Nº 5
ISSN 1155 - 033X

International Day Of Democracy

SEPTEMBER 15th

link to magazine

IN MEMORIAM...

Cultural Democracy is a process dynamic which works to create awareness and responsibility with people in the free world. Considering the challenges of globalization, this edition of Global Education Magazine intends to reflect on the supranational level actions that promote political unity and equal rights, respecting all diversity and minorities.

La démocratie culturelle est un processus dynamique qui doit forger des êtres humains libres, conscients et responsables. Considérant les défis de la mondialisation, cette édition de Global Education Magazine vise à réfléchir sur les actions menées au niveau supranational qui favorisent l'unité politique et l'égalité des droits, la diversité et le respect de toutes les minorités.

La democracia cultural es un proceso dinámico que debe forjar seres humanos libres, conscientes y responsables. Considerando los desafíos de la globalización, la presente edición de Global Education Magazine pretende reflexionar sobre las acciones a escala supranacional que promueven la unidad política y la igualdad de derechos, respetando todas las diversidades y minorías.

Культурная Демократия - динамический процесс, направленный на формирование информированности и ответственности людей в свободном мире. Рассматривая вызовы глобализации, данное издание Журнала Глобального Образования призвано отразить принимаемые на наднациональном уровне действия, способствующие политическому единству и равноправию, уважению всех форм различий и меньшинств.

文化民主是一个动态的过程，是为了帮助人们在自由世界里建立意识和责任感。考虑到全球化的挑战，这一期的全球教育杂志旨在反思超国家级的行动。该行动能够促进政治团结和平等权利，尊重民族文化的多样性和少数民族的权力。

الديمقراطية الثقافية هي عملية دينامية توجب صياغة بشر أحرار، واعيون ومسؤولون. وبالنظر إلى تحديات العولمة، وهذه الطبعة من مجلة التعليم العالمي التي تعكس على الإجراءات التي تعزز مستوى الوطنيةو الوحدة السياسية والمساواة في الحقوق واحترام التنوع وجميع لأقليات.

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The Planetary Cybernetic Intelligence: A Transhumanist and Transcultural Democratic territory

Karibu! The word democracy comes from Greek "*demos*", it means people and those who hold sovereign power. Thus, democracy is closely interrelated to meta-cognition of feelings and fundamental principles of others. For this reason, current global educational policies must support the civic imperative to *educate in neurobiology of love and solidarity*: through an isomorphic ontology which recognizes the 60,000 daily deaths due to hunger and homelessness as our own ndugu ("brothers" in Swahili).

Moreover, we must discern that dignity and freedom of human being also belong to cosmic and planetary order, because we are made of stellar material! The emergence of human being on Earth is just one stage of the universe. We are eco-dependent beings with a double identity: one´s own identity that distinguishes us from others and another one which is interdependent to environment. An environment constituted by all beings that feed upon it, which can only build their existence, autonomy, creativity and individual wealth in ecological relationship with the environment. That is, individual-social development and environmental-planetary evolution are mutually dependent, because the permanent metamorphosis of nature is an autopoietic totality in continuous transformation.

Therefore, a historical turning point would entail the recognition of a real education that teaches to contextualize, summarize and globalize through *Sattwa* os-motic communication. The Homeland-Earth harmonization requires *knowledge evolu-tion* towards new transhumanists and transnational dialectics concepts in order to prevent future conflicts. In this sense, Internet's recognition encouraged by International Law is an immediate priority to evoke an opening tolerance of diversity and ***transcultural democracy***. Internet is, in essence, a parallel space-time which feeds on the concept of transnational, transcultural, transpolitical, transreligious and transhumanist connectivism.

Thus, self-transcendence means becoming aware of the multidimensional and multi-referential nature of reality. From a quantum point of view, the whole material in the multiverse is interconnected. The *quantum consciousness* is attached to space-time and represents an essential element of multiverse, that must be included in future theories of physical phenomena which arise from the *cosmic dance* between interconnected and interdependent relationships of ecology between humans and the natural environment: the called world-society. We must perceive that we are synchronized and correlated consciousnesses coexisting in various realities, as we are made of light fragments' from the same big bang. Then, if we all share the same consciousness, when we understand ourselves, we understand the whole of humanity. Thereby, the reminiscent search for universal brotherhood adjacent in the Universal Declaration of Human Rights requires a *samadhi* transpersonal psychology.

Therefore, treat multidimensionality of *Sambhogakaya* consciousness involves an inner transformation in search of self-knowledge, where the nature of emotional intelligence and epigenetic psychological complexes derived from common heritage of world-society, must find ecocentric cosmovision through inner mystical experiences and external scientific experiences. We speak about a spiritual phenomenology and an intelligence revolution that transmute the real-abstract in real-concrete and vice versa. A transcendental theosophical control, whose non-local correlation involves interferences in the subconscious of collective intellect of *Brahman*. So that, it is necessary to support transpolitical and transnational legitimization of the cyber space-time, to develop his revolutionary transhumanist message: the understanding of the glocal problems interconnections'as an attitudinal dynamic network of cooperative and non-violent relations.

Javier Collado Ruano

Director of Edition

La Inteligencia Cibernética Planetaria: un Territorio Democrático Transcultural y Transhumanista

Karibu! La palabra democracia viene del griego "*demos*", que significa pueblo y es quien detenta el poder soberano. De este modo, la democracia está estrechamente interrelacionada con la metacognición de los sentimientos y principios fundamentales de las otras personas. Por este motivo, las políticas educacionales del contexto globalizado actual deben adherir el imperativo cívico de *educar en la neurobiología del amor y de la solidaridad*: a través de una ontología isomórfica que reconozca a los 60,000 muertos diarios por hambre y desamparo como nuestros propios ndugu (hermanos en swahili).

Además, debemos discernir que la dignidad y la libertad del ser humano son también de orden cósmica y planetaria, ¡pues estamos constituidos de material estelar! El surgimiento del ser humano en la Tierra es tan sólo una etapa del universo. Somos seres ecodependientes con una doble identidad: una propia que nos distingue y otra de interdependencia al ambiente. Un ambiente constituido por todos los seres que se alimentan en él, los cuales sólo pueden construir su existencia, su autonomía, su creatividad y su riqueza individual en relación ecológica con el mismo ambiente. Es decir, la evolución individual-social y la evolución ambiental-planetaria se condicionan mutuamente, pues la metamorfosis permanente de la naturaleza es una totalidad autopoiética en continua transformación.

Por tanto, una inflexión histórica conllevaría al reconocimiento de una auténtica educación que enseñase a contextualizar, concretizar y globalizar a través de una comunicación osmótica *Sattwa*. La armonización de la tierra-patria requiere la *evolución del conocimiento* hacia nuevas concepciones transhumanistas y transnacionales dialécticas para prevenir futuros conflictos bélicos. En este sentido, el reconocimiento de internet por el derecho internacional es de prioridad inmediata para evocar una abertura a la tolerancia de la diversidad y a la democracia transcultural. Internet es, en esencia, un espacio-tiempo paralelo que se alimenta del concepto de conectivismo transnacional, transcultural, transpolítico, transreligioso y transhumanista.

Así, la *autotranscendencia* significa tomar consciencia de la naturaleza multidimensional y multireferencial de la realidad. Desde un punto de vista cuántico, toda la materia del multiverso está interconectada. La *consciencia cuántica* está unida al espacio-tiempo y representa un aspecto esencial del multiverso que tendrá que ser incluida en las futuras teorías de los fenómenos físicos que surgen de la *danza cósmica* entre las relaciones interconectadas e interdependientes de la ecología entre el ser humano y el ambiente natural: la denominada sociedad-mundo. Debemos percibir que somos consciencias sincronizadas y correlacionadas coexistiendo en diversas realidades, pues somos compuestos por fragmentos de luz de un mismo big bang. Entonces, si todos compartimos la misma consciencia, cuando nos comprendemos a nosotros mismos, entendemos a toda la humanidad. De este modo, la búsqueda reminiscente de la fraternidad universal adyacente en los Derechos Humanos requiere una psicología transpersonal *samadhi*.

Por ello, tratar la multidimensionalidad de la consciencia *Sambhogakaya* conlleva una transformación interior en busca del autoconocimiento, donde la naturaleza de la inteligencia emocional y los complejos psicológicos epigenéticos derivados de la herencia común de la sociedad-mundo, deben encontrar la cosmovisión ecocéntrica a través de experiencias místicas internas y experiencias científicas externas. Hablamos de una fenomenología del espíritu y de una *revolución de la inteligencia* que transmute lo real-abstracto en real-concreto y viceversa. Un domínio teosófico transcendental cuya correlación no local suponga interferencias en el subconsciente del intelecto colectivo del *Brahman*. Es preciso, pues, legitimar trasnacional y transpolíticamente el espacio-tiempo cibernético para que desarrolle su mensaje revolucionario transhumanista: el entendimiento de las interconexiones de los problemas glocales como una red dinámica de relaciones atitudinales cooperativas y no violentas.

Javier Collado Ruano

Director de Edición

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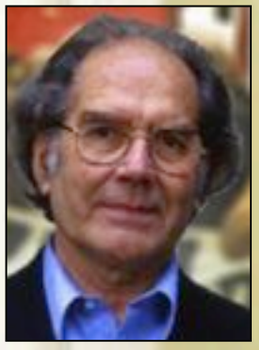

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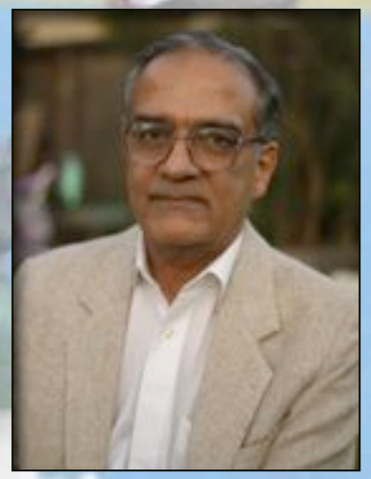

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Carta abierta al Presidente de los EE.UU. de Norteamérica Barack Hussein Obama

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por Adolfo Perez Esquivel

Escucha el clamor de los pueblos!

La situación en Siria es preocupante y una vez más los EE.UU., erigiéndose en gendarme del mundo, pretende invadir Siria en nombre de la "Libertad" y los "derechos humanos".

Tu predecesor George W. Bush en su locura mesiánica supo instrumentalizar el fundamentalismo religioso para llevar a cabo las guerras en Afganistán e Irak. Cuando declaraba que conversaba con Dios, y Dios le decía que tenía que atacar a Irak, lo hacía porque era dictamen de Dios exportar la "libertad" al mundo.

Tú has hablado, con motivo de los 50 años de la muerte del Reverendo Luther King, también Premio Nobel de la Paz, de la necesidad de completar el "Sueño" de la mesa compartida, de quien fuera la más significativa expresión de lucha por los derechos civiles contra el racismo en la primera democracia esclavista del mundo. Luther King fue un hombre que dio su vida para dar vida, y por eso es un mártir de nuestro tiempo. Lo mataron después de la Marcha sobre Washington porque amenazaba con desobediencia civil a seguir siendo cómplices de la guerra imperialista contra el pueblo de Vietnam. ¿Realmente crees que invadir militarmente a otro pueblo es aportar a ese sueño?

Armar rebeldes para luego autorizar la intervención de la OTAN, no es algo nuevo por parte de tu país y tus aliados. Tampoco es nuevo que EE.UU. pretenda invadir países acusándolos de posesión de armas de destrucción masiva, que en el caso de Irak resultó no ser cierto. Tu país ha apoyado el régimen de Saddam Hussein que utilizó armas químicas para aniquilar a la población kurda y contra la Revolución Iraní y no hizo nada para sancionarlo porque en ese momento eran aliados. Sin embargo ahora pretenden invadir Siria sin siquiera saber los resultados de las investigaciones que está haciendo la ONU por autorización del mismo gobierno Sirio. Ciertamente que el uso de las armas químicas es inmoral y condenable, pero tu gobierno no tiene autoridad moral alguna para justificar una intervención.

El Secretario General de Naciones Unidas, Ban Ki-moon, expresó que un ataque militar en Siria podría empeorar el conflicto.

Mi país, la Argentina, que se encuentra ejerciendo la Presidencia del Consejo de Seguridad de la ONU, ha hecho pública su posición contra una

intervención militar extranjera en la República Siria negándose a ser "cómplice de nuevas muertes".

El Papa Francisco también llamó a globalizar el pedido de paz y decretó una jornada de ayuno y oración en contra de la guerra para el día 7 de septiembre, a la cual nos adherimos.

Hasta tu histórico aliado, Gran Bretaña, se ha negado (al menos de momento) a ser parte de la invasión.

Tu país está transformando la "Primavera Árabe" en el infierno de la OTAN, provocando guerras en el Medio Oriente y desatando la rapiña de las corporaciones internacionales. La invasión que pretendes llevará a más violencia y más muertes, así como a la desestabilización de Siria y de la región. ¿Con qué objetivo? El lúcido analista, Robert Fisk, ha precisado que el objetivo es Irán y postergar la concreción del estado palestino, no es la indignación que producen la muerte de cientos de niños sirios lo que los motiva a ustedes a intervenir militarmente. Y justamente cuando ha triunfado en Irán un gobierno moderado, donde se podría tratar de contribuir a lograr escenarios de negociación pacífica a los conflictos existentes. Esa política será suicida de tu parte y de tu país.

Siria necesita una solución política, no militar. La comunidad internacional debe dar su apoyo a las organizaciones sociales que buscan la paz. El pueblo sirio, como cualquier otro, tiene derecho a su autodeterminación y a definir su propio proceso democrático y debemos ayudar en lo que nos necesiten.

Obama, tu país no tiene autoridad moral, ni legitimidad, ni legalidad para invadir Siria ni ningún otro país. Mucho menos luego de haber asesinado 220.000 personas en Japón lanzando bombas de destrucción masiva.

Ningún congresal del parlamento de Estados Unidos puede legitimar lo ilegitimable, ni legalizar lo ilegalizable. En especial teniendo en cuenta lo que dijo hace unos días el ex presidente noerteamericano James Carter: "EE.UU. no tiene una democracia que funcione".

Las escuchas ilegales que realiza tu gobierno al pueblo norteamericano parecen no ser del todo eficientes, porque según una encuesta pública de Reuters, el 60% de los estadounidenses se oponen a la invasión que quieres llevar a cabo.

Por eso te pregunto Obama ¿A quién obedeces?

Tu gobierno se ha convertido en un peligro para el equilibrio internacional y para el propio pueblo estadounidense. EE.UU. se ha vuelto un país que no puede dejar de exportar muerte para mantener su economía y poderío. Nosotros no dejaremos de intentar impedirlo.

Yo estuve en Irak luego de los bombardeos que realizó EE.UU. en la década de los 90's, antes de la invasión que derrocó a Sadham Hussein. Ví un refugio lleno de niños y mujeres asesinados por misiles teledirigidos. "Daños colaterales" los llaman Uds.

Los pueblos están diciendo ¡BASTA! a las guerras. La humanidad reclama la Paz y el derecho a vivir en libertad. Los pueblos quieren transformar las armas en arados, y el camino para lograrlo es "DESARMAR LAS CONCIENCIAS ARMADAS".

Obama, nunca olvides que siempre recogemos los frutos de lo que sembramos. Cualquier ser humano debería sembrar paz y humanidad, más aún un Premio Nobel de la Paz. Espero que no termines convirtiendo el "sueño de fraternidad" que anhelaba Luther King en una pesadilla para los pueblos y la humanidad.

Recibe el saludo de Paz y Bien

Adolfo Pérez Esquivel
Premio Nobel de la Paz de 1980

www.adolfoperezesquivel.org

Questões Acerca da Transdemocracia ou Multidocracia na Sociedade Telemática Contemporânea

Há o consenso de que a democracia é ainda a única palavra-chave para indicar o regime político fundado nos direitos e deveres humanos universais. Diz-se, então, que a democracia é a única alternativa política para as sociedades plurais em desenvolvimento garantirem o direito inalienável de todo ser humano poder escolher e decidir sobre sua vida de relação, sem atentar contra os direitos dos outros em suas singularidades. De fato, além da democracia, qual outra forma de governo poderia ser a alternativa para a política libertadora das sociedades humanas do estado de ignorância e pobreza, de indigência social, submissão simbólica e interdição ontológica? Faz-se necessário reinventar a democracia? Caberia já pensar em uma transdemocracia?

Com as questões apresentadas intenciono nesta ocasião propor um questionamento que consiste também em um exercício de imaginação, na medida em que procuro imaginar o que poderia ser um regime político transdemocrático, sem a perda dos princípios orientadores da democracia ideal e real historicamente constituída. Assim, começo questionando se e como a democracia é o regime político apto a realizar a igualdade de direitos e deveres para todos os seres humanos do planeta no presente momento da civilização telemática.

O fato é que a democracia moderna é o regime político fundamentado na igualdade de direitos e deveres humanos universais, na livre expressão e na publicidade e transparência dos atos sociais. Entretanto, toda forma democrática de governo aí existente se configura na dimensão política da cidadania sustentada por um estado de direito fundado no poder econômico concentrado nas mãos de uma minoria, o que propriamente se pode denominar de poder oligárquico, mesmo quando expandido para grandes organizações multinacionais. Trata-se ainda de uma política de estado que mira agregar os povos habitantes de seu território para formar também uma nação. O sentimento de pertença nacional está na base dos regimes políticos enraizados no plano de imanência da racionalidade tecnocientífica moderna e contemporânea, fundado no princípio da mutualidade baseada no trabalho comum: todos trabalhando e produzindo para o bem-estar de todos os que trabalham e pagam impostos. Mas sempre nas mãos de muito poucos: o fardo incontornável do capitalismo liberal e da democracia como regime político garantidor da livre iniciativa especulativa, pouco importando o seu caráter devastador e tri ecologicamente destrutivo: ecologia ambiental, ecologia social e ecologia mental2.

Inegável como os regimes políticos democráticos permanecem atrelados ao instinto de poder expresso nas relações humanas marcadas pelo dimorfismo dos tipos sociais diferenciados entre os que governam e os que são governados. Há, então, no dimorfismo social dominante uma forma subjacente e inconsciente de vigência da estrutura régia que define o poder como uma relação de forças em que um indivíduo se destaca como “chefe”, “líder”, “comandante” de uma determinada população e por sua vontade soberana, perpetua a estrutura social bipolar senhor/servo, governante/governado. E mesmo quando não mais se tratar de guerra e rapinagem tratar-se-á de acúmulo de riqueza sem a necessária distribuição garantidora da manutenção do viver dignamente universal, portanto, para todos os seres humanos vivos e por viver.

A democracia em sua gênese histórica deixou de ser grega para se tornar o que é hoje como alternativa de poder garantidora dos direitos e deveres humanos universais. Entretanto, em seu sentido grego, démokratía é kratía, a força, o poder do “dêmos”, do “povo”. Aqui o sentido de “povo” é imediatamente ligado a “poder”. “Demos” é um derivado de dynamis, o “poder”. Portanto, a démokratía grega se pode traduzir de modo provocante como “povo de poder”, caracterizando-se como forma de governança baseada na decisão de uma maioria simples entre aqueles que são investidos de poder em determinado território povoado. A palavra “povo”, então, é ambígua na cultura grega, porque não diz respeito a todo ser humano natural de um determinado lugar ou território simplesmente, mas aos poderosos de um determinado agrupamento humano. Então, no horizonte cultural grego, a democracia é uma forma de poder de uma determinada classe dominante, em parte aristocrática e em parte comerciante e rica. Uma forma de poder que não realiza os ideais modernos e iluministas de igualdade, liberdade e fraternidade. A democracia de origem grega foi deixada para traz em sua consumação histórica na Atenas de Péricles, porque pela afirmação dos Direitos Humanos Universais que marca a sua modernidade encontra-se presente a aspiração cristã pela fraternidade universal. A aspiração democrática pela fraternidade universal é

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sem ambiguidade um traço evidente do cristianismo em sua aspiração de amor ao todo da humanidade. A fraternidade, assim, seria um apelo afetivo fundamental para a construção de sociedades democráticas livres, igualitárias cujo fim seria conduzirem-se no amor ao divino, a si mesmos e aos outros. Mas, sendo tudo isso apenas uma aspiração e um horizonte limite e ideal, como fazer para que os ideais democráticos se façam o esteio de construção de sociedades de indivíduos livres, igualitários e fraternos no plano universal? Como garantir que a fraternidade diante dos direitos humanos universais seja realizada por cada um de maneira própria e apropriada, de modo que a liberdade e a igualdade possam ser incorporadas como afirmação do poder ser mais próprio?

É a democracia em sua forma atual a única alternativa para a instituição de uma global sociedade de iguais em suas diferenças?

Mas, além da democracia, que outra forma de regime político poderia garantir os direitos humanos fundados na liberdade partilhada e corresponsável, sem o perigo de se ter que repetir as outras formas tradicionais de poder?

De qualquer modo, todo regime democrático tem a sua soberania fundada no poder do povo que o sustenta, um povo que deve por direito ser instruído para exercer plenamente a sua soberania. Entretanto, como conciliar no seio dos regimes democráticos vigentes em muitos países do mundo o estado de pobreza e desigualdade social gritante existente entre seres humanos ontologicamente iguais? Como uma democracia plena pode admitir a desigualdade entre os seres humanos? Entretanto, é justamente isto o que acontece, os regimes democráticos dos países colonizados não dão conta de acabar com as desigualdades entre os iguais. Por que não alcançam o êxito erradicando a pobreza e a miséria muitas sociedades democráticas? Não alcançam simplesmente porque os seus indivíduos não realizaram em si mesmos a liberdade, a igualdade e a fraternidade. Então, os regimes democráticos vigentes não dão conta da tarefa premente de superação dos horizontes de um processo civilizatório marcado por desigualdades humanas gritantes, sendo preciso reunir forças para arquitetar e construir outras alternativas garantidoras de repúblicas curadoras do ser humano em todos os seus momentos existenciais, universalmente falando. A menos que se queira admitir que o imperativo ético da igualdade entre os seres humanos seja meramente retórico apenas servindo de ardil para esconder os verdadeiros intuitos de uma suposta minoria governante, é preciso projetar novos constructos sociais que garantam o direito de todo ser humano por uma vida livre, igual e fraterna. Mas a tríade da revolução francesa que se incorpora plenamente nos ideais democráticos das Repúblicas modernas permaneceu apenas no plano ideal, porque o próprio ser humano em suas formulações capitalistas parece lutar para que a democracia universal permaneça sendo uma quimera e uma efabulação apenas útil para manter a submissão involuntária das massas humanas ignaras de seu poder-ser mais próprio.

É uma evidência como ainda não alcançamos o estado de democracia plena, o que elevaria a humanidade ao pleno exercício dos seus direitos universais fundados no ethos da fraternidade entre todos os seres humanos do planeta. Apareceria, então, a transdemocracia em sua forma plena: a aspiração humana pelo alcance do estado de direito universal por meio de uma racionalidade polilógica, uma racionalidade garantidora do estado de direito à liberdade e imprevisibilidade dos acontecimentos criadores que diferenciam o ser humano das outras espécies animais habitantes do planeta.

Mas, como alcançar o estado de plena atualidade dos direitos universais da pessoa humana quando ainda há os poucos que governam e os muitos que são governados? Como empoderar o povo para que se torne o poder de lutar por seus direitos básicos e por sua dignidade humana? Que tipo de governante poderia desejar e realizar um tamanho estado de direito universal?

Seguramente, estamos diante de um verdadeiro salto de natureza na ordem política do mundo globalizado. Mas é um salto de natureza que implica uma profunda transformação do indivíduo social. Trata-se agora do indivíduo cognitivo e amplamente constituído para exercer o seu direito inalienável como pessoa humana saudável e fraterna. Ora, mas a fraternidade não pode ser apenas uma máxima moral desprovida da afetividade capaz de compreender o todo da humanidade na parte singular de cada um. Isto requer um tipo humano que só apareceu raramente e que se tem apresentado como o tipo santo, que, contudo, mesmo servindo de exemplo para muitos, não é capaz de resolver efetivamente as questões existenciais cada vez mais complexas decorrentes do aumento excessivo da população mundial.

Faz-se mister uma nova organização do povo que possa exercer o pleno poder da liberdade, da igualdade e da fraternidade? Um regime do povo em um mundo marcado pelos grandes números, um mundo povoado por multidões sempre maiores e fora do controle de uma racionalidade monológica e previsível. Uma multidocracia, a formação do poder das multidões, parece emergir fora do controle geométrico da razão instrumental, um poder que se arma nas redes sociais telemáticas e que amplia as possibilidades de projetos comuns visando relações mundológicas insuspeitadas. As redes sociais telemáticas potencializam a força invisível de multidões que se coligam por laços afetivos variados, mas conformando um mundo de relações cujo limite é sempre o mundo em sua diversidade e conjuntura sempre desconhecida e

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dinâmica. A dynamis ou o poder advindo do próprio movimento das multidões não tem um centro único de comando e de controle, sendo multidimensional em sua complexidade operante. Está fora do controle estruturado por hierarquias prévias e por disposições diamórficas claramente definidas e estabelecidas.

A premência triecológica hoje emergente, decorrente do acelerado progresso tecnocientífico e telemático global, requisita um novo tipo de regime político atento ao princípio fundamental da dignidade humana universal. Novas formas de governança apontam saídas concretas para a resolução dos grandes problemas ambientais, sociais e mentais que implicam a espécie humana em uma tomada de decisão mais própria, em relação ao modo como quer seguir existindo no mundo através de seu fazer cultural, de sua produção sustentável nas condições oferecidas pela natureza. Trata-se evidentemente de se poder alcançar o maximamente universal no que tange ao direito de todo ser humano poder ser plenamente. Para tanto é preciso garantir o minimamente necessário para todo ser humano que nasce e segue vivendo neste mundo. E justamente tal intuito caminha na direção contrária do estado de natureza, pois projeta suas possibilidades para o ultrapassamento de todo estado de guerra em nome da seleção natural das espécies.

Revisitando o Bergson de "As duas fontes da moral e da religião" (2005), encontramo-lo referindo-se à democracia como uma conquista muito recente no desenvolvimento social e político da humanidade, não encontrando nas civilizações antigas nenhum exemplo que se aproxime minimamente dos ideais democráticos modernos. Nem mesmo a democracia grega, que permanece sendo o ícone simbólico e inicial da idealidade de um governo fundado no poder do povo, alcançou o âmbito da universalidade comum pleiteada para todo ser humano, a partir do âmbito da fraternidade que iguala todos os seres humanos no plano de imanência da liberdade corresponsável. Todos são filhos das mesmas condições de princípio e como afirmava Bergson já em 1932, ano da primeira edição da obra referida:

> Compreende-se, portanto, que a humanidade só tarde tenha chegado à democracia (porque foram falsas democracias as cidades antigas, edificadas sobre a escravatura, desembaraçadas por meio dessa iniquidade fundamental dos problemas maiores e mais angustiantes). De todas as concepções políticas é ela, na realidade, a mais afastada da natureza, a única que transcende, pelo menos em intenção, as condições da "sociedade fechada". Atribui ao homem direitos invioláveis. Estes direitos, para permanecerem inviolados, exigem da parte de todos uma fidelidade inalterável ao dever. Toma por matéria, pois, um homem ideal, respeitador dos outros como de si mesmo, inserindo-se em obrigações que tem por absolutas, coincidindo de tal maneira com esse absoluto que já não podemos dizer se é o dever que confere o direito ou o direito que impõe o dever. O cidadão assim definido é ao mesmo tempo "legislador e súdito", para falarmos como Kant. O conjunto dos cidadãos, quer dizer o povo, é, portanto, soberano. Tal é a democracia teórica. Proclama a liberdade, reclama a igualdade, e reconcilia estas duas irmãs inimigas lembrando-lhes que são irmãs, pondo acima de tudo a fraternidade. (2005, p. 234-235)

As condições históricas que antecederam a Segunda Guerra Mundial já indicavam a grande contradição existente entre os ideais democráticos universais e a prática democrática ao redor do mundo. Há, pois, entre o dizer e o fazer democrático o mesmo abismo que há entre o céu e a terra, o invisível e o visível. Portanto, entre a democracia ideal e a aquela real há a mesma distância que existe entre os pensamentos, as elucubrações e as ações. Há também contradições democráticas incontornáveis, como os inumeráveis casos de racismo e intolerância de qualquer natureza em relação ao "estrangeiro", ao "desconhecido", ao "diferente" e ao Outro. Algo incompatível com o elevado ideal da democracia que em seu afã místico não visa nada menos do que a humanidade inteira em sua heterogênese criadora. Não se pode, pois, restringir o campo do poder democrático a nenhum caso particular de comportamento social, pois a liberdade garantida para todos é a afirmação da igualdade que abre para a possibilidade de todos se sentirem parte da mesma família, com as mesmas responsabilidades diante do poder ser mais próprio.

Se já no tempo de Bergson (1859-1941) os ideais democráticos encontraram o grande obstáculo da desigualdade entre os humanos e foram colocados em xeque os dispositivos iluministas e racionais pelas contradições e horrores da guerra, nos dias de hoje não há nenhum motivo para se seguir acreditando nos ideais revolucionários fundados no mais radical sentido dos Direitos Humanos Universais. A mentalidade dominante dos tempos pós-modernos não abandonou a guerra como dispositivo natural do controle populacional, em nome de uma presumida "seleção natural", o que é contraditório em relação aos princípios de toda democracia fundada na liberdade, igualdade e fraternidade universais.

Sabe-se já o suficiente como a democracia em seu projeto moderno nasce como alternativa de poder social capaz de afirmar o valor da fraternidade além do impulso natural das sociedades humanas para fazerem a guerra. E se, concordando com Bergson, a origem de toda guerra é a propriedade, seja ela individual ou coletiva, e estando a humanidade predestinada por sua estrutura à propriedade, a guerra é considerada natural. O instinto guerreiro é, afinal, o que ainda prevalece além da superfície do refinamento cultural das sociedades civilizadas, e aquilo para o que a democracia ideal aponta como fim da ação de poder é a realização de uma sociedade de iguais em suas diferenças. Trata-se de contradizer o instinto guerreiro em sua suposta naturalidade superando-o pela afirmação da liberdade radical de poder ser em um mundo com outros, um mundo no qual o Outro é acolhido por princípio em sua singularidade e diferença, em que o Outro é tomado pela medida do Si-mesmo aberto para possibilidades criadoras imprevisíveis e insuspeitadas. Em que o Outro é aguardado como hóspede e é cuidado em sua dignidade própria. Tratar-se-ia, portanto, brincando com as palavras, de uma povocracia, que no presente momento saltou de escala

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alcançando o seu grau superlativo no conceito de multidão, sendo mais condizente hoje chamar este poder emergente de multidocracia. Eis, talvez aí uma boa expressão para o que acabou se mostrando como a transdemocracia que agora aparece nas redes sociais mediadas telematicamente.

Na transdemocracia, então, o poder do povo se amplia para o poder da multidão. O contraste entre o povo e a multidão é semelhante ao contraste entre as cidades fortificadas e as grandes megalópoles contemporâneas. Enquanto o povo pode ser visualizado em territórios circunscritos e mensuráveis, a multidão se torna impossível de ser cartografada, porque os seus limites desaparecem nos contornos confusos e opacos da multidão. É como olhar para o fundo do céu dando-se conta da impossibilidade de alcançar qualquer termo além do alcance da visão e sua correspondente imaginação.

Assim, a transdemocracia que parece emergir de uma crescente consciência planetária triecológica, é o regime de poder que se apresenta como alternativa para a regência da era planetária em que o maior valor se diz conhecimento e informação e o maior desafio se chama sustentabilidade triética. Uma transdemocracia, então, não tem sede ou localidade fixa, não tem chefes ou centros de excelência, porque se caracteriza pela ultrapassagem do horizonte ontológico no qual o ser humano aparecia como centro do universo e em que a sua cosmovisão geocêntrica limitava o universo ao sistema solar e seus planetas.

A transdemocracia, portanto, ao ultrapassar e traspassar a democracia instituída na conjuntura tecnocientífica moderna e contemporânea, projeta a alternativa de poder mundial que transcende os nacionalismos e as fronteiras estabelecidas, constituindo os primórdios de uma cidadania planetária que ainda está por ser construída. Isto requisita a tessitura de novas ideologias requisitando também a presença de artífices criadores que se tornarão mediadores dos novos agenciamentos garantidores dos Direitos Humanos Universais. A transdemocracia, assim, é uma mutidocracia, um poder advindo da multidão como uma expansão do povo e do povoado. E porque o povo é hoje multidão, está fora do controle do que já se encontra estabelecido e dominado pela repetição.

Uma transdemocracia que também é uma multidocracia é, pois, uma expressão política apropriada para se pensar na construção social da cidadania planetária. Uma multicidadania para todos os seres humanos viventes e por viver, e os que já se foram também aí se reúnem, porque é pela devoção aos que nos antecederam na saga evolutiva humana que se pode projetar um futuro vigoroso na atualidade que atravessa o ser humano vivente.

Assim, uma transdemocracia ou multidocracia aparece como horizonte heterotópico da construção possível de uma sociedade-mundo emergente. E esta tem como princípio de ação a transvaloração de todos os valores pelo incondicional amor à vida transumana, pela radicalidade que possibilita a todos os habitantes do planeta o alcance de uma vida livre, igualitária e fraterna, em que cada ser humano, como cada parte da natureza, é também a abertura para o poder-ser mais próprio e mais feliz. E isto pela conjugação da mais sofisticada inteligência técnica com a complexa sensibilidade afetiva e corporal que diferencia o ser humano das outras espécies vivas do planeta. Antes de tudo uma provocação pensante, uma busca radical por caminhos que reconfirmem o salto humano em relação ao estado de natureza que tem na guerra a sua mais contundente expressão de poder. Um divisar de possibilidades que sem negar o amplo acervo espiritual do conjunto humanidade até o presente, toma para si a responsabilidade diante do salto de natureza que projeta o conjunto humanidade para a afirmação do seu poder-ser mais próprio e apropriado.

Dante Augusto Galeffi

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Notas:

1 Refiro-me evidentemente às três ecologias do filósofo francês Felix Guattari (2009).

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Interview with Prof. P. Krishna: Education, Science and Spirituality

Short Biography

- Prof. P. Krishna is currently in charge of the Krishnamurti study center at the Rajghat Education Center of theKrishnamurti Foundation India in Varanasi, India He was the Rector of the center and Principal of the Rajghat Besant School from 1986 to 2002. He is a trustee of the Foundation and continues to be involved with its activities. He has written articles and books on various issues relating to the teachings of J. Krishnamurti .

- He has also delivered lectures on Education, Science and Society to varied audiences.He is an Honorary scientist and Fellow of the Indian National Science Academy, New Delhi, as well as the Indian Academy of Sciences, Bangalore.

- Before joining the Krishnamurti Foundation India, he was a professor of Physics at the Department of Physics, Banaras Hindu University, where had been a faculty member for 24 years. He specialized in Solid State Physics, his area of research and teaching being X-Ray Crystallography.

To know more go to: www.pkrishna.org

Javier Collado: Dear Prof. Padmanabhan Krishna, thank you very much for all the conferences that you are doing these months around Brazil, and thank you to give us also the opportunity to know a little bit more about your theosophical approach to Education, Science and Spirituality.

Prof. P. Krishna: It is a joy to be in Brazil again and I am thankful to the Theosophical society "União Planetaria" of Brazil for inviting me.

JCR: Well, after reading a lot of your papers on your website www.pkrishna.org, such as "The Holistic Perception of Reality", "Global Violence and Individual Responsibility", and many others such as "Our Relationship with the World", I have few questions. If we human begins, are making mistakes after mistakes with wars... what will be necessary for the world-society to build a real democracy? And what is the role of Education in this process?

Prof. P. Krishna: What we have to learn in the name of democracy?What we have at present in the democracies of the world is the basic structure of political parties, periodic elections to the parliament, the separation of the judiciary from the executive, the freedom of press and other media etc. But we lack the spirit of democracy which is a spirit of friendship, of mutual respect, humility, honesty, and co-operation despite the differences of views between us. It is a spirit which says no one of us knows what is the right thing to do, so we will confer, listen to each other with respect and thereby educate ourselves into different aspects of the problems we are facing. Having done that, we shall propose laws / actions that need to be enacted. If there is more than one proposal we will vote and decide by majority which path to adopt. Having decided that, we shall all help to make that a success irrespective of our personal views and if there are difficulties we shall confer again in the same spirit and decide the changes to be made without any mud-slinging or blame game. We are friends with the common interest of our country as the uppermost objective irrespective of who is in power.

Without such a spirit what we have is not a true democracy, but a power game played with selfish interest to outdo our rivals and cheat or tell lies if needed to gather votes and win power. The national objective is forgotten and personal agendas operate. Without the true spirit the structure becomes a sham and we do not really mean what we say. Or say what we mean. Unless the motives are right it turns into a hypocrisy and a pretense.

JCR: Translating all this into an academic curriculum which can be taught in all the countries is very difficult to achieve as a global ideal..

Prof. P. Krishna: You cannot teach this like an academic course. Children are educated not by what we speak but by what they see going on around them. The world is the way it is because we are the way we are and we do not change just because our knowledge or opinions change. There is real change only when we live with a different spirit which requires a transformation of consciousness and not merely the

transformation of ideas. Ideas can change the structure of society but the new structure will also fail if the spirit is not changed, for the same reasons for which the previous structure did not work. You can make some better roads or bring about outward changes but the real deeper problems lie not at that level. For instance, neither capitalism, nor communism or socialism has created a non-violent society where there is peace, love, friendship, happiness and real welfare. So what is needed is an inner change which comes from self-knowledge and not from book knowledge alone. Unfortunately we have neglected self knowledge, which is the key to wisdom, in almost all our systems of education globally. So education becomes just a means of cultivating skills and power; and power without wisdom is dangerous as it is used destructively towards selfish aims..

JCR: So, what is your advice about global education, in order to free human beings from the divisions of nationality, religion and so on..?

Prof. P. Krishna: All these evils spring from the ego process in our consciousness. This process begins with identifying oneself with a fragment (such as a a caste, a religion, a nation, a race) and feeling separate from the whole, then working only for the fragment without caring for the whole. So it is important in education not to promote the ego process in the child. This means not to use methods which promote the ego in the child. Fear and punishment promote the ego, so does a feeling of competition or working for rewards. The school must be a place which enables each child to grow naturally and holistically in all directions: physical, intellectual, emotional and spiritual. We must respect each child as he or she is and not only the talented ones. We are all different from each other, but no one is superior or inferior. Intelligence manifests differently in different human beings and there is no such thing as an unintelligent child. Every child can be helped to flower in goodness, naturally without being pushed into some preconceived ideological framework. This is totally different from the way we are 'educating' these days, promoting the ego in each child, rewarding the bright ones and punishing the weak, teaching them that their classmates are not their brothers but rivals to be outdone. No wonder they all grow up to make self-interest the first aim of their life.

JCR: Dear professor, I have another question. But I really would like to know your physical and spiritual approach, because I deeply believe that sometimes the history have a spiral repetition, with different conjunctions, but with a lot of parallelisms. In this sense, I feel the world is changing the paradigm again. Could it be possible that internet can bring about a structural change? Could internet connect people to "global" problems, in order to open their eyes?

Prof. P. Krishna: Internet is a fantastic way of fast communication and easy access to a wide range of knowledge but more important than the speed of communication is what people communicate through the internet? One can communicate philosophic questions but one can also communicate pornography and escapist fare. It is a powerful tool but it can be used both constructively and destructively. So internet by itself cannot bring about wisdom and the right spirit in human beings. Wisdom is not so easily come by and without wisdom things will always go wrong.

JCR: Yes, some governments are already using the internet to spy on people and institutions. Should it be a reflection point to think about the possibility to introduce internet in the "International Human Rights" framework?

Prof. P. Krishna: Human rights will become a reality only when we imbibe the right human values through education. They cannot become a reality merely by making laws or statements. Laws only control the manifestation of the disorder which is their in our consciousness, they do not eliminate the disorder. So if you hate other human beings the laws may prevent you from killing them but the hatred continues and so the causes of division are not eliminated; they manifest in other ways.

JCR: On the other hand, after reading your book "Education, Science and Spirituality", I have to confess that I learned a lot from your ideas. I loved the way in which you talk about "universal fraternity", "understanding of human consciousness" and "common heritage of humanity" .How can we arrive at Self- knowledge for a real inner transformation?

Prof. P. Krishna: There is no short cut or quick recipe. One has to ask the following question: We know how human beings grow in knowledge and we have evolved good means for that; but how does a human being grow in wisdom? If we impart knowledge and empower a human being must we not also accept the responsibility to help him grow in wisdom? That requires a different kind of learning, not just accumulation of knowledge, skills and ideas. It requires an inquiring mind which discerns what is true and what is false. As we grow up in whichever family or culture, one acquires a lot of notions which are false or simply constructs of the human mind which become truths for us because we accept them. A lot of the disorder in our consciousness and therefore in society arises

out of such 'illusions'. An illusion is something we take to be true when it is not true or something to which we give a lot of importance when it is really not important. Education must therefore create an inquiring, learning mind which is not blindly conforming or accepting what its culture and society is saying. Such a learning mind lives with questions and not with answers. The questions make its observations keen and sensitive and it learns by watching itself in relationship and discovering how disorder arises in our consciousness. The perception of what is true and what is false or destructive ends the false and brings wisdom into consciousness. This is not something one can get from a book. One has to learn through ones own perceptions, that is why it is called self-knowledge. The Buddha in the east and Socrates in the west spoke about the importance of self-knowledge as a means of growing in wisdom more than 2000 years ago. We admire them but we have not paid heed to what they said.

So, the question is can we, though right education, create a learning mind which is growing both in knowledge and in wisdom. It seems to me that that is the only hope of saving humanity from itself!

JCR: In the last years, there were some intellectual movements which do interconnections between science and spirituality. What is your opinion about it?

Prof. P. Krishna: Science is humanity's quest for discovering the order which manifests itself in the external world around us and spirituality is humanity's quest for discovering order in the inner world of our consciousness. Both the external and internal worlds exist , so these are two complementary quests for truth in two aspects of a single reality and any antagonism between them is the product of a narrow vision, a misunderstanding of the true meaning of both these quests. I see not contradiction between the two and a truly learning mind can inquire into truth across both worlds.

JCR: What are the lessons the world-society should learn from Jiddu Krishnamurti? And how could we introduce our readers to him?

Prof. P. Krishna: He pointed out that the learning mind is the true religious mind, not just a believing mind. If I may quote him, " The religious mind has no beliefs. It moves from fact to fact. Therefore it is also the scientific mind; but the mind that is trained in the knowledge of science is not a religious mind. The religious mind includes the scientific mind". He was to my mind the Socrates of the 20th century who raised a lot of questions and dissuaded people from accepting his answers as the truth without verifying that through their own perceptions. The direct perception of a truth acts on consciousness but the acceptance of the ideas of another does not. So he asked his listeners not to accept what he was pointing out but to investigate it and see for themselves if it was rue. That is the essence of the religious mind and not belief or faith which the world considers to be synonymous with religion. He taught how one can grow in self-knowledge with a learning, observing and listening mind and thereby come upon a transformation of consciousness which is a real change and not just a change of concepts in the head.

JCR: What would you like to say to all our readers around the world on this special day: "The International Day of Democracy"?

