each other, that the scientific disciplines work in a coordinated way among themselves, but also with other complementary approaches, such as philosophy and the traditional knowledge, and not only in a disciplinary complex. Migration inside the American Continent occurs mainly from Central America to the United States. This represents a third part of the total migrant population of the American Continent, almost 400 000 migrants per year that go through the *Paso de la muerte* (the Death's Path). The main reason is the so call *American Dream*, in other words, the expectation to achieve a socioeconomic level that agrees with a market economy which fulfills the necessity of having and getting more material satisfiers, this means, to have more and better goods and services, mainly made (ironic and paradoxically) in the countries they come from; where environmental restrictions, employment protection, and other laws, are minimal. The Central America migrants are mainly poor people who begin the journey towards the USA in search of a better lifestyle without knowing, or believing, that during this journey their life quality will be pushed to the limits of degradation and mistreatment, which commonly make them lose not only their psychological but also their physical integrity, because of the dangers that await them in this journey.

Keywords: Misery, migration and merci



Darío Fabián Hernández González

Veracruzana University. Economy and Society Institute (IESES), Mexico.

e-mail: darhernandez@uv.mx

Introduction

Central America is integrated by countries in which there is a high level of material poverty and discrimination, and/or food poverty; Belize, Costa Rica, El Salvador, Guatemala, Honduras, Nicaragua, Panama, and nine Mexican states in the south borderline (Campeche, Chiapas, Guerrero, Oaxaca, Puebla, Quintana Roo, Tabasco, Veracruz and Yucatan). All the countries that are part of this region share the race, culture and traditions, which are, if not the same, equivalent in their habits, customs, and Spanish miscegenation mostly but also with Africans and Asians; and the other part of its origin is native, Mayan among other cultures closely related.

Central America shares more than the race culture and traditions. It shares complementary situations, equivalent and comparable; in other words, it is a cultural macro-region. Unique but with a great ethnic and linguistic diversity, and whose cultural unity is based in what Paul Kirchhoff defined as the *Mesoamerican complex*: multiple and related cultural characteristics that can be found in the different cultural areas of the Central America macro-region.

Central America is inhabited by those who have and still share their ethnic, religion (pre-Columbian polytheist-nahuatl, and colonial catholic), as well as alimentary (the corn is basic) roots, and wealth due to its complex ecosystem. Central America was the cradle of great civilizations, natural reservoir of most of the living beings diversity, provider of water and oxygen, and the second of the continent. However, it is place of violence and the cruelest historical conflicts of the continent.

In light of these paradoxes and contradictions, and perhaps due to them, is well known that migrations has not only changed its population, but it also has become the *new reality* regarding the economy (remittances), the culture (migration), the environment (deterioration and depredation), and the society (poverty). Migration is considered, among the poorest people of the American continent, the solution to their complex life problems; however, it only makes it worse.

The first obstacle that migrants have to overcome is to get the money to travel from their birthplace to the USA. Due to their economic situation, most migrants do not have the resources to pay for their transportation, from 3,200 USD up to 6,500 USD depending on several facts such as distance, and the person they deal with (usually international organized crime). And the way they get the amount of money they need is by getting rid of all their possessions (either selling them or pawning them, but squandering them in the end because of their need). After getting rid of everything to pursue the *American dream*, the next obstacle is the so call by themselves *death's path*.

The *death's path* is understood as the region inside the Mexican territory, although it may include to illegally go through other Central America countries. However, Mexico is the biggest and most dangerous region of this mortal journey. The *death's path* is call this way because of the dangers migrants have to overcome. This journey brings to them, in most cases, ontological and/or physical death because of the dangers such as: kidnapping, extortion, rob, the conditions in which they travel (the extreme cold or hot), the lack of food, the abuse of authorities and the owners of the means of transportation, and others.

As hard as it is to understand, the biggest problem is not the indifference or the possible collusion of authorities. The biggest problem, for its size and number, is the Mexican population, who makes it even harder for migrants to travel because of the mistreats, abuses, harassments, and their indifference. However, and luckily, not everyone is like this. There are some people who help migrants, and make their journey through the *death's path* a little easier. An example of this is *La casa del migrante Santa Faustina Kowalska A. C.*, which on a daily basis looks after hundreds of migrants altruistically.

The people who are in charge of this organization are a role model. Migration is not the solution to the socio-economic problems in Central America, and something should be done to reduce it to zero. The main topic is that poverty and marginalization do not come from the lack of material goods that are sold in the market, but from the lack of compassion and solidarity towards other human beings. To be a migrant is not an impediment for others to be compassionate and supportive to migrants, and to humanly help them with this journey's dangers. Migration must be discouraged, but violence is not the right way to do so.

1. Migration as a transdisciplinary phenomenon

There are four levels of reality inside the transdisciplinarity (Basarab Nicolescu as cited by Max-Neef):

First level: in this basic level a description of what exists is made through sciences like physics, biology, sociology, and others.

Second level: in this level the possibilities are outlined, all the capabilities that we possess and can use to solve or improve the object of study, but without putting them into practice.

Third level: this is the level to plan. In this level a plan of action is developed, considering what exists and what our abilities are.

Fourth level: in this level the society values are taken into account. Is the proposal ethic? Does it help the society? Will it have consequences in the future? This kind of questions are outlined in this level.

In addition to these levels, transdisciplinarity is based in the principle of the included middle and complexity. Basically, the included middle is understood as the compulsory dissembled perspective, and in a group of elements that relate in the reality. It is more than the sum of perspectives, this is, building more than the algebraic sum of the parts that make it up, a wholeness that we cannot totally understand, and that does not need to be understood to *be* (thus the dissembled, it is like not watching a complete movie and yet knowing what it is about).

On the other hand, complexity makes the difference or the complex plurality, which does not have an horizontal order, the social-corporative theories tend to fall to the deception of having "organization levels", and unavoidably make the mistake of seeing the world as a plural closed over it-self; typical of the dogmatic ideologies that in the end just look for a *zero confusion level*. On the contrary, there is neither contradiction nor confusion inside the complexity, not only in the social aspect, since life comes generally from chaos and order from the micro to the macrocosms. Complexity is not to see life more complicated, but to give it multiple and varied possibilities and not only one, and therefore making it easier; "in a paradoxically way, complexity has installed itself in the fortress' center of simplicity" (Nicolescu, B., p. 28, 1996).

