

ASSOCIATION POESIA E SOLIDARIETÀ

in collaboration with

International Study and Documentation Centre for Youth Culture
Department of Humanities University of Trieste
Department of Legal, Language, Interpreting and Translation Studies
University of Trieste

WORLD YOUTH FORUM "RIGHT TO DIALOGUE" - 9TH EDITION

Work: Histories, Cultures, Rights

SEPTEMBER 30 – OCTOBER 2, 2016

TRIESTE

*Department of Legal, Language, Interpreting and Translation Studies
University of Trieste*

Via Fabio Filzi 14, Trieste

The Forum is part of the project Poetry and Solidarity Language of the Peoples.

With the support of:



PROGRAM

FRIDAY, September 30

*Department for Law, Languages, Interpretation and Translation Sciences
University of Trieste
Via Fabio Filzi 14*

8,00 am	Participant registration
9,30 – 11,00 am - Auditorium	Plenary session <i>Presentation of the Forum, of its panels and participants - Debate</i>
11,00 am - Auditorium	Forum's official opening <i>Welcome addresses by the authorities</i>
11,30 am – 1 pm - Auditorium	Nicola Lagioia <i>Raccontare il disagio. Lavoro e giovani nell'Italia del XXI secolo (Telling the distress. Work and youth in 21st century Italy)</i>
<i>With the participation of:</i>	Maria Cristina Rosaria Pisani <i>(Youth National Forum - Italy)</i>
3.00 – 5,30 pm	THEMATIC PARALLEL PANELS WORK/VALUE (ECONOMY – ETHICS – RIGHT) 1. HALL A1 - COORDINATOR MARCIN PIEKALKIEWICZ Yuliia Vodzyk (<i>Ukraine / Poland</i>) To have or to be? The modern dilemma Ganna Didukh (<i>Ukraine / Italy</i>) New jobs, flexicurity and female participation in the labour market Olga Shestopalova (<i>Ukraine</i>) The work as a hobby and the sense of being. Where "job" ends and "value" begins Sagal Bashir Haji Musa (<i>Italy / Zambia</i>) Identified by work

**WORK / IDENTITY
(ETHICS – RIGHT – CULTURE)**

2. HALL D1 - COORDINATOR GABRIELLA VALERA

Giulia Ciarapica (*Italy*)

Bookblogger and booktuber as jobs: how to feel fulfilled and why

Julija Bordahova (*Latvia / United Kingdom*)

Jobs, dreams and identities: modern perspective of youth looking for purpose and fulfillment

Aleksandra Baca (*Poland*)

Working for free

Tatiana Pyrova (*Russian Federation*)

The last of empire: post-Soviet educational systems and self-enslavement of a person

3. HALL G1 - COORDINATOR VIKTOR MILOSHEVSKI

Asma el Ouiridi (*Morocco*)

Job seekers' self presentation and social capital on social media and the likelihood of being contacted by recruiters

Miriam el Ouiridi (*Morocco*)

Social media for job seekers and recruiters: empirical insights and practical recommendations

Emmanuel Osei (*Ghana*)

Work ethics against human / labour values

4. HALL E1 - COORDINATOR MISATO OI

Inna Travkina (*Russian Federation*)

Work as happiness: dream or reality in modern Russia?

Afrouz Razavi (*Iran / France*)

Journal des Jungles

Imelda Nsiala (*Democratic Republic of Congo / Italy*)

Entrepreneurship: the way to get out Congolese youth from unemployment

6,00 – 7,00 pm - Auditorium

Michela Del Piero (*Presidente Banca Popolare di Cividale*)

Ethical finance and social economy:
the experience of a popular bank in Friuli Venezia Giulia

Introduces:

Felicitas Kresimon (*Presidente Duemilauno Agenzia Sociale*)

SATURDAY, October 1

Department for Law, Languages, Interpretation and Translation Sciences
University of Trieste
Via Fabio Filzi 14

9,00 – 11,00 am

THEMATIC PARALLEL PANELS

**WORK / GLOBAL
(ECONOMY – RIGHT – HISTORIES – CULTURES)**

**5. HALL A1 - COORDINATOR MARCOS ABILIO NHAPULO
ANTONELLA RIZZO**

Somayeh Bahrami (*Iran*)

The most significant barrier to the changing pattern of women's work in Islamic countries; case study of Iran

Aisuluu Kozhomkulova (*Kyrgyz Republic*)

Working women in Central Asia: current state of migration to Russia

Marco Sicuro (*Italy*)

"Trades" and "social membership" into the context of feudal Friulan society during the late Middle Ages (13th century - 1511)

6. HALL D1 - COORDINATOR ALESSANDRA COPPOLA

Oksana Maslova (*Ukraine*)

Culture: from losing to profitability. How young people in Odessa are making this transformation

Viktor Miloshevski (*FYROM*)

The future of labour, culture as a major challenge for development

Misato Oi (*Japan / Belgium*)

Grief work as global work - How storytelling can help strengthen global communities

Mega Ayu Lestari (*Indonesia*)

Measuring women's role to build up community-based forestry at Kareng Bangkirai sub-district, Central Kalimantan

7. HALL G1 - COORDINATOR GABRIELLA VALERA

Robert Nahapetyan (*Armenia / Poland*)

Intrastate and interstate relations according to liberal ideologies

Victoria Sztanek (*Canada / Hungary*)

Italian agriculture: organic food, exploitation and identity

Aqeel Malik (*Pakistan*)

The world of a South Asian worker / Labour in 21st century through the eyes of European Union

Olena Ianytska (*Ukraine*)

Changing aspects of work in the era of globalization: artificial brain and multiculturalism at a working place

8. HALL E1- COORDINATOR ENRICO ELEFANTE

Ashlee Jeoung (*Canada / Belgium*)

Where does the 'Blue collar worker' stand in 2016? Looking at post-industrial cities of the United Kingdom

Ledia Kovaçi (*Albania*)

Albania in a global economy and migrant work

Riccardo Vecellio Segate (*Italia / United Kingdom*)

China to Africa, Africa to Europe, Europe across itself: how transnational migrations impact on work welfare policies

Sanjeev Poudel (*Nepal*)

Outcomes of migration on sustainable livelihood: case study of Mali village of Nepal

11,30 am – 1,30 pm

9. HALL A1 - COORDINATOR RICCARDO VECELLIO SEGATE

Ekaterina Tcarapina (*Russian Federation*)

Labor migrants in Moscow: the analysis of infrastructure which they use and produce

Natasha Israt Kabir (*Bangladesh*)

The silent South Asian domestic work force of India: case study of Bangladeshi migrant workers from the prism lenses of right based approaches

Baskoro Aris Sansoko (*Indonesia*)

Contemporary pornography industry and gender power relations' shift in world-system theory

Shalaw Fatah Karim (*Iraq*)

Challenges facing telework in the Kurdistan region. The case of Insight Kurdistan, an online monitoring and analysis service

10. HALL D1 - COORDINATOR ALESSANDRA COPPOLA

Muhammad Hamidullah (*Indonesia / Italy*)

Technological unemployment: human vs robot

Akshay Makar (*India*)

Climate change-driving jobs

Michalina Nadolna (*Poland / Belgium*)

Women's position in the EU labour market: in pursuit of social justice

Marcos Abilio Nhapulo (*Mozambique / Belgium*)

Work mindset and women empowerment

WORK AS LOSS / THE OTHER SIDE OF RIGHTS

11. HALL G1 - COORDINATOR ANTONELLA RIZZO MICHELE MASULLI

Alina Virstiuk (*Ukraine*)

Loss of work: when the end is a new beginning

Sarala Morusupalli (*U.S.A. / India*)

The voiceless minority – The hidden threat of social hierarchies to progressive dialogue. Child labor in developing countries

Olga Matveieva (*Ukraine*)

Ukrainian poverty: definition, characteristics, and warnings to others for a future

Desh Deepak Dwivedi (*India*)

Ethical dilemmas surrounding temporary labour migration- With special focus on India

12. HALL E 1 - COORDINATOR MARCIN PIEKALKIEVICZ

Cornelia Neagoe (*Romania / Belgium*)

The intermittent employees. A socially engaged critical approach to the specificity of labour in creative industries

Melek Guler (*Turkey*)

Child labour among Syrian refugees living in Turkey

Marija Tičić (*Croatia*)

Stigma of mental illness: employment discrimination, consequences and ways of diminishing it

Clara Tourres (*France / Italy*)

Sharing economy, digital labour and time: which values for workers at the 21st century?

3,30-6,30 pm - Auditorium

**Plenary session: debate on the panels' outcomes
(by coordinators and speakers)**

Will also participate delegates from:

Forum Nazionale dei Giovani (*National Youth Forum*)

Association: Youth in Movement of Friuli Venezia Giulia

"Resources Center for Youth Empowerment" - Nigeria

"World Merit" - Burkina Faso

Are also expected to attend delegates from:

"Coalition Nationale des Jeunes et Amis de Guinée" (CNJAG) - Guinea

"Committee Defence for Human Rights" - Nigeria

"Youth National Council" - Democratic Republic of Congo

SUNDAY, October 2

Exhibitions' space and Auditorium

Casa della Musica

Via Capitelli 3

4,00 pm

Gift of cultures

Gian Mario Villalta and Gabriella Valera

"Il gesto e la Genesi": Dialogo sulla poesia

("The gesture and the Genesis": Dialogue on poetry)

(Presentation of the book containing the poems awarded on the 12th edition of the Poetry and Theatre International Competition "Castello di Duino". Edited by Gabriella Valera Gruber, Ibiskos Editrice Risolo, 2016)

*Photo exhibition "I mestieri di Cuba" ("Professions in Cuba"),
by Marcin Piekalkiewicz*

Poems, dances, images, songs by the Forum's participants

Reflections and projects

7,30 pm

Cocktail

Certificates' giving ceremony

PAPERS

WORKING FOR FREE

ALEKSANDRA BACA
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SUMMARY

1. Again about money...
2. D.I.Y ethic
3. Volunteering
4. No regrets

"The future depends on what we do in the present."

Mahatma Gandhi

1. Again about money...

Everybody of us needs money. We can hate it. Somehow, we can also reject it. Some of us desire it, the others just love spending money. But no doubt, we need it. Money as an artificial thing made by human being for human being supposed to help organizing our lives and provide us kind of comfort. But in the end, it has just brought a lot of problems. It is said "Money rules the world" Many people claim that that money is not just the main reason but the only reason for having job. People can work their entire lives in order to collect and to save money so that they can one day retire and begin living their life. As Barber (2010) from Psychology Today claims *the problem with money can be simply stated. It is effective at forcing people to go to work but no one likes to be forced. When we feel that others are pulling the strings, we go away mentally. Money saps our internal motivation for work.* But he also adds that *money is as a form of control over workers, it is not the only reason that people show up at work and probably not the most important.*

On the other hand, the behavioural economist and TED speaker Dan Ariely says that *when we think about labour, we usually think about motivation and payment as the same thing, but the reality is that we should probably add all kinds of things to it: meaning, creation, challenges, ownership, identity, pride, etc...*

If the money seems to be one of the most significant factors of our motivation to work, the question is it is possible to work for non-material goods, instead of so much desirable money? Can it make the human as happy and as motivated as working for money? In modern society the theory 'working for free' seems to be quite utopic. But...

2. Volunteering

Writing about volunteering, it is worth to mention about the definition of voluntary simplicity, which we can expend for the general definition of volunteering.

Already in the 70's was noticed the new social trend, which rested on the people who decided return to so-called basic, simply life. It was mostly driven by a sense of urgency and social responsibility. The people started moving from the cities to countryside, made their own bread, grown their own food or built their own houses. Elgin and Mitchell (1977) called this tendency as a *voluntary simplicity* (actually they borrowed the definition from Richard Gregg, who in 1936 was describing voluntary simplicity as a way of life marked by a new balance between inner and outer growth). They expend the definition, saying that *the essence of voluntary simplicity is living in the way what is outwardly simply and inwardly rich. This way of lie embraces frugality of consumption, a strong sense of environmental urgency, a desire to return to living and working environments which are of a more human scale, and an intention to realize higher human potential – both psychological and spiritual- in community with others.* In their opinion, the *voluntary simplicity* might prove an increasingly powerful economic, social, and political force over the coming decade and beyond if large numbers of people of diverse backgrounds come to see it as a workable and purposeful response to many of the critical problems that we have faced.

The volunteer can be described as a person who contributes time to helping others with no expectation of pay or other material benefit to herself. But, it does not mean that volunteer work has no consequences for the volunteer. It is even in opposite way. In the paper of Wilson and Musick (2000) is assumed that helping others is beneficial for the donor as it is for the recipient. Most of the people believe that helping others is a good way to gain personal fulfilment, which is *a combination of accomplishment and purpose. Once we have met our basic needs – food, water, shelter, safety, companionship – we move on to our more exclusively psychological needs. An average person's life is split between work life and "personal life."* (Hudson, *Why Do We Work?*).

What is interesting, the researchers Wilson and Musick also proved some the cons of being volunteers like they are more civic minded and take more active role in the political life. Also the positive contribution of volunteering on the mental and physical health.

Nowadays, volunteers can provide help not only in their own local communities, but the worldwide as well. So many websites (for example workaway) help spreading the information about needed help from all around globe. It is no surprise that mostly young people decide to participate in such serious events. It is worth to mention, the European Union allows the young people experience volunteering, developing the European Voluntary Service Program.

I used to be the volunteer twice as a participant of EVS, every time it was totally different experience. Definitely it broadened my horizons and opened my eyes. You give a lot, but also you get much more than you expected in the beginning.

3. D.I.Y. movement

In this narrow group of people who I would like to present, consist of the representative of D.I.Y. movement (literally meaning: do-it-yourself). DIY culture is classically tied to protest and activism, as well as being creating alternatives in day to day life. As noted by Shantz (2005) not only do they use their finds for personal use, they also share their items and use them for free distribution. Since they believe the general public greatly misuses resources because of the ideals and activities of mass consumerism.

DIY ethic refers to the self-sufficiency through completing tasks without the help of a paid expert. The term can refer to a variety of disciplines, including home improvement, first aid, creative works or even technology.

Is it quite often that in such DIY communities works the skill barter. I can help you with this, because I know how to do this and instead you will help me with this. The payment with the skills is even more valuable than the money.

4. No regrets

To sum up, work shouldn't be something you don't enjoy, something that you feel that you must do. In my opinion working for money unfortunately provokes people to a way of thinking that is the only thing why they are working. That is why so many people, after reaching some financial goals start looking to work for non-material payment. Money gives us kind of easy freedom and the modern human became slave of 'piece of paper'. But is it worth? We should answer by our own.

As a well-known multimillionaire Bill Gates said: *I can understand wanting to have a million dollars - it's a freedom. But once you get beyond that, I have to tell you, it's the same hamburger.*

I think his words are the best conclusion of my paper.

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THE MOST SIGNIFICANT BARRIER TO THE CHANGING PATTERN OF WOMEN'S WORK IN ISLAMIC COUNTRIES; CASE STUDY OF IRAN

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Summary

In those Islamic countries Sharia law are being applied, marriage gives women some (mostly financial) rights including Mahr, Alimony and exclusive responsibility of men in providing costs of living. The wife is deprived of their civil rights such as right of divorce, education, work and traveling without the permission of the husband or a tribunal, though. However, increasing political, social and cultural awareness of women in Muslim countries along with their academic developments in recent decades has changed the tradition pattern of Muslim women's rights and duties, particularly regarding their employment. Because of the opposition of hardliners and many Islamic governments, these major changes under modernity have not still led a new stable pattern for Muslim women's work to occur. However, what this study addresses is the role women themselves play in postponing such a pattern. Appealing to modernity and western women's rights, women in Islamic countries demand equal rights with men while they try to keep their tradition rights derived from Sharia law. Therefore, while explaining the interactions between the women's employment in Islamic countries and changing the traditional pattern of their rights and culture, this study examine the hypothesis that "Muslim women's worries about losing their traditional rights is the most serious barrier to achieving their equal right to work". This study focuses on Middle Eastern countries involved with the case study of Iran.

Introduction

According to the constitutional and ordinary law in those Muslim countries ruled based on Islamic Sharia law rather than secular laws, the situation for women and men is different in terms of rights, duties and penalties. This is because Islam claims that men and women due to instinctive and natural differences are different in many ways. Accordingly, Islam considers fundamental responsibilities of woman as a wife and a mother in the home and family rather than as a person working in the social environment. That's why in most Islamic countries, including Iran, although the women's right to employment is accepted in some areas, there are limitations on their employment.

However, the employment of women in Islamic countries including Iran is facing cultural and social barriers rather than being restricted by law. Some cultural and social barriers to Muslim women's employment can be as wrong images and impressions of the society such as women are less gifted than men, women are antisocial, lack of social movements by powerful women, discrimination in socializing process of women and men and rule of patriarchy in society.

A lot of efforts have been made to improve the cultural, social, educational and economic levels of women in Muslim countries in order for informing them of their rights and providing them with equal rights to men. Increasing female literacy and access of a large number of Muslim women to higher levels of education in many Muslim countries are some results of these attempts. So that today in Iran, women make up 51 percent of the population of 4800,000 students (MEHRNEWS, 2016). Women's share of the labor market in the most optimistic case accounts for 20 percent (MASHREGH NEWS, 2012). In other words, increasing the educational level of women has not significantly affected the share of female participation in the labor market in the Islamic countries. The main reason for this contradiction must be sought in mutual obligations and rights created upon marriage (as a contract) for the parties according to in the Islamic jurisprudence.

One of the considerable duties of women and rights of men following the marriage contract is women's subordination to men in terms of choosing where to live; choosing where to work etc. In return, a man is supposed to pay Mahr (a mandatory payment, in the form of money or possessions paid or promised to pay by the groom to the bride at the time of marriage) and alimony (an obligation on a person to provide financial support to his spouse before or after marital separation or divorce). According to civil law in many Islamic countries including Iran women are not even obligated to breastfeed their babies or to do housework and they can request their husbands to pay them for doing such affairs. It is clear that the couples do not care about the above duties and rights once they have a successful and peaceful marriage and they try to respect each other and solves their problems peacefully. However, every year

about one hundred thousand legal claims arise in the courts of Iran regarding the women's subordination to men and Mahr and alimony payments.

In fact, although the Islamic marriage laws impose socio-cultural restrictions on women (such as getting the right to work is stipulated to the husband's permission), they secure significant financial supports for the women. Therefore, in addition to the existence of discriminatory laws against women as well as socio-cultural obstacles mentioned above "Muslim women's perspective and their worries about losing their traditional rights considered in Islamic jurisprudence is the most serious barrier to achieving their equal right to work. In the other word, women in Islamic countries are afraid of the probable changes in tradition pattern of Muslim women's rights and duties and it prevents Islamic women community to make serious and effective effort in order for achieving their social and cultural rights (including the right to work). Tropophobia theory based on the fear of moving or making changes can help explaining this reality.

However, women in Islamic countries demand equal rights with men by appealing to modernity and western women's rights while their attempts is to keep their tradition rights derived from Sharia law. Examining the rights and advantages women gain and the freedom and authority they lose within marriage, the author analyzes and evaluates the above idea. Considering the author's understanding of cultural and social conditions of Iran as an Islamic country, this study focuses on the present situation in this country. This research utilizes descriptive-analytical methods and the inferential methodology will be used to reach the goals. Data is collected by using library and internet sources on the basis of the civil code of Islamic Republic of Iran and Islamic penal code of the Islamic republic of Iran.

1. Tropophobia

Tropophobia is the fear of moving or making changes. People with this fear are those who like routine and can have obsessive personalities and anything that can disrupt their routine can cause them to be scared (Jason, 2014). This can appear in many different situations. An obvious example from the definition would be conservative politicians's fear of any attempt towards changes (Hellweg, 1985, p.82).

2. Rights and obligations arising from marriage in Islam

As mentioned in the introduction, according to the Islamic rules, marriage is a civil contract between men and women and it also creates rights and obligations for the parties just like any other contract. Each party's duty is considered as the other party's right and there is a direct relation between the rights and the duties. In continue this study addresses the men's rights and women's duties as well as the women's right and men's duties. What is considerable here is the material benefits women gain in exchange for the loss of their powers, including the right to employment.

2.1. The men's rights and women's duties within marriage

2.1.1. Head of the family as right of the husband

According to Islam, men are incumbent upon family affair. This means that the problems may arise in marriage are dealt with as the husband recognize. It is also mentioned in the civil code of Islamic Republic of Iran (7.8.1105) that "In relations between husband and wife; the position of the head of the family is the exclusive right of the husband", this is derived from a verse of Quran: "men are the protectors and maintainers of women, because Allah has given the one more strength than the other, and because they support them from their means. Therefore the righteous women are devoutly obedient (Quran, 4:34)". Nevertheless, the wife is quite free and independent to decide on her financial issues including the property gained after marriage on her own.

2.1.2. Leaving home or traveling abroad

According to the civil code of Islamic Republic of Iran (7.8.1114) "The wife must stay in the dwelling that the husband allots for her unless such a right is reserved to the wife". The subordination of women to men in leaving the house and allowing others to enter the place, except emergency situations such as the need for treatment or doing religious duties, is another part of the husband's presidency. Moreover, the husband's permission to obtain a passport is a legal requirement stipulated under Article 18 of the Iran's passport law. According to Article 19 of the same law, husbands even have the right to notify the government and forbid their wives from leaving the country. In fact, even if they give their consent at first, husbands are not bound to their previous consent and are quite free to change their minds at any time, in such cases their wives' passports will be seized (Nayyeri, 2013).

2.1.3. Right to work

According to Islamic Jurisdiction, the wife deserves complete marital financial maintenance which is obligatory on the husband and it is not obligatory on the wife to share in paying the expenses of the family, it is impermissible to oblige her to do this. However women have the right, in case of need, to work outside the house provided that this work is allowed by the husband and the husband has the ability to ban or limit it.

It is mentioned in the civil code of Islamic republic of Iran (7.8.1117) that "The husband can prevent his wife from occupations or technical work which is incompatible with the family interests or the dignity of himself or his

wife". Therefore, although this article does not ban the women's right to work in general, allows the husband to prevent his wife from working in a profession or trade. It is permissible for the husband to ask his wife to leave her work, after permitting her to work, if leaving it is for the family's and the children's welfare. This includes her professions before marriage as well. The wife can also prevent her husband from an occupation provided that it does not create disturbance on family livelihood.

2.2. Women's rights and men's duties within marriage

2.2.1. Mahr

The main feature of all Islamic marriage contracts made it different from Western model is a Mahr paid by the groom. Mahr is money or worthy possessions paid or promised to pay by the groom, or by groom's father, to the bride at the time of marriage and this payment is legally enforceable (Carroll, 1986, p.779). According to the civil code of Islamic Republic of Iran (7.7.1082) "immediately after the performance of the marriage ceremony the wife becomes the owner of the marriage portion and can dispose of it in any way and manner that she may like". The average amount of mahr in Iran is about 130,000 dollars. Mahr is used as a legal instrument by women against men once a severe disagreement arises between the parties especially when they commence with the divorce process otherwise and in normal conditions it is not paid (Ambrus, Field and Torrero, 2010, P.1350). According to the family law system in Islam only men have the unilateral and unconditional right to divorce. Therefore, whenever there is a threat of an unwanted and unilateral divorce against a Muslim woman, she appears before a family court judge and pleads that her husband should deliver the mahr. This makes divorce more difficult for the husband when he is not able to pay the Mahr.

2.2.2. Alimony

Alimony is another financial aspect of the marriage contract under Islamic rules and Iranian civil code. It is mentioned in the civil code of Islamic Republic of Iran (7.8.1106) that "The cost of maintenance of the wife is at the charge of the husband in permanent marriages". The civil code of Islamic Republic of Iran (7.8.1107) defines Alimony as "the cost of maintenance including dwelling, clothing, food, furniture in proportion to the situation of the wife, on a reasonable basis, and provision of a servant if the wife is accustomed to have servants or if she needs one because of illness or defects of limbs. There is no standard formula for calculating alimony, as the process varies based on some factors such as the circumstances particular to each marriage. A family law judge determines who is to pay and receive alimony based on state laws and factors such as how long the marriage lasted, the financial situation of each spouse, the health and age of each spouse and their earning potential. Also according to the Islamic penal code of the Islamic republic of Iran (2013, 5.19.642) there is a prison sentence from 91 days to 4 to 5 months for the husband who refuses to pay alimony. However woman's right to alimony is conditional; wife shall be entitled to receive alimony when she obeys from husband and performs her marital duties against him.

Conclusion

The Civil law based on Islamic law in Iran obliges husband to pay the Mahr and to provide his wife with all reasonable living costs. In return, women are required to accept that man is the head of the family in the marital life and she needs his permit to leave the house or country, to invite others to their house, to study and to work. As mentioned a vast majority of Iranian women live in situations where women's marital rights are not as well protected as men's. Today, as the more vulnerable party in a marriage, Iranian woman benefits from documentation of the marriage because it increases her chances of being able to access any rights she may has negotiated with the groom in the marriage contract such as devoting her the right to divorce, the right to housing, the right to educate and the right to work.

One of the major reasons that women request the right to employment within marriage is maintain their legal personality and independence. As Iranian women gain considerable economic benefits and right including Mahr and alimony in expense of losing some socio-cultural rights such as right to divorce, right to work and right to leave the country, they do not make an effective and integrated effort to achieving their socio-cultural rights. Government and the Islamists are against of such efforts believing that the existing laws are based on Islamic jurisprudence; therefore any attempts to oppose them are doomed to suppress. However, women's (and also men's) fear of changing the rules they used to and have been with them from their birth particularly women's fear of losing the determined financial supports is of considerable importance. Absence of Iranian Women egalitarian movements can be explained by the theory of Tropheobia. Utilizing this theory, it can be said that Iranian women do not want to gain their socio-cultural rights at the expense of losing the devoted financial benefits because they are not aware what would happen to them if the current marriage rules change.

Legal inequalities between men and women in Islamic societies reflected in marriage not only is resulted from Legal defects but is rooted in the traditions and social habits maintaining pre-modern prejudices and patriarchal social systems. In other words, in order for the women's rights and conditions to be effectively improved, legal changing in marriage rules should be done along with changing socio-cultural structures as their fear of making changes or moving towards a different future has caused them not to be able to regain their lost social rights.

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IDENTIFIED BY WORK

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The economic definition of work has been relatively constant with evolutions on productive process through time but the cultural definition of work has evolved, shifted and been redefined over time. More than ever we spend more time at work than we do sleeping, resting, playing or eating. Whether we define work as a job, career or even parenting – work has always been an interchanging subject affected by culture, socio-economic conditions, race and gender. One thing we all have in common is that nobody is neutral about the topic of work. "The reason is simple. Work, food and sex are the most common shared behavioral traits of adults. While the latter are subject to aesthetic taste and availability, and, therefore constitute a discretionary choice, work, for 95% of us, is an entirely non-discretionary matter." (Al Gini, 1998, pg. 707) My own experience of how work is viewed has evolved through my experience living in Egypt, Italy, the US and Zambia. I've seen the range in which people view and respond to work – from a subsistence need to a level of burden to finding meaning in one's work. Besides obvious cultural differences in work, there are generational ones where there is less of a duty assigned to work. My own generation insists on pursuing work that has meaning – whether it's a social endeavor or a company that has rigorous corporate social responsibility.

What do you do is a question that at first brush sounds like an innocent inquiry; however, for some people it's either a rehearsed answer, a source of pride or anxiety. Asking a stranger what they do is deemed rude in many countries; however, in the US it is the second most asked question after your name which indicates that it is an effective tool to immediately *size you up* and create a preliminary perception of your social and financial status. It's also an indication as to who you are since the assumption is that you spend the majority of your life working. Work has become less of a substance tool and more of an identification one. It is where people feel that they find an identity, status, intellectual stimulation as well as wealth. That is the reason why Americans live to work because they haven't developed an identity outside the work sphere and their profession by default becomes who they are – a doctor, a trader or a lawyer, etc. The dictionary definition of identity is "who a person is, or the qualities of a person or group which make them different from others." Therefore, identity focuses on what is unique not on a labeled assimilation. It is multiple and multifaceted - a complex web constantly changing representation of self which is created not just by our jobs but in our relations with others (as spouse, parent, sibling, etc), what we like, and what we do for fun. This link between identity and work explains why unemployment or change of jobs (for the worse) are unbearable for most people. One's profession has its own persona where people can become like their work persona for example a singer or a professor and there can be a sense of loss at losing their career or changing jobs. This is also shown in retirement where people question their own identities because they weren't in tune to who they were outside of work.

While in many parts of Europe, Asia, Latin America and Africa, the question '*What do you do*' is usually asked after a conversation is conducted – which shows that people perceive work differently. There is less of a link between the person and the work as an identity and more of a focus on the characteristics of the person. I believe that is where the often used statement of "Americans live to work and other countries work to live." Italy is often used as the opposite example of the US where people aim to enjoy their life over working. This is not true for many parts of Italy but it aims to pinpoint a personality trait that Americans are obsessive in their work pattern and how they see work. There are changes happening in the US – thanks to my generation. We are the generation that believes that you should define your work and that your work doesn't define you – directly challenging the identity link with work but also co-signing it. Since work defines who you are – it is important to engage in work that you believe in. For men the impossible feat is to deal with unemployment while for women it is entering motherhood after being a 'career woman'. Being a young mother, I can definitely relate to the impact of having a mini-identity crisis once out of the workforce – even for a limited time. I want to bring light to the subtle mommy work wars in the US. After falling for many years, the return of the "stay at home" is now back on the rise again. There is an on-going debate among women where some feminists consider women who choose family over work as either weak or with a questionable work ethic. The assumption is that it can't be their choice to become a *home-maker* but rather the result of unaware subliminal cultural programming via childhood upbringing, wage inequality, male privilege and gender expectations. Instead of respecting those women's work and life decision as it relates to taking care of their family – they are scolded. The rage is compounded when its highly educated women because it is considered insensible to depend on their husband's income when they are capable of making their own. In my generation it is inconceivable that a highly-educated woman would drop out of the work force to raise her child/children full

time. Here is a very traditional role of women that we have come to reject – especially in my generation and in many cases have grown to frown upon. Then there is that question that most women who've chosen to stay home with their children dread which is *What do you do all day?* Because the common consensus is that women must work and provide their own freedom as dictated in society and many books by Linda Herschman's *Get to Work*, Sheryl Sandberg's *Lean In* and Leslie Bennett's *The Feminist Mistake*. For women it's also about identity and financial freedom. It's leaning in instead of leaning out. It's about having it all at the same time instead of having it all but not at the same time. However, one thing is clear – motherhood is work, albeit without pay. That is where we come to the crux of the issue – work is valued by society when it is paid. And that 'having it all' for women is defined by having paying work and motherhood. And that the work you do for someone else (corporation, institution, etc) is valued more than the work you do for your family and yourself.

Being a mother is no longer enough. It's not what our mothers wanted for us (even though some of them were *home makers*) and its certainly putting to waste our academic and career achievements. This is confirmed by society punishing women in the work force with a 'mommy penalty.' For mothers who want to get back into the work-force and planned their time out for just 'a couple of years' until their children are in school there is a definitely a discrimination and bias. Even minor career breaks have dire economic consequences. A 2011 Harvard study revealed that "over a lifetime, women lose 18% of their earning power by leaving the work force for only two years. The study revealed that female MBA's who took a job interruption of that time earned 41% less than male MBA's." (New York Times, 2010) So although it is an economic freedom – it is steeped in fear of losing it, leaving it (leaning out), and re-entering it. That's why women are urged to lean in and value their work first, and family second. I am conflicted where I do understand how your work becomes your identity. As someone who owns their own business – my business was created to suit my interest and how I wanted to contribute in the world. Therefore, my work is directly tied to me. I'm also a mother who took a very short break of 4 months from work when my children were born and I do believe that my work is also as a parent. I feel guilty working all the time and I feel guilty not working as hard as I could if I wasn't a parent. Just like millions of working mothers, I am trying to find the balance to create an identity for myself beyond my work and beyond being a parent. Jane Eyre would be shocked to see how far we have come since *Pride and Prejudice* was written because I do not take lightly the fact that we as women are able to steer our freedom and lifestyle which is all made possible by our compensated work. Even though it still is a man's world in the labor market, for highly educated women like myself – we are constantly reminded of feminism's emphasis on choice and although not all choices are equal – I would argue that your choice is yours and that was the point of it all.

JOBS, DREAMS AND IDENTITIES: MODERN PERSPECTIVE OF YOUTH LOOKING FOR PURPOSE AND FULFILMENT

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Abstract

The notion that a person's job forms his/her identity has been a dominant trend for a long time. Past research has shown that people tend to either glorify their jobs or emotionally distance from them when jobs fit and do not fit their perception of identity and self-worth, respectively (Leidner, 1991). In the context of the job crisis in Europe today, many young people are left with the open questions regarding their future jobs. They are switching jobs when the workplace situations don't allow them to progress in their chosen field or they seek fulfilment in identities created by other personally and socially meaningful activities, such as volunteering, hobbies, political or social activism. Anchoring the discussion on an Internet poll and direct personal interviews, this paper explores how modern youth in Europe (18-35 years of age) are seeking their sense of purpose and fulfilment in their workplaces and outside. I also examine to what extent modern youth associate their identities with their jobs, why follow their passion in job selection in contrast to their parents' generation, all the while identifying themselves less with their workplaces as evident through frequent job changes, often seeking financial and mental growth with fulfilment outside their workplace.

1. Introduction

Identifying a person by ones' occupation is a dominant trend in social hierarchical structures humans have woven for centuries. Like any evolving dynamic society, many young people in Europe are seeking suitable jobs and their place in life. As modern European youth, we are not only exploring our own direction and purpose, but also developing an understanding of why are we looking for different job environments, the work values of our generation, and how we differ from previous generations in this regard. As in our parents' and grandparents' generation, frequent job changes were not so common, the older generation at times look at us with worry and judgement, failing to understand why we seek some deeper and more fulfilling jobs. This topic receives wide coverage in the media, stating that millennials (people born 1980-2000) are self-centred, immature, prone to lack of responsibility, are obsessed with selfie culture and interested in enjoying life instead of building their families, communities and bringing benefit to the society (Stein, 2013). In contrast, less sceptical reviewers portray youth as purpose-driven, technically equipped people who want to feel valued at their workplace, contribute to decision making, apply and improve their skills to the fullest, work for organizations with values and work for making the world better (Poswolsky, 2015). Modern youth also tend to prefer teamwork and are more likely to seek feedback (Gilbert, 2011), helping organizations reach higher goals, improved work performance and strengthen organizational control due to involvement in decision-making process (Doherty, 2009, p.86). Millennials care more about environmental issues, transparency and human rights, and are more accepting of differences (Stein, 2013). Data from IBM Institute for Business Value show that millennials prefer an ethical, fair and transparent manager rather than someone who recognizes their accomplishments, putting in contradiction the common belief in narcissism of this generation. It is not enough for them to hear slogans – they really want to contribute to companies that make things happen (Poswolsky, 2015).

1.1. Work value paradigm shift

In order to investigate the value shift in millennials, we have to pay attention to important social factors that made this generation the way it is. In their book "Work and identity" Kirk and Wall mention the opinion of railway worker „it's the culture now that, you know, people don't belong to jobs anymore. They're just sort of ships sort of passing in the night and that's expected of them" (Kirk and Wall, 2011, p.12). There is a perception that modern youth are identifying themselves less with their jobs than previous generations. One reason for this might be the increase in the number of work choices, professional and educational possibilities, something that was not available for people in the industrial era. Also, with prolonged period of studies and limitless opportunities, it takes longer to understand one's true calling. Consequently, people may not identify themselves with just one kind of job, and may take the process of job-hopping as a method of self-discovery. Another factor is that for millennials, a major job crisis played its role in striking many of them unprepared during the search of their perfect occupation and creating a job identity gap. "The education and employment situation of young people aged 20–24 has changed over the last decade: while in 2004 many more were exclusively working than exclusively in education, in 2013 the rate of those exclusively in education exceeded the rate of those exclusively

in employment" (EUROSTAT, 2016). As a result many youth in Europe were left without stable incomes and jobs that they would like to identify themselves with.

EUROSTAT data shows that since 2008 the youth unemployment rates sharply went over 18% and according to 2009 data, the youth unemployment in each member state was significantly higher than overall unemployment within the state. 2016 report shows that *"youth unemployment is higher than overall unemployment, even double or more than double, than unemployment rates for all ages"*, with unemployment rates peaking in 2013. This caused significant stress not only financially, but also psychologically. Leidner (1991, p. 154) discusses the social and psychological arrangements workers develop, wherein when the work is not considered fit, workers distance themselves from jobs *"assuring themselves that work they are doing does not reflect their true worth."* Because of a sense of distancing, unemployed youth gives importance to other activities that fit better with their sense of worth, values, identity and interests. Growing entrepreneurship market and social media also create new ways of income, while providing possibilities for self-expression.

1.2. Meaning of work in shaping identity

In order to comprehend the needs of young Europeans, it is important to understand how meaning is interconnected with work and identity. There are several points described in the field. Neal Chalofsky, the author of the concept of meaningful work, argues that meaningful work should be incorporated as a part of meaningful life, and the success of finding meaning in workplace is determined by "fit" between self and work. Chalofsky argues that who we are shapes what we do. We are supposed to find jobs that fit our life purpose, to feel that our lives and jobs are meaningful (Chalofsky and Cavallaro, 2013, p.333). Contributing to others is second only to personal fulfillment. *"Millennials talk about doing something that matters to others, whether that be helping someone in need or providing the best customer service"* (ibid. p.335). Millennials would rather work for a cause that organization represents, than for an organization itself (Feldmann and Yu, 2014). Young people seek identity in their jobs but they don't stay in their jobs due to various reasons.

2. Method

Given the varied and contrasting opinions described in the literature collated above, I aimed to investigate this issue of job and identity further. With an overview of research literature, I have used an internet-based survey, extended interviews to comprehend the work and identity situation of European youth (18 to 35 years old). The survey questions included general questions regarding job or study status, reasons for choosing their area, reasons for leaving the job etc. The survey also examines whether young people prefer to change jobs often or stick to one place, if they identify with their job, if they like their job's public image, what were their values regarding job, hobbies, relationships and other activities, and which of them brought most fulfillment in their life (see questions in attachment). I selected these questions to explore if there is a connection between the tendency for job-hopping with people's values and need, as well as with motivations for finding or leaving the job. I also conducted in-depth personal interviews to assess people's motivations in continuing to work in their professions.

3. Results

A total of 48 people (37 females) within the age range of 18-36 (Mean age = 28.5) completed the survey in either (Latvian or English) language. Large numbers of respondents were either employed or students (41 out of 48) and a significant number (43 out of 48) felt that their study area/chosen field of work represents their personality, values and interests. Most of respondents chose the possibility to change jobs and develop new skills and responsibilities in new work environments rather than to devote themselves to one organization like previous generations did. A significant number (33 out of 48) selected interest as the main reason for choosing job/study area, and although many of them stated they wanted higher salaries, the purpose and interest was more prevalent in researched age category. Many people choose relationships as the main factor forming their identities, as well as the main area of life bringing them most fulfillment. According to IBM research, millennials prefer family-like relationships also on work place and dislike hierarchy-based approach to mentoring. Other than that, many people stated that hobbies bring them more fulfillment than jobs, showing the tendency of youth to seek fulfillment elsewhere.

When offered opportunities to express their feelings and preferences in extended interviews, people mentioned that they chose to work in professions that better suited their personalities, and those who achieved those goals felt more content with their lives, than those who worked in different areas. One respondent (female, 29) working in an area different from her preferred one, mentioned that if she could choose between a job that she liked/aligned more with her values, and a job that would offer continuous professional growth, prestige and bigger salary, she would definitely choose the one that fits her personality better and she would be more dedicated to her work in such a case. Another respondent (female, 33) stated that for her area of studies and work, she followed her inclination and interest nurtured since childhood, and that her hobbies are closely connected with her job area.

One respondent (male, 28) said that while his job brings him fulfillment in terms of improving his skills, professional growth and bringing benefit to the society, his main identity-shaping factor is his hobby that brings bigger sense of fulfillment for him. Another respondent (male, 19) informed that he is studying in the area that matches his personality and skill set, and he is putting lots of work into developing himself professionally, also outside of study time.

Respondent mentioned that he has chosen this area based on factors like demand on a job market, future stability and his natural abilities. His hobbies make him happy wherein he spends lot of time hoping to make it an alternative profession as an entrepreneur. Overall, many people in extended interviews stated that they had difficulties to choose what is more important for them in terms of identity-shaping, because they felt that their identities divided evenly between relationships, hobbies and professions, but were less interested in political activities and interest clubs.

Most respondents answered that even if they had their ideal jobs that would match their requests better, they would still engage in their hobbies and look for fulfilment in other areas of life. One respondent (female, 30) said: *"We are working to be able to dedicate ourselves to our interests and self-development, and developing ourselves so that we can bring more to the workplace. Why would we have a job if we don't have our own interests, and why would we have interests if they are do not help us to benefit the society?"* Another respondent (female, 29) said that having hobbies helps her solve professional tasks more efficiently, because it brings different focus on problems. She also stated: *"We choose work that reflect who we are, and then work shapes our personalities"*. Those thoughts of respondents align with the research data that individuals are inclined to choose professions that correspond to their personalities, but occupational environments change personal traits and identities (Miscenko and Day, 2016, p.216).

4. Discussion and conclusion

In this study, I set out to explore how European youth seek their sense of purpose and fulfilment in their workplaces and beyond. Using online questionnaire, I examine the extent to which modern youth associate their identities with their jobs and follow their passion in job selection. I also delve into how the youth identify themselves less with their workplaces, seeking financial and mental growth and fulfilment outside their workplace. I found that significant number of youth selected interest as the main reason for choosing job/study area, and stated purpose and interest as more important factors in their job choices. Many young people also choose relationships as the main factor determining their identities, and the main area of life bringing them most fulfilment.

Al Gini argues that our career and identity are strongly interconnected, even if so for the bad. *"We need work that does not separate our lives from our livelihood, our personal values from our work values, our personal needs from the needs of the community"* (Gini, 1998, p.710). Gini says, we forgot, that not only we need work, but work needs us. Thankfully, according to my research on focus group, this is not so true anymore. When young people saw their parents spending their lives and health on meaningless work just to earn for living, it caused them to deliberate more on the meaning of their work and how it fits into their life goals and purpose. Millennials seek challenges, but like to work in teams and work life balance is of utmost importance to them (Gilbert, 2011). The study on a focus group showed that most of respondents mention their families, relationships and friends as most important and most fulfilling area of life, while extended interviews highlighted the importance of friendly relationships with colleagues at work.

Further research on work and values in youth is needed to have a deeper understanding and to find better solutions to reduce unemployment and to retain young workers in companies. Supporting entrepreneurship and adapting corporate environment (flexible work times, mentorship, team-working, work family environment, following certain values, encouraging employees to participate in decision making) for needs of millennials is a sufficient help to the future of EU. Investing in youth development programs, developing further existing EU programs like "Youth of the move", and providing trainings will help to bring out the best in young people to become future leaders and change-makers for the benefit of our societies and our planet. In search of identities and fulfilment at jobs and in life they are looking for possibilities to follow their interests and work for their values, and they want to do so in team. As the writer Adam Smiley Poswolsky, former employee for U.S. Peace Corps and author of the book "The Quarter-life Breakthrough: The Guide for Millennials to Find Meaningful Work" stated: *"We are not the "Me Me Me" generation. We are the purpose generation."*

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PROFESSIONE BOOKBLOGGER E BOOKTUBER: COME SENTIRSI REALIZZATI E PERCHÉ

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SOMMARIO

1. Fare book blogging: come, dove, quali sono gli obiettivi
2. L'arte della video recensione: perché? A cosa serve?
3. Il lavoro non c'è? Ce lo creiamo: Cityteller e Libricity
4. Social Network e Letteratura. Socialletteratura

1. Fare book blogging: come, dove, quali sono gli obiettivi



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Come si costruisce un book blog che abbia un buon seguito? Su cosa ci si deve basare e quali sono gli obiettivi chiave da tenere presenti?

- a) chiarezza sul tema da trattare: si stabilisce un tema chiave, un profilo principale e si prosegue con le indicazioni di partenza. La base tematica non va mai modificata;
- b) curare l'estetica del blog: il colore è importante, l'immagine è importante, tutto deve essere in linea con il tema principale del blog e con la vostra personalità
- c) attenzione a ciò che si scrive, i refusi vanno eliminati
- d) chiarezza d'espressione: stile semplice, asciutto, letterario ma non troppo. Tutti vi devono capire
- e) qualità e professionalità
- f) ironia, fatene un buon uso
- g) sincerità: siate onesti e dichiarate apertamente i vostri gusti

2. L'arte della video recensione: perché? A cosa serve?

Molti credono che la letteratura sia appannaggio di una ristretta cerchia di intellettuali, ma non c'è nulla di più sbagliato. La letteratura è di tutti ed è per tutti, dunque DEVE ARRIVARE A TUTTI.

Affinché questo sia possibile, dobbiamo avvalerci di tutti i mezzi di comunicazione che la tecnologia mette a nostra disposizione. Uno di questi è il video.

Il video (YouTube, Snapchat, Instagram, dirette Facebook) è immediato, scattante e alla portata di tutti. Diretto, meno faticoso per l'interlocutore, che deve solo guardare e ascoltare, ed è decisamente più simpatico e originale.

Quando decidiamo di pubblicare un video su YouTube e vogliamo parlare di un singolo libro, dobbiamo cercare di essere:

- a) concisi. Per parlare di un singolo testo dobbiamo cercare di non impiegare più di tre minuti e mezzo
- b) scattanti, brillanti, chiari
- c) non dobbiamo essere mai ripetitivi (questo vale in generale per qualsiasi tipo di video, post, articolo)
- d) instaurare un dialogo diretto con il lettore, rivolgersi ad esso in modo simpatico e informale

Per i booktuber, tuttavia, esistono anche altre possibilità di video recensione.

Possiamo realizzare video che non parlino di un solo libro, ma al cui interno ne vengono consigliati anche 5 o 6. A quel punto bisogna giocare tutto sulla simpatia e sulla buona qualità della critica letteraria 2.0 in video diretta.

Ancora, esistono i cosiddetti video articoli, nei quali un booktuber può dialogare con l'interlocutore senza necessariamente consigliare un libro, ma magari spiegando iniziative letterarie, esperienze vissute di recente (sempre inerenti all'ambito culturale, chiaramente) o considerazioni di critica letteraria di più ampio respiro.

3. Il lavoro non c'è? Ce lo creiamo: Cityteller e Libricity

Il lavoro non c'è? Bene, ce lo creiamo da soli.

Come abbiamo dedotto fin qui, noi possiamo diventare gli imprenditori di noi stessi, noi siamo la professione che abbiamo scelto e creato, dunque possiamo realizzare la nostra felicità personale dedicando tempo, energie e risorse ai progetti che noi stessi abbiamo ideato.

C'è chi, anche tra i giovanissimi, ha scelto di costruire dal nulla un percorso innovativo, che butta un occhio al mondo dei libri e uno al mondo della tecnologia.

Sto parlando delle due applicazioni più in voga nell'ambiente editoriale e letterario, Cityteller e Libricity.

3.1 Cos'è Cityteller?

Cityteller è un'app, o meglio, una piattaforma social volta alla condivisione – nonché geo-localizzazione – dei luoghi protagonisti dei libri, uno strumento innovativo ed utile a conoscere il territorio tramite le parole dei grandi scrittori e le storie da loro narrate.

Cityteller vanta un team nutrito di esperti e professionisti ed è nata da una reale esigenza, quella di possedere una guida turistica fuori dal comune, che si auto-costruisce grazie alla partecipazione degli utenti, e che raccontasse qualcosa'altro rispetto alle tipiche descrizioni dei luoghi.

Per contribuire all'estensione della mappa di Cityteller basterà scaricare l'app, registrarsi ed iniziare a postare e condividere le foto dei luoghi che visitate con allegato un brano del libro che descrive proprio quell'ambiente.

Viceversa, se volete scoprire la città in cui vi trovate in vacanza, potete aprire l'app, rintracciare la località e, di conseguenza, leggere gli estratti che altri utenti hanno aggiunto per voi. Stessa cosa accade se, invece, cercate un libro ambientato in una determinata città. Vi basterà digitare la città (o l'autore o il titolo del libro) e il gioco è fatto.

3.2 Cos'è Libricity?

Trova il libro che stai cercando nella libreria a te più vicina.

Questo è il motto di Lorenzo Losa e Adriano Guarnieri, i giovanissimi ideatori di questa utilissima app, Libricity.

La startup nata nel 2015 propone al lettore un modo facile e veloce di rintracciare il libro che sta cercando nella libreria a lui più vicina. Anche in questo caso basterà scaricare l'app, registrarsi, geo localizzarsi e il gioco è fatto.

Il libraio che vuole partecipare deve inviare all'app un aggiornamento giornaliero con ISBN e numero di copie dei libri disponibili nella libreria. Sono state sviluppate diverse modalità per trasferire i dati, con l'obiettivo di semplificare al massimo il lavoro del libraio. Ad oggi Libricity mette in contatto i lettori con una cinquantina di librerie (di cui 28 a Milano). Sono ancora un numero limitato, ma il progetto potrebbe avere presto un'espansione più rapida.