Prof. P. Krishna: Inculcate the true spirit of democracy within yourself; without it democracy has very little meaning.

JCR: Personally, I would like to know your opinion about what is going on with us after our death. What do you think it happens to all our energy? How is it transformed?

Prof. P. Krishna: No one really knows. Those who have experienced it cannot tell and those who haven't are only speculating.There are lots of speculations but they are not the truth. Like life, death is also a great mystery. I like the saying, " Life is not a problem to be solved; it is a mystery to be lived!" May be we should end with a joke:" Don't take life too seriously; you will never get out of it alive!."

JCR: Thank you very much for your time, patience and interesting reflections. I hope to see you soon, but in coming occasion in India. :)

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La démocratie au Parlement des enfants, écoutons leur voix!

"Une initiative unique en son genre, le parlement mondial des enfants peut être entendu. Parfois ils arrivent que les personnes gouvernementales aient tellement écouté qu'ils adoptent le parlement des enfants."

Sonia Colasse

Children Bilingual Manager and author the children bilingual book: "The Adventures of Enzo"

e-mail: soloinfinity.ws@gmail.com / website: www.soloinfinty.com/enzo

Nous sommes en début d'année scolaire, les enfants rentrent les uns après les autres dans leur salle de classe.

La lumière éblouie le tableau noir, sa chaleur réchauffe les tables de bureau, chaque enfant prend place près de son voisin, le silence se fait et enfin l'instituteur rentre à son tour en fermant la porte.

Les enfants savent très bien qu'à partir de maintenant, ils vont apprendre à lire, à écrire, à compter, à connaitre l'histoire, découvrir la géographie et tant d'autres.

Mais savent-ils qu'ils vont aussi apprendre à être égaux, que chaque enfant ou individu on le **droit à la parole** et à être **respecté**?

Petit a petit le mot "**Démocratie**" apparait sur les cahiers. Les enfants questionnent, car ce n'est pas un mot commun à leur jeune âge et pourtant!

Ne sont-ils pas les adultes de demain?

La Démocratie: le pouvoir, l'autorité exercée par le peuple. C'est aussi le respect, le dialogue et la considération. Nous la retrouvons dans l'éducation, la culture, la communication, l'interculturel, la paix et la non-violence, l'environnement, la solidarité, le développement économique et dans le développement humain.

Une voix s'élève, celle de l'adulte autorisant chaque enfant à se poser les bonnes questions.

Après avoir écouté et compris l'importance de:

- **Vous avez le droit de dire comment vous envisagez vos espoirs, vos attentes, votre vie, votre communauté et votre pays.**

- Chaque enfant prend sa plume, écrit de ça plus belle écriture sur la page blanche, remplissent les pages vides et commence à faire savoir:

- Je veux une tolérance politique

- Nous devons renforcer la démocratie

- Nous voulons la paix

- L'amour pour tous

- Nous devons tous parler à voix haute et claire avec conviction.

- Nous devons promouvoir et préserver la dignité et les droits de l'individu.

- Nous voulons plus d'armes

- Plus de famine

- Nous devons assurer les cohésions et la justice sociale

- Nous devons favoriser le développement économique et social.

- Nous devons garantir la stabilité et le bien-être de la société...

- **Est-ce que notre voix est bien entendue?** Une question d'enfants de classe de CM2.

- **Faites entendre votre voix pour qu'elle porte jusqu'au gouvernement et plus loin encore**...Réponse de leur instituteur.

Une initiative unique en son genre, le parlement mondial des enfants peut être entendu. **Parfois ils arrivent que les personnes gouvernementales aient tellement écouté qu'ils adoptent le parlement des enfants.**

C'est ainsi qu'en **France**, nous découvrons le premier Parlement des enfants en 1994, suivi de 1996 avec la première proposition de loi de **l'école Louis Pasteur de Limeil-Brévannes** sur le maintien des **fratries** en cas de **séparation des parents**. Elle devient la loi du 30 décembre 1996 (reprise par un député du Val-de-Marne, Mr Roger-Gérard Schwartzenberg). Les enfants deviennent députés à l'âge de 10 ans.

Mais ce n'est pas tout, le Parlement des enfants faits parler de lui en 1997 en adoptant une proposition de **l'école Saint Martin de Tours** sur les **droits des orphelins d'assister au** conseil de famille. C'est le drame vécu par la jeune Armelle, qui a perdu son père lors d'un accident de la route et dont la mère est devenue invalide à la suite d'un second accident, qui a poussé les jeunes élèves tourangeaux à s'intéresser à ce sujet. Elle devient la loi du 14 mai 1998.

Et puis en 1998: le Parlement des Enfants adopte la proposition de loi de **L'école Saint-Exupéry de Sarcelles** souhaitant **interdire l'achat de fournitures** fabriquées par des enfants dans des pays où les droits de l'enfant ne sont pas respectés par les établissements scolaires et les collectivités locales. Elle sera adoptée par l'Assemblée nationale le 19 novembre 1998.

Et si nous traversons les océans, les mers nous pouvons aussi lire en **Inde**, le Parlement des enfants, ou Le Collège de Thonnakutta Alli n'avait pas **l'infrastructure d'eau potable** pour ses étudiants. Les enfants devaient marcher un kilomètre avant d'arriver devant un verre d'eau avant que le Quartier de Barathiar, le parlement de ce village décide de prendre des initiatives pour résoudre ce problème rencontré par tous les enfants.

Ou au **Mali**; il faut garder **l'école propre**, c'est une priorité. «Tous les vendredis à 17: les élèves nettoie notre école, y compris les toilettes.» Le ministre de la **Discrimination**, Safoura Sao, 10 ans ajoutent qu'elle a été particulièrement préoccupée par la façon dont les garçons traitent les filles. «Si un garçon bat une fille, la fille viendra me le dire et je ferai un rapport au Conseil de l'école et aux parents pour les informer».

Retour dans nos îles polynésiennes.

Le 18e Parlement des enfants a adopté le 10 juin 2013 une proposition de loi visant à prévenir les faits **de violence et de discrimination** au sein des établissements scolaires et à aider les élèves qui en sont victimes, présentée par une classe polynésienne. «Je suis **fier de représenter mon territoire**, mon île, ma classe, qui m'ont choisi pour présenter cette proposition de loi», a déclaré Laurent d'un ton solennel. «La proposition de loi de ma classe traite de la **violence scolaire**, un sujet universel. Aujourd'hui plus que jamais, il s'agit d'un sujet d'actualité. En Polynésie française, nous sommes au coeur du problème. De plus en plus de violences en tout genre dans les collèges et les lycées mettent les élèves et les professeurs en difficulté. **Certains peuvent en souffrir**. Ils s'enferment dans leur silence, voire mettent fin à leur vie» a-t-il précisé avec gravité.

Et c'est parce que nous ne voulons plus parler de graviter, que nous devons écouter nos enfants parler!

On entend la sonnerie retentir, les enfants souriant disent au revoir à leur instituteur. Demain, un nouveau jour se lèvera avec pour chacun une réponse aux questions posées et pourront avec fierté dire:

- N'oublions pas ces trois mots qui font de notre démocratie une force:

Liberté, égalité et fraternité.

2013 UNHCR Nansen Refugee Award

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

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

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

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

NANSEN REFUGEE AWARD

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Post-2015 Development Agenda: Targeting Poverty through Sustainable Peace

Abstract: In the last two decades, latest reports on poverty, especially by the UN, indicate that the world has experienced a drop of close to a billion people from extreme poverty, out of the initial figure of two billion people back in 1990 according to the MDGs framework. As the world postulates the post-2015 development agenda, 1.1 billion people are still living in extreme poverty or having to survive on less than $1.25 a day or less. If you perceive or regard poverty as a problem that can be solved in our life time; then for that to happen, there will need to be a turn-around from the business-as-usual mode of doing things to ensure the scope of planning addresses all dimensions of poverty. That scope should include the correlation between Targeting Poverty and Sustainable Peace. However, failure to correlate poverty, insecurity and factors that create barriers to opportunities to fight poverty, then it might be a tall order to lift the hundreds of million living in extreme poverty by 2030

Keywords: Poverty, Sustainable Peace, UN High-Level Panel report, MDGs, Conflict, Fragile States, Education.

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Introduction

If in 20-years the world, through several approaches, some within the MDGs framework and others outside of them, have seem the number people leaving in extreme poverty fall by half then this suggests that it is possible to drop the number further. The world can now attest that there is quantifiable knowledge about what can work towards alleviating extreme poverty, and also about what cannot work. But even in areas where things might not have worked, the present generation is well positioned to make a big difference against extreme poverty. If the MDGs platform had incorporated sustainable peace as one of its targets, would the story be different? Sustainable peace would have enabled the MDGs framework to address, in a more effective manner, the challenges that come along with conflict and fragile states. The MDGs framework seems to have assumed that if all the eight MDGs were attained, then all others factors would simply fall in place. Forgotten was the notion that while large scale conflicts might have scaled down, civil strife or ethnic violence has been a common visit across many countries, more so in Africa. Notably, they have also been scaled down by power sharing deals or peace agreement. Human-Security-Report (2012:159) notes that while peace agreement might have fallen short of bringing about lasting peace, they have in return redunced armed violence and helped to save lives.

Methodology

Two methods of data collection were applied: Desktop Research and Interviews. In the case of desktop, research was done through a review of books, reports and journals in effort to contextualize the correlation between extreme poverty, insecurity and opportunities within the context of Post-2015 Development Agenda. Research approach along this end was analytical in effort to gather information about the present context of MDGs in Africa and also apply that to the on-going discussions about post-2015 development agenda. The interview option was undertaken with the aim of understanding the correlation between MDGs and Education on one end and post-conflict scenarios.

Extreme Poverty and Sustainable Peace

The on-going consultations and gathering of information about the post-2015 development gears towards a decision point in a few months, stakeholders including governments, civil societies, academicians and The United Nations are now realizing that to lift some of the 1.1 billion from extreme poverty there is need to link extreme poverty alleviation efforts with sustainable peace. According to the UN High-Level Panel report "every day, poverty condemns 1 out of 7 people on the planet to a struggle to survive;" The UN High-Level Panel reports notes that "continuing on current growth trends, about 5% of people will be in extreme poverty by 2030, compared with 43.1% in 1990 and a forecast 16.1% in 2015" (2013:44). In their recently published report, the UN High Level Panel have

proposed Five Transformative Shifts that the High-Level Panel report holds could guide the post-2015 development agenda thinking, among them three shifts are worth mentioning;-

1. Leave no one behind: Need to track progress at all levels of income, and by providing social protection to help people build resilience to life's uncertainties.

2. Transform economies for jobs and inclusive growth: Need for rapid shift to sustainable patterns of consumption and production. Further, diversified economies, with equal opportunities for all.

3. Build peace and effective, open and accountable institutions for all: Need to recognize peace and good governance as core elements of wellbeing, not optional extras.

These calls for rethinking of the various approaches aimed at alleviating poverty and probably start targeting poverty, thereby looking more at the questions of the opportunities available to those living in fragile states or conflict affected countries. Africa Development Bank (AfDB) findings show that 20 per cent of the African population or 200 million live in countries considered as fragile states. When collaborating the AfDB findings with Human Security Report, then the argument that thinking about conflict transformation becomes valid than ever. The Human Security Report project brings forth the argument that while "the average number of battle deaths per conflict in the region has declined by 90 percent since 2000" across the Sub-Saharan Africa, nearly half of the world's state-based battle deaths between 1989 and 2009 were caused by wars in sub-Saharan Africa, most of them in the 1990s" (2012:163). It is reasonable to argue that conflict has been on a decline across Africa, but state fragility and community insecurity hasn't.

Thus the insecurity and violence phenomena could be due to internal and external dynamics that have made the rural livelihood and intra-community coexistence unattainable if not unsustainable. In connection to this, diminishing land returns, widening gap between the rich and poor, presence of militia gangs and high level of youth unemployment are the key ingredient of insecurity. The consequence of this has included a rise in the cases of intra-community violence with the disposed and frustrated youth turning against those perceived to be well to do within the rural areas or what Ruteere refers to as 'class conflict' (October, 11, 2012). Closely linked to class conflict is the emergence of militia or criminal gangs. The consequence of this has been a sense of insecurity among and across communities.

Report by International Dialogue on Peace-building and State-building indicates that 1.5 billion people live in conflict-affected and fragile states with 70 per cent of such nations being affected by conflict since 1989. Same reports notes that "no fragile states will achieve Millennium Development Goal by 2015 at the current rate of progress" yet 30 per cent of the Official Development Assistance has been directed or targeted at fragile and conflict-affected context. Of concern is report observation that "governance transformation may take 20-40 years" within fragile and conflict-affected communities raising the question about what will happen to the targeting of extreme poverty if there is no co-relation between effort to tackle poverty and sustainable peace. Indeed poverty can be tackled if not conquered;-

> […] physical insecurity, economic vulnerability and injustice provoke violence. The greatest danger arises when weak institutions are unable to absorb or mitigate...social tensions. Security, along with justice, is consistently cited as an important priority by poor people in all countries (UN-High-Level-Panel, 2013:64).

In the post-MDGs moment, there might be need to rethink the approaches to tackling poverty and argument put forward by The Economist (June 1-7, 2013) is very much appealing, "poverty used to be a reflection of scarcity. Now it is a problem of identification, targeting and distribution. And that is a problem that can be solved" (The-Economist, 2013). One key argument is that economic growth as framed today within fragile states and post conflict states will not work towards eradication of poverty as per projections. In view of Hathaway and Boff, "growth has become synomous with economic health" and along this premise few "question the conventional wisdom affirming the need for an ever-expanding economy" (2009:22). Economist Hermna Daly in trying to separate growth and development points out that "to grow means to increase in size by the assimilation or accetion of materials" while "to develop means to expand or realize the potentialities of, to bring to a fuller, greater, or better state" (cited in Hathaway & Boff, 2009: 23). In other words, in effort to have transformative economies that create jobs, the post-2015 African economic path might have to develop "qualitatively" rather than "quantitatively" as argued by Hathaway and Boff (2009:23). This argument is not lost as there is an acknowldegement as the 2015 draws near, that sustainable peace should have been one of the goals of the MDGs from the start apart from sustainable development. Without sustainable peace, gains made through the MDGs framework will be reversed if not derailed by conflict or insecurity driven by deepseated anger due to economic marginalisation or exclusion.

Democracy and its Contradictory Character in Africa

The UN High-Level Panel in acknowledging the MDGs omission and argues that "freedom from fear, conflict and violence is the most fundamental human right and the essential foundation for building peaceful and prosperous societies" (UN-High-Level-Panel, 2013:9). When the MDGs framework was being instituted, there was renewed hope that as more and more nations improved on their democratic governance; the attainment of MDGs was more or less realistic. However, the road to democratic governance has not been rosy for some states though at the same time there many success stories. While looking at the challenges for democracies in transition across Africa, Kanyinga, Okello and Aketch argue that conflicts triggered by disputed electoral processes have since 1990 threatened the survival of most states. The trio notes "in many instances where the electoral process is truncated, violent conflicts have followed. Sierra Leone, Guinea Bissau, and Central African Republic succumbed to civil conflict in the 1990's because of electoral-related factors"

(2010:2). But not everything is lost as Thomas Risse-Kappen (1995) argues, "while democracies do not seem to be inherently more peaceful than autocratic regimes, there is nevertheless an island of peace in an ocean of conflict and wars". Meaning that it was in order for the MDGs framework to depend on the good governance brought about or promised by democratic governance. But beneath the surface, another culture has been noted as being part and parcel of the African democracy that could explain why Africa's recent past promising democratic records cannot be depended in its entirety as an engine for post 2015 development agenda;-

> […] Africa's democratization path has exhibited a contradictory character. Alongside participation by more parties, plurality of the media outlets….the fusion (though more muted) of state and party, violence, bribery, and rigging, have remained constant features of Africa's elections. (Kanyinga, Okello, & Akech, 2010:2).

Democracy does mean different things to different people but for democratic culture to thrive then honesty, accountability and responsive leadership to the collective will of the people must be part and parcel of the package that is called democracy. Along this thinking, then it would only benefit very few if any, if there was a separation between peace and good governance. For this not to happen, and for there to be sustainable peace as well as credible progress against poverty before 2030, then what needs to be in place are "responsive and legitimate institutions" that "encourage the rule of law, property rights, freedom of speech and the media, open political choice, access to justice, and accountable government and public institutions" (UN-High-Level-Panel,2013:9). Such a political climate would allow the thriving of transparency and accountability which in the end would enable the thriving of opportunities that would enable the targeting of poverty more efficient and sustainable. In other words, without sustainable peace and development, then there is no way of guarantying measures against theft and waste of scarce natural and human resources. If the next global development agenda seeks to alleviate poverty in all its manifestations, then that cannot be possible if conflict transformation is not incorporated as half of the world's extreme poor live in conflict-affected countries. From its meeting with some of the most vulnerable people across the world, the UN High-Level Panel notes, that those caught up in extreme poverty talked of how:-

> […] how powerless they felt because their jobs and livelihoods were precarious….fear getting sick, and lack safety….talked about insecurity, corruption, and violence in the home. They spoke of being excluded and abused by society's institutions and of the importance of transparent, open and responsive government (UN-High-Level-Panel, 2013:14).

David Keen in his book Complex Emergencies argues that it may be through "the process of development" that the next phase of conflict is initiated. What Keen brings forth is that, there is likelihood to forget or look away when GDP figures are promising.

According to Mo-Ibrahim-Foundation (November, 2012) report;-

1. Over the next 10 years, there will be 108 million more school-age children in Africa

2. Between 2010 and 2020, Africa will add 163 million people to its potential labour force

3. In Africa, tertiary educated people have the highest migration rate

4. More than 1/2 of tertiary educated people in Cape Verde, Gambia, Mauritius, Seychelles and Sierra Leone leave their country

5. "Job readiness" is lacking in Nigeria, Kenya and Egypt

Along this thinking it is probable to miss out on taking note of the consequences, if a segment of the population is marginalised or excluded from the benefits of such growth. It is worth noting that in Kenya, while the 2007/08 post election violence might have been triggered by a 'stolen vote'. The violence that claimed more than 1,000 lives was preceded by record economic growth GDP of 7 per cent in 2007, 6.5 per cent in 2006 and 5.7 per cent in 2005 (CBK, June 2012:18) an indication that there was deep-seated anger among the aggrieved fed by deep perception of marginalisation even with the record economic growth. The most plausible explanation is that violence might have been triggered factors namely "longstanding dispute over land rights, recurrent violence and persistent impunity, pre-existing violation of economic and social rights and vigilante groups" (Oucho, 2012: 494). Oucho further notes that in Kenyan context;-

> […] government's argument that the country was enjoying an economic upturn was a fact, but the ordinary wananchi (citizens) had not seen any positive changes to warrant voting for it, hence the voters' overwhelming support for the opposition party (Oucho, 2012: 515)

It is hoped that most Africa countries might have learned lesson from Kenyan case as economic growth forecasts for most of African countries gets favorable projections. Africa economic growth is projected to hit an average of 5 per cent annually in the next fews if not morevsome countries doing much better than that like Ethiopia, Angola, Mozambique and Nigeria. Good news for African poor people, but questions still remain like: will the record economic growth translate to development growth to help those in extreme poverty? For that to happen, then there is a need to link up economic growth with conflict transformation through tartgeted poverty initiatives as Africa is home to conflict affected countries like Somalia, South Sudan, Mali, Democratic Republic of Congo and Chad with states fragility painting a gloomy picture.

Tackling Insecurity: Correlating Education and Opportunity

According to Human-Security-Report, it is in moment of peace in post conflict-affected socities or in fragile states that education seems to get affected more, "other than the deaths, disruption, and destruction caused by the war itself". Study undertaken for the World Bank's 2011 World Development Report by PeaceResearch Institute Oslo researchers "found that state fragility—the weakness of institutions, governance, and state capacity in a given country—is more strongly associated with poor educational attainments than is conflict (2012:11). In the case of Democratic Republic of Congo, the decline in educational attainments was the result of a decades-long progressive collapse of governance—along with a drop in copper prices—that drove the DRC's GDP per capita down from approximately $300 per capita (in constant USD 2000) in the 1970s, to approximately $100 at the beginning of the periods of civil war that started in the late 1990s (Human-Security-Report, 2012:92).

The findings on DR Congo reveals that education slowed in the 1980's and stagnated for more than a decade prior to the protracted conflict more so in the Eastern region of the country since 1990. While much gains have been made in the education front, Africa has long way to;-

1. Current African educational levels are lower than China's and India's

2. Almost 1/2 of the world's out-of-school children live in sub-Saharan Africa

3. The average pupil-teacher ratio in Africa ranges from 13 pupils in Seychelles to 81 in

4. Central African Republic

5. Nearly 9 million primary school-age children are out of school in Nigeria

6. Only 2/3 of student's progress from primary to secondary education in Africa

7. Government programs to promote youth employment are dysfunctional in 21 countries (Mo-Ibrahim-Foundation, November, 2012)

This suggests that failure to connect the dots on the importance of sustainable peace and good governance does have impact on education, especially in period of relative stability. While these finding gives some hope, the reality is that globally, the number of children out of school has fallen, from 60 million in 2008 to 57 million in 2011. But the benefits of this progress have not reached children in conflict-affected countries. These children make up 22% of the world's primary school aged population, yet they comprise 50% of children who are denied an education, a proportion that has increased from 42% in 2008.

According to Dr Philista Onyango of Regional Director for African Network for the Prevention and Protection against Child Abuse and Neglect (APNPPCAN), MDGs failed from onset as they did not address these factors in g conflict and in post-conflict situations. Examples of effect to education include in Mozambique and Somalia where infrastructure was destroyed (2013-09-01). Dr Onyango observes that education infrastructures in post conflict period "are not accorded same attention as with other aspects even when it comes to aid for reconstruction in most cases".

Onyango recalls a conversation with ex-South Sudan rebel who recounted his challenges in adjusting to normal life after decades of conflict after missing out education, "I do not know how to discuss, I do not know how to argue. All what I know is to fight, anything small provokes me". The newly independent country of South Sudan is now having to deal with post-conflict insecurity where some ex-rebel members, who are now expected to be part of the new independent state and who missed out on education are turning to violence as a way of resolving small disagreement either with fellow residents or foreigners. Rwanda, after the 1994 genocide seems to have reflected on her darkest moments and on how to integrate and reconcile the perpetrators and victims of the genocide. Worth noting that in case of Rwanda, the perpetrators of conflict included those who had gone to school and those who had been left out or had dropped out along the way. While formal judicial processes were plausible, Rwanda seems to have turned to traditional or indigenous means of solving conflict through the Gacaca courts. There has been lots of condemnation that the Gacaca is not the best approach, but Rwanda argues that Gacaca is most suited for Rwanda context, in this case her history and the fact that both the perpetrators and victims will for ever share the same country and thus there was need for forgives and acceptable level of punishment but same time guarding against retribution (Molenaar, 2005).

Findings from the Human Security Report indicate that, "child soldiers, who lose far more years of education than other children in war affected countries have special educational needs. These needs are rarely met" (Human-Security-Report, 2012:82). There are differing arguments as to why youth engage in violence or criminal activities. But there is level to which a family or community can sink into in terms of poverty level, a condition when hopes are crashed and turning to violence or criminal activities become an option. When it comes to fragile states theft of public resources like development money for education and land do create deep seated anger that if not addressed in time can evolve into grounds for seeking alternative means to redress the situation. Beyond that sustainable peace cannot be realized without paying adequate attention not just to formal education but also the question of the skills being passed across and the opportunities being made available thereby making any economic gains by the nation a beneficial to all.

The ongoing instability across the North African states of Libya, Tunisia and Egypt is an indication that, while economic progress is both desirable, it has to benefit the wider society. Egypt, Tunisia and Libya have in time scored very well on MDGs figures when it comes to education, but on the other side, the political climate of fear and lack of accountability ended up siphoning opportunities that the young people, with formal education and skills could have benefited from but Mo-Ibrahim-Foundation (November, 2012) is worthing thinking about;-

1. Less than 1/4 of African youth think their country is a full democracy

2. Eritrea, Angola and Central African Republic spend more on defense than on education

3. In some African countries, the youth have more confidence in the military than in

4. Government

The consequences of this miscalculation are now evident with Egypt, the country that had made great strides in education which is now appearing as the most unstable, even though the same education gains seems to be what is shielding the nation from descending into anarchy.

Within the context of the rural Africa, education holds the key to opportunities that can offset the occurrence or recurrence of violence. Across many families the most valuable asset they can pass over to their children is education. Even when the UN High-Level Panel was collecting views, young people argued for education beyond primary school, and not just formal learning but life skills and vocational training to prepare them for jobs. The young people who had a chance to go to school and gain skills across Africa are now reading from the same script. The emerging young generation of Africans amidst positive economic projections for Africa are seeking, "access to information and technology so they can participate in their nation's public life, especially charting its path to economic development" (UN-High-Level-Panel, 2013:14).

Conclusion

If the 1.1 billion people are to escape from poverty, indeed they need education and training for them to be able to transform the economies of their countries. This is possible and there are great lessons from Asia and Latin America regions that Africa can learn from. However, sustainable peace and good governance are key aspects as well as tackling rural insecurity. To achieve sustainable peace and prosperity, there is need to explore a range of means including availing equal opportunity and incentives for the educated people for both individual and communal development. While tackling insecurity will avail a climate for young people to take advantage of economic growth, such has to be accompanied by other factors like shift in the patterns of consumption and replacing them with production-harnessing innovation. As the world gears towards post-2015, proper identification of factors that breed poverty, appropriate ways of targeting poverty, and most importantly, how to ensure equitable distribution and allocation of benefits accrued from feasible economic growth in the developing world might hold the key.

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Democracy, Sustainability and the Post-2015 Development Agenda

Abstract: In the context of the ongoing review of the Millennium Development Goals (MDGs), and their possible replacement by a new framework in 2015, it is important to highlight the issues of democracy, ecologically sustainability and socio-economic equity as being central to such a framework. This article puts forth ideas towards a new vision of the future, with a framework that includes a set of universal principles and values, a set of nine Sustainable Well-being Goals to replace the current MDGs, and some key priorities in each of the Goals. It proposes a vision called Radical Ecological Democracy, with elements of direct political and economic democracy, localization embedded within ecoregional linkages and planning, sustainable and equitable provisioning of basic needs (water, food, shelter, energy, sanitation, learning and health), and other elements towards a sustainable and equitable future.

Keywords: Democracy, Sustainability, Environment, MDG, Governance, Equity.

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The pace of preparations for the review and possible recasting of the Millennium Development Goals (MDGs) in 2015 is becoming frenetic. Dozens of national, regional and global meetings are taking place, and several committees and panels have been set up by the United Nations and related institutions to provide advice. While this is generating a lot of heat, it is not clear how much refreshingly new light is emerging. Quite a bit of the discussion is along the predictable and tired paths of building in some corrective measures into 'business as usual' scenarios, but at least a few brave voices from within civil society and some governments are pushing for more fundamental changes in economic and political structures.

The evidence that human beings are on a collision course with the earth is overwhelming, and need not be elaborated here. Equally evident is the fact that there are unacceptably high levels of poverty, hunger and undernourishment, disease, exploitation, conflict, and other injustices. Both unsustainability and inequity affect not only current generations, but those still to come… and the rest of nature. The question is: what would it take to move away from this situation? The context of the post-2015 agenda provides us a platform to answer this.

This article puts forth a possible new framework and visions for the post-2015 agenda. It

• describes a set of principles and values such a framework needs to be based on.

• lays out nine Sustainable Well-being Goals to replace the current MDGs, and some key priorities in each.

• discusses a possible vision of the future with sustainability, equity, and meaningful prosperity.

Evolution of MDGs into a new framework1

The outcome statement of the Rio+20 Conference on Sustainable Development (2012) centred around ecological sustainability.2 If countries of the world are serious about the commitment made at Rio, then the MDGs need to evolve into a new framework; sustainability was not at their heart, and it is increasingly clear that without such an orientation, various 'development' goals are impossible to meet for both the current and future generations.3 As the report of the UN System Task Team on the post-2015 development agenda says, 'the proposed vision and framework for the post-2015 agenda must be fully aligned with that (Rio+20) outcome'.4 Accordingly, the theme of sustainability should be running through all the post-2015 goals (as should the themes on equity and human rights), even as more specific environmental targets such as halting the erosion of biodiversity could be specified in one of the goals. The post-2015 framework needs to explicitly and clearly build the linkages within all the goals.

The UN System Task Team referred to above has proposed that the four key dimensions of the post-2015 framework should be (1) inclusive social development, (2) inclusive economic development, (3) environmental sustainability, and (4) peace and security. The Team has justifiably left the task of working out the specific framework and the specific goals, targets, and other things to the international process underway leading up to 2015. A subsequent UNEP report ventures into this territory, noting that one key problem with the MDGs was the lack of integration amongst the various goals, with sustainability lacking from actions under several goals.5

Therefore, if Rio+20's message is to be heeded, sustainability needs to become not one specific goal, but a theme running across all goals. With this in mind, a suggested set of goals for the post-2015 framework, which links to but goes beyond the MDGs, is given below. But first, it is important to lay down some key principles and values that could form the base of the goals framework.

Principles for the post-2015 framework

Discussions on recasting of the current MDG framework, with the inclusion of perspectives from the 'sustainable development' processes (the Rio+20 outcome statement being the latest), are going on in various forums. Both governments and civil society are participating, and there is already a bewildering plethora of documents and discussion platforms. There is not, however, anywhere near adequate discussion, at least not with a focus on environmental sustainability and linked issues of equity and governance. In this section there is an attempt to delineate some basic principles. While these are listed as a number of different principles, it is important to note that they are inextricably linked to one another.6

Principle 1: Ecological integrity and limits

The functional integrity and resilience of the ecological processes, ecosystems, and biological diversity that is the basis of all life on earth, respecting which entails a realization of the ecological limits within which human economies and societies must restrict themselves.7

Indigenous peoples of the world have long realized that the earth places natural limits we cannot exceed.8 Modern science and experience is now confirming this in various ways, such as in the case of climate change, or the depletion of the oceans. The principle of ecological integrity and limits, also encompassing the space needed for other species to thrive, is therefore crucial.

Principle 2: Equity and justice

Rathong in valley @Ashish Kothari

Equitable access of all human beings, in current and future generations, to the conditions needed for human well-being—socio-cultural, economic, political, ecological, and in particular food, water, shelter, clothing, energy, healthy living, and satisfying social and cultural relations—without endangering any other person's access; equity between humans and other elements of nature; and social, economic, and environmental justice for all.

Principle 3: Right to meaningful participation

The right of each person and community to meaningfully participate in crucial decisions affecting her/his/its life, and to the conditions that provide the ability for such participation, as part of a radical, participatory democracy.

Principle 4: Responsibility

The responsibility of each citizen and community to ensure meaningful decision-making that is based on the twin principles of ecological integrity and socio-economic equity, conditioned in the interim by a 'common but differentiated responsibility' in which those currently rich within the country take on a greater role and/or are incentivised or forced to to give up their excessively consumptive lifestyles in order for the poor to have adequate levels of human security. This principle should also extend to the impact a country has on other countries, with a 'do no harm' component as a basic minimum component.

Principle 5: Diversity

Respect for the diversity of environments and ecologies, species and genes (wild and domesticated), cultures, ways of living, knowledge systems, values, economies and livelihoods, and polities (including those of indigenous peoples and local communities), in so far as they are in consonance with the principles of sustainability and equity.

Principle 6: Collective commons and solidarity

Collective and co-operative thinking and working founded on the socio-cultural, economic, and ecological commons, respecting both common custodianship and individual freedoms and innovations within such collectivities, with inter-personal and inter-community solidarity as a fulcrum.

Principle 7: Rights of nature

The right of non-human nature and all its species, wild or domesticated, to survive and thrive in the conditions in which they have evolved, along with respect for the 'community of life' as a whole.

Principle 8: Resilience and adaptability

The ability of communities and humanity as a whole, to respond, adapt, and sustain the resilience needed to maintain ecological sustainability and equity in the face of external and internal forces of change, including through respecting conditions, like diversity, enabling the resilience of nature.

Principle 9: Subsidiarity and ecoregionalism

Local rural and urban communities, small enough for all members to take part in face-to-face decision-making, as the fundamental unit of governance, linked with each other at bioregional, ecoregional and cultural levels into landscape/seascape institutions that are answerable to these basic units.

Principle 10: Interconnectedness

The inextricable connections amongst various aspects of human civilization, and therefore, amongst any set of 'development' or 'well-being' goals—environmental, economic, social, cultural, and political.

If this set of principles, and others along similar lines, are to be accepted and adhered to, humanity needs to reconceptualize and reconfigure economy, society, and polity. Ecological limits and socio-economic imperatives can be seen as two boundaries for human activity,9 leading to fairly major shifts in macroeconomic policy and practice, as also in political governance from local to global levels.10

Sustainable well-being goals

Based on the above principles and values, a new set of goals can be framed, for the post-2015 agenda. These Sustainable Well-being Goals (SWGs) are as follows:

Goal 1: Food for all

All persons to be ensured adequate and nutritious food, through production and distribution systems that are ecologically sustainable and equitable (currently part of MDG 1). Important considerations here are that food security (and sovereignty) requires as much of the provisioning as possible to happen through localized production and consumption networks, that agriculture is based on organic, biologically diverse inputs, that the enormous waste of food characterizing the consumerist class is eliminated, and that for the extreme poor who do not have access to either the means of production or food itself, there needs to be rights-based schemes ensuring such access. In all this, highest priority should be given to regions and populations with starvation and extreme hunger/undernourishment.

Goal 2: Water for all

All persons and communities to be ensured adequate and safe water, through harvesting, distribution, and use systems that are ecologically sustainable and equitable (currently part of MDG7). As in the case of food, important considerations are high priority to localized water harvesting and distribution systems, elimination of waste (especially in cities and industries), prioritization of essential uses like drinking and food production over industrial and luxury consumption uses, and guaranteeing a certain minimum for essential uses as a right for every person/community. Again, highest priority should be given to severely deprived regions and populations.

Goal 3: Health for all

All persons to be ensured conditions for prevention of disease and maintenance of good health, in ways that are ecologically sustainable and equitable (currently partly in MDG 6). Priority should be given to preventive measures including clean air and water and adequate sanitation, and to affordable health care and medicines (including free provisioning to the poor), as far as possible empowering communities and individuals to manage these; and health care should combine various traditional and modern systems.

Goal 4: Energy for all

All persons and communities to be ensured equitable access to energy sources in ways that are ecologically sustainable, as much as technically and economically viable (currently missing from the MDGs). Phasing out fossil fuels and nuclear energy should be set as a time-bound target, and their replacement by renewables, with high priority to decentralised sources and generation which can be built and managed locally. Highest priority should be given to regions/populations currently starved of clean energy.

Goal 5: Ecological security

The conservation and resilience of ecosystems, ecological cycles and functions, and biodiversity to be ensured (an expansion of MDG7); and equitable access to nature and natural resources ensured to all peoples and communities. Coverage of areas specially conserved for biodiversity and ecosystem functions should be increased (at least to the Aichi Target 11 of 17% terrestrial and 10% marine area), with systems of conservation being democratized and based on integration of rights and responsibilities; in all kinds of land/water uses, activities that are ecologically damaging need to be modified or replaced; high priority should also be given to the regeneration and restoration of degraded ecosystems and the revival of populations of threatened species; equitable access (including through territorial and resource tenure) must be accorded to natural resources, with special focus on populations with high and direct dependence on such resources for their survival and livelihoods.

Goal 6: Learning for all

All persons to be ensured equitable access to learning and education in ways that enhance ecological sensitivity and knowledge, as much as cultural, technical, technological, socio-economic, and other aspects (an expansion of MDG 2). Education systems should incorporate multiple ways of learning, combining formal and non-formal, traditional and modern, local and outside languages, local and external teachers; high priority needs to be given to vocational learning, through community-based institutions; content should be focused on enhancing links with nature, culture, and society, encouraging community and collective thinking and working, respecting diversity, and other principles and values described in this section.

Goal 7: Secure settlements for all

Ensuring secure, safe, sustainable, and equitable settlements for all, including adequate and appropriate shelter, sanitation, civic facilities, and transportation (currently partly in MDG7, partly absent). Dignified, adequate infrastructure and services should be prioritized for rural areas and poor parts of urban areas; the parasitic exploitation of villages by cities should be eliminated through measures for maximum urban self-sufficiency and sustainability; public transportation, walking and bicycling needs to be prioritized over private motorized transportation; adequate shelter/housing with land rights should be a high priority for urban slums.

Goal 8: Democratic governance

Ensuring that all people and communities have equal voice in decision-making, through institutions of direct democracy, and mechanisms of transparent, accountable governance. Institutions of direct democracy, including decentralised decision-making powers in rural and urban areas, need to be set up or strengthened in all countries; where decision-making at larger levels requires representation, there should be robust mechanisms of transparency, accountability, and redressal (including recall) that are responsive to the institutions of direct grass-roots democracy.

Goal 9: Special focus on women and children

The special needs of women and children in all other Goals to be met through rights-based and empowerment approaches (currently in MDGs 3, 4, and 5). Cross-cutting all the other 8 goals should be the high priority to the needs, rights, and capabilities of women and children; mechanisms are needed that empower them to be central to decision-making and key beneficiaries of welfare programmes.

Village & civil society consultation on CFRs, Odisha, India. @Ashish Kothari

Targets, actions, indicators

Each of these goals can be further elaborated into targets, actions, and indicators; measures to monitor their achievement can be described; and periodic assessments scheduled. This is already underway in a number of institutions, and it is not the purpose of this paper to go into such detail.11

Visions of the future

If human well-being is to be achieved without endangering the earth and ourselves, and without leaving behind half or more of humanity, the notion of well-being itself needs rethinking. It is not about market-led dreams of ever-increasing material accumulation, but rather about having secure ways of meeting basic needs, being healthy, having access to opportunities for learning, being employed in satisfactory and meaningful tasks, having good social relations, leading culturally and spiritually fulfilling lives, and being politically empowered to be part of decision-making. Broadly, such a framework of human well-being could be called Radical Ecological Democracy (RED):

a social, political and economic arrangement in which all citizens have the right and full opportunity to participate in decision-making, based on the twin fulcrums of ecological sustainability and human equity.12

Taking the above principles together (and others to be added as practice and thought progresses), RED is a continuous and mutually respectful dialogue amongst human beings, and between humanity and the rest of nature. It is also not one solution or blueprint, but a great variety of them, linked through a common set of values such as those listed in Box 1 above. RED is at once a political, economic, ecological, cultural, and philosophical paradigm, or set of paradigms. A number of crucial elements of RED can be described, emerging from practical and policy initiatives that are already visible in many parts of the world:

Decentralised and embedded governance

A crucial fulcrum of RED is decentralised, direct democratic governance. This starts from the smallest, most local unit (a village, an urban ward or colony) where face-to-face decision-making is possible. Larger level governance structures emanate from these basic units: clusters or federations of villages with common ecological features, larger landscape level institutions, and beyond…. with mechanisms to ensure the downward accountability of representative institutions.

Localisation

Localisation, a trend diametrically opposed to economic globalization, is based on the belief that those living closest to the resource to be managed would have the greatest stake, and often the best knowledge, to manage it. A move towards localization of essential production, consumption, and trade, and of health, education, and other services, is eminently possible if communities are sensitively assisted by civil society organizations and the government. Already there are thousands of such initiatives around the world. A crucial aspect of this is dealing with local inequities of class, gender, caste, ethnicity, and the tendency towards elite capture of powers and resources.

Working at the landscape level

The local and the small-scale are not by themselves adequate. For many of the problems we now face are at much larger scales, emanating from and affecting entire landscapes (and seascapes), countries, regions, and indeed the earth. Climate change, the spread of toxics, and desertification, are examples. Landscape and trans-boundary planning and governance (also called 'bioregionalism', or 'ecoregionalism', amongst other names), are exciting new approaches being tried out in several countries and regions. Building on decentralized and landscape level governance and management, and in turn providing it a solid backing, would be a rational land use plan for each bioregion within and between countries.

Meaningful learning, education and health

The artificial boundaries that western forms of education and learning have created, between the 'physical', 'natural', and 'social' sciences, between these sciences and the 'arts', and between science and other forms of knowing and knowledge, need to be dissolved. The more we can learn and teach and trasmit knowledge in holistic ways, giving respect not only to specialists but also to generalists, the more we can understand nature and our own place in it. A number of alternative education and learning initiatives across the world are already doing this.

Similarly, several groups are working on public health systems that empower communities to deal with most of their health issues, through combining traditional and modern systems, and through strengthening the links between safe food and water, nutrition, preventive health measures, and curative care.

Employment and livelihood

The combination of localization and landscape approaches also provides massive opportunities for livelihood generation, thus tackling one of the world's biggest problems: unemployment. The United Nations Environment Programme and the International Labour Organisation estimate that there is considerable employment opportunity in 'green jobs', defined as "decent work" that helps to tackle the ecological crises we face. For instance, organic, small-scale farming can employ more people than conventional chemical-based agriculture. Renewable energy generation, and energy efficiency, as yet in its infancy, could provide jobs to tens of millions. For both farming and energy (generation and efficiency), as also several other sectors, such as transportation, energy-efficient building, decentralized manufacture, recycling, forestry, and others, the potential is huge. Ultimately as rural areas get re-vitalized through locally appropriate development initiatives, rural-urban migration which today seems inexorable, would also slow down and may even get reversed…as has happened with dozens of villages in India.

Economic democracy

A sustainable and equitable future requires not only a fundamental change in political governance, but also in economic relations of production and consumption. Globalized economies tend to emphasise the democratization of consumption (the consumer as 'king'…though even this hides the fact that in many cases there is only a mirage of choice), but not the democratization of production. This can only change with a fundamental reversal, towards decentralized production which is in the control of the producer, linked to predominantly local consumption which is in the control of the consumer. Many producer companies have been started by farmers and pastoralists, craftspersons, fishers, small-scale manufacturers in various parts of the world; and there are thousands of 'social enterprise' companies that are explicitly and predominantly oriented at reaching social and environmental benefits to poor people.

Money may remain an important medium of exchange, but would be much more locally controlled and managed rather than controlled anonymously by international financial institutions and the abstract forces of global capital operating through globally networked financial markets. Considerable local trade could revert to locally designed currencies or barter, and prices of products and services even when expressed in money terms could be decided between givers and receivers rather than by an impersonal, non-controllable distant 'market'. A huge diversity of local currencies and non-monetary ways of trading and providing/obtaining services are already being used around the world.

Financial management itself needs to be radically decentralized, away from the mega-concentrations that today's banks and financial institutions represent. These globalized

institutions and the free rein given to their speculative tendencies, have been at the heart of the latest financial crisis. But simultaneously, across the world a host of localized, community-based banking and financing systems have also cropped up over the last couple of decades; several micro-credit programmes are exploitative and leave out the most marginalized sections, but many self-help programmes managed by communities themselves (with civil society facilitation) have really helped the very poor.

The role of the state

Though communities (rural and urban) will be the fulcrum of the alternative futures, the state will need to retain, or rather strengthen, its welfare role for the weak (human and non-human). It will assist communities in situations where local capacity is weak, such as in generating resources, providing entitlements, and ensuring tenurial security. It will rein in business elements or others who behave irresponsibly towards the environment or people. It will have to be held accountable to its role as guarantor of the various fundamental rights that each citizen is supposed to enjoy, and will retain a role in larger global relations between peoples and nations. It will not, however, be the sole or dominant player in all this, yielding equal space to peoples and communities that may represent themselves.