2. First level of reality: what exists

Migration is a phenomenon that exists since the origin of the human race. Even when at the beginning the most important reason to migration was because the human beings were searching for food, undoubtedly their understanding and adventurer nature has nowadays highly promoted migration to be a more complex phenomenon that tends to several reasons, such as the human culture, predominant in the world, of a *better life style* (development: *cuallichonchihualistli* in Nahuatl).

As it was stated before, nowadays the migration phenomenon is complex, since not only the alimentary, politics, economics, and social aspects are considered as the main factors that promote this phenomenon (simple organization levels of the society), but it also implies a strong ontological-deontological contradiction (of the being and the must be), theological (mystical and of freeing), ecological (of the being facing life), cosmogony (of the being and its transcendence), psychosocial (the meaning of life), and teleological (of the being facing the final causes). The main incentive for people to emigrate is to search a better life style, but the hypothesis of those who emigrate because of material poverty and social marginalization is definite, because these are the last conditions, because definitely the whole humanity suffers from *the unbearable lightness of being*, or rather the meaningless life.

There are several definitions of the term migration, for example, according to the National Population Council (CONAPO in Mexico) in human social terms: migration is the movement of people from their birthplace to a different place, in some cases they even move to a different country, and it happens for an undetermined period of time.

According to this definition, migration can happen internally and externally. In the first type, the movement is from people's birthplace to another, but inside the same territory (country); in the second type, the movement is from one country to another.

3. Criticism to the disciplinar definition

The previous definition of external migration by the CONAPO is a useful term for a simple account, but incomplete in transdisciplinary terms since it does not outline the different levels of reality and complexity, that exist in this type of migration.

The external or international migration¹ can happen in two ways: legal and illegal. The legal way happens when people who wants to live in a different country put their documents in order, and they meet the conditions that the country they want to live in sets as necessary for this migration to happen. The illegal way is the one in which people do not meet the set conditions to enter the country legally, and break some laws that make them look like criminals.

The illegal migration can happen due to different causes, but always combined with the fact that for some reason they cannot legally meet the set conditions to legally enter the country without breaking any laws. In this migration, the moving (the path travelled) always happens in such conditions that the integrity of the migrants is at risk, and sometimes even their lives.

4. Proposal of understanding: with complex thought

Migration is an intrinsic and inalienable right of our human condition. The complexity perceives the world as an indivisible whole, and thus migration is binding to the world; in other words, complex thought is a notion based on the human spirit, like the breath of life. That part of the world that does not promote life is not part of the complex thought, and thus, is not an indissoluble part of the world neither. According to Edgar Morin the words breath of life and human spirit have a close meaning because they are the same. This breath of life is the human spirit that the man and woman have inside, and that transcends their corruptible human body. Migrants possess this breath of life since they are human beings, and that is why they must not be treated like objects, nor assessed as a production factor, no matter which one (earth, labor, capital, technology), because any migrant is superior to any product or static means of production.

A migrant comprehends three meanings to know; whether immigrant (foreigner in a different place from their birthplace or residential place), emigrant (person who is away from their birthplace or residential place for a determined period of time), or trans-migrant (who is in the process of migrating). Any of this meanings can be assumed by the same person, who possess fundamental rights that must be respected by everyone, at any time and in every situation. Migration, then, is acknowledge as a natural right (Suárez, A., 2001). To sum up, complex thought identifies the migrant as a human in that it *enhances the own life and spirit* (transcendence), without having a negative influence in the life of other migrants and human beings.

5. Migration in Central America: the included middle

The included middle is different from the observer (the ones who write and read this paper), and it is also different from the observed subjects (migrants). The included middle overlaps the subject (migrants) and the object (migration), is more than the sum of causes (external debt), and effects (internal poverty), and thus the included middle is always at a superior reality level, almost always at a human reality level, which is *kindness*, and the included middle of the migration phenomenon is no exception.

Central America, as stated before, is the region encompassed by Belize, Costa Rica, El Salvador, Guatemala, Honduras, Nicaragua, Panama, and some states of the south-southeast of Mexico. These countries share some characteristics, and some of these characteristics are the main reason that their inhabitants decide to go to the USA.

The characteristics that these countries share are poverty, lack of economic resources and employments, and the inability of their governments and society itself to do something to improve the situation.

To understand the situation, we interviewed 160 trans-migrants from all the countries in Central America that were in Coatzacoalcos city, Veracruz State, Mexico (80 people in April, 2009, and 80 people in April, 2011). This city is an intermediary geographical point of migration, which is important basically for two reasons: because through it travel about three hundred to one thousand migrants per day, and because it is host of one of the most representative homes for migrants of the country: Santa Faustina Kowalska A.C.

Thanks to the insight of migrants and some of the people who work for free helping the migrants, it was possible to see more clearly a superior reality level of the migrants' phenomenon, generally focused at a very basic reality level, to qualify and quantify the migrants, authorities, laws, the society, the ecosystem and the environment that surrounds this situation, in other words, we could see the included middle, in this case: kindness, almost always anonymous in this type of research.

According to some interviews, the main reasons for Central Americans to migrate are: 10% to reunite with their relatives who migrated before, 25% because of the lack of life satisfiers in their countries (understood as material goods), 26% because of the underpaid and/or in bad condition jobs, and 39% because of lack of employment. These percentages are one answer per participant, though in reality almost every migrant has them all. These are the reasons why they travel to the USA, hoping to find a well-paid job, so they can send money to their families and cover their needs, or so they can also travel later.