4. Social Network e Letteratura. Socialletteratura

Che cos'è la letteratura ai tempi di Twitter? È possibile promuovere la lettura con 140 caratteri? Chi sono gli influencers e in che modo parlano di libri (promuovendoli)?

Questi sono i quesiti chiave che ho posto durante il panel #SocialLetteratura: scrivere di letteratura in 140 caratteri nell'ambito del Festival Internazionale del Giornalismo di Perugia, lo scorso 7 aprile 2016.

Insieme a me ne hanno discusso Vera Gheno (Twitter Manager dell'Accademia della Crusca), Loredana Lipperini (la Repubblica, Radio 3), Maria Anna Patti (ideatrice dell'account @CasaLettori) e Nadia Terranova (giornalista e scrittrice). Alla luce delle numerose riflessioni che l'incontro ha portato, possiamo dire che il punto focale è questo: i social network stanno diventando uno strumento di fondamentale importanza per quanto riguarda il giornalismo culturale e non solo. Il fatto che ormai si parli non semplicemente di letteratura (sul web), ma proprio di Social Letteratura, la dice lunga. I punti chiave su cui disquisire sono:

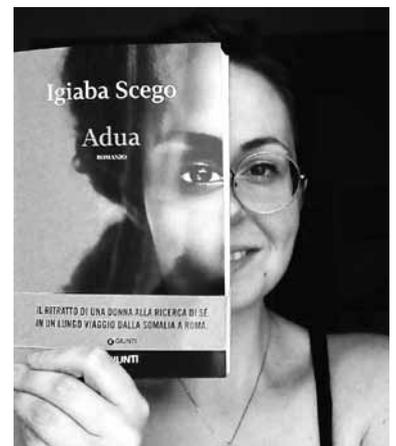
- quali social network usare per parlare di letteratura, in che modo e in che misura
- pro e contro dei social network
- le foto su Instagram: banalizzazione dell'oggetto libro?
- cosa offre di più un blog rispetto al giornale cartaceo? E che diffusione ha sui social network?
- quale sarà il percorso dell' *influencer*?

f) esperimenti social: l' Adua selfie mania. Metterci la faccia, sempre

Anche il Salone Internazionale del Libro di Torino, giunto alla sua ventinovesima edizione, quest'anno ha dedicato ampio spazio ad incontri che trattano il rapporto tra libri, editoria e mondo digitale.

Ci troviamo di fronte ad un'unica certezza: il futuro è digitale, sotto tutti i punti di vista.

I bookbloggers (come la sottoscritta) e perfino figure "storiche" e dunque classiche come i librai (librai 2.0) twittano, instagrammano, consigliano libri su Facebook e diventano YouTuber letterari. Al giorno d'oggi dobbiamo fare i conti con la forza di un'immagine su Instagram, di un cinguettio su Twitter o di un post su Facebook. L'immediatezza e la freschezza di poche righe – ben scritte e ben pensate – un hashtag, qualche tag e siamo pronti.



SITOGRAFIA

www.giuliaciarapica.wordpress.com / www.illibraio.it

NEW JOBS, FLEXICURITY AND FEMALE PARTICIPATION IN THE LABOUR MARKET

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SUMMARY

1. New jobs and digitalization
2. Atypical work
3. The flexicurity model

The European Commission promoted flexicurity as a flagship policy in the mid 2000s. Included in the Lisbon agenda (re-confirmed in its follow-up, the EU 2020 strategy), flexicurity is advocated by guideline 21 of the European Employment Strategy 2007 as able "to promote flexibility combined with employment security". Member States are then called upon to implement employment policies aimed at achieving full employment, improving quality and productivity at work, and strengthening social and territorial cohesion. However, the ambiguity of the model itself, added to different institutional settings in the Member States and the crisis have made questionable its social and economic efficiency. The author proposes to strengthen the flexicurity model by including collective bargaining into it.

1. New jobs and digitalization

Policies seem to have been implemented to create new jobs following the high unemployment rates caused by the crisis. Digitalization of the economy is one of the key features of the current environment. And as with everything, it needs to be observed in detail in order to assess its pros and cons. Degryse (2016), reflecting on digitalization regarding the labour market, has set up several questions: does the digital economy destroy more jobs than it creates? Are we all about to become self-employed? Is this the end of wage labour or the beginning of new and more flexible forms of employment more in keeping with the wishes of workers themselves? With regard to working conditions: will it still be possible to enforce social regulations such as limits on working time, protection of health and safety in the workplace (will the workplace continue to exist), collective defence of workers' interests, and so forth? What is the trade unions' attitude to the emergence of this digital economy? According to the researcher, some jobs in the digital economy are at a greater risk of automation/digitalization, some of them are at a lesser risk of it. There are several new jobs which can be considered in terms of "top of the scale" (such as data analysts, data miners, data architects; software and application developers; specialists in networking, artificial intelligence, etc.; designers and producers of new intelligent machines, robots and 3D printers; digital marketing and e-commerce specialists). However, there are also jobs which are seen as "bottom of the scale". Amongst them are digital "galley slaves" (data entry or filter workers) and other "mechanical Turks" working on the digital platforms; uber drivers, casual odd-jobbing (repairs, home improvement, pet care, etc.) in the collaborative economy.

2. Atypical work

One of the main features of those new jobs is flexibility. It is a part of atypical work that flourishes in the digital economy. *Atypical work* per se has become a serious issue lately with apparent warnings related to it. According to Lang, Schoman and Clauwaert (2013), it refers to employment relationships that do not conform to the standard or "typical" model of full-time, regular, open-ended employment with a single employer over a long time span. In EurWORK (2009), "typical" work is defined as a socially secure, full-time job of unlimited duration, with standard working hours guaranteeing a regular income and, via social security systems geared towards wage earners, securing pension payments and protection against ill-health and unemployment. Recently due to different reasons the number of workers in non-standard (atypical) employment, who work part-time, casual, fixed-term, as temporary agency workers or self-employed, has grown significantly. We agree with Lang, Schoman and Clauwaert (2013), when they point out that *atypical work is particularly affected by the economic crisis, putting employees in a very insecure and precarious position.*

We analyse *atypical work and female participation rates in the labour market with a focus on the flexicurity model.* Referring to the female participation in the labour market needed to say that part-time jobs that make up a significant part of atypical work are often *involuntarily taken by women.* According to Lang, Schoman and Clauwaert (2013) within atypical work, part-time work is unevenly distributed between genders, with more women (32.1% in 2012) working part-time than

men (only 8.4%). Also there is a divergence in part-time work distribution among the Member States. The percentage of the workers per country that answered “35 to 40” for “Age” when asked “How many hours do you usually work per week in your main paid job?” is unevenly distributed. The countries with the highest score are Lithuania (65%), Estonia (64.9%), Finland (63%) and the ones with the lowest score are Greece (32.6%), the Netherlands (33.6%), the United Kingdom (39.3%) (Eurofound, 2015). Here is the question, whether shall we encourage the use of part-time work, especially for categories of the population that are in a difficult and precarious situation, and it would not contribute to an even more segmented labour market and to a rise in inequality. Men continue to work more hours than women in the EU. The difference has been *slowly reducing mainly because women, on average, are working more hours than before*. The gap is much larger for the occupational group of ‘managers’, who, in general, work much longer hours than average. More hours, higher earnings for men, and as a result decreasing bargaining power of women in households. Moreover, it is becoming *increasingly difficult to measure working time versus non-working time in a context of the blurred boundaries of work and other areas of people’s lives* (for example, through the introduction of organisational and technological innovations), as pointed out by Eurofound (2016). We add that for women and men the term “non-working time” often has different meaning. Keeping in mind that the uneven distribution of part-time jobs between genders differs within occupational segments and gender segregation nowadays takes different forms and changes over time, declining in some occupations but emerging in new guises; one shall think twice before promoting part-time jobs and atypical work. Officially seen as a way to resolve the unemployment crisis atypical work contributes above all to ensnare workers in a situation of instability. As Segol, General Secretary of the ETUC, stated during the ILO’s 9th European Regional Meeting in April 2013, “flexible labour markets [are] not the solution if they simply [give] rise to precarious jobs” (ILO, 2013). One can argue *that part-time jobs make room for flexibility*, thus, letting women enter the labour market more easily. Here we need to look at the different aspects of flexibility in relation to gender equality and, as a result, female participation in the labour market. Bettio, Rubery and Smith (2000) argue that, *flexibility shall be decomposed into institutional flexibility* (employment protection legislation for regular and temporary employment) and *factual flexibility* (atypical employment and involuntary part-time employment as a share of total part-time employment in %). *Those types of flexibility differ in terms of their consequences for female participation rates*. Flexibility needs to be observed depending on the length of working time; flexibility in the organisation of working time; locational flexibility. And we may assume that flexibility in the organisation of working time and in the workspace can be brought in line more easily with gender equality and female participation rates in the labour markets than flexibility in the length of working time. The proof of this argument might be found in the research made by Plantega and Remery (2013). In terms of institutional flexibility, Heckman and Pages (2000) have shown us that the link between *labour market deregulation and female participation is not clear-cut*, though the negative effects of strict Employment Protection Legislations (EPL) are disproportionately larger to those individuals (such as young women) who are more subject to labour market entry problems. As a result, *in a rigid labour market, employment opportunities for young women are significantly reduced* because they are more likely than men to move between employment and inactivity due to the competing demands of work and family life. Thus, flexibility is to be provided. However, it should be accompanied with security. From the security side, whether or not the presence of a generous system of unemployment benefit accompanied by active (and activation) policies increases incentives to work largely depends on the eligibility requirements. Whereas the tendency towards the flexibilization of the labour market when flexible occupations are of lower quality and poorly securitized may exert a negative impact on the incentives of women to participate, in principle women are supposed to benefit from the combination of flexibility in the labour market and security in the social system. As a result, we have the flexicurity model, which make an attempt to balance flexibility and security.

3. The flexicurity model

Originally the flexicurity model was introduced *to make middle and small business viable*, and to support enterprises in times of crisis. Thus it should have saved costs on the government side. However, there is a risk that this model put a burden on welfare states and made them pay for flexibility by spending on security. That is neither socially nor economically efficient. For instance, the research done by Tangian (2010) shows the empirical evidence that *the flexicurity concept does not pass the test imposed by the crisis*. That implies that the notion of flexicurity requires *a profound revision and should not be further applied in its current form*. He promotes the idea of introducing an alternative to flexicurity as such *“normalisation” of employment relations*, that is, reduction in flexibility, which, among other things, would also result in less social security expenditure.

Another point, which may strengthen the flexicurity concept, is *collective bargaining*. We cannot focus in detail here on the contribution of social dialogue and collective bargaining to the different approaches to flexicurity at national level and on the position of the social partners towards the model. Definitely the Member States have to converge in terms of decentralised collective bargaining on flexicurity, particularly, on flexibility of pay, working time flexibility, training and job placement services, and regulation of contractual flexibility. Several pieces of research have stressed the role of the trade union movement in ensuring the positive impact of the flexicurity model. Among them we mention the papers by Tangian (2009, 2010). He has developed *a negotiation model for flexicurity-relevant collective bargaining*, which can neutralise shortcomings of flexicurity. The report by the European Foundation for the Improvement of Living and Working Conditions has emphasised the crucial role of social actors (notably public authorities, social partners, and trade unions) play in devising and implementing the policies to increase labour market flexibility and,

at the same time, developing a whole range of measures that aim to make working life more secure (Pedersini, 2009). Thus, flexibility and security, if designed in the right way (for instance, by adding collective bargaining), can be mutually supportive, whereas separated they lead to ambiguous results. The effect of the flexicurity model on the gender issue is ambiguous and might be positively improved by inducing the mutual collaboration of all parties such as state, private sector, trade unions, and the third sector. By now we face the issue that in some countries, the crisis has already reignited a debate about the right balance between flexibility and security in the labour market. According to the ILO (2009), during the post-crisis period, attention is likely to shift towards hiring and firing flexicurity as a means of reducing the lag in employment recovery. This fact might hurt workers, and particularly vulnerable groups to which women belong.

To sum up, the labour markets in many European countries have experienced deep changes towards *the promotion of the flexicurity model* of the labour market with the aim of increasing competitiveness, employment creation and redistribution of work. However, the ambiguity of the model itself, added to different institutional settings in the Member States and the crisis have made questionable its economic and social efficiency. In this respect, we should either elaborate on the initial model, adjusting it regarding to employees' protection, or get back to the traditional industrial relations model. The last one has proved its viability during the previous period with an accent on collective bargaining potential. *For future scientific study* we would suggest reflecting on *the role of trade unions at the single company level and sector level* in ensuring the positive impact of the flexicurity model.

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ETHICAL DILEMMAS SURROUNDING TEMPORARY LABOUR MIGRATION- WITH SPECIAL FOCUS ON INDIA

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Abstract

The paper is designed to converge the focus of the actors in and outside a state about an ethical problem of temporary labour migration which might adversely affect the nation. Although unlike forced labour migration which is undoubtedly viewed as an unethical phenomenon by all rationalists, the point is to divert the attention towards temporary labour migration being considered as an ethically neutral entity. This paper highlights the numerous problems and ethical challenges state faces while this phenomenon is in practice almost unnoticed. Also, here we examine the reaction one receives being part of such a community when it comes in proximity to the trade unions and employers. People tend to have an altogether different attitude towards them, and how we, who are very well part of the same society respond to these infiltrations. The temporary migrant community features in our everyday life and poses a lot many ethical questions for us to ask to the state and we stand with an agenda to politicise. State-which is the primary body regulating it all has to respond to plethora of issues. Hence this paper tries to identify and bring into light all such issues and how to combat them with special focus on India.

Migration is a phenomenon which is rarely untouched in the modern day political debates. Seeing the huge impact it makes on the current labour market and subsequently to a country's economy, cannot be overseen. Migration majorly happens in search of a better livelihood and income opportunities. The general trend seen is that people migrate from rural places into the urban markets in search of jobs to sustain their dependents back home.

To begin with, let's just differentiate between permanent migration and temporary or seasonal migration. Temporary migration is a kind of strategy adopted by the poorest of the poor in a country to overcome their livelihood problems by adopting seasonal mobility (breman, 1978; breman, 1996)

There are some distinct characteristics of temporary labour migration which include but are not limited to shifting of economic activity of a person but not his permanent place of residence (bilsborrow et al., 1984). The person migrating will and must have an intention to return back to the place of origin/residence.

Temporary labour migration adds up to the per capita income of the family and rural families thus prefer to send out their family members to widen the scope of the economic activities.

There are various theories which deal with this aspect of temporary labour migration like the *Neo Classical Economic theory* which deals with the difference in wages between the origin and the destination of migration. But all these theories fail to explain the costs associated with migration and what all the migrants face while they undergo this process. What are the living conditions? And, Are they paid according to the work they do? Are some of the questions which need to be answered.

Most of the studies that have happened in India are focussed around comparing the data between temporary and permanent labour migration, or upon small villages or group of communities (breman, 1994; deshingkar & start, 2003). Nobody till date has been able to provide us with an insight as to what are the ethical dilemmas which these migrants and the state faces with respect to dealing with this soaring phenomena.

Temporary labour migration In India

The significance of seasonal migration or temporary migration is growing in India because of the economic benefits attached to it. The rates of temporary labour migration have been monitored by The National Sample Survey, and Decennial Census.

It is now the much more important to study migration in India to look into the population which goes through ethical atrocities once they reach their destination place. Following table (Table 1) gives us an insight into the migrating populations and how many from each state displace in search of jobs or other associated benefits on a temporary basis. This data also infuses a thought into our minds as to what compels people from a specific place to embark on a migratory journey.

Now if we go through the data, the number of temporary migrants is highest in Uttar Pradesh (1,714,863) followed by Madhya Pradesh (1,513,103), Maharashtra (917,842), Andhra Pradesh (916,744) and Bihar (900,307). During my research with the Rickshaw-pullers community in Delhi NCR, I too found that most of the migrants were from Uttar Pradesh and Bihar which wasn't shocking at all. And as these are the highest number of migrating people, they must be the ones to face the highest rate of ethical issues while in work. Indirectly these states suffer the loss of labour and human resource to more developed states where these 'outsiders' aren't treated properly, which of

course would be discussed in the next part of the paper.

One more interesting thing we find from the table is that the rate of migration from the two states is not as much. In the context of rate of migration we have completely different set of states which include, states of Madhya Pradesh and Kerala (16-20 per thousand), followed by the States of Karnataka, Andhra Pradesh, Gujarat, Punjab, Haryana and West Bengal with moderate levels of migration (11-15 migrants per thousands). Due to geographical restrictions we do not see high migration rates in most of the north-eastern states except the state of Nagaland where the rates are pretty high.

Table1- Total population, temporary and seasonal migrants and temporary and seasonal migration rate (migrants per thousand), Indian States and union territories, National Sample Survey (NSS), 1999-2000

States and Union Territories	Total Population (in thousands)	Temporary and seasonal migrants (in thousands)	Temporary and seasonal migration rate (per 1,000)
Andhra Pradesh	72,572	916.7	12.6
Arunachal Pradesh	663	7.1	10.6
Assam	21,203	293.4	13.8
Bihar	88,664	900.3	10.2
Goa	1,242	7.1	5.7
Gujarat	43,453	601.7	13.8
Haryana	18,610	249.6	13.4
Himachal Pradesh	5,321	53.5	10.1
Jammu and Kashmir	6,937	26.8	3.9
Karnataka	47,546	664.8	14.0
Kerala	26,685	479.2	18.0
Madhya Pradesh	74,568	1,513.1	20.3
Maharashtra	88,109	917.8	10.4
Manipur	1,458	3.5	2.4
Meghalaya	1,698	8.8	5.2
Mizoram	466	0.6	1.3
Nagaland	652	14.2	21.8
Orissa	34,228	355.9	10.4
Punjab	21,335	336.4	15.8
Rajasthan	45,357	425.1	9.4
Sikkim	425	7.1	16.6
Tamil Nadu	56,268	524.8	9.3
Tripura	2,626	20.3	7.7
Uttar Pradesh	158,400	1,714.9	10.8
West Bengala	70,602	783.5	11.1
Andaman and Nicobar Islands	281	0.8	2.7
Chandigarh	733	8.4	11.4
Dadra and Nagar Haveli	159	1.5	9.7
Daman and Diu	106	1.9	18
Delhi	12,008	25.6	2.1
Lakshadweep	44	0.5	12.3
Pondicherry	786	7.3	9.3
India	903,206	10,872.3	12.0

Source: 55th National Sample Survey 1999-2000, unit level data.

Note: The table is based on all ages.

Given the hypothesis that "Rural population is prone to more exploitation in the destination states than the urban population" as, they are the ones who are easy to exclude financially; who have a problem of identity proofs (as rural India witnesses less people having political and legal literacy); they are prone to exploitation; lack proper housing in their native places, hence have a problem of dependents in the destination place; are away from health insurances and other health benefit schemes, etc. Hence to substantiate my points further in the paper, we need to look at the *Table 2* which shows temporary and seasonal migration rates by place of residence across the major states of India.

Table 2 – Temporary and seasonal migration rate (migrants per thousand) by place of residence, major Indian States, National Sample Survey (NSS), 1999-2000

State	Temporary and seasonal migration rate (per 1,000)		
	Rural	Urban	Total
Andhra Pradesh	11.7	15.0	12.6
Assam	13.2	18.7	13.8
Bihar	10.3	9.1	10.2
Gujarat	18.9	2.9	13.8
Haryana	12.5	15.8	13.4
Himachal Pradesh	10.0	10.3	10.1
Jammu and Kashmir	4.2	2.7	3.9
Karnataka	15.5	9.9	14.0
Kerala	18.3	17.1	18.0
Madhya Pradesh	23.8	8.4	20.3
Maharashtra	12.0	7.9	10.4
Orissa	11.7	3.8	10.4
Punjab	16.7	13.8	15.8
Rajasthan	9.5	9.1	9.4
Tamil Nadu	9.8	8.5	9.3
Uttar Pradesh	8.8	18.9	10.8
West Bengal	11.8	8.4	11.1
India	12.5	10.6	12.0

Source: 55th National Sample Survey 1999-2000, unit level data.

Note: The Table is based on all ages.

We see that the seasonal or “temporary migration rates are way higher in the rural region as compared to the urban region” for most of the states. The states of Madhya Pradesh, Gujarat, Kerala, and Punjab witness large migration rates from their rural sector and bring the average for India to 12.5.

Now to make this more interesting, here are some states which have a larger urban migration rate. The biggest entrant to this category is the most populous state of India, Uttar Pradesh. It has an urban temporary migration rate of 18.9 as compared to its low rural migration rate of 8.8.

The third category is of the states whose rural-urban temporary or seasonal migration rates come out to be almost equal which include the states of Bihar, Himachal Pradesh, Rajasthan and Tamil Nadu.

One more aspect that the paper looks into and that is prevalent in India is the “caste based discrimination” that these migrants face when they travel to a new host location. If we go by the data given by the National Sample Survey which tells us the caste based migration rates in India, we get to know that these temporary migration rates give us a high degree of variance with very high values (31.9 per thousand) are observed for scheduled tribes.

Table 3 – Temporary and seasonal migration rate (migrants per thousand) in India according to caste by place of residence (age-group, 15-64 years), India, National Sample Survey, 1999-2000

Caste	Rural	Urban	Total
Scheduled tribes	34.7	10.3	31.9
Scheduled castes	18.2	10.2	16.7
Other backward classes	13.9	14.8	14.1
Others	13.3	9.9	12.0
Total	16.8	11.5	15.4

Source: 55th National Sample Survey 1999-2000, unit level data.

All the ethical atrocities have to do a lot with the Literacy conditions of these seasonal migrants. From the table below we see that with increase in education levels/literacy there is a decrease in the migration rates across regions. Also, the temporary migration rates being nasty high in the rural regions as compared to the urban landscape suggests that it is because of the low literacy levels of the rural population.

Table 4 – Temporary and seasonal migration rate (migrants per thousand) in India according to caste by place of residence (age-group, 15-64 years), India, National Sample Survey, 1999-2000

Educational status	Rural	Urban	Total
Illiterate	17.9	10.6	16.9
Literate but below middle	16.7	10.0	15.0
Middle but below secondary	14.0	15.1	14.4
Secondary or above	15.6	10.8	13.1
Total	16.7	11.4	15.3

Source: 55th National Sample Survey 1999-2000, unit level data.

Internal migration

As already discussed internal migration takes place due to many socioeconomic factors that shape a particular person's personal life. If we go by the stats, 2 out of 10 Indians are internal migrants and our country has a population of 1.2 billion. Temporary or seasonal migrants have completely different experiences from the permanent migrants. The restricted access to basic needs is a major concern for the temporary labour migrants.

If we go for the government responses in India to these internal migration problems we find that there is little legislation which has Provisions for workers' rights and the labour laws are seldom enforced. This makes the Indian Civil Society or the responses of the NGOs much more fascinating to study. These Civil Society organisations fill the void created by the government to help and support the derailing lives. We further describe the political, economic and social barriers which the labour migrants face hence detailing on their integration challenges.

Ethical dilemmas of migrants at destination

Documentation and identity

The identity document is one of the most important documents one can have at a new place. These labour migrants struggle a lot to have one. The identity document must be authorized by the state to have a second citizenship status. This identity document entitles the person to enjoy the benefits, the state has to provide. Many of the migrant population miss out on the latest schemes and provisions which the government has to offer.

In India, the ration card is the necessary proof of identity for all her citizens to avail benefits like free food, oil and kerosene at Ration shops. This proof of identity is necessary for making other IDs such as the voting card and the Aadhaar. Our National policy and entitles migrants to a new ration card as long as they remove their names from the ration cards at home, but in reality they find it nearly impossible to do this. Lack of information for the correct procedure and corruption at Government offices force them to back out. Implying this risk of not getting a new ration card, they do not risk removing their names from the old ration cards. Including other basic necessities which they are denied in lieu of not having a proper ration card their children are also denied education at the destination state. The issue of *lack of access to education for children of migrants* further aggravates the intergenerational transmission of poverty. This way they are completely excluded from the mainstream population in various ways. With a 1.2 billion population we are creating bigger voids day by day for coming generations.

Housing

Migration in the more developed states is exponentially increasing the area covered by the slums. As the labour demand in the tertiary sector is increasing in the urban world day by day, there's a need to accommodate more people in the cities. This paves way for more slums. According to the census of 2011, 68 million Indians lived in slums. The conditions of slums are not even worth mentioning. There is inadequacy of all the natural necessities which person needs for spending a hygienic life. People have houses next to drains with the water from the sewer getting into their houses when it rains. Children are seen without clothes which make way for number of diseases and other physical problems. Due to the stagnation of water, mosquito larvae breed unrestrictedly and diseases like Dengue and Malaria prosper. During my research with the Rickshaw-pullers community, I found that the ones who were not living with their families were seen living much more unethically. The scene was that a group of 10 people living in a 10X10 room. 'However, many seasonal migrants are not even able to "make it" to the slums. Unaffordable rents in slums force them to live at their workplaces (such as construction sites and hotel dining rooms), shop pavements, or in open areas in the city. This further perpetuates their vulnerability to harassment by the police and other local authorities (Abbas and Varma, 2014)'.

Political exclusion

As discussed above, due to the unavailability of voter's card in their destination state, many from the migrant population are not able to cast their votes. A 2011 study on the political inclusion of seasonal migrant workers by Amrita Sharma and her co-authors found that 22 percent of seasonal migrant workers in India did not possess voter IDs or have their names in the voter list. If we go by the example of Maharashtra, where lies the economic capital of India, Mumbai. Mumbai has seen a history of clashes between the local political parties and the migrant population. The Shiv Sena party, for example, dealt with the Tamil migrant population in Mumbai, in the wake of which Congress was forced to give priority in the jobs to the local Maharashtrians. *Orchestrated riots and violent political campaigns routinely target these migrants and protest their presence in the city* (Abbas and Varma, 2014).

Rampant exploitation

Whole migration and recruiting process is managed by a well-defined chain. There are *recruiters* at the native place of the migrant, who may be the middlemen, then there are people who connect the migrants to their employers and they may be the people already working with that employer. The middlemen are the ones performing the most crucial function of recruiting and hence may have a heavy role in the exploitation process too. These jobs which the migrants seek in the destination states are mostly in the informal sector. The absence of written agreements and contracts compels the individual to work on low wages and inhumane environments with nobody to complain about. Employers mishandle the workers and play with their wages by decreasing it whenever they want to with no job security at all. They also withhold wages and subject the workers/migrants to long working hours.

There is yet another problem of working in the hazardous sectors, often migrants are exposed to life threatening chemicals and gases which otherwise are banned from coming in direct contact of a person. Due to their being in the informal sector, nobody can raise a voice against this thing. The Bhopal Gas Tragedy which happened in Bhopal, India in the year 1984 at Union Carbide India limited is one such example. The disaster claims to have killed more than 3000 people directly (Government of Madhya Pradesh, India). Incidents like these compel us to ponder upon certain uncertain things which can happen to a worker in the informal sector.

State responses

As discussed, there arise various problems with the temporary labour migration including the scarcity of jobs to food to places to live. The metropolitan cities of India receive particularly high load of migratory population hence have more problems. The only way state can stop it from happening is by introducing schemes of rural employment and anti-migration laws. But imposing anti-migration laws on workers can be counterproductive for the nation as a whole. Government has and should introduce more laws dealing with the unethical behaviour with the migrants and giving the temporary migrants rights and benefits to make life simpler. The Government of India's Inter-State Migrant Workmen (Regulation of Employment and Conditions of Service) Act of 1979 was passed in order to address the unjust working conditions of migrant workers. The act lists the responsibilities of employers and contractors and the rights of workers to wages that are equal to those of the local employees, the right to return home periodically without losing wages, and the right to medical care and housing at the employment site. However laws like these aren't enforced properly and justly which gives the state police powers to mishandle the migrants on account of unauthorised migration. Overall, state has failed to handle the problem effectively.

Conclusion

Economically speaking, there has been a huge role of temporary labour migration in India to spin the wheels of prosperity which she enjoys. But unfortunately, we and the state has been unable to provide the migrants with proper hospitality and rights. They have been dealt unethically by all means and we see people minting money out of this despair. These issues discussed need to be put forward to the concerned governments whilst making the five year plans to stress upon some of it to be able to run the country more efficiently and justly. Ethics and justice are two faces of a coin which will together go in the empty pockets of these temporary migrants.

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JOB SEEKERS' SELF-PRESENTATION AND SOCIAL CAPITAL ON SOCIAL MEDIA AND THE LIKELIHOOD OF BEING CONTACTED BY RECRUITERS

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Summary

Job seekers are increasingly turning to social media to look for employment opportunities, and recruiters also use these media to search for and screen potential candidates and carry out other recruiting-related tasks. In this context, the following question arises: what factors predict the likelihood of being contacted by recruiters on social media? This work-in-progress is aimed at answering this question by building on signaling theory and social capital theory to examine four factors: professional and non-professional content posted on job seekers' social media profiles, and the diversity and prestige of their online social capital.

Keywords: Job seekers; recruiters; social media; self-presentation; self-disclosure; online social capital; signaling theory; social capital theory.

1. Introduction

Social media continue to gain popularity in both recruitment and job seeking practices (El Ouirdi et al. 2014). The current study comes to complement two previous research efforts: the first examined the factors that predicted professional and non-professional self-disclosure behaviors of job seekers on social media (El Ouirdi et al. 2015), and the second examined the association between recruiters' perceptions about these two types of self-disclosures on social media on the one hand, and their self-perceived tendency to exclude candidates from the recruitment process on the other hand (El Ouirdi et al. 2016). As for the present study, it is built on the foundations of signaling theory and social capital theory to examine the association between the presence of professional and non-professional content on job seekers' social media profiles, and the diversity and prestige of their online social capital on the one hand, and them being approached by recruiters through social media on the other hand.

The particularity and contribution of the present study reside in the investigation of the association between a recruitment outcome, i.e. being contacted by a recruiter, and job seekers' self-disclosure behaviors and social capital on social media. Contact by a recruiter is a key step in the recruitment process as it means that the job seeker's CV, application, or social media profile were processed and analyzed by a recruiter who then contacted her or him to continue the recruitment process, and potentially move on to the interview phase before the final hiring outcome.

2. Job seekers' self-presentation and social capital on social media

2.1. Professional and non-professional content on job seekers' social media profiles

Signaling theory is a prominent theory in human resources management (Connelly et al. 2011). One of the major uses of signaling theory in this context is the work of (Spence 1973) according to whom job seekers showcase information about themselves to potential employers to signal their quality to them (Connelly et al. 2011). In this study, we attempt to apply this idea to a wider range of information shared on social media by job seekers. Following the signaling timeline as summarized by Connelly et al. (2011), the signaler here is the job seeker; the signal sent is the information shared on social media profiles; the recruiter is the receiver who receives the signal, interprets it, and chooses job candidates; the feedback sent to the signaler, i.e. the job seeker, is the contact initiated by the recruiter. We therefore hypothesize that the more professional content a job seeker has on their profiles (e.g. work experience, interests, recommendations), the better quality signals they give to potential employers, and the higher the likelihood of them being approached by recruiters through social media.

In contrast, non-professional content shared on job seekers' social media profiles will have an opposite effect on recruiters and will turn them away. Indeed, recruiters that view non-professional content posted on job candidates' social media profiles negatively reported that they tended more to exclude candidates from the recruitment process (El Ouirdi et al. 2016). Therefore, we hypothesize that the more someone shares non-professional content on their social media, the less likely they will be contacted by recruiters on social media.

H1: The more professional content a job seeker discloses on her or his social media profiles, the more likely she or he will be contacted by a recruiter through social media.

H2: The more non-professional content a job seeker discloses on her or his social media profiles, the less likely she or he will be contacted by a recruiter through social media.

2.2. Diversity and prestige of job seekers' online social capital

Lin (1999) defined social capital as investment in social relations in order to gain access to embedded resources and enhance expected outcomes. Empirical research found that one of the possible outcomes of social capital is employment and occupational attainment (Portes 1998). In fact, based on social capital theory, the resources embedded in an individual's social networks can facilitate the flow of information, and these social ties can exert influence, for example, on recruiters in hiring decisions involving the individual (Lin 1999). Furthermore, "the higher the position one is able to reach, the greater the chances that the position's resources and command of social resources will help to achieve the goal of ego's instrumental action" (Lin & Dumin 1986). Therefore, we hypothesize that both the diversity and prestige of job seekers' online social capital will be positively associated with the likelihood of being contacted by a recruiter on social media.

H3: The more diverse a job seeker's online social capital is, the more likely she or he will be contacted by a recruiter through social media.

H4: The more prestigious a job seeker's online social capital is, the more likely she or he will be contacted by a recruiter through social media.

3. Methods

3.1. Data Collection

The data that will be analyzed for this study were collected using an online survey between March and June 2014, as part of a large research project on job seekers' behaviors and practices on social media.

3.2. Variables

Professional content on job seekers' social media profiles: On a scale of 1 (not at all) to 5 (a lot), respondents were asked to which extent their social media profiles contained the following information: "personal information (e.g. marital status, gender...)", "personality emerging from profile", "pictures", "professional experience", "number of contacts", "hobbies and personal interests", "professional prizes and awards", "references and comments posted by others", and "content posted". This measure was inspired by the work of Zide et al. (2014).

Non-professional content on job seekers' social media profiles: On a scale of 1 (not at all) to 5 (a lot), respondents were asked how likely they were to post 4 types of non-professional content on their social media profiles. These types of content were: "informal selfie or tagged photo (e.g. wearing a swimsuit)", "controversial selfie / tagged photo (e.g. drinking alcohol)", "comments on controversial topics (e.g. illegal drugs)", and "comments on participation in activities which are in violation of university or workplace policy". This measure was inspired by the work of Peluchette and Karl (2009) and Karl et al. (2010).

Online social capital diversity: This variable was measured using the social position generator (Lin & Dumin, 1986), which is one of the most useful measures for general social capital studies (Van Der Gaag et al. 2008). Respondents were asked whether (yes/no) their online networks included people from 12 positions, namely: lawyer, policy-maker, engineer, director of a company, estate or real-estate agent, police officer, insurance agent, book-keeper or accountant, nurse, cleaner, unskilled labourer, and construction worker. The total number of positions a respondent ticked indicated her or his online social capital diversity.

Online social capital prestige: The same aforementioned social position generator (Lin & Dumin, 1986) was used to calculate a score indicating the prestige of a respondent's online social capital. The method used in this study is that of the total accessed prestige of a respondent calculated as the cumulative prestige of all accessed occupations (Van Der Gaag et al. 2008).

Contact by recruiters on social media: Respondents were asked whether (yes/no) they had ever been contacted by a recruiter through their social media profiles.

3.3. Data analysis

Data will be analyzed using SPSS for both descriptive statistics and logistic regression. Logistic regression will be used to estimate the odds of being contacted by a recruiter through social media, depending on four predictors consisting of professional and non-professional content posted on the respondents' social media profiles, and the diversity and prestige of their online social capital.

4. Conclusion

Analyzing the collected data to complete this study will represent an additional step towards understanding how to better match job seekers' practices on social media with the expectations of recruiters. In the future, experimental designs are needed to further examine the impact of various aspects of job seekers' social media practices on different recruitment outcomes. Other relevant avenues are also open for research, such as the investigation of whether content shared on a person's social media profile is predictive of their on-the-job behavior (Peluchette & Karl 2008).

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SOCIAL MEDIA FOR JOB SEEKERS AND RECRUITERS: EMPIRICAL INSIGHTS AND PRACTICAL RECOMMENDATIONS

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Summary

In a job market that's increasingly competitive and global, social media have become a key channel for seeking employment opportunities and recruiting job applicants. On these media, job seekers' self-presentation behaviors are closely scrutinized by recruiters in an attempt to maximize the fit between the applicant and the position or organization in question. The present paper is a juxtaposition between the types of content that job seekers post on social media and the drivers of their disclosure on the one hand, and the types of content assessed by recruiters on applicants' social media on the other hand. Practical recommendations from the results of two empirical studies are presented.

1. Introduction

Social media, defined as mobile and web-based platforms allowing various users to share and geo-tag user-generated content, collaborate, and build potentially large networks and communities (El Ouirdi et al., 2014a), play a crucial role in today's job market for both job seekers and recruiters.

On the one hand, job seekers can use social media to engage in self-branding (Gershon 2014), search for job ads, and assess potential employers (Jobvite, 2014; Jobvite, 2015). On the other hand, human resources managers can use these technologies to engage in employer branding (Wolf et al. 2015), support learning and training (El Ouirdi et al., 2015), strengthen employee engagement and pride (Freer 2012), monitor and discipline existing employees (Lam 2016), and recruit and select new employees (El Ouirdi et al., 2014b; Berkelaar, 2014; Gibbs et al., 2015; Tufts, Jacobson, & Stevens, 2014; Wolf, Sims, & Yang, 2014).

The present paper combines the results of two previously published empirical studies, one investigating the content that job seekers post on social media and the drivers of this disclosure (see El Ouirdi, Segers, El Ouirdi, & Pais, 2015), and the other focusing on content assessed by recruiters in the recruitment process (see El Ouirdi, Pais, Segers, & El Ouirdi, 2016).

2. Job seekers on social media

The practice of self-disclosure, whereby the unknown about oneself is turned into shared knowledge (Joinson & Paine 2007), has become a fundamental communication phenomenon on the Internet in general (Jiang et al. 2011), and on social media in particular. On these technologies, users disclose information about themselves to achieve popularity, (Christofides, Muise, & Desmarais, 2009; Christofides, Muise, & Desmarais, 2012), manage relationships (Lee et al. 2008), engage in self-presentation (Hogan 2010), and construct their personal brand identity (Labrecque et al. 2011).

In the employment context, content disclosed by job seekers can be categorized into non-professional content that is not appropriate for viewing by a prospective employer (e.g. informal or controversial photos, and comments on controversial topics or on participation in activities which are in violation of university or workplace policy), and career-oriented content that is suitable for a professional audience (e.g. professional experience, professional prizes and awards, and references and comments posted by others) (El Ouirdi et al., 2015; El Ouirdi et al., 2016).

To examine the drivers of the disclosure of non-professional and professional content on social media, an empirical study was conducted. Using an online survey, data were collected from a sample of 3374 Italians, composed of 66.2 percent of unemployed job seekers, 53.3 percent of male respondents, 40.9 percent of individuals born after 1981, 44.6 percent born between 1965 and 1980, and 14.4 percent born before 1964 (see El Ouirdi, Segers, El Ouirdi, & Pais, 2015). In this sample, Italian job seekers shared more professional than non-professional content on their social media profiles, reported having above average professional online image concerns and beliefs in their social media abilities, and estimated that social media were averagely effective in the job search.

The first primary finding of this study was that having high professional online image concerns and being self-efficacious regarding social media led indeed to higher levels of career-oriented self-disclosure on social media. This finding is explained by the argument that self-disclosure is a strategy of impression management occurring in a computer-mediated communication channel that facilitates optimized self-presentation, and driven by the job seekers' desire to convey a professional image. The second primary finding was that inappropriate posting did not decrease as a result of having strong professional online image concerns and being self-efficacious due to a disinhibition effect. As a matter of fact, older, less educated, and more work experienced respondents still posted more inappropriate content on social media, and it was rather less work experienced respondents concerned about their

professional online image that posted less inappropriate content on social media. The third primary finding of this study was that job seekers who perceived social media to be effective in the job search posted more career-oriented content on their profiles, although they did not necessarily decrease their inappropriate posting. This is because self-disclosure is also considered as a social exchange process in which job seekers who perceive social media as an effective job search tool engage in professional self-disclosure to gain access to job opportunities and improve their self-presentation.

3. Recruiters on social media

The practice of social media screening, whereby recruiters check the content of job seekers' profiles during the recruitment process, has become widely common. Social media represent an additional source of information for recruiters wishing to assess a candidate's fit with the organization or job (Chiang & Suen 2015), with little time and effort (Tufts et al. 2014).

In the process of social media-based assessment, recruiters notice and assess two main types of content: non-professional (e.g. informal or controversial photos, and comments on controversial topics and on participation in activities which are in violation of university or workplace policy), and professional (e.g. professional experiences, professional prizes and awards, and references and comments posted by others).

To examine the assessment of social media content by recruiters, an empirical study was conducted. Using an online survey, data were collected from a sample of 256 Italian and Dutch recruiters, composed of 68.8 percent of women, with more than half of the respondents being born between 1965 and 1981, and the majority having at least a college degree (87.5 percent) and at least 3 years of work experience (85.5 percent) (see El Ouiridi, Pais, Segers, & El Ouiridi, 2016).

The first primary finding of this study was the significant differences in the assessment of non-professional content based on culture with Dutch recruiters giving more negative assessments compared to Italians. This can be explained by the fact that the Dutch culture is rule-based, prefers frankness, logic-based arguments, and judgments that conform to universal standards, and relies mostly on low-context communication thus needing more background information; whereas the Italian culture is relationship-based, relies on networking through pre-established connections with family and friends, and uses high-context communication thus reducing its need for background information (Hall & Hall, 1990; Hooker, 2012; Meyer, 2014). The second finding of this study was the significant differences in the assessment of professional content based on gender, with women giving more positive assessments compared to men. This finding supports the assumption that compared to men, women are more comprehensive information processors who consider both subjective and objective information and respond to subtle cues (Meyers-levy & Sternthal 1991). The third finding of this study was the association between recruiters' assessment of non-professional social media content and their perceived tendency to exclude job applicants from the recruitment process, based on the argument that negative information is more influential than positive content on social media in the screening process due to a positive-negative asymmetry effect (Madera & Chang 2011).

4. Practical recommendations

4.1. For job seekers

Based on the findings of the first study, job seekers are advised to be more cautious in handling their self-presentation on social media. Recruiters expect job applicants to prioritize their professional identity online (Berkelaar 2014), and may thus be generally strict in the assessment of non-professional content. The findings of the second study indicate indeed that the presence of content deemed non-professional on job seekers' social media is detrimental to their image in the recruiters' perception regardless of the latter's genders and cultures. Job seekers could thus benefit more from strongly highlighting professional content on their profiles, and decreasing all content that might be perceived as non-professional as it weighs more heavily than professional content in their overall assessment. Moreover, applicants need to bear in mind the specificities of the cultural context in which they apply for a job, given that certain cultures like the Dutch judge non-professional content on job seekers' profiles more severely than cultures like the Italian one.

4.2. For recruiters

Findings from the first study suggest that recruiters also need to be cautious in their social media-based screening. While it is common to assess seemingly non-professional content negatively, evidence is lacking on the relationship between this type of self-disclosure and negative work behaviors. Non-professional self-presentation may rather indicate a higher level of self-efficacy regarding social media, which could in turn be an indicator of superior technical, interpersonal, and communication skills. In this regard, the findings of the second study particularly highlight the need for designing standard screening procedures to reduce recruiters' bias and ensure fair and impartial assessments, by determining the weight of individual professional and non-professional items in an applicant's overall social media-based screening. For this purpose, recruiters may use multiple raters; verify the accuracy of information obtained from these platforms (Davison et al. 2012); and develop appropriate guidelines to take into account existing practical, legal, and ethical issues related to social media use in screening (Smith & Kidder 2010).

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CHILD LABOUR AMONG SYRIAN REFUGEES LIVING IN TURKEY

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Introduction

Children are one of the groups being exploited at most around the world throughout the history not only by strangers but also by their own families. Child labour, which is universally recognised as an extremely serious human rights issue, might be the worst form of this exploitation. According to ILO, the term “child labour” is often defined as work that deprives children of their childhood, their potential and their dignity, and that is harmful to physical and mental development (ILO, 2004). As stated by the United Nations, today it is estimated that around 215 million children work, many full-time throughout the world, which means they do not go to school and have little or no time to play¹. According to ILO (2004), in its most extreme forms, child labour involves children being enslaved, separated from their families, exposed to serious hazards and illnesses and/or left to fend for themselves on the streets of large cities – often at a very early age (ILO, 2004, p.16). In this paper we discuss the state of child labour among Syrian children whose families have been forced to flee Syrian civil war to neighbouring countries, in particular to Turkey. The Syrians taking shelter in Turkey, Iraq, Lebanon, and Jordan are generally not granted the status of refugees, which makes them being deprived of some legal rights, including permit to work, supposed to be given refugees. In particular, they are considered as “guests” in Turkey by Turkish authorities. According to Kingsley, Syrian adults’ wages are so low because they don’t have the default right to work in Turkey, which forces them to borrow money or let their children work (Kingsley, 2016). The aim of this paper is to provide an insight into child labour in Turkey, especially among the Syrian refugees.

Child labour in Turkey

People hold very different ideas about what children should and should not be permitted to do, and at what age they should be allowed to do certain kinds of work. Different countries have different minimum age in their national legislation. In Turkey, the Labour Act Nr.4857 considers children who have completed 15 years of age but who are below 18 as young workers, and it defines child workers as those who are below 15 years of age. The law prohibits the employment of children who have not completed the age of 15. However, children, who have completed the full age of 14 and their primary education, may be employed in light work on condition that it does not hinder their physical, mental and psychological development, and, for those who are continuing their education, in jobs that will not prevent them attending school; further, this Act prohibits the employment of young workers who have not completed the age of 16 years, and those who have not had vocational training for the work they perform must not be employed in arduous and dangerous work (Tuncay, 2010). According to a report released by Bureau of International Labour Affairs, children in Turkey are engaged in child labour in agriculture, including in mobile seasonal work and are also engaged in the worst forms of child labour, including in commercial sexual exploitation (2014).

Although Turkey has certain laws protecting children and preventing them from working at certain ages, a total of 893,000 children between the ages of 6 and 17 were working in 2012, according to data released by the Turkish Statistics Institute (TÜİK) four years ago. However, a joint report prepared by international humanitarian aid agency Support to Life and the Istanbul Bilgi University’s Center for Migration Research warned that the figure could be much higher today as Syrian refugee children join the shadow economy (Ozkan and Ulkar, 2016).

Child labour among Syrian Refugees

The number of Syrians fleeing their homes since the outbreak of the civil war in Syria in March 2011 is estimated to be 11 million. In 2016, 13.5 million are in need of humanitarian assistance within the Syria, and among those escaping the conflict the majority have sought refuge in neighbouring countries or within Syria itself. According to the United Nations High Commissioner for Refugees (UNHCR), 4.8 million have fled to Turkey, Lebanon, Jordan, Egypt and Iraq, and 6.6 million are internally displaced within Syria while about one million have requested asylum to Europe – the numbers were updated in July 2016². On April 29, 2011, the first Syrian refugees crossed the border into Turkey. Two years later, the country hosted some 600,000 Syrian refugees—200,000 of them living in 21 refugee camps with an additional 400,000 living outside of the camps (Dincer, et all, 2013, p. 2). As it is known Turkey is now hosting the biggest refugee population in the world, which makes both host communities and the refugees themselves struggle to cope with limited resources. The Turkish government has built more than 20 camps near the Turkish-Syrian border, where, as of March 2016, 10 % of the refugee population has been settled into camps which have now reached full capacity; the other 90 % are urban refugees, scattered in towns and cities throughout the country; and accord-

ingly, children in need of support are living spread out all across Turkey (Terres des Hommes, 2016 p. 35).

In Turkey, the number of registered Syrian refugees has reached 2,724,937 by August 11, 2016³; however, Turkey's policy until January 2016 had been to treat Syrians as temporary guests, with no right to work, meaning refugees could only work illegally. However, as part of a deal with the EU, the Turkish government announced new regulations that would allow any Syrian who has been in the country for six months to apply for a work permit (Johannisson, 2016) on condition that they have a work contract with employers. According to the Guardian daily, a key aim of the new work permits is to ensure Syrian refugees in Turkey receive the minimum wage, currently set at 1,647 lira a month (£379). Their illegal status and lack of any bargaining power have forced many of them to work for wages which are far below this level. The regulations were supposed to help stop exploitation in the labour market so that parents could earn enough to send their children to school. But only 10,300 Syrians have gained the right to work under the new regulation, according to the Ministry of Labour, mainly because Turkish employers have been reluctant to grant contracts that would require them to pay minimum wage (Yeginsu, 2016). Although Turkey has made some legislative amendments to improve Syrians' rights to work legally, reports released by the Guardian, CBS, Reuters May 6th, May 10th and July 2016, respectively, show that Ankara is proving unable to protect all its Syrian refugee children many of whom work illegally. The UN Human Development Report 2015 states that child labour in Turkey is at a level of 5.9 % amongst children aged 5–14 (UNDP, 2016, p. 68). I would like to point out some of these children who are at school-age but working at factories or somewhere else rather than going to school.

"Hamza sits at a sewing machine in a gloomy warehouse in southern Turkey, where he works 12 hours a day, six days a week. The Syrian can perform most of the roles on the assembly line: he knows how to mould leather into the shape of a shoe, or attach its sole with glue. Today Hamza threads its different parts together with the machine, and his boss looks on approvingly," (The Guardian, 2016). Hamza is only 13 years old but according to his factory manager he was a real man making 400 shoes a day.

"When he was 9, Ahmad Suleiman watched his father die from a battlefield wound in Syria. Four years later, he now puts in 12-hour shifts at a damp and squalid textile factory in Istanbul as the primary breadwinner for his family, which fled to Turkey after his father's death" (The New York Times, 2016).