International relations

The reversal of economic globalization does not entail the end of global relations! Indeed there has always been a flow of ideas, persons, services and materials across the world, and this has often enriched human societies. RED, with its focus on localized economies and ethical lifestyles, learning from each other, would actually make the meaningful flow of ideas and innovations at global levels much more possible than a situation where everything is dominated by finance and capital. Transboundary landscape and seascape management would include 'peace zones' oriented towards conservation where there are currently intense international conflicts (e.g. the Siachen glacier between India and Pakistan). More globally, strengthening various treaties on peace, rights, and the environment, and making treaties of trade, commerce, and finance subservient to these, are a key agenda. Across the world, many visions and frameworks like RED are being discussed and promoted, as alternatives to the current dominant system. These include 'buen vivir' (with many variants) in south America, and 'degrowth' in Europe; alternative approaches to assessing and measuring progress include the accounts of well-being and the 'happy planet' approach promoted by the New Economics Foundation; at a national level there is Bhutan's experiment with Gross National Happiness; and so on13. Of course each of these is born out of or reflects cultural and ecological specificity, and each has its own strengths and weaknesses. But they all show the potential for positive and lasting change, and with greater sharing and exchange, could become powerful tools in the hands of indigenous peoples, local communities, other civil society organizations, and governments that are struggling to achieve a sustainable, equitable and just world.

NOTES:

1 Adopted from Kothari 2013a.

2 Rio+20's outcome document spoke about 'Sustainable Development Goals' (SDGs); in this paper we sometimes use the same term for convenience, but prefer the term 'well-being', noting that 'development' in a material sense cannot be unendingly sustainable.

3 A useful description of how ecological and ecosystem functions are linked to various aspects of human well-being appears in the series of reports produced under the Millennium Ecosystem Assessment,

4 United Nations 2012.

5 UNEP 2013 (draft)

6 These principles are adapted from the 'People's Sustainability Treaty on Radical Ecological Democracy' proposed for the Rio+20 process by several civil society groups, in turn based on Kothari 2009 and Shrivastava and Kothari 2012.

7 Rockström et al (2009a and b) describe this as the 'planetary boundaries', which include biodiversity loss, land use change, climate change, freshwater use, nitrogen and phosphorous cycles, ocean acidification, chemical pollution, atmospheric aerosol loading, and ozone depletion.

8 This is not to say that indigenous peoples have always and everywhere been ecologically sustainable, but that their cosmovisions, and often their practices, have been based on implicit or explicit notions of sustainability.

9 Raworth (2012) conceives this as a doughnut with 'environmental ceiling' as the outer layer, breaching which would lead to unsustainability, and 'social foundation' as the inner one, breaching which would lead to the hole of socio-economic inequities and deprivation, and the space between the two as the 'safe and just space for humanity'. Nevertheless, since this gives the impression that human 'development' is completely bounded, perhaps the more appropriate imagery would be a sandwich which is limited on top (ecological) and bottom (social), but open on the sides, allowing limitless 'development' of cultures, ideas, intelligence, and relationships.

10 This is likely to require even a re-examination of the idea of strictly bounded nation-states, as such political boundaries are artificial constructs that hinder ecologically sound decision-making, as also cultural exchange (see brief discussion on this in Shrivastava and Kothari 2012, and Dhara 2008).

11 A detailed attempt for India, as an example of what such an exercise could look like for a country, is given in Kothari 2013a.

12 The following text is adopted from Kothari 2013b&c.

13 Demaria et al 2013; Gudynas 2011; www.degrowth.org; National Economics Foundation 2009, 2012.

Democracy and Democratic Transition: Lessons from Egypt and Tunisia

Abstract: In this article I examine the successes that led to the toppling of both the Tunisian and Egyptian authoritarian regimes through non-violent protest, as well as some of the failures of the leaderless youth movements to accede to political power following the "downfall of the regime." Drawing from social movement theory, I examine master frames as both rallying cries for social cohesion during the uprisings as well as sources of division in their aftermath. I identify the day after factor in explaining why old guard Islamist parties, rather than the secular and liberal youth movement actors, took to positions of political leadership at the polls. Finally, I suggest that agency-related approaches can highlight how social movements, individuals, and communities can and do take significant steps to assist the substantive debates and procedural avenues to democracy in authoritarian and post-authoritarian settings.

Keywords: Egypt, Tunisia, Middle East, North Africa, Democracy, Democratic Transition, Ennahda, Muslim Brotherhood, Social Movement, Protest, Revolt, Uprising, Revolution.

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Introduction

The "Arab Spring" was carried out with the hope of bringing freedom, dignity, and justice to those people in the Middle East and North Africa (MENA) who sought to hold their leaders accountable for decades of authoritarian rule. Though by no means over, the immediate outcomes are varied. In some cases, leaderships were replaced. In others, the regimes themselves were toppled. In still others, little change is apparent. For the majority of "Arab Spring" states, prospects for democracy remain grim. With that said, this unprecedented wave of demonstrations and uprisings inaugurated a new era for the MENA, one in which government, military, and most importantly, civilian bodies, realize new and alternative potentialities for social and political transformation and empowerment.

Three years on, however, the "Arab Spring" is known by a multitude of other monikers: an "Islamist hijacking" and "secular winter" among them. It is worth mentioning from the outset that the divides between Islamists, on the one hand, and secular and liberal groups, on the other, are by no means clear and distinct. The term "Islamist" is neither clearly defined in the literature, and nor is "political Islam" particularly helpful in orienting discussions about religion and politics. What is more, secular and liberal camps are far from homogenous. The so-called liberal youth who are frequently credited with leading the protests and uprisings are a far cry from the old guard secular parties and movements many of which are by no reasonable definition liberal, let alone democratic. Finally, religious liberal individuals and groups are extensive, though underrepresented in the media and among popular debates. And yet, recognizing these differences, it is also the case that agreement, disagreement, and compromise within and between secular and Islamist contingents remains a major factor in regime transformation and possibilities for democratic transition across the MENA.

Of all the states to experience mass protests and uprisings, only in Egypt and Tunisia did some modicum of hope remain that democracy would, in the end, take root. And recent events in both states portend the worst for political stability, let alone democracy. In Egypt, the ouster of Islamist President Mohammed Morsi and the country's first democratically elected government followed from an effective military coup. The social movement Tamarod took to the weeks months ago, and garnering an unconfirmed 22 million signatures, they demanded the removal of Morsi from power. The military leveraged the opportunity and now holds power under emergency laws that bespeak the Mubarak, Sadat, and Nasser eras. Had the people, the courts, or the government initiated or carried out these demands, democratic legitimacy might have been preserved. Yet the military's direct takeover and its brutal assaults on Muslim Brotherhood protesters threatens future democratic legitimacy in a number of ways: first, if the military refuses to relinquish political power (as they did following the revolution), second, by denying the Egyptian revolution its democratic legitimacy, and third, by suppressing, sidelining, and vilifying a considerable percentage of any future Muslim Brotherhood, or Islamist, opposition.

In Tunisia, though a military takeover is unlikely, two political assassinations attributed to militant Islamists, a long overdue deadline for the writing of the constitution,

and the unfulfilled promise of new elections spurned a Tunisian chapter of Tamarod, a Salvation Front made up of opposition groups, and the powerful UGTT union, to demand the dissolution of the constitutional assembly and a replacement of the Islamist-led government.

The crisis of democracy in both countries is in large part the result of a crisis of democrats. Democracy and democratic institutions take considerable time to cultivate—years, if not decades. Theorizing about the contours of democracy, defining party platforms, and transforming social movements into political parties that represent the wide ideological spectrums home to Egyptians and Tunisians is no easy task. A lack of political will to play the democratic game, by which I mean trusting that a loss of elections in the short term will yield another opportunity to accede to power through the democratic process later on, is apparent. In this sense, loyal opposition is as important as democratic leadership. As a result, maintaining momentum in the writing of constitutions has proven problematic, and maintaining focus on the national cause as primary and above that of the movement, organization, or party, has significantly retarded political stability, and thence the economies, in both Tunisia and Egypt.

Between these two cases, the crises of democracy and democrats are evidenced through a number of mentionable ironies. For one, Turkey, often touted as an appropriate 'model' for the region for its admixture of Islam and democracy, appears to be the case in the Egyptian context for reasons hitherto overlooked by both analysts and Islamist parties alike. Leading up to their successful elections, Ennahda (in Tunisia) and the Muslim Brotherhood (in Egypt) both referenced the Turkish model as exemplary without considering the military protectionism that accompanied Turkey's history of democratic rule. And in a move seemingly out of the Turkish playbook, the Egyptian military now claims that it is "protecting" the revolution—and democracy—having "reset" the democratic revolution by undertaking a coup against it.

Second, whereas it was Tunisia's Mohammed Bouazizi whose act of self-immolation is credited with inspiring the Arab world to rise up, Egypt takes on the role of prime mover, influencer, and, potentially, spoiler. Tamarod is now an active player on the Tunisian scene that, along with the UGTT union and Salvation Front demand the replacement of the current government for a technocratic one to "oversee" the revolution, threatening also to overturn the constituent assembly's significant progress to date. How Tunisian opposition groups interpret the events underway in Egypt may go a long way to influence the turns that Tunisian democracy takes (or does not take). Either opposition parties will heed the calls of the Ennahda-led troika for dialogue, or else the dissolution of the government and possible spates of violence will ensue.

Third, many of the secular and liberal groups in Egypt who, following the revolution, upbraided the military's brutal abuses of human rights during and after Mubarak's overthrow now wholeheartedly support military takeover. In the least, these avowedly liberal and secular groups stand idly by while the military cracks down on otherwise democratic rights of fellow (Muslim Brotherhood) citizens to protests the ouster of Egypt's former democratically elected president. Boycotting many of the legal and political proceedings following from Mubarak's ouster, and then sometimes boycotting, too, the formation and proceedings of the constituent assembly, secular, liberal, and old guard contingents have failed to live up to basic tenets of democratic participation following Egypt's first ever democratic elections. In short, they simply did not give the Islamist-led democracy a fair chance. To be sure, for his part, Morsi was unable to garner the legitimacy of his people, institutions, and government, and declaring wide and sweeping powers in November 2012, Morsi is likewise responsible for his nearsightedness and intransigence in the face of overwhelming political opposition. Yet liberal Egyptians now stand firmly beside the army and their former old guard enemies against the Islamists—a hypocritical if enigmatic set of partnerships.

With all of this said, the prospects for Tunisian democracy are much more promising than those for Egypt, and they always have been. Requisites and prerequisites oft cited in scholarly literature on democratic transition weigh in Tunisia's favor. Some of these factors include: differences in the roles of the military and security apparatuses; colonial and post-colonial histories; rates of education and political involvement; political culture and secularity; state-society relations; economic (in)equality, demographics and ethnic homogeneity, and domestic, regional, and international relations. Less studied, however, are the democrats-in-waiting: the agreements, disagreements, and compromises within and between social movements, parties, and protestors striving for democratic transition: how communication between different social movements and political parties are forged, how fruitful dialogue is inhibited, and in what ways does dialogue break down; how social movements transit to political parties; and how different political, social, and religious organizations and movements are represented in the nascent democracy-building agenda of a post-revolt, or post-revolutionary, state. In what follows, then, I hope to scratch the surface of some of these questions by noting a few of the obstacles, successes, and particularities that brought political change to Egypt and Tunisia this far. I do so hoping that the Tunisian and Egyptian cases can in some ways prove exemplary for others readying for democratic revolution, those seeking to become more involved in the political process, and in particular those seeking to instantiate democratic principles and processes, however that might manifest between and across cultures and communities worldwide. My primary aim is to demonstrate that democracy building is not only a matter of striking social unity in the face of authoritarian repression, but it is also a matter of managing political differences the day after the fall of the regime. The focus of this article is therefore on the early stages of the Arab Spring protests and revolutions in Egypt and Tunisia.

In the first place, I examine the successes that social unity brought in toppling both the Tunisian and then Egyptian authoritarian regimes through non-violent protest, and the tactics and frames that brought people out unto the streets (Benford and Snow, 2000). Master frames were, undoubtedly, on the one hand, rallying cries for social cohesion during the uprisings, and on the other, sources of division following the revolts. Second, and tied to the first, I examine what I will call the day after factor, namely, the agreements, disagreements, and compromises that ensured that old guard Islamist parties, rather than the secular and liberal

youth movement actors, took to positions of political leadership following the elections. I highlight the failure of the secular and liberal contingents to transit from protestors to institutionalized political parties, from social movement actors to bona fide politicians, and from revolutionaries to formal democrats. I also highlight the marked divergences between the Egyptian and Tunisian cases. Namely, Tunisia's stability can, in part, be attributed to early forms of democratic dialogue: Ennahda had long forged ties between secular and liberal opposition groups, while in Egypt the Muslim Brotherhood and the secular and liberal opposition groups were much less inclined towards political compromise and democratic dialogue. For Tunisians, early democratic dialogue meant the early formation of a broad-coalition of secular, liberal, and Islamist parties, and therefore also early forms of democratic trust between the old guard opposition groups. For Egyptians, as is evident today, no such democratic trust was forged, leaving Islamist, secular, and liberal parties open to continued military interference.

Social Unity: "The People Want the Downfall of the Regime," But What Do They Intend by the 'Democracy,' 'Freedom,' and 'Social Justice' that Comes Afterwards?

Doubtless the role of the military is a variable that cannot go overlooked when discussing the Egyptian and Tunisian cases insofar as the military's support for the people is a necessary condition for successful nonviolent democratic revolution. And it must be stated that Egypt's military is far more involved and has drastically higher stakes in Egypt's economy and politics than do their Tunisian counterparts. But to call attention to the military as a pivotal institution during nonviolent, grass roots-initiated regime change in the first place is also to acknowledge the people who delegitimize the regime to such an extent that the military comes into play whatever. With this note of caution in mind, in the following section I outline the frames that were instrumental to bring about regime change and transformation in Egypt and Tunisia. My argument is that the Tunisian and Egyptian people successfully summarized their demands in the master frame: "the people want the downfall of the regime," a specific and targeted demand that unified society around revolution. Yet insofar as secondary frames like "democracy" and "freedom" lingered and went unattended by nascent non-Islamist parties, the established Islamists—The Muslim Brotherhood and Ennahda—expeditiously filled the power vacuum created by the "downfall of the regime." The fact that the old guard parties were so easily able to fill this vacuum calls attention to both the fragility and also the power of words, slogans, and frames, their multifarious usages, and their potentially variegated meanings. Following the ouster of Mubarak and Ben Ali, the revolutions in Egypt and Tunisia were quickly termed an "Islamist hijacking." It is important to note, however, that the successes of the Tunisian, and all the more so the Egyptian, Arab Springs, were very much indebted to Islamist participation prior to and during the revolts. For decades, the primacy of Islamists' sustained yet diverse repertoires of contention to authoritarian oppression provided significant openings in the political opportunity structure for non-Islamist forms of opposition and resistance. Secular and liberal groups were a separate and distinct threat to the regime than were the Islamists. More specifically, in juxtaposition to Islamist resistance, which relied heavily on religious frames and slogans, non-Islamist resistance came to the fore of Egyptian and Tunisian activism through alternative and increasingly legitimacy-garnering secular, rights-based discourses. Doing so enabled non-Islamist movements—student groups, professional syndicates, labor unions, etc.—to couch their grievances in terms that the international community recognized and supported, terms that semi-authoritarians also sometimes partly endorsed in order to appease their Western backers.

There is no doubt about the fact that leaderless secular, liberal, tech-savvy youth were responsible for orchestrating the 25 January protests in Egypt. In this, the Egyptians drew heavily from the Tunisian experience. In strategies and slogans, the Egyptian and Tunisian revolutions display a number of similarities. Bridging the concerns of laborers and liberals by linking political rights and economic justice, the Egyptian protestors borrowed popular slogans from their Tunisian counterparts in rallying diverse groups together: "The people want the fall of the regime" primarily. By employing this master frame, organizers appealed to cross-sections of society and social movements all of whom felt the pervasiveness, duration, and intensity of authoritarian repression in one way or another.

Insofar as a social movement is "an organized, sustained, self-conscious challenge to existing authorities" (Tilly, 1984), the Tunisian and Egyptian revolutions included a multiplicity of informal and formal institutions and alliances: students, unions, professionals, religious groups, etc. And while the master frames calling for the ouster of Mubarak and Ben Ali were no doubt unifying discursive devices that were readily supported by most if not all of the protestors, secondary frames—calls for democracy, social justice, freedom, and dignity—presented significant points of divergence not only in and between Islamist and non-Islamist groups, but between the secular-liberal youth who are credited with initiating the mass protests in the first place. That is, many of the particular demands—the installation of civilian government, constitutional reform, and an end to the security state (mukhabarat)—were widely expected to follow from the downfall of the regime. And yet, the secondary frames that accompanied the protests and revolutions remained largely unarticulated and in some cases unexplored until the day after. It is important in this regard to acknowledge that, in the context of the Egyptian uprising, the frames that united Egyptians against the regime were purposively "civil" rather than "Islamist." In fact, there were explicit agreements forged within a coalition of social movements that "no slogans, flags, or party lines would be raised except those patriotic ones," though "immediately abandoned by the Islamists after the ousting of Mubarak as they prepared for the battle of the ballot boxes" (Tadros, 2012).

> *The Brotherhood ensured that its involvement was registered as little as possible. For example, the leaders of its groups in Tahrir Square, one of the main gathering points of protestors, prohibited any member from raising any sectarian or religious slogan. When an enthusiastic member flashed his Koran before media cameras, a group of the Brotherhoods' own protestors pushed him down and held up the Egyptian flag. The Brotherhood realized it was crucial to avoid the perception that the organization, or political Islam more generally, was playing a major role in stirring or directing the events; the country did not want the revolt to be dominated by one particular ideology, and any such perception would have allowed the Mubarak administration to paint the entire uprising as inspired by the Brotherhood. (Osman, 2010)*

Indeed, days after the 2 February Battle of the Camel, in response to charges that Egypt, under the Islamists' control, would end up like Iran, the Brotherhood came out defiant, stating unequivocally that this was an Egyptian, not an Islamic, revolution. (Green, 2011) Historical experience dictated that Islamist activity was unable to garner support from regional or international reference publics who feared an Islamist takeover. Sticking to the master frame enabled the protests to continue with mitigated risk of brutal crackdown, and with a greater opportunity to gain the attention of key reference publics like the media (and Aljazeera especially) and Western audiences.

As such, there were calls for democracy as such, but little by way of overt references to secular, liberal democracy. So, too, "social justice" was a hallmark of the revolution, but nowhere were calls for particular "Islamic" or "secular" tenets of social justice promoted. Therefore, while democracy, social justice, freedom, and dignity were overlapping and shared goals among the spectrum of secular, liberal, and Islamist groups (Alexander, 20120), scant discussion of the content or form of such wide-ranging frames were made available to the spectrum of protestors who participated in the revolts. This quickly became a problem upon the successful ouster of the dictators. The lack of specific demands, proposals, and platforms, let alone leaders, made it difficult if well nigh impossible for the youth of Egypt and Tunisia to differentiate between one secular or liberal ideology and platform from another.

This lack of forethought was an abominable failure on the part of the non-Islamist contingents in particular: a failure of consensus over the specific content of democracy is one of the major reasons for the splintering and subsequent loss of power for non-Islamist parties in the first elections following regime transformation. And while the Islamists had few concrete plans and proposals of their own, Islamist supporters knew all too well that Islamist parties would abide by "Islam is the solution." Indeed, Ennahda and the Muslim Brotherhood were well supported if only because they promised to be a well organized force that could and would ensure that sharia played a part in the new political processes underway. Following the ousters of Ben Ali and Mubarak, then, the secular-liberal youth whose leaderless masses played an instrumental role in organizing and toppling their former dictators were left with little recourse for formal and institutionalized political action. Had they duly considered the process of transition, struck dialogue, and forged alliances leading up to the uprisings about the content of 'democracy' and 'social justice' it is likely that they might have fared better at the polls. And yet, leaving the day after the uprisings in question, the Islamists were in an opportune position to form the newly democratic governments in Tunisia and Egypt.

The Day After Factor: In With the Old Guard, But What Of the New?

Although a rich history of organized protest, opposition, and resistance by labor unions, professional syndicates, student groups, and Islamist organizations is prominent in both Egyptian and Tunisian modern histories, formulating policy and garnering political support were especially difficult for secular and liberal parties under the newly toppled dictatorships. Under previous regimes, Islamists were considered most threatening to regime stability, rendering them also the most persecuted. So, from prison and from exile, supporting professional syndicates and operating as charitable organizations within and between the sinews of society, the Muslim Brotherhood and Ennahda were well prepared organizationally for the moment wherein they could exercise the broad and deep reaches of their established networks. And while in both states Islamist parties were successful at election time, the politics of Egyptian and Tunisian post-revolutionary cases present differently. The Brotherhood maintained a vague yet avowedly Islamist ideology of state and society. By contrast, Ennahda postured itself as a civic organization that catered to an Islamist base. In the words of Columbia Professor Alfred Stepan, Ennahda abided by the "twin tolerations." Namely, Ennahda took steps to ensure that its secular and leftist co-revolutionists were assured that it was prepared to respect an arrangement whereby the institutions of state guaranteed freedoms and autonomy for religious institutions, and wherein religious institutions would be required to allow the state due freedom and autonomy of its own. Ennahda entered into a number of agreements and compromises with the Congress for the Republic (CPR), the Progressive Democratic Party (PDP), and Ettakatol to secure an understanding about what Tunisian political culture and civil society might look like in a post-authoritarian setting. As such, Tunisia's transition to democratic consolidation was, for a time, well underway. As Stepan argued early on, this was because:

a) There was sufficient agreement on the protocols and procedures to implement an elected government;
b) The Government came to power as the direct result of free and fair popular vote;
c) The Government now has the autonomy and authority to generate policies, amend, and reconstruct old ones at will; and finally,
d) The three branches of Government (executive, legislative, and judicial) do not have to share power with the military or religious leadership as they formulate and implement democratic rule. (Stepan, 2012)

The Ben Achour Commission—an umbrella organization comprised of 150 members responsible for the National Constituent Assembly election (NCA)—established a number of agreements between major political parties, including: a "process first" view that addressed only those matters necessary to return order and stability to Tunisia; a constituent assembly vote that took place prior to a vote for the president so that incentives were present to build consensuses and party platforms that were prioritized over electing a leader who might otherwise wield too much power; ensuring that women are given ample representation in writing the constitution; and the creation of an electoral commission to ensure that all parties were confident in the legitimacy of the elections.

These agreements and compromises are manifest in the then preamble to Tunisia's constitution, a document that called for an "Arab-Muslim" state that aspired towards a "participatory, democratic republic" to be based on civil institutions through which "the desires of the people are guaranteed" and calling upon "wise government" with "respect for

human rights" to support "the people's right to determine their destiny" for the causes of "the oppressed everywhere." Sharia, it was agreed upon, would not explicitly be mentioned in the preamble. To be sure, many of these principles were called into question, and others breached, once the constituent assembly was underway. Yet, as Adeed Dawisha observed: "the Tunisian case seems rather different [than the Egyptian case]. There, dialogue and a spirit of compromise among the various revolutionary groups are happily in evidence. (Dawisha, 2012) Though the same cannot be said today, there is no doubt that the Tunisian process of democratic transition was helped along significantly by these backdoor confidence building measures. The Egyptian case demonstrates limited, if any, agreement and compromise between the Brotherhood and its co-revolutionists beyond the confines of the revolution itself. For Egypt a slow, distrustful start paved a poor and bumpy road. Smoke and mirrors, political theatrics, and widespread distrust fogged decisive, transparent, and expedient transfer of powers from the Supreme Council of the Armed Forces (SCAF) to the people. A lack of political will by most, if not all, parties, stymied democratic dialogue and the formation, let alone the work of, a constituent assembly. Prior to the post-revolutionary elections, nothing resembling the consensus- and confidence- building measures between Ennahda and its leftist and secular opposition partners was extant in Egypt in preparation for post-authoritarian rule.

Perhaps the closest the Brotherhood came to allying itself with other political parties occurred during the 2005 Egyptian elections wherein the Brotherhood entertained limited coordination with a broad coalition of parties banning together on one ticket: the United National Front for Change (UNFC). Despite these limited efforts, however, the Brotherhood ran its candidates as nominal independents, and the UNFC was overall poorly organized and underrepresented across Egypt's 222 electoral districts; the latter ultimately failing to shore up a unified front. Furthermore, the Muslim Brotherhood, unlike Ennahda, would not entertain compromise on the character of the state. For the Brotherhood, democracy in Egypt meant Islamic democracy. In Egypt, exclusive focus on electoral politics following the revolution had a negative impact on democratic transition, leaving Egyptians with elections, but little democracy to speak of.

Conclusion

There is no set path from authoritarian rule to democratic governance. It is neither an expected outcome nor a straight line. Uprisings, rebellions, revolts, and revolutions bring, by and large, a great amount of uncertainty and instability. Historically, democracy is in fact the exception. The majority of acts of contentious politics fail to bring immediate policy, let alone regime, change, and most that do not peter out or meet brutal repression amount in the end to some shade of grey in between, on the one hand, the over-determined category of liberal democratic and, on the other, the many varietals of authoritarian, governance. For onlookers of democratic politics, rather than assuming a trajectory in which democracy (by which too many onlookers assume Western liberal democracy) prevails, it is prudent to heed the contested nature of this concept and note that among populations that are deeply divided on the separation of religion and state, if some form of democracy does arise once the dust settles it will by virtue of the democratic process likely take place in between the essentialized and polarizing categories—those "secular" and "Islamist" conceptions—that are so prevalently and popularly discussed in popular discourse and the media. Therein lay myriad possibilities.

What I hoped to demonstrate in this brief comparison is that social movements, individuals and communities can and do take significant steps to help along the substantive debates and procedural avenues to democracy in authoritarian settings. Agency-related studies are often sidelined for structural or historical institutionalist accounts. And while these accounts are no doubt seminally important to understanding politics and history, the few basic observations here point to some steps that individuals and communities can take to better the likelihood of smooth democratic transition. What activists, educators, democrats and humanists can learn from Egypt and Tunisia is not only the power of leaderless movements to topple well-established dictators, but the need to consider the day after, too. In this sense, democratic revolution requires social unity in the face of authoritarian repression. Democratic politics requires the managing of political differences once that first momentous task is accomplished. In the absence of well-organized, broad, and shared political will following the downfall of the regime, it can only be expected that the established old guard parties will step in to claim positions of political leadership once the social unity of post-revolutionary action fades to the background. Democratic dialogue works out agreements, disagreements, and compromises. It builds a foundation for democratic trust, and it helps to identify the crucial policy issues that will no doubt be hotly contested in post-revolutionary settings. Perhaps most importantly, though, democratic dialogue need not take place under democratic regimes. Indeed, it is better off practiced beforehand, thereby giving democracy a head start.

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Tilting the Playing Field: The Modular Appeal of Competitive Authoritarianism

Abstract: In this article I examine the recent elections found in six competitive authoritarian, 'semi-democratic' countries: Armenia, Kenya, Venezuela, Malaysia, Cambodia, and Zimbabwe. All of these countries are quite different, however they all produced similar electoral contests with disputed results. Much of the contemporary literature on the topic focuses on the domestic factors that enable these competitive authoritarian regimes to stay in power, however I focus on the global ontology, or the character of the world as it actually is, and how it has proved to be very conducive to this type of political system over the past decade.

Keywords: Armenia, Kenya, Venezuela, Malaysia, Cambodia, Zimbabwe, Competitive Authoritarianism, Democracy, Democratic Transition, Contentious Politics, International Relations.

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Introduction

In the dying days of August, two of the longest serving heads of state on the planet, Cambodian Prime Minister Hun Sen and Zimbabwean President Robert Mugabe, competed in executive elections where each man had every conceivable incumbent advantage working to his benefit. Despite the vastly different geopolitical and cultural contexts, the Cambodian and Zimbabwean electoral contests played out quite similarly, with overwhelmed opposition candidates publicly stating prior to voting day that they could not possibly hope to win due to the official collusion of the entire state apparatus in the ruling candidates favor. Unsurprisingly, both leaders trounced to victory amidst allegations of widespread irregularities and electoral fraud, many of which were corroborated by domestic and international observers alike.

While the post-election controversy rages on in Phnom Penh and Harare, the international community has either accepted or rejected the results and moved on. After all, the questionable campaigns and elections that transpired in Cambodia and Zimbabwe are merely two among many that have generated considerable controversy this year, with 2013 shaping up to be a banner year for competitive authoritarian systems across the world. To date, there have been similarly flawed polls held this year in Armenia, Venezuela, Kenya, and Malaysia, while elections in similarly precarious regimes like Madagascar, Azerbaijan, and the Maldives are slated for later this year, thus begging the question: where did the ebullient Western democracy promotion project of the 1990s go wrong?

Instead the most modular model of governance for developing countries is increasingly a system that is neither purely democratic nor completely authoritarian. This model has been labeled as 'illiberal democracy' or 'electoral authoritarianism' in the past, yet regardless of the title these regimes comprise almost one-third of all existing governments found across the globe. According to Freedom House's annual Freedom In The World Report, some 30% of states can be classified as 'partly free', with another 24% 'not free', leaving less than one-half of all nations meeting the necessary requirements to be considered 'free'. While these numbers represent an improvement from twenty years ago, they have actually remained almost completely static over the past decade, suggesting that the post-Cold War march to democratization tapered off in the first years of the new millennium. (Freedom House, 2013)

This article will examine the recent elections in Armenia, Venezuela, Kenya, Malaysia, Cambodia, and Zimbabwe as a microcosm of a larger phenomenon: the persistence and proliferation of competitive authoritarian systems in the current global context. Building on the body of literature that focuses on competitive authoritarianism, I analyze how and why the shift in the international dynamic that occurred in the early 2000s has subsequently lowered the cost of competitive authoritarian entrenchment worldwide.

Building on the Foundations

During the heady global optimism of the 1990s, Fareed Zakaria observed that while many former Cold War era dictatorships were finally democratizing, they were not successfully transitioning to the liberal constitutional model, rather to a non-constitutional 'illiberal' form of democratic governance. By adopting all the trappings of a democratic system, these regimes were merely adapting to the ontology of the day, one which placed considerable pressures on non-democratic states. Or as Zakaria notes, 'Illiberal democracies gain legitimacy, and thus strength, from the fact that they are reasonably democratic.' (Zakaria, 1997) ¶ In their seminal 2002 article on competitive authoritarianism, Levitsky and Way disaggregated these semi-democratic regimes and provided a clearer definition. According to them, modern democratic systems meet four basic criteria: 1) executive and legislatures are chosen through open, free, and fair elections; 2) universal suffrage; 3) protection of political rights and civil liberties; and 4) elected authorities possess real authority to govern (not subject to tutelary control by another unelected group). Competitive authoritarian regimes, argue Levitsky and Way, are characterized by frequent and serious violations of these four conditions which in turn lead to a highly uneven political playing field between the incumbent and opposition. Yet the former lacks the power to completely negate the latter of all means of contestation, hence the persistence of democratic forms of discourse in these polities. (Levitsky & Way, 2002)

Shifting Ontologies, Increased Acceptance & Entrenchment

The decade of Western liberal hegemony following the end of the Cold War was a time when even historically antagonistic global powers such as Russia were at the mercy of international financial institutions and Western policy makers. Other non-democratic regimes were placed under equal pressure to liberalize both politically and economically, and many of these either succumbed due to the need for international acceptance and access to global capital, or to simply stave off revolution at home. Yet due to the complex intricacies of establishing and sustaining a liberal democratic regime, many of these states in transition never quite moved past the initial steps of creating the requisite political infrastructure and staging regular elections. Conversely, many states which had experienced democratization at an earlier stage found their political systems in a state of decay by the end of the 20th century as a result of their increased vulnerability to the global economy.

The shift in ontology at the dawn of the 21st century created an international environment that was more conducive to competitive authoritarian transition and entrenchment due to the new paradigm caused by the events of September 11th, the intensification of global economic and diplomatic competition, and the failure of liberal economic orthodoxy in various regions of the world. International factors play an instrumental role in shaping and sustaining various forms of statecraft and this type of political system is no different. To borrow from Peter Gourevitch, 'Instead of being a cause of international politics, domestic structure may be a consequence of it.' (Gourevitch, 1978)

The method of analysis employed here will compare the recent electoral contests in Armenia, Venezuela, Malaysia, Kenya, Cambodia, and Zimbabwe using the current ontology as a point of reference. An approach that focuses on the electoral process should prove useful given that the electoral arena is the first of four arenas of contestation highlighted by Levitsky and Way where the opposition can actually challenge an incumbent regime. The other three – the legislature, the judiciary, and the media - are indirectly involved in the process of staging elections, as the judiciary is often called in to assess and rule on questionable results by the opposition, while the media is instrumental in incumbent efforts to get out the vote. Legislatures may or may not be involved in the process depending on the degree of opposition representation in said institution. All in all, the electoral arena serves as an excellent point of analysis to observe a competitive authoritarian regime due to the overlap between all four arenas of contestation.

Armenia: Caught Between a Rock and a Hard Place

In the lead up to the Armenian presidential election on February 15th, the incumbent Serzh Sargsyan of the Republican Party of Armenia (HHK) emerged as the only viable choice on the ballot after four other prospective candidates dropped out of the race, one of whom was shot in an assassination attempt, while another cited electoral fraud and commenced a hunger strike in protest. The only opposition candidate left was the popular and unconventional ex-foreign minister, Raffi Hovanessian, who despite running a surprisingly effective campaign on the Heritage Party's ticket, only garnered 37% of the popular vote compared to Sargsyan's 59%. The runner-up immediately announced that he had in fact won the poll and commenced his own hunger strike in protest at the 'stolen election', demanding an electoral repeat and an overhaul of the national electoral commission.

International observers, most notably the contingent from the Organization for Security and Cooperation in Europe (OSCE), congratulated the Armenian people for avoiding the violence that marred the equally controversial 2008 poll in which ten people were killed in post-election violence. The European observers hesitated to proclaim wholesale fraud, however they did raise concerns with the ruling party's use of state resources for campaigning purposes, inequitable access to media, implausibly high voter turnout at polling stations in Sargsyan strongholds, voter list manipulation, and a lack of impartiality on the part of the public administration. Despite these serious charges, the national electoral commission certified the result and said that it found no evidence of wrongdoing or legal violations during the election and Hovanessian's subsequent appeal to the Constitutional Court was also rejected. Sargsyan received immediate congratulatory messages from the Russian, Chinese, and American governments for his electoral triumph, although expectedly the latter did raise concerns over the misuse of state resources during the campaign.

Since the HHK became the kingmaker in Armenian politics in 2003, the country's political rights have declined, while modest civil liberties and press freedoms have remained almost static (see Tables I & II). During Serzh Sargsyan's first term in office, he cultivated and fostered important diplomatic relationships to satisfy security prerogatives directly related to the unresolved conflict with Azerbaijan over Nagorno-Karabakh and the ongoing hostility with Turkey as well. Armenia hosts one of Russia's biggest foreign military bases, offsetting a longstanding OSCE arms embargo against it, yet during President Sargsyan's first term he also strengthened his country's ties with NATO and for the most part upheld international sanctions against neighboring Iran, despite the extensive opportunity costs to the Armenian economy.

Kenya: In the Shadow of 2007

The disputed 2007 Kenyan presidential elections between Mwai Kibaki and Raila Odinga generated an estimated 1200 deaths and hundreds of thousands of internal refugees. Hence, the international community watched the most recent contest on March 4th with great concern, as Odinga was again running as the chief opposition candidate, although this time he was facing off against Kibaki's former deputy prime minister, Uhuru Kenyatta, scion to one of Kenya's largest political dynasties. Kenyatta first challenged Kibaki in the 2003 presidential elections and then went to work for him after losing the poll, as he and his deputy president are currently defendants in a highly publicized International Criminal Court trial for their roles as 'co-perpetrators' in the 2007 post-election violence.

The electoral contest in early March passed without any unrest, with Kenyatta garnering 50.07% to Odinga's 43.28%, however the opposition candidate again claimed that the vote was rigged based on the 8000 votes that apparently put his challenger over the fifty percent threshold needed to avoid a runoff. The African Union observer mission proclaimed the contest was conducted in a free and fair manner, while other international missions from the EU, the Carter Center, and the African Great Lakes Initiative noted relative improvements over 2007, but also stated that the poll produced numerous irregularities such as technological issues with electronic voting equipment and a lack of transparency in the tallying of the votes. However, the Independent Electoral and Border Commission declared Kenyatta the victor some five days later, as did the Supreme Court on March 30th, which admitted that the process was fair if not 'perfect'. China immediately recognized the result with the EU eventually following suit, although the United States only certified Kenyatta's victory one month after the actual election, backtracking on pre-election threats of trade sanctions due to concerns with the ICC charges against the president-elect.

The perception that Kenya would widen and deepen its democratic practices after the retirement of long serving President Daniel Arap Moi in 2002 proved to be illusory. Freedom of the press has improved modestly, however political rights and civil liberties have remained constant over the past decade with little to no substantial improvements. Despite the transition of power between rivals in 2003, the political trajectory of President Kenyatta is indicative of the current state of the Kenyan polity: access to power is less about partisan allegiances and voter appeal than domestic and transnational elite linkages and ethnic mobilization.

Table I: Democracy, Political Rights, & Civil Liberties

Freedom House Index[1]	Armenia	Malaysia	Cambodia	Zimbabwe	Kenya	Venezuela
2013 Freedom Rating	4.5	4.0	5.5	6.0	4.0	5.0
2013 Civil Liberties	4.0	4.0	5.0	6.0	4.0	5.0
2013 Political Rights	5.0	4.0	6.0	6.0	4.0	5.0
2003 Freedom Rating	4.0	5.0	5.5	6.0	4.0	3.5
2013 Civil Liberties	4.0	5.0	5.0	6.0	4.0	4.0
2013 Political Rights	4.0	5.0	6.0	6.0	4.0	3.0

Source: Freedom House, 2003 & 2013 Freedom In The World Indices

Venezuela: The Bolivarian Succession

When Hugo Chávez died on March 5th, the charismatic former coronel left behind a more equitable and polarized society, albeit one encumbered with serious problems. A snap election was called for April 14th and the late Venezuelan president's handpicked successor, former foreign minister Nicolas Máduro, ran as the ruling party Partido Socialista Unido de Venezuela (PSUV) candidate. His chief opponent was the governor of Miranda state, Henrique Capriles, who had also lost the previous presidential race against Chávez last October. As the polls were counted late into the night, the National Electoral Council finally announced that Maduro had won a narrow victory over Capriles, 50.6% to 49.1%, a result which the opposition coalition, the Mesa de la Unidad Democrática(MUD), steadfastly refused to accept, citing widespread irregularities while demanding a full recount of the vote. The election was monitored by numerous international missions representing over 170 countries, and regional bodies such as the OAS and UNASUR supported the result, while encouraging a dialogue between the government and opposition to prevent any further post-election violence, which had claimed seven lives in the days following the contested poll. The opposition declared that it had received numerous reports of irregularities from voting centers across the country and would only accept the result if the National Electoral Council (CNE) conducted a full and transparent recount, a demand that was eventually agreed to by the electoral body, but only after Nicolas Máduro was formally inaugurated on April 19th. The formal recount

was concluded in early June and certified the initial result. A last resort appeal to the Venezuelan Supreme Court (TSJ) by the opposition was similarly rejected in early August, as it too upheld the official CNE tally. Yet two reports from different international observer missions – the Spanish Instituto de Altos Estudios Europeos and the US-based Carter Center – emerged in the aftermath of April's poll that have outlined the numerous electoral irregularities they witnessed on election day. These include the widespread abuse of state resources by the ruling party during the campaign, voter intimidation, and various attempts at multiple voting by individual citizens. Following the announcement of the result, the Chinese and Russian governments were quick to congratulate the new Venezuelan president-elect, joining all of Nicolas Máduro's fellow Latin American heads of state, yet the United States remained publicly skeptical of the result and refused to accept it, a position which has not since changed.

Over the past ten years, the level of press freedom has declined substantially in Venezuela, as have political rights and civil liberties.Under former President Chávez, Venezuela became not only the largest critic of the United States and neoliberalism in the region, but arguably in the entire world. Despite this regression of bilateral relations, Venezuela and the United States have remained major trading partners, with the latter serving as the principal market for the former's oil exports. During this time, the Venezuelan government has established stronger ties with Russia, China, and other revisionist states such as Iran. But most importantly, Venezuela has spearheaded the drive for a greater regional integration between all the countries found in Latin America and the Caribbean, bolstering its standing in the region.

Malaysia: Inching Towards Bipolarity

Having governed Malaysia without interruption since 1957, the United Malays National Organization (UMNO) appeared poised for a historic defeat on May 5th, when it appeared the ruling coalition, Barisan Nasional (BN) led by incumbent Prime Minister Najib Razak, might lose the general elections for the first time in Malaysia's history to the opposition coalition, Pakatan Rakyat (PR), headed by long-serving political firebrand and ex-political prisoner, Anwar Ibrahim. As the polls came in however, it emerged that UMNO's electoral dominance would remain intact, with BN winning 133 out of a possible 222 seats in the national parliament giving the ruling party its thirteenth successive victory at the ballot box. With 85% percent voter turnout, the final result was underscored by the fact that Razak's coalition lost the popular vote with 47% of the tally, yet somehow it ended up with 60% of seats in parliament. Anwar Ibrahim cried foul and refused to recognize the result as reports of numerous irregularities surfaced despite previous promises from the Prime Minster and the Elections Commission guaranteeing a fair process.

Early on the prospects for this appeared unlikely due to the Election Commission's refusal to permit international observers access to monitor the process, save a handful of observers from ASEAN member states, who par for the course declared that the elections were carried out in a free and fair manner without any notable irregularities. In contrast, members of the opposition and numerous independent media sources highlighted among other things the poor quality of indelible ink – the first time it was used in a Malaysian election – which could be washed off almost immediately, early voting for servicemen and civil servants, state domination of media and repression of independent journalists, and perhaps most troubling of all, the mobilization by Barisan Nasional of foreign guest workers to vote in key constituencies. Even the Election Commission recognized these discrepancies, although this did not prevent it from immediately certifying the result and denying any instances of fraud. For its part, Pakatan Rakyat has brought a case against the Elections Commission before the High Court which is currently under review, accusing the elections body of gross incompetence, however international opinion has long since accepted the results and moved on, with both the United States and China accepting the result immediately following the poll in early May. Subsequent protests labeled the 'Blackout 505 Movement' led by Anwar Ibrahim drew hundreds of thousands of disgruntled voters to the streets, however the Malaysian government responded by persecuting and jailing numerous opposition activists, underscoring the tenuous state of political rights and civil liberties in the country. While these have slightly improved over the course of the past ten years, the level of media freedom found in Malaysia has markedly dropped to a shockingly low standard. Yet Malaysia under Najib Razak has vastly improved bilateral relations with the United States, as two-way trade now totals some $49 billion annually and both leaders are pushing forward the proposed bi-regional free trade proposal for the Trans-Pacific Partnership (TTP). Malaysia also hosts the South-East Regional Center for Counterterrorism (SEARCCT), which operates with the full support of the American government.