Migration by itself can be a big problem, but the situation is even worse due to the travel difficulties that migrants have to face in the countries they left behind and the countries where they arrive. It should be noted that the migrants themselves are the ones who call this path the *death's path*, and going through Mexico to the USA is to *face death*, criminals, authorities from both countries, the desert, rivers, the weather, transportation, and health are the main risks that make this journey dangerous and even deadly. In order of importance, the main problems that migrants face are abuse of authority, the citizens' lack of scruples, who take advantage of their situation and make money thanks to them, the problems with the employees of the main transportation system, *the beast*, or freight rail², a conflict between migrants and organized crime.

Most of the migrant's testimonies are about these dangers. They talk about their experience traveling through the *death's path*. They talk about the hunger they endure because of their lack of money, of how tiring and long the journey is (particularly the parts they go walking), of the extortion of authorities and mobsters, the risk of being kidnapped and sold as slaves, and even organ traffic in the black market, the risks of

being inhumanly robbed and/or murdered. These risks are real no matter how fantastic they seem to be.

Luckily, not all migrants' experiences are bad, since they also meet people ready to help them, with a shelter for a night, food, water, helping information, or even some encouraging words in their journey through the *death's path*. And it is here that they start to see and find the included middle.

6. Second reality level: what we can do

Governors and voters should take an active posture rather than expect others to do something about it, or some legal and regulatory frameworks, since kindness towards other humans prevails above laws or rules, the common sense of promoting and preserving life (the own and others'). At the same time, what should be done to prevent migration is to enforce new politics to improve economy, the poor's quality of life, and above all the meaning of life for the whole world, especially in the Central America countries. And the judiciary should have the ability to enforce the laws that protect migrants in Mexico, in order for the *death's path* to stop being deadly, to give migrants the opportunity to move freely in both directions through a *life's path*.

We must insist in that the citizens have the moral and ethical obligation to do something to help other human beings daily, help migrants either individually or through associations. In Coatzacoalcos city, in the biggest State of the coast of the Gulf of Mexico, *La casa del Migrante Santa Faustina Kowalska A.C.* which is managed by the professor German Guillermo Ramírez Garduza (or Memo the name he prefers to be called by migrants, friends, and practically anybody). Memo started working full time helping migrants, homeless children, and anyone who needs help in the year of 2003, but his concern for other humans comes from the education he received from his parents when he was a child, from *something* more that comes from his spirituality and beliefs, according to his own words; and his particular interest in migrants comes from witnessing their extreme situation.

When he was traveling from another city to Coatzacoalcos to study in the Universidad Pedagógica Nacional (UPN) he noticed the migration phenomenon. He saw all the sufferings migrants have to endure through the *death's path*, of how most of the time they did not receive any help, and on the contrary were mistreated. He started taking care of migrants full time when he realized that the government help was nonexistent, and that the help they received from some citizens and the different churches was not enough to cover for their basic needs.

To show this second reality level it is necessary that we learn to understand and distinguish the real help from pretentiousness. The first one is closely related to

compassion, and giving more than something, giving oneself, one's time, abilities and job; pretentiousness on the other hand is to do *something* although with the only purpose of being acknowledged and not for the sake of helping. In these places and situations, help is usually pretentious, but even this kind of help is welcomed by those who really help. Pretentiousness is usually to just give them a meal a day, some talks, some pictures, participation of the media, and then they just leave the migrants with their problems along the *death's path*.

The numerous needs of the migrants are basically food, shelter, personal hygiene, medications, and a place to stay unperturbed one or several nights without the fear of being victimized by other migrants or people. But this reality level is not all that we can do.

7. Third reality level: planning

What needs to be done to help migrants, stop and revert the negative effect of migration, is to plan ahead to avoid the negative effect of migration, at least the illegal one, and whose main cause is to fulfill the so-called *American dream*. This calls for a change in the paradigm, which is easier than a change in the actual economic model based in covering all the basic needs exclusively with satisfiers that are available in the market (material goods), reassess the own life according to what one is and what one has at a local level, reassess and restructure solidarity chains of the local economy to cover the basic needs with material and immaterial satisfiers (Max-Neff, M., 1993). To reformulate an economy for life (Hinkelammert, F. J. and Mora, J.H., 2005) in the countries that make up Central America. Other necessary and immediate solution is to encourage the awakening of a social awareness, as something important and fundamental to help migrants in their journey through the *death's path*, and transform it into a life's path. However, all this with the purpose of convincing them to return to their homes, their families, and find there a solution to their socio-economic problems.

Each government of the Central America countries must launch initiatives inside their own countries to improve the local economy, reinforce it, since this seems to be the main migration factor. Projects to create new and well-paid jobs.

Society's job is to help people in their journey through the *death's path*, to understand that they are human beings like themselves, and that they need help.

8. Fourth reality level: the ethical

As human beings we should be characterized by solidarity, towards nature as well as other human beings. To help migrants is a humanitarian job, and not only an obligation of the government and institutions; it is a help we all can provide, in our individuality.

The most important part of this research paper is the testimonies of the migrants themselves. These testimonies will help the reader understand the situation the migrants go through during their journey along the *death's path*, to know their reasons, their stories, and in this way to be more sensitive to the situation and take the lead to help them, even in the minimum. Hereafter, there is a transcription of some of the migrants' interviews.

My name is M. I come from Nicaragua. I am going to Dallas, Texas. My wife and son are there. It is not the first time I travel there since I was deported. I have been travelling 14 days, and I still need to go for other 30 days. In the USA I was a painter, but in Nicaragua I was studying business management; I was a sophomore in College. I am a migrant through the *death's path* for reasons a little different from the others. I had a fight with my parents, I got a woman pregnant, and there were a lot of expenses as a result, so I dropped out of school, and went in search for something better for my family. I dropped out of the UCC in León, Nicaragua, but now I will try and get into the USA, stay there for 3 years. I want my daughter to study there and to learn a little more English, but if my wife comes with me, I want to go back to Nicaragua and live my life there. My wife is from the Salvador, so I do not know if she will want to go to the Salvador, Nicaragua or to stay in the USA, but I need to be with her for a time and see what happens. People in Mexico have treated me in different ways. Some of them are kind, but the uniformed ones (slang for police officers) are people who do not think twice to rob you. I do not understand why if they are the ones who should protect you, and yet they are the ones to rob you, and you can do nothing because they deport you if you proceed legally, and that is the risk. You have been travelling a long way already, and if you report them, they will make you go back and go through the same all over again, start again the journey through the *death's path*. And this time I made it, but I know that it will not be the same next time, because some people are shot. It happened to me, some people followed me, and thank God they did not shoot me, but they did shoot someone in my group. On the other hand there are people who have let me rest for the night in their place, they even gave me food, directions to keep forward, to move from Tabasco, Mexico. But, there are always thieves, especially now that there are not a lot of trains. In the few trains that do pass by it is easier to meet a thief with a machete who kills you if you do not have money. It is a big risk, and sometimes I wonder whether it is worth it or not. In my case, I have family and I have to go back to do some pending matters that I left in the USA. Neither travelling to, nor being