"In Zeytinburnu, Istanbul, in a workshop full of children, one 11-year old who was aware that his manager was watching, focused on cutting fabrics and folding clothes. Next to him was a sewing machine operator, Abdul Rahman, 15, who said he had no idea how much he was paid because his wages went directly to his family. Two Syrian brothers, Basar, 16, and Mohammed Nour, 15, swept the floor of the workshop. They came to Turkey alone from Aleppo to make money to send back to their family" (The New York Times, 2016).

"Over a few days in April and May, Reuters met 13 Syrian children in three Turkish cities who said they have jobs making clothes or shoes, even though Turkey bans children under 15 from working. Another four children who were older than 15 said they worked up to 15 hours a day, six days a week, despite a law that says those up to 17 can only work 40 hours weekly. Dozens more children who were working were unwilling to talk. One of them is 10-year-old Muna Atwal who wants to go to school but needs to go to work. Muna and her family arrived in Turkey from Syria in 2013. She helps her father and 13-year-old brother Muhamed in a basement they rent, making cheap tops, dresses and T-shirts for other textile suppliers" (Reuters, 2016).

According to these reports, families of the children say they have to work and if they don't work then the families can't live. As researchers at Hayata Destek (Support to Life), a Turkish non-governmental organisation that works with Syrians, stated in their study carried out in Istanbul, 60% of Syrian families have a household income between 500 and 1,500 Turkish lira (£120-£360) a month. Gonca Girit McDaniel, a programme coordinator at Hayata Destek, says that "When you look at what they spend per month, it's around 1,600 TL. They're spending more than they earn, and so they have to borrow money – or let their children work," (Kingsley, 2016). Of around 125 Syrian households in Istanbul surveyed by Hayata Destek earlier this year, one in four households with children said at least one child could not go to school because the family depended on their pay. Half of those children worked in textiles (Afanasieva, 2016).

Shafik Suleyman, founder of a school for Syrian children in Istanbul, told CBS some parents aren't earning enough money to feed their families. "No, they have to -- they're being forced to send their kids to work. They've got no choice," said Suleyman (Williams, 2016).

Leyla Akca, a psychologist who treats Syrian child refugees and their families, also told CBS that many factories prefer to hire children over their parents: "You can overwork the children and they're not going to be oppositional, they're not going to ask for their rights. They don't know their rights. So they're just going to work like slaves and it's easier to keep them as slaves than doing it to an adult," (Williams, 2016).

Ten hours a day, six days a week, these children make jeans. Ali is 12 and his younger brother is 10. As France 24 correspondents spoke with them, Ali said: "We have to work because we have no money, we cannot go to school anymore." Another child told: "At first day I worked 10 hours. Then I left, it was too hard. I really want to go to school," (France 24, 2016).

As stated by France 24 (2016), these children's boss is also a Syrian and he says he's doing these children a favour, particularly for the 10-year-old boy: "He's too young to work. His father is dead. He begged me to take him because he needed money to pay the rent," (France 24, 2016).

As we can see in children's above-mentioned situation, Syrian refugee children are often forced to take on the role of bread-winner for their families. As stated in Child Labour Report 2016, released by Terres des Hommes International Federation, child labour has reached an alarming scale in countries adjacent to Syria due to being a coping mecha-

nism after savings have been exhausted, income depleted or aid services reduced. Since the UN had to cut its rations due to a lack of funding during the winter of 2014/2015, more and more children have now taken up work – even the very young (Terres des Hommes, 2016 p. 4).

Syrian children living in Turkey are not the only ones who are exploited. As some reports show many children in other neighbouring countries like Jordan and Lebanon are forced to work. According a report released by Save the Children and UNICEF, in Jordan, close to half of all Syrian refugee children are now the joint or sole family breadwinners in surveyed households, while in some parts of Lebanon, children as young as six years old are reportedly working; the most vulnerable of all working children are those involved in armed conflict, sexual exploitation and illicit activities including organised begging and child trafficking⁴. According to those interviewed by The Freedom Fund, there is high demand among Lebanese employers for Syrian and Palestinian children, as they are far cheaper to employ than adults and also more compliant⁵. BBC has reported that Syrian refugees as young as three years old are being exploited illegally as child labour by farmers and companies in Jordan (Hosken, 2015).

Conclusion

As we see above, Syrian children whose families fled Syria to neighbouring countries to take shelter are forced to work since their families are not allowed to work legally or employers want to pay less. Turkey has the largest refugee population in the world, with around 2.7 million registered Syrians. The country has limited resources which are already about to deplete. Turkish government has constructed more than 20 camps for Syrians near Turkish-Syrian border; however, the capacity of these camps is not enough for all refugees. Therefore most of them have to live outside the camps, especially in urban areas. When their savings are exhausted, they are forced to work; however, they are not allowed to work legally since they are regarded only as “temporary guests”. Although the government took steps to grant work permit for Syrians living in Turkey for at least 6 months on condition that Syrian workers have work contract with their employers, who refuse to make contract in order to pay less, it’s proved that legislative steps are not sufficient to prevent children from being forced to work as breadwinners of their families.

The aim of my study was to show how Syrian children’s situation was desperate. Since my paper is a limited one, some further studies should be carried out in order to find out why these children have to work, what the Turkish government’s steps are to prevent child labour among Syrians, and what international community should do to improve these children’s conditions.

NOTES

¹ <http://www.un.org/en/events/childlabourday/background.shtml> [Accessed: 24.08.2016]

² <http://syrianrefugees.eu/> (Accessed: 27th August 2016).

³ <http://data.unhcr.org/syrianrefugees/country.php?id=224> [Accessed: 30th August 2016].

⁴ http://www.unicef.org/media/media_82462.html (Accessed: 28th August 2016)

⁵ <http://freedomfund.org/wp-content/uploads/Lebanon-Report-FINAL-8April16.pdf> (Accessed: 28th August 2016)

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TECHNOLOGICAL UNEMPLOYMENT: HUMAN VS ROBOT

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Summary

During the great depression in 1930s, Maynard Keynes wrote an essay where he mentioned about technological unemployment due to the use of technology replacing the human labor. In 20th century, the use of technology has actually brought more jobs and prosperity by increasing productivity and real income, but in years to come, his worry can eventually become a reality. Most of economist still believe that industrialization and automation will not eliminate human worker, but rather create even more employment opportunities. However, new era with more powerful computer for automation could produce different outcome in the future. One of the sign is that in recent year, the wages of typical worker adjusted to inflation are remain stagnant in rich countries such as USA, Britain and Germany. Substituting human labor with automation is becoming more attractive option, reducing the labor share where most of the increase in income to the owner of capital. This paper will review and discuss the impact of current advancement in automation technology and robotic to human labor. It will present various examples of technological unemployment has replaced human as the main labor. This paper will also discuss the impact on economic and cultural values of the society. Finally, this paper will discuss possible sets of policies that can apply in preparing the future generation in dealing with technological unemployment.

1. Early History: Ancient Times to Industrial Revolution

The fear of technological innovation in replacing human labor has been recorded since ancient times. Aristotle (350 BC) stated that if machines are sophisticated enough, it will replace human labor so that worker and slaves are no longer necessary [1]. But the real fears toward the loss of jobs due to mechanization is more prominent during the industrial revolution in Britain, famously known as Luddites riot [2]. In early 19th centuries, an unorganized group of textile worker in England attempted to destroy the new machinery because they afraid that it would make them lost their job. Even though their efforts failed, but the riot has been discussed extensively in the discussion of technological unemployment topic. For some, the riot is an understandable response to the scale of change, but most of neoclassical economists use this riot as an example of logical fallacy [3]. Luddites fallacy is later used as general term to describe the view that innovation would have negative effect on employment.

Despite neoclassical economist's optimism to the influence of technology to human employment, the concern of technological unemployment continued during the great depression in 1930s. In his essay, Keynes wrote: "The increase of technical efficiency has been taking place faster than we can deal with the problem of labor absorption; the improvement in the standard of life has been a little too quick" [4]. Despite all the concerns, 140 years' census data since 1871 in England and Wales shows that the rise of machines created more jobs than destroying it [5]. They concluded that technology has increased spending power, therefore creating new demands and new jobs. Even though jobs in agriculture and manufacture were contracting but they are being offset by the rapid growth in the caring, creative, technology and business services sectors. Technology shift the nature of human labor from "muscle power" to the care, education and provision of services to others.

2. Digital Revolution, Internet and Artificial Intelligent

The first industrial revolution in the end of 18th century was dominated by water power mechanization and followed by steam power technology in 19th century. During the same period, the invention of electricity was started which marked the shift from mechanization to electrification in the early 20th century, mainly by using analogue electronic. The invention of transistor in the Bell team in 1947 marked the beginning of digital revolution. The means of industrial technology was shifted from mechanical and analogue electronic to digital electronic. The second half of 20 centuries was dominated by production of digital logic circuits, including computer and smart phone which was exponentially increasing in term of quantity and performance. The performance of digital computing is related the density of transistor, so miniaturization of the size of transistor is one of the main focus in electronic industry. It led to the new branch of electronic, called microtechnology and nanotechnology which has exponentially increased the density of transistor according to Moore Law [6].

Gordon Moore, co-founder of Intel, predicted based on his observation in 1965 that the density of transistor in integrated circuit will be doubled every two years. His prediction has been used in semiconductor and electronics industry in their planning and research and development activities. The number of transistor count from only 2300 transistors in 1971 to more than 1 billion transistors in 2011. This exponential increment results in the advancement

of computing power as we can have observed nowadays. Parallel to the development of electronic computer is the development of internet with initial ideas started in 1960s. The rise of global internet was started in the late 1980s/early 1990s due to the invention and the implementation of World Wide Web ("WWW" or the "Web") [7]. In 21st century, the computerization, automation and robotics are further enhanced by the emergence of artificial intelligent [8] and internet of things (IoT) [9].

3. Human vs robot: job loss and creation

The most recent economic crisis especially in advanced economies followed by poor performance of labor market has again increased the debate in technological unemployment. At the same time, as previously mentioned, the technological breakthrough in the use of smartphone, artificial intelligence and the emergence of internet of things (IoT) has increased the substitution rate of human-to-computer job replacement. Frey and Osborne developing a methodology to estimate the probability of computerization for 702 occupations in the US. Using Gaussian process classifier, they examined expected impacts of future computerization on US labor market. The main objective is to analyze the number of jobs at risk due to computerization and the relationship to wages and educational attainment. The classified jobs with probability of computerization higher than 70% in the high risk category, meaning that those occupations are potentially automatable in some years, in between one or two decades. Their estimate that 47% of total US employment are in the high risk category. The occupations with "fine arts", "originality", "negotiation", "persuasion", "social perceptiveness", and "assisting and caring for others", variables are less susceptible to computerization. In the other hand, type of jobs with "manual dexterity", "finger dexterity" and "cramped work space" variables are more susceptible to computerization. Their finding also implies that as technology progressing, the workers will re-allocate from susceptible to non-susceptible to computerization (tasks requiring creative and social intelligence). But to do so, the workers will have to acquire creative and social skills. [10] Another report from McKinsey concluded almost similar conclusion that current technologies will be able to automate 45 percent of the works that people getting paid to perform [11]. Instead of analyzing the occupation, they analyze the type of activities which are technically feasible to be automated. The highly susceptible activities include predictable physical work, data processing and data. However, technical feasibility is not the only factor to decide whether a type of activities will be automated. There are other four factors: cost to automate, the relative scarcity, benefits of automation beyond labor-cost substitution, and finally regulatory and social acceptance consideration. The last factor is particularly interesting because human, who create the technologies, must have the final decision whether the machines are acceptable to replace human labor in particular setting. Thus, a framework for evaluating which type of jobs where human feel comfortable in delegating to machines and which type of jobs human should retain is necessary to be established. Vasant Dhar proposed a risk-oriented framework [12] using two independent variables: predictability and cost per error.

4. Outsmarting the machines: policies and education

Despite the continuous debate whether computerization will have negative or positive impact to overall employment, but one thing is for sure that it will have economic and social impact to the society. Because of that, policies which will prepared the societies on the impact of computerization, robotic and artificial intelligences is necessary. Marchant et al proposing economics and social frameworks, divided into six possible policies options: (a) slowing innovation and change; (b) sharing work; (c) making new work; (d) redistribution; (e) education; and (f) fostering a new social contract [13]. First set of policies is regarding the employment protections placing the limit of technological development or preventing companies to replace human worker with machines. This type of policies can preserve some jobs in short term, however, they promote inefficiency which in long term can have detrimental effect to the company and the worker in that sector. Sharing work is another possible sets of policies that can be performed by implementing mandatory retirement age, shorter work week and more vacation time. These policies are mainly short term to delay or lessen the technological unemployment. To balance the job loss due to technological innovation, the new type of work can be created by the using governmental and other non-market intervention. Government work program is one of the examples which has been applied during the great depression in 1930s. At the same time the government can provide the training so that the workers can gain new knowledge to find a new job. Wealth distribution related policies can be applied to reduce the human and social costs of widespread technological unemployment.

The next sets of policies are related to education. While previous four set of policies has more short term effect, reforming the education system has more long term effect. Current education model focus only in giving education to young people in their first quarter of life. However, with technological advancement which has been happening rapidly, it is important to promote life-long education. By acquiring new knowledge and skill, workers will be more competitive in the new technological era and have more chances to obtain new job. In addition to that, the education curriculum must also be updated to align with current and future technological advancement. Greater emphasize should be given to science, technology, engineering and mathematics (STEM). As the routine tasks will be taken over by computer, it is important to prepare the human of the future to be a problem solver. It is important to prepare worker for the unpredictable and ever changing job market. Student should also be given the opportunity to choose for a more practical and skill-oriented training rather than traditional school. It is important that skills acquired by the education to complement the technology rather than eliminating them. Another important aspect in education policy is related to mental upgrading. The technological employment can be viewed as a result of people not being able to

keep the pace with technology. So, it is necessary to change the perspective of future generation in their state of mind in dealing with technology, not to reject them, but to find the new opportunities to create new industries thus keep employment alive.

Final set of policies are related to social impact of computerization to the society, by fostering a new social contract. In existing social model, an individual economic and social status and personal self-worth are based on their employment. In the future, this perception should be altered because flexibility is very important in adapting to new technologies. One possible solution to achieve this is by reforming the health care. For hundred years, employment is the only option for the people to earn their income to pay for their living cost. Happy and meaningful live are often associated with one's job. One social problem from technological unemployment is that people will need to find meaning outside of the employment relationship. For example, by volunteer efforts, caregiving activities, creative inventions, good deeds, and other socially valuable contributions. Those socially valuable activities should be rewarded to allow those people to obtain the amenities (shelter, food, clothing, health care, etc) necessary to live a full and satisfactory life. This is very important for the laws and policies to evolve as quick as the technology.

5. Conclusion

While technologies are created by human, but it is not only offering opportunities but also risks. Technological unemployment is one of the example of the risk created by technologies. The debate of job loss due to technology has been started since the invention of wheel in ancient times until now, in the digital era. However, the recorded history shows that human is always able to cope with the innovation and instead of the job loss, technology has actually created more jobs. However, with more and more advancement of technology especially with computerization, robotics, and artificial intelligence, nobody can be predicted whether the similar trends will continue. It is important to manage social and economic impacts especially for those workers with higher risks losing their jobs so that they can still having an acceptable standard of living while acquiring new skills to adapt with the technological change. The roles of government in setting appropriate short term and long term policies is a very critical in preparing the worker of the future in dealing with technological unemployment.

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CHANGING ASPECTS OF WORK IN THE ERA OF GLOBALIZATION: ARTIFICIAL BRAIN AND MULTICULTURALISM AT A WORKING PLACE

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"Coming together is the beginning.

Keeping together is progress.

Working together is success."

Henry Ford

Summary

Globalization is a reformulation of social space in which the global and local are constantly interacting with one another. It became the reality of human being, it touches in different ways all the countries in the world. The globalised society is related to multilingualism, multiculturalism, it provokes social, cultural and labour changes. Globalization is as hybridization and cultural homogenization. Work market reflects completely the global strategies. This paper deals with two major changing aspects of work : artificial brain and multiculturalism. Artificial intelligence is applied when machines mimics cognitive functions related to human mind, such as "learning" and "problem solving". Positive and negative effects of this phenomena will be examined in this paper. Another changing aspect of work in the era of globalization is diversity. It encompasses race, gender, ethnic group, age, personality, cognitive style, tenure, organizational function, education, background and more. Organizations employing a diverse workforce can supply a greater variety of solutions to problems in service, sourcing, and allocation of resources. As the economy becomes increasingly global, our workforce becomes increasingly diverse. Organizational success and competitiveness will depend on the ability to manage diversity in the workplace effectively.

1. Artificial brain as a stimulus to work, create and develop

Globalization represents a set of transformations in the contemporary world that are having profound impacts on the nature of labour markets and work. However, most social scientific analysis in this area has focused on changes to labour markets as emerging consequences of the developing global economy. In this paper we'll discover two main changing aspects in the global work market : artificial brain and multiculturalism. Scientists are convinced that artificial intelligence will be created in coming decades and it will change life on Earth. Some researches think that we will live in an utopian world, in which machines will help humanity fight disease, poverty and even death. Others are persuaded that machines might eradicate humankind once and for all. So what will the future be like? How can we manage development of machines and future of human beings? Nowadays this type of intelligence is widely used in medicine, education, business, automotive industry and other spheres. The main benefits of using artificial intelligence in medicine are possibilities to avoid monotonous tasks, eliminate human errors, decrease medical costs, overcome mobility challenges, offer superior visualization, and provide comfort. In education artificial intelligence allows to improve learning and teaching practices on the basis of the mass of data, resources, results etc. This type of intelligence is useful not only for teachers and pupils but also for parents in choosing the right strategies for communicating with their kids. Artificial intelligence or brain is at the forefront of the scientific research right now.

Let's consider positive and negative effects of artificial intelligence.

Dr. Hugo de Garis (2010), assistant director of the Artificial Brains Lab in China's Xiamen University, has deeply analyzed the question and described its possible future. In 1996 the scientist predicted that the industry of artificial brains will be as big as the oil industry but in 2009 he moved that prediction to 2030. In every case, artificial intelligence is really well-developed now, its power is huge. The best known example of artificial brain is Google, which gets better, more intelligent and gives people the answers that they really want when they go searching. The industry of artificial brain is a very big industry and it's progressively developing everywhere. All major research programs are artificial brains. All researches are convinced that we will see the growth of artificial brain companies in 2020 and they will become even bigger than the major artificial intelligence companies now like Google, Microsoft and Apple. They are commonly presented in Europe and America and worth hundreds of millions of dollars. The same programs are constantly progressing in China, although China Brain Project is happening a little bit slower than researches anticipated. Many different industries will use artificial brains technology. If people do

succeed and create artificial intelligence, it might be the last thing that we have to invent. Dr. Hugo de Garis (2010) thinks that once artificial brain reaches human level of intelligence, artificial brain designers will start designing themselves, it could be the last thing we invent.

According to scientific data this type of intellect will be trillions of times smarter than humans. Artificial brain will be thinking a lot faster than we do, because they will think at the speed of the light and human being are only able to think at chemical speed, which is about 100m a second, million time slower, it will be able to change the architecture in milliseconds. Artificial intelligence can have virtually unlimited memory, its potential is just enormous, it will be related to Internet. For instance, human being is the most intelligent of all creatures in the world. No one is really controlling a market of artificial intelligence nowadays, it's an open market. We might have an "IQ gap" in 2020s- that's the difference in intelligence levels between human levels and machine levels. Additionally, artificial intelligence will make an effort to solve the problems of humanity.

Ray Kurzweil (2013), the Google engineering, director predicts a tech utopia with the dawn of AI, and he's convinced that artilect will help end disease, eradicate poverty, find ways to deal with scarce resources. We have two ways optimistic and pessimistic, the truth is always in the middle.

There will be different wonderful things that future artificial intelligence may be able to do, for example to end aging, nanorobots, robots the size of molecules, programmed to kill aging cells and replace them with young ones, or to kill off cancer cell. We can get rid of disease, we can get rid of aging, but machines may also decide to kill us. So, the potential is so vast that it's very difficult for us, as humans, to predict where they will go. Artificial intelligence will allow to create artificial organs, robotic prosthetics, people will use AI a way to enhance their own brains. Artilect is already well-developed and serve people, it's adding components to our brain, enhancing our brain. It helps us to translate and learn foreign languages. We're able to think faster and have a direct contact to the Internet. Artificial brain will occupy a very important place in the future. As a result, machines will not replace us, they will encourage us to develop.

During all history of humanity we created instruments that helped us to do the things quicker, better, cheaper. However we always had to direct these instruments; to tell them exactly what to do in order to attain the necessary aims. Modern instruments of digital design are directed by clicks of mouse. At first there is an idea in a head, then you incarnate it on a paper, approximately like that we have developed every thing during all history. Artificial brain uses algorithms for the study of whole sets of decisions, you specify the aims and limitations and allow the computer to generate projects for you. Some people think we can lose workplaces because of computers and robots, but this statement isn't true, artificial brain makes us more creative and free and we evaluate from "an operator" to "facilitator" and to "tutor". In the global era, it is no longer needed to be operator of instrument, a man is free and becomes a facilitator; he begins to work jointly with a computer above creation of the most ideal project. Taking into account the variety of possibilities, we can choose, what project conforms most to the requirements from the point of view of structure, weight, forms etc. Many scientists agree that time when an instrument will teach us has come.

We can find many examples of artificial intelligence and evolution of our relationships with machines. For example, the English-speaking users of Gmail could not notice that the system began to offer them rapid answers for some letters. For example: "Thank you for your help". "Pleasant journey". "Yes, I got your letter" etc. Using these answers generated by a computer, a man plays a role of facilitator. People that program these answers play role of tutors. There are many tools of artificial intelligence used in business such as Google Translate API, such giants as Facebook, Microsoft have created tools for recognizing faces etc. In forthcoming years we will see many examples of these new roles of facilitator and tutor. The most important question remains: what aims and values would we like to pass to our machines?

Stephen Hawking (1998), Bill Gates (1999) and Elon Musk (2015) have one common idea. All of them are afraid of apocalypse with participation of artificial intelligence. It is a hypothetical scenario according to which the artificial intelligence becomes the dominant form of life on Earth. It can provoke the revolt of machines which will decide to destroy humanity. This scenery might be realistic, but the majority of scientists think that human kind must be more afraid of loosing jobs because of machines. Achievements in the field of artificial intelligence and automation can result in lose of the workplaces - they will be taken away by machines. Only in the USA over 250 000 robots execute the work intended for people. In Asia and post-soviet space robots technologies are developing very quickly. And numbers grow annually. Not only workers worry that machines will take away work; the experts of artificial intelligence experience it too. Andrew Yan-Tak Ng (1998) from a Google Brain Project and main scientist Baidu (Chinese equivalent of Google) expressed a disturbance in connection with the danger of development of artificial intelligence. Artificial brain will do better than anyone else. Bill Gates (1999) thinks that by the end 2030's, home robot industry will be the biggest in the world. Many people will use robots at home and at work in 2020s and they will be commonplace by 2030. This will have double effect. On the one hand this will facilitate work and on the other hand it will cancel the occupation and might create war between humans who want to support evolution of machines and those who want to limit it.

In the 21st century people should find the correct utility of artificial intelligence and let it be the next stage in evolution.

2. Multicultural environment at work

Multiculturalism is another current topic of work in the global era. Diversity of the world is reflected in the diversity at work. In multinational environment, employees can develop cultural awareness. It's evident that today's world is becoming more and more global as well as the marketplace, multiculturalism in the workplace will certainly grow. This fact has got a double effect, but in general it provides many advantages that help company prosper. Although the transition to a multicultural workplace could be difficult for workers and their employers, these difficulties are related to an acclimation. We'll first analyze positive aspects of multiculturalism.

It certainly creates a sense of cultural awareness among workers. Employees get used to others' ideas and points of view, they learn to think differently and find different solutions for a problem. In this case a worker begins to think about the narrowness of his world view and how it affects his ability to think and solve problems. Multiculturalism gives all workers a possibility to create new ideas, solve problems, develop new solutions based on their own cultural background, experience and other qualifications. In this environment, new and innovative solutions can be reached.

- Companies with diverse workers may benefit from a larger social network and generate an interest for products and services in many ethnic groups. Diversity at workplace develops tolerance towards other nations, cooperation between people and allows to reach a compromise when differences exist. Employees of different cultures may not only coexist, but also thrive. Multiculturalism can stimulate curiosity and encourage workers to learn more about others' cultures, lead to a lifelong or a short-term pursuit of learning. Josh Greenberg (2013) argues that workplace diversity refers to the variety of differences between people in an organization. That sounds simple, but diversity encompasses race, gender, ethnic group, age, personality, cognitive style, tenure, organizational function, education, background and more. Different global organizations and companies recognize the necessity to act and spend resources on managing diversity in the workplace. Employees from diverse backgrounds develop their individual talents and experiences in suggesting ideas and adapting to fluctuating markets and customer demands. Multiculturalism is related to the global enterprise. Work in a global era involves resulting in higher productivity, profit, and return on investment. From the other side multiculturalism creates many challenges at the workplace.

At first, cultural and linguistic barriers must be overcome, ineffective communication can result in lack of teamwork and low morale. Some employees may resist to change, you may here "we've always done it this way", they won't accept new ideas and progress. Diversity at a workplace should be successfully managed and assessed.

Each company should implement a strategy that permeates every department and function of the organization. It is also necessary to implement diversity workplace plan, leaders and managers must incorporate diversity policies into every aspect of the organization's function and purpose. Every organization must decide what changes need to be made in order to implement a diversity plan.

As the economy becomes increasingly global, our workforce becomes increasingly diverse. Organizational success and competitiveness will depend on the ability to manage diversity in the workplace effectively. Evaluate organization's diversity policies and plan for the future. As the 21st century is considered to be the century of Asia and Africa, according to the numbers of population living there we will feel the diversity around us. Multicultural teams can increase the efficiency and success of work.

It is possible to distinguish five most typical problems which are related to multiculturalism :

1. Management of a cultural variety, distinctions and conflicts.
2. Management of the questions related to co-ordination and control.
3. Attempt to solve a problem of geographical sparseness of command members.
4. Optimization of maintenance of communication.
5. Increase of unity and its maintenance.

Managers from different countries, probably, will understand and solve these problems differently, will see different ways of decision of strategic questions, because they have already their own look on it, on the estimation of strategic possibilities, strengths and weaknesses.

Christopher Early (2002) understands a cross-cultural competence as an individual ability to adapt oneself in a new cultural environment. A good and well-qualified manager in a global company should master cultural information and communicate effectively with people of different background.

The main task in the era of globalization is to preserve work. Globalization accelerates our capacity and we should apply a forward-looking strategy in order to succeed at macro and micro-levels. In this increasingly competitive environment we should embrace new realities and integrate ourselves across institutional, geographical, and industrial borders. Artificial intelligence and multicultural aspects will be developing in this interconnected and evolving global landscape. As we are moving from Fordism to Post-Fordism and from Industrialism to Post-Industrialism, the new work market prevails many changes under globalization and implies many changes to the nature of work and organization.

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THE SILENT SOUTH ASIAN DOMESTIC WORK FORCE OF INDIA: CASE STUDY OF BANGLADESHI MIGRANT WORKERS FROM THE PRISM LENSES OF RIGHTS BASED APPROACHES

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Summary

International Labor Organization has 'decent work for all' as both one of its goals, and one of its major agendas. In promoting 'decent work for all', the plight and need for welfare of domestic workers should come close to our hearts. A large percentage of the domestic workers in India are migrants. These include migrants from Bangladesh, though they do not always report themselves as such.

1. Introduction

International migration is a powerful symbol of global inequality, whether in terms of wages, labour market opportunities or lifestyles. Millions of workers and their families move each year across borders and across continents, seeking to reduce what they see as the gap between their own position and that of people in other, wealthier, places. In turn, there is a growing consensus in the development field that migration represents an important livelihood diversification strategy for many in the world's poorest nations (Black & Ammassari et al 2004, Nyberg et al 2002, Skeldon. 2002)

2. Debates on migration and development

It is arguable that there has been something of a paradigm shift in the way that migration and development issues have been phrased in international debates over recent years. In particular, until the end of the 1990s, it was common amongst policy-makers to characterize the relationship between migration and development mainly or exclusively in terms of poverty, and/or a lack of development, being a primary cause of migration, even if some academic evidence.(Massey, 1999).

3. Global labour mobility

One of the consequences of globalization has been a shift in the global demand for labour. In recent years, many richer economies have suffered declining rates of fertility and shifts in types of industry, creating new work opportunities. At the same time, development and democratization in poorer economies have created a labour force more eager, and able, to migrate to take advantage of these opportunities. The result has been a significant expansion of global mobility.

4. Migration as a policy to be addressed

In spite of the fact that migration flows of all kinds are increasing around the world, most PRSPs (Poverty Reduction Strategy Papers) continue to pay little attention to migration in their poverty profiles; where they do, migration is often viewed negatively – especially internal migration, which different countries see contributing to pressure on urban infrastructure and services, unemployment, increased crime, lower school attendance the growth of slums .Where migration policies are mentioned or promoted in PRSPs, these often focus on measures to improve border control, promote public information on the risks of migration, or address the 'push' factors that are seen as forcing people to move out of rural areas.

Yet such measures can make matters worse – for example, tightening migration regimes in the developed world is likely to increase risky and undocumented migration. The negative approach to internal migration in recent PRSPs is particularly worrying, given that poor people are much more likely to migrate internally than internationally. Internal migration is likely to be less financially rewarding than international migration for individual migrants and their families, as wages are typically lower, and it can pose challenges in terms of government planning and service provision.

5. The porous borders in South Asia and the dimension of domestic migrant workers in India

Since the Bangladeshis look similar to Bengali Hindus(some even wear fake bindis and pretend to be Bengali(Hindus), it is very hard to find out if they are Indians. When I visited the basti (slum areas) in Malviya Nagar Juggi Basti ,I

asked the people where they were from, but they could not give me the truthful answer. Everyone introduced him or herself as an Indian citizen from different states of India. The Delhi police's target these illegal migrants as well as legal Bangladeshi Muslim migrants. The forum is focusing, therefore, on an awareness campaign to make the families who employ these workers aware. Some of these families are cooperative, but some are exploitative and violate the rules and regulations even when they do know them. Sister Ranjeetha who is working for "National Workers Rights" based in Delhi. She concluded, "Behind every successful man, there is a woman; for every organized house there is a Domestic Worker." (Kabir, 2012)

6. Gender and generation case study

Bangladesh's women take rocky road to India in search of freedom and cash: A different hidden workforce of India's Financial Capital

Anjuman Ara Begum, 45, has been there and back. "The girls go because there's nothing to eat here," she says. "The men can't earn a living, so they send us across the border." "All this," she adds, waving a hand at her tin-roofed brick house, "all this I made with money I earned in Bombay. I put two sons through college and married off my daughter." Walking along the single road that strings Basatpur together, it's easy to see which families have sent members to Mumbai and which ones haven't. The thatched huts contrast sharply with the brick buildings, mirroring the diverging paths chosen by their occupants. In a Muslim-majority country where the idea of women migrating for economic reasons without male guardians is still cause for unease and shame, Begum is a rebel. Remittances from migrant workers stood at \$12.8bn (£7.8bn) in the fiscal year ending 30 June 2012, about 11% of Bangladesh's GDP. But the official number of female migrants was just 30,000 in 2011 – less than 5% of the total outflow, according to data supplied by the government's Bureau of Manpower Employment and Training (BMet). "Social attitudes towards women going abroad to work are still conservative," says Dr Nurul Islam, director of BMet (Guardian, 2013)

7. Consequences of migration

Migration is being thought to be a controversial issue in the current economic and social policy debate in many countries of origin and destination. On the other hand, migration is blamed in some quarters for unemployment and increasing inequality in the host countries.

8. Effect measures to be initiated by destination countries from the prism of right based approaches

a) Social welfare

A crucial determinant of the economic impact of immigration on the host country is the amount of welfare services and other social benefits that immigrants consume. Weaker employment prospects may lead immigrants to depend more on social security and similar programs than natives. Moreover, social security programs in host countries are often more generous than in immigrants' homelands [9] (Tienda and Jensen 1986, Borjas 1999a). The evidence thus suggests that immigrants are more likely to use social benefits than natives in receiving countries.

b) Employment and wages

The welfare gain for the destination country is mainly due to the fact that immigration increases the supply of labor in the destination country, which increases employment, production and thus GDP [10] (Ortega and Peri 2009). It was further evident that migrants are not only engaged in jobs that nationals of receiving countries are reluctant to do but are also engaged in high value activities that the local people lack the skills to do. In certain countries whole sectors of the economy and many public services have become highly dependent on domestic migrant labour. (GCIM 2005) For a receiving country that already faces unemployment, immigration implies additional supply side pressure in the labour market and may become an economic burden (UNDP 2009). But low skilled immigrants do not necessarily compete with local workers for the same jobs.

c) Social and cultural integration

Another important challenge the migrants pose on receiving countries is the integration of them with all areas of social, economical and cultural life. The ability of communities to absorb and integrate immigrants depends on a number of factors. Immigrants even from neighboring countries are sometimes treated as unwanted foreigners (Crush 2000). Some local communities reveal mixed reactions to the arrival of newcomers, especially in border town (Leontidou 2001a). This inability to control migration and to integrate the newcomers has at times led to dramatic actions and great human suffering.

d) Migration as a problem to be addressed

Yet such measures can make matters worse – for example, tightening migration regimes in the developed world is likely to increase risky and undocumented migration.

9. Rights

There are various categories of rights that are now enshrined, to varying degrees, in laws, international conventions and agreements. Rights of relevance to migrants, both forced and voluntary, include civil and political rights, access to justice and redress to courts, the right of association and assembly, the right to work, education and health, freedom from arbitrary detention, and the right to return. However, despite increasing acceptance of the notion that migrants either do have, or should have, rights, access to rights remains highly varied.

10. The track of trafficking another saga of migration based workforce

The horrible saga of inhuman lives of both the male and female migrant workers can't be explained in a sentence whereas women are more vulnerable and become a part of sexual object and can't come back to her normal life where the laws are not in favor of them. The women and the teenagers who are the victim mostly do engage themselves and forced to be a in flesh trade without having any option at the end leaving behind their parents, husband, children and extended family if they are married. Some of them do work as domestic workers facing the sexual harassment and being ill-paid and underprivileged. The economic insecurity does push them in severe uncertainty in abroad in those mentioned countries of Middle East especially. Sometimes even they do manage to come back but can't disclose anything due to societal taboo so at the end the justice cries all alone and do live like "100 years of Solitude". Being endangered victimized and sexual object and subject female migrant workers are the most subjugated one in this patriarch world and society.

The traffickers are the strongest and united network which does threaten the entity of law enforcement committee and surprisingly the story of "Internal Affairs" is under the shelter of the political leaders these are happening and unfortunately this is not the plot of the film but the reality of South Asia.

Human trafficking is the acquisition of people by improper means such as force, fraud or deception, with the aim of exploiting them.

Smuggling of migrants involves the procurement for financial or other material benefit of illegal entry of a person into a State of which that person is not a national or resident.

Virtually every country in the world is affected by these crimes. The challenge for all countries, rich and poor, is to target the criminals who exploit desperate people and to protect and assist victims of trafficking and smuggled migrants, many of whom endure unimaginable hardships in their bid for a better life.

11. The gender gap: can men be victims as well?

Oftentimes when males are mentioned in the world of workforce, one immediate image that emerges is that of a sweaty foreign man counting money or being abused by recruiter or police in some dark and musty room. This stereotype negates the fact that men and women can both be victims, and both can be deprived. There seems to be a gender gap when imagining the people involved in workforce. Same as we observed in the cases of the traffickers tend to take on the image of a male and the victims, female. The feminine projection in film and literature does not make a sense that male could not be a victim.

12. Gendered Perspectives of Workforce Recruit: A Case Study from the Mindset of Social Comparisons, Persecution, Majority versus Minorities

Societal economical perspectives might compare themselves to other traffickers in order to dissociate themselves from the most brutal manifestations of domestic migrant workers.

Gendered Dimension with social campaign and movement interlinked with legal Approaches	Trafficked- Gendered Dimension in the name of domestic worker with social campaign and movement interlinked with South Asian Movie and Literature	Post Scenario
Male and Female	Female only till now including girl child but not very keen to find out another dimension of male child and male victim as well	Only female oriented

Diagram1: Gender based perception in terms of projection

12. A common inclusive place to start against the violation of the "Rights of the domestic migrant workforce" and border security policy to be revised

I certainly do not have all the answers to the problems of Domestic Migrant workforce how to address this complex issue, but from a variety of sources some suggestions include:

- 1) Domestic Migrant Workers justice standards commissions around the nation need to mandate legal approaches based training for all of its officers as part of the training requirements for law enforcement and corrections academies. (Judges and prosecutors need to be in here somewhere, too.) but must not ignore the fact that male and third gender might have to be incorporate as well
- 2) Jail and prison accrediting associations need to implement trafficking victim identification in the name of recruiting as domestic workforce standards as well as train their staff to identify sex trafficking recruitment rings operating within their facilities (especially in female institutions) and to find out male victims as well and to separate the child victims
- 3) Government cannot do everything. Law enforcement and criminal justice agencies need to partner with non-government organizations (NGOs) in their communities to work with their inmates and assist with re-entry efforts for female inmates.
- 4) Since many victims are reluctant to self-identify themselves because of embarrassment, fear, shame or distrust of law enforcement they still need to be given every opportunity to report what has happened to them. Inmates in most

states are restricted to calling all but a few pre-approved phone numbers; I suggest having labour mobility based institutions allow the number for the “National and International Domestic Migrants Workforce Resource Center” is made available. The number needs to be posted next to phones. The signs should be in respective countries languages. They are a relatively very low cost step that can change and even save lives..

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CHALLENGES FACING TELEWORK IN THE KURDISTAN REGION

The case of Insight Kurdistan, an online monitoring and analysis service

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1. Abstract

Telework as a new way of conducting business has been facing multiple challenges in the world and in the Kurdistan region. Due to the fact that the region is not developed enough in terms of basic services which are required for telework, Kurdistan region may not seem as the best place for dependence on telework. Challenges are abundant. Most notable challenges are shortage of electricity and the problem with internet service providers. However, some new challenges emerge too, as the mechanism is new to almost anyone who tries it in the region. The latter challenges include a range of psychological issues such as: lack of office, lack of interaction, and lack of approval by the society. All being said, few solutions undertaken by the mentioned company Insight Kurdistan has proven that telework is not only possible but could be a way of the future. It might not only be a satisfactory endeavor, but a smart way to move forward in conducting businesses.

2. Insight Kurdistan

Insight Kurdistan is a client-based media monitoring, analysis and consultation service provider that focuses on the politics, security and economy of Iraq, but more intensely the Kurdistan region. The company tries to assist its clients with a better understanding of their operating environment and define their future steps through Insight's briefs and analysis.

2.1 How do they work?

Insight team start their daily news gathering through reading news and reports from online, paper and TV channels. They all gather around a skype room built specifically for the purpose. The monitors start translating and editing the news chosen to be filed, as the editors later give the final version to senior editors.

3. The challenges facing telework for Insight Kurdistan

Based on the interviews, statements and survey in the team of Insight, the challenges are threefold; one is editorial; the second is related to the nature of telecommuting as a field not yet fully matured or equipped in the region; and the third is related to the psychological impact of telework as a new way of working.

3.1. Editorial challenges

The editorial challenge is one that is keenly and reported in most of the workplaces of the region. Due to the political situation of the region, most of the businesses may need to have a certain proximity to a political party to pave the way of their work. Although it is not obligatory, few business pass the threshold of success without realizing the impact of this reality.

3.2. Internet and electricity

When they were asked, none of the monitors missed the challenge pushed by shortage of electricity and low-quality internet. The stories and statements are strikingly similar. Public electricity, privately owned generators, power banks, vehicle batteries, are all used but none of them could tackle the challenge of electricity once and for all. The company itself tries to help the monitors through providing financial fee for buying power banks and other small-range power houses, but as the government seems not capable of solving this solution, Insight monitors are not without this failure. The manager also finds electricity and the internet as the biggest challenges, "I mean in areas where electricity and internet are not very reliable such as in Syria for instance, we are started a product in Syria, but yes one of the major hurdles is online communication. Obviously half of the news is focused on troubles, so we have to focus on areas like conflict zones, post conflict countries, where we always when there isn't sufficient supplies of internet and electricity. For Kurdistan region it's so for is all good. Our monitors and journalists are very keen as well, so we have had days where one reporter did not have electricity or internet at home so he had to go a cafe, or elsewhere to make sure they have connections and they are back online with us in the newsroom. *Roman Z. (2016 February 20)*

Internet is another long-standing issue for Insight's local monitors, and it may rival the issue of electricity in magnitude as it's needed in working hours constantly.

Naz thinks that when combined, electricity and internet, "obviously would make the work not possible and add pressure." *Ibid Roman Z. (2016 February 20)*

It's not just the quality. It's that most service providers do not work in certain towns or neighborhoods. You have a good provider, but none of them can be flawless. Most of them have a way of halting their services for a day or two, saying a strong wind or storm cut one of their major cables. Furthermore, the job needs a stable internet line, not one that the quality is playing throughout the day. [*E-mail to F. K. Shamal*]

Although he admitted that people experience certain troubles with the internet. The acting Minister of Communications said:

3.3 Psychological challenges

The abovementioned challenges of electricity and internet, as confirmed, are nationwide problems that who do telework may have a lion's share of the burden. The Insight local monitors do feel the shortage of electricity and low-quality internet harder, but it is there for everyone else. However, the psychological ones seem to be unique to the Insight team rather than others. These challenges are also shared by the local monitors and could be listed as below: Conflicting research have been conducted on the effect of telework over one's participation and isolation.

3.4. Lack of office

Office might not be just a place to work for an employee, but a sign of prestige and position. Many people, especially when experienced professionals, do care about the way their office looks, how spacious it is, the brand of the table and the chair, the color and texture of the curtain. However, telework employees however high their position, can enjoy none of these. In fact, this is one of their major identifiers that they work from a remote place and they might not have a specific place of work. Research conducted by Currie and Eveline shows that IT helped in blurring the line between office and home, "E-technology has blurred the lines between work and home creating the networked Home." *Currie, J., & Eveline, J.. (2011)*

The Editorial Manager sees office for the job as unnecessary and cites the example of BBC Monitoring Service, for which he and some other employees of Insight worked in the past. In the work, the editors have gotten rid of most of their physical offices. He says:

In fact, there are studies discussing "coping strategies" for teleworkers as their working and family environment entangle. Tietze argues that, "In redrawing the boundaries between them, teleworkers and their families had to make sense of such questions and did so by concentrating on the practicalities of their everyday existence." *Tietze, S.. (2002)* However, through a business-oriented perspective, the manager of Insight believes that office is not yet necessary, and working online is sufficient for their current state, "No we are okay as we are, but if there is a need to a physical office we will look into it, but at the moment we don't have any such requirements." *Ibid Roman Z. (2016 February 20)*

3.5. Lack of interaction between employees

Not all coworkers are nice, and often this becomes a challenge to people working in a conventional office environment. However, not interacting with coworkers and not having a chance to do so can also be a challenge. Naz says: Another thing is not dealing with teammates and coworkers, for example I have never met most of my current coworkers, which takes away the humane element when dealing with them, also understanding and talking when discussing work is much faster face to face, ideas are communicated better and delivered faster that way. [*E-mail to S. Naz*]

3.6. Society's perspective

"Sometimes my mom says why don't you do something? Why don't you find a job?" Although Shamal is working and his salary is no lesser if not higher than his friends, the fact that he is working from home sometimes make a negative perception of the level of the job's seriousness. It's not just him, his coworker, Naz, which is in a different governorate of the region also complains about this fact, "Another problem which I have faced is that the ones who

are at home with me or generally the people who know I only work online don't take the job seriously." Working from home if new to the world generally, is very new to the Kurdistan region. The region could only be introduced to the internet after the fall of Baath regime in 2003, and it took some time for the phenomenon to go common. Thus, working at home is associated with this transitional period when someone loses a job and tries to find another. This perception has not faded away yet.

3.7. Monitoring employees

How do managers monitor employees on the daily basis? Although it might be thought as a challenge, telework in fact might make it easier for managers to supervise or monitor employees, their performance and daily habits. In the case of Insight Kurdistan, the managerial staff conduct a new way of management in this regard. Instead of being extra firm on supervision and monitoring, they use being more flexible and friendly. The rules are clear, everyone who leaves on a break or leaves for a day should warn everyone in the virtual room.

4. Solution and evaluation

Despite the challenges, there is no sign of failure in the project. The Editorial Manager described the project as "mini-success so far" and says there is a hope of making it much bigger. Satisfaction with telework has a global aspect. As for employee satisfaction, none of the employees who were interviewed showed regret in joining the Insight. Despite having challenges, they all felt that Insight has a way of drawing them into the work.

5. Conclusion

Insight Kurdistan shows the challenges of telework, and some of them are very serious. However, it also shows that telework is possible and even acceptable in the region. As plans for reform in administration, demand for better electricity and internet has grown, the region might be heading towards being a more suitable place for telework. Some of the challenges mentioned in this case study are global, such as challenges related to not having a workplace or working from home, and some of them are local, such as shortage of electricity, low-quality of internet and lower perception of the society concerning telework. Although the global challenges remain, the local challenges may soon fade according to the direction the region is going through, and experience of the local monitors as they told in this case. This case study believes that telework is not only possible in the region, but might soon be normal and spreading.

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ALBANIA IN A GLOBAL ECONOMY AND MIGRANT WORK

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Albania

SOMMARIO

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1. Aspetti storici: l'Albania post-comunista e la migrazione verso l'Italia

a) Albania : gli ultimi anni di comunismo e il post-comunismo

L'Albania, diversamente dai Paesi dell'Est-Europa che avevano intrapreso un cammino di riforme in senso democratico, continuava a sostenere l'idea di essere l'unico Paese a costruire il "vero socialismo nel mondo". Quarant'anni di totalitarismo non avevano fatto altro che *isolare* l'Albania dalle nazioni europee tramite leggi e norme decise da un *potere verticista*. Lo Stato *non* lasciava alcuno *spazio*, sia pure minimo, di *libertà* ed *iniziativa privata*. L'Albania negli ultimi anni del regime comunista (1985-1990) era un *Paese poverissimo*, con un'economia prevalentemente *agricola* e con uno sviluppo industriale interamente programmato e viveva una *profonda crisi economica* che lo ha portato alla fame: questo fu il risultato della mancanza di riforme efficaci.

La volontà di sbloccare un'economia che aveva messo in ginocchio l'intero Paese fu tradotta in *scelte politiche ed economiche* che favorirono *l'inizio della decentralizzazione* del potere decisionale. Il governo autorizzò i privati cittadini ad intraprendere direttamente attività commerciali con la Jugoslavia, la Grecia e con i Paesi leader dell'economia mitteleuropea; inoltre si cercò di abolire il sistema cooperativo. Era necessario trovare il coraggio di opporsi con forza ai dirigenti nazionali; chi meglio delle nuove generazioni poteva assumere il compito di rompere il lungo silenzio imposto dal regime comunista?

b) I flussi migratori albanesi verso l'Italia

Nel luglio del 1990 centinaia di giovani si diressero, spinti dalla speranza di una vita migliore, verso le ambasciate come fossero la luce che li avrebbe guidati verso l'occidente. Si verificano le prime ondate, flussi migratori albanesi verso l'Italia.

Per meglio illustrare questo momento importante e delicato, vi invito a guardare il video: <https://www.youtube.com/watch?v=GD12S9klmSE>

Durante il periodo post-comunista, in Albania sono accaduti cambiamenti significanti sul piano politico, economico e socio-culturale influenzati da una molteplicità di fattori. Uno di questi fattori è costituito dall'*impatto dei flussi migratori* verso i paesi Occidentali e principalmente verso l'Italia.

c) Gli Albanesi nel mercato del lavoro: inserimento e aspetti economici

Dopo circa 25 anni dai primi arrivi, oggi la collettività albanese è la seconda in Italia per numero di soggiornanti tra tutti gli stranieri non comunitari titolari di un permesso di soggiorno.

In Italia, gli immigrati di cittadinanza albanese titolari di un permesso di soggiorno sono, secondo gli archivi del Ministero dell'Interno revisionati dall'Istat, gennaio 2013, pari al 13,2% del totale dei cittadini stranieri soggiornanti nel paese.

La collettività albanese si caratterizza per quote percentuali più alte della media di minorenni e di giovani fino ai 29 anni.

L'area di *maggiore concentrazione* della comunità albanese è il Nord Italia.

In Italia, la popolazione di cittadinanza albanese con più di 15 anni, e dunque in età da lavoro, ammonta a 465.075 persone. Di queste, quelle effettivamente occupate sono la metà, il 50,0% a fronte di una media del 57,6% tra tutti i non comunitari con più di 15 anni. Un altro 11,5% è composto da albanesi in cerca di lavoro (disoccupati), mentre è del 38,5% la quota relativa alle persone inattive.