Table II: Media & Information Freedom

Press Freedom Index Score (Global Rank)	Armenia	Malaysia	Cambodia	Zimbabwe	Kenya	Venezuela
2013	28,04 (73)	42,73 (145)	41,81 (143)	38,12 (133)	27,80 (71)	34,44 (117)
2003	25,17 (90)	32,00 (105)	19,50 (81)	45,50 (141)	18,50 (80)	27,83 (96)

Source: Reporters Without Borders, 2003 & 2013 Reporters Without Borders Press Freedom Indices

Cambodia: Realpolitik in Southeast Asia

Having participated in Cambodian politics since the introduction of democracy in 1992, opposition leader Sam Rainsy has since competed in numerous fraudulent electoral contests and is intimately familiar himself with how President Hun Sen and the ruling Cambodian People's Party (CPP) govern. He only returned to his native country from self-imposed exile in France ten days prior to the election on July 29th, and was only able to do so due to a timely royal pardon for a politically motivated 10-year sentence passed against him three years prior in absentia. Despite the fact that the incumbent looked weaker and more

vulnerable to electoral defeat than ever before, Rainsy's predictions were fulfilled on election day as Hun Sen and the CPP claimed victory with 68 out of a possible 123 seats, a result disputed by the opposition Cambodian National Rescue Party, who insist that the true tally saw them win a close poll 63 to 60. Election observers from regional body ASEAN expressed satisfaction at the process, however other international election monitors from the EU and the United States claimed that despite previously monitoring the 2008 poll, this time they were not invited to participate at all. Western NGOs Human Rights Watch and Transparency International ruled that the poll was heavily manipulated in favor of the CCP, listing multiple irregularities such as unequal access to media, voter intimidation by the security forces, faulty indelible ink, manipulation of voter lists, and the lack of impartiality of the national electoral commission. The National Election Committee (NEC) stated that it had not found any voting irregularities on election day, despite earlier accusations by the opposition in May that up to one million people were missing from the electoral register. Regardless, the NEC recently confirmed the result on August 12th, leaving the opposition demanding an investigation by an impartial and independent committee. China and Vietnam instantly congratulated Prime Minister Sen on his re-election, as did the United States, although this acceptance was accompanied by the usual concern regarding the numerous irregularities which surfaced during the campaign and election. Cambodia has managed to stabilize after the trauma it endured in the 1970s and 1980s, however it has been less successful at establishing political infrastructure that upholds democratic values and basic human rights. For the past decade, political rights and civil liberties in Cambodia have remained at a consistently low standard while freedom of the press has deteriorated notably. Meanwhile, Cambodia has recently witnessed a geopolitical realignment of sorts, as even though it still maintains decent, if not robust relations with neighboring Vietnam and the United States, Hun Sen has dramatically increased ties with China, not only economically but diplomatically as well.For example, at the 2012 ASEAN summit held in Phnom Penh, the Cambodian government blocked the drafting of a joint communiqué that condemned Chinese actions against Vietnam in disputed areas of the South China Sea. Currently one of the fastest growing economies in the region, it appears that Cambodia has pegged its future prosperity to China while the United States has attempted to counter this by inviting Vietnam into the proposed Trans-Pacific Partnership, leaving China and Cambodia in the cold.

Zimbabwe: Summer of the Patriarch

On July 31st, the 89 year-old former freedom fighter and President of Zimbabwe Robert Mugabe went to the polls to compete in yet another contest on his mandate and similar to the violent 2008 electoral cycle, the incumbent was again facing opposition leader and Prime Minister Morgan Tsvangirai of the Movement for Democratic Change (MDC). The buildup to this contest was equally, if not more skewed in the ruling party ZANU-PF's favor than the previous election, where a first round victory by the MDC provoked a vicious campaign of official repression by ZANU-PF and the military against the opposition. This time the incumbent received 61% of the vote compared to Tsvangirai's 34%, according to the Zimbabwe Electoral Commission (ZEC), while ZANU-PF won some two-thirds of the available seats in the legislature. For his part, the opposition leader again accused Mugabe of massive vote rigging and refused to accept the result.

The main international observers monitoring the election were regional entities due to the prohibition of Western observers, as both the African Union (AU) and the South African Development Community missions certified the result and declared the process to have been free and fair. In contrast, the locally based Zimbabwe Election Support Network (ZESN) had thousands of observers on the ground and subsequently cited numerous irregularities during the process, ranging from the state's domination over the administrative apparatus, security forces, and media, to the lack of transparency on the registration process, which was considerably higher in rural Mugabe strongholds, compared to urban areas where support for the MDC is more prevalent. Even after the ZEC certified the result on August 3rd, the electoral body observed that over three hundred thousand voters were turned away from polling booths, while some two hundred thousand received assistance in casting their ballots. The ZESN claims that the number of citizens prevented from voting was much higher, a figure they put somewhere between 750000 and one million. Regional allies such as South Africa and Mozambique automatically recognized the result, whereas others such as Botswana rejected it due to the high number of alleged irregularities. The international community is equally divided as the US, the UK, and the EU dismissed Mugabe's victory outright and insisted that it will maintain the current economic sanctions against Zimbabwe, while China and Russia were quick to congratulate him. For the past decade, Zimbabwe's political rights and civil liberties have remained at an atrociously low standard, however the freedom of the press has improved slightly. This achievement notwithstanding, Mugabe's repressive policies have earned his country wide ranging economic sanctions from most Western governments, yet it appears that his regime has learned to live with this level of diplomatic isolation largely due to its strong and diverse relations with the rest of the developing world, enabling Mugabe and ZANU-PF to weather any economic downturn caused by external sanctions.

Conclusions

In spite of the varying geographic, cultural, and socio-historic backgrounds of these six case studies - not to mention the diverging trajectories - their current political regimes bear many important similarities in regards to their interpretation of both the democratic process and civil liberties, namely that they exist and are tolerated to the extent that they work to the incumbent leadership's advantage. The data displayed in Tables 1 and 2 implies few if any improvements have been made in the democratic quality of any of these six polities over the past decade, with longstanding personalist leaders, imperious ruling parties, and oligarchic political opportunists alike demonstrating their ability to continuously manipulate existing political institutions to impose their mandates over substantive domestic opposition. Although this from of governance is often buttressed by populist, majoritarian justifications, the recent elections in Armenia, Kenya, Venezuela, Malaysia, Cambodia, and Zimbabwe brought into question the legitimacy of not only the supposed winners, but also the entire social and political system that enabled these disputed victories to occur.

Whereas certain domestic factors such as a pliant media, electoral body, and judiciary played an instrumental role in all of these recent polls, exogenous factors found in the current international sphere also played an important part in facilitating a favorable result for each of the incumbents. For the sake of brevity, I have aggregated these factors into three groupings defined below:

The Growth of International Patrons: Contrary to the post-Cold War ontology of the 1990s, international states now have multiple options in terms of alliance formation and national development strategies. This dynamic creates diplomatic and economic competition between stronger powers for influence in weaker developing states, which in turn leads to reduced expectations regarding democracy and human rights, empowering incumbents in precarious democratic regimes to manipulate domestic institutions to their own benefit. Armenia under Sargsyan has taken advantage of this dynamic by balancing relations with both the United States and Russia to further its own interests, as have Kenya and Malaysia, although with China instead of Russia. Zimbabwe, Cambodia, and Venezuela have also all mitigated American economic and diplomatic pressure by giving primacy to their foreign relations with China.

Strengthened Regional Alliances: The current global ontology has seen a massive proliferation of regional organizations which have fostered greater political, economic, and diplomatic ties between developing countries in every region of the world. This has benefitted competitive authoritarian regimes insofar as increased regional alliances have made isolation more difficult and impractical due to the benefits of increased trade, investment, and diplomatic cover provided by these organizations. The value of this is enormous as it enables competitive authoritarian regimes to avoid international isolation, as in each of the case studies examined, a prominent regional organization monitored and legitimized the controversial election results without question (AU, UNASUR, ASEAN, OSCE, etc.) providing support for the international legitimacy of the regime in question.

Borrowing Repertoires: In an era of increased technological innovation and access to information, competitive authoritarian regimes are increasingly aware of the methods employed by similar polities to consolidate and maintain their grip on power and have employed common tactics to tilt the institutional playing field in their favor, reducing international standards and expectations in the process. The manipulation of democratic infrastructure is given greater legitimacy when influential global powers accept the electoral results of regimes that engage in this type of behavior, regardless of any double standard that may exist. Zimbabwe, Malaysia, and Cambodia all prohibited foreign election monitors from observing their disputed polls, while voter roll discrepancies were rampant in all six case studies, denying the vote to thousands of eligible, registered citizens.

Elections do not make a country democratic. Democracies require a popularly elected government that is accountable to the electorate and free from external coercion, and all forms of contestation and participation must be equally accessible to all. There are a variety of states across the globe that meet these basic requirements with different amalgams of institutions, yet they currently constitute a minority of all the world's different political systems. Instead, traditional dictatorships and competitive authoritarian systems continue to serve as a viable alternative to liberal democracy, as the latter in particular has become a very attractive model in the current international environment. Neither fully democratic nor fully authoritarian, we can only hope that the competitive authoritarian regime will prove useful as a warning to all states in transition about the pitfalls found on the road to democracy, yet given the alarming number of flawed elections we have seen in 2013, this may only be wishful thinking.

Table III: Index of International Engagement

2013 International Engagement	International Sanctions	Economic Complexity/ FTAs	Membership International Organizations	Key Geopolitical Allies	Key Geopolitical Adversaries	International Tribunals/Armed Conflict	Military Alliances
Armenia	Yes (Arms)	N/A (8)	46	Russia/EU/ US/China	Turkey, Azerbaijan	No/Yes	Yes
Malaysia	No	34 (49)	57	US/China/ Singapore	None of Substance	No/No	Yes
Cambodia	No	98 (15)	43	China/US/ Vietnam	None of Substance	No/No	No
Zimbabwe	Yes (Economic)	80 (60)	48	China/ South Africa	US, UK, Botswana, Zambia	No/No	No
Kenya	No	73 (15)	53	US/China/ India	None of Substance	Yes/No	Yes
Venezuela	No	110 (44)	56	Cuba/Brazil/ Russia/China	US	No/No	Yes

Source: The Economic Complexity Observatory, World Trade Organization, CIA Factbook

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Human Collaboration the Peoples Revolution of a Global Learning Framework

Abstract: "While traditional classrooms wade through indexed text books chapter by chapter in order to pass Friday's test, a torrent of knowledge is streaming past and through the students on their cell phones. While the teacher at the head of class has a one way channel of dumping facts into empty buckets, billions of people outside the classroom walls are exchanging terabits of fluid knowledge in collaborative communities." This paper discusses how humans have evolved technology to a point where Internet learning has bypassed academia, this is the revolution. It then discusses practical methods for integrating global learning within classroom academics. This visionary and disruptive paper proposes an ugraded set of global education theories and practical methods of how educators and NGO can leverage the content and collaborations. Digging deeper into contemporary theories about technical collaboration the article highlights the role of human context that is managing internet content. The Global Learning Framework™ illustrates how human experience and local values collaborate with the global knowledge base. The paper covers how and why global learning via Internet appliances is bypassing our industrial curriculum models. This paper is a subset of the paper "Human Collaboration the Peoples Revolution of a Global Learning Framework available with references at esc.academia.edu: http://tinyurl.com/lnap46f

Keywords: Human Collaboration, Knowledge, Global Learning Framework, Middle East, Peoples Revolution, Democracy, Poverty, Africa, Human Consciousness, Technology.

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"While traditional classrooms wade through indexed text books chapter by chapter in order to pass. Friday's test, a torrent of knowledge is streaming past and through the students on their cell phones. While the teacher at the head of class has a one way channel of dumping facts into empty buckets, billions of people outside the classroom walls are exchanging terabits of fluid knowledge in collaborative communities. As students look into their two year old history books, they reflect on CNN's and Aljazeera real time reporting of Middle East revolutions. Shaking their heads, they know the school is not in sync with reality. And after leaving the classroom's bubble, the student hangs out during recess with friends, opens up his phone and once again unites himself with the global collaborative. We need to embrace this revolution because resistance is futile. We now live in a Global Learning Framework™"

– Richard C. Close

In the same way that dictators are waking up to flash protests and are shocked at how an entire nation can overthrow an authoritarian trickle down knowledge structure in days, global collaborative learning is overthrowing traditional academic classrooms and page turning eLearning programs. Educators need to take notice that the same revolution of human-technology is taking place with students that have challenged the relevance of learning-in-a-vacuum facts that are dysfunctional with our youth's reality as a global collaborative.

The entrenchment of colonial/industrial education is when an authoritarian group imparts their knowledge down with curriculum textbooks into the working classes/cultures. While at the same time, democracy in education has the masses fully empowered to explore, create and share knowledge on equal footing between students, the same way billions of people typically use the Web today. The disconnectedness between these two approaches of learning is vast, wide and now becoming antagonistic.

In addition, the argument that the digital divide is because affluence can afford technology and the poor cannot is now growing weaker, because the barriers to cell and PC access are fading. It is only about access and soon everyone will have it. This will happen as the cell phone bypasses the PC as a personal network appliance. Full white paper with references available at http://gloablearningFramework.ning.com.

This article illustrates the need for new strategies for the expansion of global education and Telco organizations in order to accelerate the development of villages throughout the world. We need a massive upgrade to our approach, because it is the human instinct to learn collaboratively that will drive this growth into a profitable reality not just by technology itself.

Birthing The Revolution of the Human Collaboration

Web 1.0 for the Internet was basically a massive phone directory to look up information. It was with Web 2.0, which offered human collaboration, that global Internet user traffic transformed humanity. Web 2.0 was also the advent of application collaboration-widgets in blogs and YouTube in Facebook.

We should therefore explore what changed in global behavior that motivated 60% of the world's population to communicate together. Within this behavior of how we live, learn, express and create together, we will find the answers to rapid scaling of global broadband and Internet application investments.

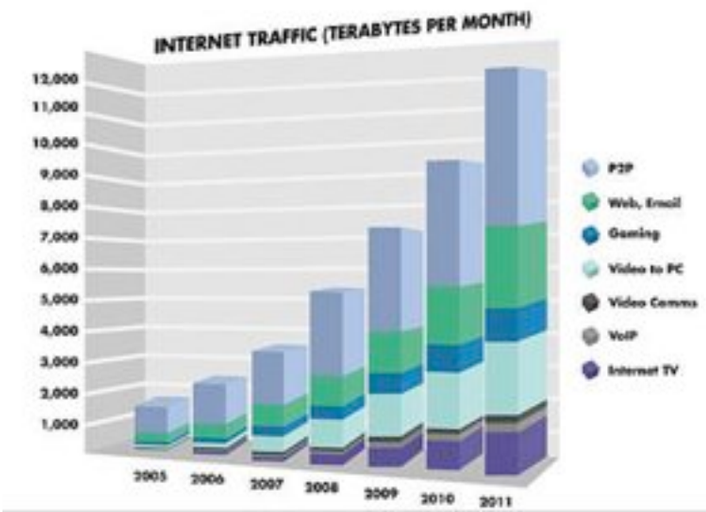

Figure 1. Cisco VNI Forecasts 120.6 Exabytes per Month of IP Traffic in 2017

The chart above was generated from data by Cisco in its "Global IP Traffic Forecast and Methodology, 2006-2011" and featured at www.satmagazine.com.

"A student at Northeastern University in Boston, changed the music and media industry with his creation of a digital file sharing program called Napster. In 1999, he created a software program that allowed computer users to share and exchange files. Napster had several hundred thousand users by the Spring of 2000, and had grown to over 50 million users by February 2001. This technology is called Peer-to-peer or P2P because it allows 'peers', ordinary computers to exchange files between themselves"

If we want rapid scaling of global knowledge sharing, we should look at P2P and collaboration as a strategy, not trickle down applications.

By 2008, P2P traffic had become 44% of all consumer Internet traffic globally and according to "P2P traffic to grow almost 400% over the next 5 years, as legitimate P2P applications become a meaningful segment" from multimedia intelligence, P2P traffic would grow by 400% by 2013".

Napster worked in the U.S. in 2000 – 2001 because of its installed base of PCs and unlimited Internet access. Even though Napster was shutdown in 2001 over copyright law, the social impact and brand was strong enough to resurface it in a merger with Rhapsody in 2011. Africa may lack the large appliances and the installed base that is in the U.S. However, Africa's youth do not lack the same motivators to collaborate such as the ones that empowered Napster's staggering growth.

Case:
While meeting with University of Phoenix in its early years of operations, the University's senior staff understood that MBA students wanted faculty who were in the business world and wanted them to collaborate with students who were also in the business world. This was the Phoenix model. This business model proved massively scalable and profitable for Apollo Group (parent company to University of Phoenix).
In contrast, traditional university models thought their brand was strong enough to build star configurations with their own professors. These competing universities either failed, grew slowly or franchised from the University of Phoenix. In contrast, University of Phoenix now has 200 campuses and 600,000 students globally, far exceeding any private university's growth. Ironically one of the universities that failed, thought they were ahead of the Internet curve, while in fact, they were way behind it.
We can think of University of Phoenix as a Napster academics model; again it is not trickle down knowledge from an ivory tower. Collaborative peer-to-peer academics is learning from experts in the field of business--i.e. learning from each other. Learning from one's peers is deeply relevant to collaboration and scalability.

A Historical Context: When IT Communications Mirrored Human Communications

Today the Web has finally evolved to a point where human communication can integrate simultaneously with life's "content" (facts) with human "context" (feelings, values opinions, etc.). Social networking is the human context of facts. A photograph of a baby's birth is a "fact"; the reaction of everyone who views it is the human "context." Previously, in the age of TV or movies, we watched the show or movie and talked with our friends. Today media is released in many formats that ignite global collaborative discussion with global commerce systems functioning side by side. Whereas in TV, we watched the show once (perhaps the rerun), streaming now allows movies to pop up in Facebook or Twitter discussions. The analyst's concept of adding one or two killer applications is dwarfed by algorithms of "interrelated applications" driven by the human drive to collaborate globally (Napster). In a sense, because of humans sharing content, YouTube is now codependent on Facebook and Twitter.

The Evolution of the Human Beings and the Advent of Technology Upgrades Are Inseparable

As we analyze each step in human communication, it is important to note several shifts in power and control of both content and editorial comment (the human context). Over an extremely short period of time in human history, power in the form of information shifted from a top-down to a horizontal democratic model. Keep in mind this is all an Adult Learning process. In the 1980s, when I was consulting with Lotus Notes, which was the first true collaborative database communication and application software, corporate executives struggled with the concept of sharing information. The model of transparency and collaboration resulting in shared information was frightening for the executives. It shifts the traditional "one-to-many" model of communication, to a "many-to-many" model, affecting directly the power of the "one" who had been the disseminator of information. Thus, introducing Lotus Notes into the market proved to be a difficult process in a community that was not collaborative at the time.

Global youth experience the cell phone's collaborative power as part of themselves. What seems to be missing in the Adult Learning theoretical framework is the awareness that human behavior is driving the technological revolution and not the other way around. Human and collaborative cloud knowledge are merging. We want to be unique and yet also be one global society at the same time. In the words of Star Trek's Borg, "Resistance is futile."

How we Evolved into a Global Colaborative

TV & Radio Networks: One to One strategy

TV and radio, with the exception of radio talk shows, are one-way media venues. Content is pumped out from a central point where the message is controlled. It is ironic that the advent of cell phones /Twitter allows people who are driving to talk back to the radio talk show host in order to win a contest, tell a joke or rant about politics, not to mention talk with one another. But in the beginning, this was not the case, as the government and media industry had 100% control over the messaging. The trend was "one-to-one" marketing, not serving communities of interest like today.

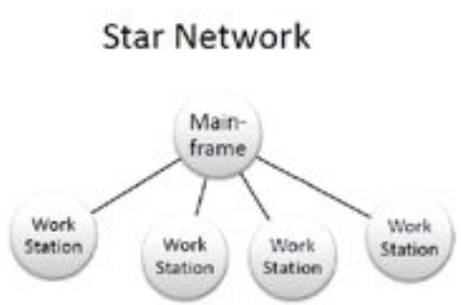

Figure 2: Mainframe star computing model

A. Star Networks: Dictatorial Control Strategy

The early stages of mainframe computing, such as IBM Star computing, progressed into a two way model between a terminal and mainframe. IBM Systems Network Architecture (SNA) was sold as being secure for business communication and applications. What IBM did not fully grasp was the inherent human need to cross communicate (P2P),which eventually cost IBM its leadership position by losing the inter-human communication market (desktop market). IBM's behavior was typical of its time in which the business culture hoarded information and policy-making to the top. IBM learned the hard way that people will bypass authority in order to collaborate. They will gossip in bathrooms if need be. How could a corporate giant with so many brilliant minds not see past its own authoritarian culture? It was simple denial of the inevitable disruptive process of user collaboration. IBM was on the road to recovery when Gerstner restructured business units to compete with one another and collaborate with the outside world, only then did Microsoft become a friend and partner. While it was an unthinkable corporate change for this market icon to collaborate, collaboration was smartly embraced, and suddenly IBM became a team player and the service company it is today.

In the 1980s, companies like IBM and GE only wanted to hear about large $50,000 corporate and above solutions. It was intellectual arrogance within corporate authority that missed the explosion of the Internet. Industry analysts, paid by the corporation, missed how the numbers would add up as the users of the world armed themselves with the power of collaboration. Symptomatic of this were large companies like Management Science America (MSA), the accounting applications enterprise that did not take PC accounting applications seriously. In 2012, the little company that made QuickBooks, Intuit, grew their sales by 11% to 3.85 billion and IBM's purchase of Lotus 123 desktop applications tragically lost its value. Huge investments and market positions were lost, because analysts were stuck in an older world of trickle down authority and control. Academics are at risk of this same shift in market.

The message was clear by the 1990s. People do not want mainframe control or a George Orwell, "Animal Farm" computing architecture. In the end, Dewey and Freire had their way, the main framework was now democracy in learning and business all the way.

B. Token Ring Ethernet Workgroup Sharing

The IBM PC came on the scene in 1982. Soon after that, PCs were linked together Peer-to-Peer to share files, email and printers. Whereas, PC software started to take the power from Star networks, workgroups shut the door on mainframe markets and corporate control. Control was not relinquished easily. When the Novell User Group (NYLANA) launched in Manhattan, department heads did not trust corporate IT with data or maintenance, so they hired their own resellers to support them. NYLANA had 12,000 members in NYC. Only when the MS Exchange Server and Novell servers started

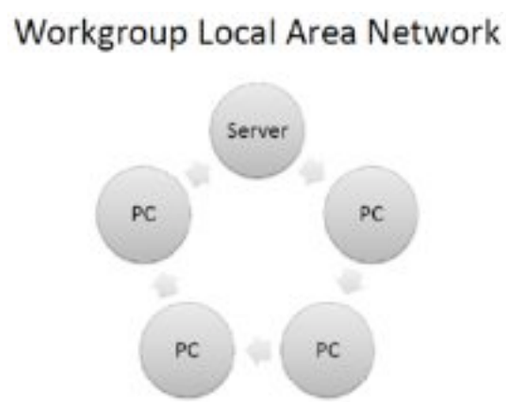

Figure 3'. Workgroup Local Area Network LAN computing

managing corporate standards/security for email did IT gain some control, and the cat, called content freedom, was out of the bag.

From a behavioral perspective, this was a radical break from corporate authority, as many corporate business departments set up their own LANs and even LAN vendors to separate from corporate IT departments. The Novell network understood this collaborative strategy and partnered with 40,000 Value Added Resellers to compete with IBM/Digital for the human collaboration desktop market. Later, Microsoft Window NT replicated the Novell strategy. Today, IBM must leverage the Novell and Microsoft platforms for desktop communication. Despite heavy IBM corporate IT pressure, IBM's WARP network OS strategies all failed in the market. From a Sociological/learning point of view, this represented a key evolutionary leap in the mindset of democratic technology and human communications. Knowledge workers gained control of what they said and to whom they said it.

The second business revolution critically relevant to the global knowledge scalability issue is that the PC LANs, applications and Web gave small businesses the same access to global logistics that large international ones had. International banking, purchasing, shipping, and communications could all be leveraged by a single person setting up a business in a basement. Even full blown automated accounting systems could be purchased from a local retail store and linked into any local bank, not to mention the U.S. Internal Revenue Service. These were all strategies that are recent in human history, that only few years ago were reserved exclusively for the wealthy multinational firms.

Today, the number one employer in the U.S is small business. Another lesson for African scalability is to look at small and medium business for scaling and partnerships, not multi-nationals that reinforce poverty in their wake.

Collaboration: Democratic Chaos Is An Internet Application

No one application such as Facebook or Twitter can claim credit. The human tendency to find purpose in life by sharing has existed since the first clans taught their children to hunt. As soon as office email could send family pictures, we were collaborating on everything from business engineering, cute pussycat pictures to grandma's best chili. There is a method in the madness, order in the chaos.

Collaboration is how we socially reflect life through technology. From learning how to change a diaper, to fixing a copier, to a collaborative AutoCad meeting for designing nuclear accelerators, collaboration is an integral part of the way we interact and produce knowledge. Even drone air strikes are collaborative gaming, weapons and politics in one application. We swap tiny bits of information back and forth, pasting them together to create homes, experiences and plans for when to send a child to the doctor. We learn socially in a relationally fuzzy structure that Knowledge Management can not currently handle. Perhaps in the future something of a holographic type database which is yet to be invented running on quantum computing systems' logic using DNA based memory systems. The key attribute of the behavior is that we swap and modify lots of small chunks of information.

The Bridge Between Human Consciousness and Technology

Whereas the physical world is time and space-locked, like an indexed based text book, human thought (consciousness) is not. Inside of our anything goes mind space, we can dream the impossible, improbable and then somehow manipulate physical reality to make it happen. Web 2.0 collaboration serves as a bridge between the physical industrial world and the mysterious mental world of emotions. It is where human context and physical reality crash together.

Why is this important to global learning? Human nature revolves around its need to communicate and build with community context that is massively (if not infinitely) scalable. It will never have enough technology bandwidth.

Providing a way to tap into that human instinct to collaborate in Africa is the key to stimulating the investment required for broadband. Once the means of commercializing the human need to collaborate is identified in Africa, it will be hard to keep up with the demand. The killer application for growth is not academics or even video entertainment. It is humanity's love and need to communicate and learn from one another. IT is all learning.

What can be realistically achievable now? The entrenchment of colonial/industrial education is when a superior/expert group imparts their knowledge down into the working classes/cultures. Democracy in Education has the masses fully empowered to explore, create and share knowledge on equal footing between students, the same way billions of people typically use the Web today. The disconnectedness between these two approaches of learning is vast, wide and now becoming antagonistic.

In addition, the argument that the digital divide is because affluence can afford technology and the poor cannot is now growing weaker because the barriers to cell and PC access are fading. It is only about access and soon everyone will have it. This will happen as the cell phone bypasses the PC as a personal network appliance.

The Web is a Learning and Human Creation System

The teleco bandwidth strategy is no longer driven by business or entertainment applications as an end in themselves. Rather, it is the way we take the world in, process it and create anew. Understanding the multiplying dynamics of the Internet is basic to understanding the learning /creative dynamics of the Web market. Humans search and learn through engines such as Bing or Google. Google alone accounts for 500 million searches a day (2013). This does not even count the links users follow after they have found their primary search location.

Food recipes are a good example of this. The Food Network statistics form (Searchengineland.com 2013) indicates 25,000,000 inquiries in December 2013. Once landing on Food Network's page from Bing or Google, the user will continue to search for multiple recipes and food search tangents. Each search is a learning experience, requiring the user to sift through facts in order to create a match with personal tastes at a micro level. As a personal example, I may need to discover what I can cook tonight in relation to what I have in the freezer and spice cabinet (facts) that my children will eat (personal taste). Then I will need to look at how others feel about the recipe before trying it, resulting in a TXT to the family with a photo of the recipe. In a single internet learning event, a hungry person can filter through massive global content, and find a match with the local needs of their family within minutes, then a meal is created.

Learning and collaborating on the Web is a horizontal user driven application. In most countries, it is no longer driven by state curriculum standards, government police, local school or international publishers. It is not a push-based review stream. It is pull-based. Fully grasping this concept is essential to driving African bandwidth traffic and revenues. Push down - based business models of entertainment and academic curriculum will not scale in the way required for a profitable enterprise with short financial runways, that Internet infrastructure requires.

Taking on Poverty's De-motivational Hurdles

While conducting the workshops for our Digital Storytelling UNESCO PPN social network, "I am Africa. This is my story…," youth understood what the Web had to offer, but they also were realistic that it would be a long and challenging road. In less than an hour, they could see their personal story on YouTube, and the sense of significance and empowerment was breathtaking.

Perhaps the greatest hurdle to the increase of Internet traffic is the development of new life skills and personal growth values in order to defeat poverty's mental hurdles. People in poverty need to be convinced there is a way out of isolation, and communication is a way out. African youth is a new generation that possesses the mental seed of this possibility.

As early as 1989, in an eLearning conference in San Diego, I pointed out in my JumpStart speech that learning via the Web would not adopt the sequential style of text book or page turning that eLearning courses of the day demonstrated. Human learning would shift to a relational "Search Learning" framework that would mimic how we learn on a day to day basis as individuals within groups. Simply put, we apprentice. The reaction was both excitement at the global possibilities and anger by those wanting to sell the Sharable Content Object Reference Model (SCORM) type Instructional Design. Search Learning took the business model of making expensive courses or books and shrunk it down to a few seconds on a page. In 2010, a competing consultant contacted me to ask if I would revisit the Search Learning concept based on Web 2.0 today. Keep in mind that the concept of collaboration as we know it today was not present at the time. Starting with Lotus Notes in the 90s our global culture of collaboration has evolved through applications like Facebook, Twitter, and Angie's List. Even Food Channel recipe reviews were not available back in 1989. Presently, collaborative learning is everywhere.

Global Learning Framework. We are learning collectively

In 2010, a consultant's challenge sparked my development of the Global Learning Framework™ and Personal Learning Frameworks™ which were designed to illustrate how content and context application, mixed with the human experience, facilitates learning, processing and creation in a global learning environment. The more that we understand how this global learning process of collective problem solving and creating works, the faster we can develop applications to encourage investment in and connect Africa's broadband infrastructure.

The entrenchment of colonial/industrial education is when a superior/expert imparts their knowledge down into the working classes/cultures. Democracy in learning has the masses fully empowered to explore, create and share knowledge on equal footing between students, in the same way billions of people typically use the Web today. The disconnectedness between these two approaches of learning is vast, wide and often antagonistic.

Entrenched in the Industrial Model

Colonial or industrial training is when people in authority such as governments, educational departments or companies utilize a learning process as a "one way street" to replicate the principles or process they want the learner to perform. It is trickle-down, authoritarian and industrial in its curriculum nature. Figure 4 illustrates this one-way flow of informational obedience.

Figure 4. Star Hierarchical Industrial Educations Model

In Colonial training, there is not much personal responsibility for learning, as evidenced by the "do as you are told" process of developing

good soldiers. The eLearning buzz word for this strategy is "workforce productivity." This is a pass or fail, fit in or get fired method. It is the opposite of the Web.

Community, not facts, defines competence. Colonial online learning fits the academic and business models well because of the requirement to control brand, knowledge base, intellectual property rights and student ownership. Yet even when we were developing Microsoft Certification and others, we understood the limits of certification training that were eventually tested in the courts. We could certify that the person knew the body of Microsoft NT knowledge, but not guarantee if they were a good MS Systems Engineer because of variances in IT environments and the personalities of the engineers. Tests only tell us that a person is competent in a self contained body of knowledge. Factual certification does not necessarily mean that "job competence" has been developed. How do we certify mastery of context, values and feelings?

Micro Learning Frameworks™… the Process of a Global Learning Framework™

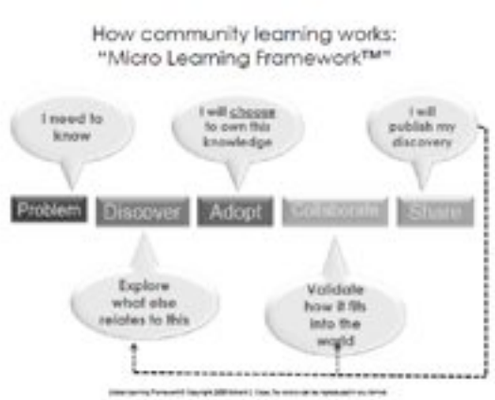

Figure 5. Micro Learning Framework™

Can we find a method in this madness of global exchange of information? Is it possible to facilitate collaboration in the classroom, business and global community? Can we teach in such chaos? The answer is, yes it is already going on all around us.

To understand how Web 2.0 collaborative learning works in contrast to assess-teach-test is to move from flat index learning into 3-D weave of human context and knowledge sharing. In the 1989 eLearning International Conference, I opened my conference speech that on-demand "search learning" would accomplish this. Now I see that human collaboration and publishing are inseparable processes in the education of global social communities as demonstrated in Figure 5. Micro Learning Paths.

In 2010, Search Learning was upgraded and incorporated into the Global Learning Framework™. The Global Learning Framework is a collaborative weaving of humanity performing five simple educational processes concurrently across the globe. Multiple Internet applications can be leveraged with any Micro Learning Framework. The concurrent steps for learning and problem solving mirror how we communicate as groups in life.

Problem: Web learning starts with a need or a problem or challenge. We turn to the global Web with "How do I find out…?"

Discovery: Next, enter a discovery process. Often we discover that we are asking the wrong question or looking in the wrong place. As the Web keeps offering search results, we find ourselves reformulating our questions until we finally come to a place where we think we've found what solves the problem. Note that this is more than a search process. We are not necessarily looking for one object, but also how that object relates to other objects and the human experience, such as price comparison and the reviews on your choice.

Adopt: Once we discover what we are looking for, we choose to adopt it either as the fact we need or the action we would like to embrace. Either way, at this point, we take ownership of that knowledge. With ownership comes a level of "trust" that is enough to embrace it into our life.

Collaborate: Knowledge alone is useless unless tested or applied with other people in the real world. After learning new cake recipes or drip irrigation, I can try it with the physical world or present it to other people. Collaboration is a field of testing the new knowledge with the reality around us. If it is not accepted, we may have to go back to discovery again. Collaboration also reassures us to move ahead or go back to the problem.

Share/Publish: Once we go through these steps and trust our conclusion, we publish it in a variety of ways. Publishing can be writing your conclusion on a homework blog, planting burn resistant seeds, or baking the ultimate brownies you just researched. Publishing is a statement that what we have learned is "worth" giving back to the world or local community. Yet the moment we share, we change global search engines.

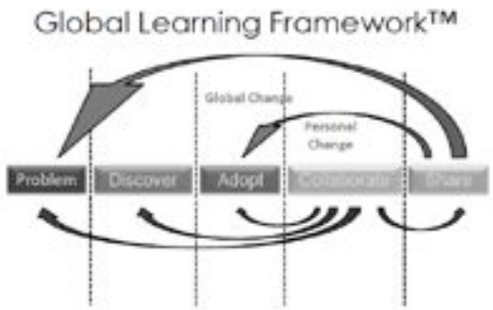

Figure 6. Transformation in the Global Learning Framework™

Web Learning Flows Within a Non Linear Global Community Framework

While the Micro Learning Framework of Problem>Discover >Adopt>Collaborate>Share seems like another linear method, it is anything but linear. It is a path 100% integrated with innumerable other Micro Learning Frameworks all concurrently running at the same time and at different stages in the personal/group learning experience. Although it seems like five nice and discrete boxes, the contents of those processes are dynamically changing. As a person, we can search, collaborate and share at the same time with social bookmarking. When we share our thoughts or publish, it integrates with other Micro Learning Frameworks around the globe. In fact, all learning is impacting other learning on a massive scale. Simply repeating a search moments later may yield different discoveries and outcomes.

The power of human collaboration is, in its ability to rapidly evolve and change, the world's knowledge base as a whole.

With the Micro Learning Framework, we can see how frequently solutions to life's problems are outside of the classroom, certification program, community education and even the country's education system. This is a leap in educational theory and practice because the human race has chosen to bypass classic education as its source, which leaves Bing or Google serving up billions of micro lessons across the planet.

"Flash Learning" or Scaling Internet Traffic

Figure 7. Knowledge can flash globally through millions of Micro Learning Frameworks in a day or even minutes

Micro Learning Frameworks driven by human passion can create large flashes of collective awareness, adoption and idea sharing into revolutions such as the Islamic Spring, presidential elections or the massive sales of entertainment media. We call these fast collective gestalts "Flash Learning." Dictators who once had control over their people are now waking up to discover an entire country demanding their expulsion. But Flash Learning's collective power runs even deeper than what we can imagine. While global collective learning evolves, the mental integration of the Micro Learning Framework bleeds over and impacts seemingly unrelated learning paths. This grouping of Micro Learning Frameworks are spontaneously forming overlapping groups and subcultures of interest. Layers upon layers of learning facts and context are virtually influencing one another's learning processes simultaneously. Think of it, the place you booked your flight is also where you learn about weather, food, housing, local wildlife and disasters. It is all connected to your hand held device from sources around the world, and you can give your opinion, reaction and guidance on all of it. Traditional images of history on the pages of history books have been replaced by archived or real time cries of Syrian youth being murdered by their government on a TV screen right behind the counter while we purchase our Dunkin Donuts. We can even Tweet the reporter to give them our impression while waiting to pay for the donuts. Whether we end up seeing the images of inhumanity like video game illusions or in the tragic human context, is yet to be seen.

Knowledge is no longer black type on the white pages of an indexed book. It is dynamically woven in the fabric of all of our lives and broadcasted into the farthest reaches of space. This is the ultimate invention of the human race, one fluid Global Learning Framework moving through a socially networked technology called the matrix. This phenomenon may be Africa's killer tool in bridging the economic and educational gap to join the world forum as an equal member.

The Killer App For Africa

The formula is simple--facilitate Web collaboration at an African town level, and you multiply traffic. This leaves us with a cultural application and not a software one. The Global Learning Framework explains that the killer application is the complex and high resource demand that human beings have when working, living and creating with the Internet. It also explains why any broadband strategy must take into account the ubiquitous phenomenon of human need for collaboration.

Facilitating Internet usage in the African Community

Africa has many hurdles to building such facilities in an African village. ICT reliability, personnel reliability, corruption, quality of facilities, competing NGOs to name a few. However, if properly designed and scaled to the needs of the community, a multi-purpose development center may attract multiple local investors to pursue individual, small, but realistic business models, while creating a facility that justifies the investment in a broadband connection to the facility.

Can or Will Global Poverty Collaborate?

To many, especially those who know Africa and villages only on the surface, the idea of collaborative or democratized style of education with technology in Africa's tribal cultures is simply wishful thinking. Examples of collaborative learning and action in Africa abound. Two examples in which I have been involved are: Thunder Mission and Macha Works, both located in Zambia.

Thunder Mission is located at Thunder Ranch in Livingston, Zambia, which is a 10,000 acre mission with 50 farms, three clinics, schools and orphanages. In 2003, there was one telephone connection on the entire mission that went down when town power shut off at 10pm. Now all of the five villages have mobile phones with multiple types of farming and commerce businesses. These changes were endemic to the explosion of mobile phones throughout Sub Saharan Africa, but also locally organic and evolved as a group of 300 local farmers living on the mission with a need to communicate with one another and the markets in Livingston, Zambia.

Solution is in a safe reliable place

The solution for a place to ramp up traffic is to build a quality, safe train station capable of handling large Internet volume and people meet in groups. The solution is to take all the problems of safety, reliability, quality and a common ground for community and business to meet and place them in one central secure compound (not a small telecentre). Control all the risks of failure in one facility and then facilitate the town's learning how to collaborate together and with the globe. Chrysalis Campaign is proposing a new commercial concept called a Community Development Center with Somaliland University of Technology in Kenya, Nigeria and Zambia, which would result in a safe compound of cyber libraries, community meeting spaces, and fully wired economical private and rentable business offices.

Conclusion

A paradigm shift from authoritative, centralized knowledge, to democratically and individually distributed information drawn from all over the world is necessary in Africa. The potential solution is to move marketing strategies from that of creating markets to that of facilitating them. The killer application is not a trickle down authoritarian view of video or another killer application changing Africa. Rather, it is building the infrastructure that allows for both profit to the developers as well as the free and unbridled access to the Internet that supports the already deeply rooted collaborative instincts and values of African communities.

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Face to Face: Global Understanding Through Personal and Virtual Contact

Abstract: Based on travel-study experiences in Ghana, Peru, South Africa and other sites, Cohen discusses the positive effects of short-term travel study immersion for students and faculty. Citing research studies that explore global attitudes of participants after such travel, Cohen makes a strong case for including travel-based courses in the college curriculum. She covers programs of Sister Cities and Sister Schools that connect younger students and teachers to age-mates in other countries through electronic means. She argues that personal connections offer powerful ways to raise the consciousness of American students and teachers about global poverty and women's issues. The benefits of such contacts can lead to improved conditions in developing countries. However, decreasing the isolation of Americans is the primary goal of these contacts.

Keywords: Travel-study, curriculum, global poverty, Sister cities, Sister schools, cosmopolitan citizens.

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When presidential candidates do not know the difference between North and South Korea, think that Uzbekistan is a joke and Africa is one big country, America is embarrassed before the rest of the world. For many, such provincialism and anti-intellectualism is often celebrated; after all, are we not exceptional? National debates over teaching of evolution or global warming, as well questioning funding for contraception show the US to be out of step with other developed countries. Despite American efforts to globalize the curriculum and help students become cosmopolitan citizens (Trilling & Fadel, 2009), these goals, led primarily by women and progressives, remain quite marginalized. Educators can play an important role in changing the consciousness of their students, help them to overcome their relative isolation and become more informed global citizens. Not only will our students come to understand and respect cultural differences, they will also come to recognize the persistence of global poverty and the dangerous plight of women in many countries. In this paper, I explore opportunities for educators and students to increase their awareness of the non-western world through travel-study and other educational opportunities.

Roots of the Problem

We all grow up with invisible cultural narratives and assumptions that deeply influence us, even if we did not create them. Encounters with other cultures help us to distance ourselves, critique our own, and even create new personal narratives that encompass multiple perspectives. Thus, giving students the experience of face to face contact with people very different from themselves is one way to overcome our collective ignorance. Perhaps if we understand the roots of our American provincialism, we will be better equipped to change these attitudes.

According to historian Mark Schneider, multiple threads in US history combine to explain our relative ignorance. The religious agendas of early settlers sought to restore Godliness to a decadent world (Schneider, 2009). In the nineteenth century, President Andrew Jackson portrayed himself as a rustic, untainted by book learning and emphasized his distrust of elites. Our geography further isolated us from contact with other nations as we looked west to open land rather than east to older civilizations. Finally, the twin legacies of African slavery and violence perpetrated against Native Americans continue to reverberate in various forms of denial. Even today the US refuses to become a signatory to the International World Court. As Schneider points out, the opportunity to change our stance after the shock of the 9/11 attacks was squandered. Instead, the government fueled fear and suspicion about our "homeland" security making us wary of French fries, as well as Muslims.