there is a happy life. I would like people in Mexico to be aware that we do not come here to steal, nor hurt them, we just want to go through, and that we are not all bad people.

The young J approached me, showing me a scar that went all along the right side of his back. It has not healed yet, and the most surprising part was the fact that it was almost perfectly sutured. He told me that he had been kidnapped, that he did not remember a thing, only that he was hit, and that he woke up two days after, that he was in pain, he felt weak. He thought that they had removed one of his organs. "He comes from Honduras to the USA because he needs money for his family who is in Honduras. Sometimes there is work, but no money to be paid, and they pay a little. The poor will never become someone in our country, the ones who have money keep stepping over the poor. While going through Guatemala I realized that it was as dangerous as Mexico, the police itself robs you, the cops blackmail you and also criminals steal from you. And one is trusting on the police to protect you, but that is not the truth, you see what happened to me. Every part of the *death's path* is harder because there are no trains, and we all come walking. I left my house 11 days ago, and I spent almost 6 days walking from Villahermosa, Tabasco to Coatzacoalcos, Veracruz." Here appeared his injury and he lost two days of his life that he cannot remember.

Conclusion

Migration is considered a social problem. Migrants are wrongly considered bad people, people with no education, nor principles, who only commit crimes and rob during their journey through the *death's path*. This is false most of the time, though there is a possibility that migrants do commit crimes during their journey, but they are not the majority, and people should not stop helping migrants just because there are a few bad ones.

It is true that migration is a phenomenon with a negative impact to society, and even though it would be better to stop it, at the time what must be done is to help migrants with whatever they need to survive their journey, and if possible, convince them to go back home.

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NOTES:

- [1] It should be noted that in spite of the strong media campaigns that insist on the federal chamber of deputies of Mexico to protect migrants, there is not a definition in the MIGRATION LAW AND REGULATIONS of what being a migrant means (applicable since 11-12-2012). This law was published in the official Journal of the Federation in September 28, 2012.
- [2] In the whole Mexican country there are not passenger railroads, this means that all the railroad transportation system through the country is freight rail, and this encourages the transit of "paperless" or illegal migrants.

Letters for the Editor

How to Submit a Letter to the Editor?

Letters to the editor should be no longer than 1000 words, must refer to an article that has appeared within the last editions or about current educational news, and must include the writer's name and e-mail.

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Liberating the “untouchables”

As the world celebrated the Toilet Day on 19 November, the world’s [2.3 billion](#) people did not have reason to be merry, as they lacked private toilets. In India, they number [774 million](#). Among them, according to government, [11,000](#) are engaged in the centuries-old practice of physically removing human excrement from ‘dry’ toilets. They are called ‘manual scavengers’ and their job is described as the “[worst job in the world](#),” despite it being illegal since 1993. Eighty-six per cent of them belong to the Uttar Pradesh state. (But another survey claimed their number as [180,000](#).)

Being the lowest among the castes, Seema Athwal’s family was one among them, but had not to do this job as her father worked as a sweeper. Like other girls in the village of Rajasthan state, she grazed cattle instead of going to school. At the age of 15, in 1995, after marriage, she moved to Alwar, where her mother-in-law worked as a ‘scavenger.’ For a living, Seema also joined the family tradition and earned Rs 500 (US\$8) per month at the rate of Rs 20 (30 cents) to Rs 25 (32 cents) from each family. She even worked on rainy days to avoid her salary being cut. “I would sometimes get drenched with the shit. After 8-10 hours of ‘work’, I would go home and cook,” she said.

But her life changed for the better in 2006, after 11 years, when she met Dr Bindeshwar Pathak, founder of Sulabh International Social Service (SISS) in Alwar. A high caste Brahmin, he started SISS in 1970 to liberate the “untouchables.” He says, “At home, I had once playfully touched an ‘untouchable’

woman. So, my grandfather gave me a ‘purifying mixture’ of the Ganga water, cow dung and sand to swallow. Later, in a scavengers’ colony, I witnessed a newly-wed being forced to clean toilets. These two incidents changed my life.”

Today, Seema is a liberated woman. She said, “Pathak persuaded 26 of us to join [Nai Disha](#) (New Direction), a wing of SISS founded in 2003. It helps us to be self-reliant by learning food processing, cutting and tailoring, bag making, beauty care, toy making, etc. Apart from the monthly stipend of Rs 3,000 (US\$50), I earn by stitching bags at home.”

A mother of four, she now operates a bank account and owns a refrigerator and a TV. She has also travelled to New York, dined with dignitaries and walked

the ramp at the United Nations headquarters, in 2008.

On the request of the [National Scheduled Tribes Finance and Development Corporation](#) and the Ministry of Social Justice and Empowerment, Nai Disha’s facilities were extended to Tonk, 200 kilometres from Alwar, in 2012, where 150 women learn various skills. Now, both Alwar and Tonk are scavenger-free.

Sushil Kumar Jain said, “I have ordered 16,000 toy elephants and Santa Clauses for export to the US and Europe from them for Christmas.”

Ranjit Singh, 40, in whose house Seema once worked, said, “We don’t discriminate her now. Rather, we consider her as a family member. We even attend each other’s social functions.” His wife Rajeshwari added, “My son and her

children are friends.”