ITALIA. Albanesi, europei e stranieri non comunitari di 15 anni e oltre per condizione professionale (2012)

Popolazione 15 anni e oltre	Albania	Europa	Non comunitari
Totale	465.075	1.049.551	2.718.329
di cui: Occupati	50,0	56,4	57,6
In cerca di lavoro	11,5	9,8	9,7
Inattivi	38,5	33,8	32,7
Tasso di disoccupazione	18,8	14,8	14,5

FONTE: Rapporto "La Comunità Albanese in Italia - 2013" (www.integrazionemigranti.gov.it)

Tra i settori, quello dell'industria assorbe poco più della metà degli occupati albanesi (52% a fronte di una media tra i non comunitari del 33,3%), ripartiti tra un 20% impiegato nell'industria in senso stretto e un 32% nelle costruzioni. Seguono i lavoratori dei servizi sociali, pubblici e alle persone (12,5%), quelli dei servizi alle imprese (10,4%) e quelli del settore alberghiero e della ristorazione (9,4%).

L'analisi per professioni, mostra come più di 1 occupato albanese su 5 sia artigiano o operaio specializzato addetto alle costruzioni e al mantenimento delle strutture edili. Se a questi si aggiungono anche gli albanesi impiegati come artigiani e operai specializzati addetti alle finiture delle costruzioni, si comprende la rilevanza che il settore edile riveste per questa collettività. È invece del 7% la quota relativa a esercenti e addetti nelle attività di ristorazione e sempre del 7% quella del personale addetto ai servizi domestici.

ITALIA. Albanesi, europei e non comunitari con almeno un rapporto di lavoro attivato/cessato per settore durante l'anno (2012)

Settori	Rapporti attivati			Rapporti cessati		
	Albania	Europa	Non comunitari	Albania	Europa	Non comunitari
Agricoltura	23,3	16,3	16,6	23,2	16,3	17,0
Industria	27,4	20,0	18,9	29,5	21,5	20,1
di cui costruzioni	20,4	13,8	8,4	22,4	15,2	9,3
di cui industria in senso stretto	7,0	6,2	10,4	7,2	6,3	10,9
Servizi	49,3	63,8	64,6	47,2	62,2	62,9
Totale	100,0	100,0	100,0	100,0	100,0	100,0

Merita di essere evidenziata anche la partecipazione al lavoro autonomo, che nel 2012 conta in Italia 30.477 albanesi titolari di un'impresa, 549 in più rispetto al 2011 e quasi esclusivamente di genere maschile (92,4%).

Tra le ricadute economiche positive delle migrazioni vi sono certamente le rimesse inviate periodicamente dai migranti all'estero ai parenti rimasti nel paese di origine.

Dall'Italia, nel 2012, sono stati inviati in Albania, per il tramite del circuito delle banche e dei money transfer, 115 milioni e 713 mila euro.

2. L'Albania in un'economia globale

a) Inquadramento generale

L'Albania è un Paese con reddito medio che durante questi 25 anni ha fatto passi giganti per stabilire una democrazia credibile e un'economia di mercato. Indipendentemente dalla crisi economica continua, l'Albania è stata capace di conservare dei ritmi positivi crescenti ed una stabilità finanziaria. Prima della crisi globale, quella dell'Albania era una delle economie con la più rapida crescita in Europa, raggiungendo livelli di crescita annuale del 6%. Questo andamento è stato accompagnato da una riduzione veloce della povertà e della disoccupazione:

- durante gli anni 2002-2008 la povertà nel paese si è dimezzata (circa 12,4%), però dopo il 2008 la crescita media si è dimezzata e di conseguenza si sono creati degli squilibri macroeconomici;
- nel 2012 la povertà è aumentata di nuovo fino al 14,3 %;
- la disoccupazione è aumentata dal 12,5% del 2008 al 17,3% del secondo trimestre del 2015, e nello stesso tempo la disoccupazione giovanile ha raggiunto il 34,2%.

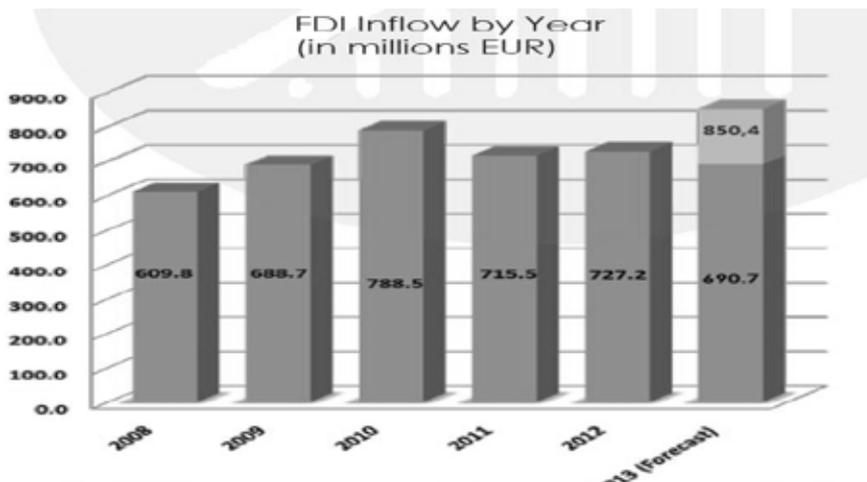
Il governo si è impegnato a identificare nuove risorse che assicureranno uno sviluppo sostenibile dell'economia. Le riforme in corso mirano ad aumentare l'efficienza dell'amministrazione fiscale e la lotta contro la corruzione. Un dialogo costante è stato instaurato tra il business community and the National Business Council.

La stretta collaborazione con le organizzazioni internazionali quali: la Banca mondiale, il Fondo Monetario Internazionale, l'Unione Europea, BERS, ecc, sono la garanzia per uno sviluppo economico stabile e per la cessazione della fase di transizione. L'attuazione delle riforme economiche costituisce l'impegno principale del governo per lo sviluppo socio-economico del paese, con l'obiettivo finale dell'integrazione nell'Unione Europea.

b) Foreign Direct Investments (FDI)

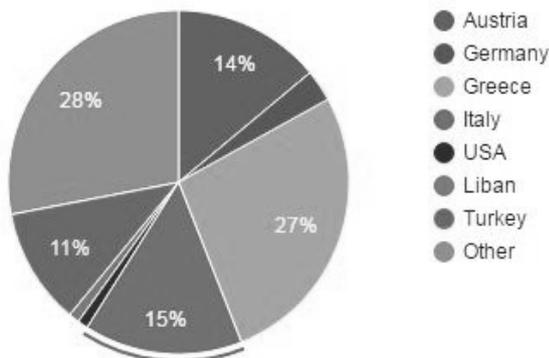
I FDI sono un elemento chiave del processo di globalizzazione. Gli investimenti stranieri possono avere un ruolo importante aumentando la capacità del Paese ospite in modo da rispondere alle opportunità offerte dall'integrazione nell'economia mondiale. Questo costituisce un obiettivo principale per uno sviluppo strategico. Alti flussi di investimenti stranieri sono segno di un ambiente economico in continuo miglioramento a causa della presenza di riforme e di un orientamento politico verso gli investimenti. Più flussi di FDI in un Paese significa più occupazione per quel Paese. I FDI creano più occupazione nei settori produttivi. Nel corso degli anni molti Paesi hanno creato un ambiente accogliente avendo un obiettivo chiaro: ricevere più fondi da investire nel loro Paese.

L'aumento delle possibilità di sopravvivenza e di successo nell'epoca di globalizzazione hanno bisogno di un'azione immediata del governo e di altri principi importanti per la ricostruzione dell'economia albanese attraverso programmi specifici che guideranno l'economia albanese verso quei settori che offrono maggiori possibilità di sviluppo. Tali settori sono: il settore manifatturiero, l'agricoltura, il turismo, il settore energetico, l'industria delle confezioni ecc.



Gli investimenti diretti esteri (FDI) sono una fonte importante di flussi di capitale per lo sviluppo economico in Albania. Open Data Albania ha condotto un lavoro di ricerca sulle quantità di investimenti diretti esteri in Albania per Paese di origine, sulla base dei dati forniti dalla Banca d'Albania.

Foreign Direct Investments by Country of Origin 2010



Investimenti diretti esteri in Albania per paese di origine

* Gli Investimenti Diretti Esteri sono un indicatore importante per la credibilità degli investitori stranieri in un Paese. Tale indicatore diminuisce in caso di crisi economica e politica e aumenta quando l'ambiente economico e politico è in una fase di miglioramento.

Dal grafico si nota che: la maggior parte dei FDI provengono dalla Grecia (27%), seguita da Italia (15%), Austria (14%) e Turchia (11%).

I FDI comprendono gli investimenti istituzionali o singoli stranieri in un'impresa che opera nell'economia domestica se almeno il 10% del capitale della società è di proprietà degli investitori.

c) Perché investire in Albania?

L'Albania ad oggi è considerata dagli imprenditori un luogo ideale in cui investire: il sistema fiscale e il costo del lavoro nel Paese delle Aquile sono infatti ad un livello decisamente abbordabile. E gli italiani se ne sono accorti: ci sono già più di 400 imprese tricolori che hanno aperto sedi ed attività di vario genere a Tirana. L'Albania è il paese balcanico con più legami storici con l'Italia, dove è maggiormente diffusa la lingua italiana, e rapporti economico commerciali con l'Italia

che datano da tempo immemorabile.

Ottima posizione strategica e un nodo potenziale di commercio globale:

l'Albania è considerata come un luogo strategico per investire, trovandosi al centro dei crocevia naturali dei grandi corridoi europei; è strategicamente posizionata per l'accesso ai mercati in Europa e nella regione balcanica.

Costo della manodopera tra i più bassi dell'Europa

Uno dei salari minimi più basso della regione: 157 euro. L'Albania offre non solo una forza di lavoro altamente qualificata, ma anche uno dei costi più bassi della regione.

ONE-STOP-SHOP MODEL

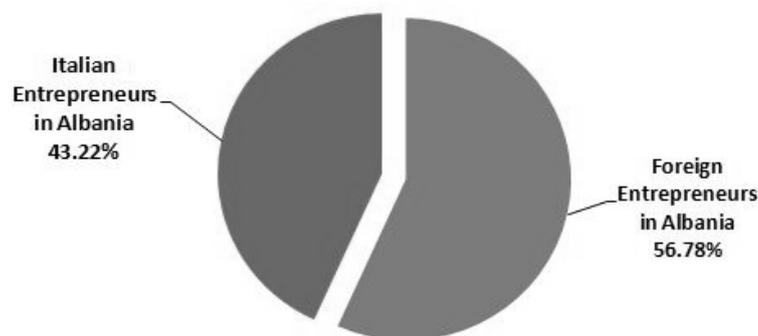
- licenza di business veloce & trasparente, dal Centro Nazionale delle licenze;
- la registrazione per un nuovo business è fatta entro 24 ore, senza alcun costo.

Quadro Normativo per gli Investimenti Diretti Stranieri (FDI)

L'Albania ha un quadro liberale, che favorisce gli investimenti. La Legge Nr. 7764, sugli "investimenti esteri", è stata progettata per creare un clima di investimenti favorevole per gli investitori stranieri. La legge offre garanzie a tutti gli stranieri (sia persone fisiche o giuridiche) che intendono investire in Albania.

Le disposizioni comprendono:

- nessuna autorizzazione governativa preventiva è necessaria e tutti i settori sono aperti agli investitori stranieri;



- nessuna limitazione o restrizione per le imprese straniere;
- nessuna limitazione sulla quota percentuale di partecipazione straniera di Impresa: 100% di proprietà straniera è possibile;
- protezione speciale da parte dello stato albanese per gli investitori stranieri nel caso di conflitto giuridico e civile con terze parti private

Forza di lavoro qualificata e altamente creativa

La popolazione è giovane e attiva, una delle popolazioni più giovani in Europa e consiste in una forza lavoro molto competitiva nella regione solo perché il 57% della popolazione è sotto l'età di 35. I giovani sono ben istruiti e più dell'85% degli allievi delle scuole superiori si iscrivono all'università (circa 116,292 studenti iscritti presso l'Università ogni anno). Inglese, italiano, greco e spagnolo sono ampiamente utilizzati, soprattutto l'inglese e l'italiano, che sono materie obbligatorie di studio nelle scuole superiori.

3. Perché l'Italia sceglie di investire dall'altra parte dell'Adriatico?

La vicinanza geografica, le affinità culturali e la vasta conoscenza della lingua italiana, così come gli intensi rapporti politici, hanno fatto sì che l'Italia diventasse il primo partner commerciale dell'Albania.

L'Italia si colloca, inoltre, in cima alla classifica per numero di imprese con capitale partecipato (oltre 400 le aziende italiane e joint venture italo-albanesi sinora censite).

Gli investimenti italiani si sono concentrati, sino a qualche anno fa, principalmente nella parte occidentale del paese, lungo la costa adriatica. Si è trattato di interventi di piccole-medie imprese che operano per il 35% nel settore edile, per il 21% nel settore tessile e calzaturiero (produzione "a façon"), per il 16% nel commercio e servizi, per l'8% nell'industria agro-alimentare. Accanto a questi settori di investimento tradizionali, delle piccole imprese italiane già presenti nel Paese, attualmente si stanno affacciando su questo mercato gruppi industriali, di grandi e medie dimensioni, attratti dalle prospettive che si dischiudono nei settori dell'energia e delle infrastrutture e dalla naturale vocazione dell'Albania quale piattaforma produttiva di beni e servizi offerti dalle nostre aziende, qui localizzate, al vasto mercato balcanico e dell'Europa Orientale. Esistono, allo stato attuale, numerosi progetti già in corso di realizzazione, o di prossimo avvio, nel settore strategico dell'energia (in primo luogo idroelettrica e eolica, ma anche nel campo delle energie rinnovabili e del gas) che vedono coinvolte importanti realtà imprenditoriali italiane ed il cui valore complessivo si aggira intorno ai 5 miliardi di Euro. Altro settore, in cui sono presenti realtà imprenditoriali italiane, è quello del cemento, con importanti gruppi italiani impegnati nella costruzione di tre grandi cementifici.

Rilevante è, inoltre, la presenza nel Paese di due grandi gruppi bancari italiani, (Intesa SanPaolo e il Gruppo Veneto Banca) che fungono da polmone finanziario per gli operatori italiani che si affacciano su questo mercato.

Interessante sviluppo sta avendo, inoltre, la delocalizzazione dei servizi attraverso, ad esempio, le presenze di alcuni gruppi italiani che hanno realizzato call-centers in loco.

WORKING WOMEN FROM CENTRAL ASIA: Current State of Migration to Russia

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ABBREVIATIONS

USSR – Union of Soviet Socialist Republics
CIS – Commonwealth of Independent States
ILO – International Labour Organization
IOM – International Organization for Migration
UNIFEM – The United Nations Development Fund for Women
FIDH/IFHR – International Federation for Human Rights

1. Summary

Since the collapse of the Soviet Union, living and working conditions for working women in Central Asia have changed dramatically for the worse. In order to feed their families, they first entered the “chelnok” (shuttle trading) business, but later had to transform themselves into labour migrants as trading became mostly regulated. Currently, Central Asian women migrants maintain specific segments of the Russian labour market – the entertainment industry, service, domestic services, retail trade, small production and agriculture. Official employment opportunities for foreign women are used minimally; on the contrary, coercion is an essential element of their employment. Some forms of exploitation in the process has become so widespread and commonplace that they are hardly perceived by women as unacceptable or illegal. This study examines the causes of the feminization of migration from Central Asia, the problems and challenges faced by women and involves the development of a set of recommendations to reduce the risk of violation of the rights and freedoms of women migrant workers, as well as their empowerment.

2. Methodology

The purpose of this study is to help define the issues confronting the introduction of legal employment and protecting the rights of the working women from Central Asia in labour markets, such as Russia and Kazakhstan.

The scope of the study will encompass and will draw on the practical frameworks of women migration in Russia to answer a number of related questions by providing empirical examples from the Central Asian context: Kyrgyzstan, Kazakhstan, Tajikistan, Uzbekistan, and Turkmenistan.

Among the research questions to be addressed are:

- What are the main challenges that the women migrants face in Russia?
- To what extent do they receive government services in Russia?
- The main hypotheses of the paper are:
 - Migrant women from Central Asia face coercion and abuse of their rights;
 - Migrant women leave their children mostly in their home countries;
 - The social significance of this paper is to identify possible methods to enhance the processes of adoption of efficient policies in Russia and Central Asia.
- For this paper the following methodologies were used:
 - Desk review (reviewing the literature, articles, papers, projects)
 - Interviews with migrant women (conducted by the author of this paper)

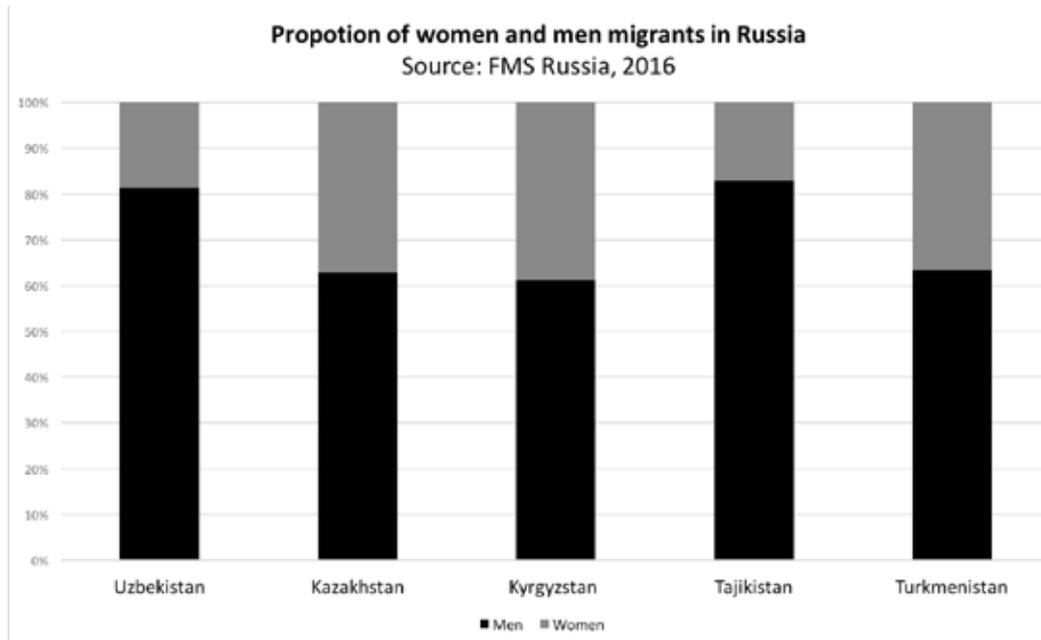
3. Background

The collapse of the Soviet Union has initiated an unprecedented social and economic transformation of the Central Asian economies, and mainly affected the lives of working women. The decline in real wages in Central Asian states, growing unemployment, especially among young people in Kyrgyzstan, Tajikistan, and Uzbekistan, as well as trade and commercial activity limitations in Uzbekistan pushed women workers to migrate. The widespread knowledge

of Russian language, transport links, contacts with friends and relatives that remained from the Soviet period facilitated economic migration to Russia. But their rights and status in society suffered.

Jamilya Arkalykova – a woman migrant in Moscow from Osh (Kyrgyzstan) told me in an interview that she earns \$350 a month, while she used to get about \$50 at home. She said that her wages in Russia are 7 times higher, and that is enough money to feed her 7-year old child and dress her for school. Many migrants have left their children, husbands and wives in their home countries, and transfers from the migrants are the main income of their families. Remittances from Russia were the highest in the world in 2014 with \$20.7 billion, as reported by the Bloomberg (2014). Roughly 75 percent of the Tajik migrants sent between USD 100 and 500 per month each to their families, and some even managed to send more than USD 1,000 (IOM, 2014).

Migrants from the CIS States completely dominate other migrants in Russia: their combined share was 74% in 2009. The Russian Federal Migration Service officially reported that 3.8 million labor migrants were from the Central Asian States in 2016. But the real number of migrants from the region exceeds the official data by several times. Overall, 24.2% of migrants from Central Asia are women (Mikhail Denisenko, Yelena Varshavskaya, 2013):



4. Challenges

If migrant men workers are primarily engaged in the construction, industry and transport sectors, the main contingent of women workers are in trade and services, including cleaning, housing, and communal services (Mikhail Denisenko, Yelena Varshavskaya, 2013). Many of them face various challenges while living and working in Russia; sometimes they face tragic situations as this August 14 when Kyrgyz women migrants were killed in a Moscow warehouse fire while working in illegal conditions, reported The Guardian (2016).

4.1. Legal employment

Informal, shadow and gray employment are still widespread in the Russian economy, and migrant workers are mostly in demand in the shadow sector. Only two-thirds of female citizens of the CIS countries have a work permit. However, even a permit does not mean that they have been formally employed. Only 58% of women have a written agreement with their employer (Tyurkanova, 2011). Only 25% of respondents received their salaries by signing accounting documents, yet that represents only 14% of the money earned. "I have officially received a salary of 4800 rubles, and everything else I received informally", said an interviewee.

4.2. Labour rights abuses

In the informal sector, which employs a large proportion of migrants, employers are little concerned with the rights of workers. Due to the vulnerable situation of Central Asian migrants, they often become victims of exploitation by the employer, including the use of slave labour (UNIFEM, 2009). That is mainly because of their employment in informal and shadow segments of the Russian labour market. The most common violations of labour rights of migrant workers are as follows (Tyurkanova, 2011):

1. Lack of paid leave – only 21% of the respondents could use this opportunity.
2. The lack of payment for temporary disability. Only 6.5% of respondents indicated that an employer fully paid sick leave, a further 8% could count on a partial payment. Most of them can take leave, but will not be paid when sick.
3. 14% of respondents complained of unpaid salaries

“I worked in the same place, they did not pay me 52 thousand Rubles – my salary for two months. There was no money, I worked for free” (Cholponay, Kyrgyzstan, 25 years).

These problems are due to the informal nature of the relationship between the worker and the employer. At the same time, migrant workers are at a disadvantage compared with the Russians because of their legal status. Specific forms of infringement include retention of employees' passports by the employer - as indicated by 3.2% of respondents. 10% of respondents believed that they cannot freely change employer. There are also gender-specific problems - sexual harassment by colleagues - mentioned by 4% and superiors - 1%, others (especially customers) - 1.6% of respondents.

4.3. Leaving children at home

A large part of the women (41%) involved in labour migration have children up to 16 years old (Tyurkanova, 2011). Mainly, they leave them in their home countries. Migration with children is generally seen among married women, who came to Russia with their husbands / partners – 84% of whom have taken their children with them. Among the main reasons why most women prefer not to take their children with them are (1) there is no way to take care of them while the mother works, (2) there's not enough money for the childcare, and (3) other, subjective reasons.

Most women (76%) leave their children with grandparents; 10% of the children remain with their husbands; the rest with various relatives (aunts, uncles, sisters, nieces, etc.), and some even leave them alone. The opportunity for migrant women to see their children left at home is extremely rare: only 2% see them once a month or more frequently; almost half (48%) several times a year, and a third (35%) can afford it only about once a year. In fact, migration without children completely eliminates parenting responsibilities and deprives the parents of the joys of parenting.

4.4. Pregnancy while being a migrant

Becoming pregnant while working as a migrant creates a whole range of serious problems. Mainly that is because of the high price of medical services. These material problems arise not only from those who choose to have a child but also for those who want to have an abortion - for many migrants, this procedure is quite expensive: free abortion cannot be done without a residence permit. But the most serious problem is the loss of their jobs, and, consequently, the inability to stay in Russia without earnings. The Russian authorities have passed two laws that make the deportation of migrants easier: if they breach any provision of the migration legislation, and if they don't have medical insurance (IFDR, 2014). On the other hand, if they return home with the child or pregnant, they may face even more trouble – the local community and traditional families are reluctant to accept such women.

5. Conclusions

The severity of the social problems associated with female labour migration should not overshadow the overall benefits of the migration itself. Expanding the field of social opportunities, migration really helps women achieve success and, of course, feed their families and children. The marginality of migrant women is a social construct that reflects overall gender asymmetry in the social sphere (the low social status of women, gender inequality in the family, a shift towards low-paid employment sectors). This means that appropriate measures of social and economic policy are possible at least to some extent to overcome the situation. Though findings and conclusions of the paper bring many negative trends, in the next chapter we will provide key solutions to be introduced by various stakeholders.

- The increase in female labour migration is due mainly to the global economic changes, but historically it comes from the time of the USSR collapse. The service sector in Russia is growing and there is the greatest demand for foreign labour. There is no doubt that the trend to expand foreign employment in Russia will increase.

- The transformation of the socio-economic system after the collapse of the USSR brought to the women the role of breadwinner. The contribution of working women in the material security of their families increased. They left their home countries to find opportunities to earn.

- The bulk of migrant women are former rural housewives, most of whom do not have educational degrees. This whole new army of female labour mostly takes heavy, unskilled, low-paid jobs in the field of consumer service, small street trade, and public catering, which are unstable, depending on the employer and the competition.

- Labour rights of migrant women are not respected, they often work in the informal economy and are not protected by labour laws in Russia. Their status also affects their ability to obtain various public services in the host country.

- The migration processes have a mixed impact on the institution of the family and parenthood. Of particular note is the position of children of migrants who remain in their home countries without their parents.

- Children who are with their parents in the country of migration are also extremely vulnerable. The current migration legislation in Russia pays a very little attention to members of the families of migrants. This applies to the processing of their legal stay in the country, access to social services, including education and health care, etc.

- According to the UN study, almost 50% of women and 70% of children of migrant seek medical treatment in Russia. Free support is received by only 9% of women and 30% of children. This causes problems to pregnant migrant workers as they consider medical treatment as 'expensive'.

6. Recommendations

The following recommendations for better integration policies are directed to the goals of realizing human rights principles and safeguarding social cohesion.

- Accept the role of migrant women by both states – departing and accepting; thus to create adequate opportunities for them to protect their rights and to be respected by police and doctors as well as by officials;
- Host countries, particularly Russia, need to create legal immigration channels and to legalise currently illegal migrants;
- Origin countries of the migration need to prepare their respective migrants for new labour markets by creating language and legal courses before their departure;
- Both sides (sending and accepting countries) need to strengthen civil society agents, including diaspora associations, that can protect the rights of their migrants as well as provide orientation on arrival;
- Migration legislation of Russia should be brought into line with international standards in the field of women's migration, both alone and as a family, including children, integration and family reunification.
- Sending and accepting countries should sign bilateral and multilateral agreements (within CIS, Eurasian Economic Union, etc.) that guarantee medical treatment of legal and illegal migrant workers;
- Social services of the sending countries should be informed about departure of parents to other labour markets, while leaving their children at home;
- Unhindered access to schooling for migrant children should be organized on the same terms as children of Russian citizens.
- Educate and promote a tolerant society, including explanatory work with the population, in schools among students, teachers, and parents; A campaign should be conducted in the media (Anya Frank, 2010);
- Monitor the migration situation, inter-cultural and inter-ethnic climate on the grass-roots level, for example, on the municipal level. Such monitoring can be carried out on a single methodology and the data summarized on the national level;
- Provide easy access for migrants to defend their rights and justice. Consider setting up bodies of pre-trial consideration of complaints at the level of municipal services;
- Counter the arbitrariness of police and other security forces against migrants, especially women and children, in particular, adopt laws to prevent sexual violence against women migrant workers;

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MEASURING WOMEN'S ROLE TO BUILD UP COMMUNITY-BASED FORESTRY AT KERENG BANGKIRAI SUB-DISTRICT, CENTRAL KALIMANTAN

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Abstract

By merely being acknowledged on domestic roles in some part of the world's region, women are still struggling to get heard and lack of contributions to attain their social needs and desires. They couldn't even decide for what they assume it is good, unless it is accepted under traditional norms and values. Therefore, one of Sustainable Development Goals (SDGs) has already exposed gender imbalance and a need to advance gender equality. Critical actions on women's empowerment are importantly needed to consider by conducting multi-disciplinary process and rights-based approaches that "close the gaps" between men and women.

This paper will indicate a framework to measure women's participation at community level, as well as their custom roles and capacity to manage forest products, by focusing on 1) defining social change and its cumulative effect on their forest-based livelihoods, 2) community mapping, 3) gender-inclusive forest management, 4) investing in women's empowerment and initiatives, then 5) influencing public policy and practice on sustainable land-use and forest management.

Thereby, it endeavours to promote a research-driven policy and range of scientific perspectives to unleash women's potentials on community-based forestry such as biodiversity conservation, participatory form of research, multi-sectoral partnership within NGOs, local stakeholders, experts, local figures, private organizations, etc.

Keywords: *women, forestry, management, and community*

Introduction

Being surrounded by peat-swamp forests, indigenous territories, Kahajan river, and Sabangau National Park, Kereng Bangkirai Sub-District is located in Sabangau District, Palangka Raya City, Central Kalimantan Province. According to their statistics data of Sabangau District, it has 50 ha of areas with 7.535 residents, consists of 3.859 men; 3.676 women. The origin communities of Kereng Bangkirai are Dayak, Banjar and Malay tribes. They are becoming the most-affected populations by climate extreme events, confiscation of land, forest fires, illegal logging, and any kinds of threat on social, cultural, and ecological preservation. Particularly women, they are more likely to be disproportionately affected by environmental policies and initiatives because of their gender roles which mean they are often more dependent on forest access and resources for their livelihood and subsistence needs than are men (UNREDD, 2012). Gender analysis of CIFOR's forestry research mentioned that potential risks for women include restrictions on livelihood activities or forest access, which can lead to higher workloads or loss of income, and exclusions from benefit sharing mechanisms. Therefore, inserting women as main actors could be a great step for managing the natural resources and its benefits in a sustainable way. The recognition and protection of tenure, strong regulatory framework that enables public-private-people partnership and its monitoring activity, adequate market knowledge, and viable technology are critically needed in financing the women's efforts on sustainable land-use and forest management. Poso Women's Congress (2014) argued that if women are given the space to participate actively, they can analyse the social, economic, cultural and political problems they experience and come up with recommendations that are clear and strong.

1. Defining social change on their forest-based livelihoods

Antonio Gramsci on *The State and Hegemony* (2003) by Nezar Patria and Andi Arief, said the idea of hegemony and its relationship with state power. The concept of hegemony and power of the state are practiced as a reference to understand the concepts and theories, especially the concept of hegemony that has begun with dichotomy dialectics in the power (force) and approval (consent). According to Gramsci, social group will gain superiority or supremacy through domination or coercion and moral intellectual leadership (Patria and Arif, 2003, p.119). Intellectual and moral leadership is known as the true concept of hegemony. However, social changes caused by the misconception of hegemony are still happening. Under the Basic Forestry Act (No. 5/1967) the State -viz the Ministry of Forestry and its line agencies- controlled access to benefits via a concession licensing system (McCarthy, 2000). As is well known, actors with access to key decision makers within the regime, such as top military officials or cronies of the president,

obtained legal timber concession permits (HPH) (Barr, 1998). Given the close relations between the politico-bureaucrats controlling access and the corporate actors mining the forests, the legal strictures pertaining to state control over forest access remained primary to obtaining access during field operations (McCarthy, 2007). In parallel with these legal rules there existed a well established but unwritten set of rules regarding how the benefits of resource access were divided in obtaining licenses and permits, working forest areas, transporting logs downriver, and exporting timber overseas; similar to that described by Harris-White (2003).

After reformation, an interesting phenomenon occurs automatically, writings intent on resistance movements of a group of people are open to be published without fear of the authorities, or the central government and local regions. Generally, those writings speak about conflict, land disputes and indigenous territories on their rights of natural resources management. Yet, indigenous groups are always defeated by the interests of a larger group; power. The minorities or the "small narratives" thus continue to be eliminated, or to remain struggling for their ownership as a form of recognition in the existence of their indigenous territories (Lahajir, 2001). "Women, who are traditionally responsible for gathering food for the family, now have to leave their children and husbands from dawn until dusk in order to find forests where they can gather enough roots, sago, and vegetables to last a few days." "It creates problems inside of the family. The men are angry and the children are left alone all day" said one local woman (IRIN, 2013).

2. Community mapping (Dayak and Drone)

Whether in political 'agenda', interests, or in terms of development, legal issues on forest states, customary lands, territories, and its ownership have not been scrutinised. Therefore, they should be incorporated in strategic purposes to identify their areas, otherwise it will distract their sources of food supply, water, traditional herbs, etc. Utterly, GPS-based drone has created a huge impact as the best feasible way of public involvement in policy-making process. Wimar Witoelar (2014) argues that numerous civil society organizations also have couraged into applying their skills on mapping and analysing the data.

In Kereng Bangkirai, it would be most-appropriate if the origin communities trained by NGOs and local experts as well, use a drone in mapping their own territories as it urgently needs to be clarified where there are abundant problems over tenure, or claims from external parties, such as a company with a license to use the land. Hopefully it becomes a next step to counter-act the existing problems there. "Mapping also has the aim of indicating the connections between the community and the land, the history of the community's life in their territory, showing the locations of historical sites and so on" (Wimar Witoelar, 2014). Not only innovative drone GPS technology, but also cooperative campaigning, local government support and eco-tourism in Setulang, West Kalimantan, should be adopted in Kereng Bangkirai. This is one of the best practices where community rights, environmental preservation, and development work hand-in-hand.

With a combination of well-trained people and better-equipped GPS-based drone, lesson-learned from Setulang could be used in other areas as well, and open up community's thinking about their management of territories and its mega-biodiversity (*Dayaks and Drones*, 2014). Ultimately, their forests and ancestor lands are protected and being managed to enhance their livelihoods. GPS-based drone was being used for the first time to map Setulang area in Malinau Regency, and the result was impressive.

3. Gender-inclusive forest management

FAO estimates that by 2050, feeding 9 billion people will require a 60 percent increase in food production, a task that becomes even more challenging under changing climate conditions (OECD-FAO, 2012). "Strong and effective CBF are also resilient and able to withstand internal and external shocks, including the uncertain impacts associated with climate change" (Gilmour, 2016, p.6). Thus, woman along with local community and smallholders will be a key factor in promoting a wide range of settings that they are able and willing to manage forest's product sustainably, developing economic sector, and other social benefits.

According to the World Bank (2009), women in forest communities derive half of their income from forests, while men derive only about a third; meanwhile CIFOR's Poverty and Environment Network (PEN) has found that men's activities are more likely to generate an income, whereas women are more involved in subsistence activities. Women are still positioned as food providers by their traditional gender roles, as well as being mostly responsible for caring the children and maintaining the household. Men are often described as the main job-holder and are more likely to play a leading role in decision-making over natural resources (DTE, 2014, p.1). DTE 98 (2014) also argued that women in rural areas may cultivate food crops on their land, as well as gather different food items, medicines and other daily necessities from forests (or a combination of both in agroforestry systems).

Based on gender analysis of CIFOR's forestry research, where formal control and ownership over land, trees, and other assets are owned by women, the position of women is strengthened in households and in communities and provides them with incentives to sustainably manage their resources. "However, a narrow focus on ownership overlooks women's access to, and use of, these resources. While understanding customary laws and de facto rights are important, much more focus needs to be paid to 'in-between' spaces that women have access to; spaces that are between men's crops, trees, or on degraded land where women can collect fuel wood or wild foods." (D. Rocheleau and D. Edmunds, 1997). As noted by B. Agarwal (2009) that there are "huge benefits" in engaging both men and women in forest management policies, and that involving women in forest-related decision-making at the community level

has been shown to have beneficial effects on a range of forest management issues, including the capacity of community groups to manage conflict.

4. Investing in women's empowerment and initiatives

It is true in which RECOFTC (2013) review of CBF in 14 countries in Asia and the Pacific concluded that CBF can make significant contributions to local livelihoods under three conditions. One of them is communities need to have genuine empowerment so that they can make their own decisions to balance forest conservation with socio-economic development. Investing in women's initiatives could also undertake collaborative works in forest management, including mitigation and adaptation efforts, spatial planning, and monitoring activities that will be reported directly to traditional authorities, private entities, and local stakeholders in order to inform community decision-making and strengthen multisectoral partnership of land and natural resources management. "Pretty and Ward demonstrated how social and human capital, embedded in participatory groups within rural communities, has been central to equitable and sustainable management of common property resources, including forests."



(Source: Personal documentation when there was an open dialogue in one of the villages in Pulang Pisau District, Central Kalimantan).

In practice at Kereng Bangkirai Sub-District, we can recommend them to generate sufficient social capital to improve or innovate the forest's products while allocating its market by creating groups that are gender-inclusive and have the capacity and the institutional space (as well as an enabling environment) to manage forests effectively and to distribute benefits equitably (Szulecka and Secco, 2014).

5. Influencing public policy and practice on sustainable land-use and forest management

The knowledge of SLM (Sustainable Land Management; such as forests) helps integrate land, water, biodiversity, and environmental management including input and output externalities to meet rising food and fibre demands while sustaining ecosystem services and livelihoods (World Bank, 2006). This contributes to provide knowledge and best practice-sharing in appropriate land-use and forest management. Some on-going researches about SLM also aim to measure women's role and position, while raising public awareness to be included in local or national policy and practice, especially at Kereng Bangkirai Sub-District.

We should consider about these measurements that will be applied afterwards and work as advocacy, investment packages, and up-scaling activities of SLM because if this promoted by national governments, could reduce a region's dependence on natural factors like rain-fed agriculture and natural soil fertility which cannot withstand the pressures of climate change (EASY PoI, 2011).

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CLIMATE CHANGE- DRIVING JOBS

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Abstract

Climate change is happening. We are living in a science fiction movie where sea level is rising, ice is melting at an accelerated pace, the storms are getting stronger, the floods are getting bigger, the mud slides are killing more people. It is a complex problem which isn't only environmental, but has consequences on everything. Climate adaptation for natural resources, like a force in streams is a great way to protect communities from the effects of climate change. Climate mitigation techniques and innovation creates jobs. These types of project are often less expensive than build-in infrastructure, Ankle boots on the ground creating economic opportunity in communities across the countries. We could address climate change while creating jobs and scaling up Climate tech companies in the developing world, Statistic says over the next decades estimated 1.6 trillion dollars will be invested in clean technology directly to small and medium enterprises in emerging markets. Solar start-up are developing in India and African countries which will prove as a transition from fossils to renewable energy. This would be a giant market opportunity. The company's best place to innovate solutions to address climate challenges in their communities would be run by the entrepreneurs living among them. The retrofitting of a building, installing of Solar panels, installation of wind turbines and all solutions that save money, increase efficiency and reduce emissions provides jobs. Currently, I am working as marketing head at "Greenesto" - a start-up dealing with Solar-energy in India and employing 58 people in company, it is certain the future hold jobs in Renewable sector. Companies addressing renewable energy are contributing to local economy, creating jobs and increasing resiliency in their communities. Adaptation to Climate change is mainly by creating innovative solutions and that require more work-force meaning more jobs.

1. Transition phase – Implementation of solar

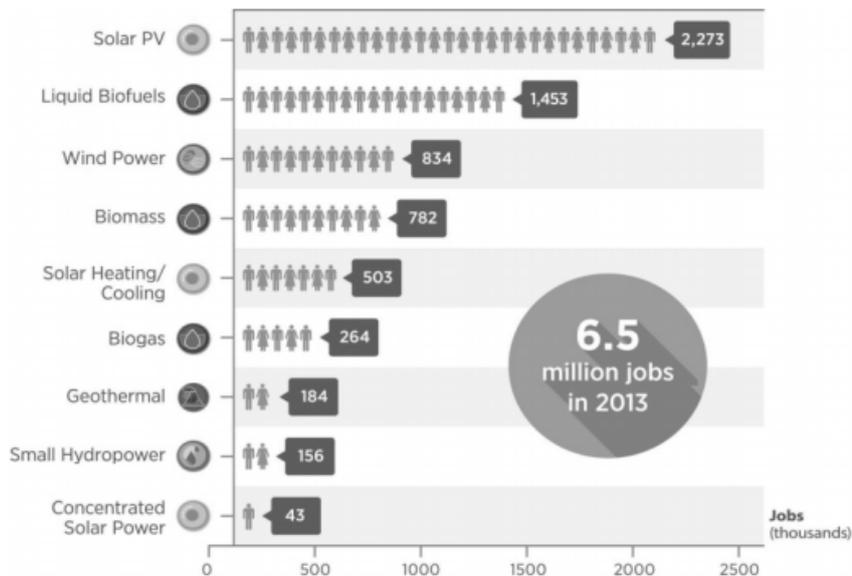
World is in Transition. India, one of the world's upcoming largest economy is pursuing an ambitious Go, switching to Renewable energy. For the complete transformation of it's energy infrastructure, the energy market is entering in new age. Intelligent ideas, Resolute action and political issues will make India a Green nation. Since the early 2014, the companies and citizens have been investing in Solar and bioenergy power plants. These investments are supported by an attractive and stable legal framework. India's energy revolution is well under way and is moving forward with great momentum. More than few thousand solar operated systems have been set up in Residential, commercial and Corporate sector, chasing the world record holder Germany. India's energy transition is on ambitious goals. It is planned that by 2050, the emissions of greenhouse gases would be decreased by 50-60%. To achieve this energy consumptions, would be reduced by 50% and approximately 60-70% energy would come from Renewables. Apart from Solar, off-shore wind, on-shore wind and biomass are the future pillars of Indian Energy supply. Sun and wind are fluctuating energy sources. Variations and generations caused by these resources must be balanced out. This means integrating renewable energy into the energy infrastructure is the main challenge. The existing electricity grid needs to be adapted and grid participated and should be able to communicate in intelligent network. A smart grid, more storage capacity for renewable energy needs to be build and large investments would be needed to move energy efficiency further. An investment of over 35 million Euro is required for the construction of high Voltage transmission Lines. Large investments are also planned for the local distribution grids and new communication technologies that will quickly identify any obstruction. Said this, Solar energy still holds the major future for Indian economy.

The impact of Renewable energy on job, business and on environment cannot be denied. Solar electricity has gone up twenty fold since 2010 and investment in Renewable energy and energy efficiency haven't just helped to cut the carbon pollution, they have made us more energy independent. Renewable energy has helped in creating high-wage, good-paying and middle-class jobs. Last year in India Solar created few thousand jobs and it is expected by 2020 this will go up-to 1,30,000 jobs and more than 12 million jobs in 2025 and that will be the longest stretch on Record.

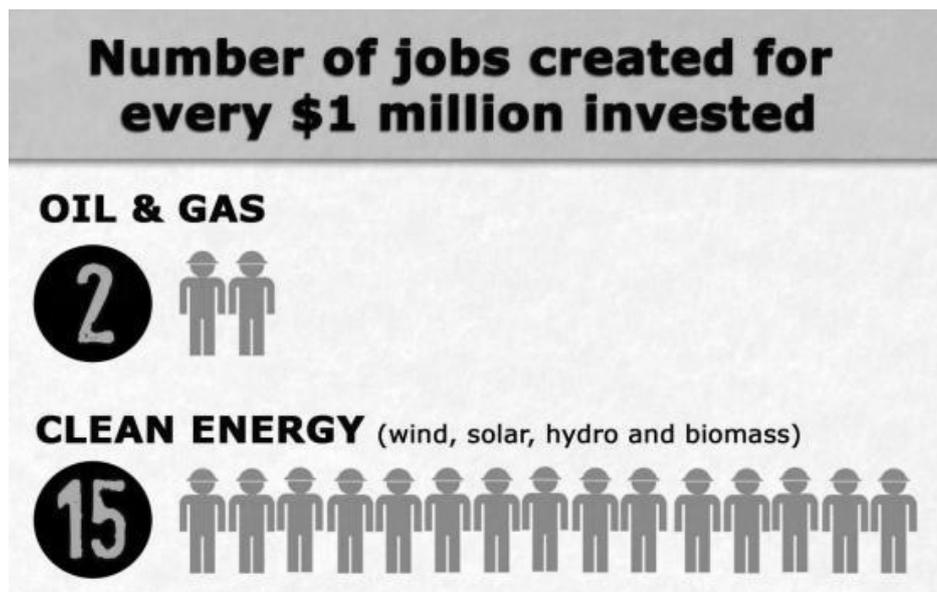
2. Future of solar

It's crunch time on Climate Change. Earth's emission have hit a grim new milestone- With energy demand set to double by 2030. According to International Renewable energy Agency (IRENA) we need to speed up Renewable energy Technology adoption across the world. Renewable could double it's share of electricity generation by 2030, cutting emissions to 349 gm per kWh and carbon intensity 40% compared to 1990.

Renewable Energy Jobs



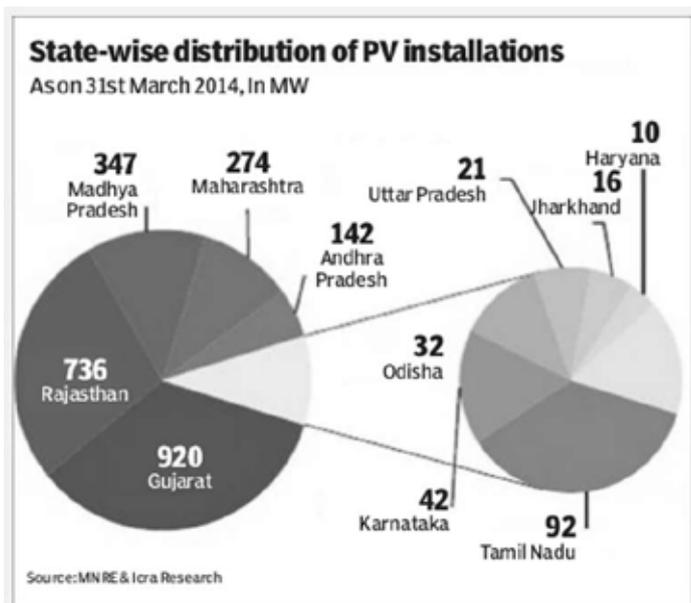
Today, Clean-energy jobs can be found in every sector including public, private and NGO's. It can range from entry-level to professional positions in a wide range of fields. Today, various startups are dealing in Solar since each day more solar energy hits the Earth than the total energy that the 6 billion inhabitants of the planet would consume in 27 years. Clean energy is a significant source of job creation.



Researches have proved that 20 manufacturing job-years and 13 installation job-years are created for each Mega-Watt power (MWp) of solar panels installed. Although the accurate count of people employed may vary, but impacts seen on the prices and environment are significant. Renewable energy industry will require major job creation in the following fields:

- Research and Development
- Designing of Solar panels and other equipment
- Manufacturing of the designed products in Industries
- Retail and wholesale sellers
- Installation engineers
- Operations and Maintenance people.

The Renewable energy technologies gives an economic advantage because they are labour-intensive, thus creating more jobs per investment than conventional electricity global world is using today and they are primarily indigenous resources, thus creating an extra income for the user.



Energy Prices in India are climbing and supply while growing, is not keeping pace with steep demand. Solar power, despite initial challenges, is becoming a multibillion-dollar opportunity. Coal is becoming more difficult to obtain and there is more focus than ever on sustainability. Solar will become crucial component of India’s energy portfolio . Solar market can till 2025 and a large number of jobs will be developed in Indian energy Market. A sustainable, renewable-energy-based economy, where as much as 90 per cent of India’s total primary energy supply is based on renewable sources, could be achieved.

3. Key players in Indian solar market

<i>Policymakers and Implementers</i>	
Strategic	1. Ministry of New and Renewable energy (MNRE)
	2. Indian renewable energy development (IREDA)
	3. State Renewable Development Agencies Central
	4. Electricity Regulatory Commission (CERC)
	5. Ministry of Power (MoP)
Support	1. Financiers
	2. Industry associations and R&D.

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THE WORLD OF A SOUTH ASIAN WORKER/LABOUR IN THE 21ST CENTURY THROUGH THE EYES OF EUROPEAN UNION

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Pakistan

South Asia consists of the current territories of Afghanistan, Bangladesh, Bhutan, Maldives, Nepal, India, Pakistan, and Sri Lanka¹, totals up to 8 densely populated nations. The British Indian Ocean Territory, Mauritius, and the Tibet Autonomous Region are also unofficially included, thus housing over one fifth of the world's population and turning it into the most populated region in the world². This makes for the most labor enriched region catering to all market sectors and includes all entailing issues, benefits, policies, controversies, rights, remedies etc. within the realm of labor due to the developing country nature and status of most of the South Asian nations. Such a huge 'chunk' of the ever expanding labor market has considerable influence on the European Union (EU) in terms of workers' movement, rights and human rights protections and violations, and similar policies.

Most South Asian countries are former British colonies and current Commonwealth members, with Britain an EU Member State, presently in a two year exit process, the EU's influence by way of 'British Route' is existent within the South Asian labor market. This argument is further strengthened by the 2010 British Government policy to enhance relations with many major communities, including South Asia. Additionally, many South Asian workers chose to migrate to the EU for work or may be employed in European companies, thus further rooting the EU's influence within the system.

Furthermore, these South Asian nations joined together to form the South Asian Association for Regional Cooperation (SAARC), a regional intergovernmental organization and geopolitical union of the said countries for the purposes of economic, regional growth, protection and prosperity of its citizens and workers alike. The SAARC; similar in nature to the EU also has a working relationship with the latter, which both includes and influences labor policies.

The EU also holds an observer status within the SAARC since 2006, and *'believes that it can help consolidate the ongoing integration process through its economic influence in the region... It is convinced that SAARC could play a useful role in regional co-operation and dialogue'*³.

By way of this, the EU also wishes to bring all SAARC policies including labor into harmony and conformity with their own. The SAARC also profoundly relies on the EU for improved labor policies, with the relationship of the two communities acting as a constant regulator and quality check for such strategies.