Developing CoursesFor Adult Students

At Lesley University in Cambridge, Ma. I worked with a team of colleagues to develop short site-based travel-study courses for adult students in degree programs. For most of them, travel was considered a luxury due to family responsibilities, jobs and low incomes,

so we wanted to make the course as accessible as possible. The pedagogical model included pre-trip reading and meetings followed by an immersion experience of seven to ten days in which the place itself became the major text of study. The culminating project, a student–designed, faculty-supervised research project, was completed a month after the travel ended. Then the class met again to hear students present their projects and wrap up the course. I have co-led and written about courses based in Santa Fe, New Mexico and Cambridge England (Cohen, 1997; Cohen & Counts, 2001). Using this same model, colleagues have offered similar courses based in Cuba, Montreal Canada, Martha's Vineyard, The Navajo Reservation and Tepotzlan, Mexico. The experiential learning philosophy on which this model is based addresses multiple learning modalities as advocated by theorists such as John Dewey (1916) Howard Gardner (1989), John Miller (1996) and Peter Jarvis (2009). When the intellectual, emotional, moral, sensual and kinesthetic dimensions of learning are integrated, students have a more holistic experience. This allows those who may be less successful with monolithic approaches to be more fully engaged.

Since each site has its own history and culture, even a brief stay allows visitors to make comparative observations about climate, dress, economics and customs. Physical culture in the form of food becomes an important aspect of the curriculum. In Cambridge, England we consumed steak and kidney pie with pints of flat beer, and in New Mexican pueblos, we understood the importance of corn to the indigenous people. Though such corporal experiences we literally imbibe and consume bits of culture. As we make comparisons to our own culture, our critical faculties are engaged. The discrepancies or omissions we observe can raise questions for students. In course papers they may explore why toxic waste sites are so close to Native American villages, or why the British government supports both religious and secular schools. When students pursue such issues in their research projects, they further develop their critical thinking skills.

Faculty Travel-Study

In addition to my Lesley course work, I have chosen to participate in faculty travel-study seminars in South Africa and Peru led by the Council for International Educational Exchange (ifds@ciee.org). These well designed travel-study opportunities allow faculty to join colleagues from other colleges and learn from local academics and policy leaders. In February, 2012, I joined a group of local Massachusetts teachers who travelled to Ghana. The leader and inspiration for this teacher study tour offered for professional development credits is Dr. Mary Ann De Mello, Assistant School Superintendent in Hopkinton, MA who recently completed her doctoral dissertation titled: "The Impact of Study Tours in Developing Global-Mindedness Among PK-12 Educators" (2011). Based on her experiences leading short term travel-study courses for teachers to China and Costa Rica, her research showed that such opportunities result in increased reflection and learning for participants. To quantify teacher responses, De Mello adapted a scale that attempted to measure five dimensions of global-mindedness. These include:

1-Responsibility –2-Cultural Pluralism –3-Efficacy –4-Globalcentrism –5-Interconnectedness –

(Hett, 1993, as quoted by De Mello, 2011, p.143).

Though dramatic changes were difficult for De Mello to quantify, teachers responses showed extendedthinking with respect to educational issues and global perspectives. Particulars, such as pre-tour activities, school visits and the value of reflection were noted as important. Readers interested in finding more quantitative data that shows travel study to be valuable can also consult the research of Morasi and Ogden, whose three-dimensional Global Citizenship Scale encompasses social responsibility, global competence, and global civic engagement (Morasi & Ogden, 2011). An earlier study that examined the long-term impact of study abroad by surveying 6,391 participants showed an impact on five dimensions of global engagement which included: civic engagement, knowledge production, philanthropy, social entrepreneurship and voluntary simplicity (Paige, Fry, Stallman, Josi & Jon, 2009). These researchers also conducted sixty-three interviews to gather more detailed stories about the role that study abroad had played in the subsequent educational and career choices of their subjects.

Travel-Study—Ghana, West Africa

Prior to travelling, I joined the fifteen teachers and Dr. De Mello for five sessions of pre-trip lecture-discussions led by Primary Source, a Boston based organization that provides educators with professional workshops given by regional experts (www.primarysource.org). Our group included teachers from kindergarten through high school, ages twenties through sixties, fourteen women and one man. We learned that Ghana was the site of a number of ancient kingdoms that included the Ashanti Empire. Trade with other African states flourished prior to European contact due to the gold wealth. Today, Ghana is the second largest producer of cocoa in the world. The recent discovery of oil resulted in a 14.4% growth rate in 2011, making it one of the world's fastest growing economies (Economywatch.com). Today Ghana is a primarily Christian nation and has had no civil wars. Though it has been independent of Britain since 1957, the colonialist legacy endures as seen in the schools we visited. Our group was housed at the Kokrobitey Institute, a few miles from the capital, Accra, at the end of an unpaved, bumpy road near very modest villages. The institute, a collection of dorms, workshops, and meeting rooms with outdoor dining is a lovely oasis on the ocean. Founder and director, Renee Neblett is an amazing African–American woman from Boston, formerly an art teacher. The site hosts Americans and other international visitors in order to educate them about Ghana and Africa. About twenty local young people work as staff, learn about running a business, teach workshops to visitors, and sponsor a fund raising project that involves making school bags from recycled materials for Ghanaian youth.

As a bridge person between the US and Africa, Renee's enthusiasm, candor and knowledge provided the leadership we needed for understanding all that we could in our

short stay. We visited an impressive school for the deaf and taught classes in two village schools (I assisted a 7th grade teacher who offered a lesson on graphs and pie charts). At a National park, we went on a canopy walk in the rain forest on shaky rope bridges. We shopped at craft markets and took workshops in drumming, dancing, and making jewelry from recycled material like rubber tires. We rode on many long mini-bus trips to our various field visits, jostling back and forth on the rutted road to our home base. Along the roads charismatic, evangelical churches appeared one after another, with typical entrepreneur's signs reading: "I shall not Die Motors," "Jesus is Alive Boutique," "Seek Jesus key Cutting Service," or "Fear God Solutions to Your Sickness." Ms. Neblett explained that these new religious groups provide a route to social mobility for those who consider the traditional Christian churches to be for the elite. She compared this proliferation to similar movements in the nineteenth century US. At the Cape Coast Castle, central to the slave trade, we visited the dungeons where human beings were imprisoned before being shipped to the New World. There we silently reflected on what Africa and the US might be like today if trade had been limited to commodities rather than human chattel. Despite Ghana's growing economy, 65% literacy rate and compulsory schooling, village life often consists of a dirt floored hut with no electricity or water, and trash seems to be strewn about. This is due, we learned, to the appearance of plastic containers about ten years ago. Since people always discarded their organic waste on the ground, they do the same with the non-biodegradable stuff.

Though locals were eager to meet the "Obranies" (foreigners), for some in our group, the hustling and constant bargaining, along with the heat and ever present trash felt overwhelming. Yet, these strong reminders of the differences in our customary environments contributed to insights gained from the experience. The experience left participants with much to reflect upon: What did we think about the widespread use of caning (corporal punishment) in schools? What about the domestic violence we heard so much about? Why can't Ghanaians take better care of the roads, or find a solution for trash disposal? Is charismatic Christianity giving poor people more routes to social mobility or is it diluting the tribal cultures? Though these issues were presented in the pre-trip sessions, it was only through our direct face to face encounters did they become real to us. Someone wondered if we Americans had the right to raise such issues—were we simply echoing our colonialist mindset? One fifty year old teacher shared a journal reflection that captured the experience:

> *Looking back, the week was difficult in many ways. What I gained is an appreciation of the Ghanaian people through their history, culture, art, music and dance and, most importantly for me, a better understanding of how the slave trade changed the world. My appreciation of American history has been forever altered by visiting the slave dungeons of Cape Coast Castle and being exposed to the horrors of the slave trade. What has always been just words on a page… now has a meaning that will stay with me forever. As a teacher, I hope to encourage others to travel as extensively as possible as I believe that it is only the personal experience that allows us to truly understand and move beyond a "single story"*
>
> (as quoted in Adichie, 2009).

In a post-trip meeting teachers reported the concrete ways in which they had connected their own students with Ghana. A first grade teacher had carried with her two puppets that her students knew well; then she photographed them doing everything we did so her kids could see Ghana through the eyes of their beloved creatures. Another first grade teacher quoted a six-year old's response to learning about Ghana: "I knew they had tribes and stuff but I didn't know they had colleges and stores and cars, just like we do." A second grade teacher's students each created a "Welcome to Ghana" brochure to attract visitors to the country. A special education middle school teacher made a video about a young man she met in Ghana who'd overcome poverty to become an international youth ambassador. First, she showed her students only his photo, then asked students to reflect on his life. A sixth grade teacher's class created power points about their school which were sent to Ghana; in turn the Ghanaian students made similar presentations to send to Weymouth. Inspired by the drums she brought to class, the Spanish teacher's advanced students studied African influences on Latin American music, while the high school librarian added African authors to her book collection.

The trip arrangements for Ghana were made by Education First, a travel company based in Cambridge, Mass (www.ef.com). In addition to the other organizations I noted (Primary Source, Fulbright, Council for International Educational Exchange), all dedicated to faculty-student study and travel, recognition should be given to other, often invisible efforts to connect students and community members to remote global communities. These include: Sister Schools, Sister Cities, Rotary Clubs, and projects initiated by women, religious leaders or immigrants, all of them primarily grassroots efforts initiated by one individual who recruits others to join her.

Sister Schools

The National Sister Schools Organization, together with the San Diego and La Jolla California Rotary Club, support a school in Jalalabad, Afghanistan, a project inspired by an Iranian immigrant woman who was concerned about American's failure to understand Muslims. The school now has 700 students who connect with their counterparts in California through the internet, and visits by adults (stevebrownrotary.com). Chicago, which has a large immigrant population from Morocco, has been involved with a Sister School in Casablanca, Morocco since 1982. Inspired by one drama teacher, this exchange involves American students writing plays in French, the language they are learning, and Moroccans doing the same in English. They then view each other's plays via the internet. The arts likewise provide the vehicle for student contacts between Fargo, North Dakota and Yangzhou, China, which has students sending paintings of their home towns to their partners. Very creative connections can be made between students via the internet even if schools lack funding or support for face to face travel. Ironically, though the increasing dominance of electronic communication in our personal and professional lives may easily connect us with people across the globe, it can also have the opposite effect, making us feel more alone (Turkle,

2011). When people communicate with those who agree with them through blogs and websites, they're less exposed to other cultures and worldviews. An exception may be the recent viral explosion amongst the young following the YouTube film on Joseph Kony and the Lord's Resistance Army, made by the advocacy group Invisible Children (Kony, 2012). This video has certainly inspired increased public awareness of the continent of Africa. However, it has also misinformed viewers by presenting a distorted picture of the situation since Kony is no longer in Uganda, and the number of children abducted has been exaggerated. Given that the Invisible Children campaign sells merchandise to raise money, the use of these profits has been questioned by critics. Ugandans have responded to the film, arguing that such misinformation discourages visitors from coming to their country and gives the impression that only white activists can solve this problem (Kony 2012). The internet can be an amazing tool for connecting diverse people, but we should, nevertheless, be cautious about its potential misuse.

School connections can be made in so many ways. Using sports as the theme, the Walter Payton College Preparatory High School in Chicago and the Ben M' Sick Secondary in Casablanca share a program in which basketball coaches from Chicago run clinics for 600 boys in Morocco (Sisterschools.org). Other school links have been created by teachers and students with no organizational affiliation. In Littleton, Colorado, infamous for its student assassins, a teacher has been taking high school students to a remote part of Kenya where they work side by side with local people, a project that gets no media coverage. Jessica Rimington, a student in Orleans, Massachusetts, by herself created the One World Youth Project, in which two schools in different parts of the world work together on UN millennium goals. This organization has created a unique three semester global leadership and professional development opportunity in which university students can prepare to be community leaders for promoting global understanding (oneworldyouthproject.org).

Sister Cities

Sister Cities is another national organization that promotes global connections. You may have noticed a sister city sign when driving into a new town, yet most of these partnerings are with western Europe, and too often they represent a connection in name only. However, there are exceptions; Tucson, Arizona partners with Almaty, Kazakhstan, a place most Americans have never heard of. Amesbury, MA is partnered with Esabulu, Kenya. These programs involve not only students, but families in the community as well. In the relatively small town of Amesbury, over two hundred people have visited back and forth between the US and Kenya (amesburyfor africa.org). What's unique about these programs is they are not for the educated or affluent but involve community members from all social backgrounds.

Women Leaders

Clearly, religious organizations have long sponsored missionary and humanitarian efforts in the developing world in ways far more extensive than educators have done.So often these have been inspired by women, making me wonder why concern for global poverty has become a gendered activity.In their important book, Half the Sky(2009), (required reading for Ghana participants), authors Nicholas Kristof and Sheryl Wu Dunn argue that the lack of global attention to the plight of women is the greatest, challenge in the world today. Development scholars stress the importance of women's education to a nation's advancement, yet governments and health professionals continue to regard women's problems as private family matters they can ignore. In 2007, the U.S. Senate failed to pass a bi-partisan bill introduced by Senators Biden (now VP) and Lugar, (recently defeated), called the International Violence Against Women Act. Such a failure demonstrates how low women's health and safety rank as concerns for our political leaders, despite the fact that more education and fewer pregnancies allow women to improve their family's status, a sure way to prevent children from being recruited by terrorists. According to global statistics, more girls have been killed in the last fifty years because of their gender than men killed in all the battles of the twentieth century (p. xvii). Even in the comparatively advanced country of Ghana, 21% of women are still sexually initiated by rape.

Kristoff and Wu Dunn offer many examples of women working to change conditions on the ground. For example, The Mukhtar Mai school in Meerwalla, southern Punjab, Pakistan welcomes volunteers to teach English (Kristoff, 2009). In Goma, eastern Congo, HEAL Africa, is a hospital dedicated to repairing gynecological injuries brought on by unassisted child birth. There, Harper McConnell, an American woman from University of Minnesota, has begun a school for children, a training program for women waiting for surgery, and she is creating a study abroad project for American students who would like to spend a month at a university in Goma (www.healafrica.org). Women for Afghan Women, is a women's human rights organization based in Kabul and New York founded in April, 2001, six months before the 9/11 attacks (womenforafghanwomen.org). They advocate for the rights of Afghan women and build programs for Afghan women in New York and across Afghanistan. Volunteer Esther Hyneman, a retired literature professor, teaches classes in New York for Afghan immigrants and has herself made four war time trips to Afghanistan. The many baby boomers, soon to be retirees like her, might be seeking similar volunteer opportunities. Cross Cultural Solutions is an organization that arranges such short volunteer stints (crossculturalsolutions.org). Another opportunity offered by Women for Women.Org gives donors the opportunity to sponsor a single woman for a year enabling her to get life skills training and learn ways to earn a living in places where the situation is most desperate such as Democractic Republic of Congo, South Sudan, Rwanda and Kosovo, (womenforwomen.org). These programs are not romantic acts of charity by starry eyed western do-gooders, but rather serious, tedious, daily efforts. Critics might argue that the presence of comparatively affluent Euro-American volunteers might be a form of neo-colonialism, especially when we assume that our more advanced solutions are superior. Western efforts to eradicate all female genital cutting without addressing its cultural significance, or outlawing child labor without replacing a family's sole income source are problematic. Admittedly to some, our group of white teachers in Ghana might appear to be voyeurs gazing at the exotic other.

However, an experience I recently had in Guatemala made me think differently. When a local activist urged my husband and me to help him distribute Christmas food packages to poor Mayan women, I asked if our presence would evoke images of colonial masters doling out scraps, but he strongly disagreed. "When they see that people like you care about them, it connects them to the rest of the world, and shows them that they matter."

Finally, what's most significant about American teachers and students participating in direct travel-study, virtual global interactions or volunteer opportunities is what we learn, more than what we may do for others. In their study Common Fire: Lives of Commitment in a Complex World, Daloz and his colleagues (1996), interviewed a hundred adults who had dedicated their lives to working for the common good. When they tried to identify a thread that linked these very diverse participants, they found that early in life these people all had had direct personal experiences with people from backgrounds, or nationalities very different from their own. As educators, we should advocate for such opportunities, not as a glamorous add-on, or the one required Global Studies course, but integrated throughout the curriculum in all subject areas. It may be many, many years before global poverty or the plight of women become part of America's discourse, yet such global encounters are a sure way to change the consciousness of future generations. We can contribute to this transformation through our students, who in turn spread the news to their friends and families. Face to face, one by one, people begin to see the world in a different way: we're no longer disconnected actors who must make it on our own, but part of a global system that impacts our environment, our health, and our security.

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Civic and Intercultural Education: A Means for Community Development and Attitude Change

Abstract: Our societies are going through a process of continuous transformation. The challenges and opportunities of diversity and globalization can only be addressed if civic education and intercultural education are inter-related. More often than not, there is a lack of coherence between educational practices based on these approaches. Moreover, even if the principles and methods of civic and intercultural education are used for international as well as local development, very seldom their impact is measured through the means of scientific research. In this study, a methodology of civic and intercultural education was piloted and its impact was measured regarding teachers and students' attitudes towards Roma. We measured the acculturation orientations and stereotypes of teachers and students involved in a civic and intercultural program. The results show that there are changes in both teachers and students attitudes towards Roma.

Key words: civic education, intercultural education, Roma, teachers, students, stereotypes, acculturation orientations

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Introduction

The main paradigm of this article states the indivisible link between civic education and intercultural education. Civic education without intercultural education risks to ignore an important part of society, to simplify the reality and miss to address issues related to specificities of different groups, as well as challenges and opportunities of diversity. Intercultural education without civic education may run into two biases: either the approach in which diversity has to be "dealt with", or the approach in which the intercultural aspects are taken into account, but only on the surface, without in-depth analysis of social and political context and without significant contribution to social transformation. This perspective demands us first of all to recognize that reality is plural, complex and dynamic and that interaction is an integral part of all lives and cultures. It leads to ensuring mutual respect and development of communities that support each other and eliminating relationships based on domination and rejection. In the words of Peter Lauritzen it sounds like this: "He who reduces political language to difference only will come out as an individualist and social Darwinist, he who does the same with regard to equality will end up as collectivist. It is only by keeping the concepts of difference and equality in balance that one can speak of a fair and just society." (Ohana & Rothemund, 2008, p.138).

Diversity is not a new phenomenon, but the perspectives on diversity, the interpretations and practices in this area represent a continuous challenge. Diversity as a concept is widely used in daily life and political discourses. The current perspective on diversity shifted from celebration, appreciation or management of diversity to inclusion and development of an intercultural society. This perspective moves beyond celebration of diversity and organization of "folkloric events" to the creation of sustainable frameworks for affirming cultural identity in all aspects of life, as well as equal opportunities for personal development and contribution to the society in its entirety.

There is still a wide spread tendency to use culture in political discourses for the purpose of exclusion policies (Titley & Lentin, 2008). A real impact of civic and intercultural education implies "moving away from a focus on individual (identity) difference/s towards a focus on finding, through principled intercultural discourse, consensus for social action to redress injustice and inequality in the multicultural society" (Ohana & Otten, 2012).

The Intercultural Institute of Timisoara has piloted over the years a series of methods aiming at developing teachers and students' intercultural competence and motivation for participation in local decision-making processes, as well as the development of a nuanced and fair understanding of Roma issues and contribution to their social development. Roma minority is one of the 20 recognized national minorities in Romania, one of the most disadvantaged and discriminated against. Romania is the European country with the biggest Roma population and a wide diversity of communities, some maintaining a traditional life style, others being almost completely assimilated, some having a socio-economic status

similar to that of the majority population, while most of them are living in extreme poverty (Rus, 2008).

A series of public policies are implemented in different areas of life, in order to ensure equal access of Roma people to education and employment, but very little is done in order to change the negative attitudes of the majority population towards Roma. Several studies realized at national level show the existence of high levels of negative attitudes, even if there are some improvements over the years.

A civic and intercultural education program

This study makes an analysis of the impact of a civic and intercultural education methodology requiring students to analyze the situation of the Roma community at local level and formulate a public policy proposal related to an issue affecting members of Roma communities.

The method was piloted at national level in 2011 in 11 schools, finalized with a public presentation at the Romanian Parliament and in 2012 at county level with 9 schools. The program takes place over a three months period in which teachers attend a training course and implement a project with their students. It is based on a methodology developed at international level in the CIVITAS Network, adapted to Romanian realities and developed by the Intercultural Institute of Timisoara in order to include the intercultural dimension.

The main activities implemented in the program by the students, under the coordination of their teacher, are: (1) analysis of the problems of the local Roma community; (2) selection of a problem for in-depth study by the class, a problem that can be solved through local public policies; (3) collecting information about the problem from various sources, including members of the Roma community, public institutions, NGOs, specialists, and analysis of possible solutions; (4) drafting a public policy that could solve the problem; (4) developing an action plan to influence public authorities to adopt the public policy proposed by the students; (5) organizing a showcase at local level in which students present their projects; (6) reflecting on the learning experience. Classes involved in the program are then invited to present their projects in a public event attended by public authorities and the media.

Prior to the implementation of the activities with students, teachers attend a blended learning training course which has the following objectives:

- understanding of the way in which public institutions function, the decision-making procedures and the role of citizens in a democratic society;
- development of intercultural sensitivity to understand the benefits and challenges of diversity, especially related to the fact that:

  - ignoring cultural differences is not a solution;

  - imposing an ethno-cultural belonging on someone is unacceptable;

  - different ethno-cultural belongings do not necessarily imply visible differences;

  - common ethno-cultural belongings do not necessarily imply homogeneity;

  - not all cultural practices are acceptable in a human rights framework.
- in-depth understanding of the situation of Roma communities in Romania;
- learning to implement the program's specific civic and intercultural methodology with students

This method is an answer to the need to offer students a framework to develop a thorough understanding of the situation of Roma communities, to overcome stereotypes and prejudices, which are too often present in the media, but also in the families. It addresses at the same time the need to stimulate the civic engagement and constructive attitudes based on democracy and human rights.

The impact of the program is evaluated both at teachers' level, as well as at students' level. Through a pretest-posttest methodology, the teachers and students' stereotypes and attitudes towards the culturally different (respectively, Roma minority) are being assessed before and after they are involved in the program.

Attitudes towards Roma minority

Method and sample

A group of 33 teachers and 250 students, belonging mainly to the majority population participated in this study. About half of them participated in the civic and intercultural education program (experimental group), while the other half participated in a civic education program using a similar methodology but without intercultural component (control group). Through a pretest-posttest design, the teachers and students' changes in orientations of acculturation and stereotypes towards Roma and Romanians were measured.

Instruments

Drawing on previous research by Berry, Bourhis et al. (1997) proposed the following acculturation orientations of majority members: integrationism, individualism, assimilationism, segregationism and exclusionism and developed a scale to measure these acculturation orientations. Basically these orientations of acculturation represent the combination of

possible answers to the following two questions: (1) How acceptable it is for the majority population that the minority (Roma, in our case) maintain their culture?; (2) How acceptable it is for the majority population that the minority (Roma, in our case) adopt the culture of the majority population?

		How acceptable it is for the majority population that the minority (Roma, in our case) maintain their culture?	
		YES	NO
How acceptable it is for the majority population that the minority (Roma, in our case) adopt the culture of the majority population?	YES	Integrationism	Assimilationism
	NO	Segregrationism	Exclusionism

Integrationism refers to the valorisation of maintenance of certain aspect of minority identity and willingness to modify own institutional practices and certain aspects of majority culture to facilitate integration of minority groups. Assimilationism refers to desire to have minorities give up their cultural / identity characteristics in order to adopt the cultural/identity characteristics of majority. Segregationism represents tolerance for the minority culture/ identity as long as they live separately, in specific neighbourhoods or regions and do not mix with majority population. Exclusionism means no tolerance for the minorities' culture/ identity and belief that certain groups can never assimilate within majority community. There is also another acculturation orientation which completely ignores cultural, religious, linguistic belonging, while focusing on personal characteristics.

The scale developed based on this model by Bourhis and Montreuil (2005) is not intended to categorize individuals as being integrationist, individualist, assimilationist, segregationist or exclusionist. This scale is intended to assess the extent to which individuals endorse each of the acculturation orientations, and this depending on the specific group being considered.

In this study, along with the Host community acculturation scale, a list of attributes was used in order to measure the stereotypes of students and teachers towards Roma and Romanians.

Results

The analysis of the results in the pretest samples of teacher and students, both in the control and in the experimental group show a medium level of exclusionism, segregationism and assimilationism with a little bit higher results on individualism and integrationism. There were no significant differences between the experimental group and the control group in the pretest phase. At the same time, regarding the stereotypes, the entire sample associates significantly more negative attributes with Roma and more positive attributes with Romanians. These results are comparable with the results of various studies done at national level which show that the majority population has mainly negative attitudes towards Roma (Rus, 2008), validating therefore the sample used in this study. The results show that there are significant changes in the acculturations orientations of teachers and students after their participation in the program, both compared to the situation before the program and to the control group. Regarding changes in the orientations of acculturation, after the implementation of the civic and intercultural program teachers are less assimilationists and students are less individualists than before. The fact that teachers have lower scores on assimilationist orientation means they understood the importance of maintaining and affirming cultural identity and expect much less for Roma people give up their cultural identity in order to adopt the cultural identity of the majority community. This attitudinal change of teachers could have contributed to the attitudinal change of students. Not only are students less individualist, but there are also significant changes in relation specific areas of life.

Students have, after the implementation of the program, higher scores on the segregationist orientation regarding school activities, friends and neighborhood. They are also less exclusionist and less integrationist regarding school activities. Most of the statistical significant changes regarding students' acculturation orientations are related to the domain of school activities, which means that their participation in the project and activities of the program had a direct impact on this dimension, without being extrapolated to the other dimensions. If the teachers are less assimilationists this means they understood the importance of cultural identity and focused on it. At the same time, students understood the importance of culture, but failed to understand the importance of dialogue.

There were no significant changes of the acculturation orientation in the control group in general, just on specific domains of life. These changes are in the sense of higher scores regarding segregationism and assimilationism in certain domains of life (for example: work, marriage, neighborhood, school activities and friends). Therefore, even if the results show less changes in the acculturation orientation than initially expected, the fact that in the control group the changes were in the other direction (more segregationists and more assimilationists) leads us to believe that the course had an important contribution to the development of more positive attitudes of the majority community towards Roma community and that the need for this type of programs in even greater.

There are also significant changes regarding the stereotypes of teachers and students towards Roma and Romanians. A comparative analysis was made between teachers and students' stereotypes of Roma and Romanians before and after the course. Before the course, teachers associated mainly positive attributes with Romanians (11 attributes associated statistically significant more with Romanians than with Roma) and mainly negative attributes with Roma (4 attributes associated statistically significant more with Roma than with Romanians). After the course they still associate positive attributes more with Romanians than with Roma (10 attributes associated statistically significant more with Romanians than with Roma), but they associate just 1 negative attribute statistically significant more with Roma than with Ro-

manians. At the same time, the teachers in the control group continue to associate negative attributes with Roma even after the participation in the program (7 attributes associated statistically significant more with Roma than with Romanians). The changes in the students' stereotypes were not so significant.

We also realized a comparative analysis of the students and teachers' stereotypes towards Roma before and after the course, in order to have a more nuanced image of the results presented above. This analysis shows that there are changes in students' stereotypes in the sense of associating certain negative attributes to a smaller extent with Roma after the course than before the course (there are statistically significant differences on 3 negative attributes) and certain positive attributes to a larger extent (there are statistically significant differences on 3 positive attributes). Even if there were no significant differences in the Roma-Romanian comparison, there are differences between the degree to which students associate attributes to Roma before and after the course. And this difference is in the sense of associating less negative and more positive attributes with Roma.

Therefore we can state that participation in a training course and implementation of a civic intercultural program contributes to diminishing teachers and students' negative stereotypes towards Roma. These changes represent important steps in the process of Roma inclusion and diminishing the negative perception of the majority population towards Roma. They bring an important contribution to the development of intercultural sensitivity. However, no significant differences were obtained on the integrationist orientation, even though, the purpose of the activities implicitly aimed at this and even though there were specific changes regarding the stereotypes, there were no radical improvements. These results prove, once again, that attitudinal changes need time, need a more holistic approach and continuous monitoring in order to overcome the obstacles in the development of intercultural competence. They are consistent with the result of a previous study done by the Intercultural Institute, using qualitative methods on participants in a project involving cooperation between Roma and non-Roma young people. In that study, after their participation in the program, non-Roma participants do not have necessarily an overall better attitude about Roma, but they have a more nuanced understanding of the situation and of the relationships between Roma and the rest of the society and are able to overcome stereotypes (Jivan et al., 2002).

Conclusions

The results of this research can offer relevant information for decision-making bodies regarding public policies in the field of education. For example, practices like the inclusion of information about Roma in the history manuals can lead to a decrease of exclusionism, but could also lead to an increase of segregationism and it is therefore important that they are accompanied by activities focused on dialogue, interaction and human rights based approaches. At the same time, the results of this study show that punctual interventions aiming at increasing intercultural competence may have a positive impact, but a rather limited impact. In order to have a better understanding of the way in which acculturation orientations are changing through educational activities, it would be interested to evaluate the extent to which a whole school approach would have different results.

One of the limits of the study is the fact that the relation between the attitudes of teachers and those of students was not analysed. We believe that it is important to study this relation in future research in order to identify whether sole implementation of educational practices, regardless of teachers personal attitudes can contribute to the development of positive attitudes of students towards diversity or it is absolutely necessary that teachers attitudes be positive. In the first case, educational policies should focus on equipping teachers with educational tools to ensure and integrationist approach in education, while in the second case, the main step need to be the realisation of activities for the development of teachers' intercultural competence.

Another limit of the study is the fact that teachers have voluntarily applied to participate in the program, having therefore an intrinsic motivation to participate and interest in the subject. Thus, we do not know to what extent the same results could be obtained with a group of teachers that are not interested in the subject. On the other hand, students' participation was not voluntary, the activities of the project were mainly included in the school curriculum. As much as there is a need for civic and intercultural education for community development and attitudinal change, there is also a need for research in order to identify best practices, to measure the impact of these practices and to ensure coherent, flexible and sustainable approaches for global education.

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Ambiental Environmental Services in Environmental Education

Absctract: Life quality passes by maintenance of some natural conditions and processes through that the ecosystems and species support human life. It's relevant to speak about this concept with students, pointing out our dependence on nature. It's necessary to show the consequences of the loss of environmental services, presenting solutions to contribute to this services' maintenance. We need to demonstrate the loss of habitats, ecological interactions and species generate bigger losses than profits from natural resources and agricultural production's exploitation.

Keywords: Environmental services; Environmental education; Natural Resources; Environmental impacts; Loss of habitats.

Serviços Ambientais na Educação

Resumo: A qualidade de vida passa pela manutenção de certas condições e processos naturais através dos quais os ecossistemas e as espécies que os compõem sustentam a vida humana. É relevante tratar com os alunos sobre este conceito, destacando a nossa dependência da natureza. Devem-se deixar claras as consequências da perda dos serviços ambientais, apresentando soluções para colaborar com a manutenção destes serviços. Precisamos demonstrar que a perda de habitats, interações ecológicas e espécies geram perdas que superam muito os lucros advindos da exploração de recursos naturais e produção agrícola.

Palavras-chave: Serviços ambientais, Educação Ambiental; Recursos Naturais; impactos ambientais, perda de habitats.

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Introdution

The Environmental Sustainability is a concept associated to the sustainable development that involves the use of natural resources, from a longterm perspective. In other words, it is the use of natural resources in order to allow the replenishment of renewable resources and the sparingly and efficient use of the nonrenewable. The Environmental sustainability is characterized by the maintenance of the environment's ability to provide permanently environmental services and resources to the development of human societies.

Ecosystem services are broadly defined as the benefits provided by ecosystems to humans; they contribute to making human life both possible and worth living (DAILY, 1997). In fact, the welfare of all human populations of the world depends directly on ecosystem services (TEEB, 2010). Biodiversity affects numerous ecosystem services, both indirectly and directly. Some ecosystem processes confer direct benefits on humanity, but many of them confer benefits primarily via indirect interactions (MEA, 2005). Ecosystem services include: provisioning services, regulating services, cultural services and support services. The existence of these services depends directly on the environmental protection and preservation, as well as on the practices that minimize the impacts of human actions on the environment.

What Are Ecosystem Services?

Ecosystem services are the conditions and processes through which natural ecosystems, and the species that make them up, sustain and fulfill human life. They maintain biodiversity and the production of ecosystem goods, such as seafood, forage, timber, biomass fuels, natural fiber, and many pharmaceuticals, industrial products, and their precursors.

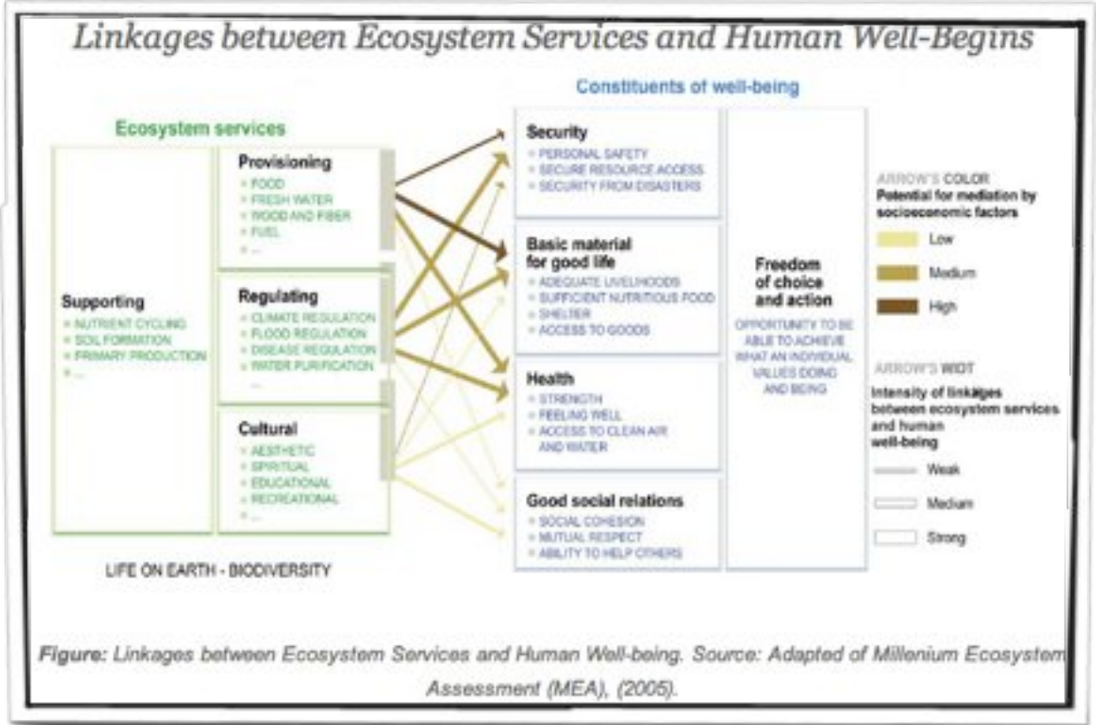

Figure: Linkages between Ecosystem Services and Human Well-being. Source: Adapted of Millenium Ecosystem Assessment (MEA), (2005).

The harvest and trade of these goods represent an important and familiar part of the human economy. In addition to the production of goods, ecosystem services are the actual lifesupport functions, such as cleansing, recycling, and renewal, and they confer many intangible aesthetic and cultural benefits as well (Daily, 1997).

Example of Ecosystem Service

Pollination is one of the main Ecosystem services for human populations. According to data from FAO (Food and Agricultural Organization), 33% of human food depends, at some level, of cultivated plants pollinated by bees (KLEIN et al., 2007).

Figure : Bee (Xylocopa sp.) in the flower of passion fruit in Juazeiro, Pernambuco, Brazil. Source: Viana (2006).

Biodiversity used in food and agriculture (e.g., pest control and pollination) includes the components of biological diversity that are essential to human feeding and to improve quality of life, such as the variety of ecosystems, animals, plants and micro-organisms, at the genetic level, specific and needed ecosystems to sustain human life, as well as maintaining key ecosystem functions (FAO, 2011).

Ecosystem services or environmental services?

Internationally, the term is best known by payment for environmental services. However, in last few years the term used is ecosystem services instead of environmental services, in order to specify that they are the results of the ecosystem processes and to distinguish them from the conception of goods and from the environmental services ecosystem components considered as divisible units (PERU, 2010).

Putting a "price" on natural assets

One of the main challenges to the scientific community involved in biology conservation is to demonstrate that the loss and damage of habi-

tats, ecological interactions and species generates a prejudice (present and future) that far exceeds the profits from the exploitation of natural resources and agricultural production.

In the past 50 years, the human activity has been the main cause of environmental degradation and it has reached about 60% of the Earth's ecosystem services (MEA, 2005). The study The Economics of Ecosystems and Biodiversity (TEEB), accomplished by the United Nations Environment Programme (UNEP), pointed out the economic value of plants, animals, forests and ecosystems. The study evaluated the costs of biodiversity loss between R $ 3.6 and R $ 8.2 trillion per year (TEEB, 2010). Quantifying the value of ecosystem services is of great importance for developing arguments and programs for protecting them.

Putting a "price" on natural assets—recognizing the environmental, economic, and social values of forest ecosystem services—is one way to promote conservation and more responsible decisionmaking.

Due to this price, there is the initiative to pay for the maintenance of ecosystem services – payment for ecosystem service (PES). PES are incentives offered to farmers or landowners in exchange for managing their land to provide some sort of ecological service. This is a tool to ensure sustainable use of rural properties and it even includes assisting in the maintenance of people in rural areas.

Ecosystems services in environmental education

Human impacts on the environment are intensifying, raising vexing questions of how best to allocate the limited resources available for biodiversity conservation. Which creatures and places most deserve attention? Which should we ignore, potentially accepting their extinctions? (BALVANERA et al., 2001). A broader approach, such as ecosystem services, is to go beyond these issues pointing to our dependence on nature.

Environmental education is often understood as separate collection, planting seedlings in events or activities with reusing plastic bottles or paper. This type of action is important, but it must go beyond: a critical discussion is essential to induce behavioral changes.

To discuss ecosystem services with students is a way to use arguments that highlight our dependence on nature, financial values? Resulting ecosystem services, the damage from the loss of these and the relationship between ecosystem functionality and quality of life.

This is a response to the growing individuality in modern societies. Arguments related to the maintenance of life, poverty reduction and respect for the environment weaken every day. The approach of the environmental services is shown as an alternative to be a commitment for people with the environmental conservation.

To understand ecosystem services one has to have an understanding of various ecological processes and/ or biogeochemical cycles. To speak about these in the classroom makes it possible to treat many topics in context, contributing to the student learning. The ecosystem services approach in educational actions and initiatives makes PES programs more efficient due the greater integration of the actors involved, ensuring the effectiveness of their actions. Regardless, it is also an appreciation of native vegetation or urban forests, responsible for various ecosystem services, such as the maintenance of air wetter and milder and stable temperatures.

NOTES:

Presented in part as a conference paper to "7th World Environmental Education Congress (WEEC)", Marrakech, Morocco, from 9 to 14 June of 2013.

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The Creative Communication

Abstract: The creative communication aims expression in an original manner and facilitates better understanding of the message. A creative community primarily means to think creatively. Whether it is in relationships with colleagues or in family contexts, the quality of communication with others depends on the quality of thought. The teacher is the artist that shape and stimulates creative thinking child it depends on the children's development. The contemporary education must be adapted to the age of children to stimulate their interest and to achieve goals. In my opinion, this means the combination of some elements of the game, good cheer, with useful information about the life and activities of children everywhere. When students learn differently, become more creative, more motivated, aware that they can claim their work, they can cooperate with others that have different learning opportunities in new contexts.

Keywords: students, creativity, games, exercises, communication.

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"Creativity is so delicate flower that eulogy makes it bloom while discouragement often a choke, even before he could turn into a flower. "

Alex Osborn

Theoretical issues

The society needs people who are creative communities cope with change, adapt to all that is new, assume responsibilities, take advantage of opportunities in various creative and find solutions to current problems.
In this respect, Dan Pink, author of A Whole New Mind, said: "The last few decades have belonged to programmers who can break a code, lawyers who know how to draw up a contract or economists who know how to work with numbers. The future belongs to a type of person with a certain kind of mind: designers able to empathize, people who can recognize patterns, people who can give meanings of things, artists, inventors, counselors, thinkers who see the "bigger image" - they will reap praise and joys society "(Pink, 2006, p 27).

The creative student understand the lessons, the material and the process information can detach, exposing it in a personal way, comes with its own explanation of the phenomena, coming up with ideas "out of place", finds unusual solutions (it's original), puffy, wants to know what's happening (curiously) tells stories more or less true (is imaginative, fanciful) found unusual uses of objects is forever preoccupied with something (active), likes to organize games during recreation (takes initiative and is dominant).
It is important for us to discover and cultivate, in time, the talent and the creativity of children as recorded and AD Moore in "Invention, discovery, creativity:" We differ in abilities and individual talents, stronger or weaker. Endeavor to cultivate talents where they are taken away many lives. A first condition for being happy in life is to find the better equipped we are to use and so identified for creative talent "(Moore, 1975, p 97).
In extracurricular activities, creative child is persevering and tenacious to stubbornly with observant, creative discontent manifested all the time, always suggests something to improve, it is curious, the trend information has multiple interests, has a tendency to dominate others has a rich emotional background is sensitive, intense lives, have confidence, apreciate himself fair enough, do not bother unclear circumstances - tolerate ambiguity and recover, not satisfied with the first product of its form, it improves and enlightens you prefer friends of other ages, large or small.

The activities must to employ, to guide, to lead and motivate students to become involved in getting its own success. If students feel that others care about their progress and feel encouraged to work hard to achieve academic roles, are motivated to do their best to learn to read, to calculate, to develop other skills and talents and to remain in school .

The purpose of micro research

In the present research I intended to study and to analyze the creative communication of my students in class in first semester of school.

The general objectives of micro research

- The determination of the influence of communication on the development of creative educational environment;
- The development of students skills when use the creative communication in different situations.

Hypothesis

Based on data from the specialty literature, the following hypothesis is formulated in this way:
Involving students in various curricular and extracurricular activities that stimulate their creative ability can make positively influences in their communication.

The target group

The group who I have developed this research consists of 23 children from first grade at the National College of Arts "Octav Bancila" Iaşi. All my students attend the kindergarten, but 19 of this children come from two parent families and 4 children come from single parent families, this situation is taking a toll on their communication and language development, but the environmental influences of educational activities offered by the school it respects the particularities of individual and age of the child and support the development of children's communication and creativity.

Methods and instruments

- The observation, which aimed to capture both elements of communication activities in the classroom, the child manifests spontaneously and freely, closer to what is less controlled and censored, and in extra-curricular activities conducted with the whole class;
- The experiment created by a series of tests designed to determine the level of development of creativity in communications.

The conducting of research

• ***The first phase:*** In first month I watched and I filled out the survey (in communication) of each student.
The observation sheet contains the following items:
- Write original essays;
- Use properly artistic expressions;
- Easily find the meaning of words and new expressions;
- Quick find anonymous and various synonyms for certain words data;
- Change the end of a text;
- Write lyrics on a given topic;
- Communicate with other children in different situations;
- Communicate appropriately with adults.