Pathak even helped these “untouchables” enter temples. Devendra Sharma, the priest at the local Lord Jagannath temple, said, “They are free to perform all rituals.” Pathak added, “I want to fulfill Mahatma Gandhi’s dream of liberating “untouchables. If each liberated woman teaches her family members the skills that she learned, all will become self-reliant.”

Started with seven volunteers, SISS now has 50,000 employees. It also works for the welfare of widows in Vrindavan, the birth place of Lord Krishna. They come from all over the country to spend rest of their life singing and praying. SISS has built 8,000 public toilets in 26 states and four Union Territories, which are used by over 15 million people daily. These pay-and-use toilets are maintained by “untouchables” themselves. Sulabh has also installed two-pit toilets, invented by its research team in 130 million households. It needs only two litres of water.

Pathak has been honoured with several awards that include International Saint Francis Prize for the Environment ‘Canticle of all Creatures’ and Stockholm Water Prize.



By Jose Kalathil
kalathil.jose@gmail.com



DIA DEL VOLUNTARIADO



El voluntariado, nos permite compartir experiencias y aprendizajes en otros países con otras culturas diferentes. Estamos en una época en la que los países, llamados “desarrollados”, se hacen cada vez más herméticos con respecto a lo que ocurre en el exterior de sus fronteras. De hecho, la información que se transmite a través de los medios de comunicación, en la mayoría de los casos, ni tan siquiera se parece a la realidad que se vive, en gran parte debido a la interpretación que desde nuestra cultura y entorno hacemos de lo que vemos. El ser humano tiene que ser consciente de que todos formamos parte de una estructura y que existe algo común a todos que no se ve, pero que si se oye, que no se toca, pero que si se siente. Cada vez que un voluntario hace su trabajo, nos ayuda a tomar consciencia de lo que en realidad somos. Es preciso comprender que siendo parte de un entramado social y cultural muy diverso podemos funcionar sin límites, sin engaños, sin propuestas escondidas, solo con el corazón. Lo que aprendemos cada día en un lugar, no es de ese lugar, es de todos. Los voluntarios crean la esperanza de un futuro mejor en el que el mundo deje de ser manejado por la codicia y la necesidad ajena.

Gracias voluntarios, por lo que hacéis, por lo que ayudáis y también por lo que aprendéis de los demás, sin vosotros los principios fundamentales de los valores del ser humano dejarían de transmitirse con esa individualidad que le caracteriza.

Jaume Campos

FREE HIGH SCHOOL IS A CORNERSTONE OF OPPORTUNITY

We live in a country of immense privilege.

There's no denying inequities still exist, but when a country's conversations around education can turn to topics of charter schools, testing standards and affordability of college it says something about just how fortunate we really are. In the United States, it's a foregone conclusion that every child has access to a free K-12 education. We ended that conversation around the turn of the 20th century. Spurred by the extreme inequities of the Gilded Age when industrial barons like the Carnegies and Rockefellers amassed huge fortunes while the majority of the country suffered in impoverished conditions, the Progressive Movement began to address issues such as child labor and fair wages. Along with this came grassroots efforts to increase access to schools and levels of education. There was an explosion of high school construction throughout the country, particularly in rural areas.

Between 1870 and 1950, the average American's level of education rose by almost one year per decade. In 1890, the average adult had completed about eight years of schooling, and by 1960, it was nearly 14 years (Claudia Goldin and Lawrence Katz, [The Race Between Education and Technology](#)). This education boom not only minimized some of the disparity between social classes within our country, but it also

helped to propel us towards global economic leadership.

But let's not forget the privileged place from which we see the world. Let me take you to a corner of the globe where the majority of students drop out of school before the sixth grade and youth still lack access to free secondary education. In the rugged highlands of Guatemala only 10% of students attend high school because it costs half a family's annual income to send one child to school for just one year. The average number of years of education in the country is just four ([The United Nations' Human Development Report](#)), even fewer than the US average in 1870!

Free high school matters.

I founded Reading Village (www.readingvillage.org) in 2007 in part to offer full high school scholarships and high quality mentorship to students in rural Guatemala. In doing so, my organization and others like it are giving children of uneducated parents the opportunity to attend and graduate from high school. This is no small feat. Working in countries where education is a privilege only for the most elite, where teachers lack resources and students lack books, poses significant challenge. More often than not, in the communities where we work schools are ill-equipped, teachers are poorly educated and parents are

illiterate. But if you truly believe that every child deserves the chance to fulfill his or her potential, if you believe - like I do - that education is a human right, then none of these challenges is too great to overcome. Free access to high school education really does pay off. In the case of Reading Village, 78% of our high school graduates have professional jobs that pay a solid living wage, and 40% are reaching even further by taking university classes. Two of our program graduates decided they wanted to open a high quality and accessible school for their community. They are now in their second year of a three-year fellowship with the innovative K-12 [Asturias Academy](#) in Guatemala. They are learning to be master teachers, administrators and social entrepreneurs. When their fellowship is over they will begin the work of opening the first ever branch of Asturias, and two new Reading



Village graduates will fill their spots in the fellowship to start building this grassroots movement towards education for all.

Education is so important because it is not only an end in and of itself, but it is the means to other more transformative ends. Education impacts a multitude of important factors in the health and well-being of a population. Increased education levels lead to increased job opportunities and faster economic growth, concern about the environment and a more tolerant society, reduce early births and child marriages, and save the lives of mothers and children ([UNESCO, Education Transforms Lives](#)).

But the scholarships that Reading Village and its peer organizations are able to deliver will never be enough. These programs are proving the impact of high school education on community development, but they will only be truly successful if they are seen as a stepping stone to universal access to free high school all around the world.

What was possible in grassroots America in 1870 is surely possible in Guatemala in 2015.

Linda Smith is Founder and Executive Director of Reading Village in Boulder, CO - a non-profit that combines scholarship, leadership, and literacy to alleviate poverty in rural Guatemala.

Digital learning platforms: the end of location-based learning?