British and European influence on the South Asian worker / labor market

1947 became a turning point in the British labor market, when the Indian subcontinent was made independent and formed into India and Pakistan. This led to many migrating to Britain for better and improved work prospects, due to enhanced employment policies and diverse opportunities.

Europe saw an increase in South Asian Industrial workers and soldiers in 1914 and 1939 as majority male Britons and Europeans were recruited in the armed forces to fight the two world wars and workers were required to keep the industries operational. But the post war period followed the great depression and recession, and these workers were faced with having to work menial jobs, with poor work conditions⁴, thus prompting outcries that South Asians were forced to take such jobs and their basic human rights were violated and these workers were subjected to discrimination at work.

Britain joining the EU simultaneously initiated a twofold process; the acceptance of EU labor laws into their own thus extending their regulation to the South Asian work force present in England, and breaking down travel and migration boundaries within the EU for the South Asian working class, consequently widening their working boundaries within the entire ambit of the European community and its Member States.

In order to curb the human rights complaints of ethnicity descent workers along with other human rights, Britain incorporated the European Convention on Human Rights (ECHR) in the form of the Human Rights Act 1998; with the Treaty of Lisbon 2007 stating that the EU has to assent to the ECHR.

Enactment of these rights at the Union and Member States levels meant that an aggrieved South Asian worker may choose to bring a claim against any of the member state at the ECHR or the Courts of the Member State itself.

According to a study, by the year 2030, South Asia and its economics will become the largest world supplier of labor to the global market, and with Europe's working age predicted to decline, the South Asian labor force is expected to largely increase in the EU⁵.

Labor Human Rights are largely covered in the EU by various EU treaties, case law, the ECHR and the Declaration

on Fundamental Rights of the European Parliament 1989. Alongside the treaties and regulations for labor issues, the EU established the European Union Civil Service Tribunal in 2005, which has exclusive jurisdiction to hear cases regarding labor grievances. This adjudicating forum provides protection to all labor within Europe, and is powerful enough to ensure the enforcement of the said decision by a Member State, against Member States or a EU Institution. Simultaneously, Courts of law of the Member States are bound to follow the precedents laid down in the decisions of the Service Tribunal, with the decisions being rendered as 'persuasive authority', cannot be derogated from and override a member's own law on the matter, unless it can prove a derogation on the basis of public policy⁶ thus closing any gaps that previously prevailed in the legal protection offered to any type or ethnicity of workers. The General Court hears appeals from the tribunal. Service appeals from the General Court can also be reviewed by the European Court of Justice in serious employment matters that could adversely affect involved parties or is inconsistent with the EU law on the subject.

European framework convention for the protection of national minorities 1995

This framework, lays down strict guidelines to the Member States and EU institutions to guard, protect and ensure the rights of all minorities relating to work and employment, trade association etc. that also extends to South Asian Labor. Article 4, 15 and 18 all afford protection to persons belonging to national minorities. However, it should be noted that this policy only extends to those minorities, ethnicity and migrant workers and their families residing in the EU who are nationals to the Member States and consequent citizens of the union.

Even though Article 45 (Freedom of Movement for Workers) is ambiguous and does not specify that a worker be a national of a Member State in order to fall within its definition, Regulation 492/11 followed to state that the Article only extends to 'workers who are nationals of the Member States'⁷.

Since Article 45 was given such a narrow interpretation to include workers who were Member State nationals and subsequently EU citizens, effective directive was required to cater to migrant South Asian workers to the EU who have chosen to reside and work in the EU.

This narrow interpretation is highly unfair to non-nationals; a vast proportion of the EU labor force consists of workers with an ethnicity, a majority of which is from South Asia.

Indeed, Europe provides vast and improved work opportunities and prospects, which are scarcely available in South Asia; such labor has to resort to illegal means to obtain work in Europe. Common examples of this are sham marriages to obtain nationality, and subsequent citizenship, illegal migration etc. Such acts have a negative impact on the European economy and sets bad examples for future migrants. If the European Parliament and institutions can promulgate laws and rules to curb such acts, then they can also discourage and eradicate such actions in the long run by passing laws, which cater to migrant workers rather than discouraging their contribution to their economy. One may argue that the EU maybe working towards the betterment of its citizens, however, it refuses to help migrants' workers, even though they make a considerable contribution to the European economy. Such an argument also leads to the conclusion that the EU infringes upon many of the very human rights it has promulgated when it comes to the case of these migrant workers.

International Labor Organization (ILO)

ILO, a tripartite U.N. agency established since 1919 brings together governments, employers and workers representatives of 187 Member States, including all the countries of South Asia region, to set labor standards, develop policies and devise programmes promoting decent work for all with a mission to promote social justice and labor rights.

As of December 2013, the ILO and EU, along with the governments of South Asian countries joined hands to launch a project costing 2.41 million Euros, called the '*Promoting Effective Governance of Labor Migration from South Asia*' '*with a migrant-centered approach*' so as to promote the welfare of venerable migrant workers from South Asian areas.

"The project will provide support to 20,000 migrant workers. This includes access to reliable information on overseas employment opportunities; reduced migration costs and abuses by improving recruitment services; increased protection in countries of origin and destination; as well as enhanced training and portability of skills for outgoing and returning migrant workers". This project is a positive attempt towards the improvement of the living standards of South Asian workers and their families as well as their Countries' economies as foreign exchange earnings are a major source of income and a positive contribution towards their respective balance of trade.

The EU also aims to assist South Asian workers into migrating to the Gulf Countries and the EU states through this project and urges these countries to offer good work opportunities.

Despite a positive intention behind this project, it lacks a serious objective in terms of a backing by a law or a regulation so as to give it legal authority and validation.

As Article 45 was narrowly interpreted to exclude non-nationals of Member States, and for effective implementation and results of this project, the EU needs to promulgate a law by way of a rule or regulation so as to empower this project.

This project entails two positive effects; firstly it impliedly caters to the small number of South Asian workers working and residing in the EU, who are also nationals of its Member States and subsequently citizens of the EU. Secondly, the project shows an intention by the EU to help South Asian workers. This mission can be taken as a first step by the Union towards a concrete policy to promulgating laws to cater to the South Asian workforce within their

own borders. However, it is contingent on the EU Parliament if and when they chose to pass such a law. Therefore, Europe awaits a regulation allowing migrant non-citizen workers to work freely within the borders of the EU.

SAARC - EU Relationship

As discussed, the EU holds an observatory status within the SAARC, while the purpose of SAARC's set up is the economical advancement of the region which includes promotion of South Asian workers' rights and improved job opportunities and work conditions etc.

Combining the two, EU supports and empowers the SAARC to take steps and initiatives to promote migrant South Asian labor welfare and betterment. The EU's direct interest in the region and SAARC also stems from the fact that South Asia is the world and the EU's largest exporter of workforce.

The result of a 2014 Summit of the SAARC concluded on the issue of migrant labor ensuring the safety of the South Asian workforce, in terms of a safe work environment; job security; well-being of the workers and their families and general working conditions. To achieve this agenda, SAARC sought to collaborate with the ILO, which is already working towards its goal.

Unlike the EU Member States; what SAARC nations lack is uniformity in their policies. By mutual discussions and concrete guidelines, SAARC countries can lay down regulations for their fast growing labor resource.

A complete failure on part of both organizations to enact laws or agreements to cater to the export of South Asian labor to the EU markets. EU's role in the SAARC continues to be merely that of an observatory, which is also regulatory and in the capacity of an advisor, wherein they can enforce their recommendations on the improvement of labor laws and policies to the SAARC nations by way of persuasive authority. The EU can also endorse their own labor policies to the SAARC and recommend them to bring their current laws on the subject matter into conformity with their own or to enact new laws similar to the EU. However, the EU continues to remain silent in this aptitude, nonetheless needs to play a greater role in the advancement of the South Asian labor issues.

On the advice and support of the EU, SAARC can implement a number of European labor welfare policies such as allowing workers of other SAARC members to legally work and reside in their country; i.e. SAARC migrant workers; providing access to employment to SAARC countries migrant workforce; right to reside and access to residence in the migrant country to the SAARC job seeker migrant and his family; access to social and tax advantages and other similar benefits; removal of any pre requisite residential requirements as that infringes on the Right to Life; educational and vocational training; equal treatment to the worker's families including but not limited to right of residence, children's education; support and equal treatment of job seekers to those in employment; SAARC Citizenship status to all SAARC countries migrant workers, similar to that accorded to EU Member States nationals.

Such policies can improve the overall standard of the South Asian workforce and may succeed in discouraging immigration to other countries already burdened by migrants. These steps can also improve the SAARC economies, as both the labor resource quantity will increase and quality will improve with effective implementation of these policies.

SAARC can enact policies to improve the minimum wage rate in their member countries by way of a comparison with the EU Member States.

As a result of comparing and analyzing the monthly gross statutory minimum wage rates of EU Member States with that of SAARC members, it clearly depicted that on average, wages in the SAARC region is considerably lower than those of the EU. This is due in part to the 'Developing Countries' status allotted to most of the SAARC members. However, these countries already have their own national laws to cater to minimal wages; SAARC members can bring them in conformity with each other and the EU by enforcing policies to form the minimal wage rate applicable to the entire SAARC region.

Analysis of the South Asian Regional Labor Policy / Law

With regard to the rights of the workforce, the present laws including the respective constitutions either do not cater to it or the regulation is present but not implemented.

Afghanistan: The Constitution protects some rights, however, very few labor laws exist in the country to offer any protection or benefits to their labor force. These laws are also not enforced as Afghanistan is a war torn region and government enforcement of these laws is minimal if not completely absent.

Bangladesh: The Constitution protects the rights of Bangladeshi labor and provides them with vast benefits and protections, abolishing child labor, high minimum wages, labor union associations etc. The Government also empowers worker rights by enforcing workforce laws, thus improving overall workers conditions in Bangladesh.

India: The Constitutional rights have been enacted for the benefit of its labor force, and much like its neighbor Pakistan, they are not fully enforced by the State institutions, as poverty and unemployment is high, and their workforce is exploited. India is considered as one of the world's poorest economies with extremely poor work conditions for its labor.

Maldives: The Maldivian labor law is empowered and strengthened in the region due to a strong execution of laws.

Nepal: The country's labor policies purport to provide adequate protection and benefits, however, they have not

been successfully implemented, and Nepalese workers continue to face major issues.

Pakistan: Alongside Constitutional protection, which only covers the general aspects of labor issues, the country has enacted many laws at the federal and provincial levels to eradicate child labor, improved work conditions, work benefits, increased minimum wages etc. However, there is limited implementation of these laws, and there have been many cases where labor is exploited and continues to be abused, with the only effective remedy available through the Courts.

Conclusion

In conclusion, labor policies are fairly inadequate for the South Asian workforce, and migration to EU and other regions of the world pose many complications. Gross violations of their basic human rights take place annually and miscarriages of justices are a frequent phenomenon in labor advocacy and litigation. What South Asia lacks is both sound labor protection rights and policies at the domestic level, which also extends to offer workers the same protection as migrants to other countries. Their rights can only be recognized, appreciated and enforced once the SAARC, the Governments, Courts and legislators of their own countries chose to endorse and protect. International acknowledgment is only followed once the 'home ground' chooses to recognize and appreciate.

The SAARC has indeed taken the initiative to involve the international bodies such as ILO and the EU on board to initiate the workforce beneficent and rights protection process, which may just prove to be the solution to the prevalent problem in the future.

The EU's role as an external body on various South Asian labor enhancement projects and policies, appears to provide solutions theoretically, however, in practicality, it have done little so far to make a positive contribution. Hence, the EU also needs to utilize its observatory role in the SAARC to a greater and wider extend to push South Asian workforce development and improved work conditions, benefits, eradicate worker abuse and advocate eradicating anti migrant policies to the EU with persuasion from the SAARC, so that the region's labor resource can finally reap the benefits of the contribution it makes to the world's economy.

NOTES

¹ <http://www.saarc-sec.org/>

² <http://www.saarc-sec.org/>

³ EU Relations with South Asian Association for Regional Co-operation (SAARC)

⁴ The South Asian Presence in Britain and its Transnational connections- Authored by Roger Ballard

⁵ Employment and the changing labour market: Global societal trends to 2030: Thematic report 5 Authored by: Barbara Janta, Nora Ratzmann, Jeremy Ghez, Dmitry Khodyakov, Ohid Yaqub

⁶ Horspool and Humphreys 8th Edition

⁷ |EU regulation 492/11

CULTURE: FROM LOSING TO PROFITABILITY. HOW YOUNG PEOPLE IN ODESSA ARE MAKING THIS TRANSFORMATION

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Ukraine, Odessa

SUMMARY

1. Local festivals
2. Clothing - as an expression of patriotism
3. Alternative theatres
4. Heart of cultural transformation of Odessa

1. Local festivals

"True independence begins only when we'll have own writers, poets, music. After all, the art - is the main creative force. This is the only one force that opposes the destruction," - said Head producer of the "UFO (Unknown Faces of Odessa)", Yaroslav Trofimov, who is providing free of charge services and consultations to young talents.

In Odessa, the cultural transformation came from younger generation, after many years of cultural stagnation, empty theaters and unsuccessful festivals. This day's young people found and choose another way of living. Proving that culture and art projects could be profitable and successful. Most of the young people would choosing to leave work in large companies and start their small projects, some during their free time would work as volunteers, managing to create new job places and make dreams to come true. The transformation became possible.

As an example of this - locals create a huge amount of Odessa festivals. Long before the EuroMaidan Revolution (2013) and popularity of vyshyvanka (traditional Ukrainian shirt, embroidered, mostly black and red threads) in 2009 Vyshyvanka Festival appeared in Odessa and was designated to the Independence Day of Ukraine. Initiative to organize the festival came from group of students, who was delegated by student Natalia Mazjorova. In the concert were participating Ukrainian traditional folk ensembles, also was organized the first fun fair and the first live human chain in vyshyvankas of 89 people was build during the festival. Now Vyshyvanka Festival is the one of the biggest and popular local festival in Odessa, an amplitudinous patriotic event that brings artists and creative people from all over Ukraine. This year 3 351 people lined up in the live vyshyvanka chain. Traditional folk fair on Primorsky Boulevard (one of the central streets of Odessa) were filled with traditional handcrafts, pottery, and handmaid vyshyvankas. For a few days' Ukrainian traditional folk ensembles were performing on stage, also patriotic marathoner in yellow-blue theme (the color of the Ukrainian flag) took place in Odessa as reported Culturemeter (2016).



Then, one after another began to emerge family holiday festivals. For example, the Christmas Festival (the initiative of the Baptist Church). From a purely religious holiday with traditional ceremonies and charity efforts of the volunteer it's turned into a citywide festival. In 2016, it became a large-scale event; about 20 Odessa's squares including main Central Square were decorated. Spectacular Christmas displays were built as biblical scenes, surrounding the historical events of the birth of the Jesus, corral with live animals, wish tree, art workshops, theatrical performances, bike ride was organized with cyclist wearing Santa Claus and Snowman costumes. Charity "NY's sweet table" was organized for disabled and special needs children. This year, number of tourists and local people visiting festival estimated over 35 thousand people-according organizer, reported by Culturemeter (2016).

This boom in local festivals began in 2015. There were festivals for families with activities for children, musical stages, mini food markets and hand-made craft fairs "Neighbors" and "Sea Festival" etc. Classical music festival "Odessa Classics" was also launched in 2015, which gathered the best artists from around the world. During the Street Art Festival on the biggest Odessa's beach "Langeron" street-art artists turn retaining walls in to the art scene. This year Odessa hosting about 200 festivals from local to international.



These way festivals are helping to develop and motivate all sorts of different businesses from creative (hand made crafts, jewelry, toys), retail (local young designers fashion shows) to food and beverage exhibitions.

2. Clothing - as an expression of patriotism

Today only in Odessa are more than a 15 young and already demanded brands. But just 3 years ago, most people were dressed in the clothing produced from China or Turkey as reported by Culturemeter (2016). This has contributed to the leaching of currency from the country and prevented creating new job places.

"The peak of interest in clothing produced in Ukraine came in the middle of 2014, after the EuroMaidan Revolution. From these times a history began for most of the new native clothing brands. That's why a two-year history for the brand you can now call mature. Many people wonder - where were all these designers before? Most of them worked as managers elsewhere. The winter 2013-14 has changed the minds of people, many came to the conclusion that we can and need to do our own and left jobs for finding new opportunities", - said in an interview the owner of the of 482 showrooms Earlier radio editor Katerina Manakova as reported by Culturemeter (2016).



A striking example of this is a popular young brand, SHA Odessa, it was founded by a young self-started married couple from Odessa, former managers as reported by Culturemeter (2016). With starting capital of 2 thousand UAH guys bought a fabric and started sewing. Other example, brand "Yulinka" was founded by two girls in Odessa in March this year. With the first collection, girls went to the European fashion market. Now they are preparing to open their own showroom.

New fashion design business in Ukraine is not only for profit, but also a manifestation of patriotism and for public benefit. "It was important to change the office job for something more beneficial to the society. 482 stores proved to be a perfect example for small textile companies, by being profitable and develop modern way. In addition, the Ukrainian brands can compete with the very well known international brands" - emphasizes the showroom owner Katerina Manakova as reported by Culturemeter (2016).

This thesis confirms the participation of the Odessa's fashion brand in the Paris Fashion Week "Ready to Wear". In the ready-to-wear show, brand Paskal from Odessa was shown straight after the Louis Vuitton collection and before the Montclair as reported by Culturemeter (2016).

3. Alternative theatres

Most theatres in Ukraine are state. They have the subsidies and are not very popular. First of all because of the conservative repertoire, which does not meet the topic of the day. In contrast, in Odessa, we have the new independent theatres that are in high demand and financially successful.

One of the main independent Theatres is "Na Chainoy" Theatre. It was founded in 2010 and located at abandoned tea-packing factory. Here, young professional actors perform unknown in the Ukraine spectacles, mostly written by foreign authors. Spectacles are so popular and in such a high demand that to find the tickets to the premiere two weeks in advance nearly impossible. There are never any empty seats, even after premiere day as reported by Culturemeter (2015). This year the theatre opened bigger stage -150 seats. All major work and development for the renewed Theatre "Na Chainoy" was done by the troupe themselves.



Odessa Cultural Centre was also opened at a former textile factory or so called "jute factory". It was created by the young enthusiasts who in love with theatre. The center provides a chance to see the bright modern productions of independent theatres of Ukraine, such as young and popular theatre "Golden Gate" (Kiev). Most of all, the Odessa cultural center is known by independent theatre festival "The Milk". It is already 9 years, as public institutions and famous patrons do not sponsor the festival. However the festival brings together theatres from all regions of Ukraine and neighbor countries. There is a unique for Ukraine phenomenon - the street theatre - with the 10-meters decorations, using water and a fire show. The winner is awarded a bonus of 35 thousands UAH. This year, the festival brought together some funds to Ukrainian crowdfunding platform as reported by Culturemeter (2016).

Promising newcomer of this year is the theatre of Alexei Kolomytsev from Lviv - TeatrOK. The controversial and shocking play about the struggle between good and evil, human and cynical invariably attract, the attention of viewers and money.

4. Heart of cultural transformation of Odessa

The Center of cultural and social transformations of Odessa is co-working HUB Impact Odessa. It has appeared in Odessa in 2012 and since then combines proactive and creative young professionals. HUB constantly conducts educational programs and incubators for social projects.

And in 2015, HUB volunteers helped restore Odessa Green Theatre. Green Theatre located in the central park of the city and occupies the hundreds of square meters. It's stood abandoned more than 20 years. Currently, by volunteers and enterprising citizens of Odessa Theatre turned into a real open-air cultural center. It is strictly zoned. There is the urban garden, where children learn about basics of ecology. There is a specially equipped large area for children, and detailed schedule such as: theatre shows, workshops, and parent's seminars. In the evenings, in the central zone – scene – made are

concerts, where local artists and well-known musicians, poets, writers, professionals in the education and culture perform. On the stage of the Green Theatre played famous people such as a prominent Russian opposition writer and poet Dmitry Bykov, leader of the supper popular Russian band «Mashina Vremeni» Andrei Makarevich, the celebrity pianist Benjamin Clementine. In total the Green Theatre organizing about 400 events per season.



The first large-scale cultural project HUB is a HUB Lounge. It began work in 2013. And during this time it has organized 905 cultural events: 145 were musical, and 35 - the theatrical as reported by Culturemeter (2016). For example, a film club with the unique art-house cinema company in Ukraine "Art House Traffic", or lectures about architecture, theatre and literature. By a core team the biggest challenges of HUB Lounge are the limited size of its space, low awareness of people about the important cultural figures and ill-conceived legislation in the sphere of culture. In summary, I have to note that young Ukrainians, despite the tragic events in the country and the difficult economic state, are managing to transform society and culture. Not asking for money or protection from the parents, creating themselves new jobs and reviving small businesses. And step-by-step they are transforming Odessa in to cultural capital of Ukraine. We are ready and open to cooperate with new projects that will help to make the world even better.

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UKRAINIAN POVERTY: DEFINITION, CHARACTERISTICS, AND WARNINGS TO OTHERS FOR A FUTURE

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SUMMARY

1. Definition of 'new poverty' concept
2. Characteristics of 'new poverty': the case of Ukraine
3. Poverty avoiding: warnings to others for a future

1. Definition of 'new poverty' concept

The concept of new poverty deals with the emergence of specific social groups characterized by a hyper lag of life quality and the desire to improve individual welfare, as well as a previously unknown form of social existence.

New poverty can be also called a condition of extremely low consumption of resources and usage of services offered in the state. This is, foremost, the economic characteristic of the quality of individuals' life, which is, however, determined by many social, historical, mental, resource, climatic and geographical features of the nation's development.

The 'new poor' in post-socialist Ukraine are mostly long-term poor with low standards of living, lacking material assets, savings and social capital. They are able-bodied people employed in unstable jobs and often excluded from the system of social support. G. Kessler, M. Di Virgilio, and S. Yaroshenko argue that in the post-socialist country the long-term poverty is structured by class, gender, and categorization by the state. New poverty is formed at the intersection of class, gender, and post-Soviet citizenship as a result of long-term exclusion from generally accepted standards of living. They stress that poverty as a 'real', self-reproducing and persistent social phenomenon did not exist in Soviet times. Rather, it was a statistical and temporary predicament linked to certain stages of the life cycle (Kessler, Virgilio and Yaroshenko, 2010).

It is proved that the post-Soviet transformation has been shaped by the tendency of industrial decline and the rise of a service economy, resulting in limited opportunities for industrial workers and the fragmentation of survival strategies against a backdrop of dwindling social protection.

But the appearance of 'new poor' is due not only to the growth of service sector employment and the expansion of low-wage jobs but also to the flexibilization of the labor market and the rolling back of social rights.

The case of Ukraine illustrates the process of long-term poverty formation due to the downward mobility of those least competitive, and therefore redundant, in the post-socialist market society – those who are unable to cover even their basic needs because of their unstable employment, low level of education, and unmarketable professional skills. The social isolation of the extremely poor, qualified as unfit breadwinners or 'undeserving able-bodied' citizens, locks them in a cycle of self-destructive responses (lack of self-esteem and inability to provide for themselves) to external constraints. Unlike the structural or traditional poor with unsatisfied basic needs, the new poor is a stigmatized social category under the new conditions (Rodgers, 2005, p.3). Their exclusion is the social cost of the reintroduction of a market economy and the unleashing of individual initiative, which had been suppressed by redistribution and massive state regulation under the Soviet system (Kessler, Virgilio and Yaroshenko, 2010).

New poverty is a problem of many modern countries. This special definition, therefore, varies from country to country. It is also proved that there is no single international poverty line equivalent to a certain figure. Poverty is a variable indicator of illness for countries with different inflation rates and PPP conversion rates (Kakwani and Hyun, 2016, p.173). Countries also vary on a number of economic and social indicators, as well as historical and geographical conditions. So, that definition has the common philosophical character, reflecting not only quantitative but also qualitative estimations of standards of living and general quality of life.

2. Characteristics of 'new poverty': the case of Ukraine

The case of Ukraine illustrates this variation by different countries in the direction of a sharp decline in the correlation between national economic well-being and the socio-economic activity of the working population.

Due to a high level of such correlation the new poverty in Ukraine became a subject of severe debate following the market reforms in the 1990s. Poverty in this post-Soviet country, which is currently building a new market economy, has a number of specific characteristics:

- mass character and wide spreading, which makes poverty a certain norm of social being;
- economic groundlessness, that distributes the poverty to the whole productive class of society;
- genetic determining, which provides transmission of poverty to future generations;
- positive social perception, which complicates the struggling against poverty;
- the militarization of the economy, which in fact should be a base of cumulative social transformations and sustainable development of the state.

Therefore reasons for the poverty emergence and spreading are both external and internal. Firstly, concerning its mass character, the poverty in Ukraine in present post-Soviet and before-European period is a widespread phenomenon. The impoverishment of its effect peaked in 1999 and then in 2015: at this time the share of poor was between 80 and 90 %. Since 2010 – 2013, due to economic stabilization, the number of poor people has been significantly reduced, but the share of the population with incomes lower than the subsistence minimum is still high – more than 50 percent of Ukrainians.

Secondly, concerning the economic groundlessness of such phenomenon, new poverty is a problem that affects previously secure social strata, so-called the 'new poor': economically active people who were fully protected in Soviet times but now face sustained downward mobility and employment insecurity, loss of work, and unsuitability of Soviet education for the current market conditions. And in addition to that – it is a critical devaluation of labor in Ukraine. Employment in the public sector with the proposed salary financially allows satisfying only basic needs for food, allowance, and primary services.

Thirdly, it is also a genetic problem of a nation. Not to mention the vulnerable strata of the society, we are faced with the problem of poverty of the active working population. While even the working population barely held on the border of poverty, socially vulnerable groups cannot overcome it generally. Those who have been suffering from extreme long-term poverty for the past 20 years (after the Soviet Union) are worst off. There are different well-known vulnerable groups (such as unstable families with children, single mothers, the disabled, the unemployed, and migrants), but they are currently supplemented by intergenerational poverty transition (Kessler, Virgilio and Yaroshenko, 2010, p. 253-254).

Fourthly, the poverty is now considered as a normal way of existence, because it has now the mass character. The constant reminder of the lack of resources, the need for economy, and consumption limiting have plunged the society into a state of fear together with the population's impossibility to consume these resources, to purchase them. Poverty has become the norm because everybody lives in the same manner. A wealth is seen by people around as something completely different from the overall social 'poor standard'..

Fifthly, finally, it is a strong correlation between militarization of the economy and the poverty increasing. The military operation in the east of country radically changed the priorities in the public financing. Spending on the army maintaining has been doubled while revenue base has not been expanded. Social sphere suffered greatly from these changes in the structure of public expenditures.

Besides this, a military conflict exacerbation always leads to the growth of compulsory migration, which is also a negative social and economic trend.

So, now we observe the total impoverishment of the Ukrainian nation which is looking for its place in the new economic regime. The building of the planned economy and the collapse of the Soviet Union in 1991; the building of the postindustrial economy in close cooperation with Russia and then – severance of diplomatic relations with and recourse to European integration in 2014 – 2016 on the ruins of the old technological economic system... This series of consecutive rises and breaks of the regimes threaten the social security system of Ukraine.

Nevertheless, the modern Ukraine is a country with a significant scientific, industrial and technical potential. The level of its human development is high (by estimates of United Nations Development Programme's Human Development Report in 2015) attaining 0,747 points (Human Development Report, 2015).

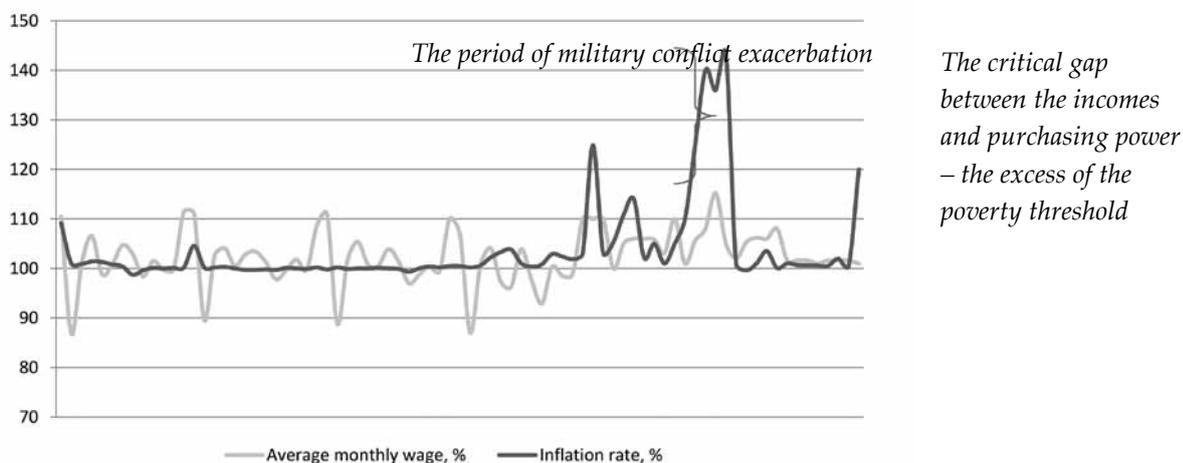
The level of literacy is very high – 99,8 % (UNESCO Institute for Statistics, 2016). Ukraine produces the fourth largest number of academic graduates in Europe. Expenditures on research totals 0,89 % of GDP (Centre for Human Technologies Report, 2012). That keeps the economy at the acceptable level of research intensity of production. There are more than 1200 researchers per million inhabitants. By this indicator Ukraine is ahead of China, Turkey, and Argentina, but behind EU Member States (UNESCO Science Report, 2015). Ukraine is on a 107-th place in the globe by the gross domestic product (at purchasing power parity) per capita – 8,666 int. doll. (World Bank, 2016).

Simultaneously the average worker's wage in Ukraine hardly reaches

161 US doll. per month. And consumption expenditures of the average Ukrainian reach 200 US doll. and more (MIN-FIN, 2016). This difference was the reason for lending practices development, employment in several places, and rising

of the shadow sector of economy. This means that the average official salary cannot be considered as a normal source of income (Fig. 1), in fact acting as a source of the poverty spreading. So, this is a problem of state regulation of social and economic development.

Figure 1. Dynamics of inflation rates and real wages from 2010 to 2016 (cumulative total), %



3. Poverty avoiding: warnings to others for a future

The case of Ukraine analysis allows formulating some warnings to other countries searching for their places in the new global economic formation.

- The national security system must not allow the public unrest increasing. Revolution instead of the evolutionary change of political regimes or courses leads to a sharp decline in rates of economic development of the state and deprives society of economic reproduction processes stability as the basis of national welfare. Economic progress requires strategic stability, so instead of 'shifting' of anything obsolete the state needs for 'correcting' to prevent the damage in a base of a state development and only upgrade the superstructure (according to Karl Marx) (Sitton, 2010).

- It is not worth to allow the complete assigning of all functions of public social and economic protection to the state, otherwise, an expectation of assistance from the state will be the basis of public existence. Within the state this produces a generation of passive and obedient workers (simple consumers), reducing initiative and productive activity of the citizens.

- The cultivation of poverty in the society should not be encouraged, howsoever acute the national problem of the natural resources preservation may be. Such paradigm as 'the lack of money is an objective reality we should get used to' must give a way to 'I'm constantly evolving and looking for more efficient and productive activities to be prosperous'. After all, the poverty is also a genetic indicator of social exclusion, which is worth to be defeated, not only at the state level but also in the families. Poverty, eventually, does not depend fully on the state or any other external factors (although it is certainly measurable with general economic indicators, such as the level of individual consumption, the ratio of per capita income and expenses). It is an internal sense of the own degree of the involvement into the processes of productive social life, socialization in the surrounding space.

- The budget financing of poverty should not be allowed. The priority in the public financing and investments should be given to the most productive classes and categories of the population. The primary supporting of the weakest classes cultivates poverty and makes the wealth and prosperity some unpopular social trend. Productive and creative social class, which represents a minority of the population, is always a pointer of nation's development serving as a model of social behavior. That's why the state's efforts should be focused advantageously on its support. This results in the funding for science and applied investigations, the development of large-scale business, clustering of the economy, increasing of its innovative, technical and intellectual potential. A consequence will become in the level of human development rising, GDP increasing, and thus the national currency strengthening and a consumer purchasing power increasing.

Obviously, there is no common panacea for such social and economic disease as poverty. State development strategy, even very successful, cannot fully protect vulnerable strata of the population from poverty. This is shown by the World Bank's data, ascertaining the problem of growing poverty throughout the world, even in economically wealthy and successful countries (World Bank, 2016). However, the state is the only guarantor of nation's social and economic security. Therefore, the state is entrusted with poverty avoiding, and, most importantly, stimulating the trend of public desire for wealth (spiritual, cultural and, finally, economic).

Generally, to succeed in reducing 'new poverty' we need to overcome the five barriers:

- exit the past – to stop looking at yesterday, focus attention on the sustainable development concept of resource con-

sumption to satisfy own needs while minimizing the risks (social, ecological etc.) for future generations;

- give yourself a push – to reach a development at all levels of society by investing in the spiritual and intellectual capital with technical innovative potential increasing;
- stop aimless existence – to set a definite goal of development with figures and measurable indicators accompanying;
- concentrate efforts – to abandon the outgoings of efforts and resources for activities not related to goals implementation;
- approximate the result – to get control of the activities efficiency and cost rationality; to correct individual behavior.

Thus, struggling against poverty is a problem of complex state regulation.
It lies in the plane of an appropriate conditions creation for comprehensive human development (health and health-care, education, science, professional competence, socialization, and access to national resources) and free professional activity conduction.

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THE FUTURE OF LABOUR, CULTURE AS A MAJOR CHALLENGE FOR DEVELOPMENT

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ABSTRACT

The paper will explore the influence of culture on the economic development of societies, countries and cities and will offer the cultural paradigm of migration in an economic context. Culture influence the person- culture influence the whole, the trajectories of a member of a cultural group (community) influence the behavior of other members of the group. In this paper case studies of different European cities will be incorporated, by using the data and the results found in previous researches. In order to deconstruct the research subject a combination of quantitative and qualitative research methods will be used. It will show that culture is one of the major factors in the process of labor socialization in a globalized economic world.

SUMMARY

1. Culture and economic development
2. Development at community level
3. The impacts of culture on the economic development of cities
4. Migration and economic development
5. Conclusion

1. Culture and economic development

The influence of culture on the economic development as a topic has been present in the literature for a long time. Many scholars tried to offer an argument to this phenomena, offering different perspectives. The paradigm of culture, among other includes the economic aspects of the community as well as the development of the community, thus the interest in the cultural aspects of economic development is justified. In the literature we can find authors who made their contribution in the theoretical explanation on the different meeting points and intersections of culture and economic development (J. S. Mill, M. Weber, A. Smith, T. Malthus) but the first author that introduced this concept was Edward Banfield, who in his 1958 volume *The Moral Basis of a Backward Society* -“attributes the slow economic growth in southern Italy to the excessive pursuit of narrow self-interest by people who have never learned to trust anything outside their family” (Banfield, E.C, 1967). Deepening the research in the Italian areas, looking for other examples, Robert Putnam argues that those -“areas in Italy that enjoyed free city states centuries earlier have a much better track record today than those places in southern Italy that never had the benefit of such civic institutions”. When these institutions are effective, people are prepared to invest in social capital. Development of a sense of trust is critical here, it is suggested, and this occurs over a long period of time as people come to believe in something beyond their own extended family”. (Putnam, 1993)

Tabellini approach the research subject through measuring the impact of the four variables-“trust, belief in the importance of individual effort, generalized morality and autonomy”. By comparison of the results of his research in different regions in Europe he finds -“that yearly economic growth and per capita Gross Domestic Product (GDP) are higher in those regions throughout Europe that exhibit higher levels of these four cultural values”. (Tabellini, 2010)

Granato also tried to develop a model that measures the impact through combination of economic and cultural variables they estimated a model that combined economic and cultural variables. The research found that despite the combination of economic and cultural variables even when combined -“cultural factors help explain economic growth rates and that —an improved and parsimonious explanation for economic growth comes from a model that includes both economic and cultural variables”. (Granato et al.1996a)

Landes in his work “Wealth and poverty of nations” is on the same line with Tabellini arguing that” the success of national economies is driven by cultural factors more than anything else” (Landes, 2015)

Besides the arguments made, we cannot say that culture or cultural factors alone are the only answer to the variation in the economic growth of the communities. As part of the economic cycle, every economy faces fluctuations, and also there are other factors that should be taken into consideration like the technology, weather conditions, political situation etc.

If we take the example of the two Korea’s North and South we could notice that they share the same culture but their economic performances and growth rates are different.

If we make comparison of the economic performance and growth rates of the East Asia economies and the African economies, we could conclude that the East Asia’s economies have significantly higher economic parameters, the

Africa's economies. This proves that besides the political, geographical and social factors, cultural factors are also important and should be taken into consideration in the creation of the development strategies of the communities.

2. Development at community level

The national and regional development strategies focus on the development of communities, projecting a transformation or systematic changes. In practice the approach and the strategies for implementation of the projects varies from case to case. In general the governments allow only limited access or access without meaningful power or no access at all. Well-designed development projects allowing access and decision making power can be a catalyst for community development. Participation in creation and implementation of policies on community level enables easier self-identification and contributes towards better accomplishment of the goals of the projects. On long-term, this self-identification influence positively on the level of commitment, an important indicator for sustainability of the projects or the policies.

Culture plays a crucial role in community development through the main agents of socialization, the family and the person (member). In the field of economics research a wide range of determinates influence the GDP growth where – "a major determinant of success in raising income per capita is population growth, which stems from decisions made within the family" (Stiglitz, 1999).

Female education also can be said that has significant impact, especially in the part of the world and in Europe where the number of female who continue their education and graduate is very low. The family here again has the decision making power. Of course this is all interconnected with the community and the community influences family and vice versa.

The development on personal (individual) level influences on the development of families and communities. This is maybe the major factor for change. Here culture also has significant impact, shaping the mindset and pushing the individual towards a decision.

In the end, the transformation of society entails a transformation of the way individuals think and behave. Development entails the empowerment of individuals, so that they have more control over the forces that affect their lives, so that they can have a richer, healthier life. Education and health are at the centre of efforts to achieve individual development (Stiglitz, 1999).

3. The impacts of culture on the economic development of cities

To elaborate the impact of culture on the economic development of Cities we are going to use the data from the research made in the framework of the work of the European Institute for Comparative Urban Research (EURICUR) at the Erasmus University Rotterdam known as – "A research into the cultural economies and policies of Amsterdam, Bolzano, Edinburgh, Eindhoven, Klaipeda, Manchester, Rotterdam, Tampere, The Hague and Vienna"

The researched is focused on the – "conceptualisation and analysis of the effects of culture on the economic development trajectories of European cities". (Van der Burg and Russo, 2005). This research proves the significance of culture in the discourse of economy and its impact on the development. But before we analyse the data from this research we need to define what culture-oriented development is.

According to the authors – "culture-oriented economic development is one that integrates the symbolic and creative elements into any aspect of the urban economy, pursuing distinction, innovativeness, and a higher level of interaction between localised individual and social knowledge and globalising markets" (Van der Burg and Russo, 2005).

But culture alone does not acts like a generator of economic success. Indeed it can help Cities to develop and can boost economic growth but that is only possible through participation of the member of the community, in the case of the city-it's citizens. The research found that –

"Some cities have progressed more than others to develop their cultural sectors into full catalysts for economic growth, in some cases (Amsterdam, Manchester) the limits which would modify the conditions for sustainable development are close: gentrification and changes in social mix, loss of spatial centrality in creative production sectors, lack of alternative development locations, erosion of cultural identity and character. In Vienna such limits do not appear to be a threat in the short period, though the city still needs to strengthen and diversify its cultural industries to positively influence a wider range of growth sectors. In other cities like Rotterdam, Eindhoven, Edinburgh, The Hague, COED has been limited to internal growth of a limited number of cultural sectors and clusters, missing to affect substantially the development opportunities for other economic sectors by influencing their innovativeness and location potentials. Finally, another group of cities, namely Tampere, Bolzano, Klaipeda, are still at the starting stages of their cultural clustering process and are negatively affected by their relative lack of accessibility and mass. The development and support to selected cultural production sectors (gaming and multimedia in Tampere, visual art and music in Klaipeda, music and performing arts in Bolzano) could result in a more high-quality, knowledge-intensive environment but policy need to steer this process in a more radical way". (Van der Burg and Russo, 2005).

If we analyse the case study of the different European cities included in this research we can see that the level of influence and growth is different. The development depends also from the city policies and the level of collaboration between the city and the different communities. The social structure of the cities also needs to be taken into consideration since it can provide support or act as an obstacle for development. The diversity in the demographic structure of the cities reflects on the cultural diversity of the city, the cultural diversity reflects on the economy in positive way – "involving a higher attractiveness for tourists, skilled talents, and ultimately for knowledge intensive enterprises in search of an innovative climate and high levels of quality of life". (Van der Burg and Russo, 2005).

4. Migration and economic development

The European Continent is facing a major challenge. In 2015 as a result of the previous “awaking” of the Arab world through uprisings and force regime change more than 1,800,000 people migrated into Europe through different routes coming by land and sea. In 2016 for the first quarter there were –“284 525 detections of illegal border-crossing” (FRONTEX, 2016). This significant numbers of people migrating to Europe, challenges the social, cultural and political discourse of the European nations states and the European Union.

The EU recognizes that one of the key factors for development of the economy is the skilled work force which not always can be found inside the EU labour market. Thus, migrants who meet the criteria and obtained a legal status, should be allowed to integrate in their new communities. The cultural values that they carry should be seen as an addition to the common European values and their identity should become part of the European identity.

The German Chancellor Angela Merkel, the leader of one of the member states that received a large number of refugees published a press release saying that she “is convinced that after the integration of hundreds of thousands of refugees, Germany will not change in size. She said “Germany is Germany and remain, with everything we hold dear.” Then she explained that “does not mean that everything remains as it was”. She also argued the values and principles of the German society, convincing the citizens and Europe that they won’t be a matter of change. Merkel also acknowledged that “the integration of refugees into our society is anything but problems”. (Merkel, 2016)

In the literature the impact of migration on the economy is researched through different approaches. The first approach offered by Anderson elaborates the understanding of migration using the cultural approach, deconstructing the imaginary, according to hers theory, “*Migrants construct migrant imaginaries that are spread to surrounding societies and communities. Even people who are immobile are profoundly affected by these imaginaries. Culture itself becomes mixed and creolized*” (Anderson, 2014)

Anderson also gives explanation of the perception of migration in the Western cultures where migration is understood –“as driven by flight or the search for work”. (Anderson, 2014)

The cultural approach investigates the trajectories of migrant’s integration in the destination communities. In the findings of the research international migration is characterized with–“clustering of immigrants in ethnic communities”. This movement trajectories are mostly used by migrants because they lead to easier transition and integration in the destination country. The differences in cultural norms (beliefs, customs, rituals) can represent a serious obstacle for integration and socialization, the ethnic clustering is viewed as a safe environment and a mediator for interaction with destination community. Migrants also use the–“existence of beneficial network externalities when previous immigrants provide shelter and work, assistance in obtaining credit, and/or generally reduce the stress of relocating to a foreign culture” (see Gottlieb, 1987, Grossman, 1989, Marks, 1989, Church and King, 1993, Carrington, Detragiache, and Vishwanath, 1996, Chiswick and Miller, 1996, Munshi, 2003, Epstein and Gang, 2010). There is a perception that migration in general, is mostly inspired by the economic benefits of the destination community is widely spread and shapes most of the public opinion. For example in Europe –“the scope of labour mobility greatly Increased within the EU/EFTA zones following the EU enlargements of 2004 and 2007” (Jaueret al., 2014, OECD, 2014). As the European continent is facing the ageing of its population, and the labour market suffers from gaps in some sectors the economic migration –“added to labour markets’ adjustment capacity. Recent estimates suggest that as much as a quarter of the asymmetric labour market shock–that is occurring at different times and with different intensities across countries –may have been absorbed by migration within a year (Jaueret al., 2014, OECD, 2014).

Filling the labour market gaps is not the only role of the migrants. The transcendence of the cultural values they carry from their communities in their destination communities are the paramount gain. Those values affect not only the economic discourse, but also the social structures and the system as a whole. Having that in mind it can be said that –“Labour migrants tend to have a much more favourable impact than other migrant groups, although there is some convergence over time”. (OECD, 2014)

Migration also has implication on the socio-economic discourse in the country of origin. From cultural aspect, migrants not only transfer their values from the destination community, rather it can be perceived as an exchange values process. The capacity of absorption of those values and the willingness to transfer those values depends of several factors like the level of education, the level of integration, age etc. According to the study “Migration and Sustainable Economic Development” published by GIZ, despite the contribution of migrants to the economies of the destination communities–“the impacts of migration on the development of the countries of origin are significant. This is most clearly demonstrated by the vast sums of money that migrants transfer to their countries of origin”. (GIZ, 2013)

5. Conclusion

The impact of culture on the economic development of the communities is proven to have, a significant role. The social connections made through the exchange of the cultural values in a certain community has positive impact on the diversity of the economic exchange and creation of trade. Migration is part of the economic development and incorporated in the economic and social structures of society.–We can say that “even though most migration is not directly driven by workforce needs, immigrants are playing a significant role in the most dynamic sectors of the economy. (OECD, 2014).

The European future will be shaped in accordance to the strategies for integration of the migrant work force. The single market and the free movement of human capital are one of the pillars of the idea for European Union.

The articulation of the current challenge will have long-standing implication on the economic and political discourse of the European Union.

THE VOICELESS MINORITY - THE HIDDEN THREAT OF SOCIAL HIERARCHIES TO PROGRESSIVE DIALOGUE.

CHILD LABOR IN DEVELOPING COUNTRIES

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Sushma is a 16-year-old girl from Hyderabad, India. She adores trying on makeup, enjoys watching cartoons, and loves eating ice-cream. It would appear as though Sushma is like any other normal teenager, however one thing sets her apart; she has never set foot in a school, and instead washes dishes in domestic households to help support her family.

The story of Sushma is not all that uncommon. With over 1.4 million recorded cases of children under the age of 16 who have never received formalized education, and another estimated 2 million children who are pushed into child labor in just India alone with no way to speak up for themselves. An underlying problem is not necessarily the phenomenon itself but rather the lens through which the concept of child labor and children's rights is perceived. While the issues of child labor and a child's right to education have been, especially in recent times, brought into the spotlight of international sustainable developmental goals and global peace resolutions, a critical aspect that is almost essential in order for the movement to succeed has been largely ignored; a child's right to speech and dialogue. This paper primarily focuses on two aspects, one being the role that socio-economic hierarchies play in suppressing the voice of children especially in developing nations and the second aspect being how deeply rooted notions that arise from ethnic/religious ideals and context specific barriers ultimately end up encouraging a culture of child labor and lack of education. How can a child like Sushma, be expected to join school and take it seriously, when no one in her society encourages it? How can Sushma break free from the shackles of oppression on to the path of becoming an educated child, when in her own household, she is expected to get married to her cousin and continue providing for her family? Under what circumstances is it reasonable to expect Sushma to believe in herself and have the confidence to liberate herself through education, when she is surrounded by a wealthier and more powerful system that constantly ensures Sushma is kept in her downtrodden place? This paper aims to address how social inequalities, cultural stigmas, and elitist-globalization ultimately removes the voice of children all together, and results in a complete lack of acknowledgment by the outside world.

Dialogue in the space of labor rights plays an important role in consensus building, achieving tri-partism between state governments and workers, and most importantly conflict resolution. When it comes to the sphere of children's rights, anti-child labor advocates are instrumental in helping the voices of children who desire for a change be heard, however there is another side of the coin. The silent majority of children who work in unorganized sectors and largely unrecognized settings such as domestic household labor or family farms and usually live in socio-economically backward settings. They are forced to confront social/cultural barriers that result in children not receiving an education, or an adequate platform to voice their concerns. Most ironically, in many cases, the suppression of their voice is done with the encouragement of their parents/guardians.

In order for the vitality of peaceful dialogue in solving conflict within the domain of child labor to be fully recognized, the victims themselves must first acknowledge that a conflict exists. As wonderful as the ideal of simply raiding a factory of child laborers, pulling the children out and admitting them into a school sounds, the reality and practicality is far from it. Take the example of Sushma, if you were to approach her and offer her a way out of her life of washing dishes 8 hours a day in domestic households, and even offer to pay for her school tuition fees on the condition that all she has to do is attend, she would turn down your offer in a heartbeat. The role of hierarchies has crept in and damaged social thinking to such an extent, that children like Sushma genuinely believe that the path of earning meagre wages through labor is the best way to live their life. The desire for dialogue doesn't exist, because there was never an adequate platform to begin with. Social hierarchy throughout centuries in both a religious as well as a cultural context is one of the main factors for this kind of outlook, and it is this kind of thinking that ultimately makes any sort of rehabilitation and attempts towards peaceful dialogue impossible.