• ***The second phase:*** The next 3 months I created a little experiment I involving my students in several extracurricular activities to stimulate creativity, which I recorded in video format to be analyzed as follows:
Communication Exercises:
The junior prom: The students will learn to present himselfs and to know colleagues through a creative act: a poem, a song, a play, a dance on stage in front of peers and parents, will be a small presentation fashion and the final will be rewarded with gifts and diplomas original artistic performance;
My grandparents are a ... super!: The students will make a movie theme in their characteristic style about her grandmother/grandfather, highlighting the benefits of intergenerational learning.
A small bag of stories: The students will participate in an exercise in storytelling, continuing adventures of Spider and guess what would have happened in the meeting with their favorite animal.

Games:
The students will participate in some recreational games:
A snowball fighting: The students must be described in a few words on pieces of paper, they will crumple, and will take their pick, trying to guess who is finally colleague described the lump found.
Guess the story!: The Students, organized in groups of 3, will have to stage through nonverbal communication, a fragment of a known story that other children have to guess.

- The third phase: In the last month I've dealt with organizing, processing and analyzing data collection

According to records obtained from the analysis of observation and experiment, I concluded that two thirds of students have artistic talent, but they have problems of speech and a poor vocabulary. The children are very shyne in public. The scene and inhibits its audience. 1/3 of them speak slowly and sometimes stutter or refuses to participate in a particular activity. It is very difficult to talk about themselves, to control speech and to correct string to find the right words.

The analysis and interpretation of results. The responses we have noted on a scale of 1-4 as follows: (1) Insufficient, (2) Enough, (3) Good, (4) Very good.

Intervention measures

The students were very open to everything new, the joy and play, have made an active participation in extracurricular activities and then:
- I encouraged him to sing, to compose poems, to recite and to interpret monologues at Festival of poetry Blue Flower at the Athenaeum Tătărași (Tora Hamre second prize) and a in a county competition One mask laughs one cry at "Dimitrie Cantemir" High School School (mention for literary poems- Tora Hamre and Andreea Baban);

- I helped a little girl of 7 years to capitalize and to submit paintings in some exhibitions;
- All students have participated as guests on the show for children Tirigong at the local television station in a dedicated to our mothers and to Fairy Spring show;
- I organized a small theater bande named Fireflies who have a remarkable success (two awards for interpretation at Come to the theater! Festival, the Interpretation Award for Best Male Performance and at second prize at the symposium Syncretism of arts, an award for diction and for well defined charactersat Festival In the spotlight, opened the show organized by our school during The open days were they are invited and a trophy at inter-county contest about theater in Ipoteşti-from Suceava).

Conclusions

The environment in which children grow and develop should help him improve, to cultivate talents with school and extracurricular activities related to his passion. Time has shown that often a huge talent was wasted because it was grown and grown ever since childhood, when an attentive parent can help the child to do things that he likes, encourage innate skills. Talent has no age, he just discovered and exploited. The gifted children have a very good memory, play with art, love scene and still outstanding results at an early age.

The students sampled my research showed a vivid imagination, great flexibility in thinking and intuition, sense of humor, attitude game, maximum freedom in associating ideas and not least originality in finding solutions.

After analyzing the results I would say that the main conditions that promote student creativity are:

- Personal initiative and active involvement in school and extracurricular activities;

- Self-learning;

- A good self-image;

- Stimulating the child's social environment created within the group but also in public spaces;

- Encourage imaginative approaches;

- Providing a broad individual freedoms;

- Follow the creation of quality and not just performance;

- The right to failure (also support students to overcome them).

At the end of the research I can say that I noticed that both exercises and character creator games used in school and extracurricular activities, stimulate the creative potential of children. I appreciated the original responses, spontaneity, free expression of their opinions. We felt that if we remain indifferent conduct participatory and creative as is inhibits demoralize the child, decreasing the flexibility and originality. Positive feedback throughout the activities, determined affective states balms, and mobilization of subjects in solving tasks.

From this experience I noticed that small students has creative potential that integrates cognitive experience, operational and informational mechanisms triggered and sustained by the necessities of knowledge, self-expression, independence, cognitive attitude begins to crystallize.

The creative availability of my students is manifested in creative expressions and emotional behaviors in the game, drawing and communication activities. If the drawing, the child reflects selective and subjective reality in record creation requires mastery of language as an instrument of knowledge and communication.

Following this micro research I conducted and achieved outstanding results in competitions and manifest progress in public communication environment encouraged me to further address the educational process in terms of stimulating the creative potential of children through school and extracurricular activities. For this I feel it is necessary to create a permissive atmosphere affective participation of the students in the learning atmosphere that encourages communication, cooperation, consultation, formulation of questions by students, encouraging them.

In addition, I believe it is vital to teach students the importance of taking personal responsibility for what they do with their time. You can do a lot of really important things just when you hand the times playing with imagination achieving amazing things, just relying on the support of those who love them unconditionally. They must understand that we all need those moments, especially when involved in creative work.

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SECTION 3

Transversal Studies

Organización
de las Naciones Unidas
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The Use of Plant Characterisation Modelling Studies to Substantiate National Conservation and Sustainability Policies

Abstract: Plant characterisation is key to the study of biodiversity. It is multidisciplinary and includes historical, biogeographical, scientific and mathematic elements. Modelling of plant species has been carried out with qualitative use of the water-energy dynamic. Quantitative measurements of plant characterisation are essential to biodiversity, sustainability and conservation policy formation of local, national and global areas. Characteristics of plants are plant life-history strategies, photosynthetic type and life-forms. In the Species-Area relationship locations of high biodiversity are examined in terms of the number of species in each location and subjected to a regression of values according to the relationship of increasing numbers of species with increasing area. Subsequently an algorithmic breakdown of the climatic and topographic conditions is carried out according to T-S-K fuzzy logic, variables are specified and given definition in the example location of Guyana, South America. A genetic-dispersal of the elements of plant strategies is carried out, elements are plotted on combined objective axis, showing a Pareto distribution which may be extrapolated to alternate scales. The results show the following: individual occurrences of plant species versus locations of high biodiversity, the Species-Area relationship with statistical testing. Data are shown and an algorithm is detailed. A summary table of the ordination of plant species in seven environments is shown. The rule-base for the stress tolerant-ruderal strategy environment of Guyana is given and a 3-dimensional surface area plot of minimized elements is presented. The plant strategy Pareto is plotted and rules structuring the combined objective space are provided. In conclusion the Species-Area relationship does not explain the increase of species numbers and a descriptive form of ordination is required to cater for variable conditions, determining individual species occurrence. T-S-K modelling allocates environments to example locations with a global spread and predicts the occurrence of plant species. The conditions determining plant characteristics may be minimized to contain essential elements (mean temperature and precipitation) of the water-energy dynamic. The structure of T-S-K fuzzy logic enables genetic mathematic technique to be employed, allowing enhanced prediction of climatic variables and additionally of species numbers. Plant characterisation modelling studies strengthen national conservation and sustainability policies key to ecosystems and developing human communities which are dependent upon them.

Keywords: Plant characterisation, modelling, Species-Area, algorithmic, genetic dispersal, water-energy dynamic, conservation and sustainability policies

Introduction

Studies and different approaches to quantify species within ecology and in different geographical locations trace back to the beginnings of scientific endeavour and civilisation itself (Humboldt, 1806, Schultes and Reis, 1997). We include classical, historical and modern approaches to the subject. The nature of plant characterisation is multidisciplinary, consists of many different subject areas and generative in producing new areas of study. It would be difficult to provide complete reference of all areas, which benefitting progress within the subject, the author provides background of areas, which provide the current approach and progress within the subject. Humboldt (1845-1858) became the first to predict the Chocó region and Andean forests as one of the mega centres of plant diversity:

'Die dem Äquator nahe Gebirgsgegend ... von Neugranada [today: Columbia] ... ist der Teil der Oberfläche unseres Planeten, wo im engsten Raum die Mannigfaltigkeit der Natureindrücke [today: biodiversity] ihr Maximum erreicht' (Humboldt, 1845, p. 12) (English translation by Otté (1860, p. 10): '... The countries bordering on the equator [meant is the present-day country of Colombia] possess another advantage ... This portion of the surface of the globe affords in the smallest space the greatest possible variety of impressions from the contemplation of nature [today: biodiversity]' (Barthlott, Mutke, Rafiqpoor, Kier and Kreft, 2005).

Remarkably Humboldt hypothesized explanations for diversity including complex topography and climatic conditions in the Chocó region (Humboldt, 1808), Humboldt provided the initial statements which substantiate the water-energy dynamic (Wright, 1983), Humboldt speculated that plant richness declines at higher latitudes due to the fact that many species are frost intolerant and may not survive in the comparatively cooler temperatures of temperate zone winters. Wright surmises that plant productivity is limited by energy from the sun and water availability, however the solar energy that transfers through each trophic level is what constrains richness as opposed to the total energy within a geographic area - the productivity hypothesis (Wright, 1983; Hawkins et al., 2003; Jetz, Kreft, Ceballos, and Mutke, 2009).

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Quantitative measurements of species characteristics are key in biodiversity, conservation and potential sustainability policies. Numbers of species per unit area is fundamentally the most essential measurement. The relationship of species numbers with increasing area was described by Arrhenius (1921). Criticisms of the species area relationship include incorrect measurements being obtained due to the use of non-standardised units, inaccurate species numbers, incorrect meaurements / over-generalisation of taxon and environmental components of the equation. Plant characterisation takes shared traits or characters into consideration using accurate records of species individual occurrence numbers (Yesson et al., 2007). Non-linearity in geographic and numerical distribution of the individuals is broken down according to different species characteristics. Plant life-history strategies, photosynthetic type and life-forms (Hodgson, Wilson, Hunt, Grime, and Thompson, 1999; Niu et al., 2005; Bhatterai and Vetaas, 2005) are plant characteristics showing variable distribution on both local and wider scales. In order to model plant characteristics on a global scale logic-based mathematics is required. Fuzzy logic and genetic algorithms are techniques, based on spreads of normal variation, as such they enable precision and formation of algorithmic statements. Fuzzy logic techniques are devoid of semantic definition or errors which Boolean techniques may suffer from due to distortion of data patterns (e.g. arching effects). The objectives of this paper are as follows: to identify the species-area relationship across highly biodiverse areas of the planet and ascertain its significance, to formulate an algorithmic basis for plant characterisation, to disperse elements of plant characteristics using genetic computation and show simplistic calculations of the elements. The above objectives give mathematical strength to policy formation within areas of high biodiversity, this is further discussed in the conclusions of the work.

Method

Species-Area Relationship

(1) $$S = cA^z$$

Where S = the number of species; c = a specific environmental constant (non-differentiated); A = area in km2; z = constant relating to the rate of increase within the taxa present (non differentiated).

(2) $$y = mx + b$$

Least squares regression is applied where exponent z is the gradient of the line (slope m) and the intercept of the line is the logarithm of c. Species Area relations were plotted and are shown in the results section. We form the null hypothesis that there is no relationship of species with area. The significance of the resultant weighted least squares regression shown in the results is tested with the t-test:

(3) $$t = r\frac{\sqrt{N-2}}{1-r^2}$$

Where r is the regression correlation, N is the number of areas and 2 is the degrees of freedom. A curve was drawn through the points to show the general relationship, however it is not further discussed in this paper due to the fact that elements of (1) are undifferentiated. The Species-Area relationship is shown in Figure II.

Algorithmic basis of plant characterisation

The second part of the methods gives the algorithmic categorization of individual plant species occurrence into 7 plant strategy based environments, using the second environment, E2, Guyana, South America to exemplify the method (Furze, Zhu, Qiao and Hill, 2013a).

Biodiversity data, being the digitised data of individual plant occurrences identified to species level, was sourced from the Global Biodiversity Information Facility (GBIF). The total number of occurrences was summed; this substantiates a component of the knowledge base used in Takagi-Sugeno-Kang (T-S-K) modelling. Seven locations were chosen at random from Barthlott's description of diversity zones 8–10. The data have been validated (Yesson et al., 2007) and their quality proved sufficient to allow analysis using fuzzy techniques in classification (Zadeh, 1965).

In the T-S-K modelling approach of plant life-history strategies, the sources of data for the modelling basis were as follows: topographical data (1 km resolution) was sourced from the United States Geological Survey (USGS) digital elevation model (DEM), being 33 tiles with global coverage. The chosen areas were identified. Files were downloaded in compressed format. Data were extracted and processed using Matlab (Version R2010a ©) and topographical maps were produced using the same platform. Data of climate variables (mean precipitation; mean temperature; mean ground frost frequency) at monthly intervals (1961-90) were sourced from the IPCC. The location (i.e., latitude, longitude) of the chosen area(s) was defined from the display of the DEM. Graphical images displaying quarterly data of 1961-90 (Mitchell and Jones, 2005; New, Hulme and Jones, 1999) were obtained for the three required climate variables. The four images displaying the variables were processed in Matlab (Version R2010a ©) in order to obtain the variables that express the image, mean precipitation (1961-90) is exemplified in the results section, Figure IV. The range of each variable was obtained from the data sources using the units of each source. These were converted into percentage values and the percentages broken into five quintiles.

Table I. Variable partitioning for T-S-K modelling of plant strategies

Ling exp	% Quant/Not'n	Range			
		MT°C	MP (kg m^2)	MGFF (days)	Alt (m)
Low	0-20/$_1$	-75 to -51	0-100	0-6	0-600
Low-medium	20-40/$_2$	-51 to -27	100-200	6-12	600-1200
Medium	40-60/$_3$	-27 to -3	200-300	12-18	1200-1800
Medium-high	60-80/$_4$	-3 to 21	300-400	18-24	1800-2400
High	80-100/$_5$	21 to 45	500-500	24-30	2400-3000

Source: Furze et al., IJMIC2013

In Table I Ling exp is linguistic expression, Quant' is quantification, Not'n is notation, % is percentage, MT is mean temperature, °C is degrees Celsius, MP is mean precipitation, kg m2 is kilogram per square metre, MGFF is mean ground frost frequency, Alt is altitude, m is metre.

The numerical data for each of the variables was considered in each of seven example environments. Using the maximum and minimum inference of each variable's linguistic definition (A1(n),…,n(n)), the fuzzy rule-based algorithms were constructed so that each variable was expressed in terms of the number of species (B1(n),…,n(n)) of each geographic location (E1(n…,n), …, E7(n,…,n)). Mean temperature was noted as A1(n,…,n), precipitation was noted as A2(n,…,n), mean ground frost frequency was given as A3(n,…,n), altitude was noted as A4(n,…,n), the number of species was noted as B(n,…,n). The numerical data substantiates the knowledge base. The linguistic connections 'IF', 'AND' and 'THEN' were used to construct the conditional fuzzy rule base.

Using these key elements we are able to make the following framework to form a rule-based structure:

$$IfA1_{(n)}\ p\ A1_{(n)}\ ЩA2_{(n)}\ p\ A2_{(n)}\ ЩA3_{(n)}\ p\ A3_{(n)}\ ЩA4_{(n)}\ p\ A4_{(n)} ThenB_{(n)} = E1_{,...,}E7$$

Where *p* is 'to', *u* is the linguistic connection AND, and E1,…,E7 are environments 1 to 7. The precise structure and expanded rule base of (4) for Guyana, South America is given in the results section.

Genetic dispersal of plant strategies

A genetic dispersal of elements of plant strategies is carried out using a multi-objective genetic algorithm (MOGA) approach. Genetic algorithms are algorithms based on natural genetics, providing robust search capabilities in complex (objective) space. The design of a genetic algorithm is such that elements of the character being optimised are represented by a string of chromosomes, after random selection of the chromosomes, they then run through a series of iterations of evaluation, selection and recombination, followed by re-evaluation. Given that the best solution to the specified objective parameters has been found the best global solution in the chromosome population is found, the algorithm continues with other chromosomes until all the best solutions are found.

The population of chromosomes used in the case of plant strategy (based on Grime et al., 1995 [ch. 1]) dispersal are detailed in Table II; the elements of plant strategies are: PT is plant type, sm is shoot morphology, lf is leaf form, c is canopy, loep is length of established phase, lor is lifetime of roots, lp is leaf phenology, rop is reproductive organ phenology, ff is flowering frequency, poaps = proportion of annual production for seeds, podup is perennating organs during unfavourable periods, rs is regenerative strategy, mpgr is mean potential growth rate, rrd is response to resource depletion, pumn is photosynthetic uptake of mineral nutrients, ac is acclimation capacity, sop is storage of photosynthates, lc is litter characteristic, psh is palatability to non-specific herbivores and nDNA is nuclear DNA amount. Ideal quantification is seen in brackets in the table.

Table II. Solutions and ranges of plant strategy chromosomes

Character / Chromosome	Competitive (1,…,5)	Stress Tolerating (1,…,5)	Ruderal (1,…,5)
PT	Herbs, shrubs, trees (1,2,3)	Lichens, bryophytes, herbs, shrubs and trees (4,5,1,2,3)	Herbs, Bryophytes (1,5)
sm	Long with extensive above and below ground (3)	Long, short and intermediate (3,1 and 2)	Short stem, limited lateral spread (1)
lf	Robust, large often require high water (5)	Small (1), leatherly (1) or needle-like (2) low water requirement (1) (1,1 or 2,1)	Variable, often require high water (1,…,5)
c	Rapid upward growth of one layer (5,1)	Multi layered (5) if mono (1) layered , slow (1) upward growth (1,5,1)	Variable (1,…,5)
loep	Long or relatively short (4 or 2)	Long to very long (4≤5)	Variable (1,…5)
lor	Relatively short (2,3)	Long (4)	Very short (0,1)
lp	Well defined peaks of leaf production coincides with periods of maximum productivity (5=5)	Short phase of production within period of high productivity (1,…,4)	Evergreen, with various patterns of leaf generation (5=1≤5)
rop	Flowers produced after periods of maximum productivity (1,…,5)	No relationship between productivity and flowering time (1,…,5≠1,…5)	Flowers produced early in life-history (often before maximum growth) (5=1)
ff	Established plants flower every year (5)	Flowering intermittently over a long life-history (4)	High frequency of flowering (>1 a year)

poaps	Small (1)	Small (1)	Large (4)
podup	Buds and seeds 1,…,5)	None (0)	Seeds (5)
rs	Vegetative (1), seasonal regeneration in gaps (1), wind dispersal of small seeds (1), persistent seed bank (5) (1,1,1,5)	Vegetative, wind dispersal of small seeds, persistent juvenile bank (1,1,5)	Seasonal regeneration in gaps (2), wind dispersal of small seeds (1), persistent juvenile bank (5)
mpgr	High (5)	Low (1)	High (5)
rrd	Rapid morphogenetic responses in form and distribution of leaves and roots (5,5)	Slow, small morphogenetic responses (1,1)	Rapid cessation of vegetative growth and reallocation of resources into flowering (5=1)
pumn	Strongly seasonal coinciding with long continuous period of vegetative growth (5=1)	Opportunistic, uncoupled from vegetative growth (1≠1)	Opportunistic, coinciding with vegetative growth (3=1)
ac	Weak (0,…,1)	Strong (5)	Weak (0,…,1)
sop	Rapid incorporation in vegetative structure and compartmentalized storage for growth in next season (1)	Storage in leaves, stems, or both (2,3 or 5)	Seeds (4)
lc	High volume (5), non-persistent (0)	Sparse (2), persistent (5)	Sparse (2), non-persistent (0)
psh	Various (0,…,5)	Low (1)	High (5)
nDNA	Small (1)	Small (1) and high (5)	Small (1) to very small (0,…≤1)

Source: Furze et al., 2013b

Dispersal of the elements of a multi objective optimization (MOO) such as MOGA may be summarized in terms of a Pareto front, which shows a combination of 'good' and 'bad' rules in the dynamic objective space (in this case we are using temperature as objective 1 and precipitation as objective 2) is used in the modelling procedure. The Pareto is summarized using a weighted least square expression as in equation (2), the regression line is termed the utopia line, and a quadratic expression, the utopia curve. These expressions allow prediction of the elements used within the MOGA, in this case including climatic variables and species occurrence numbers. The technique may be used to enhance the original data used to form the MOGA, this is detailed in the results where the Pareto front and utopia expressions are given. Discussion of the significance of the technique is elaborated in (Furze et al., 2013b) and in the conclusions section.

Results

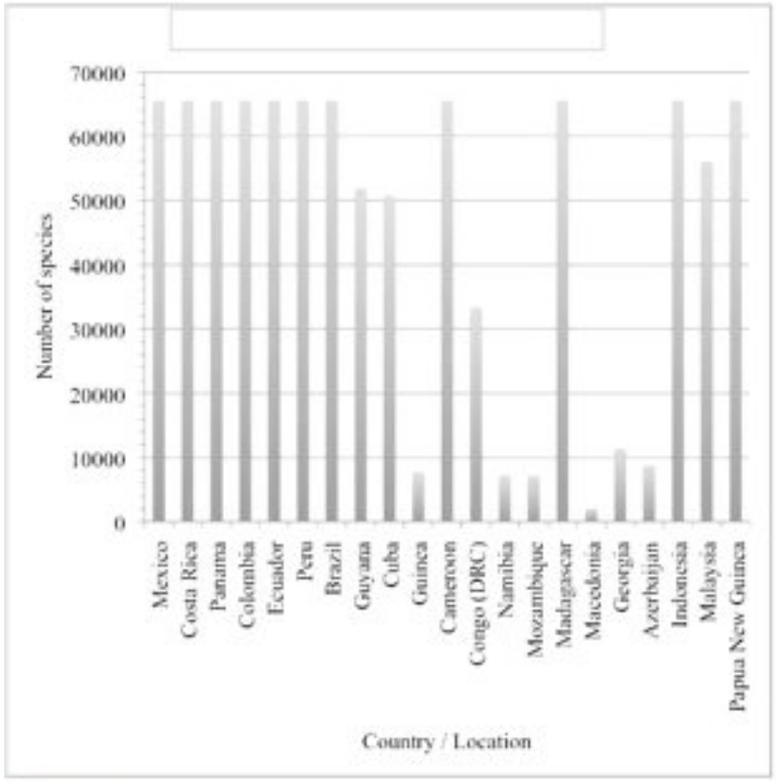


Figure I. Species presence versus location

Source: Furze, Zhu, Hill and Qiao, 2011

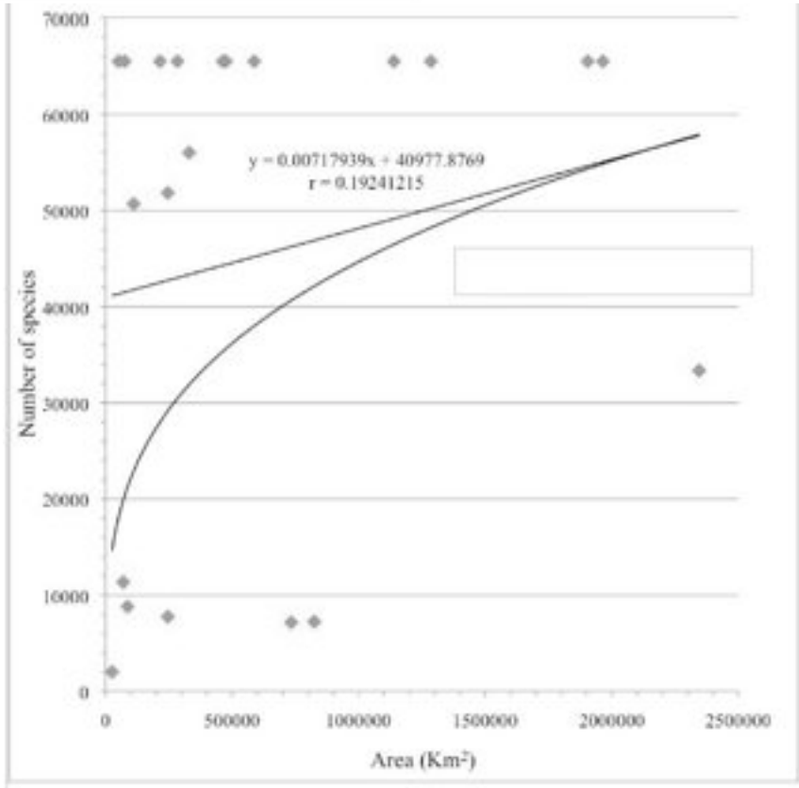


Figure II. Species-Area relations of locations

Source: Furze et al., 2011

The gradient of the straight line plotted in Figure II is as follows:

$$m = 0.00717939 \quad (5)$$

Hence (3) for the regression line is defined as follows:

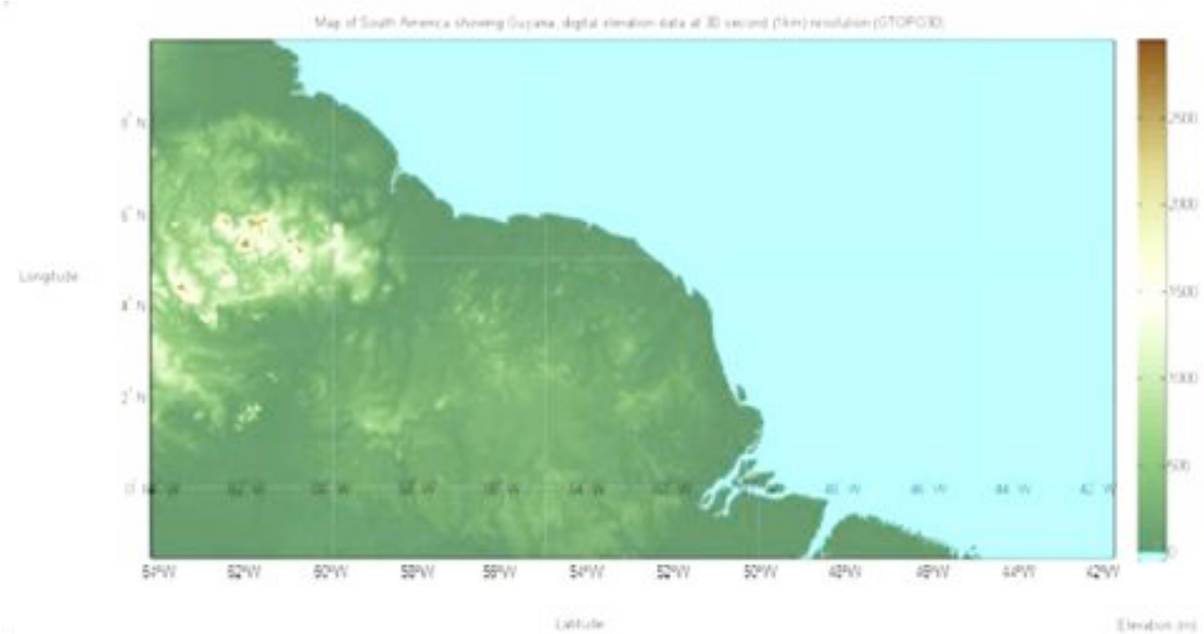
$$t = 0.19241215 \frac{\sqrt{21-2}}{1-0.00712357} = 0.845 \quad \text{(non-significant) (6)}$$

The gradient of the linear regression line shows a positive relationship between area and species numbers, the correlation = 0.19 (non-significant P=0.05).

The Species-Area relationship in Figure II can be written as:

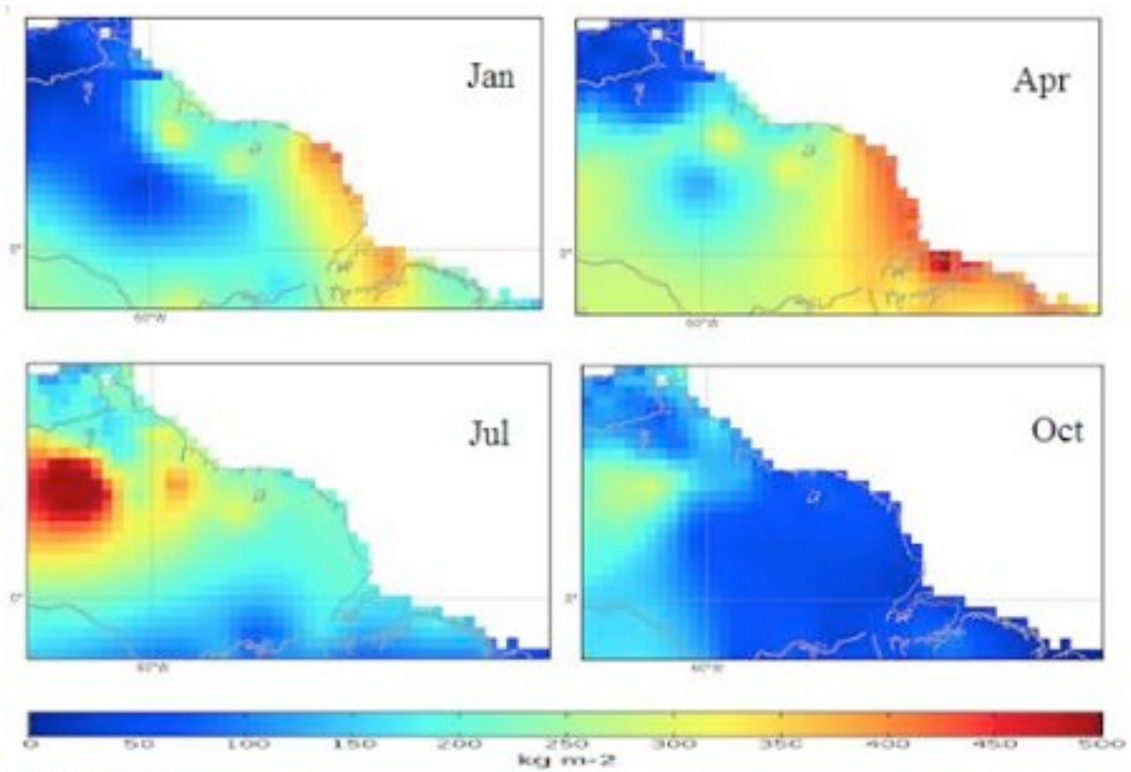
$$S = \log 40977.8769\, A^{0.00717939} \quad \text{(non-significant) (7)}$$

Figure III. GTOPO30 Enhanced Digital Elevation Model of Guyana, South America (1km resolution)



Source: USGS, 2013

Figure IV. Quarterly mean precipitation (1961-90) of Guyana, South America (18.5 km resolution)



Source: IPCC, 2013

Guyana is illustrated in the DEM of Figure III. Guyana is between latitude 60° – 55° West, longitude 0° –7.5° North with elevation from 0 – 1500 metres above sea level. Sea level is shown in blue, low elevation is in dark green and low-medium elevation in lighter green to white.

Figure IV shows example data, where Guyana mean precipitation is 0.75 (January, April, July) 0–100 kg m2 to 200–300 kg m2 , and 0.25 (October) 0–100 kg m2 to 300–400 kg m2 . The quantity of precipitation is shown from low (dark blue) to high (dark red).

Figures III and IV provide examples of the data which was used to construct the fuzzy conditional algorithm for E2, Guyana which may be stated as follows:

$$IF A1_{(5)} \text{ p } A1_{(5)} \text{ ШD}.75A2_{(1)} \text{ p } A2_{(3)} 0.25A2_{(1)} \text{ p } A2_{(4)} \text{ ШA}3_{(1)} \text{ p } A3_{(1)} \text{ ШA}4_{(1)} \text{ p } A4_{(2)} Then B_{(51847)} = E2 \quad (8)$$

Where antecedent A1 represents mean temperature, A2 represents mean precipitation, A3 represents mean ground frost frequency, A4 represents altitude, consequent B represents the number of individual plant species occurrences and E2 represents the stress tolerant-ruderal plant strategy of the plant species present. (8) translates into the following conditions

IF Variables A =

• Temperature = 80–100% to 80–100% (A1(5))

• Precipitation = 0.75 A2 0–100 kg m2(A2(1)) to 200–300 kg m2

(A2(3)), 0.25 A2 0–100 kg m2 (A2(1)) to 300–400 kg m2(A2(4))

• Ground Frost frequency = 0–6 days to 0–6 days (A3(1))

• Altitude = –30–1,366 m (A4(1)) to 1,366–1,500 m (A4(2))

THEN B(51847)= E2

Temperature and ground frost frequency can be found on the IPCC web site.

Example locations of E1, E2, E3, E4, E5, E6 and E7 were defined using the control algorithmic structure shown in (4) as shown in Table III.

Table III. Categorisation of environments and plant life-history strategies

Environment	Plant life-history strategy	Example location / number of individuals
1	R	Ecuador / 51857 – 65535
2	S-R	Guyana / 50700 – 51847
3	S-R / C-R	Cuba / 33356 – 50700
4	C-R / C	Democratic Republic of the Congo / 11355 – 33366
5	C-S-R / C-S	Georgia / 8805 – 11355
6	C-S	Guinea / 2203 – 8805
7	S	Macedonia / 0 – 2203

Source: Furze et al., 2013*a*

Where R represents ruderal, S-R represents stress tolerant-ruderal, C-R represents competitive-ruderal, C represents competitive, C-S-R represents competitive-stress tolerant-ruderal, C-S represents competitive-stress tolerant and S represents stress tolerant.

The root algorithm of (8) may be expanded to give ten separately weighted rules as follows:

1 If (temperature is high) and (GFF is low) then (strategy is S-R) (1)

2 If (precipitation is low) then (strategy is S-R) (0.75)

3 If (precipitation is low-medium) then (strategy is S-R) (0.75)

4 If (precipitation is medium) then (strategy is S-R) (0.75)

5 If (precipitation is low) then (strategy is S-R) (0.25)

6 If (precipitation is low-medium) then (strategy is S-R) (0.25)

7 If (precipitation is medium) then (strategy is S-R) (0.25)

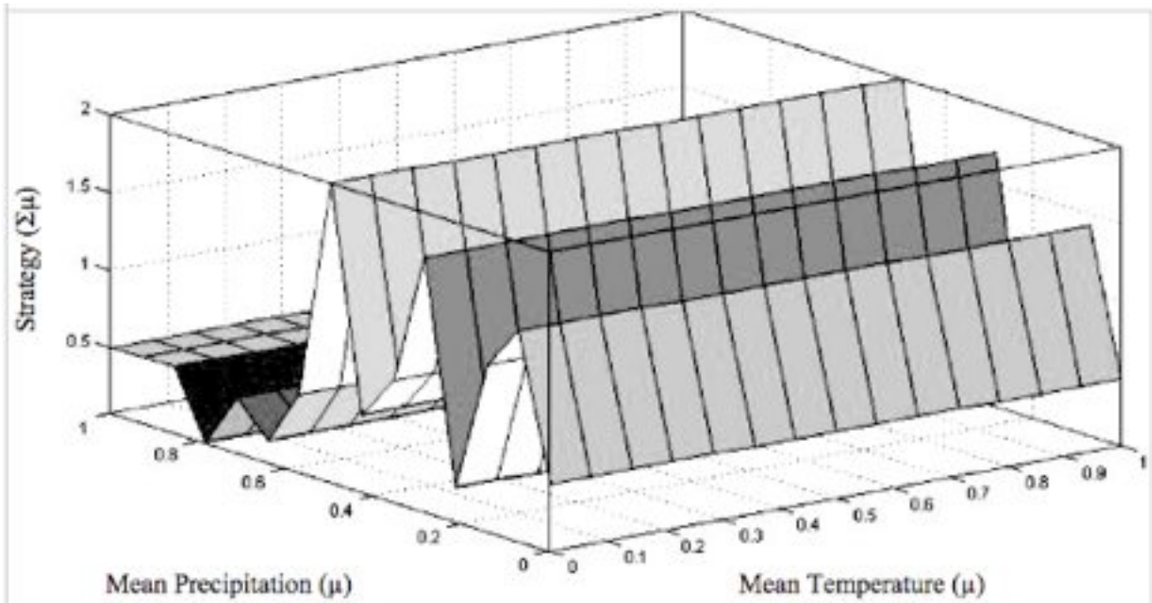
8 If (precipitation is medium-high) then (strategy is S-R) (0.25)

9 if (altitude is low) then (strategy is S-R) (1)

10 If (altitude is low-medium) then (strategy is S-R) (1)

The rule set feeds into a fuzzy inference engine and results in an efficient surface area.

Figure V. Three-dimensional surface view for differentiation of plant strategy environment 2

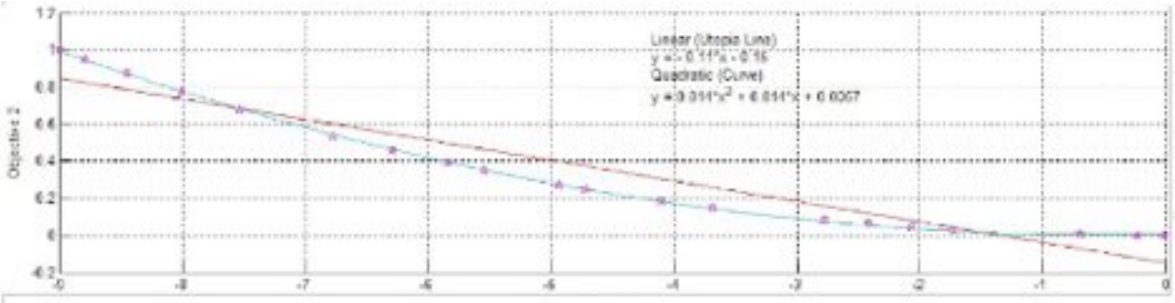


Source: Own calculation, 2013

In Figure V μ is given as the membership grade of each of the variables required to ordinate plant strategies. The surface algorithm shows the efficiency of the water-energy dynamic to be used in ordination of plant strategies as the input variable mean ground frost frequency is not used to ordinate the strategy here.

Dispersal of the plant strategy elements given in Table II using the input variables of mean temperature as objective 1 and mean precipitation as objective 2 is shown in Figure VI.

Figure VI. Plant strategy evolutionary strength Pareto



Source: Own calculation, 2013

The utopia line and quadratic curve allow summarization of the distributions subject to the error of each expression. The water energy dynamic affords a binomial distribution of the strategy elements. The axis 'objective 1' (mean temperature, x) and 'objective 2' (mean precipitation, y) are n objective functions which may be expressed as Z in the following:

$$Z \text{ H } Rn \quad (9)$$

Where vectors of Z are the average values of the elements dispersed in Figure VI, which are within the relational matrix multiplied by the number of objectives.

The utopia line and curve enable formation of further rules, which represent the function of the water energy dynamic.

Table IV. Utopia rules of plant strategy elements.

Rule	Variables (3 significant figures)			
	∂1	∂2	∂3	e
1. Z=¶1x+¶2 y e	-0.111	-0.154		0.541
2. Z=¶1x +¶2x+¶3 y e	0.014	0.014	0.007	0.03

Source: Own calculation, 2013

In the table ∂1 represents m in (2), ∂2 represents b in (2), ∂3 represents the third term of the quadratic curve,represents the residual error of the regressions. These expressions enable prediction of the modeled elements.

Conclusions

Variation in species numbers can not be explained by the increase in area, even when incorporating estimations of changes in environmental conditions (interpreted logarithmically from the intercept) and the rate of increase due to the species present (interpreted from the gradient of the regression line). An algorithmic approach is required to predict the number of species occurrences present in terms of groups of plant characteristics, with use of a T-S-K logic-based framework. Using a fuzzy logic approach enables categorization of species within 7 different environments according to the water-energy dynamic. Accurate and precise statements of ordination are obtained with use of high resolution data. Minimisation of antecedent variables enables further dispersal of strategy elements across combined objectives, enabling enhanced prediction of climatic variables and indeed of species occurrence numbers via linear and quadratic expressions of utopia. Distribution of species within areas of high biodiversity follow normal distribution, which enables further approximation of the characteristics of the species, following algorithmic approaches. Plant species environments range from 1 to 7 with ruderal strategy species existing in locations of highest species numbers through competitive to stress tolerant species in more extreme environments. Environment 1 is characterized by moderately high temperatures and high rainfall, being ideal conditions for plant growth, as opposed to extreme environments, which have lower rainfall and comparatively higher temperatures (Furze et al., 2013b).

The implementation of logic-based mathematics adds strength to related interdisciplinary fields of plant characterisation (Furze et al., 2013c). Additionally modelling of climatic variables and the characters of plants modeled therein is enhanced in terms of accuracy and pattern distribution. Examples of the potential uses of this work include the finer scale structuring of phylogenetic trees, the patterning of prey-taxis relations (Grunewald, Spillner, Bastkowski, Bögershausen and Moulton, 2013; Huson, Dezulian, Klöpper, and Steel, 2004; Ma, Han, Tao and Wu, 2013) and measurement of quantitative trait loci such as those involved in biochemical pathways (Kearsey and Pooni, 1996 [ch. 8]; Kraft and Ackerly, 2010). There are many areas of research fundamental to protective policies. The accessibility of higher mathematics to related subject areas and therefore policy makers is an important element to emphasize, especially with regard to vulnerable locations and indigenous populations in locations such as Ecuador, which are under threat of development (Pappalardo, Marchi and Ferrarese, 2013). Identification and expression of elements within priority conservation areas under threat of destructive human activity is of increasing importance, given the nature of the activities and the immediate effect on the concentrated biodiversity.

Modelling of plant species occurrence is important due to the primary level of plants within trophic systems. As such plant characterisation modelling studies making use of climatic and topographical data within time series makes use of the state of evolution of plants to infer the state of the climate. Techniques employed in this study enable characterisation of plant metabolism (photosynthesis) and life-form distribution. Plants share relationships with climatic conditions both on local and global scales, hence the levels of species richness are finely balanced with the climatic conditions within both time and space. This is especially pertinent in areas of high biodiversity. Policy formation, including national and international initiatives such as the protection status of areas of high biodiversity, conservation practice and Millenium Development Goals towards sustainable communities are all strengthened by the use of the interdisciplinary approach presented here.

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La Cooperación al Desarrollo a través del turismo en países subdesarrollados

Resumen: El turismo es uno de los principales sectores económicos a nivel internacional. En este sentido, la industria del turismo se conforma como una herramienta de cooperación al desarrollo, sobre todo, en países subdesarrollados. Para ello es necesario que el turismo se desarrolle siguiendo diversos principios, entre ellos el desarrollo sostenible y la capacidad de carga. El objetivo de esta investigación es analizar las diferentes formas de turismo que pueden contribuir a aliviar la pobreza en los países subdesarrollados, a través del desarrollo socioeconómico de las comunidades locales y la conservación de los recursos naturales. La metodología empleada para desarrollar esta investigación ha consistido en una revisión de la literatura científica sobre temas relacionados con el turismo y la cooperación al desarrollo.

Palabras clave: Turismo, Cooperación al Desarrollo, Desarrollo Sostenible, Desarrollo Económico, Pobreza, Comunidad Local, Países en Vías de Desarrollo.

Development Cooperation Through the Tourism in Developing Countries

Abstract: Tourism is one of the most important economic sectors internationally. In this sense, the tourism industry is shaped as a tool of cooperation, especially in underdeveloped countries. This requires that tourism is developed following several principles, including sustainable development and capacity of load. The objective of this research is to analyze the different forms of tourism can contribute to poverty alleviation in developing countries, through socio-economic development of local communities and the conservation of natural resources. The methodology used to develop this research consisted of a review of the scientific literature on topics related with tourism and development.

Keywords: Tourism, Development Cooperation, Sustainable Development, Economic Development, Poverty, Local Community, Developing Countries.