This year the International Chamber of Commerce (ICC) launched The ICC Academy – using digital learning platforms to provide truly global education that is accessible

to individuals all around the world. John Danilovich, Secretary General of the ICC discusses the reasons why they took this decision and looks at the future of global education.

Digital learning platforms provide many significant benefits over traditional means of education. And these benefits are certainly catching on – as the global online learning industry is expected to grow to US\$51.5 billion in 2016, a substantial growth from US\$35.6 billion in 2011, according to a 2014 report by Docebo.

The International Chamber of Commerce (ICC) has taken the benefits of digital learning platforms and launched The ICC Academy – a professional education initiative with the goal of providing high-quality education to anyone, anywhere in the world.

Digital learning platforms are levelling the playing field between emerging and

developed markets by opening the doors to high-quality education – even in the most challenging environments – as the only requirement for access is an internet connection.

In fact, digital learning platforms are already taking off in emerging markets, where we are seeing the most significant growth. Specifically, the highest levels of growth are in Asia (17.3%), Eastern Europe (16.9%), Africa (15.2%) and Latin America (14.6%), according to the 2014 Docebo report. Clearly, such growth is indicative of the global reach and flexibility digital learning platforms have to offer.

Moreover, digital learning platforms can also be credited with eliminating time constraints that have traditionally prevented individuals from pursuing education. Rather than having to be in a specific place at a specific time, users now have the freedom to work around their own personal schedules. This is particularly beneficial to professionals – as not many of them have the desire or resources to take time off of work.

In addition to breaking down barriers, digital learning platforms offer the promise of a global standard of education. The ICC Academy, for instance, develops its courses in one central location, which allows the same high-quality education to be disbursed around

the world through digital learning platforms, thus creating a new global standard of education. This, in turn, is streamlining business practices around the world. Indeed, this new standard is equipping professionals with business practices that are compatible with one another around the world.

Digital learning platforms are becoming networking hubs

In the past, digital learning platforms have been criticised for removing the opportunity to network, share experiences and seek employment opportunities, which is something universities excel at. Yet this is changing.

Professional education initiatives are finding it within their grasp to extend education beyond the classrooms – and they are excelling where they once failed. The ICC Academy, for one, is providing enviable networking opportunities by allowing users to take advantage of its comprehensive global network, which comprises hundreds of thousands of businesses in over 130 countries.

Indeed, the ICC Academy allows individuals to become ICC members – granting them access to a professional networking community as well as access to exclusive publications.

What is more, ICC and International Enterprise Singapore (IE Singapore) have launched the International Trade Associate

Program (ITAP) that will give four leading Singaporean polytechnics the opportunity to gain industry-accredited professional certification as well as career development opportunities such as internships and apprenticeships. Additionally, they will be able to attend career talks and roadshows – developing their careers to meet the growing need of companies and banks for skilled employees in trade related roles.

Is this the end of traditional means of education?

Digital learning platforms have continued to grow in popularity and this growth is not showing any signs of slowing down, especially in business, as globalization continues its march. With that being said, classrooms will never die out, as many individuals prefer – and are accustomed to – face-to-face instruction.

Ultimately, the key is just to ensure that education draws on expertise, new educational approaches to adapt and evolve, regardless of how it is delivered. Indeed, that is why The ICC Academy offers courses that are developed and moderated by their unrivalled roster of trade experts and practitioners to garner the most relevant insights across all areas of commerce and industry.

Rachel Cooper

rachel.cooper@moorgategroup.com

MARIELLA FROSTRUP BRINGS HOPE AND HUMAN RIGHTS TO MAASAI SCHOOLGIRLS THIS CHRISTMAS

Broadcaster and human rights campaigner Mariella Frostrup is bringing hope to schoolgirls in Africa this Christmas.

Mariella Frostrup is putting her face to a Christmas Appeal that could help thousands of Maasai and other young pastoralist girls in Tanzania have the same access to education as boys.

“Gender equality is a subject close to my heart,” says Frostrup. “I believe that problems that afflict Africa can be eradicated if women are educated and given a voice. It’s the reason I support African Initiatives, a small international development charity based in Bristol, which brings education, hope and human rights to remote rural communities – the kind of communities in which a girl is often seen as an extra mouth to feed until she is married off in exchange for cattle.”

It’s hard to imagine for us here in the UK, but for millions, school is the difference between being married to an old man and pregnant at 12 and being able to lead a life full of opportunities.

Education is a game changer. If a girl goes to secondary school, she is TEN times less likely to get pregnant as a teenager. And that means she is less likely to die – it’s a striking statistic that girls under the age of 15 are five times more likely to die from pregnancy and childbirth than adult women. Their bodies just aren’t ready.

In Tanzania the transition rate from primary to secondary school is one of the lowest in the world. Poverty, family displacement, female genital mutilation and child marriage all play their part. If you are a girl from a rural community, the odds are overwhelmingly stacked against you.

African Initiatives has been sponsoring girls who could not otherwise afford to go to school for years – and with great results

– but there is much more to be done. Even if your community is progressive enough to think it’s worth educating girls, even if your family supports your desire to learn, even if you can find the money, or get sponsored by African Initiatives, you may well face a learning environment that is hostile.

Male-dominated school boards are often unaware of a girl’s human right to an education or national policies supporting girls’ schooling. Corporal punishment is commonplace in schools and gender-based violence is endemic.

All the research says that there is no tool for development more effective than the education of girls and the empowerment of women. Just because we’ve read the research, doesn’t mean we’ve acted upon it – over a decade later there are still countless girls who need our help to get an education. Getting a message out to do that is, of course, a lot easier when you have a famous ally.

“I’ve made many trips to Africa and seen first-hand how girls’ lives can be transformed by a good education.” Says Mariella, who presented African Initiatives’ Radio 4 Appeal earlier this year.

“I love that my kids are their own little people and that my daughter Molly will have the opportunity to choose the life she wants. But I want every girl to have the same right. Many pastoralist girls will have no choice in life other than to marry an old man and spend a lifetime rearing children, milking cows, collecting firewood and water, and doing other household chores. Yes, there is a lot of work to be done in terms of Maasai girls’ education, but the alternative is to turn your back on injustice and ignore potential.”