Domestic work is one of the most isolated, abused, and exploited forms of work. Domestic workers are discriminated against, excluded from labor laws and rehabilitation efforts, and are victims to the hidden nature of inside the home where even child social workers and police authorities are reluctant to get involved because of shushed nature of the problem. Child domestic workers are even more vulnerable, because in a majority of cases, they are employed with the full consent of their parents, and are tricked into believing that the greatest thing they could do, is to be content with their lifestyles of forced labor.

This paper explores the sphere of domestic child labor, and the barriers that exist between achieving child rights, and peaceful dialogue especially in a developing national setting, with a primary focus on southern Asia. This paper divulges into themes of consensus building and child resolution, the reasons behind why children are the most exploited and vulnerable class of society, how historical systematic oppression of children and minorities takes a toll on dialogue, the importance of awareness from within vulnerable communities and their families, and the need to factor in cultural and social contexts while attempting to build a holistic rehabilitation process through dialogue. These themes will also be looked at through a context specific legal lens, an economic perspective, and through a standpoint of psychological moral and systematic flaws. This paper is concluded by taking these new perspectives, and garnering these solutions by understanding the child worker beyond the work in itself, and identifying key areas that must be addressed in order to reduce the hierarchical grips of a conservative and developing society. In order to truly achieve dialogue within the realm of child labor, we must first understand the problem not through the perspective of spectators but rather through the perspective of the victims themselves.

To truly help the Sushmas of the world, we must first examine the problem from within and understand that caught between a hierarchical culture and a desire to eradicate child labor with the help of necessary tools like good governance and dialogue, is a child whose voice has been silenced.

WOMEN'S POSITION IN THE EU LABOUR MARKET: IN PURSUIT OF SOCIAL JUSTICE

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1. Background

Women, their rights and participation in the society are topics continuously present on the agenda of both the United Nations and European Union. Despite international efforts, achieving gender equality remains a goal to strive to in the years to come.

At present, all Member States of the European Union recognise men and women as equal in the light of law. As such, both genders are to be offered the same treatment in identical circumstances, unless justified differently. Yet, the equality in opportunities and rights remains rather in the sphere of theory, than practice, and women are more often than it may seem objects of discrimination on gender grounds in the labour market. As a consequence, women are deprived of just economic standards and quality of life, which makes them more vulnerable and worse-off than their male counterparts at all stages of their lives.

Yet, it cannot be forgotten, that there is no social justice without equality. There is no equality if only a half of the global population is given access to fair labour conditions. Gender equality constitutes not only a fundamental human right, but is also a necessary foundation for a peaceful, prosperous and sustainable world. Ensuring that women and girls have decent work and representation in political and economic decision-making processes will fuel sustainable economies and benefit societies and humanity¹.

Sustainable development cannot be achieved without women's participation in societies and economies². Women and girls are vital contributors, implementers and beneficiaries of sustainable development and as such it is impossible to achieve it without women's involvement³. In this context, it is crucial to look at the issue of the so-called 'gender pay gap', broadly defined as 'the difference between men's and women's pay, based on the average difference in gross hourly earnings of all employees'.⁴

2. Inequality in numbers

At present, great numbers of women are deprived of economic security, suffering from unequal employment conditions, unadjusted labour systems and discriminatory practices. Unequal treatment of women often results in them having insecure, low-paid jobs and limited possibilities to take up senior positions at work. That leads to limited access to loans and property, limited participation in economic and social policies as well as carrying the majority of household work on their shoulders⁵. The European Union, despite its development and devotion to human rights, seems to be little exception to this worldwide pattern. Data shows staggering numbers not only in the world itself, but also in the developed countries of the European Union. EU women earn around 16% less per hour than men⁶. The numbers vary, with some countries having a gap below 10%, like Slovenia, Malta or Poland, and some wider than 20%, such as Slovakia, Germany and Austria. Notably, in some countries, like Hungary and Portugal, the gap has been widening over past years⁷.

Moreover, women's participation in labour markets is on an unequal basis with men. Global data for 2013 showed that male employment-to-population ratio was 72.2%, while the ratio for females was 47%⁸. At present, in the EU, employment rate for men is 75%, while for women 63%⁹. Simultaneously, globally women are paid less than men and they earn on average 40 to 30% less than men¹⁰, while in the European Union the average hour wage difference stands at 16%. That 16%, however, shows the average hour difference, not the annual one. The number for the salary gap from the perspective of a year stands at 41.1%¹¹, which means that in their lifetime, women earn almost a half of what a man can make. Above it, women are the majority of part-time workers in the EU, with 34.9% of women working part-time against only 8.6% of men¹². That means that women are not only more prone to having an unstable and lacking in development opportunities jobs, in which, they will earn 16% less than men. With a sight to this data, a question self imposes itself on why the gap between genders in the labour market is so wide.

3. Why women are discriminated against

There are various factors that account for women's limited role in the labour market, all of which are interrelated. Firstly, it is crucial to realise that women are directly influenced by a disproportionate responsibility for unpaid care work. Worldwide, it is estimated that women spend 1 to 3 hours more a day on housework than men, 2 to 10 times the amount of time a day to take care of family members, and 1 to 4 hours less a day to market activities¹³. In the European Union, only 3% of men claim care and other family and personal responsibilities as the reason of unemployment, versus as much as 25% of women¹⁴. Data shows that up till now in 'virtually' every country men spend more time on leisure each day while women spend more time doing unpaid housework¹⁵. As such women's opportunities to have a full-time job are significantly lesser due to their home responsibilities and lack of shared obligations at home. Such an attitude is closely related to the position attributed to women in the traditionalistic and patriarchal approach.

Another factor, as well as a consequence of the above, is that women are more likely to be wage workers and unpaid family workers as well as that women are more likely to engage in low-productivity activities and work in the informal sector with less mobility to the formal sector than men¹⁶. Data shows that in 2013 women made up only 17.8% of board members in the biggest publicly-listed companies and only 4.8% of the chairs of these boards¹⁷. That has a direct toll on women's economic prosperity and successfulness as they are less likely than men to fulfil their aims and ambitions in professional lives. As such, it is often the domain of men to be the breadwinners and thus main controllers of the financial situation of a family.

Fallacies relating to gender and what being a woman entails are, among others, factors that hinder women's likeliness of getting a senior, high rank and stable job. Women's work is often undervalued and underpaid, while women are considered incapable of performing particular types of work. The pattern that has emerged is that when women are the majority in a small number of occupations, they receive lower wages, whereas the opposite is true for men – the more they dominate an occupation the higher their pay¹⁸.

All of the above are factors of the continuous discrimination against women, of which roots are based in mistaken precepts, traditional division of responsibilities and patriarchal systems of values. Both direct and indirect discrimination make women less likely to get a well-paid, secure job and make them more prone to being denied an equal remuneration for the same work due to their gender¹⁹.

4. Ensuring equality as a means to social justice

As the Executive Director of the UN Women has said, 'gender equality is a shared vision of social justice and human rights'²⁰. Bringing an equal status and fair treatment of women will help improve economy and the society as a whole. Progressing economic empowerment of women directly leads towards gender equality, poverty eradication and inclusive economic growth.

Women make great contributions to economies, whether in businesses, on farms, as entrepreneurs or employees, or by doing unpaid care work at home²¹. It is estimated that women could increase their income globally by up to 76% if the employment participation gap and the wage gap between women and men were closed. This is calculated to have a global value of USD 17 trillion²². Closing the gender pay gap can help to reduce levels of poverty and increase women's earnings during their lifetimes, reducing the risk of women falling into poverty during their working lives and retirement²³. However, it is not only the economic prosperity that equality will ensure, but most importantly a sense of stability for women and the social justice.

Creating an inclusive business environment will help boost the quality of work and improve general working conditions. Data shows that 83% of young women reach at least upper secondary school education in the EU, compared to 77.6% of men., while women represent 60% of university graduates in the EU²⁴. In the light of the potential of women, unlocking constraints blocking women may help not only to foster economic progress, but help business to tackle with the shortages in qualified and skilled workers²⁵.

Most importantly, however, tackling gender equality will help build the social justice with an equal distribution of wealth, opportunities and privileges in which gender is not associated with a limited scope of skills, but with potential of a human being in building the just society and economy.

5. Steps to equality

The European Union has pledged to close the pay gap already in the Treaty of Rome of 1957. Nowadays, a legal framework against discrimination can be found in the Treaty of Lisbon together with the Charter of Fundamental Rights. The EU recognises that 'gender equality and making better use of women's talents and skills are central to closing the gender pay gap' as well as to meeting the objectives of the Europe 2020 Strategy²⁶.

The European Union aims at addressing the issue of discrimination of women through both legislative and non-legislative measures. However, it acknowledges that the biggest role remains in the hands of the national governments. In this context, it is crucial to identify core spheres in which intervention may prove beneficial to improving the situation of women.

From the legal perspective, it is imperative to note that not only laws ensuring equality in the aspects stated above are required, but crucially also their effective enforcement. Laws cannot and should not stay in the theoretical sphere but should be tailored to make a real and tangible change.

Foremost, the reasons of gender pay gap should be analysed and evaluated on the national levels in order to identify main reasons for women's discrimination and the most adequate ways to combat it. Practices that could be put in place entail obliging private sector to create a gender equality plans and conduct audits controlling the progress

being made. Such a solution has been introduced in Sweden, Austria and Belgium²⁷. The necessity to reflect on solutions to the problem of women's discrimination in the labour sector will certainly help improve the response to fight it. Audits will also serve as both an evaluation of the work being done but also, a tool to hold an enterprise accountable for practicing women's degrading practices at work.

However, gender quality plans and audits may not be sufficient to combat whether women are offered the same pay for the same work, as audits are often internal documents of companies. As such, it is imperative to oblige employers to provide information to external controllers on their working conditions, including remuneration. As much as companies secrets ought to be respected, there is an urging need to distinguish between a necessary usage of confidentiality clauses and ways to conceal systematic inequality in regard to remuneration.

In this context, it is crucial to realise that transparency and clearly stated working conditions are keys to ensuring that women are given fair economic chances as employees. The selection procedure of workers should be free of gender bias and it should be ensured that there is an effective system of checks and balances to impose fairness. Within the sphere of job application process, it is crucial to ensure that women are not discriminated against due to the fact of having or wanting to have children. Whereas within the sphere of professional development, it should be ensured women have a right to maternal leave and that their careers are not hindered due to family obligations. The latter could be fostered by various methods, such as subsidised child care or letting women work at home.

6. Closing remarks

Empowering women is not only a matter of justice but also a matter of smartness, as women take a half of the population and constitute a substantial power to foster societal, political and economic change.

Despite the development of countries, gender disparities remain, which requires sustained and focused public action²⁸ and a cohesive legislative approach. According to International Monetary Fund, "corrective policies will yield substantial development payoffs if they focus on persistent gender inequalities that matter most for welfare"²⁹. In order to achieve a meaningful change, a mix of institutional and non-institutional approach is necessary. Although the improvement has been made to close the gap between genders, a long path to ultimate transformation lays ahead. Once the society has acknowledged the problems and addressed them, the world will become a more just and prosperous place for the benefit of all.

¹ SOROPTIMIST INTERNATIONAL. (2016) *Women's Empowerment and its Link to Sustainable Development: A Cross-Cutting and Integrated Approach*. [Online] Available from: <http://www.soroptimistinternational.org/assets/media/60th%20Session%20of%20the%20Commission%20on%20the%20Status%20of%20Women%20Collaborative%20Statement%20on%20Womens%20Empowerment%20and%20Sustainable%20Development.pdf>. [Accessed 8th September 2016].

² INTERNATIONAL LABOUR ORGANIZATION. (2014). *Global Employment Trends 2014: Risk of a jobless recovery?*, p. 19. [As retrieved from] Available from: http://www2.unwomen.org/~media/headquarters/attachments/sections/library/publications/2013/12/un%20women_ee-thematic-brief_us-web%20pdf.ashx?v=3&d=20141013T121456. [Accessed 7th September 2016].

³ EUROPEAN COMMISSION, *op.cit.*, p. 2.

⁴ *Ibidem*.

⁵ INTERNATIONAL LABOUR ORGANISATION. (2014) *Global Employment Trends 2014*. [As retrieved from] Available from: <http://www.unwomen.org/en/what-we-do/economic-empowerment/facts-and-figures#notes>. [Accessed 7th September 2016].

⁶ EUROPEAN COMMISSION, *op. cit.*, p. 2.

⁷ THE WORLD BANK. (2016) *Gender Data Portal*. [As retrieved from] Available from: <http://www.unwomen.org/en/what-we-do/economic-empowerment/facts-and-figures#notes>. Accessed 7th September 2016].

⁸ EUROPEAN COMMISSION, *op. cit.*, p. 2.

⁹ *Ibidem*.

¹⁰ THE WORLD BANK. *The persistence of gender inequality*, p. 80. [Online]. Available from: <http://siteresources.worldbank.org/INTWDR2012/Resources/7778105-1299699968583/7786210-1315936222006/chapter-2.pdf>. [Accessed 9th September 2016].

¹¹ EUROSTAT. (2014) [As retrieved from] UN WOMEN. (2016) *Progress of the World's Women 2015-2016*, p.84. Available from: <http://www.unwomen.org/en/what-we-do/economic-empowerment/facts-and-figures#notes>. Accessed 8th September 2016.

¹² THE WORLD BANK. *The persistence*, *op.cit.*, p. 72.

¹³ EUROPEAN COMMISSION, *op. cit.*, p. 8.

¹⁴ *Ibidem*.

¹⁵ EUROPEAN COMMISSION, *op. cit.*, p. 5.

¹⁶ UN WOMEN. (2015) Statement by UN Women Executive Director Phumzile Mlambo-Ngcuka. [Online]. Available from: <http://www.unwomen.org/en/news/stories/2015/3/pgaed-speech>. [Accessed 11th September 2016].

¹⁷ UN WOMEN. *Economic empowerment of women*. [Online.] Available from: http://www2.unwomen.org/~media/headquarters/attachments/sections/library/publications/2013/12/un%20women_ee-thematic-brief_us-web%20pdf.ashx?v=3&d=20141013T121456. [Accessed 11th September 2016].

¹⁸ ACTIONAID. (2015). *Close the Gap! The cost of inequality in women's work*, p. 9. [As retrieved from:] Available from: <http://www.unwomen.org/en/what-we-do/economic-empowerment/facts-and-figures#notes>. [Accessed 9th August 2016].

¹⁹ *Ibidem*, p. 2.

²⁰ *Ibidem*, p. 8.

²¹ *Ibidem*, p. 18.

²² INTERNATIONAL MONETARY FUND. (2012) *Empowering women is smart economics*, Finance & Development, vol. 59, no. 1. [Available online from:] <http://www.imf.org/external/pubs/ft/fandd/2012/03/revenga.htm>. [Accessed 11th September 2016].

²³ *Ibidem*.

INTRASTATE AND INTERSTATE RELATIONS ACCORDING TO LIBERAL IDEOLOGIES

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World is changing vastly while the system of international relations responds to changes very conservatively and desires to stay in a state of stabilization. Of course states now are not the absolute dominants of current international relations. Of course international organizations, public opinion and business play an important role in foreign policy nowadays. Changes of national and international structures of society along the evolution of international order and political and civil culture weaken the position of states, which is reasonable because they often have failures in meeting their main objectives, for what they have been actually created. In this way they get no legitimacy among their citizens and no authority in international relations. Questions arise among theorists: are states really capable to protect their citizens' rights? Since the earlier ideology of classical liberalism theorists have tried analyzing the real role of states and their possible alternatives or competitors.

In this work, on one hand, we will discuss the role of the states as the main guarantees for Individual and corporate rights protection and economic development and on the other hand we will see how they unite and create organizations and institutions because it gets harder to satisfy the growing needs of the civil society and therefore institutions are being created to help the states cooperate and stay efficient in fulfilling their original tasks. In this sense states will never be replaced by other institutions, they will be in the center of all processes. Institutions will just stay instruments for states for realization of their objectives, and which is more important for international relations, institutions will help to promote cooperation between states. (Jackson, Sorensen, 2007, p.108)

Classical liberalism is based on an idea that power and money should not be extremely concentrated in the hands of the states and churches. They were promoting a society where citizens can freely exchange information, products and services, have privatization rights of property and be equal in terms of their rights. Current liberalism or neoliberalism supports the idea of economic development, informational pluralism, democratic state regime and protection of the rights of minorities and particular citizens. It is possible that depreciation of state form is one of the main achievements of classical liberalists. Slowly more and more sectors of society started to perceive it as some special segment of the service market where parties as competing organizations interact with each other and with citizens as their customers. State as a segment of market on one hand loses its exclusiveness, but on the other hand it receives new qualities, which don't let him to fail or be considered as inefficient and this way to justify the corruptive systems of privatizing the state properties and institutions.

Classical liberalism mostly pays attention to individual freedoms. If the feudal absolutism was forcing the individuals to completely obey the existing social regulations, liberalism underlines the importance of individual autonomy and its superiority over society and the state itself. Of course this is an exaggeration as well because the individuals united in a society do need to give in some of their freedoms for the common benevolence and such approach can lead into chaos, if everybody would demand the system to act in accordance of their personal interests, which mostly interfere and cross with the interests of other individuals, groups and organizations. But what is important in this aspect is that it shows that all human beings are equal from their birth and have natural and inalienable rights and freedoms which need to be protected and maintained by the state or other institutes of societal consensus.

Speaking about the consensus, classical liberalists believed in societal alliance philosophy and therefore they consider state as institution based on common consensus, the main aim of which is to maintain and protect natural rights of its citizens. (Baranov, 2016)

Civil society plays the main role in social life and the state is just supposed to hold minimal level of fields and regulatory activities, being only needed to implement such important functions, as the maintenance of order in the state and national security protection, according to needed laws regulating social order and state interference into the other aspects of societal business. These are the ideas that initially motivated for the emergence of constitutionalism and parliamentarism and formulation of legal state principles. In general the ideas of division of power or the rule of law where also pushed up by liberal philosophers, so this is why this school is considered to be so important in the development of statehood concepts, which shaped its forms, and the new discipline of which or the modified version, now shapes international and intranational relations of contemporary world. Classical liberalism shaped not only the political field but also the economic, where it defends the ideas of market exchange and private entrepreneurship and trade and maximal opportunities of private initiations and the absence of state regulation, only realizing functions of private ownership protection and setting general borders on free competition.

Society develops and theoretical approaches get modifications, learn from each other, start to agree on certain points and continue to debate on others. Current liberalists agree with political realists on the point that human nature is the cornerstone of international relations, but in spite of realists, who see humans as being of aggressive nature and unmanageable in terms of behavior, liberal thought brings up qualities of man, such as peacefulness, and reference

to ideals of coassistance, morality and cooperation.

One of their most important arguments is the Idea of state cooperation, which has always been in the middle of liberalist approaches. It was due to efforts of liberalists when international relations faced important changes, such as the creation of norms of international law, which regulated the relations between the states during times of war, such as the treaties on humanistic approach towards captives, or neutrality of civilians, or other war codexes. Such examples can be the 2 Hague conventions in 1899 and 1907, which even though could not manage to prevent 2 world wars, but still had positive impact on weakening consequences for civilians. Creation of the famous League of Nations in 1919 was another great achievement in this sense, although having not so efficient nature but still creating a floor of discussions for cooperation within states. It failed, but it resulted to creation of United Nations, which functions until nowadays. Still is fresh the final act of OSCE in 1975, Helsinki, Finland, where 36 countries put themselves into certain legal frames, both in terms of international relations and in intra state regulations, regarding the protection of human rights. Currently one of the best examples of realization of liberal principles is the European Union with its founding act in 1992, Maastricht, Netherlands. Institutional liberals, such as Nye and Keohane see EU as good case for examining the importance of institutions and the cooperation of states within such integrations. (Jackson, Sorensen, 2007, p.110)

So, why is integration into such institutions so important for states? Can we claim that role of institutions is sometimes overestimated by liberals? Realists seriously criticized their institutional approaches especially following the second world war, the main argument of which was the inability of such institutions to prevent the war, when liberalists were sure that by creating an organization for collective security such as League of Nations, which had some articles in its final charter on this manner, but which failed, because the war happened, and this institutional cooperation couldn't do anything to hold the world together. So this is how liberalism was backed down for some time period until it faced reforms in 1970s, giving a birth to Neoliberal institutionalism which still bears with understanding the current state of world. Such theorists put the question mark on the idea why states prefer to cooperate in international system of anarchy while trying to find the answer in different ways.

If liberals claim that cooperation is a result of institutional reform and that it comes from the nature of actors, which in its own turn comes from the nature of human being itself, neoliberals are sure that its coming from their interests, as for the actors who constantly interrelate and interact with each other, the best choice of behavior is of course cooperation. So the approaches may explain the reasons in various ways, but no matter how they differ, they all just agree upon the undeniable fact that cooperation is a primary and important process in international relations, especially in the current world, where the world wide access of information makes it a global village where the international actors become just like regular neighbors, who interact with each other on everyday manners.

Cooperation within institutional integration strengthens security of states. During the cold war era this approach was important in terms of joining one of the existing blocks and cooperating in a common purpose of protection against the potential aggression. When cold war ended, liberal institutionalist thoughts received more importance because there was a need to reintegrate some of the former communist states into capitalistic cooperation, and such economic and political integration processes made it possible to ensure stability in the region from where 2 world wars started. Finishing we can conclude with idea of Francis Fukuyama – liberal democracies are considered by him as the most idealistic way of governance and that it has won in the ideological competition having no alternatives now and being able to spread itself upon the rest of the world. Fukuyama notices that democracies do not fight with each other, they prefer to cooperate and double their own wealth instead of spending resources on fighting others, of course if the fight is not because of resources. So it is now a good environment in order to establish peaceful relation within states and have the attention on the economic growth ensuring the welfare of their citizens. (Jackson, Sorensen, 2007, p.111)

So, if this is all true for the contemporary world, we can somehow agree with liberalists that international relations are not anarchic in reality and that it is not impossible to regulate them in desired ways, moreover, states sign treaties and create special organizations through which they do want to regulate it and they do want to stay in the middle of relations, as main players, who shall always bear in mind the real purpose of their creation, and by following their natural and objective responsibilities and protecting individual and corporate rights and interests they will stay as general actors because no other international organization will have enough capabilities and obligations to replace states in societal consensus.

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THE INTERMITTENT EMPLOYEES. A SOCIALLY ENGAGED CRITICAL APPROACH TO THE SPECIFICITY OF LABOUR IN CREATIVE INDUSTRIES

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My contribution is a social, political and economic critical approach in which I am tackling labour issues from a conspicuously feminist, non-radical perspective and spelling out art activism (a key element of social protest both directly within movements and in the circumferential culture).

Intermittence employees are more common recently and more often to be identified with the creative industries. It is imperative to reflect on the need of a “social protection model” taking into account the peculiarities of these new forms of atypical employment and counterbalance the negative effects of hyper-flexible employment. While intermittence is not always equal to insecurity, it is the adjacent social and regulatory framework that can make it precarious.

Considering this as a premise I am including in this research a study case that focuses on initiatives aiming at advancing women’s causes related with arts and labour within the institutions of change and civil society and at ending racial and sexual discrimination as well as exploitation of labour.

WORK MINDSET AND WOMEN EMPOWERMENT

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Gender inequality has brought several warfronts for women all over the world. Most women have seen their professional efforts underestimated due to secular mindsets which create mismatches between the real professional skills women have and their application and reward at the workplace. As a result, women have been underpaid for over the years and that is reflected in the way people place women at the workplace, at the community and family settings. Therefore, there is a need of women empowerment through an increase of progress opportunities (pay, promotion), inclusion, as well as through psychologically inner strength which needs to show clearly that the culturally engendered practices at the workplace are negative mindsets which prevents women from having self-fulfillment through their jobs.

The third MDG, gender equality and women empowerment, is the result of the need of enabling women to be equal to men in what concerns rights and opportunities. We all know that men and women are not yet sharing rights and opportunities in an equal manner in all our social, economic, professional, academic and political spheres. The inequalities observed in the relation between men and women, attached to poverty, illiteracy, sexual transmitted diseases like HIV/AIDS, hegemonic masculinities, weak or even lack of implementation of conventions, protocols and laws designed for protecting and promoting women, among other reasons, are a real menace to women's *agency* (ability), social inclusion and to gender equality and women empowerment. Apart from men's power over women, there are different reasons which explain the increase of gender inequality and gender-based violence against women: drugs, envy, unemployment, sexuality, physical and psychological problems, social context and family cultural background (Nhapulo, 2011b).

Several are the aspects that can be found as a continuity of engendered practices at the workplace and which places women in unwanted position and situation. For instance, a researcher who worked at the American docks, Gregory (2006) found out that men from different cultural, academic and even professional background have certified their manhood through occupational competence and success as well as physical, sexual, and verbal exuberance. As we can see, the definition of manhood based on downplaying women's occupational competence, or thorough physical power as well as verbal exuberance does not seem to be what should be the starting and not even the final point.

Moreover, the traditional culture has shown that there were always a separation at the workplace, where women are placed at lower and men at higher positions. Apart from that, there is a mindset which determines that there is work for women and work for men and, in most of the situations, the so-called work specific to women is underpaid (Nhapulo, 2011a). That explains why in some cultures it is not normal to find a man washing dishes, since other men would laugh at him and women would think that he had a traditional treatments "to bottle" him (translated the Portuguese term, *engarrafar*) so that he can act women-like and do all the housework (which is preconceived as women work). That is not the same in other "egalitarian" cultures and it sometimes depends on the way a given couple interacts and acts in the family setting. So, having the so-called women's work based on sexual differences perpetuates income differences among men and women (Prokos and Padavic, 2008), exclusion at the professional setting and, above all, these income differences affect women's decision-making power at the family setting, preventing them from finding satisfaction and self-fulfillment through their jobs. Apart from the fact that it is expected that a woman is submissive, some people interviewed in the study we conducted in Mozambique (Nhapulo, 2011b) stated that women are more loyal than men and they know how to stick to their work than men (who keep moving from one workplace to another).

Furthermore, at the same professional setting we can find that laws are applied in a differentiated manner and there are different expectations for men and women regarding their behaviour and achievement, and these differences are also expected even outside the working place (seminars, conferences, business meetings, just to mention a few examples) (Morgan and Marin, 2006). In and outside the work women suffer sexual harassment and sometimes they are forced to involve sexually with their managers in exchange of promotion or higher salaries. It also happens that after some conference meetings, women are also excluded from other small meetings conducted solely by men. Also, inside the workplace we can find that there are some groups or syndicates which fight for the rights of all workers but most of the times women are not represented in these groups and so they have no how to fight for their rights. So, one of the possible solution is self-employment. We can understand that self-employment is extremely important for women's freedom and for decision-making power in all social spheres, but the monthly income women get from self-employment or any other employment sometimes is the source of another problem. I mean, family income has

always grounded a space for gender violence to take place in several families and this shows that not all women enjoy their monthly income. Enabling them to move away from this dependence cycle should be the challenge of all of us, the world's challenge (Nhapulo, 2011b).

A study conducted by McKay (2006) has shown that, depending on the institutions, some human resources managers believe that women need more holidays than men due to biological and reproductive health (birth) issues. That should not be a reason for excluding women because it is their natural right. In Malawi, for instance, a woman who has just given birth is allowed to stay home and take care of the newly-born child for three months. In my study, I have also found out that there are other situations where human resources managers prefer giving contracts to people with lower professional skills for two reasons: first because they do not want to pay high income, and second because they want people who they can dominate in all senses. So, the preference is giving contracts to women, and only those who are less skilled. Here, is the question: "guaranteeing employment to women is it an empowerment or a mean through which exploration and dependence are perpetuated?" (Nhapulo, 2011a: p. 46). A job should help women to improve their financial situations and reduce their dependence at the professional and family settings. Unfortunately, in some cultures women are not allowed to go to the workplace, and when their husbands suddenly die or when there is a divorce, their lives worsens because then these widows start depending on their husbands family or they opt for prostitution for living.

Therefore, there is a need of a transformational culture (Itzin and Newman, 1995) in which women have access to training and a work environment where professional positions and the consequent wages do not depend on sexual differences. Women should therefore be promoted and paid according to their academic and professional competence, and decision-making power should be part of women empowerment. For women should not be reserved specific professional positions which are underpaid. For this empowerment to take place, there is a need of cooperation between several institutions such as training centres, local courts and the employers.

With professional skills, women can become entrepreneurs or even get highly paid jobs. However, in one or another option, they get into another drama. Apart from the traditional culture, at workplaces we still have internal and external competitiveness, in which women need to be competent enough so as to avoid disadvantages. In these kinds of competitions, financial power has been creating institution's fragmentations and, here is where women find themselves in a dilemma, now that a competitive environment does not fit with what they are expected to be, submissive and calm. This shows that these days all we need is a transformational culture, in which women have access to training and a suitable income in accordance their professional skills and an environment in which the relations are not traditional and where the work itself does not depend on sexual differences.

Generally speaking, it is not feasible to deal with word limits and time limits when it comes to gender issues and work, because the issue itself has no limit, if we consider the intersectionality of gender with sexuality, class and race, and many more identities and social, professional and academic spheres. That is, there are many aspects involved in women empowerment especially at the workplace, and action aiming at guaranteeing proper agency among women need to consider several issues such as micro-credit and self-employment (i.e. entrepreneurship), labour market policies (recruitment services, changes in family law, its introduction or contextual applications, social protection programmes), professional training and follow-up internship diligences, women's network and the community, national and eve international level.

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L'IMPRENDITORIALITÀ: LA SOLUZIONE ALLA DISOCCUPAZIONE DEI GIOVANI CONGOLESI

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SOMMARIO

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8. Innovazioni
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0. Introduzione

Da secoli, le ricchezze della Repubblica Democratica del Congo hanno sempre suscitato guerre e conflitti. Tuttavia queste ricchezze non hanno mai arricchito i Congolese stessi, solo le imprese straniere e tiranne¹.

La Repubblica Democratica del Congo fa parte dei 10 paesi mondiali della mega biodiversità, con 480 specie di mammiferi, 565 specie di uccelli, 1000 specie di pesci, 350 specie di rettili, 220 specie di anfibi e oltre 10000 angiosperme di cui 3000 sono endemiche. Ha una eccezionale fauna selvatica naturale (ci sono tutti i grandi animali d'Africa) e alcune specie rare².

Il paese ha abbondanti risorse idriche, i laghi di pesce, tra cui il lago Tanganica e le risorse naturali come petrolio e gas sono presenti, anche se non ancora sfruttate.

La Repubblica Democratica del Congo, benedetta dalla natura, è anche una terra di turismo; la bellezza dei territori del nord-est del paese e i suoi laghi, confini del Nilo. La metà del paese è savana, con diversi habitat in tutta l'Africa, ma il turismo non è mai stato messo a punto. Questo è ostacolato da diversi motivi: "la distruzione e le infrastrutture economiche inadeguate, la mancanza di sicurezza in alcune parti del paese, l'assenza di un quadro sul turismo.

Con più di cinquanta minerali identificati nel paese, solo una dozzina di questi sono sfruttati: cobalto, argento, uranio (Areva), piombo, zinco, cadmio, diamanti, oro, stagno, tungsteno, manganese e metalli rari come il coltan. Le riserve sono molto importanti; il paese ha le seconde riserve di rame del mondo con il 10 % del totale registrato sul pianeta e soprattutto le più grandi riserve di cobalto (quasi il 50 %).

Nonostante tutte queste ricchezze elencate, il paese è classificato tra i più poveri del mondo, con un tasso di disoccupazione molto elevato.

Cio è causato da vari problemi politici e guerre nel paese, che non gli permettono ancora di riprendersi dal caos...

1. La disoccupazione giovanile

La Repubblica Democratica del Congo è uno dei paesi africani dove il livello di disoccupazione è molto alto. Quasi 65% della popolazione è disoccupata o senza attività generatrice di reddito.

Ogni anno circa 9000 studenti completano i loro studi universitari, e altre migliaia di diplomati di scuola superiore che non hanno la possibilità di proseguire gli studi universitari; Tutti vengono messi sul mercato del lavoro.

Solo una piccola percentuale arriverà a trovare un lavoro dopo gli studi o potranno impegnarsi con successo in un'attività generatrice di reddito. Per la maggior parte, rimarrà una sfida quasi impossibile.

Alcuni giovani sceglieranno di rinunciare ai loro sogni proseguiti durante i loro studi, per cercare di raggiungere altri paesi per una vita migliore, sapendo che l'Europa rimane la destinazione preferita.

Senza mezzi per finanziare legalmente questi viaggi, il mezzo più accessibile rimane l'incrocio del mare Mediterraneo, un viaggio pericoloso che non porterà tutti a destinazione.

Pertanto, siamo giunti alla conclusione che per porre rimediare a questo problema di disoccupazione, i giovani dovrebbero impegnarsi in una attività generatrice di reddito, per lottare contro la disoccupazione e la povertà. *“L’imprenditorialità è la soluzione al problema della disoccupazione nella Repubblica democratica del Congo”.*

2. Studi

Uno studio presentato dal *Programma dello sviluppo delle Nazioni Unite* (UNDP) stima che la disoccupazione giovanile nella Repubblica Democratica del Congo sarebbe causata dal fallimento del funzionamento del mercato del lavoro, e non dalle formazione dei giovani³.

Secondo lo studio, questo mercato è caratterizzato da una bassissima offerta di lavoro, e una preponderanza di pratiche illegali nel reclutamento all’interno delle aziende amministrative.

L’analisi del quadro istituzionale ha mostrato una chiara mancanza di coordinamento e di sinergia tra le strutture responsabili della gestione del rapporto di lavoro.

Questi studi hanno anche dimostrato che, i giovani hanno un notevole capitale umano da usare. Dopo questi studi, abbiamo concluso che il gruppo più esposto alla disoccupazione nella Repubblica democratica del Congo è quello di 18-35 anni, perché è la fascia di età più attiva, possedendo al meno un diploma di istruzione superiore.

Per rimediare a questo problema di disoccupazione dei giovani Congolesi, abbiamo trovato un’idea che potrebbe aiutare molti di loro a uscire da questo problema. L’abbiamo chiamato: *Boost Idea*.

3. Boost Idea

Siamo una struttura di supporto, di studi, di analisi e di sviluppo dei progetti dei giovani congolesi, di età compresa tra 18-35 anni, che abbiano brillanti idee imprenditoriali da sviluppare nel paese⁴.

Il nostro obiettivo è quello di promuovere l’imprenditorialità giovanile al fine di lottare contro la disoccupazione, la povertà e le disuguaglianze sociali.

Perché parliamo delle disuguaglianze sociali?

Ottenere un posto di lavoro senza una raccomandazione, è quasi impossibile oggi, nella Repubblica Democratica del Congo, anche se si possiede tutte le competenze necessarie per il posto di lavoro proposto.

Boost Idea vuole rompere quest’ingiustizia e considerare ogni persona a suo giusto valore.

Quali sono i criteri dettagliati per i giovani imprenditori che consideriamo?

Il profilo dei candidati:

- Avere una idea di business da sviluppare nel paese;
- Un minimo di diploma media superiore;
- Trovarsi nella fascia di età 18-35 anni;
- Essere disoccupato ;
- Avere la nazionalità Congolese ;
- Vivere nella Repubblica Democratica del Congo.

4. Il nostro piano d’azione

Per attivare questo progetto, riteniamo che la collaborazione con le istituzioni finanziarie del paese e internazionali è molto capitale, senza la quale, non arriveremo a finanziare i giovani. Pensiamo a collaborare con le banche, cooperative, microcrediti, agenzie di prestito, organizzazioni internazionali...

È impossibile avvicinarsi alle banche ed organizzazioni di prestiti, quando non dispone di un fondo, o un conto bancario debitato.

È uno dei motivi che impedisce ai giovani di realizzare i loro progetti.

Boost Idea vuole essere il ponte tra i futuri giovani imprenditori e le istituzioni di finanziamenti, da cui presentiamo i migliori progetti selezionati per eventuali opportunità di prestiti che gli permetteranno d’iniziare le loro attività.

5. Come lavoreremo?

- Studieremo e analizzeremo ogni progetto / idea dei giovani candidati, e effettueremo le correzioni necessarie, sia nella sostanza che nella forma;

- Guidare e consigliare i nostri candidati a scegliere il migliore settore di attività, secondo le proprie capacità, competenze ed esperienze.

- Per garantire il successo dei nostri futuri imprenditori e della nostra struttura, una volta che i progetti sono finanziati, abbiamo istituito un quadro di monitoraggio e valutazione di ogni progetto.

- Per mantenere la credibilità dei nostri partner finanziari, seguiremo i nostri candidati fino al completo rimborso dei prestiti, entro il periodo richiesto.

6. Fonti di reddito

a) Interne

Essendo una azienda che promuove la creazione di ricchezze grazie all’imprenditorialità, siamo chiamati a dare anche noi stesi per primo l’esempio. Quindi, pensiamo a:

- Progettare e sviluppare i nostri propri progetti in base alle esigenze del mercato, e venderli ai candidati interessati;
- Formazione di base imprenditoriale ai candidati, a una tariffa conveniente. Vogliamo offrire i corsi come la gestione aziendale, la contabilità, gestione amministrativa e del personale, formazione informatica, ecc...

b) Esterne

- Ci affideremo a sponsor e partner nazionali e internazionali che dimostreranno la volontà e l'interesse di aiutarci in questo progetto.
- Abbiamo anche in programma di avvicinarci ad alcune aziende private congolese e governative, chiedendo i loro sostegni.

c) A lungo termine

Creare la nostra propria banca per finanziare i progetti dei giovani imprenditori e startup, che desiderano sviluppare le loro attività nella Repubblica Democratica del Congo.

7. Impatto previsto sullo sviluppo sostenibile

Ecco come il nostro lavoro contribuirà allo sviluppo sostenibile:

- Ridurre la disoccupazione dei giovani;
- Ridurre la povertà attraverso la creazione di occupazione;
- Ridurre la fame attraverso l'empowerment dei giovani per l'auto-sostegno;
- Contribuire alla salute fisica e morale, perché il lavoro offre benessere e salute;
- Partecipare alla lotta contro la discriminazione nei confronti delle persone provenienti da paesini, città e famiglie svantaggiate;
- Partecipare all'istruzione sostenibile grazie all'imprenditoria giovanile, che è oggi un modello di sviluppo;
- L'uguaglianza di genere: tutti i nostri candidati saranno trattati allo stesso modo, indipendentemente dal sesso;
- Incoraggiare i giovani in aree svantaggiate a diventare dei modelli per le loro comunità;
- Partecipare allo sviluppo del paese e la sua ripresa economica attraverso l'imprenditorialità.

Strategie di marketing

- mezzi pubblicitari (TV, radio, giornali);
- pubblicazioni sui social network;
- SMS e applicazioni, sito web;
- conferenze, incontri, TV e trasmissioni radio, ecc;
- preparare i giovani alunni delle classi superiori e gli studenti universitari ad impegnarsi nell'imprenditorialità (incontri nelle scuole, incontri speciali, conferenze, pubblicità, laboratori , ecc ...);
- Guadagnare la fiducia e la credibilità delle banche e degli altri istituzioni dei finanziamenti ad aderire e sostenere la nostra visione per il successo del progetto.

8. Innovazioni

Attraverso il nostro sito www.boostidea.org, i futuri imprenditori hanno la possibilità di inviare le loro idee cliccando sul bottone "Avete qualche idea? ".

Questo metodo ci permetterà di prendere il tempo di analizzare con attenzione le idee che verranno inviate a noi, che una volta convalidate verranno selezionate per un'ulteriore elaborazione. Un primo faccia a faccia con i candidati scelti sarà programmato. I candidati verranno informati della nostra decisione tramite messaggi elettronici (e-mail) o sms. Una applicazione mobile per i corsi a pagamento sarà creato per permettere ai candidati che non avranno il tempo o i mezzi per muoversi ogni giorno fino ai nostri uffici, di potere seguire sui propri cellulari ogni lezione, sulla nostra piattaforma on-line. Una revisione generale al termine del corso sarà richiesto e sarà attestata da un diploma. La presenza fisica di ciascun candidato sarà richiesto questa volta.

9. Conclusione

La disoccupazione e le disuguaglianze crescenti suscitano indignazione e un profondo senso di ingiustizia. I cittadini si sentono pagare il prezzo di una crisi di cui non sono responsabili, e i giovani sono stati i primi a essere sacrificati in questa situazione .

La Repubblica Democratica del Congo non può raggiungere il suo pieno potenziale se l'educazione e lo sviluppo dei giovani non sono le principali priorità dei programmi di sviluppo.

Se ci sono troppo pochi posti di lavoro sul mercato, la formazione e la riqualificazione sono solo soluzioni temporanee.

La risposta sta nella promozione dell'imprenditorialità, ovvero nella creazione di occupazione.

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e-book

<http://7sur7.cd/new/idh-la-rdc-ou-le-taux-de-chomage-est-plus-eleve-occupe-la-176eme-place-sur-les-188-pays/>
Livres, Bokongo.

Esempio nel testo: questo è causato in parte da vari problemi politici e guerre nel paese, che ad oggi ancora non gli permettono di alzarsi dal caos.

sito web

Boost Idea: www.boostidea.org;

Objectives.

Esempio nel testo: per la maggior parte, la soluzione sarebbe di rimanere in attesa di trovare un lavoro, il quale si rivelerà essere un viaggio di caccia, una sfida quasi impossibile da soddisfare.

sito web

Wikipedia,

The Democratic Republic of Congo

Wikipedia:https://fr.wikipedia.org/wiki/%C3%89conomie_de_la_R%C3%A9publique_d%C3%A9mocratique_du_Congo

Esempio nel testo: nonostante tutte queste ricchezze elencati , il paese è classificato tra i più poveri del mondo , con un tasso di disoccupazione molto elevato.

NOTES

¹ Congo Vision: http://www.congovision.com/livres_bokongo.html

²Wikipedia :https://fr.wikipedia.org/wiki/%C3%89conomie_de_la_R%C3%A9publique_d%C3%A9mocratique_du_Congo

³ 7/7.cd: <http://7sur7.cd/new/idh-la-rdc-ou-le-taux-de-chomage-est-plus-eleve-occupe-la-176eme-place-sur-les-188-pays/>

⁴ www.boostidea.org

GRIEF WORK AS GLOBAL WORK ~HOW STORYTELLING CAN HELP STRENGTHEN GLOBAL COMMUNITIES

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Summary

In response to the current global situation, where more people come to experience massive loss of history, culture, and rights, this paper aims to understand how storytelling can contribute to individuals' recovery and growth after loss, and also, how individual and community healing interact. These aspects will be approached by investigating methods in psychotherapy and examples from Hawai'i and Japan that are transforming community traumas and problems related to loss of life and identity into legacy and lessons for the future. The study suggests that cultural mindfulness and community-building approaches are keys to employ storytelling to stimulate growth after loss. The paper concludes by emphasizing the need to conduct global grief work: building local platforms that will prepare individuals to share their stories about loss in a supportive environment. Here in lies the work of our generation.

1. Introduction

If you have ever lost a loved one, place or relationship that has been important to you, you may understand how it feels. Since loss, separation from or deprivation of "a valued person, object, status, or relationships" (Coor, Nabe & Coor, 2006, p.236), could be a part of everybody's life, grief is felt globally but experienced differently. Coor, Nabe & Coor (2006) identify grief as one's internal and external reaction to loss, and grief work as the process of learning to cope and live with loss.

Looking into the current global situation, more people come to suffer from loss of history, culture, and rights in the face of war and natural disasters. However, as O'Rourke (2010) argues grief work has been internalized and I believe it is crucial to break the stigma around loss and understand grief and grief work as global issues, not merely as individual issues or national issues.

Inspired by these situations, I aim to write this paper to understand how storytelling contributes to one's recovery and growth after loss; how individual and community healing are intertwined and interrelated; and finally discuss how storytelling should be applied to grief work to strengthen global communities. By doing so, I hope to open up honest dialogues on grief and grief work surrounding individuals and communities.

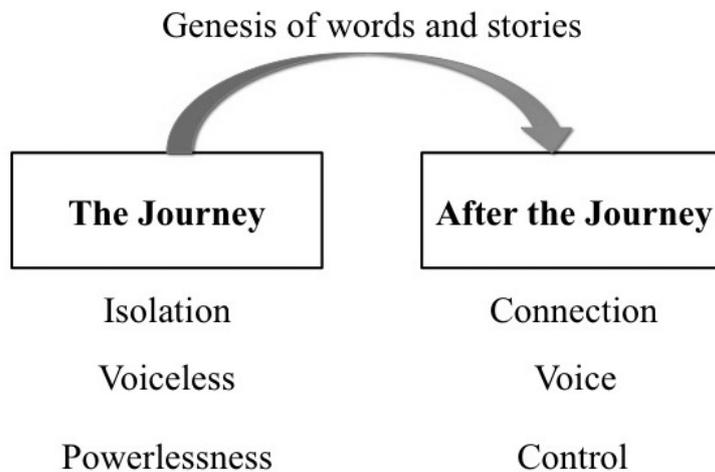
2. Individual healing: storytelling, recovery, and growth

In this section, I have attempted to understand individual healing from academic perspectives, and then, talk about it from my personal perspectives.

From an academic perspective, loss, especially when it is sudden or includes series of deaths, could be a potential source of trauma and one may develop posttraumatic disorder known as PTSD, an anxiety disorder that develops in some individuals after extremely traumatic events, and symptoms of PTSD could leave individuals in isolation and interfere them with personal and occupational relationships as Kazdin (2000) notes. However, as is discussed in many pieces of literature and demonstrated by individuals, growth could happen after traumatic events and "there has been a trend to explore positive aspects associated with grief, including personal growth and creativity" (Kazdin, 2000, p.12) and such growth as a result of the struggle with crisis has been identified as "posttraumatic growth" (UNC Charlotte Posttraumatic Growth Research Group, 2014). Tedeschi & Calhoun (2004) argue that trauma itself does not facilitate growth, however, rather it is how the individual deals with the new reality aftermath the trauma that determines the extent of posttraumatic growth. Storytelling is one of the major factors that stimulate growth and "action of telling a story" in the safety of a protected relationship can actually produce a change in the abnormal processing of the traumatic memory" (Herman, 1997, P.183). Neimeyer (2006) also notes that sharing the story of one's loss with others will foster integration and growth from the experience even when the loss is not socially accepted.

Therefore, storytelling has been a center of psychotherapy and Hermans (1999) describes that clients behave as motivated storytellers while psychotherapists serve as experts in the methodology of therapeutic change and it is this collaboration of these expertise that stimulates transition towards increased well-being and growth. Other psychotherapeutic approaches include sandplay therapy and art therapy and these are the examples that psychotherapy placing storytelling in the heart to help solve the problems of the clients and maximize the growth.

Speaking personally, I experienced the sudden loss of a family member and grief, in the first place, came as unexpected waves and I did not know which direction I was sailing through. However, without realizing it, writing, in a way, gathering the threads of my own story, has given me strength to better cope with it. Specifically, I could greatly benefit from international platforms like Castello di Duino Poetry and Theatre Competition and taking part in the XI edition whose theme was “after the journey” has inspired me to develop my own definition of grief work, which is described in the picture1 below.



(Picture 1)

When one is on the journey, or experiencing loss and grief, one might not be aware of what he or she is going through. As a result, the individual may suffer from loneliness, helplessness and powerlessness. However, giving a voice to the experience and generating words and stories out of it serves as a bridge that will take the one to the land of “after the journey”, where on a personal level, one finds meanings in each step taken, and on an inter-personal level, one knows how to share his or her honest stories to establish trust with others and build bridges with others. The act of building the bridge could be compared to grief work that could lead one to recovery and growth. Moreover, even when the individual has to go through the journey again, or to re-experience loss and grief, he or she has already been knowledgeable about what it takes to generate words and stories out of the experience and they would be able to reach the land of the “after the journey” again.

3. Community healing: how individual and community healing interact

If as discussed in the previous section storytelling plays a crucial role in individual healing after loss and trauma and is accelerated by effective inter-personal relationships, what should be done if loss is deeply rooted in the community and keeps affecting its people throughout generations? It is contended that “making sense of the trauma experience and telling the story of what happened using the language and framework of the community is an important step toward healing community trauma” (SANHSA, 2014, p.17) and this section aims to understand what storytelling could do to help solve community trauma and understand how individual and community healing interact. In order to approach this, I will examine examples from Hawai’i and my own country, Japan, where community traumas and problems related to loss of life and identity are being transformed into a positive legacy and lessons for the future.

a. Trauma-informed care initiative in Hawaii

As National Center for Trauma-Informed Care (2013) identifies, loss of culture that arose from the U.S. overthrow of the Hawaiian monarchy in 1893 has been a major source of historical trauma to Native Hawaiians that is “cumulative emotional and psychological wounding, over the lifespan and across generations, emanating from massive group trauma experiences” (Heart, 2003, p.7). Moreover, since the Native Hawaiian culture had been matriarchal, women have been more likely to suffer from loss of traditional roles as pointed out by the National Center for Trauma-Informed Care (2013). This historical trauma has been a significant contributor for Native Hawaiian women to be involved in the criminal justice system as Patterson, Uchigakiuchi & Bissen (2013) argue. According to the Office of Hawaiian Affairs (2010), Native Hawaiian women represent 44% of the female prison population though they only represent 19.8% of the general population, and Gelder (2011) reports that 75% of the female inmates at Women’s Community Correctional Center (WCCC) had a history of emotional, physical, or sexual trauma. These statistic shows that the negative effects of unsolved historical grief in Hawaii contribute to a vicious cycle.