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Introducción

El turismo se configura como una de las principales industrias a nivel internacional, pudiéndose hablar de turismo de masas y de turismo alternativo (Fernández Zambón y Guzmán Ramos, 2005; Vargas Sánchez, 2007; Castillejo Canalejo et al., 2011).

En este sentido, actualmente los turistas buscan nuevas formas de turismo que satisfagan sus nuevas necesidades (Rodríguez García et al., 2010), lo que está dando lugar a la aparición de nuevas formas de turismo. Así, estas formas se relacionan con el concepto de desarrollo sostenible, es decir, por un lado buscar mejorar el desarrollo socioeconómico de las comunidades locales del destino, y por otro, buscan fomentar la conservación y el respeto hacia la naturaleza y el medio ambiente.

En este aspecto, aparecen nuevas tipologías turísticas relacionadas con diversos aspectos, como los culturales (Brent Ritchie y Zins, 1978; Ning y Hoon, 2011), rurales (Ying y Zhou, 2007; Su, 2011), industriales (Leiper, 2008; Valenzuela Rubio et al., 2008), naturales (Orgaz Agüera, 2012; Castellano Verdugo y Orgaz Agüera, 2013), gastronómicos (Jeou-Shyan et al., 2012; Mak et al., 2012), religiosos (Ron, 2007; Bandyopadhyay et al., 2008), ornitológicos (López Roig, 2008; Moral Cuadra y Orgaz Agüera, 2012), deportivos (Funk y Bruun, 2007; Weed, 2009), idiomáticos (Hernández Mogollón y Campón Cerro, 2010; Pardo Abad, 2011), patrimoniales (Li et al., 2008; Weaver, 2011), arquitectónicos (Pérez-Monserrat et al., 2006; Troitiño y Troitiño, 2009) o de negocios (Besteiro Rodríguez, 2003; Getz, 2008), entre otros, que adquieren una importancia destacada para el desarrollo de determinados destinos.

Estas tipologías están dando lugar a la creación de nuevos productos turísticos, que buscan mejorar la oferta turística del destino, pero, que además, genera recursos económicos en las comunidades locales, y contribuye a conservar las áreas naturales. Por lo tanto, hablamos de tipologías o formas de turismo que sirven de herramientas para la cooperación al desarrollo. En este sentido, esto ha sido ya estudiado por diversos autores (Lee, 1987; Teye, 1988; Huybers y Bennett, 2003; Orgaz Agüera, 2013).

El objetivo de este trabajo es analizar las formas de turismo que ayudan a mejorar el desarrollo en países en vías de desarrollo, generando una mejora del desarrollo socioeconómico de la población local y un fomento de la conservación de los recursos naturales.

La metodología utilizada para elaborar este artículo proviene de una revisión de las fuentes secundarias, en concreto, a través de la revisión de la literatura científica de artículos de otros autores sobre el turismo y la cooperación al desarrollo.

Para cumplir los objetivos establecidos en este artículo, este trabajo se estructura, tras esta introducción, en un segundo apartado donde se realiza una introducción al concepto de turismo y se desarrollan unas consideraciones previas en torno a este término. En un tercer apartado se desarrolla la parte principal de este trabajo: La cooperación al desarrollo a través del turismo. En un cuarto apartado se desarrolla las principales conclusiones de esta investigación. Finalmente, en un quinto apartado, se muestra la bibliografía consultada.

Concepto de turismo y consideraciones previas

El origen de la palabra turismo ha sido objeto de estudio por parte de numerosos autores (Sanz Domínguez, 2005). Así, diversos autores han manifestado que los primeros textos escritos donde aparecen términos referidos al turismo datan de finales del siglo XIX (Fernández Fuster, 1974). Posteriormente, a lo largo del pasado siglo, muchas han sido las primeras definiciones que se han intentado dar de turismo (Hunziker y Krapf, 1942; Burkart y Medlik, 1981; Mathieson y Wall, 1982), aunque, muchas de ellas han quedado incompletas con el paso del tiempo.

El problema es que explicar el turismo no es fácil, debido a que, en la mayoría de los casos, palabras como viajar, ocio, tiempo libre, vacaciones, industria turística, recreo o actividades económicas turísticas, entre otras, se articulan en torno a la palabra turismo (Hiernaux, 2002), y en ocasiones se emplean como sinónimos, siendo esto algo erróneo (Sanz Domínguez, 2005). Así, Lickorish y Jenkins (2000) afirman que la mayor parte de los expertos tienden a elaborar su propia definición.

En este sentido, la definición realizada por Hunziker y Krapf (1942) ha sido la que más aceptaciones ha tenido por parte de la comunidad científica del turismo. Estos autores definen turismo como "el conjunto de la relaciones y fenómenos producidos por el desplazamiento y permanencia de personas fuera de su lugar de domicilio, cuando dichos desplazamientos y permanencias no estén motivados por una actividad lucrativa".

Aunque, el acontecimiento clave para abordar una definición de turismo a nivel internacional fue la Conferencia sobre Viajes y Estadísticas de Turismo, celebrada en Otawa (Canada) en 1991. Uno de los resultados de esta conferencia fue una serie de definiciones que se establecieron y se aceptaron a nivel internacional. Estas definiciones fueron oficialmente publicadas por la OMT en 1995.

Así, para la OMT (1995), el turismo es "el conjunto de actividades que realizan las personas durante sus viajes y estancias en lugares distintos al de su entorno habitual, por un periodo consecutivo inferior a un año, con fines de ocio, por negocio y otros motivos, y no por motivos lucrativos".

Esta definición ha sido adoptada por las principales instituciones internacionales con competencia en turismo, y tiene cinco características:

1. Combinación de fenómenos y relaciones.

2. Presencia de un elemento dinámico, el viaje, y otro estático, la estancia, donde surgen esos fenómenos y relaciones.

3. Realización de actividades distintas de aquéllas del lugar de trabajo y residencia.

4. Temporalidad y limitación del desplazamiento.

5. Motivación de la visita no vinculada al trabajo remunerado o búsqueda de empleo.

También es importante destacar el hecho de que no todas las personas que visitan un destino pueden ser considerados turistas, sino que hay que hacer una diferencia entre los conceptos de excursionista y turista.

Así, se consideran turistas a:

1. Aquellas personas que efectúan un viaje de placer o por razones de familia, salud, etc.

2. Las personas que van a reuniones o a cualquier misión, independientemente del tema que traten.

3. Personas que viajan por negocios.

4. Los visitantes de crucero marítimo, aunque la duración de su estancia sea menor a 24 horas.

Por otro lado, no se consideran como turistas:

1. Las personas que llegan con o sin contrato de trabajo para ocupar un empleo o ejercer una actividad profesional.

2. Aquellas personas que viajan a un país para fijar su domicilio.

3. Los estudiantes o jóvenes que estén en las escuelas.

4. Los fronterizos y las personas que vivan en un país pero trabajen en otro.

5. Aquellas personas en tránsito que no se detienen en el país, aún si su travesía es superior a veinticuatro horas.

A partir de estas consideraciones, llegamos a lo que se conoce como sistema turístico. Así, se pueden encontrar definiciones de turismo donde se incorporan los conceptos de sistemas y redes turísticas (Jafari, 1994), o incluso, otros autores (Kaspar, 1976; Guibilato, 1983) hablan de modelos sistémicos para estudiar el turismo y la industria turística. En este aspecto, según Leiper (1990), el sistema turístico parte de una proposición simple: sin turistas el sistema turístico no tiene ninguna base empírica. Bajo esta premisa, los elementos del sistema se identifican considerando el patrón general de los itinerarios de los turistas (Cobo Quesada et al., 2009).

En este sentido, el sistema turístico se desarrolla en un espacio, que puede ser físico o funcional, donde se distribuyen recursos, reales o potenciales, que forman parte de un producto turístico, por el cual los usuarios o turistas se desplazan con la intención de consumirlo, buscando satisfacer las necesidades previstas en ese viaje. Por lo tanto, en el sistema turístico están incluidas todas las organizaciones centradas en el negocio y la industria del turismo.

La Cooperación al Desarrollo a través del turismo

El turismo es uno de los mayores fenómenos mundiales a nivel económico, social y cultural, desde mediados del siglo pasado. Su capacidad de generar rentas y crear empleo hace que se visualice como un motor de desarrollo para los países en vías de desarrollo. El turismo es una herramienta muy utilizada como estrategia para el desarrollo económico y social en países subdesarrollados. Un ejemplo claro lo configura el Banco Mundial, que ya utilizó en los años setenta el turismo en sus estrategias de desarrollo (Hawkins y Mann, 2007).

En este sentido, en los últimos años se están creando y desarrollando nuevas herramientas de cooperación al desarrollo internacional que intentan paliar la pobreza en determinados países, en general subdesarrollados. Entre estas herramientas, y dentro de la actividad turística, han aparecido diversas tipologías y formas de turismo. Así, podemos mencionar el turismo comunitario, turismo responsable o justo y turismo solidario, además de la propia actividad ecoturística. Hablamos de tipologías turísticas sostenibles, que pretenden mejorar el respeto y la preservación de los recursos medioambientales y culturales, y contribuir al desarrollo social y económico. También se han desarrollado programas encaminados a reducir la pobreza en destinos localizados en países en vías de desarrollo.

Así, el concepto de turismo comunitario hace referencia a una tipología turística que busca minimizar los impactos sociales, culturales y económicos del turismo. Este turismo se puede definir como “toda forma de organización empresarial sustentada en la propiedad y en la autogestión de los recursos patrimoniales comunitarios, con arreglo a prácticas democráticas y solidarias en el trabajo y en la distribución de los beneficios generados para el bienestar de sus miembros” (López-Guzmán Guzmán et al, 2006:31).

El turismo comunitario se caracteriza por la participación de la población local en todas las fases del desarrollo turístico, así como por el reparto equitativo de beneficios generados por la actividad turística en el área y por el respeto a la identidad y cultura local. Esta forma de turismo también favorece el fortalecimiento de los turistas, así como un verdadero

diálogo intercultural entre el propio turista y la comunidad local. En este sentido, y según López-Guzmán Guzmán et al. (2006) el turismo comunitario puede ser una buena actividad económica, siempre complementaria, para aquellas comunidades en donde es difícil plantear otras alternativas. Pero, también el turismo comunitario puede presentar inconvenientes, sobre todo aquellos relacionados con el abandono de las tradicionales actividades económicas o de la presión que ejerce todo tipo de turismo sobre el entorno natural.

Por su parte, el turismo responsable o justo no es una actividad turística propiamente dicha, sino, que tal y como señalan Cañada y Gascón (2003), aparece como un movimiento que busca establecer modelos de desarrollo turístico sostenibles y específicos para cada área de un destino, teniendo en cuenta las variables sociales, económicas y medioambientales que existen en ese destino. También, el turismo responsable denuncia los impactos negativos que la actividad turística genera en la población local, así como la pérdida de la autenticidad e imagen que los turistas pueden hacerse de la realidad que han ido a conocer. Por último, este movimiento turístico valora y reclama la responsabilidad de todos los stakeholders con el objetivo de favorecer modelos turísticos sostenibles en el destino.

Según la "Declaración de Ciudad del Cabo sobre Turismo Responsable en los Lugares de Destino", el turismo responsable consiste en "crear mejores lugares para vivir y mejores lugares para visitar". En esta misma declaración se mencionan una serie de características del turismo responsable:

1. Minimiza los impactos negativos desde el punto de vista económico, ambiental y social.

2. Genera mayores beneficios económicos para la población local y mejora el bienestar de las comunidades anfitrionas, las condiciones de trabajo y el acceso a la industria.

3. Involucra a la población local en las decisiones que afectan a sus vidas y a sus oportunidades.

4. Contribuye positivamente a la conservación del patrimonio natural y cultural y al mantenimiento de la diversidad mundial.

5. Ofrece experiencias más agradables a los turistas a través de conexiones más significativas con la población local, y de una mayor comprensión de las cuestiones culturales, sociales y ambientales locales.

6. Facilita el acceso a personas con movilidad reducida, y tiene en cuenta los aspectos culturales ya que promueve el respeto entre turistas y anfitriones y contribuye al orgullo y a la confianza local.

Esta misma Declaración dice que el turismo responsable debe desarrollarse desde los principios del desarrollo sostenible.

Por último, el turismo solidario se concibe como aquel viaje turístico en el que la solidaridad constituye la principal motivación del viajero. Pero, hasta el momento no existe un consenso sobre qué se puede entender por turismo solidario, aunque si es un turismo con unas características concretas (Palomo Pérez, 2006). Así, el turismo solidario:

1. Se dirige a un segmento de mercado en el que la motivación de la demanda es la visita de «lugares o espacios solidarios», considerados estos como aquellos en los que se han promovido proyectos de desarrollo o donde la población local tiene una amplia participación en alguna fase del proceso productivo.

2. Realiza el proceso productivo entre los stakeholders, entre ellos las Organizaciones No Gubernamental de Desarrollo (ONGD) o grupos locales.

3. Se promueve para que los turistas tengan un contacto más directo con la población local de los países en vía de desarrollo.

4. Se expande, en algunos casos, a cualquier tipología turística bajo la premisa de que el turista que visita un país en vía de desarrollo preste ayuda humanitaria o ayude con otras actividades al desarrollo del área aprovechando su desplazamiento o viaje en el destino.

Cuando hablamos de turismo solidario no debemos olvidar los viajes que se realizan por solidaridad. Se trata de viajes que se desarrollan hacia una población con circunstancias graves (guerras, catástrofes medioambientales, etc.).

Dentro de la cooperación al desarrollo a través del turismo, debemos también mencionar lo que se conoce como Pro-Poor Tourism (PPT). Este enfoque, tiene como objetivo incrementar los beneficios netos de la actividad turística para las comunidades más desfavorecidas. En este caso no hablamos de un producto turístico específico ni de un sector de la actividad turística, sino de una forma de desarrollo turístico en destinos localizados en zonas subdesarrolladas, que tiene como objetivo principal incrementar las oportunidades para las comunidades desfavorecidas de los países en vías de desarrollo, ya sea para obtener beneficios económicos o para aumentar su participación en los procesos decisorios, para fortalecerlas, etc. Aquí, el elemento clave es la reducción de la pobreza y no la brusquedad de la sostenibilidad (Ashley et al., 2001).

Así mismo, según Ashley et al. (2001), el turismo en favor de las zonas menos desarrolladas pretende crear:

1. Beneficios económicos para los pobres a través del empleo y la venta de bienes y servicios al turismo.

2. Otros beneficios en los medios de vida a través de la mejora de las comunicaciones e infraestructuras, por ejemplo la posibilidad de llevar los productos agrícolas al mercado.

3. Capacitación para los pobres a través de su participación en la toma de decisiones. Es un caso mucho menos frecuente, pero para que los pobres se beneficien realmente del turismo,

las ideas y los principios del turismo en favor de los pobres deben vincularse activamente al desarrollo turístico y a los procesos de planificación. Sólo si se escucha la voz de los pobres, se podrán tener en cuenta sus intereses.

También debemos considerar importante en lo referente a la cooperación al desarrollo a través del turismo el "Programa Turismo Sostenible – Eliminación de la Pobreza" (ST-EP). En este Programa se presentan siete mecanismos diferentes mediante los que los pobres pueden beneficiarse directa o indirectamente del turismo:

1. Empleo de los pobres en empresas turísticas.

2. Suministro de bienes y servicios a las empresas turísticas por los pobres o por empresas que los empleen.

3. Venta directa de bienes y servicios a los visitantes por los pobres (economía informal).

4. Creación y gestión de empresas turísticas por los pobres. Por ejemplo, microempresas, pequeñas y medianas empresas (MIPYME) o empresas de base comunitaria (economía formal).

5. Aranceles e impuestos sobre los ingresos o beneficios del turismo cuya recaudación se destine a beneficiar a los pobres.

6. Donaciones y apoyo voluntario de las empresas turísticas y de los turistas.

7. Inversión en infraestructura, estimulada por el turismo, que beneficie también a los pobres de la localidad directamente o mediante el apoyo a otros sectores.

Para algunos investigadores, el turismo cultural también se ha configurado como una tipología turística clave para favorecer la cooperación al desarrollo (Moragues Cortada, 2006; Rausell, 2007; Nogues-Pedregal, 2009). Estos autores hablan en contextos parecidos de que darle valor a la cultura en contextos turísticos ayuda a recuperar la identidad cultural. Al igual pasa con el ecoturismo, que se configura como una tipología turística que favorece el desarrollo del destino (Castellanos Verdugo y Orgaz Agüera, 2013).

Por último, una herramienta clave es la investigación en turismo. En los últimos años se han desarrollado numerosas investigaciones referentes al turismo como herramienta de cooperación al desarrollo en destinos desfavorecidos (Lopez-Gúzman Guzmán et al., 2006), y eso ha ayudado a mejorar los destinos a través de la puesta en valor de sus recursos para el turismo.

Conclusiones

El turismo se configura como una de las principales industrias económicas a nivel internacional. Así, son muchas las formas de turismo o las tipologías turísticas que se han ido creando con la finalidad de mejorar los destinos más desfavorecidos.

Así, tipologías como el ecoturismo, turismo cultural, turismo gastronómico o el turismo ornitológico se configuran como tipos de turismo que mejoran el desarrollo de los destinos subdesarrollados. Por otro lado, también han aparecido nuevas formas de turismo, al igual que programas internacionales, que fomentan la cooperación al desarrollo de los destinos más desfavorecidos (turismo comunitario, turismo justo, turismo solidario, Pro-Poor Tourism, Programa STEP, etc.).

En este sentido, estas tipologías y formas de turismo son herramientas de cooperación al desarrollan a través del turismo. En concreto, a partir de ellas se fomenta, por un lado, la conservación de los recursos naturales, patrimoniales y culturales, y por otro, se ayuda a mejorar el desarrollo social y económico de las poblaciones o comunidades locales de los destinos en vías de desarrollo.

Por tanto, el turismo puede ser un sector clave para erradicar la pobreza y para mejorar la calidad de vida de las personas. Aunque, para ello, y en todo momento, se debe desarrollar bajo los principios del desarrollo sostenible: Desarrollo social de las poblaciones locales, reparto de beneficios entre todos los stakeholders (aunque los principales beneficiarios deben ser las poblaciones locales) y conservación y respeto hacia los recursos naturales y el medio ambiente.

Como conclusión final, el turismo es una herramienta fundamental para la cooperación al desarrollo en países en vías de desarrollo. Así, la Organización Mundial del Turismo habla de una evolución del turismo que muestra un panorama alentador para los países subdesarrollados, puesto que indica una tendencia hacia la redistribución de los flujos mundiales de ingresos por turismo. Aquí el elemento fundamental viene dado por el desarrollo del turismo comunitario, turismo responsable, turismo solidario, ecoturismo, turismo cultural, y todos aquellos turismos sostenibles, que buscan generar un mejor desarrollo en el destino a través de la potencialización de los recursos locales (naturales, culturales o patrimoniales).

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What Hides Behind the Listener: Harmonic Contribution to Timbre

Abstract: the timbre is the more complex attribute of the sound and it is characterized by the harmonics components of a sound. In the present paper we investigate the harmonic contribution of a fragment of the song “In the times of India” by Jethro Tull band. This fragment was taken in consideration because it represents the peak point of the music, and because the execution´s flute by his leader Ian Anderson is meaningful. To study the harmonic contributions was applied Fast Fourier Transform. The curves marked contribution highlight fundamentally bands 5, 6 and 8 frequencies. In this sense, we can verify the harmonic contribution curves which featured the flute with regard to the range of harmonic frequencies for musical instruments.

Keywords: frequency, harmonics, timbre, harmonic contribution.

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1. Introduction

This article aims to analyze the harmonic behavior of a fragment of "In the Times of India," a song by Jethro Tull, which highlights the performance on flute made by its leader Ian Anderson and an approach to timbre as sound attribute. The choice of this song is given initially by the instrumental resources used by the band which are closely related to their involvement with genres such as rock, jazz, folk and classical music. So that the musical performance developed by the members of this grouping is intended to influence the musical sensibilities of several generations of listeners. Another criteria is that the choice in this song the band wanders through rhythmic and timbral variations that underlie some of the genres mentioned above, showing the influence of typical sounds of Indian music, allowing the exploration of instrument tones own culture and the others influence not indians like alpa, bells, tambourines, keyboards and violins more common in Western music.

The target fragment of this study has duration of 5 seconds, a range that is subjectively considered as the point of emphasis. This point is repeated several times, always with a different dynamic excelling at each instrumentation and intention of the author to the extent that resources are exploited sound of instruments like bells, which operate in the background throughout the fragment. This theme is an instrumental and therefore allows to perform a harmonic analysis that does not consider the human voice, which would also be involved in the intentionality of the interpreter. So that although our analysis is limited to the harmonic study of this music the methodology that we use is the same as would be used for a review or timbre timbre because the harmonics are responsible for this sound quality (timbre). Speaking of this attribute with respect to scientific and acoustic involves taking into account the harmonic behavior that forms part of the sound event, but a single instrument or voice, with regard to music. That is why, in certain moments we alluded to timbre, as it is connected to the harmonic structure that has a specific sound. In this article we will study the harmonic contribution, ie, the harmonics that have greater prominence within the musical fragment object of study, without losing sight that will analyze the sound produced by a band or set of instruments. This is the reason why we can not talk about the timbre that "In the times of India".

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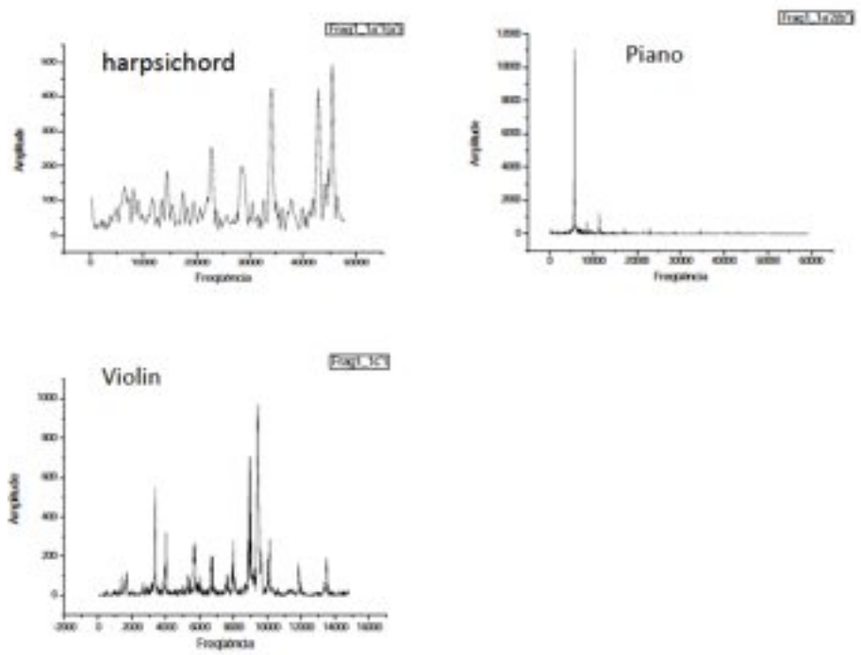
The argue that it is the timbre of the sound attributes, Loureiro Bastos (2006), which presents more complex because it is not linked solely to a physical dimension, therefore, it can not be specified quantitatively in musical notation system. In this sense, these authors advocate the idea of being perceived timbre due to the interaction of dynamic and static properties that influence psychological and musicals from a complex set of loved hearing. And the experience of hearing timbre always had and still has in the works of Bartók, the function of making the "soul" vibrate inside her (...) The timbre as such features not only a reaction of the listener, but is also in itself an important stylistic element and formal Western music.

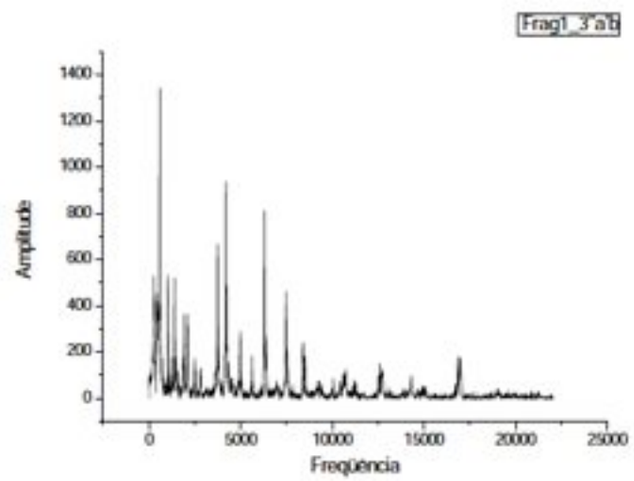
A body of sound by Calvo-Manzano (1991), namely a body that emits sound can produce various sounds in dependence on the conditions under which it vibrates. For example, a guitar string produces a sound by the bridge and other various if it were pulsed sound at the mouth of the box or above the neck of the instrument. The most serious of these sounds is called the primary and the others are called partial harmonics which can be and if they are similar to the harmonic series derived from the same fundamental frequency, are also called rates or concordant. The number of harmonics that make up the pitch of each sound directly from applicant's body produces and how the instrument is run. The same note can be produced in different instruments and yet can always distinguish one from another. For example, the same music produced by different instruments, say, harpsichord, violin and piano feature a distinctive feature is that the timbre. And this distinction is given by the harmonics that can be heard each instrument or any other that we have not mentioned here, because the sounds we hear are different while the intensity and energy distribution. The sounds in this case have the same harmonics at frequencies, but their distribution is different intensities. See Figure 1.



On the other hand, there are two limitations Calvo-Manzano (1991) which makes it impossible for human beings, in theory, infinite perception of harmonics produced by a complex sound according to the Fourier theorem. Those harmonics whose frequency is at the upper limit of human hearing, ie, above 20 k are not perceptible to our ears, and neither are those whose intensity level is below the audible threshold for this frequency. These limitations mean that the number of harmonics that the human ear perceives is relatively small and are called harmonics present.

1.1 Acoustic Spectrum

As stated above, the quality of the timbre of a sound is not measurable as with the height and intensity of this, due to the dependence of the pitch with the complexity of the vibratory movement that originated it is impossible to establish a unit of measurement or scale to enable comparison sound with respect to its character timbre. In this regard, with respect to the timbre of a sound analysis that can be achieved is an acoustic spectrum. In this article, the use of the acoustic spectrum has been instrumental in getting the harmonic analysis of the fragment chosen "In the times of India" because this (the spectrum) offers to obtain graphs with the distribution of harmonics with their relative values frequencies and intensities. This is a spectrum diagram of overtone frequencies of which are part of the sound, depending on the extent of each. See Figures 1 and 2.



The ridges on the graph to define each of the harmonics that make up the sound and its relative frequency is plotted on the X axis and its intensity is measured on the Y axis (see figure 2).

In the study we make, the presence of several instruments, has a characteristic spectrum. Likewise, each instrument has a typical spectrum which identifies the harmonic component in dependence on the complexity of the acoustic pulse in question. Both situations differ in the concrete form of the wave that would adopt an instrument that emits a pure sound. In this last case, the sound will have a single frequency, also called the fundamental. This does not happen with the flute performed by Ian Anderson, the music that we analyze. In this case, the flute is heard in "In the Times of India" so with all other instruments that participate in music, showed various harmonics in the sound spectrum, analogous to those that can be seen in the figures presented above. The most serious is the harmonic on the fundamental frequency and

other frequency values correspond to the other harmonics that in turn also differ in their relative amplitudes. In the presence of harmonics with their respective frequencies and amplitudes are the musical instruments and even the human voice, with regard to music, his distinctive timbre.

1.2 General aspects of timbre

The specification of musical timbre appears when in the system is considered its complexity and the contribution of other sound attributes, among which is the height (frequency), rhythm (time) and volume (intensity). In this sense, the tone has been widely used for the recognition of different instruments as well as the recognition of multidimensional scaling techniques which are determined by small variations along three dimensions which are called: attack time, spectral centroid, and spectral flux . An example of the hitherto said can be reflected in changes (indications) of the intensity score and combinations of heights that induce the listener psychological manifestations related to variations in timbre. For authors like Le Groux and Verschure (2010) sounds can be described mainly by perceptual five components, four of which have been mentioned above and add these spatialization. This due to the relationship of these elements in the timbre space, manifesting so, too, its multidimensionality. Other studies, according to these same authors have reported the perceptual dimensions of sound through acoustic descriptions. Such descriptions may take into account the element spectral, temporal and spectral element-time and thus generate a timbre space. The timbre space is determined using multidimensional analysis derived from experiments in which listeners estimate the disparity between pairs of sounds with different timbre characteristics.

For authors such as Grey (1977); Risset (1991) and Loureiro and Bastos (2006) it is clear that the perception of timbre participating elements as the evolution of the overall intensity. Named for the latter two researchers as amplitude envelope, other factors such as fluctuations in volume and height, the spectral distribution (amplitudes of the frequencies of the spectral components) and the evolution time involved in timbre perception not only of musical instruments, but also voice human. So that the analysis that makes this music is imbued with the use of a quantitative methodology that allows to analyze and interpret the behavior of the same harmonic.

1.3 Effects of frequencies

The following is a description of the psychological effects caused by frequency values during the execution of musical instruments and voice. In this sense, we have 31-63 Hz are the fundamental frequencies of bass, tuba, 6-string basses and pedal organ. These frequencies give the sound sense of "power". If emphasized, make the sound get "plastered". Voice, gives sense of power range of exceptional singers (bass). 80 to 125 Hz, the enhancement of these frequencies because the effect of "boom" pronounced. The cut of 120 Hz helps in noise rejection grid (1st harmonic). Of 160-250 Hz fundamental frequencies are located drums and low (basic voice, too). If enforced, can cause the "boom". The cut at 180 Hz helps eliminate noise grid (2nd harmonic). 315 to 500 Hz fundamental frequencies of strings and percussion in general and constitute an important frequency range for the vocal quality. Of 630-1000 Hz are the fundamental frequencies and harmonic strings, keyboards and percussion. Although we have previously stated that our study is deprived of the consideration of the human voice, it is worth noting that this range is important for the "naturalness" of speech, ie, the time in which there are no tonal variations or other whatever are the causes of change. The excessive reinforcement because the instruments the sound of "tin horn" and voice the sound of "telephone" 1.25 to 4K Hz are found the fundamental drums, guitar, accenting vocals, strings and bass. Excess strengthening these frequencies also causes "noise fatigue," which the listener tired after about 30 min.

Vocals can have more shine enhancing frequencies around 3 kHz, but it is necessary to simultaneously mitigate somewhat the same range for the instruments. Of 5-8 kHz frequencies that we emphasize the percussion, such as cymbals and snare drum, accenting feminine voice and falsetto. Reductions from 5 kHz make the sound more "distant and transparent", because it disperses in place. Attenuation in this range help to reduce hiss. The range of 1.25 kHz to 8 kHz governs the clarity and definition of sound for both voice and instrument. 10 to 16 kHz are the dishes and treble frequencies in general. Based on the information given above, it was possible to determine the harmonic contribution, which is presented in the following section.

2. Methodology

Once defined the music target of our study was done in recognition that fragment that emphasizes the intentionality of the author. The passage that identifies this state peak is used in several occasions marking a different dynamic in each of the replicates, thereby insisting on arrival from music to its climax. The fragment "In the team the India", which is the time to highlight which drove our study, was identified as Test 1" and understands the range of 2:21 to 2:26 s original music. This was segmented into three other moments which call tests, in order to facilitate the study and the large number of data associated with each point in analyzing the music in question. The first test is called Test 1" _Frag 1_1 until the third named them Test 1" _Frag 1_3. In turn, these were subjected to a segmentation now considering the second periodic passages, although they may vary from one test to another, but this threading allowed a periodic same passage were not analyzed twice by these occur more than once in different segments.

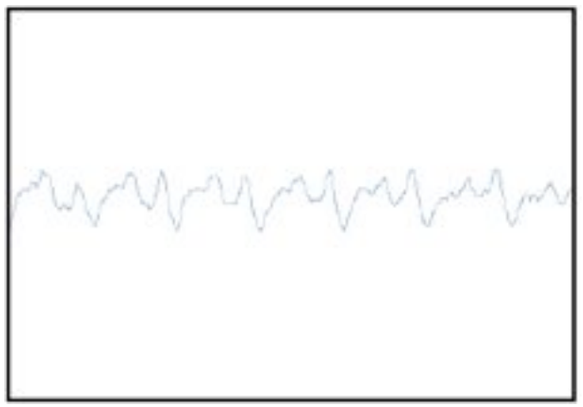


Figure 3.

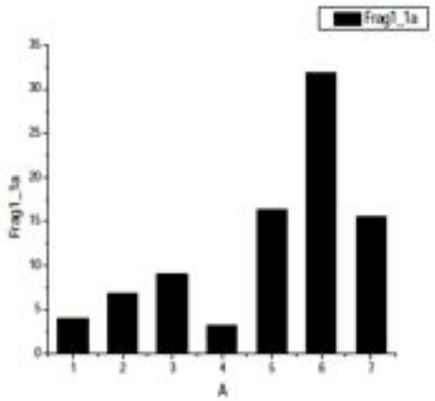
This fragmentation process enabled the implementation of the music harmonic analysis from the Fast Fourier Transform (FFT - Fast Fourier Transform) in order to identify the harmonics associated to specific points (discrete) for each test and study in correspondence of each them (points) with values of frequency and amplitude. The Fast Fourier Transform allows a signal that is put in the time domain frequency domain, the use of this in our study finds subsidy because our hearing sensitivity has a clear relationship between the frequency and implicit in time. The transform was applied to different fragments, ie taking into account the frequency spectrum and equalization for musical instruments and audio.

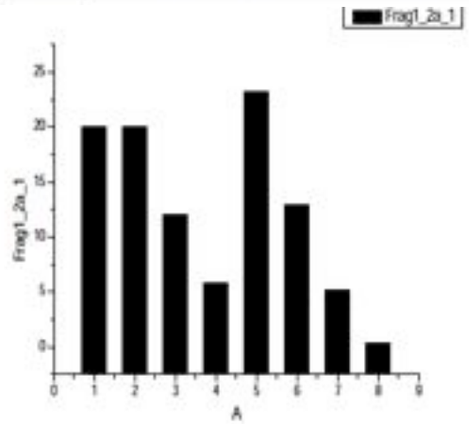
The frequency ranges are presented below for the characteristic instruments and the likely effects that can induce in the listener, in view of the description given in section 1.5. It was from this characterization we have fixed values of frequency (frequency bands) on which contributions were certain harmonics of each segment (fragment) Music: 32, 64, 125, 200, 500, 1k25, 2k55, 10k, 20kHz.

3. Results

In this item we show the results from the analysis of the different fragments. Table 1 represents the areas which were determined for each fragment regarding the frequency intervals previously established. For this we consider the effects of frequency-treated prior. It was from Table 1 that were ploteadas areas of each fragment one by one. Because of this process we obtained curves for fragment contributions which are presented below in table 1.

	Frag1_1a	Frag1_1c	Frag1_1b"	Frag1_2a	Frag1_1b	Frag1_2a	Frag1_2b	Frag1_2"a	Frag1_3"a	Frag1_3"a	Frag1_3b	
1	4	4	--	20	4,8	20	0,012	0,16	0,1	0,09	12	(10-32Hz)
2	6,8	6,5	0,1	20	6,5	20	0,08	0,2	0,28	0,06	23,5	(32-64Hz)
3	9	1,8	0,2	12	1,8	12	0,2	0,4	0,58	0,23	12,7	(64-125Hz)
4	3,1	2	0,3	5,8	2	5,8	1,4	0,7	1	0,05	7,1	(125-200 Hz)
5	16,3	10,2	1,9	23,2	10,2	25,1	17,4	16,3	9	15	29,7	(200-500Hz)
6	31,9	42,5	31,6	12,9	42,5	12,9	10,1	22,6	12,6	19,4	11,4	(500-1k25Hz)
7	15,5	21,7	32,1	5,2	21,7	5,3	10,6	12,3	12,4	10,6	2,9	(1k25-2k55Hz)
8	13	10,2	26,2	0,3	10,2	0,2	44,7	32,2	43,5	34,3	0,2	(2k55-5.6kHz)...
9	--	--	7,2	--	--	--	12,6	13,6	19	17,6	--	(10k-20kHz)
--							2,5	--		--		--





3.1 Analysis of results

In the analysis of the results was considered the highlight of the frequency bands in which it has the largest contribution from the harmonic fragments studied. Thus, it was possible to identify the fragments frag1_1a, frag1_1b, frag1_1c, frag1_1b" 2 (b2), which are related to the track 6 which corresponds to the frequency range between 500 Hz-1k25 (see Table 1). Considering Table 2, which show below shows the ranges of frequencies associated with the fundamental and harmonics of a set of musical instruments. Among these are cited bassoon, trumpet, trombone, tuba, acoustic and electric bass, tenor sax, guitars, guitars, cymbals, drums and bass drum whose harmonics are located from the upper limit of the frequency range that we reviewed (6).

In turn, the fragments frag1_2b, frag1_3" a," frag1_3 a'b and frag1_3 a'a" which correspond to 8 range frequencies lying between 2k55-6kHz onwards until about 10k, whose harmonics according to table 2 respond to the range of 3-8kHz, flute. This interval were identified harmonics other instruments that are present in the fragment of music chosen. Among them we also have the piano or keyboard (5-8kHz) and cello (1 to 6.5 kHz) to Table 2.

Instrumento	Fundamental	Armónicos
Flauta	261-2349	3-8 KHz
Oboe	261-1568	2-12 KHz
Clarinete	165-1568	2-10 KHz
Fagot	62-587	1-7 KHz
Trompeta	165-988	1-7,5 KHz
Trombón	73-587	1-4 KHz
Tuba	49-587	1-4 KHz
Tambor	100-200	1-20 KHz
Bombo	30-147	1-6 KHz
Platillos	300-587	1-15 KHz
Violín	196-3136	4-15 KHz
Viola	131-1175	2-8,5 KHz
Cello	65-698	1-6,5 KHz
Bajo Acústico	41--294	1-5 KHz
Bajo Eléctrico	41-300	1-7 KHz
Guitarra Acústica	82-988	1-15 KHz
Guitarra Eléctrica	82-1319	1-3,5 KHz
Piano	28-4196	5-8 KHz
Saxo Soprano	247-1175	2-12 KHz
Saxo Alto	175-698	2-12 KHz
Saxo Tenor	131-494	1-12 KHz
Cantante	87-392	1-12 KHz

4. Final considerations

Figures 1a, 1b and 1c which correspond to fragments analyzed for harpsichord, piano and violin respectively amostram the complexity of the sound emitted by these instruments, which in confrontation between themselves and with the figure 2 let you see the difference between each taking into account the fundamental frequencies the values of their respective amplitude (intensity). In the case of the violin realize that for lower values of fundamental frequency harmonics are also associated with the sonic pulse. Likewise, we find that for the piano close to 500 Hz there is a sudden peak which characterizes the fundamental frequency while the insofar as it increases there is a decrease in this amplitude spectrum. If we verify with Table 2, we found that multiple instruments can have their fundamental frequency ranges to which this point belongs. Hence it is difficult to identify, as stated above, specific instruments in the band (5).

In the fragments Frag1_3", Frag1_2b, Frag1_3" a'a, a'b" Frag1_3 happens a breach of inaccuracies in the identification of instruments, although this is not the main goal, but we believe it would be a point to take into consideration for further research. But the undermining of bands harmonic frequencies, see table 2, to some extent hinder the identification of specific instruments such as percussion, which have conferred linked to several of the harmonic frequency bands analyzed before.

In particular we found that these fragments happens the highlight of the eighth frequency band in the corresponding spectra. According to the methodology we obtained results consistent with the range of harmonic frequencies for the flute. Instrument as said at other times this work is more prominent throughout the song. The harmonic contributions obtained in these fragments clearly reveal that the execution of the flute is remarkable.

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Arqueologia de um futuro não premeditado

Resumo: Arqueologia da psikhé dos préplatônicos, onde se afirma o sobrelevado valor em se conhecer aquele aspecto, o psíquico, caso se compare às suas próprias filosofias, já que é a psikhé que permanece historicamente valorada, seus modos em serem sábios, seus saltos, e não suas filosofias científicas detidas numa época. Pertencer a si mesmo, ao filosofar; tarefa de um futuro, ainda que tardio.

Palavras chave: arqueologia, futuro, préplatônicos, filosofar.

Archaeology of an Unpremeditated Future

Abstract: Archaeology of pre-platonics psikhé, where it is affirmed the raised value of knowing the psychic aspect. In case it is compared to their own philosophies, because the psikhé remains historically valued, their wised ways, their heels, and not their scientific philosophies held at a time. Belong to himself, to philosophize; task for the future, even if late.

Keywords: archeology, future, pre-platonics, philosophizing.

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Arqueologia psicológica

Inversão, contraponto, transvaloração; noutras palavras, criação. Quando nos deparamos com anúncios provindos do pensador Friedrich Nietzsche, [quase sempre] percebemos que muito acerca do que acreditávamos desvelado historicamente pela filosofia é, em grande monta, velamento mais denso do que aqueles das próprias realidades das coisas mesmas. Esta clareira nietzscheana não é diferente na obra A Filosofia na Idade Trágica dos Gregos. Ele nos esclarece sobre mecanismos regulares dos intérpretes tardios que julgam filosofias, seja pelos fins, pelos meios, seja pelo querer dos que construíram os sistemas, e, como "os sistemas filosóficos são só inteiramente verdadeiros para os seus criadores" (p. 11), os do futuro, logo, também os do nosso presente, lhes desprezam. Esta identidade característica da originalidade, para outros, é o que lhes fornece felicidade, já que o que se encontrou de produção foi um grande resultado de "solo" fértil. Sob estas condições, diferente de uma repetição manualística dos pensamentos desses homens, Nietzsche nos informa que fornecerá, na obra citada logo acima, uma história simplificada das personalidades, que, conforme ele mesmo diz, é o que se pereniza, muito mais do que suas próprias filosofias; estas circunscritas a vida da qual se originou o pensador.

Para que e para quem serve a filosofia? Um povo doente; pessoas doentes podem se enriquecer, curarse com a filosofia, ou ela gera nesses isolamento, acirramento da doença, esclarecimentos pousados sobre alicerces vacilantes, que são causas e sintomas da própria doença? Para N., a filosofia é para povos saudáveis; ela evidenciará o que esses têm de melhor, e, ao invés do pensador se isolar, ele se insere com maior vigor na sua comunidade, melhor, nunca se desvincula da mesma, pois seu pensar é para a vida (p. 19) e não para o eruditismo. Nesses aspectos, N. vislumbra a autoridade de um povo, "O Grego" (p. 18), e ele escreve este nome com letra inicial maiúscula, pois este era autoridade sobre si mesmo, logo, sua vida era filosófica e mais grandiosa do que todos os outros povos. Esta maioridade é tão forte, que falar em filosofia é falar dos Gregos. Nem pura praticidade ou inócua contemplação. O que eternizou o Grego foi justamente a sua capacidade em ser histórico, em conseguir ser no mundo como mundo como outro. Ele, o povo Grego, realizou, e sua árvore ainda dá frutos, mesmo que frutos eruditos surjam da mesma. Mas, que importam os frutos? A árvore foi que se eternizou; além do mais, outros frutos virão; outras árvores, quiçá.