Last year Comic Relief awarded African Initiatives £1million to bring quality

education to six districts in northern Tanzania – Ngorongoro, Monduli, Longido, Karatu, Mbulu and Kilolo. The project is running in 44 primary schools and 26 secondary schools. Together, African Initiatives and its implementing partners are working with parents, schools, teachers, local and traditional leaders, ward development committees, district education authorities and school inspectors. The goal is to improve access to education, teacher training, facilitate the transition from primary to secondary school, improve governance and security of schools, and to strengthen capacity of grass-roots partners.

Frostrup has a track record of using her fame for good, even creating her own foundation called the Gender Rights and Equality Action Trust (GREAT) so she is well-aware of how much small international development organisations rely on volunteers and the generosity of celebrities to get the word out and the work done.

“I believe small charities like African Initiatives make an enormous contribution to global development. I love the fact that they work in partnership with African grassroots organisations and they are small enough to make sure all the money gets to where it needs to. They don’t give hand-outs; they equip people with knowledge and skills. African Initiatives has big ambitions for African schoolgirls. There are still a lot of obstacles, but as a Nelson Mandela once said, ‘It always seems impossible until it’s done.’”

The support of Frostrup is a huge boost to the team of part-time staff and dedicated volunteers and the timing couldn’t be better – African Initiatives is just about to launch a Christmas ‘Big Give’ campaign. Between midday on 4th and 14th December, all donations online can be doubled, which means in

the future twice as many teachers could be learning about child rights and gender-based violence, twice as many communities learning about the importance of girls’ education, twice as many school-boards understanding and enforcing national policies aimed at supporting girls, and hopefully twice as many girls could be making that crucial transition from primary to secondary school, become shining beacons for hundreds of other women and girls who dream of a better future but wonder if it’s possible.

The last word from Frostrup: “I am delighted to be supporting Bristol international development charity African Initiatives and their Christmas Appeal. If, by speaking up about this innovative Bristol charity’s work, one more girl can enjoy a quality education, I will be tickled pink – what a wonderful Christmas present that will be!”

www.african-initiatives.org.uk



Confronting the Internet's Dark Side: Moral and Social Responsibility on the Free Highway

Confronting the Internet's Dark Side is the **first comprehensive book on social responsibility on the Internet**. The book aims to strike a balance between the Free Speech Principle and the responsibilities of the individual, corporation, state, and the international community. It is argued that freedom of expression is of utmost importance and value but it needs to be weighed against no less important consideration: Social Responsibility.

The Internet is open to use and abuse. If social responsibility on the Internet is to be implemented, discussions will need to focus on how and why one can draw limits on what one does on the Internet, as well as what ISPs and countries can do with the Internet. As the Internet provides a platform for violent, hateful, and antisocial behaviour including terrorism, cyberbullying, child pornography, hate speech, and cybercrime, we need to ask ourselves: **How do we, as individuals and as a society, protect against dangerous expressions online?**

This book brings a global perspective to the analysis of some of the most troubling uses of the Internet. It urges net users, Internet service providers, and liberal democracies to weigh freedom and security, finding the golden mean between unlimited license and moral responsibility. **This judgement is necessary to uphold the very liberal democratic values that gave rise to the Internet and that are threatened by an unbridled use of technology.**

It is stressed that the **Internet is not the problem**. The problem arises where it is utilized to undermine our well-being as autonomous beings living in free societies. This study focuses on articulating possible solutions to specific problems and on providing a framework within which these problems can be identified and resolved by accentuating the concepts of moral and social responsibility. It strives to suggest an

approach informed by the experiences of democratic societies with different norms and legal cultures; one that harnesses the strengths and capabilities of the public and the private sectors in offering practical solutions to pressing problems.

The research for this book involved extensive survey of free speech literature, theories in media ethics and in social responsibility; extensive survey of problematic, violent speech on the Internet; analysis of relevant literature, government position papers, state laws and court cases, and review of law-enforcement measures that have been taken to combat various forms of violent speech. In addition, informed discussions and semi-structured interviews were conducted in Canada, France, Israel, the United Kingdom and the United States with key policy makers, parliamentarians and public officials, security and police officials, legal scholars and justices, media and Internet experts, and representatives of human rights and free speech NGOs.

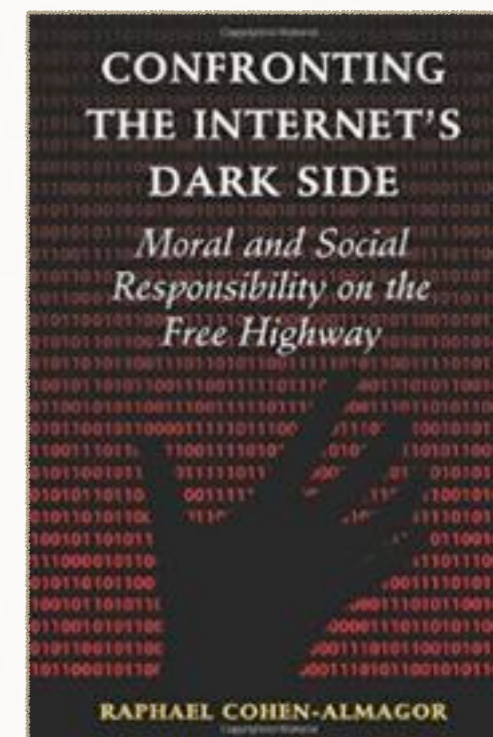
The responsibility of ISPs and host companies is arguably the most intriguing and complex issue. With the advancement of technology, responsibility for gaining and maintaining trust in the Net increasingly falls on those who operate the Net, namely on Internet Service Providers (ISPs) and Web Hosting Services (WHSs). Some of these companies act responsibly, making an effort to provide a safe environment for their Netusers, thinking that this policy is beneficial to their reputation and business. Other companies uphold Internet neutrality and conduct their business in accordance with direct monetary consequences. The main question is whether Internet intermediaries should be proactive, i.e. not only cooperate upon receipt of information from various sources but also scrutinize their sphere for problematic, anti-social and potentially harmful material; this in order to promote trust among their subscribers. Here I discuss the