To help solve this problem, WCCC’s Trauma-Informed Care Initiative (TICI), was developed in 2009 to transform

the prison into a place of healing and forgiveness. According to NCTIC (2013), Hawaii's TICI has been guided by the Native Hawaiian culture's spiritual values and also demonstrates a unique collaboration among the facility staff and inmates, civic society and the government agencies. One education program available at WCCC is "The Prison Writing Project", where inmates learn how to generate words from their own experiences express themselves through such medias as short stories and poetry. The program also has an outreach project, "Prison Monologue", and the inmates writers go out to the local communities including high schools to present their experiences with their honest words to raise awareness towards causes leading women into correctional system.

The report by NCTIC (2013) highlights cultural mindful approach and community involvement as keys to success, and by engaging the larger community and providing the ripple effects, the project is uplifting the powers of storytelling to transform community traumas into powerful lessons. One inmate writer describes:

"I seek to find ways to put myself back together often not finding the missing piece. Still, I fit in somehow, and though I have had my share of suffering, I am wiser and stronger because of it." (Sai, 2013)

Her words beautifully capture the transformative journey of acceptance, recovery and growth that has been achieved in the context of community.

b. Examples in the Japanese society

"Kataru", the Japanese verb to describe the act of storytelling arose from the word "kata", meaning "form, shape and ordering" (Masui, 2012, p.219), and the act of "kataru", or storytelling, has been used to define meanings even in devastating events and grow as a whole society.

For example, survivors of atomic bombs that hit Hiroshima and Nagasaki in 1945 have started acting as "kataribe", storytellers, to share their experiences and sufferings even though it was often too painful and they also had to face with stigmas attached to the survivors as Nakazawa (2007) describes. While "only a tiny number of survivors are willing to be kataribe, to tell their stories" (The New York Times, 1995), the stories told provided unique opportunities for the younger generations to learn about the consequences of the war on human lives.

Also, storytelling assumes a cathartic role in the recovery and community rebuilding after the Great East Japan Earthquake of March 11, 2011. One example would be the work of the TOMODACHI Initiative, public-private partnership between the U.S.-Japan Council and the U.S. Embassy in Tokyo, born out of the support for Japan's recovery and now operates in wider locations involving people in Japan and the United States. The initiative's mission is to "invest in the next generation of Japanese and American leaders through educational and cultural exchanges as well as leadership programs." (TOMODACHI Initiative, 2015, p.2) Considering that traumatic events such as natural disasters could trigger "a sense of a foreshortened future" (Kazdin, 2000, p.249), the work of this initiative is crucial inspiring young people to develop their own futures. For example, one of their alumni from the Tohoku region who traveled to the United States through the program came back to establish a travel agency to promote tourism in her local community and to involve local people. As an alumna of their leadership program myself, I understand that their programs place sharing personal stories in the center to promote human to human relationships and this should be highlighted an interesting example of cross cultural and intersectional collaboration that employs storytelling to inspire and support youth to catalyze communities development.

Another example could be found in my local community, Kyoto. It has been argued that Japanese society has been aging rapidly and as Harvey (2000) points out aging involves loss of health, hope, and meaning, and stereotypes of the aging person could cause loss of active members to the community. Kita Youth Activity Center in Kyoto has been conducting a unique project called "Denki Sakusei Project", or biography project, to help address the issue. In this project, local high school and university students learn about journalism and cross-generational communication, conduct interview with elderly people in their community to create their biographies, finally, present the final products to the elderly. This project provides the few opportunities that young people have these days to learn the intangible magic that comes with old age and experience. Through the project that promotes mutual understandings, both youth and the elderly will gain better insights of their own community, thus, community bonds will be strengthened.

4. Conclusion

The study finds that loss and grief are unique and incomparable experience for each individual and the community. It is only by creating and sharing stories that the trauma can become a part of universal human experience and that we learn how to support each other. Another finding is that the keys to such transformation are cultural mindfulness and community-building supported by inter-sector collaborations.

With the United Nation's Sustainable Development Goals aiming to achieve "good health and wellbeing", grief work can, in part, form a foundation of sustainable development so that each individual can realize full potential to actively participate in social, cultural and economic lives. Therefore, the work of our generation should be to conduct global grief work: building local platforms that will prepare individuals to share their unique stories about loss in a safe and supportive environment. As global citizens, and as members of local communities with their own cultures, we should carry out this work by making the most of cross-cultural and intersectional opportunities that our era provides.

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THE GOOD, BAD AND UGLY FACE OF GLOBALIZATION: OPENING THE BORDERS FOR INTERNATIONAL WORKERS

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Introduction

After the end of the 20th century the world has been experiencing severe changes rapidly. Global warming, global terrorism, or global migration are just some of the problems that globalized societies face nowadays. The following essay explores some of the characteristics of this global world. It is divided into three sections. The first section explores the genesis of a globalized economy, in the form of Free Trade Agreements. Since a globalized economy necessarily means global trade and trade facilitation, the first chapter analyzes how regional interactions and trade agreements foster a global economy. The second chapter studies more in detail how globalization affects global market and migration. The closure of wage gap was an expected result of the integration of the labor market; however, domestic inequality has been the unexpected consequence of it. More details about the ugly face of globalization and globalized labor markets are studied in the second chapter. The third chapter deals with the creation of a global citizenship. In this section, the idea of a global citizen is explored, underlining the importance of educating a new generation of young professionals to face the challenges of a globalized civilization in the 21st century.

1. Free trade agreements and a globalized economy

The current concept of globalization, as it is seen in political science, economics and sociology, entails the creation of open economies, free market, international migration and the abolition of national borders. After the collapse of the Soviet Union and the end of the Cold War, the vision of a "New World" was ferociously presented by the presence of global capital (multinational companies) and politicians around the world. Joe Kennedy and John Kennan, two of the most prominent apologists for globalization, proposed the creation of a "Global Village," implying that it will be inevitable to standardize our political and economic system into a global one (Kennan, 2013; Kennedy, 2004).

At the national level, a globalized economy has affected the job market everywhere. The signature of Free Trade Agreements was the benchmark of the new globalized economy under the framework of *regionalism* (Francois, van Meijl, & van Tongeren, 2005; Koopmann, 2006). In fact, the literature of regional studies approaches this new form of economic and political relations between and within regions as an enhanced version of the classic models of regionalism and integration. According to Ramon Torrent (2003 & 2009), the new regionalism has its origins when combining global factors brought by globalization—that modify the structures of international economic policies—with local or economic policies—that take into account the local characteristics of a particular region (Devlin, Estevadeordal, & Torrent, 2003; Torrent, 2009). Similarly, Christopher Dent (2008) explains *new regionalism* as "structures, processes, and arrangements that are working towards a major coherence within a specific international region regarding economic, political, socio-cultural and security linkages." (Dent, 2008, p. 28). Hence, new regionalism refers to both market-driven forces and policy-driven initiative that are developing stronger trade, production, investment and financial interdependencies between the region's constituent economies. The new regionalism has taken the form, in its first stages, of economic trade between countries of the same region, and in a later stage, between regions across the world.

2. Labor market in a globalized economy: the problem with migration

A globalized economy is clearly contributing to increase economic integration of labor markets, closing the wage gap between workers in advanced and developing countries, especially through the spread of technology. However, it also plays a crucial role in increasing domestic income inequality (Kawachi, Kennedy, Lochner, & Prothrow-Stith, 1997; Mishra & Ratti, 2014). However, erecting protectionist policies to prevent the effects of globalization is not a good response. In this scenario, policymakers must instead focus on what can be done to help workers adjust to a changing world. It is true to say that we are far from a global labor market, as evidenced by a wide disparity in wages. Several studies (Bua, Pradelli, & Presbitero, 2014; Kohli, 2004; Mahler, 2004) find that the median wage for jobs in advanced countries is two and a half times the wage level for jobs with similar skill levels in the most advanced developing countries, and five times the level in low-income countries. The paradox is that this gap is narrowing in part due to globalization. From 2000 to 2010 (the year of the worst global recession since 1930s), the average real wage rose by about 0,5% per year in advanced countries, compared to about 1,5% in Africa and Latin America, and almost 8% in developing Asia (Aguiar & Bills, 2015; Blundell & Preston, 1998; Oishi et al., 2011; Reardon & Bischoff, 2011). Migration, trade, foreign investment, and the spread of technology—all channels of globalization—work to induce wage convergence in interconnected and mutually reinforced ways. Increased migration probably plays only a small role

in wage convergence. The stock of emigrants from developing countries is just 2% of their population, so emigration has little role in raising wages by limiting the growth in labor supply in developing countries. Academic studies have found that immigration has modest long-term effects on wages in advanced countries. The reasons could be many: immigrants account for 10% of the labor force; migrants are imperfect substitutes and even complement each other, as migrants increase aggregate demand for the services of the native workers, and finally, migrants reduce the price of services consumed by native workers (Kanbur & Rapoport, 2005; Marchiori & Schumacher, 2011; McKenzie & Rapoport, 2007; Shen, Docquier, & Rapoport, 2010).

These forces of globalization have been associated with both rising living standards and a deterioration in income distribution in advanced countries: low-skilled wages have remained flat or even declined, while high-skills wages have increased sharply. Labor income fell as a share of the Gross Domestic Product (GDP) by 3,5% points from 1993 to 2010 (Barham & Boucher, 1998; Kanbur, 2015; Taylor, 1979). And Gini coefficients, which provide an aggregate measure of income inequality, rose from the mid-1980s to the mid-2000s in all G-7 countries, except France (Lu & Wang, 2013; Stark, Taylor, & Yitzhaki, 1988).

Inequality has also increased in many developing countries. According to the International Labor Organization (ILO), of 28 developing countries, 21 of them experienced increased income inequality from the early 1990s to the mid 2000s. As in advanced countries, openness to trade and foreign investment have increased the relative return to skilled labor and capital, while reducing the relative return to unskilled labor. Indeed, some analyses (Howell & Fan, 2011; Jones, 2011; Liebig & Sousa-Poza, 2004) find that trade and financial liberalization episodes, or openness in general, have contributed to worsening income inequality, at least in the middle-income countries. The link between openness and inequality depends in the part on the policies adopted, as well as the structures of the economy and the initial income distribution.

3. Global citizens: towards the construction of a globalized society

Since globalization is reducing the importance of borders, the idea of global citizenship requires tying civic and political engagement and geography. The most voted interpretation given by the scholarship of changing configuration of citizenship due to globalization is the possibility that citizenship is a changed institution (cite). The problem here is that a tension between the local/national citizenship and global citizenship is created. In fact, an interesting feature of globalization is that, while the world is being internationalized, it is also being localized at the same time (cite). The world is becoming smaller as the local community (village, town, city) takes on greater and greater importance. Terms such as “glocalization” is becoming more popular. Some scholars (Giulianotti & Robertson, 2007; Roudometof, 2005, 2014) pointed out the paradox and introduced the concept of *technopoles*, meaning the promotion by the government of a partnership between the public and the private sector. If true, global citizenship may be the “glue” that holds these separate entities together. In other words, global citizens are people who can travel within these various boundaries and somehow still makes sense of the world through a global lens (Bauman, 1998; Drori, Höllerer, & Walgenbach, 2014). However, the lack of a recognized globalized world can put the initiative of global citizens themselves to create rights and obligation. These two elements can, according to the theory, contribute to the creation of nation-states. Therefore, new concepts of “human rights” are increasingly being universalized across nations and governments.

Together with the growing awareness of the impact of a global society on the environment, there is a rising feeling that citizen rights may extend to include the right to dignity and self-determination. In other words, if national citizenship does not foster these new “rights,” then global citizenship may seem more accessible. In order to construct a global citizen, it is necessary for the state to create awareness of a wider world and a sense of their own role as a world citizen. The responsibilities of a global citizen include: respect of diversity, participation in the community at a range of levels (from the local to the global) and act to make the world a more equitable and sustainable place.

To create global citizenship, people need to be flexible, creative and proactive. This new generation should be able to solve problems, make decisions, think critically, communicate ideas effectively and work within international teams and groups. These skills are recognized as essential to succeed in many areas of the 21st century. Moreover, these skills and qualities cannot be developed without the use of active learning methods through which people learn by doing and by collaboration with others. Education, in this sense, becomes a crucial asset not only because it represents a transmission of culture, but also because it provides an alternative view of the world. With the interconnected and interdependent nature of the world, the global is not abstract; it is part of our everyday lives as the interdependence increases in time. The sense of global citizenship increases socially and culturally through the media and telecommunications, and through travel and migration. It also increases economically through trade, environmentally through sharing one planet, and politically through international relations and systems of regulation.

Conclusions

The opportunities that globalization offers a new generation of young professionals are enormous. But so too are the challenges. People nowadays need to get an education that equips them with the knowledge, skills and values they need in order to embrace the opportunities and challenges they face, and to create the kind of world that they want to live in. An education that supports their development as global citizens. Throughout the paper we have seen how globalization affects many important aspects of the modern world: economy, migration and citizenship. Regarding

a globalized economy, the theoretical reference in which the world entails into its economic, social and political relations comes in the form of Open Regionalism, Strategic or New Regionalism, or even Post Neo-liberal Regionalism. In either way, the *regionalism* that globalization brought refers to market-driven forces and policy-driven initiative that are developing stronger trade, production, investment and financial interdependencies between the region's constituent economies. In terms of the classic factors of production, we saw that migration, trade, foreign investment, and the spread of technology –all channels of globalization- work to induce wage convergence in interconnected and mutually reinforced ways. In fact, migration play an important role in wage convergence. The forces of globalization have been associated with both rising living standards and a deterioration in income distribution in advanced countries: low-skilled wages have remained flat or even declined, while high-skills wages have increased sharply. Finally, a construction of a global citizenship seems also necessary in the process of construction of a globalized civilization. For the creation of a global citizenship, people need to have flexibility, creativity and proactivity. This new generation of young professionals should be able to solve problems, make decisions, think critically, communicate ideas effectively and work within international teams and groups. These skills are recognized as essential to succeed in many areas of the 21st century.

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WORK ETHICS AGAINST HUMAN / LABOR VALUES

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SUMMARY

1. Introduction
2. Understanding ethics among modern Ghana organizations
 - 2.1. Work values
 - 2.2. Institutionalization of labor values within the confines of work ethics: typical case study of labor values
3. Addressing ethical issues with evaluated labor values.

Abstract

The principle aim of this paper is to demonstrate with illustrations and relevant case studies the supporting reasons why work ethics form a strong basis for employment. At the same time, it seeks to interpret the essence of labor values and also integrate the need for labor values recognition which is a crucial aspect of human (labor) satisfaction and for that matter end results or productivity within workplaces. The increasing availability of labor coupled with the limited vacancies to contain them has sprouted arguments on labor satisfaction globally. On the other hand, unethical labor attitudes have often been blamed for low productivity or underperformance at workplaces.

Work continues to affect humanity tremendously therefore agencies, labor units, organizations as well as employers have a lot to benefit from should they adequately resolve labor issues that often emerge in the course of daily work. The paper throws light on these intricacies as we continue in our work as humans. It provides further insight of how work impacts societies and civilizations ethically and developmentally. This paper can be presented in 10 minutes with case studies and demonstrations from Ghana's working environments.

1. Introduction

Work forms an integral part of our societies, cultures, history and daily activities. Changing trends in work types and quality of employment have triggered diverse resolutions among workers and their working environments. Traditional ways of doing work have severely been overridden by new methods and techniques that have either evolved or been modified. While the job market has developed piecemeal with ever-changing requirements, candidates or employees have had to deal with the competition posed by inadequate jobs, increased literacy, and globalization. Today's work environment is different as work experience is preferred than educational qualifications, temporary contracts are ideal for employers due to cost-efficiency and working overnight or overtime and on weekends have become a norm while individual cultures, religious beliefs, social values and family ties have to be sacrificed for the benefits that come along with the new work etiquette. In Ghana, there is a rapid increase in work trends in almost every sector of business development. With the influx of telecommunication companies, internet providers, audit firms, banks, oil and gas companies, investment companies, logistics companies, research organizations, hotels, among others, every worker is poised to accept offers from these prestigious companies to be able to earn a living and also enrich their resumes. Although some social issues emerging from labor values or satisfaction have barely been confronted, issues of ethics continue to dominate.

2. Understanding ethics within modern Ghana organizations

Ethics form a crucial substance of every organization or institution. As noted by Carasco and Singh (2003), the definition of work or business ethics such as trust, honesty, respect, fairness, compliance with rules and regulations as well as fairness and the integration of these core values in an organization forms a strong basis of labor conduct. In many cases, organization successes and decent cooperate image have been largely driven by the presence of inbuilt work ethics and the strong watchdogs that ensure those behavior or compliance, which is important in today's business environment (Valentine and Barnett 2007). Many studies have highlighted the need for a holistic approach to complex issues of ethics in most organizations. Issues relating to fair competition, social responsibility, social expectations and labor values can determine the state of a company's reputation (Prakash 2014). In Ghana ethics transcends beyond what one is to do and what one is not to do at the workplace. Superiority forms a strong aspect of work ethics, thus, becoming a red herring for most labor values. The typical Ghanaian cultural emphasis on father-child instruction adherence and elderly-young directive conformity without objection or scrutiny applies to routine

work, and this often times develops into a state of abnegation of office or company code of conducts for submission to induced control created by the ethical emphasis placed on respect for age than for conformity to set standards. According to (Attakumah 2013), ethical issues is more of a leadership problem in most cooperation in Ghana as a result of high regard for conformity to age than competency and what is right. This often results in malpractices and decadence amongst junior employees who witness these misgivings. (Nyampong 2015) reiterates that ethical guards must primarily focus on CEOs, managers, officials, ministers who act as decision makers as they have influence on other agents of ethics in the organizational hierarchy. For instance, some Ghanaian officials enable foreign investors evade tax which eventually affects government revenue collection sometimes leading to delays in remunerations and allowances. The effect of this is labor dissatisfaction which often bring them to ethical dilemmas when confronted with moral decisions against their individual needs.

Ethical issues in Ghana may also be traced to the dissatisfaction suffered by employees across the various sectors. Prevalent strike actions and demonstrations in Ghana's economic development processes for the last several years indicate high level organization instabilities especially in the public sector. The tendencies to compromise on organizational ethics are relevant to the discussion of strong ethical behavior as labor values continue to be prejudiced and unattended to by government and labor agencies (Powell and Zwolinski). According to Fening, Appiah and Frempong (2015), maintaining a sustainable business in Ghana means fostering good relation between adherence to ethics and organizational performance of which labor value must not be discarded. They emphasized the need for the absence of unethical practices by employers or leaders such as the delay in remunerations payments, denial of allowances, non-payment of overtime and social security, condoning health and safety of workers at workplaces. Continuous disregard for labor values have substantially resulted in unethical behaviors like tardiness, low productivity, deviance, theft, corruption which has greatly resulted to the collapse of approximately 72% Ghanaian government ventures in the post-independence era (Tweneboah 2014).

Ethical issues in Ghana's cooperation or businesses remain a conundrum in the banking, telecommunication, oil and gas and civil service sectors. The unethical practices of leadership including organizational scandals in the form of embezzlement, misappropriation of funds, laxity, underperformances often undermine external stakeholders and create mistrust among employees Fening, Appiah and Frempong (2015). While work attitude is necessary, work ethics creates an enabling niche for positive employee attitude Valentine, Godkin, Fleischman and Kidwell (2011)

2.1 Work values

Ros, Schwartz and Surkiss (1999) state that work values are specific expressions of general individual values and therefore makes up for employee socio-cultural values in the workplace. The development of these work or labor values can be linked to demographic factors such as age, gender, educational level and work culture (Ackah 2014). While professionalism remains the underlining cooperate yardstick for ethical behavior modulation and labor value recognition in most work settings, age, gender, education and culture thrives within the ideology that labor value is preconditioned on high regard for both superior and subordinate age and gender in the workplace.

2.2. Institutionalization of labor values within the confines of work ethics: typical case study of labor values

While it is more functional for several employees to follow orders from their superiors, the regimentation of a military form of relation between leaders/officers and their subordinates is the order of the day in most cooperation especially in the civil service (Attukumah 2013). It is mostly preferred by several superiors more often than not, to superimpose their power for responsibilities to be carried out in the workplace. Although the trend is changing considering the dominance of private companies and the relevance for professionalism and objectivity over nepotisms, most junior staffs in the Ghanaian working space prefer to fawn over their superiors for favoritisms over those who do not engage the "order from above" style of leadership. Workers develop some fondness for relating with the bossy and peremptory commands while condoning the ethical principles at workplaces. This manner of subordination creates some form of leadership prejudice such as selection based on nepotism or friendship than applying professional yardstick, neglect of the concerns of uncompromising employee such as health insurance, maternal, paternal work leave, sick leave and annual leave, denial of overtime allowances, travel allowances, innovation allowances, among others.

For most people in Ghana, religion forms an integral part of their work and as such often requires the formulation of religious tenets and canons that allows for the accommodation of their prayer and fasting lives, church festivities, intermittent church conventions, crusades and camping into their routine work or cooperate lives. Many cooperate organizations have worked to inculcate religious activities such as morning devotions or prayers, weekend all-night prayers and nominated company pastors who provide some form of spiritual support and knowledge of some unforeseen events regarding their companies. Other activities such as naming ceremonies, funerals, weddings, engagement are highly esteemed labor values that when sidelined in the Ghanaian work environment may cause some unethical behaviors and labor dissatisfactions. The effects of these way of doing work has led to low productivity, unskilled or incompetent labor and mismanagement of time as these religious devotees condone work as a source of income for prayer meetings and vigils believed to bring success (Ajibade [no date]). He reiterates that effective work in African is achievable when there is an establishment of common ground for understanding traditional African work values and the effect of modernization on these values in the long.

As work develops in modern Ghana, several agitations for improved working conditions of work can be explained as insisting for rewards/benefits for forfeiting certain individual and societal values for emerging work demands such as working shifts on Sundays which is rife in telecommunications industry, deserting family for week-long summits, training, conferences and work transfers among most banks in Ghana. It is a strong need of workers in Ghana to maintain ethical standards as long as prime regard is accorded to their personal and social values.

3. Addressing ethical issues with evaluated labor values

To conclude ethical issues in Ghana's working environment have created premeditations for untenable labor actions stemming from prolonged labor misconceptions and dissatisfaction even where there is needless cause for labor agitation for their values to be recognized and attended to. I recommend to you the unethical values coupled with unsubstantiated labor claims and affirmations that exist amongst Ghana's working class in the publication titled "The 10 Commandments of the Ghanaian worker".

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I MESTIERI DI CUBA

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A giugno ho fatto un piccolo viaggio a Cuba. Ho incontrato tante persone. Ogni persona aveva la sua professione. Il suo mestiere.

Il giornalista. Un mestiere molto difficile. Devi imparare a raccontare le balle. E devi essere credibile. Devi essere talmente bravo che la gente creda che Cuba sia un grande paese. Se non vuoi raccontare le balle, puoi aprirti un blog per scrivere gratis (come ha fatto, ad esempio, Yoani Sanchez¹. Te lo chiudono subito, però, perché quello che racconti non sono le balle.

Il musicista.

L'insegnante di musica.

L'insegnante di ballo.

La pittrice. Ydelis. Nata a Pina del Rio, 27 anni. Laureata in pittura all'accademia delle belle arti. Il suo sogno è vedere un altro paese, non importa quale, basta andare all'estero. Difficile. I costi del visto equivalgono a quello che si guadagna, in media, in 4-5 anni. Sarebbe molto più facile se potesse vendere i suoi quadri su internet, al mercato internazionale, ma non si può. Mi ha chiesto di non nominare il suo nome – l'ho dovuto cambiare, quindi quello che avete appena letto non è il suo nome vero. Mi ha ospitato a casa sua rischiando 2 anni di galera, perché un cubano non può andare in giro con un turista. Ha paura. Ha paura di essere se stessa. Come tanti altri giovani dopo la storia del documentario "Alamar Express", in cui i protagonisti avevano semplicemente espresso il loro parere. Sul governo, sulla libertà, sulla vita quotidiana a Cuba. Poi sono stati ritrovati. E ora sono in galera.

Il trasformista. Uno dei pochi mestieri che vengono fatti con "sentimento". Juan Felipe – nei gay bar di Havana conosciuto come Angela Nefer – mi ha detto che non lo faceva per l'ideologia gender o LGBT. Lo fa per l'arte.

L'addetto alla sicurezza. Non ha praticamente nulla da fare. La violenza a Cuba non c'è. Questo ti raccontano nei giornali, in tv. Nonostante ciò, la gente ti dice di stare molto attento quando torni a casa di sera. Lo sa.

Il custode di casa. Una persona molto vigile. Quando arriva un turista e viene ospitato illegalmente da un cubano, bisogna denunciare il padrone di casa. Oppure si può chiedere al turista un po' di soldi giusto per stare zitti.

L'agente di viaggi. Non è troppo impegnato. La gente non viaggia. Non ha soldi. Non può.

L'autista di riscio.

Il pescatore. Lo fanno tutti. È facile. E ti permette di ottenere un po' di pesce fuori del limite imposto dalla tessera annonaria.

Il commesso. Non può confondere i prodotti che vende: di latte ce n'è un tipo e la coca-cola si chiama Tukola.

L'imprenditore. È spesso molto preoccupato che le tasse (assurde) lo forzino un giorno a chiudere gli affari.

Il venditore di cipolle.

Il venditore di carne. Lavora in condizioni molto difficili, senza frigorifero. Il manzo? Non c'è. Non si vende, non si mangia. La mucca ti dà il latte. Non si uccide la fonte di latte.

Il venditore di giornali. Vende le balle raccontate dal giornalista, anzi, dal governo.

La venditrice di libri.

Il venditore di DVD. Lo fanno i furbi. Ci vuole solo un po' di internet, un registratore DVD, una stampante, e l'intuizione su cosa scaricare. Un mestiere in forte espansione a Cuba. Tutto legale.

Il venditore di internet. È un uomo molto potente. Ha abbastanza soldi per comprare tutte le schede internet del chiosco per poi rivenderle a prezzo aumentato. 3 dollari, che corrispondono al 10% del salario medio mensile a Cuba, ti bastano per un'ora su skype con tua figlia che è scappata in Florida.

Il pensionato.

Il disoccupato.

E tu, chi vorresti diventare da grande?

NOTES

¹ Vedi <http://generacionyen.wordpress.com/> e <http://www.14ymedio.com/> – i blog non accessibili da Cuba.

OUTCOMES OF MIGRATION ON SUSTAINABLE LIVELIHOODS: CASE STUDY OF MALI VILLAGE OF NEPAL

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Summary

The basic livelihood strategy, which is the combination of agriculture and livestock in rural mountains, are in multiple stresses through changing climate situation. The people have now diversified their livelihood to non-farm activities like waged based labor, civil service and particularly out-migration to urban areas amongst others. There are studies done in the context of migration and environmental change however the relationship between migration and livelihood capitals has been little explored. Using the livelihood approach as an organizing framework to examine the effects of migration in the livelihood capitals of Mali village this research collected the evidence through key informant and in-depth interviews. The results reveal that due to migration effects phenomenon such as shifts from large livestock holdings to less labor intensive livestock, limited participation of women in community level decisions making process, increase in wage based labor rates, changes in gender roles and increase of interest rates to loans provided for foreign employment by one percent is observed. It is thus concluded that temporary migration of youths especially male has an integrated and interconnected impact on the SL capitals and merely to left out population (women, elderly and children) amongst others.

1. Introduction

Out of eight countries of Hindu Kush-Himalayan (HKH) section, Nepal occupies 100% proportion of the total area (Sharma & T, 1994). The mountain region has its own characteristics and variations according to the geographical context. Jodha has classified the characteristics of mountain region into six dimensions as 'inaccessibility, fragility, marginality, diversity, comparative advantage and human adaptation mechanisms' (Jodha, 1992).

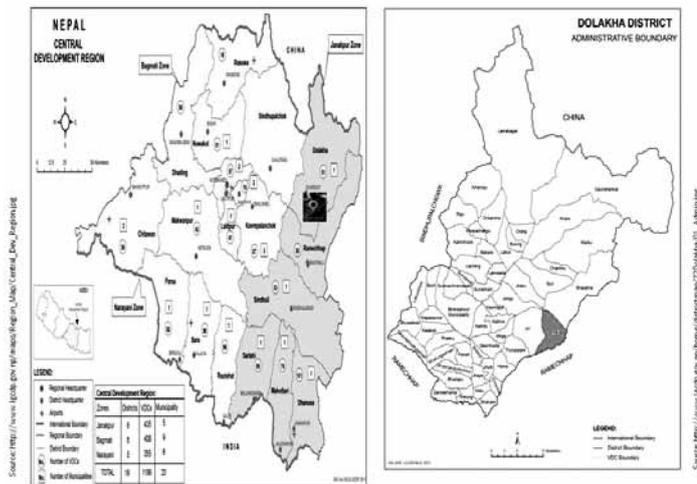
According to Jodha's classification of mountain specificities people living in the region are marginalized which makes them vulnerable to any stress on the livelihood strategies i.e. primarily agriculture and animal husbandry (Jodha, 1992). Due to adverse situation and human adaptation mechanisms as theorized by Jodha in mountain regions there is a tendency of men out migration. The occupational shift is observed towards non-farm activities such as government service, army service, and migrant waged based labor and tourism industry amongst others (ibid). There are studies done in the context of migration and environmental change however the relationship between migration and livelihood capitals has been little explored (Nawrotzki, et al., 2012). As asserted by IPCC that the research and studies gaps are present in mountain region, hence studies focussing in the mountain region would be helpful in reducing the research gaps to illustrate such relationship. Also, these types of studies are not focused on mountain regions where the people are highly vulnerable to climate change in context of Nepal.

Interestingly, Climate Change Policy 2011 states that 80% of the budget must be allocated to formulate the local adaptation strategies and institutional reforms in order to increase the adaptive capacity of rural people. Thus in this situation there is a need to understand the effects of migration in the context of livelihood which is based on vulnerable communities of mountain region.

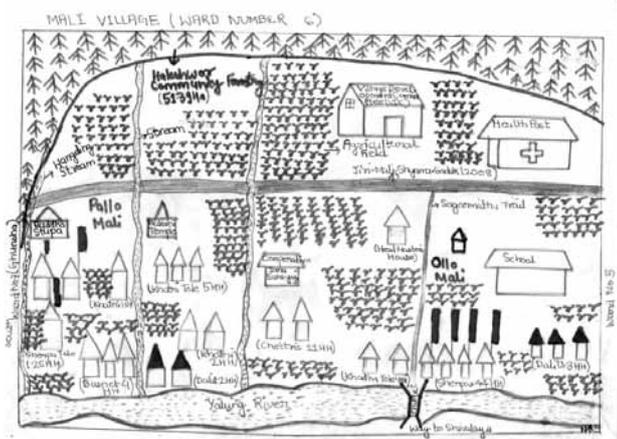
2. Research methodology

This study is mainly focused to examine the effects of migration at the individual and at community level through livelihood approach. This research collected the evidence from Mali Village, Dolakha District through key informant and in-depth interviews.

figure 1 Study site: Mali village



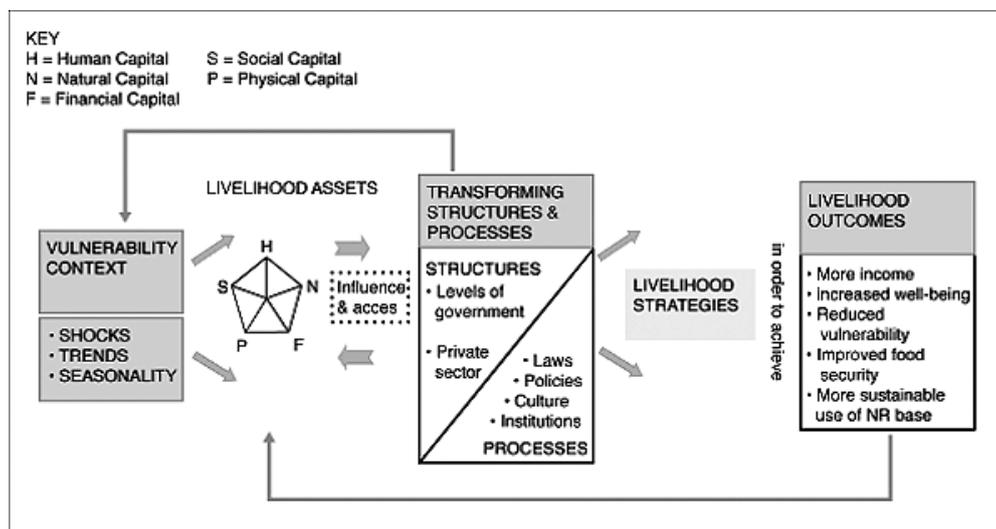
2.1. Social resource map of the study site



2.2. Conceptual framework: sustainable livelihoods

The outcomes of migration in this paper are analyzed from the sustainable livelihoods approach on- human, natural, financial, physical and social capital.

figure 2 Sustainable livelihood framework



(Scoones, 1997)

3. Effects of migration in sustainable livelihoods

3.1. Natural capital effects

Natural capital is the natural resource stock that a community possesses for example soil, water, air and additionally environmental services like hydrological cycle, pollution from where the ecological system services can be derived which is useful for livelihood (Krantz, 2001).

3.1.1. Land, Climate & Livestock

Subsistence agriculture and animal husbandry is one of the primary livelihood options in Mali village. The erratic rainfall in the region has seriously impacted the farming trend. The households mostly have poultry and goat as a part of liquid money in the village. Out migration of men have major impacts on the natural settings of Mali since lands are left uncultivated in the marginal lands, whereas in contrast forest cover has increased in private and public lands, which is related with the perception of the people. As the migrant's population is increasing in ward six, the availability of male labor has decreased significantly and those households with labor migrants hire extra agricultural labor. Mostly the households possess goat and hen. Since the village is situated in the classic route to Mount Everest, the hotels in the area demand the meat items for tourist. Those livestock which requires ample labor and wage labor for maintenance the livestock, now HHs are slowly shifting to raise less labor intensive livestock (goats, chicken and pigs)¹ (Maharjan, 2010).

3.2. Human capital effects

The human capital consists of the skills and knowledge acquired by the person, and also the capability of the person for labor work and healthy life (Scoones, 1997). A series of questions on education, wage based jobs, & control over strategic resources were asked. The Government funded primary school has a class level till eighth standard, after which male youths migrate to peri urban areas for higher education and sometimes low skilled jobs. Women do not have control over the strategic resource like land ownership, which further makes them vulnerable in a situation of male absence.

3.2.1 Waged based labor

The migrant households are mostly in need of the extra labor for their farm work. The availability of the male labor has decreased which has now increased the waged based labor rates. As the food prices soar in the international markets (Agostinucci & Loseby, 2008), it also has an impact on the waged based labor, which inflates the wage rates. The wage rate, which used to be Nepalese Rupees (NRs) 50 along with three times meals, has now increased to ten times i.e. 500 rupees at the maximum. For any households with little surplus food the declining agricultural productivity and increased wage rate has a multiple effect thereby increasing vulnerability.

table 1 Changes in wage rates in decades

Activity	Wage rate (year 2004) (Nepalese rupees)	Wage rate per day (year 2014)	Number of Meals (in addition to wage rates)
Digging	50	200	Three times (Lunch, Snacks, Alcohol, Tea)
Plough	50 (Also Perma ² tradition-)	Minimum 100 Maximum 500	Same as above
Firewood collection	Perma	Minimum 200, Maximum 400	Same as above
Road construction	200	350-400 Semi-skilled: 500	Depends upon contractor

Table 1 shows the wage rates changes in Mali village. Interestingly those extra manual labor charges on an average charge 350 rupees irrespective of their ages. 'Even if their children work in the farm we have to give them the minimum wage rate quotes' Mohan Khatri. Around 88% of the households hire extra labor for their agricultural work.

3.3. Social capital effects

Social capital is the network and connectedness, affiliations, associations upon which households (HHs) rely on while pursuing different livelihood strategies that require coordination among the members of the communities (Krantz, 2001). In this section series of question related to decision-making process, and Gender roles were enquired.

3.3.1. Gender roles

The analysis of Gender roles in the studied village had a clear marking line on the roles and responsibilities of the men and women; however participation in the decision-making meetings of women is low. In the context of the village studied, the gender roles is still traditional where men are supposed to be a bread winner for the families except for the fact that due to tourism some women are de facto sole owner when men have migrated to Gulf countries. The men and women are involved in agriculture whereas men are also involved in waged based earnings in the nearby town and also within the village.

table 2 Changes in work division

Type of Work	Activities	Previously	Now
Farming	Plough	Male and Female	Female with Hired Agricultural Labor
Households	Household chores (cooking, fetching water)	Female	Female
Public Sphere	Take part in community meetings	Male	Male

3.4. Physical capital effects

Physical capital is the basic infrastructure in the community, which supports the livelihoods of the people (Krantz, 2001). In this section series of questions were asked related to household assets and road connectivity.

3.4.1. Household assets and road connectivity

The entire sampled HHs interviewed possesses their own home. The nature of home is semi-pucca made up of stones and timbers. Those temporary migrant households are now able to upgrade the household from kutchha to semi-pucca through the inflow of remittance. Most of the households have radio, television and dish cable. This dish cable is wireless, which is suitable in the context of mountain region due to network connectivity. After the road connectivity, Mr. Bhakta K.C. teacher of primary school has purchased motorcycle for his convenience as he travels for the school that took him half an hour before. He is also a returnee migrant and now has sent his brother to Gulf countries.

3.5. Financial capital effects

The financial capital is the financial resource that people use to support their livelihood. The main source of financial capitals is available stocks (savings) and inflows of money (remittance, pension).

3.5.1. Cost of migration

Mali village of ward six alone receives NRs 2.5 million per month as an inflow remittance, which is aiding other non-migrants HHs to further migrate either to peri-urban settings or abroad. Migrants have to pay on an average 0.1 million rupees to get employed in Gulf Countries. The range of salary they are promised by the company determines the charge that is paid to manpower agency. The net charges reaches 0.1 million whereas detail calculation is made till the migrant flies to Gulf country from village it reaches almost 0.5 million. Kanchi Maya Sherpa recalls her brother flying to Gulf country which cost them 0.5 million. In case of taking loan from the cooperative, if the loan amount exceeds 0.1 million extra one thousand is taken as service charge and also renewal fees are also applicable. Regarding the assurance of the secured job is when friend/relatives also works in the same company and provides true information in relation to work scope.

3.5.2. Loan & interest rates

The loan is available through cooperatives and *Mahajans*³. The major credit requirements in *Janasahayogi* cooperative is land Ownership Certificate, Shares, saving account deposited money, and Jewels. Out of which, land ownership is not in the name of women which increases the vulnerability to sell the land or procure loans from the cooperative in male absence. However the member of the cooperative can borrow loan of thirty thousand without collateral. Households receive loans in interest rate of 2% in cooperative. Also in the case of foreign Employment the interest rate is 3% and sometimes 4%, which depends upon local lenders. Hence, the migrants believe that they can save an extra amount of money working abroad and send back savings to their homes, which leads to migration. Most prominent reason for rural youth migration is debt trap due to unscrupulous lending practice prevalent in the village as well.

4. Livelihood Vulnerability Index (LVI) of Mali village

The LVI of Mali village is 0.52 which implies that the village is moderately vulnerable to climatic changes. The highly vulnerable capitals are human and natural followed by financial capital and physical capital. The social capital is least vulnerable among the five capitals. In the case of IPCC VI, Mali village is also moderately vulnerable which

matches with the LVI results. In contrast, the exposure of Mali village towards natural disaster and calamities is higher relatively to sensitivity (health, food, water). It also shows that adaptive capacity to changing environment is low (0.29)

figure 3: Vulnerability of five capitals for LVI of Mali village (0.52)

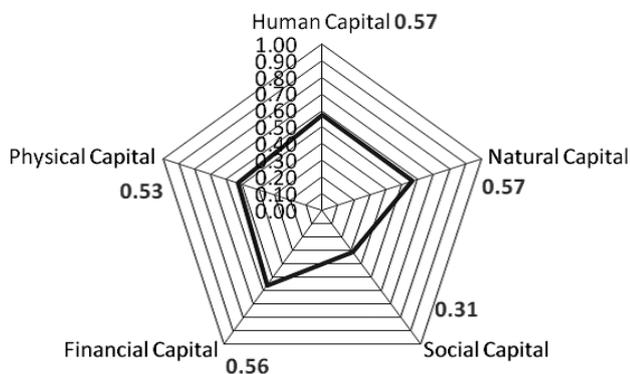
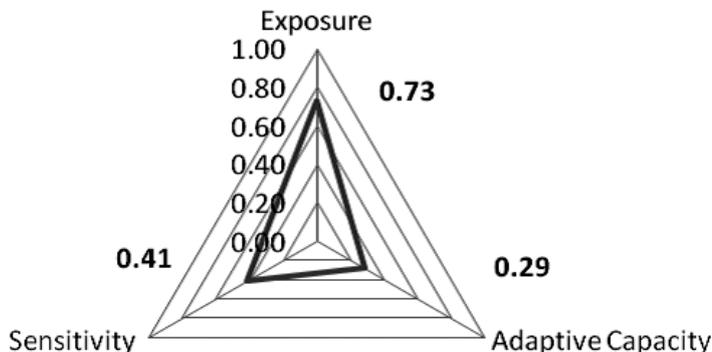


figure 4: IPCC-LVI of Mali village (0.19)



5. Conclusion

Natural capital: The basic livelihood strategy that majority of the mountain people have been adopting is seriously hit by the changes in temperature and rainfall. As the less male labor in the village is felt, people are shifting from large livestock to less labor intensive livestock which also can work as liquid money for immediate consumption along with the demand by the hotel entrepreneurs.

Human capital: The nineteenth century geographer Ravenstein in "laws of migration" saw migration as a cause of economic factors (Haas, 2008). The authors like Todaro (1969) and Harris and Todaro (1970) treated rural-urban migration decision by an individual as the result of income gap and wage inequalities (Espindola, et al., 2006). The semi-skilled and highly skilled human manpower is seriously lacking in the village. In this situation any local level program, which requires these type of human capital, would not be effective. It will continue until rural economy is able to reduce the wage rate gap and provide enough employment opportunities with reasonable wages.

Social capital: As Paul Collier in his article The Plunder of Planet mentions about the marginal farmers in least developed countries as those involved in wages based work whereas their children migrate to cities as the HHs with low income is insecure and isolated (Collier, 2010). As stated earlier snowball effect on non-migrants is pushing more youths to move in Gulf countries. There are widening gaps of information sharing and decision-making process in the village since male members has temporarily out-migrated. This calls for a careful observation in the ways of participation by women within village (Schneider, et al., 2007). Presently the male absence to work in farms is compensated by the additional agricultural waged labor.

Physical capital: Road connectivity in the village has multiple benefits and disadvantages as well. The major benefits is that people now can afford the transportation cost and can subscribe to well facilitated hospitals in case of emergency, receive the rice imported from the *Terai*⁴ region, sell their potatoes directly to the contractor. Albeit, it has discouraged people to pursue for the subsistence agriculture as the inflow of remittance supports the purchasing power of food from nearest market.

Financial capital: The cooperative has helped as a cushion to the HHs in terms of loan accessibility. Now the villagers do not have to depend upon local lender and their higher interest rates. However the remittance inflow has been used for house construction or shifting to urban areas as now they are able to afford the cost of migration. It is evident

from De Haas paper that remittance alone does not contribute in solving the structural problems of the nation. The Government should focus on the basic development of physical infrastructure and structural changes to reduce the vulnerability of their citizens (Haas, 2007).

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NOTES

* Labor exchange tradition applicable mostly in mountain regions of Nepal.

¹ Studies have found the similar pattern (Jagganath & Hobley, 2011) in mountain district and (Maharjan, 2010) in mid hills of Nepal.

² Labor exchange tradition applicable mostly in mountain regions of Nepal.

³ Local Traditional Money Lenders

⁴ Plain Geographical region in Nepal

THE LAST OF EMPIRE: POST-SOVIET EDUCATIONAL SYSTEMS AND SELF-ENSLAVEMENT OF A PERSON

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For almost one year I'm involved in a multidisciplinary research project on Post-Soviet educational systems. My part of it is dedicated to the higher education institutions in Central Asian countries: Kazakhstan, Uzbekistan and Turkmenistan. You probably won't see the paradox hidden in the very title of that project for a natural born Russian, living in the former capital of the USSR: it's not so easy to imagine that those people "somewhere" in Central Asia do have universities at all. Before recent economic crisis inhabitants of Moscow as well as of the other big Russian cities witnessed a huge influx of Central Asian unqualified workforce.

This issue was at the hotspot of debate and the opinion of the general public seemed to come to the twofold conclusion:

- 1) no one going to do those unqualified jobs except for immigrants;
- 2) immigrants pose a definite threat to the Russian society.

As a Moscow city dweller I know by experience that those immigrants live just like slaves in the shantytowns at Moscow outskirts their passports taken away by masters.

As a researcher of education, I wonder how Post-Soviet educational systems contribute to their personal attitudes towards self-enslavement. In fact, I tend to think that there is no great difference in the core principles of HEI's both in Central Asia and Russia. These educational systems originate out of Stalinist imperial legacy. That legacy is based on a understanding of a student as a passive silent "receiver" of knowledge from his mentor. This imperial system didn't require citizens.

How to dismantle it and why it is still not dismantled both in Russia and Cental Asia – that is the focus of my presentation.

Key words: educational systems, imperial legacy, immigration, Central Asia, higher education

JOURNAL DES JUNGLES

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Project summary At the end of nineties by arriving the new waves of migrants The crisis of migration and « Jungle » embrace the city of Calais in the north of France and since it became a subject of struggle for the city and its citizens as well as local and national politicians, humanity activists, security forces and refugees. These unwelcome guests for the city are mainly from african and middle east countries where is the scene of the world's contemporary political, economical and social destabilizations. The migrants, who are living in temporary urban camps known as « the Jungle » on the edge of Calais, attempt to stow away on lorries headed for Eurotunnel, or jump or cut security fences to try to hide on Eurotunnel trains themselves in order to get to United Kingdom. Some times such a kind of attempts costs the price of their lives for these transit travelers. The idea of publishing « Journal des Jungle » in its new form was shaped on October 2013 between Calais and école des arts décoratifs of Paris. This multilingual newspaper is a collaborative product among designers, association members and mainly engaging the migrants in Nord-pas-Calais in the north of France. from October 2013 to Mars 2015 three numbers of « Journal des Jungle » were published over 2000 copies through the city of Calais, refugee camps and also among humanity organizations, social and political activists. Each issue by a special topic built upon an urban action in parallel of a residency in the camp areas of Calais that initiate to bring together the collective participation between migrants, designers and association members. These actions lead to work and exchange side by side with community members as well as Crossing a wide range of multidisciplinary fields such as urban design, information and graphic design, scenography, photography , sociology and politics. « Journal des jungles » as a tool of communication pursued various approaches among the refugee community and the local society. The new form of journal was designed on the bases of involving and contributing to rebuild relationships between people and the space they live in. This followed to bring together the quotations, travel stories and witnesses of migrants as well as the words of other activists in order to establish a social dialogue. Thus these expressions were translated and provided mainly into four languages : French, English, Arabic and Persian. By the tool of social design and graphic design « Journal des jungles » aimed to empower and highlight the strengths of the migrants and represent them throughout a dynamic identity as the investigators for a better life resources. This Focus refers to make a bridge between different activists and to clarify misunderstandings and unspoken issues that lead the journal to challenge the capacity of a practical platform so as to promote the social topics such as mutual understanding, living together, multiculturalism, multilingualism, respect and dignity.

Project information

This project is developed in collaboration with "Ensadlab" research laboratory of école des arts décoratifs of Paris, Civic City, Perou, "PSM" plateforme de services aux migrants, "LE CHANNEL" scène nationale de Calais.

Ensadlab team: Ruedi Baur, Sébastien Thierry, Afrouz Razavi, Rahaf Demashki, Pejman Mirzaei, Léa Ninot, Johanna Gregoire

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This project is already represented by Afrouz Razavi in UNAIDS, Geneva, Swiss 2014 for the exhebtion in Frac Nord pas Calais, Dunquerque, France 2015 au Centre Pompidou, Paris, France 2016 and for the exhebtion of Civic City in "Head design school" in Geneva on octobre and november 2016

Biography

Afrouz Razavi

graphic designer and design researcher born in 1984, Iranian nationality, since 2006 she lives and works in Paris, from 2011 to 2015 she worked on design research projects at laboratory of national school of decoratifs arts in Paris, ensadlab. on 2011 she was graduated from national school of fine arts in Paris (master program). on 2007 from Tehran fine arts faculty on design graphic, Tehran, Iran (bac+4). from 200è to 2010 she had collaborations with integral Ruedi Baur laboratory, 2012, 2013 Akiko designers Paris and since 2014 she joined atelier integral Ruedi Baur Paris.

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Main projects

-2016 development of visual identity and signage system for the bangalore new airport, India, (irbParis).

-2014 - 2015 development of visual identity for confluences museum in Lyon-2014, visual identity and exhibition scenography for international decade for the rapprochement of cultures 2013 – 2022 at UNESCO, (irbParis).

-2014 - 2015 visual communications for Confluences museum in Lyon, (irbParis).