Quanto ao nascedouro da filosofia, alguns acreditam em alunos gregos dependentes de sábios do oriente e do Egito para que pudessem construir seus pensamentos, entretanto, para N., esta interpretação é excessiva, pois um modo mais adequado em se perceber possíveis vínculos seria descartar a ideia de importação grega das sabedorias orientais, e uma das grandes evidências desta condição liberta é a capacidade em ir além de tudo que esses povos alcançaram. A Grécia pode ter aprendido, porém, tanto e tão livremente que seu fazerse foi "...continuar a arremessar a lança onde um outro povo a tinha deixado" (p. 19). Aprender para ser. Esta característica de auto superação funda os préplatônicos, pois vivenciavam explicações tradicionais, entretanto, eles foram além dos mitos, dos deuses, da divisão, da incoerência, da complexidade desmesurada e, às mesmas verdades tão díspares, a depender dos povos que se encontravam e intercambiavam pensamentos acerca da physis, a partir dos exames sobre os singulares, os préplatônicos forneciam universais filosófico científicos.

Acreditamos que a grande vantagem desses filósofos originários foi a de não terem sido formados por uma educação sistemática e também por não haver "classe de filósofos e de sábios" (p. 20) que, provavelmente, lhes impediriam de pensar, de fazeremse enquanto sábios, pois a torre do saber já estaria construída com suas inúmeras janelas semi espelhadas para dentro.

Segundo N., há profundas dificuldades interpretativas para se alcançar compreensões mais próximas o possível do que eles buscavam entender. Sob esta condição, podemos acreditar que a maturidade hermenêutica de N. é precisa, atual, quando ele nos fala que mesmo se

> *"...interpretássemos correctamente toda a vida do povo grego encontraríamos sempre apenas o reflexo da imagem que brilha em cores mais vivas nos seus gênios mais elevados" (NIETZSCHE, 1995, p. 21).*

Sob estas circunstâncias e perspectivas tão peculiares, de Thales de Mileto até Sócrates, uma "sociedade coerente" de sábios se estabeleceu, e esta distinguese de tudo que surgiu após, e também este após é dominado por uma falta. Temos Platão como o primeiro detentor desta falta essencial, a falta de originalidade e o estabelecimento de um misto filosófico. Sob esta reflexão podemos perguntar à N. qual ou quais critérios a pureza filosófica necessita possuir para que a mesma tenha esta definição. As construções de pensamentos da sociedade coerente que N. cita são, não de uma sociedade no sentido mais restrito do termo, que seria a do acordo entre necessitados e fornecedores de soluções às mesmas necessidades; tudo isto dentro do circuito da própria sociedade. Já sob uma diferença, o que podemos encontrar nesses homens, mesmo que uns tenham dialogado com outros de algumas formas diretas ou indiretas, não é um vínculo social, mas, ao contrário, linguagens muitas vezes díspares, contraditórias quando tentamos comparar doxografias e fragmentos que escaparam da chuva, dos "acasos mais miseráveis", conforme nos sinaliza o próprio N., e da imprudência de muitos, o que temos dos mesmos é a superfície que conseguimos arranhar. Claro, encontramos uma sociedade de gênios, de sábios, e, ao percebêlos, realizandose numa curta história de 300 anos, exercerem uma força que os iguala, no vigor da observação, experimentação e universalização, detendo seus mundos em seus olhares, em seus entendimentos na razão mais humana o possível; num demasiado desta humanidade, reconhecemos as possibilidades e necessidades em sermos outros além, pois também somos humanos.

Se os "posteriores são caracteres mistos deste tipo" (p. 24), sob outro olhar podemos interpretar que esses últimos tiveram tarefas mais hercúleas do que os primeiros, já que, articularem filosofias anteriores com suficiência para, além de relacionálas entre si, também tornálas válidas é trabalho de sábios, só que N. acredita que esses trabalhos posteriores seriam caricaturas, pois desvinculadas de suas origens, distantes dos pensadores originários. Talvez haja razoabilidade nestas duas críticas. Então, a partir da descrença nietzscheana, perguntamos se além dos Gregos, alguém mais pode ser Grego, logo, filósofo. N., em sua contradição, expressa por si mesmo, rejeita a hermenêutica romântica, e, por outro lado, lançase romanticamente à contemplações do que não mais virá, pois, digo, nada retorna o mesmo, daí, nada retorna. Afirmação? Negação?

Podemos concordar que não mais virá, que essa Grécia não mais virá pela própria facticidade que nos pertence através de nós presentes que continuamente firmamonos em nós mesmos, firmamonos no agora enredado vida. Entretanto, daí questionamos se somos arqueólogos, eternamente escavadores de mármores, ou então, sob diversas perspectivas, escultores de nós mesmos, ou, digamos, simplesmente filósofos. Diante a isto, ele, N., nos responde que, nós, modernos, necessitamos construir uma civilização e daí aprenderemos o que a filosofia quer e pode. Por outro lado, voltamos à contradição, já que, também perguntamos como ser possível alcançar dignidade no pensar, altivez nos objetivos e realizações, sermos civilização se não possuirmossermos a filosofia, o filosofar; permanecermos inocentes em, conforme nos propõe Heidegger, pensarmos o já pensado para daí pensarmos o não pensado? Ainda com Heidegger, como conquistarmos o pensar sem grilhões, logo, pensarmos?

Thales de mileto

A filosofia grega aparentemente começa por uma ideia "absurda", a de que a água é a origem da vida. Para N. este "absurdo" é bastante válido, já que Thales de Mileto elabora pensamentos acerca da origem das coisas; porque, como expresso acima, a linguagem ocorre sem fábulas nem imagens múltiplas, e, por fim, pensase que "tudo é um". Sabemos que até o surgimento de Thales a racionalidade "distanciavase" do conhecimento próprio e apropriado característico da filosofia, já que o que se sabia era sob uma redenção ao sagrado; podemos dizer, havia um deslocamento compreensivo, pois o dizer dos poetas, cantadores, como os Homeros(1), sinalizava algo que estava além de suas compreensões e, semelhante a tempestades, maremotos, vulcões, a origem das coisas mais realizavase além da compreensão mais adequada aos limites característicos ao humano, do que diziase claramente, muito menos reduzida a um universal e este evidenciador da unidade das coisas.

Sob a égide experimental nasce a filosofia científica, mas ela não delimitase exacerbadamente à circunscrição que a ciência caracteriza em sua linguagem. É como se a ciência, em sua experimentação, servisse de catapulta, alavanca para que a racionalidade filosófica se embebesse "de um dogma metafísico, que tem a sua origem numa intuição mística..." (p. 28). Filosofar e crer no que se filosofa é apostar na intuição que se esvai a cada momento, mas nos serve para que saiamos do lugar, já que a vida requer mais mobilidade do que aquela provinda de um pensar demasiadamente pesado, real, temeroso, responsável perante toda a construção da cultura. Filosofar é saber que o pensar necessita nascer a cada defrontamento; filosofar é utilizarse do que se sabe, momentâneo, imaginado. E ultimamente não querem nos deixar saber; é proibido saber(!). "Nada de novo vige sob o sol"(2).

Mais do que confusas e complexas enunciações sobre a natureza esta ainda sagrada mais do que limitantes categorias acerca dos particulares nas ciências. Thales de Mileto, tendo à mão a própria natureza, lança a linguagem ao futuro, mais do que fala devidamente sobre o seu real; ele o vislumbra na "... unidade do ente..." (p. 32).

Anaximandro de Mileto

Em contraposição a inexistência de escritos do pensador Thales de Mileto, ficando este, e nós, submetidos a interpretações de doxógrafos, como, por exemplo, Aristóteles, Simplício, Sêneca, e Cícero, possuímos de Anaximandro de Mileto escritos filosóficos que nos informam ser este, semelhante a Schopenhauer, conforme N., um "verdadeiro pessimista", pois as coisas tirariam suas origens nalgo, e nesse mesmo algo elas deveriam perecer, pois expiariam e seriam julgadas pelas suas injustiças, "de acordo com a ordem do tempo". N. também nos esclarece que a sua liberdade filosófica, a de Anaximandro, era constituída de "despreocupação e da ingenuidade" características de uma cultura sem "exigências desconcertantes", que, numa livre interpretação, podemos encontrar na atualidade filosófica, mais preocupada em analisar do que criar, mais descrever nas mínimas vírgulas, do que ousar pensar com voz própria e cada vez mais apropriada ao seu tempo, aos seus problemas; um fortíssimo limitante à existência do filósofo. Não há tempo deste surgir diante a uma bibliografia que ultrapassa em muito a vida de estudantes dedicados à própria filosofia; esta colocase diante de nós (aqui mais um dos problemas) como Filosofia, aquela a ser idolatrada pela via dos sacerdotes sempre quase Filósofos; aqueles procuradores das autoridades filosóficas (encaramos agora outro empecilho, o de supostamente haver autoridades filosóficas); numa palavra, alienação.

Pela constatação de que todas as coisas irão desaparecer, para Anaximandro, a origem das mesmas não é uma coisa, digamos, delimitada, formal, formada; ao contrário, é o não formado a origem de tudo, pois, se assim não fosse, ele teria de desaparecer um dia. A infinitude do mundo, do determinado em seu devir, depende do próprio indeterminado. Este "indeterminado" foi interpretado, segundo N., erroneamente ao tentarem circunscrevêlo em sua grandiosidade à "infinidade e inesgotabilidade" das coisas, porém, a sua anterioridade originante nos revela que o que aí está não pode servir de parâmetro ao que não tem parâmetro e esta não delimitação dispõe eternamente o devir, o nascer, morrer, continuamente, sem cessar. Eis sinais da percepção de eterno retorno para N., aqui nesta obra.

Ora, já que o ápeiron é a origem e fim de tudo, como é possível a diversidade, a multiplicidade? Em resposta, Anaximandro nos diz que este "caráter contraditório" confirma a negação e o devorarse para que daí retorne ao uno indeterminado. Perante esta questão, N. também pergunta quanto ao que faz as coisas continuarem existindo, já que há muito tempo elas se entredevoram? Caso tenhamos interpretado bem esta pergunta de N., diremos que o acaso é o fomentador e regulador da injustiça; a imprevisibilidade provoca a agressão, o devoramento, a negação, a vida; e chamamos aqui de acaso as complexidades ainda não esclarecidas.

Heráclito de Éfeso

O surgimento de Heráclito de Éfeso ocorre neste momento místico da história do pensamento e que, para ele, forte atração possui na sua contemplação do devir sinalizado por Anaximandro. E neste olhar heraclitiano encontramos o reconhecimento da justiça no devir, diferentemente de Anaximandro, aquele deparase com a legalidade, certezas infalíveis em tudo que se vê. Para vislumbrar sob este prisma, Heráclito "negou a dualidade de dois mundos diferentes", admitidos pelo sábio anterior. Não há mais mundo físico e metafísico e, por vivermos o mundo das coisas e suas realidades serem submetidas ao devir, não há o ser em geral. Noutras palavras podemos afirmar que tudo sempre permanece tudo e esta permanência é contínua impermanência provocada pelo devir interno e relacional. Daí perguntamos, evidenciamos, sob este exato momento que nosso texto percorre, se há coerência filosófica em se investigar o ser, numa tentativa em nomináio, e, ainda mais, nomináio além do ente. Em realidade, o que podemos apreender do mundo que é em devir eterno; as coisas mutacionais ou o ser em geral? Pelo menos, para Heráclito, apenas as coisas em seu devir eterno; melhor dizendo, as realidades do próprio devir.

Chegamos a um impasse: para Heráclito podemos conhecer algo? Qual o valor da razão, se ela sempre está em busca do que eternamente se esvai e si mesma também se apaga? Numa possível resposta, podemos dizer que, como o devir nasce do conflito entre as coisas que são contrárias entre si e sempre os diferentes aí estão, a "justiça eterna" é a própria luta entre os opostos, logo, podemos inferir disto, que ter razão acerca de algo é ver e aceitar a contradição? Para o próprio N., sob a perspectiva heraclitiana, os frutos de nossa razão expressam apenas "o luzir" e o "faiscar de espadas desembainhadas...", e, diríamos, muito pobremente evidenciadoras do fogo que queima a si mesmo, do uno que, ao queimarse em devir, realizase múltiplo, e, num colapso de si mesmo, gera outro mundo; geração esta muito possivelmente provocada pela saciedade e pela hybris, pelo excesso. Isto não nos quer dizer que a hybris expresse injustiça, pois se encaramos contemplativamente o mundo numa união entre as coisas, confirmaremos a justiça sempre necessária e atuante; teremos em nossas percepções harmonias.

Numa grande consequência desta percepção contemplativa da justiça, o "tu deves" se esvai, e já que não somos livres, mas coagidos. Lembramos de anotações do próprio N. na obra Sabedoria para depois de amanhã, quando nos assinala que culturalmente antes era "tu deves", depois "eu quero", este, ao nosso ver, carregado de caprichos, acertos e desacertos da sorte, mas, por fim, surge "eu necessito". Compreendermos a vida, o que somos enquanto vida e sermos o que já somos; eis tarefas daqueles que pensam, que compreendem suas não-liberdades, mas seus vínculos, autoconstituições vitais, suas necessidades, não confundidas com seus quereres, mas unificadas na natureza. Com isto nós e N. não dizemos que não haja racionalidade, apenas é sinalizado que ela é imanente à vida e esta mesma muitas vezes faísca sua irracionalidade que, ao determos, chamamos razão. Quanto a razão, esta é uma das qualidades da physis no devir eterno, e, para Heráclito a razão não necessita ultrapassar o próprio homem para compreender o jogo de Zeus, pois procurar si mesmo é a tarefa necessária para as mais altas compreensões.

Parménides

O momento de Parménides, este, o contrário de Heráclito; aquele, talvez, segundo N., o menos grego entre todos os sábios, apesar de em certo período ter produzido "... um sistema completo da filosofia física..." (p. 57), afastase plenamente da dualidade, seja possivelmente real ou qualitativa das doutrinas a ele anteriores, apesar de aproximarse e tentar dar conta de questões da filosofia de Anaximandro. Ele, Parménides, comparou contrários; por exemplo, o pesado e o leve, valorando enquanto negativos e positivos, assim como o escuro e o claro. Ao estabelecer que o pesado comparase ao escuro, sendo este negativo, não exclui a evidência que o pesado também é positivo, logo, o nãoser também é ser, daí não haver outro mundo para evidenciar o que também é, mesmo que em contraposição.

Já quanto a existência do devir, semelhante a Heráclito, Parménides o aceita e diz que aquele provém do nãoser, entretanto, este movimento não herda sua força apenas do não ser, já que o que é, para ser e para continuar sendo, e depois nãoser, depende de ambos, do ser e do não ser, logo, a existência é somente a partir da existência de ambos; daí é que nasce o devir. Por outro lado, por serem contrários, como poderiam coexistir? Para Parménides, a atração é provocada pelo "... poder de Afrodite".

Perguntaríamos, então, o ser sente falta daquilo que não tem ser, o nãoser? Mas, o que então o nãoser possuiria para atrair o ser? Sabese que o nãoser nada possui, logo, perguntamos qual ou quais qualidades, entificações poderiam ser buscadas pelo ser no nãoser? O que já é sente falta do nada? Foi também refletindo em torno dessas questões que Parménides percebeu o erro lógico em dizer sobre o que não podese dizer. Então apenas sobre o que podese dizer, o que existe? Qual o único, o que é e somente ele é? O próprio ser, mas, e o nãoser? Este não existe.

O ser é, e se é, é infinito; é indivisível, pois se fosse divisível seria e não seria ao mesmo tempo, o que é ilógico, assim como outro surgiria, mas outro seria nãoser e é impossível que este seja pela sua própria auto negação; é imóvel, pois, caso se movesse, se

moveria no não ser, sendo que este deixaria de existir como se fosse possível sua existência e o ser existiria no seu lugar, só que nunca há o não lugar para o ser, logo, ele está e é o que se é, si mesmo, sempre; "... unidade eterna".

Entretanto, permanece a insistência do que os sentidos nos dizem; permanece a multiplicidade. Perante este impasse, Parménides se instala na exclusividade cognitiva do pensamento e institui historicamente um fruto amaldiçoado, segundo N., ao negar valores dos sentidos nas construções abstratas; ao desvincular o real de sua unidade gnoseológica. Corpo, sentidos, desprovidos de qualquer relevância, qualquer apreensão e capacidade cognitivas. Esquecimento da ponte, se é que podemos nos limitar a esta imagem tão simplória, pelo menos para a riqueza que é o corpo humano. Restringir a uma região que posteriormente foi chamada de mundo das ideias por Platão, foi insistir em negar as respostas que ele, o próprio Parménides, nunca teve perante o devir. Esta grandiosa repulsa à sua incapacidade em dar respostas decisivas sobre o devir, demonstra o quanto ele sobrelevou a capacidade da lógica em dizer a physis, entretanto, conforme N., Aristóteles nos informa acerca do desvínculo entre a essência e a existência, logo, o conceito de ser não pressupõe a existentia do ser. As palavras são sempre de ordem humana e entre este humano e as coisas, e não as essências das coisas; noutras palavras o podermos dizer as coisas.

Zenão de Eléia e Xenófanes de Cólofon

Há um conceito inventado por Parménides, o de infinito, que foi tratado melhor por um discípulo seu do que por ele mesmo. Este discípulo foi Zenão de Eléia. Para ele, "... nada pode existir de infinito..." (p. 73), já que necessitaria da permanência de algo infinitamente, fosse um número, um deslocamento, uma coisa qualquer. Esta imobilidade da razão tornase uma inferência danosa às possíveis verdades verificáveis a partir de uma razão matemática, por exemplo. Esta perspectiva nega o conhecimento existencial, daí, como então falar sobre ele, sobre o mundo? Eis, então, um discípulo de Parménides que, assim como seu mestre, "... rejeita o mundo sensível enquanto o oposto dos conceitos verdadeiros e universalmente válidos..." (p. 75).

Sob memoráveis coincidências ao ser de Parménides, um outro sábio, Xenófanes de Cólofon, nos indica a existência e somente a existência do Uno e, consequentemente, do eternamente imóvel. Entretanto, N. nos alerta de que, enquanto para Parménides a unidade surgiu, possivelmente, de uma consequência lógica, já para Xenófanes, "um místico religioso" (p. 64), é a unidade o próprio Deus, segundo a doxografia de Aristóteles, caso nos reportemos a Gerd Bornheim, em sua obra Os filósofos présocráticos. Xenófanes expressou o "século sexto" em que viveu, e, por ter sido um moralista, ferrenho crítico dos valores de sua época. Conforme o próprio N., caso vivesse tempos mais tarde possivelmente tornarseia um sofista.

Anaxágoras de Clazomena

Num distanciamento da incoerência de que os sentidos não são reais, mas aparentes, e, neste caso, reais na aparência, e, aparência esta fornecedora de existências também aparentes, logo, irreais, mas existentes, temos por outro lado Anaxágoras nos afirmando que o "dissemelhante nunca pode provir do semelhante e que a mudança nunca se poderá explicar a partir de um ente" (p. 82), pois o que provoca a mudança é o movimento, e, sobre este temos acesso à sua verdade e sucessão. Entretanto, precisamos perguntar o que move o movimento; o que faz este mover as coisas. N. pergunta se é a gravidade ou as próprias coisas que movem umas às outras; algo mágico as move? Algo invisível as move? Umas movem e se movem, já outras não movem nem se movem? Para Anaxágoras "... existe (...) uma coisa que traz em si a origem e o começo do movimento..." (p. 89), e esta coisa também movimenta o corpo e chamase Nous. Entretanto, questionamos qual a ligação entre o Nous e o corpo, e as coisas? E, para Anaxágoras, de onde as coisas nascem? Para ele, tudo nasce de tudo. Em todas as coisas há partes, mesmo que pequeníssimas, invisíveis, de todas as outras, mesmo nos metais, no ferro, por exemplo, partes insignificantes de vegetais, de carnes, de ouro, de minerais e viceversa. E como haverá a preponderância de certas substâncias, nos possibilitando pensarmos acerca de algo numa forma estável, por exemplo, cavalo, homem, mar, etc? Para este pensador, a preponderância provém do movimento, que é anterior a todo devir. Noutras palavras, podemos dizer que o caos, segundo N., "... agregado de matérias diversas" (p. 96), prévio a toda forma, também ao próprio devir, em seu movimento estabelece as coisas.

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NOTAS:

1) Werner Jaeger já nos sinaliza¨ na Paidéia que Homero não é meramente um homem mas vários que por muito tempo expuseram sobre a história da Hélade¨relacionando homens a deuses e esses dois com a natureza.

2) Fundamental lembrança de Adorno e Horkheimer no Conceito de Iluminismo

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Education All Children for Nonkilling

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If you want to communicate peacefully

with these two principles you could comply:

"Friendly interaction always CREactivate"

"Communicate Peace commit to apply"

If you want to communicate peacefully

ideas, views, feedbacks freely exchange

interpret disagreements respect-fully

learn to extend your empathic range

If you wan to communicate peace-fully

humanizing words you warmly choose

and kind phraseologies use tact-fully

so your patience you will never lose.

Do you want to communicate peacefully?

anger, animosity, hatred, violence please

never show

your "inguistic neghbor" always see

thoughfully

and in Nonkilling Language Power you

will grow.

International Day of Democracy: The Contribution of the Human Dignity and Humiliation Studies Network

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The Human Dignity and Humiliation Studies (HumanDHS) network is a global transdisciplinary fellowship of concerned academics, practitioners, activists, artists, and others who collaborate in a spirit of mutual support to understand the complex dynamics of dignity and humiliation (see humiliationstudies.org). We wish to stimulate systemic change—globally and locally—to open space for mutual respect and esteem to take root and grow, thus ending humiliating practices and breaking cycles of humiliation throughout the world.

We are currently around 1,000 personally invited members, and our website is being accessed by between 20,000 and 40,000 people from more than 180 countries per year since its inception in 2003.

In 2011, we launched our World Dignity University initiative (worldignityuniversity.org) and our publishing house Dignity Press, which has published many books since 2012 (dignitypress.org).

We organise two conferences per year and have held more than 20 conferences all around the world since 2003.We gather for one conference at a different global location each year, which has led us to Paris, Berlin, Costa Rica, China, Norway, Hawai'i, Istanbul, New Zealand, and most recently South Africa. Then we come together a second time each December for our Workshop on Transforming Humiliation and Violent Conflict at Columbia University in New York City, with Morton Deutsch as our honorary convener.

We welcome all readers of the Global Education Magazine to join us in our next Workshop in New York City, 5–6 December 2013, see www.humiliationstudies.org/whoweare/annualmeeting/22.php.

We suggest that education based on equal dignity and realised through right relationships (mutually dignifying relationships) is not only a promising approach to interrupting cycles of humiliation; it may be a path to learning that will help humankind survive on this planet (Hartling, 2003 and 2010; Lindner, 2003).

Human relationships are rapidly changing in the world today. Human rights ideals mark a historic relational transformation of human engagement. In most parts of the world, the past millennia were characterised by the relentless ranking of human worthiness in relationships or what Riane Eisler (1988) calls the dominator model of society. Today, human rights ideals and global information sharing have changed the game of human relating. The dominator model is no longer feasible, even for dominators, particularly since it is now combined with today's unlimited power of destruction.

Humankind is beginning to see the value of respecting all people as equal in worthiness. All around the world, we observe how people attempt to move toward partnership and non-domination (Pettit, 1997). "All human beings are born free and equal in dignity and rights," this is the first sentence of Article 1 of the Universal Declaration of Human Rights, adopted by the United Nations General Assembly on December 10, 1948 (United Nations, 2007, p. 5). In the context of human rights ideals, humiliation is any form of forced denigration of any person or group that denies or damages their equality in dignity. Thus, humiliation is a transgression of the rightful expectation that one's basic human rights will be respected and protected.

Education plays a crucial role in facilitating the transformation from traditional ranked honour-based arrangements of relationships—relationships that secured privileges of a few at the expense of many—to the new dignity-based arrangements that acknowledge and nurture the equal worth for all people. Learning institutions can help people understand that movement toward equal dignity may coincide with people becoming highly conscious of indignities —humiliations—inflicted either intentionally by direct mistreatment, or unwittingly through outdated practices, or systemically through obsolete social frames.

In the English language, prior to 1757, the verb "to humiliate" had a prosocial

meaning. It was generally accepted that superiors showed subordinates their proper place in the social order by exposing them to humiliation, which ranged from rigid hierarchical seating orders to beating and torturing. It is in an English encyclopaedia in 1757, that for the first time, the meaning of the verb to humiliate describes our modern understanding of humiliation as an antisocial violation of a person's dignity (W. I. Miller, 1993). In this new context, subordinates no longer experience feelings of humiliation as a rightful consequence for those who fail to behave and live humbly in accordance with their lower social status. Rather, today humiliation is experienced as an undeserved and unjust violation of dignity—a profound relational violation—that must be redressed.

All around the world, subordinates who formerly accepted humiliation quietly are now rebelling against their assigned subservient status in the social order. Humankind as a whole is in the process of moving from traditional arrangements of ranked honour to a new vision of human dignity nourished by right relationships.

As human rights ideals are increasingly understood and manifested around the globe, we must come to understand that humiliation in its many forms—for example, disrespect, denigration, derision, dehumanisation—becomes a much more powerful force to break down relationships than ever before (Lindner, 2006). Based on 20 years of global research, humiliation could be aptly understood as a nuclear bomb of emotions in the twenty-first century (Hartling, Lindner, Spalthoff, & Britton, 2013; Lindner, Hartling, & Spalthoff, 2012).

Learning institutions are in the best position to help people navigate this historic transition, especially the dangerous relational waters of humiliation. Education is the most logical vehicle for developing research and action that cultivate right relationships. Transformative education has the power to gradually disarm, defuse, and prevent the dynamics of humiliation.

However, so far, many of today's learning institutions are not necessarily the best cultivators of right relationships. They are largely organized in rigid hierarchies in which knowledge primarily trickles from the top down. Furthermore, many learning institutions promote self-serving individual achievement and cutthroat competition over long-term sustainable collaboration and creativity. Even more troubling is the growing influence of economic, corporate, and other interests that turn inclusivity, independent research, and academic freedom into endangered species (Brooks, 2011). In other words, too many institutions, educational and otherwise, are—at their core—replete with policies and practices that induce and intensify feelings of humiliation. Yet it doesn't have to be this way.

From its inception, the HumanDHS network has dedicated itself to forging a new path to knowledge and learning. Defying pressures to conform to conventional images of a not-for-profit learning organisation, HumanDHS has made the goal of cultivating right relationships—mutually dignifying relationships—its highest learning priority. For the last decade the members of HumanDHS have gradually shaped a mutually supportive learning community designed to foster the growth and development of all involved. This is a system in which equal dignity is wired into the infrastructure of learning and practice. The HumanDHS network is organised to be dignifying by design.

It is clear that humankind is moving through dramatic relational changes, as well as facing dire political, economic and environmental challenges to our existence. To develop the vital knowledge we need to address these daunting challenges, perhaps our ways of thinking about learning and higher education also need to change. We need to create mutually supportive, humiliation-free global systems of learning that bring teachers and learners together in equal dignity. If we are to survive as a human species, we must develop learning systems that encourage everyone's best contributions of knowledge and wisdom. The world needs new models of learning that dignify the lives of all people, learning that dignifies our relationships with each other and our relationship with a fragile planet.

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GreenEarthCitizen (GEC)

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Honestly speaking, GreenEarthCitizen (GEC) is still a very young organization, less than one year old. Thus, it require us patience, investment with time and commitment, nurturing it to become a potential influential NGO. You see Greenpeace an influential NGO, but never forget that Greenpeace is already 40 years old. So now they became the largest environmental NGO in the world with offices in more than 40 countries and around 4 million volunteers. Friends of Earth also were founded in 1969, now 44 years old, with offices in 74 countries with around 2 million volunteers.

So never under estimate the influence of an NGO, some of NGOs have won Nobel Prizes, e.g. Red Cross, etc. Some of the policies promoted by the NGOs are implemented by state governments, some of the proposals of NGOs were adopted as input for UN's resolutions. Not to mention that many NGOs have been very active with movement on the ground, some of them are lobbying governments to take proactive actions, criticize certain governments in holding back sound initiatives or demonstrate when certain governments are not doing the right thing. NGOs some times are most active in the front line to push the actions of the governments for the justice, peace, environmental, climate and sustainability causes. No wonder Kofi Anna once said that NGOs truly rep-rent the conscience of humanity.

To be honest, compared to these already influential NGOs, we are not even started. We are now just crawling like a baby, however, but a necessary process. As we can't walk if we don't even know how to craw, we can't run if we can't even walk. Just as Lao-Tzu once said that "one thousand of miles starting with a single first step". While others say that building a nine floor of house starts with the foundation, if we can't clean up our own apartment, how can we clean up the world. But the bright side is that one day we will be strong enough to walk and even run when conditions are ready. As a young organization, it is actually you, the owners who have the sacred duties to build this GEC great house up.

The society chooses to support the stronger ones, whatever obstacles stand in the way, is just tests for us. The god wants to use these tests to strengthen our capacity, will-power, and consistency. We should regard every obstacle, failure, criticisms as stepping stones to climb up, in fact, the higher the steps the harder to climb. But believe that the landscape seen from the top of the mountain is marvelous, beautiful, and magnificent. Great things take longer time, patience some times is more valuable than quality. Just as Thomas Edison once said that "many of life's failures are people who did not realize how close they were to success when they gave up". I have always appreciated your ideas, suggestions, other sorts of input, etc. Some of them got implemented; some of them not yet, even if some of them not got implemented, you should never take it personally, as some times to get certain things done require certain conditions. But in the long run, all of your best ideas will be implemented. Therefore, I hope you will keep being engaged in giving ideas to us, the most innovative the better.

State-governments can no longer handle all of the world challenges alone, they need to work with us NGOs, corporations, and the global civil society. Only we all work together with solidarity, we can move the wheels of the history to get on the right track. It is not that I am trying to scare you, but the truth is that the concentration of green house gases has already passed the warning line; the climate system may get irreversible. Therefore we can't stop the disasters to come, they will come eventually, but the only option left in our hands is to get ready to fight with the climate change, and call the governments to take the lead, it is no problems that we have to fight in the front line http://greenearthcitizen.org/?p=3493. It has also been the reason why scientists in the climate field are all talking about mitigation and adaptation efforts in combating the climate change; the greatest threat ever confronted mankind. Some governments say that we still have time, take it easy, but the truth is that their actions have been procrastinating than accelerating. I say that there is no time any more, the only chance for our common survival is that we have to take actions now.

The history has now pushed us to be fearless; in fact just as Marianne Williamson once said "Our deepest fear is not that we are inadequate. Our deepest fear is that we are powerful beyond measure. It is our light, not our darkness that most frightens us. We ask ourselves, who am I to be brilliant, gorgeous, talented, and fabulous? Actually, who are you not to be? You are a child of God. Your playing small does not serve the world. There is nothing enlightened about shrinking so that other people won't feel insecure around you. We are all meant to shine, as children do. We were born to make manifest the glory of God that is within us. It's not just in some of us; it's in everyone. And as we let our own light shine, we unconsciously give other people permission to do the same. As we are liberated from our own fear, our presence automatically liberates others."

On day GEC will be able to run into the global arena working with environmental and climate justice, human rights, peace and disarmament, etc. This is the vision in my mind; I hope this will become a vision in your mind as well, and eventually in the mind of all GEC people. The world we are living in does need a change, https://www.youtube.com/watch?v=QTPvN0MTqB8, and it is the responsibilities of you and me, every single individual living on the planet, just as the video indicates that "the planet earth is actually you", so you must be the change you wish to see in the world.

Join us if you are willing help us do more for the world, http://greenearthcitizen.org/?page_id=284, your concrete support to us can help us continue to fight in the front line, http://greenearthcitizen.org/?page_id=29

All the best

Sincerely yours

Fen Wang

Founder and President at GEC International

http://greenearthcitizen.org

Schools in Emergency: Learning From Past Mistakes

By Donna Goodman

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Innovating fun and stimulating ways to raise awareness and to generate support for each and every child to fulfill her/his destiny to 'be the change' we need for a peaceful sustainable world for all! Check out the amazing international work of Earth Child Institute which was founded in 2002, in-service to Mother Earth and her children at www.earthchildinstitute.org!

In this sense, I would like to share with Global Education Magazine readers some reflections posted in Gaza, MOZAMBIQUE, last day of 28 June 2013.

© UNICEF Mozambique/2013/Donna Goodman. Nercia and classmates stand in front of the school blackboard, which is permanently marked with the water line from the 2013 flood.

After the third day, starved and bleeding from perilous survival further beset by a need to look after six high school students near the bridge in Chokwe, physical education teacher Francesco Salomao, only 29 years old himself, proposed to swim away from the group in search for something to eat. The students cried out in refusal, they would not let him go. How would they survive without his leadership? He'd been walking home from school when the floodwaters came from all sides. In a matter of moments, the students (5 boys and one girl) who were in Chokwe to sit for a college placement examination found this brave soul who would save their lives.

It is this position of influence of each and every teacher in the lives of our children that build the fabric of society. In Mozambique, on any given day, close to one-third of the overall population is attending school. For Francesco and his young followers, this meant another day of hunger until some tomatoes and other vegetables floated nearby. It was not until the fifth day that they found their way to solid ground.

Boiling water and growing trees

Nearby, at Escola Primaria Completa 24 de Julho, Deputy Curriculum Director, Olga Zita told us that "this school is always affected by floods, even if the floods were not as severe in 2013, still the children were out of school for six weeks because they were relocated to an elevated space, where temporary classes were held." In this school , beginning with the third grade they conduct awareness sessions especially on the need for boiling water before drinking and emergency drills for evacuation together with parents and members of the community.

In a school that serves as a resource center and tree nursery for other schools in the district, the sixth and seventh grade students manage the planting and care for the saplings and vegetable garden for local food security and to prevent further soil erosion. Dulce Bila, age 10, noted that at her school they "like the garden because when we are too hungry we can come and eat the leaves, which helps us to be healthy." In terms of chronic seasonal flooding, Dulce says "we learn two things, first to go up and second that flood brings cholera and malaria and damages our homes."

Scaling up capacity

Mozambique is a coastal country tormented by an increasing prevalence and severity of natural disaster. The Disaster Management Institute INGC reports a sharp increase in the past 10 years. To scale up capacity of the Education sector to respond to such crises, the Ministry of Education, supported by UNICEF and Save the Children, hosted a 4-day capacity strengthening workshop in June 2013 on disaster risk reduction and emergency preparedness in the school system in Mozambique. The workshop engaged provincial education-in-emergency focal points in a planning exercise to identify actions to be taken to reduce risk related to natural hazards such as floods, droughts, and cyclones. These actions ranged from simpler ones such as finding a safe place to stow student records, to more complex contingency planning, such as mapping of most vulnerable structures, planning for evacuation of children and their families, and provision of temporary schooling alternatives. Thirteen-year old Nercia was one of the first to come back from the displacement camp where she had fled to safety with her family. She was also one of the first ones back in school, and, in the absence of organized response, was forced to help deal with the aftermath of the devastating floods that plowed through her village.

"I helped to clean the school so that others can come back," she says. "The water was gone, but it was so dark and smelled really bad."

Much needs to be done to make sure Nercia and the many thousands of children like her will never again need to shoulder such hazardous, adult responsibilities in the event of a natural disaster. As UNICEF Officer-in-charge Dr. Roberto de Bernardi said at the workshop, "we need to create a safe and protective environment for children, especially during emergencies."

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- See more at: http://www.educationandtransition.org/resources/schools-in-emergency-learning-from-past-mistakes/#sthash.EzEOceVz.dpuf

Global Learning Academy: Wish List

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Lets see where it all began. I was living in USA(25 years) with my daughter and son and had no clue on how tough life is in the third world. As I went through the divorce and lost the luxury of having family, events, vacation and so on, it became the eye opener for me that all my life I ran after the luxury and within a split of a second its all gone so I decided to help people like me who become helpless. I started this NGO in USA but then I notice there is so much help just a phone call away so I moved to Pakistan (Balochistan) in August of 2008.

Initially I ran this NGO with the Gold jewelry , silver, Mercedez S500, and other luxury items I had but last year I had an Agakhani Donor from Australia who gave us the donation of about $80,000 then another one in USA gave us about $5400 and that's how we have been moving along this journey. I started with Earlychidlhood centers, then primary, middle, high school and end up having boardings as kids were coming from far away districts of Balochistan.

Then I saw the health issues and started immunization centers, feeding and nutrition centers, maternal and child care centers. Once given education and health facility to the community I saw the issue of income so I started technical and vocational training centers. It so happens we end up getting many govt. hospitals and then came the shortage of health human resource so I started nursing and paramedical schools. There is also a huge population of Afghan refugees kids living at the borders of Balochistan who had no help at all. Then came a time all the farmers came to us to seek help for farming equipment and techniques. We end up having business center for those individuals with certificates and diplomas and had no jobs to set them up in small and medium enterprise to have income to support their families.

Then came the floods of Balochis need for shelters, food, Livestock survival so u can see I have had very busy 5 years in Pakistan and still fighting many help battles. Just last august I moved my home office to Islamabad, leaving Quetta as provincial headquarter to setup the institute to train the trainers and students who can take the expertise back to their province.

Now I need help as I am at the point where all this training can be put to work as small and medium entrepreneurs all the human resource can be set at mini health care facilities and mobile health units. Agriculture, mining and fisheries product can be processed and taken to global market.

My wish list:

1.Fisheries need investors to setup processing plants and fiber glass boats processing plants.

2.Early childhood needs lot of books toys apparatus and teachers.

3.Primary, middle and high school needs books labs supplies computers clothes for the young kids teachers training payroll.

4.Afghan Kids need lot of food, clothes books computers teachers payroll as I am training teachers to train in Afghani curriculum they don't need furniture kids sits on the floor.

5.Vocational and Technical Centers need computers equipment lab library teachers payroll, foreign jobs, we can also setup small units of technical people to earn their living just by providing sewing machines and kits for tailoring female candidates, electrician and plumbing guys under one roof three individuals per business unit to make a living in their own rural area. They don't need space or furniture just the kits to work on their trade even used tools will do.

6.Health institute needs lab library teachers, teachers payroll, foreign jobs and again 2lab assistant with micro lab to perform lab test in rural areas to earn their living and two nurses (LHV/Birth attendant) per unit to deliver the babies to save the lives of young female who pass away because there is only one birth attendant per district mortality rate is at its highest in Balochistan for female and young kids.it can all be investors project too as people will pay since there is no health facility for many kilometers like lab test are done after every 400 km imagine people with malaria wont know till he die he had one.

7.Health mobile units need ambulance some medicine payroll for one doctor/nurse/ vaccinator again it can be investment too for investors as these mobile will go door to door in rural area and can charge minimum to save lives as ambulances are only one per hospital in a district imagine the district being on 500-700 km and one ambulance u will be amaze to see the death rate here I have kids die because of just taking some detergent by not having ambulance.

8.Agriculture and mining marble onyx chromiteneed lot of equipment we only have excavation machines need fruit and veg processing plants and global exports.

9.Awareness need lot of awareness as we have been on PTV Pakistan tele and gotten many awards but no recognition at internal level. Writing a book on public health issues in the third world in September and some publication in Europe for health and education system in Pakistan but I need much more awareness at international level.

10.10 tourism we trained lot of people in hotel management and tourism and send them to Africa last year and we need same opportunity for different countries or setup lodges and restaurants as I trained them as fine dining restaurant manager this will help lift the economy by having foreign currency as income for few individuals.

11.Foreign jobs need some immigration consultant to send some highly skilled and talented individuals to foreign countries.

12. Outsourcing need companies who wants to outsource their IT and Finance work as we have trained individuals who can work on SAP, Oracle, Java and Ruby on Rails these are mostly software developers but jobless they have also develop software for INGO's like USAID and Other projects for monitoring and Evaluation as well.

13.Research we have just recently signed with European health university to conduct research on HIV/AIDs and other communicable diseases. we need to affiliate with international institute on Agriculture / Mining Tech as it will give our students the chance to get the experts to do research with them and train them.

14.lastly home office Islamabad I need lot of foreign experts on health research, education specialist, consultants, psychosocial therapist, surgeons to do health camps, medicine, foreign university and institute affiliations, master trainers of fisheries/ agriculture / mining and some sectors.

I know my wish list is big but I have already taken these challenges for 10 years and now I have to complete them or else all the work will be wasted and their dreams will be shattered.

I hope to hear from you people with lot of blessings of GOD and must share with these individuals In need as we have lot of life left to enjoy and do what we always wanted to do but giving time money and knowledge to get closer to ones destiny is the most important obligation of our life.

Take care

Readdle's "PDF Expert": Combining Technology and Education for a Sustainable Future

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According to the United Nations Food and Agriculture Organization Statistical Yearbook 2013, the increased world paper consumption from 2010 to 2011 is not likely to slow down. This is, primarily, due to the economic and technological boom economies such as China and Singapore are currently experiencing. With worldwide paper production amounting to 403 183 thousand tonnes in 2011 alone, FAO has continuously warned the international community of the negative side-effects tree depletion may have on our world due to climate deregulation and the risk that future generations will unfortunately be unable to enjoy as many forestry resources as we do. Unfortunately, education has taken its toll on the environment as well, since there still exists a heavy reliance on paper within educational institutions. The need for modernization of scholastic administration practices and habits is, thus, imperative.

Effort has been put towards the reduction of paper dependency in schools by Readdle - a highly-ranked I.T. Application firm. Its "PDF Expert" iPhone/iPad Application allowing for the processing, annotation and distribution of voluminous documents in PDF format may pave the way to a more efficient and environmentally safe educational experience for a multitude of students and teachers around the world.

This is because the more versatile PDF (or Portable Document Format) has become increasingly more popular than its paper counterpart. Be it multiple research articles, worksheets, textbooks or lecture materials, students and teachers can use "PDF Expert" to comment on, share, annotate, bookmark, create diagrams on, or simply highlight a given text as many times as they like: a larger amount of possibilities coupled with no paper waste whatsoever. To add to that, more and more consumers are officially making the decision to purchase Apple's iPad as of Quarter 1 of 2013, since it allows for a more interactive learning process. If the Government of Canada's claims that "54 KG of newspaper will save one tree" are true, then Applications like "PDF Expert" could help save a great many.

Readdle's recent "Back-To-School Campaign" aims at encouraging Universities (among other actors) to take advantage of the aforementioned type of iPad Software, as they are home to Ph.D. students, Guest Lecturers and Professors who use a vast amount of journals and papers for their research and work. Nevertheless, "going paperless" can prove to be an effective strategy for a K-12 school teacher who wishes to diversify their methods in class or the underfunded, yet determined "Western" volunteer at a school located in a developing nation, where education-related commodities are scarce.

It may come as no surprise that, given our commitment, the input of high-tech Software could reinvent the education industry in an almost revolutionary manner. In this case, less paper consumption at school would not only entail a healthier environment. It would also mean enhanced portability of educational resources, with children and young adults of diverse cultural and economic backgrounds gaining access to said materials more easily. We could, hence, even go as far as saying that inventions like "PDF Expert" could potentially provide the international community with the tools it needs to further approach the achievement of one or more of the Millennium Development Goals.

For more information on "PDF Expert", please visit:

www.readdle.com/products/pdfexpert_ipad/

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