concepts of net neutrality, perfectionism and discrimination. I distinguish between three different meanings of neutrality: (1) Net neutrality as non-exclusionary business practice, highlighting the economic principle that the Internet should be opened to all business transaction. (2) Net neutrality as an engineering principle, enabling the Internet to carry the traffic uploaded to the platform. (3) Net neutrality as content non-discrimination, accentuating the free speech principle. I call the latter content net neutrality. While endorsing the first two meanings of net neutrality I argue that Internet gate-keepers should adhere to the Promotional Approach (PA) rather than to neutrality. The promotional approach accentuates ethics and social responsibility, holding that ISPs and web-hosting services should promote the basic ideas of respect for others and not harming others. They should scrutinize content and discriminate against not only illegal content (child pornography, terrorism) but also against content that is morally repugnant and hateful. I argue that some value screening of content may be valuable and that the implications from affording the Internet the widest possible scope can be very harmful. It is emphasized that only *cyberbullying* and *hate speech* feature in this category.

The book concludes by proposing to establish a new browser for liberal democracies called CleaNet ©. Through mechanisms of deliberative democracy, Netusers would agree on what constitutes illegitimate expression to be excluded from the browser. CleaNet © would facilitate a safer and more responsible surfing of the Internet. In a sense, CleaNet © will be an enhanced, citizens-based form of server filtering. A detailed Terms of Fair Conduct will be drafted. Only material that is deemed problematic by at least 80% of the votes will be listed for exclusion. A separate list, "under review", will include debatable speech to be considered and debated periodically until a resolution is made: either to permit it, or to filter it from CleaNet ©. The "under review" list

will also include the problematic material with restricted access to which Netusers will have to sign up. It will be the responsibility of the ISPs and web-hosting companies to retain the list and to cooperate with law-enforcement whenever required.

<http://www.cambridgeblog.org/2015/07/confronting-the-internets-dark-side/>



Raphael Cohen-Almagor
School of Politics, Philosophy and International Studies
The University of Hull
Cottingham Road
Hull, HU6 7RX
United Kingdom
Email: R.Cohen-Almagor@hull.ac.uk
Website: <http://www.hull.ac.uk/rca>
Twitter: @almagor35

Personal Story

[Mostafa Shahat](#) young Egyptian entrepreneur who started one of the most successful youth initiative in Egypt called [G.O.L](#) (Goal Oriented Learners), Mostafa had a dream since he was civil engineer student, to help his community, he saw many challenges in his community but the one who decided to take actions for and starting searching for solutions is the unemployment problem.

G.O.L started in 2011, when Mostafa joined one of the US Dept. of state scholarships called [SUSI \(Study in the United State Institutes\)](#), where he learned how to start a community service project, deposit; it was his first time to travel abroad but communicating with a different language and meeting new people with different culture & religion were never an obstacle to him as he was very open minded and always accepts others differences. Mostafa was very keen to learn and network all the time, he studied social entrepreneurship at Connecticut University and met a group of inspiring entrepreneurs who were helping all the time by sharing their knowledge about how could they start their projects and the obstacles that they have faced during their journey.

The trip was only 5 weeks, but Mostafa had a dream since then, which is coming

back to his country and starting his community project, G.O.L is a youth community that solves the unemployment problem in Egypt by offering a monthly training about career development, soft skills and social entrepreneurship, G.O.L has trained more than 8000 Egyptian youth since 2011 until now, G.O.L has implemented its programs at public & private universities, NGOs, libraries, culture centers for foreign embassies in Egypt and youth clubs.



“Mostafa is delivering Career Development program at Information Resource center – US Embassy in Cairo”

Mostafa has taken a major decision in his life, he totally shifted his career to social entrepreneurship, he joined [Mercy Corps Egypt](#) as a program assistant

where he was supporting entrepreneurs who are working in agriculture sector by delivering training about business model canvas (BMC) and teaching them how to use BMC model to build their projects' ideas before writing their detailed business plan. Then moving to [IIE](#) (International Institute of Education) to work as program specialist where he was responsible for delivering training to specific number of universities' students who have been offered a scholarship by IIE to study in private universities in Egypt about career development and social entrepreneurship.

G.O.L was funded once by [Ashoka Youth Venture](#), and one of the best rewards that G.O.L received is being selected to be part of [AMENDS](#) (The American Middle Eastern Network for Dialogue at Stanford) at San Francisco, USA, AMENDS is an initiative at Stanford University that enables some of the most promising youth change agents from across the Middle East, North Africa, and United States to learn from each other, advance their work, and share, through TEDx style talks, their ideas and experiences with the world, Mostafa has delivered a [speech](#) at Stanford university in April. 2014 about his incredible work that he has done in Egypt.

G.O.L has organized once an international camp at Bulgaria in April 2015 called

“Youth Entrepreneurship through Sports” [YES program](#) with a Bulgarian partner called [Champion Factory](#), it was once week program funded by Erasmus +, Mostafa was delivering training for 45 youth about social entrepreneurship & public speaking from all over Europe and Egypt was the only Arab country which participated at that camp.

Mostafa is currently representing two international companies in MENA region, first; [All Events in City](#) which is focusing on connecting event seeker with the event organizer, it's Indian online marketing agency, and second; [StudySearch](#) which is a Nigerian company that supports students to study outside of their countries.

Mostafa has published G.O.L and his personal story at two different online magazines before [Beyond the bombs](#) and [See change magazine](#), Mostafa has passion to write about the entrepreneurs' success stories, he is currently working as reporter at [Nudge](#) where he published several articles ([The power of social entrepreneurship](#), [Co-working spaces in Egypt](#), and [EY-outh](#)) and he used to work as reporter at [Ayiba Magazine](#) where he published as well several articles ([Afropolitan Diary Mostafa Shahat](#), [Entrepreneurship in Egypt](#) and [Empowering African Youth](#)).

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globaleducationmagazine@gmail.com

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