-2015 development of visual language for signage system of grand Paris public transport network, (irbParis). -2011-2015 design research project in laboratory of ecole des arts decoratifs de Paris, (Ensadlab), social design projects : Journal des jungles, Roms slums in France, Afghans slum in iran, Campus quartier latin. -2012 - 2013 graphic conception and scenography for prehistory museum of Ornac, Ardech-(àkiko designers), -2010 visual identity and signage system for international biennale of design Saint-Etienne, (irbParis). -2009 design of busabri, (irbParis) -2007 development of visual identity for Caracas metro cable-2007, (irbParis).

Project Photos



CONTEMPORARY PORNOGRAPHY INDUSTRY AND GENDER POWER RELATIONS' SHIFT IN WORLD-SYSTEM THEORY

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Summary

At the time when internet is not yet developed, pornstars are not recognized more than their bodies which mean that women are being sensed only as object in their power relations with men. After internet and porn industry developed with new model, pornstars are started to be recognized more than their bodies, such as their nationality, opinions, and even educational achievements. This phenomenon is impacted by porn industry operational model that can be found in MindGeek company which use post-fordism way. MindGeek, which has 4 of 10 most popular porn sites in internet, eradicated things that used to be barriers for fresh porn business people to enter the market. These lost barriers make the fresh porn business people easily enter the market, reaching popularity easier, and communicated directly to audience. This, also, is used by some pornstars to sound sex-positive feminism. Thus, the presence of new model of porn industry shifts power relation in world-system theory which at first view women only as object, now women are started to be viewed as subject.

1. Pornography and its meaning

Pornography is a term from Greek words: *pornē* and *graphos*. *Pornē* means *whore*, a word refers to the lowest class of women. *Graphos* means depiction. The combination of both implicate that the meaning of pornography is depiction of women in their lowest context (Dworkin 1989). The word *pornographos* then adopted into French in 1800s as *pornographie* and then being well-known in English as *pornography* on 1843 (Etymonline 2016). Dworkin (1989) views that pornography in his era, around 1980s, still be thought as its original meaning, which is "the graphic depiction of vile whores, or, in our language, sluts, cows (as in: sexual cattle, sexual chattel), cunts. The word has not changed its meaning and the genre is not misnamed. The only change in the meaning of the word is with respect to its second part, *graphos*: now there are cameras—there is still photography, film, video... the content is the same; the meaning is the same; the purpose is the same; the status of the women depicted is the same the sexuality of the women depicted is the same; the value of the women depicted is the same".

Pornography is in its modern development in the *first sex revolution* started with the release of *Blue Movie* in 1969, a movie directed by Andy Warhol. This is the first movie depicting explicitly sexual intercourse scenes. Pornography reached the next stage of growth when Video Cassette Recorder (VCR) introduced in 1970. VCR makes men able to enjoy pornography without going to theater, thus their privacy are safe. There is a movie release not long after VCR is introduced, the title is *Deep Throat*. This movie is one of the first hardcore pornography which then becomes part of the mainstream. Frank Sinatra showed this movie to US vice-president, Agnew, in his home. In early 1970s, a host of *The Tonight Show* brings jokes about this movie (Jeffrey 2008). Even in 1990s United States, it is prohibited to bring pornography in court (Adult Video News 2002). This shows that in that era, pornography started to be accepted widely by people.

2. World-system theory and its view on gender power relations in pornography industry

In discourses of this theory, some experts even Wallerstein (the first thinker of the theory) himself include gender studies and integrate it with world-system theory thus it doesn't only talk about countries as class, it also talks about gender as class (Misra 2000). Even though world-system theory itself open to be integrated with gender studies, discourses about international political economy do not speak a lot about gender. International political economy discourses focused more on matters called *upper circuits of capital relations* such as trade, financial markets, and capital movement. Little attention is given toward *lower circuits of capital relations* such as domestic workers, tourism, and sexual work (Smith 2011). One of the issues to be studied is how the power relation is in sex industry including pornography which happen globally (Smith 2011).

Penttinen (2008) stated that the pacing development of prostitution —including pornography— shows that women bodies are becoming commodities. Globalization needs and produces two things: (1) specific kind of women which is stereotypical embodiment of sexual object and (2) masculine subject as the consumer, one who see, the entertained, and the master (Penttinen 2008). Davidson (1998) viewed that this kind of power relations put women not as object, but as abject, which means that women are socially dead. Penttinen (2008) approved Davidson's view and said that women's agency in sexual industry is controlled and restricted by unbalanced power relation thus women agency is not for the women themselves but for men as their clients.

Prostitution, including pornography, viewed as the essence of every form of sexual exploitation which reducing women as sexual object and market commodity (Barry 1995). Sex industry itself is considered not only as causes of things that hurting women, it itself is the thing that hurting women such as how Overall (1992) said that sex industry is the embodiment of men domination built on men supremacy to keep men supremacy. The presence of globalization also viewed as cause that make women to be without-border market commodity, market that making "*vagina (at) the center of a business organized on industrial scale*" (Jeffrey 2008).

These kind of views on gender relations in global sex industries do not exist without challenges. Those challenges presented in the form of new pornography industry model after internet.

3. New model of contemporary pornography industry, Post-Fordism, MindGeek and women

Before explaining how pornography is after internet, it is needed to explain how pornography is produced before internet. In 1940-1960s, economic development after World War II which is centered in US has a distinct model, which is mass production and mass consumption. It is a model adopted from Henry Ford, thus this era is called Fordism era. In this era, production is done with standardization as its base to make ease the production flow thus the overall cost can be reduced. Therefore, the market of this era is flooded with little variants of product, there are barriers to enter the market because it is not easy to do mass production, and producing in small scale will make the product a lot expensive so it cannot compete in market (Thompson n.d.).

This kind of production mode was not only happening in automotive industry but also pornography. Pornography in Fordism era is depicted by Friedman (in Tarrant 2016) as having same characteristic, which is showing straight women, white people, cisgender actor and actress, and heterosexual couple. Pornography that depicting outside those four elements is considered as taboo thus there are not many homosexual, inter-racial, transgender, and transsexual pornography. This is caused by the high cost of producing pornography; it is around \$200,000-\$300,000 to produce a pornography movie that time. There are also barriers to enter the market so the product must be standardized to be able to enter the market (Jeffrey 2008).

After internet came with the advance of other technologies like printing, recording, and telecommunication, the cost of producing pornography reduced sharply until \$1000 for a movie (Tarrant 2016). This declining of the cost is accompanied with the disappearance of market barriers. This change influenced pornography products variant. In 1994, it is shown that 48% downloaded pornography contents bestiality, incest, and pedophilia (Tarrant 2016). The more diverse variant of pornography contents are the implication of the prevailing mode of production in 1970s and still developing until present. Japan with its mastery on computer technology brings new mode of production called *Toyota Production System*, this mode of production is different from Fordism which emphasized in standardization. Computer made the cost of information processing, logistic, and communication decreasing thus it is able to customize products with the same price with mass-produced product. *Toyota Production System* which is also called *flexible production* made the production orientation shifted to fulfilling consumers' specific needs and this mode of production is well-appraised by consumers. Thus, companies used this mode of production more and leave Fordism mode of production, thus this era is called post-Fordism (Thompson n.d.).

One of the companies using this new model in pornography industry is MindGeek. This Luxembourg-origin company is formed in 2004. XBIZ (2013) stated that MindGeek is a global adult entertainment provider and its bandwidth consumption is more than Twitter, Amazon, and Facebook. Auerbach (2014) considered MindGeek not only as "a porn provider" but "the porn provider" because its scope of business is enormous and making other pornography companies seem small compared to MindGeek. MindGeek doesn't produce pornography content by itself in its sites. Majority of contents in MindGeek pornography are provide by other pornography business people in form of production house or person, this makes MindGeek business model is similar to internet-based retails (Salmon 2015). This kind of business model produces distribution pattern of its products which is if it is put in line graphic it will form a long-tail curve. Long-tail curve is a curve with amount of products bought as Y-axis and popularity as X-axis, it depicts distribution pattern of products bought in internet-based retails (Anderson 2004). Anderson (2004) explained that before internet and online-retails such as Amazon, distribution pattern of products in big retails like Walmart is limited to certain rank of popularity, usually from rank 1 to 500. After internet, products ranked from 501 until infinite are marketable, Anderson even stated that the most unpopular product will still has at least one purchase thus the long-tail (Anderson 2004). This is also happening in internet-based pornography industry such as MindGeek, therefore pornography business people do not only wait cooperation offers from MindGeek, and they even registered themselves in MindGeek network to gain more income and popularity faster (Salmon 2015).

Veronica Rodriguez is one of pornography business people who made accounts in MindGeek-owned sites to build fan base and personal branding. Despite her uploaded videos are free, there are still amount of people who pay Veronica Rodriguez to see her in strip club, for a Skype video call session, or even sexual intercourse. Sites in MindGeek network are also used for milestones for some pornography business people, they used it to build stable market position and then after that they exit MindGeek network (Salmon 2015). Another example for this is Mia Khalifa, a woman born in Beirut, Libya who moves to US in 2000. Khalifa decided to take a pornography movie casting in October 2014 and then the video is uploaded on MindGeek-owned pornography sites. On December 28th 2014, Pornhub released data that Mia Khalifa is the first name searched in Pornhub beating Lisa Ann, a porn star who became porn classic (Ogilvie 2015). The rise of Mia Khalifa popularity is phenomenal. Khalifa in her videos are showing that she is being proud to be born in Libya, she also has a tattoo of Libya national anthem and Christian cross sign. This made Libyan people split in two when talked about Khalifa. Her rising popularity also made her receiving death threats from Islam extremists because Khalifa played in some of her videos using *hijab*, an attribute of cloth using by Islam women. Tibbals (in Ogilvie 2015), a sociologist with expertise in pornography industry, commented that Mia Khalifa is complex intersection of race and religious symbolism. This made Khalifa to be discussed beyond her body; her national identity and opinions which Khalifa sounded in her Twitter (Smith-Spark 2015).

Easier mode of direct communication between a pornstars with their audience gives influence in power relations' change which for a long time posits women as sexual objects. It can be seen in Mia Khalifa case that her opinions and national identity are being discussed by internet people, this means that, at its least, Mia Khalifa as an agent doesn't being posited as a socially dead abject and fully sexual object market commodity but there is shift that posited Mia Khalifa to be closer as subject. This experience is not only happening to Mia Khalifa, there are also pornstars whose

achievements in education are recognized, such as Annie Sprinkle (doctorate in human sexuality), Lisa Sparxxx (master in multimedia), and Asia Carrera (double degree scholarship in business and Japan language) (Beforeitsnews.com 2014). Not only some pornstars are started to be recognized beyond their bodies, contemporary pornography industry also brings opportunities for pornography business people who are also sex-positive feminists to spread their ideas in form of films. Sex-positive feminism pornography business people even made Feminist Porn Awards on 2006 and still held until now as an awarding event for some pornography movies and conferences about pornography (Rosen 2013). Bernstein (2007) stated that this model of pornography industry brings closer to subjective meanings. Bernstein also said that sexual transaction between men and women is started to viewed as “manufacturing authentic libidinal ties with clients” which causing “realness of feelings of intimacy, esteem, attraction (or even love) are prized by both clients and sex worker”. Bernstein (2007) added that in this era there is “*new paradigm of sexual commerce*” which see structure of gender relations between men and women not as subject and object or object but both are subjects who cooperate together to achieve the desire condition.

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THE WORK AS A HOBBY AND THE SENSE OF BEING. WHERE "JOB" ENDS AND "VALUE" BEGINS

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SUMMARY

1. The work between the wealth and well-being
2. Ancient clues to understanding of labor
3. Sisyphean work as an overcoming
4. The drive as a passion for work
5. Where "job" ends and "value" begins

1. The work between the wealth and well-being

"Labor transformed ape into a man", - Frederick Engels wrote. In his unfinished article "The Part played by Labor in the Transition from Ape to Man" he suggested: "Labor is the source of all wealth, the political economists assert. And it really is the source – next to nature, which supplies it with the material that it converts into wealth. But it is even infinitely more than this. It is the prime basic condition for all human existence, and this to such an extent that, in a sense, we have to say that labor created man himself" (Engels, 1934, p.1).

It is common knowledge that Darwin's doctrine was the starting point for Engels' article. And this doctrine is opposing to the creationists. But even the Holy Writ, which provides us with completely different story of the origin of man, exposes the labor as a good virtue too. In The Bible, labor is inextricably linked to its fruits and well-being. Essentially, labor is the source of daily bread, in the Bible. And man's nutrition correlates directly with the work.

"...for the worker deserves his wages" (The Holy Bible, Luke 10:7).

"...no bag for the journey or extra shirt or sandals or a staff, for the worker is worth his keep" (The Holy Bible, Mathew,10:10).

"The hardworking farmer should be the first to receive a share of the crops" (The Holy Bible, 2 Timothy 2:6).

"The one who is unwilling to work shall not eat" (The Holy Bible, 2 Thessalonians, 3:10).

The Bible even points to the limited workday: "Then people go out to their work, to their labor until evening" (The Holy Bible, Psalm 104:23).

As a source of Christian values, The Holy Writ tells about modesty and being happy with the humble needs. It is appropriate to tell about the culture of well-being, which has given by The Bible as a honorable. And vice versa, The Bible condemns the greed. Therefore, Scripture throws the culture of wealth down. For instance: "Do not store up for yourselves treasures on earth, where moths and vermin destroy, and where thieves break in and steal. But store up for yourselves treasures in heaven, where moths and vermin do not destroy, and where thieves do not break in and steal" (The Holy Bible, Mathew, 6:19-20).

We can find the similar dialogue on this issue at Plato's "Republic": "Wealth, I said, and poverty. How do they act?.. When a potter becomes rich, will he, think you, any longer take the same pains with his art? Certainly not. He will grow more and more indolent and careless?.. And the result will be that he becomes a worse potter? Yes; he greatly deteriorates. But, on the other hand, if he has no money, and cannot provide himself tools or instruments, he will not work equally well himself, nor will he teach his sons or apprentices to work equally well... Then, under the influence either of poverty or of wealth, workmen and their work are equally liable to degenerate? That is evident. Here, then, is a discovery of new evils, I said, against which the guardians will have to watch, or they will creep into the city unobserved. What evils? Wealth, I said, and poverty; the one is the parent of luxury and indolence, and the other of meanness and viciousness, and both of discontent" (Plato, 1892, p.421-422).

So what is the distinctive feature of work? Making money or labor in essence? First of all, in my opinion, work is a self-actualization. The way of expressing the opinion about the life challenges.

If the goal is making money for the subsequent time spending with pleasure, it is obviously that job is separated from hobby. The hobby will be after the end of work. Or after receiving the wages.

If the job is the end in itself, so this is another case. Earning money in itself becomes hobby. Or person works for filling the absence of the other interests. And it is not even about the income.

There are also cases when job makes people happy, but is not remunerated. So person is just enjoying the process. And this is about the pleasure of another matter – the moral one, not a material one.

In addition to the above, it also happens, when job generates revenue and makes worker satisfied, but yet it impedes the other's happiness. This is the case when person neglects society's standards in his pursuit of getting rich. The oligarchs, mafia, criminal authorities... History and the present give us the examples of such a misuse daily.

2. Ancient clues to understanding of labor

So what is the nature of labor? Let's go over this question. In "Republic" Plato writes: "...Further, there can be no doubt that a work is spoilt when not done at the right time? For business is not disposed to wait until the doer of the business is at leisure; but the doer must follow up what he is doing, and make the business his first object. He must. And if so, we must infer that all things are produced more plentifully and easily and of a better quality when one man does one thing which is natural to him and does it at the right time, and leaves other things". (Plato, 1892, p.370). Quite a modern thought, isn't it? In this way, through the division of labor, man realizes that owning the labor can make him a master. And if to stand above all others and to head their social contract, you can get much more. Here we can recall Nietzsche's "will to power" concept. And his "God is dead", together with the distinction between master and slave moralities... (Nietzsche, 2005)

So firstly ape lost his fur, got the straight fingers and got back on his feet, got transformed into the man. Then a man has had continued evolving. And he became the god. Did the labor make such a magic transformation possible? Was it a ritual of sorcery, sort of? Anyway, we could call labor a sort of ritual, couldn't we?

Since ancient times people resorted to ritual dances for a different reasons. To appease the gods, to call upon nice weather, to yield the harvest or exorcise evil spirits... And that was a job, too.

I suppose that somebody could put his heart into these dances. But someone else could not. He just was forced to dance. Resembling current generation: for gaining our daily bread, we are doing ritual dances in the office, on the board of directors, shareholders, or even at the machine...

In the early 20th century philosopher and mystic George Gurdjieff established Institute for the Harmonious Development of Man. The Sacred Dances were the integral part of his teachings. Gurdjieff has been studying ancient music and dances, and also has been composing itself. He was encouraging his adherents to strive for supreme knowledge. In his book "Views from the Real World" he wrote: "Only a conflict between two sides is worth something... If you try to do something you don't want to do—you will suffer. If you want to do something and don't do it—you also suffer. What you like—whether good or bad—is of the same value. Good is a relative concept. Only if you begin to work, your good and bad begin to exist" (Gurdjieff, 1991, p.100).

Thus, he told about things that constitute the very foundations of the being. At the same time, everybody has his own good and bad. "Quisque faber suae fortunae", - a Roman politician from a wealthy patrician family Appius Claudius Caecus once said. It means that every man is the architect of his own fortune. Will he be happy or not, totally depends on the man. And what is happiness? Essentially, it is the balance between good and bad that makes human life pleasant and joyful. Does this mean that, once again, man can become god himself and determine his own destiny? Georgian philosopher of 20th century Merab Mamardashvili told a lot about this. Developing the ideas of Marcel Proust, he wrote: "...the truth can be expanded only by work, while truth itself is the moment, is the only now. If you lose this fraction of second, nothing will repeat. The entire world will go apart to nothingness. And this hell will repeat eternally, and you'll never learn how to manage it, because every time you have been losing "the now" and did not stop in your work. Conditionally, let's call it the work of life, which is indicated by lightning sign. By the way, Heraclitus used to say that lightning rules the world" (Mamardashvili, 1997, p.2).

3. Sisyphean work as an overcoming

The discourse of Mamardashvili is hard to process. He interpreted ancient philosophers and studied their symbols. Still on the subject of lightning, it was one of the ancient signs of god's rage. "The gods had condemned Sisyphus to ceaselessly rolling a rock to the top of a mountain, whence the stone would fall back of its own weight, - French philosopher Albert Camus wrote. - They had thought with some reason that there is no more dreadful punishment than futile and hopeless labor" (Camus, 1991, p.123).

Albert Camus called Sisyphus a proletarian of the gods: "...powerless and rebellious, knows the whole extent of his wretched condition: it is what he thinks of during his descent. The lucidity that was to constitute his torture at the same time crowns his victory. There is no fate that cannot be surmounted by scorn" (Camus, 1991, p.124).

Now we are close to the definition of supreme power, accumulated in any labor. "All Sisyphus' silent joy is contained therein. His fate belongs to him. His rock is his thing. Likewise, the absurd man, when he contemplates his torment, silences all the idols. In the universe suddenly restored to its silence, the myriad wondering little voices of the earth rise up. Unconscious, secret calls, invitations from all the faces, they are the necessary reverse and price of victory. There is no sun without shadow, and it is essential to know the night. The absurd man says yes and his effort will henceforth be unceasing. If there is a personal fate, there is no higher destiny, or at least there is but one which he concludes is inevitable and despicable. For the rest, he knows himself to be the master of his days" (Camus, 1991, p.125). In such terms, even worthless, hard and unpleasant work can bestow the power. This is a very high bar. Not everyone is equal to this task. And not everyone is given so much power to overcome and to uplift the mankind by his efforts.

4. The drive as a passion for work

Let's appeal to the concept of passionarity (also called "the drive"), proposed by Soviet historian and ethnologist Lev

Gumilyov. He considered passionarity (from French passioner – to passion, to obsess) as a surplus of some kind of a biochemical energy of living matter, which produces urge to sacrifice in the name of ambitious objectives (Gumilyov, 2001, p.285). It is overwhelming inner striving for activity, which aims to change the life, environment and status quo. Such activity seems to passionate person more valuable than his own life, and furthermore, the lives of his contemporaries and tribesmen. This activity equally applies to feat and crime, creation and destruction, good and evil, and so on, but except the indifference.

Lev Gumilyov writes about this: "But we esteem the names of Columbus and Magellan, Przhevalsky and Livingstone, of the mathematicians Evariste Galois and Henri Poincare, of the historian Thierry and the scientist Mendeleev, who burnt themselves out in work. And artists? Rembrandt and Van Gogh, Andrei Rublev and Mikhail Vrubel. And the poets, and the composers; and the heroes who fought for their fatherland need not even be listed, since everybody knows such examples. Many of them left no trace in the gene fund but their sacrifice erected an edifice of culture that now inspires posterity" (Gumilyov, 2001, p.287).

"Self-dedication to some aim is characteristic of drive, i.e. an aim sometimes pursued for the whole of one's life. That makes it possible to characterize an epoch as regards drive" (Gumilyov, 2001, p.322).

Driving individuals are leading the world. They contribute to its development and lay the foundation for others' work. By way of example, Gumilyov named Napoleon Bonaparte, Joan of Arc, Jan Huss, Alexander the Great, many others.

"Napoleon explained the motives of his actions differently each time, of course, but their real source was an insatiable craving for activity that did not abandon him even on St. Helena, where he wrote his memoirs only because he could not rest without something to do" (Gumilyov, 2001, p.309-310).

The scientist wrote about Alexander the Great: "Both Arrian and Plutarch noted two qualities in him that were taken to extremes: ambition and pride, i.e. a display of the 'drive' I have described. This excess of energy not only proved sufficient for victory but also to compel his subjects to wage a war they didn't need" (Gumilyov, 2001, p.311).

We can see the illustration for that type of occupation which gives not enrich but gives satisfaction. And work becomes the meaning of life. We could even barely call it "work". It is passionarity, it is the drive.

Besides above-mentioned, we can also rank Aristotle, Plato, Adolf Hitler, Marie Sklodowska-Curie, Albert Einstein, Nikola Tesla, Walt Disney as absolutely driving people. The list of such leaders is inexhaustible. Unfortunately, not everyone can be reported as positively affected the development of mankind. Nevertheless, they contributed, even negatively, into history. They laid a tangible groundwork for the new inventions, different approaches, and also the elegant solutions after the negative experience.

5. Where "job" ends and "value" begins

Let's summarize all the discourse. We reasoned about the labor as a philosophical, social category, not as an economic class. From my point of view, the concept of labor in this context is more wide and broad. Let's bear in mind, however, that the values of work are closely coordinated with economics and manufacture.

And yet, what is the answer to the main question of this paper? Where the narrower notion of "job" ends and "value" begins? To me, value should be recognized by society. And the fruits of man's work should be admitted as worthwhile by at least one other person. The more people affirm the value of man's work, the more independent is the fact of such work itself. The greater is the value of such labor. And the more powerful is its potential to transcend the conventional borders. If using a metaphor of labor as a source, it can overflow its banks, as a mighty river.

The very fact of existence of such a valuable work depreciates the less meaningful things. Such as HR recordkeeping, state borders, nationalities, time frames, history period and so on. Labor becomes cross-bordering in this way. To some extent, this paper is an attempt of crossing the borders, too. If it takes a liking to you, if you recognize this work as having at least a certain value, then at least cultural barriers will be overcome. This work will become international.

If, on the other hand, readership consider not this work as a proper one, it will throw my Sisyphean rock down from the top of this Forum. And I will have to make a choice: to shove a rock up a hill again or to decide of changing the job... By the way, it is not a bad topic for another paper.

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“TRADES” AND “SOCIAL MEMBERSHIP” INTO THE CONTEXT OF FEUDAL FRIULAN SOCIETY DURING LATE MIDDLE AGES (13TH CENTURY – 1511)

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Italy

The constitutional form of friulan land called *Patria del Friuli* was a Patriarchate, an ecclesiastical principality where the bishops were both princes of the Holy Roman Empire and metropolitans. After the emperor's confirmation of their power in 1077, during the 12th century the patriarchs started to create a feudal society, giving a slight amount of their rights, prerogatives and lands to some lords, abbots and ecclesiastical institutions like churches' chapters, which formed with their representatives the patriarch's court called *curia*.

The whole friulan territory was predominantly rural, with a large number of villages and castles, some of them built very closely to each other, especially during the Hungarian invasions of 10th century. The majority of population, made by peasants who worked lands and fields for their owners – with a little number of artisans – stood in poverty conditions. Endemic diseases such as *malaria* forced a large number of people to abandon the low countryside, so the same capital Aquileia became not to bigger than a village. This is the reason why patriarchs moved on other “cities”, made them new capitals for their principality, such as Cividale (12th century) and Udine (13th century). Those conditions had always been a peculiar character of friulan lands during the medieval and modern period.

The birth of a primitive middle class started in the 13th century, when patriarchs tried to develop the low economic conditions of their domain just introducing some merchant companies from Tuscany and Lombardy (13th – 14th centuries). Another condition linked to this evolution concerned the patriarch's will of opposing some civic communities, which spread out at the end of 12th century, to the majority of nobles who dominated the Parliament, the mean friulan assembly born in 1231.

The most important community which obtained the *privilege of bourgeoisie* in 1248 was Udine, but almost other eleven communities – which took the form of urban neighborhoods (*borghi*) and small towns in the 13th century – developed a middle class formed by artisans, little merchants, moneylenders, notables, notaries, and so on.

This social change is also clear into the vision of Tommasino of Cerlaria, a priest who lived at patriarch Wolfger of Erla's court, who wrote a text of moral literature, the *Welscher Gast* (tr.: *the Romance Stranger*, 1215-1216), describing the contradictions of his time and the rise of civic middle class.

Regarding to the composition of the friulan society of 14th – 16th centuries, during both the patriarchal period (1077 – 1420) or the 1st century of the venetian one (1420 – 1520), we can notice how the social structure was crossed by an enormously number of clientage bonds and relationships. Vertical bonds between patrons and clients or fathers and sons, horizontal ones among friends, siblings and neighbors, credit or economic relationships between citizens of the same or different land, or citizens and peasants of the countryside. When Venice conquered the region in 1420, it replaced the patriarch with a less-powerful administrator called *Luogotenente* (tr.: *Liutenant*), it added some new institutions, promising the members of aristocracy that their liberties, rights and *consuetudines* (tr.: *law customs*) would be respected. However, Venice did not eliminate old institutions as the Parliament, so it made this system less effective than the patriarch's one. As Edward Muir argues, «Friulan and Udinese institutions failed to function very efficiently. They created an oppressive burden of vested interests in which every obscure office and every procedure were the privileged rights of someone; moreover, institutions worked against one another, furthering rather than resolving conflicts. As a result, non-institutional relationships comprised the real life of the society. [...] groups might temporarily form along class lines, but these could easily decompose and recompose into clientage groups or factions» (Muir, cit. p. 27).

Considering those kind of social ties, we must focus the attention on Confraternities' brotherhood relationships. Those associations sprang up in Friuli since the middle of 13th century, and spread to several towns and villages. They had a devotional (e.g. the confraternity of *Holy Spirit*) or ethnic character (e.g. confraternities of *Alemanni* and *Slavs*), but some of them shaped their organization around a common participation of men in a trade activity (e.g. confraternities of *backsmiths*, *furriers*, *butchers*, *barbers*, *shoemakers*, and so on). These groups were characterized by an internal organization which found place in the drafting of statutory rubrics, which regulated the various craft activities, charity and assistance among members, or towards strangers (especially when a confraternity funded a hospital). Being a member of those associations, a person could obtain a few number of civic rights, protection, help or credit by the others, and religious care during his life and after death (with the believer's prayers).

During the low middle ages, a man had some ways for being part of the society. All those ways involved some social reputation's factors, that could be obtained practicing a particular kind of trade, being a member of religious' or trade's groups as Arts, Guilds, or confraternities (groups which sometimes could rise to the government of a city), having social and economic partnerships with nobles, merchants and notables or being their client, and the most important of all, belonging legally to a country with the right of citizenship. Poor people, a category that included a large number of

different human models, without any kind of participation in civic life and juridical representation in tribunals, were considered such as marginalized and then potential dangerous for the civic order. Sometimes, peasants and countrymen were considered by cities' inhabitants as inferior or subordinate people, both on the cultural and social side.

But, this is important, not every job was included into the list of "honorable" professions, and it depended on circumstances, on the motives and on the person involved. First of all, the Church, during its long existence, had always tried to regulate society's rules, especially those concerning topics such as social reputation and the linked categorization of sins, the difference between natural and civil Right, the general utility of things to the society's common good, and the difference between "licit" and "illicit" trades. As Jacques Le Goff argues, «Certain of these trades [...] were unreservedly condemned, [...] while others incurred condemnation only in certain cases» (Le Goff, cit. p. 58). Old taboos of blood, impurity or money (considered sometimes as the "devil's dirt"), mixed together with the christian mentality and ideological conceptions. E.g., during the early middle age, some trades as usury and prostitution were condemned, professions as innkeepers, butchers, jongleurs, mountebanks, magicians, alchemists, doctors, surgeons, soldiers, pimps, notaries, merchants, and so on were considered deeply immoral for their low condition and for some other theological reasons.

However, as H. Applebaum underlines, «To understand evolutions in the estimations of work it is not enough to look into the theology of work, but instead one must be attuned, at the deep level of mores, to the shifting frontier between licit and illicit jobs, the continually diminishing list of forbidden or unacceptable professions, and changes in attitudes with respect to manual labour» (Applebaum).

In fact, certain prohibitions were related to time and some condemnations attached to particular places. During the early middle age, the cultural mindset was strongly influenced by the Church, who kept culture and education's monopoly (having a good education was a privilege of a limited number of people). The Western society was essentially rural and it «held in contempt any activity not directly linked to the land, practically without exception. [...] Between the ninth and the thirteenth centuries, however, the context changed. An economic and social revolution took place in the Christian West, of which urban expansion was the most striking symptom and the division of labor the most important characteristic. New trades came into being or developed, new professional categories made their appearance or grew more substantial, and new socio-professional groups, strong in numbers and by virtue of their roles, demanded and won esteem and even a prestige appropriate to their strength» (Le Goff, 1980, cit. p. 62). E.g., some professional figures as merchants, jurists and notaries became so strong due to their utility of the cities' common good conceptions, so they could compare their strength with ancient nobles, taking part into civic councils and managing the culture and the affairs of the cities.

Aristocrats could also take part of this groups and associations, but the most relevant way that nobles had to manage relationships among the society, was the convergence of friendship and patronage ties with economic transactions, and this can be noticed on documents when a noble traded with or lent money and goods to his colleagues and clients. Some connectors between aristocrats and peasants or artisans could be the notaries, merchants, clergymen, or the *decani* (the heads of villages and urban neighborhoods). Every friulan aristocratic family had those kind of clientage networks, but the most "popular" of those – the Savorgnan family – had built a stronger and more widespread patronage system than the others, as they could control more than 5000 men at the beginning of 16th century.

This social system revealed all its dangerous consequences between the first and second decade of 16th century, when the most powerful states of Europe, like the kingdoms of France and Spain, the Papacy, the Holy Roman Empire and some northern Italy's principalities joined the forces in order to fight Venice and its political expansionism. In 1509, the French troops defeated the venetian army at Agnadello. More than twelve cities of venetian *Terraferma*, with their ruling classes, which were submitted by Venice during the 15th century, opened their gates to the enemy. The Republic was nearly closed to collapse definitively. For a long time Historiography has underlined the difference among nobles and the rest of population, like common folk, artisans and middle class. The first, especially in the great majority of *Terraferma* cities, were supposed to disagree with Venice ruling. The second have been considered faithful, loyal and close to their Capital city. We must consider the existence of factions inside civic realities. E.g., each faction could have its opinions about Venice or the Holy Roman Empire. One example could be Verona, which more than a score of its nobles rose in past times due to their relationships with the Empire.

On February 1511, during the last days of carnival, a popular revolt took place in the "land" of Udine. A huge crowd of peasants and city artisans, with a thousand militiamen, assaulted the friulan nobles' palaces and houses, burning and looting all that they found out. After three days of rioting, those men had been killed between twenty-five and fifty nobles with their retainers, dismembering their corpses and feeding the animals with their flesh. After the massacre, the "butchers" suited the murdered nobles' clothes, and celebrated the carnival party, everyone acting the role of the person who had killed. As the massacre's news spread into the countryside, peasants of near and far villages assaulted the rural castles of the same feudal lords, who were rumored to be in league with the enemy and the German emperor Maximilian I of Hapsburg.

This event is known as "Cruel Fat Thursday", and it is considered by historians as the most damaging popular revolt in Renaissance Italy and at the same time as the «bloody backwash from a tidal wave of vendetta violence among the nobles who dominated the affairs of the region» (Muir). All the nobles who were killed in those three days-massacre (the noble *Strumieri* faction), were all avowed enemies of the militia captain Antonio Savorgnan, a nobleman enormously popular because of his good social, economic and patronage relationships with artisan workers and associa-

tions (brotherhoods, confraternities), peasants and villagers, and civic middle class. It is supposed that Antonio's retainers played a relevant role in organizing people for the riot. Antonio, leader of the popular *Zambarlani* faction, was really influential in Udine as he was considered by venetian magistrates fully loyal towards Venice.

The sequence of events is clearly described in Gregorio Amaseo's *Historia*, written in some diaries in the years following the fact. Although this document is our main source, we must pay attention on the author's "neutral" vision. Gregorio was an Antonio's partisan until he was abandoned by him for his bad knowing of latin prose composition and his love affair with a nun. So, we cannot find a good portrait of Antonio inside the *Historia* (he is nicknamed as *Judah Iscariota*, *Mohammed*, traitor, villain), as well we cannot find a neutral one of the people who took his parts. In fact, nobles are always described as the true victims of the vendetta violence, and as people full of civic virtues. By the other side, we cannot find differences between peasants and the civic lower middle class of artisans and workers, because they are all painted as evils and wicked people.

This description of events is conditioned by the vision of Gregorio. Nevertheless his anger towards Antonio, the chronicle shows us a vision of an cultured man (despite his ability with Latin) who took part of the upper civic classes, in a period – the 16th century – where the concept of nobility acquired some new characteristics. To take part of the "civic" aristocracy, it was fundamental not to exercise any trades characterized by manual labour. Only a few professions could be compatible with the participation in civic councils (unless a minority of popular representatives were allowed in the assembly): humanistic, medical, juridical professions and – dependently on various urban cases – the merchant and banker profession.

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ITALIAN AGRICULTURE: ORGANIC FOOD, EXPLOITATION AND IDENTITY

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Introduction

Food security is both an international and domestic concern that is often discussed in the trajectory of the heightened productionist system, a system that is heavily reliant on technocentrism to meet consumer demands. Alternative ways of thinking like the 'ecologically integrated paradigm' promote food localization and organic farming as a way to protect the environment, and can help ensure ethical distribution of food. This paper examines the Italian food industry by providing a brief historical and contemporary context, and by including in the analysis the role of migration to draw understandings about the role of human exploitation in production. Lastly, this paper briefly looks at the counter culture that has emerged, which promotes sustainable foods and organic agriculture.

Government & Agricultural Production

After Spain, Italy ranks as a top European country "in terms of agricultural land dedicated to organic farming", securing a spot in a ranking of the top ten countries in the world (Gamboni and Moscatelli, 2015, p 166). To account for this placement, I suggest the combination of national and EU policies have assisted in promoting an organic farming culture that has holistic and beneficial impacts to be felt by society and the environment. The environmental benefits of organic agriculture are widely recognized on an international level; and can provide valuable insight into food security in terms of minimizing toxins released into the environment and supporting biodiversity. It is also recognized as an effective way to establish "ecological balance", minimize pollution, and contribute to the mitigation of "the greenhouse effect and global warming through its ability to sequester carbon in the soil" (FAO, 2016). The EU also recognizes its ability to restore, maintain and enhance ecological harmony (Eurostat, Agricultural census in Italy, 2012) - highlighting the importance in supporting organic farming practices for the future of food security and sustainability.

In part to account for Italy's abundance of organic agriculture is The European Union's Common Agricultural Policy (CAP), which consists of subsidies and strives for cohesion among EU states. Its financial assistance is broad reaching; in 2014 the CAP set to invest approximately EUR 37.5 billion in farming and rural areas in Italy by 2020, prioritizing key areas of jobs, modernisation, innovation but also sustainability and quality (European Commission, Italy Common Agricultural Policy, April 2014, p 1). Organic agriculture is set to receive around 33 million euros for organic farming and 174 million euros for projects where organic agriculture will play a role (Michalopolus, EurActiv, 2015). For example, funding received by CAP that will go directly towards organic farming projects include the Pitrelli farm in the Basilicata Region; a project which sought to maintain organic farming in 55 hectares of "orchards, olive groves, cereals and vegetable gardens" (European Commission, Italy Common Agricultural Policy, April 2014, p 4).

These EU policies operate in conjunction with Italy's national policies. Italian government prioritized its development of organic farming by first setting up the National Action Plan for Organic Food and Farming (PAN-ABPB) in 2004 (Gamboni and Moscatelli, 2015, p 165). PAN-ABPB has a number of important objectives that explicitly discern the development of organic animal husbandry, and the increase of organic food consumption by its citizens, all while implementing environmental and public health policies through organic agriculture (Gamboni and Moscatelli, 2015, p 170). The Plan also strives to improve "the environmental sustainability of organic holdings" and introduce "organic principles and techniques in nonproductive sectors in order to reduce their impact on environmental quality and public health" (Gamboni and Moscatelli, 2015, p 170).

This plethora of factors largely account for Italy's interesting and exceptional competitive occupation in terms of agricultural production and organic food, as generally "the organic trend" is notably weaker in the south and east of Europe than it is in north-western parts of Europe (Thogersen, 2010, p 173). This strong agricultural investment can help explain why (in addition to Italians' connection to identity and quality of foods, which will be explored in brief below) Italian consumers have demonstrated a preference for environmentally safe and non-pesticide use products (FAO, 2016).

Migrant Labour

Production of food is highly related to and influenced by migration flows and particularly notable in the agricultural sector in Italy. Migration flows from the Middle East and North Africa (as well as sub-Saharan and Asian countries) have increased all over Europe in part due to the "liberalization of international agri-food trade and intellectual property rights on patents and seeds" as well as reforms of the CAP (Palumbo, 2016, p3). In Italy in particular, many 'economic migrants'

also come from Eastern Europe, particularly Romania since it joined the EU in 2007, seeking a better life with more financial prospects, as in their home country they experience a “rising cost of living and average wages” (Palumbo, 2016, p 1). Many of these migrants and refugees end up in the Southern part of Italy, which has “a higher presence of primary production farms” than in the North of the country (Gamboni, 2015, p 167). The temporary employment model of southern Italy also provides a “starting point and a stepping stone towards more developed regions in the country” (Gamboni, 2015, p 187). It is important to consider the role of migrant labour in harvesting Mediterranean agricultural products, which are in many ways central to identity and culture. In Sicily, migrant labour is used to cultivate a variety of produce including tomatoes and olives; with the former requiring labour for nearly the entire year and the latter requiring labour for only a fixed period of the year (Palumbo, 2016, p 14) (as well as oranges and grapes, which are also seasonal). Reports and investigations demonstrate how migrant workers are subject to racism, sexual exploitation, and various forms of discrimination; yet, are paradoxically needed for the local economy to thrive (Palumbo, 2016, 18). What are the implications, or ethics of an industry that is in many ways central to identity and the economy, when the reality is, “a growing number of industrial ‘made in Italy’ products are not manufactured in Italy” or are not even manufactured by Italians; and “in some cases, the use of immigrants make it possible to keep some forms of production in Italy that would otherwise cease or be taken abroad” while in many other cases, simply delay or inhibit foreign outsourcing (Gamboni, 2015, p 190). For example, sectors that are directly tied to food identity like olive oil - where “the olive oil and table olives sector of Campobello di Mazara” (which these products also belong to the Protected Designation Origin (PDO) labels) are heavily dependent on “employment of hundreds of seasonal migrant workers” (Palumbo, 2016, p 15).

Scholars have noted the general view on immigration by Italy is that it is “a necessary evil” (Triandafyllidou and Ambrosini, 2011, p 253). These exploited workers also consist of refugees and asylum seekers, who are waiting for their asylum applications to be processed by the Italian bureaucracy; meaning they do not have a legal right to work (Totaro, Reuters, 2016). As such, they are forced to “rely on local charity or find work illegally”, which, makes them especially vulnerable to these types of exploitation (Totaro, Reuters, 2016). For example, a case in 2014 where local associations and organisations (The Libera Association and Croce Rossa, and with the help of the Liberataria collective) acquired authorisation from a local government agency (known as the Prefecture of Trapani) “to allow migrant farm workers to find accommodation in an olive oil mill seized from the Mafia” was met with fierce opposition from the local citizenry, and although “people gradually began to accept it” after strong reactions and an adamant mayor, “seasonal migrant farm workers are still considered necessary but unwelcome guests” (Palumbo, 2016, p 17). This example is indicative of the double-edged sword discrimination experienced.

Counterculture

Taking into consideration the role of the supranational and national state in fostering organic agriculture, as well as the role of migrant labour in producing cheap agricultural products that are in many ways central to Italian culture and identity; what are the countercultures in the ethics of food that have influenced the popularity of organic agriculture? After the end of WWII, Italy experienced acute economic growth, including in areas of food production and consumption. In fact, Italians “nearly doubled the quantity of food consumed”, noticeably increasing their meat consumption “from about 10kg in 1951-55 to 85kg in 1992” (Brunori, Malandrini and Rossi, 2013, p 21). In response to the modernization discourse, the early 1970s saw a radical critique of the food system emerge, where organic farming and farmers “created local associations that soon developed into national and international networks linked to green movements” (Brunori, Malandrini and Rossi, 2013, p 22). This angle of social justice and environmentalism saw organic farming as a type of social movement that opposed mainstream farming and included organic food producers, consumers and environmentalists. The eclectic ‘pioneers’ of organic foods in Italy, came from “the radical left (originating from ‘agricultural communes’ that were “inspired by hippy counterculture”), the ecologist movement (particularly concerned with environmentalism) and the anti-conformist or alternative movements which criticized modernity for all its stresses and focused on “the recovery of traditional values and lifestyle more in tune with nature” (Fonte and Cucco, 2015, p 277). Organic agriculture is “an example of good practice and as a method capable of providing a contribution to the reduction of the impact on ecosystems” while also contributing to “water saving, use of alternative energy resources, and shortening” the supply chain (Gamboni and Moscatelli, 2015, p 169).

To further highlight the importance of Italian food, agriculture, and national identity, scholars note how “the organic movement, the ‘campagna amica’ foundation promoted by Coldiretti (the largest farmers’ union in the country), Slow Food and the loose but growing network of Solidarity Purchasing Groups (Grupi di Acquisito Solidale, GAS” (Fonte and Cuco, 2015, p 266) operate together to exemplify this cohesion. For example, the ‘Made in Italy’ label, was “intended as a marker for variety in regional agriculture and food” and “constructed as a quality brand and the basis for the ‘quality turn consensus’” (Fonte and Cuco, 2015, p 264), which interacts highly with the organic movement and ranked as a main reason as to why consumers choose to purchase and support organic foods and products. Quality and artisanal food interact with food security as well, as scholars argue, “in Italy food security cannot be separated from the broader discourse on quality” (Brunori, Malandrini, Rossi, 2013, p 19). The idea of quality and artisanal product, “which embodies local and organic food as components of Italian food identity” sees the notion of food security interacting with primary concerns for “food safety, conservation of national food identity and the survival of family farming.” (Brunori, Malandrini, Rossi, 2013, p 21).

Interestingly, in the realm of organic agriculture there has been a demographic shift. Organic farmers are showing an increase in a number of Italian youth "returning to the land for agriculture production – a sector the generation before nearly abandoned" (Mucci, Aljazeera, 2014) due to agricultural investments and strategies by CAP, in a context of economic instability. Now, "many new farms, mostly run by young people, have chosen the organic way." (Gamboni and Moscatelli, 2015, p 172) The effects of this and exploitation of labour need to be explored; however, the increase in organic agriculture will at minimum reduce the environmental and health impacts of workers, who are often exposed to toxic pesticides (and without masks or gloves) on conventional farms (Palumbo, 2016, p 20).

Conclusion

This paper has provided a brief analysis of three factors involved in Italian agriculture, with a specific focus on organic agriculture's importance in quality, environmental justice and national identity. This briefing has provided a starting point in understanding the interaction of these factors and how organic agriculture is an important component of Italian economy. While following versions and adaptations of this paper will include the direct relationship and comparison between migrant labour and organic agriculture; it hopes to provide a starting point in offering analysis on three powerful components and how they interact with food security and climate change.

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LABOR MIGRANTS IN MOSCOW: THE ANALYSIS OF INFRASTRUCTURE WHICH THEY USE AND PRODUCE

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Summary

Taking a course "Cultural anthropology" my group did a research about the life of work labor migrants in Moscow. We described the infrastructure of the chosen area and interviewed 22 migrants. The questions were about their work, leisure, places where they live, medical services, transport, communication devices. The research showed that a lot of immigrants live in the center of Moscow and they create the city for their needs.

1. The motivation of the research

As a qualitative researcher I've had several interviews with Moscow citizens. No matter what topic about the city we were discussing, people often reported to me their critical view about migrants from the Caucasus and the Central Asia. They said that these people killed Russians (for example, 2013 Biryulovo riots), raped girls and stole work-places from locals. I wanted to discover if labor migrants really harmed the life in the city. That's why I participated in a students' research about labor migrants with a help of an expert of migration in Russia, Ekaterina Demintseva. At the beginning of the article it's should be mentioned that migration in Russia has specific features. People who come to find a work in Moscow (and general in Russia) are from "Russian colonies" – post-Soviet countries (Kyrgystan, Uzbekistan, Turkmenistan). In the USSR these countries had the same government, rules, culture. Today they are independent countries but the past influences modern international relations and people's practices. Poverty in ex-colonies leads people to go to a place where they can find work. They go to Moscow the ex-capital of the Soviet Empire because now it's the richest city on all post-Soviet territory. People from those areas not the only ones who come to Moscow to find a better way of life. There are also a lot of Russian labor migrants from small towns and dying villages but they don't disturb citizens so much. They usually know Russian very well and have "Slavic" appearance. The last thing could sound rude but now it's a common phrase in advertisement of renting a flat or a job position. It means that a person shouldn't have dark skin, black hair and bushy black eyebrows. «Most apartment rental listings in Moscow ask for Russian or 'Slavic' people only» - this fact was underlined in an article a well-known British newspaper «The Guardian» (Luhn, 2015). This type of discrimination is a widespread phenomenon in Russia.

2. Literature review

Migration started to be a hot topic after the 90's in Moscow because the amount of people who arrived to live and to work in a capital of ex-empire increased rapidly. There were several journalistic and academic researches. Some of them worked with quantitative database from the Federal Migration Service and others tried to organize their own qualitative data through the interviews and participant observations. For example, Olga Vendina (2013) described such concepts as "ethnic minority," "migrant," and "diaspora" in Russian cities—using the demographic history of Moscow. Ekaterina Demintseva and D. Kashinsky (2016) paid attention to Migrants' strategies of seeking medical care in Russia. They depict the medical infrastructure available to migrants in Moscow. Their study is based on the analysis of interviews with sixty labor migrants and twenty-three caregivers working in medical facilities such as state hospitals, ambulance stations and private medical centers.

The book by Aleksander Etkind «Internal Colonization. Russia's Imperial Experience» (2011) gave this work the idea that Russia (the Soviet Union) has never been either "the first world", or "the third world". It has its own history and its own type of colonization – internal. It means that Soviet republics as Uzbekistan and Kyrgystan were colonies of the ruling clique (Bolsheviki). After the breakup of the Soviet Union people from modern independent countries started to move to their ex-center. In this case the similarity in Russian and European migration may be seen. For example, a lot of migrants in France came from ex-colonies of this country especially from North Africa.

3. Methods review

The research started with a detailed description of an indicated area in Moscow (Basmanny District). It was based on geographical information and historical facts of different periods. It extends northeast from Kitai-gorod which is close to the city centre. Migrants from the Central Asia (Uzbekistan, Kyrgystan) work or live there. Then ten students interviewed labor migrants in this area. Twenty-two migrants at the age from 20 to 60 answered the students' questions. Most of them were women. The research methodology intended taking interviews through a long conversation and record these conversations with the permission. It was strongly recommended to encourage migrants to tell stories about their life as much as they wanted. Finally, various recordings were done. Some of them were only

five – ten minutes and others were nearly two hours. Personally I did two interviews. The first was 47 minutes and the second 16 minutes. I talked with people who worked as a cleaning staff in my university, the second person was a street-cleaner.

4. Anticipated results

Accommodation

In spite of the fact that Basmanny District is close to the center it's differentiated in deterioration of dwelling houses, infrastructure and social membership. The research shows that migrants can live in this area. It's possible because there are cheap places without good conditions: "...old houses since the beginning of the XXth century which are in poor condition now, out of fix Soviet architecture. There are some specific places where migrants can live, for example, ex-dormitory of the Moscow Linguistic University (the monument of Constructivism). Migrants' accommodation in the city center doesn't harm Muscovites because these dwellings are not used at all." ¹

I made an interview with a woman, Tamara, who lives in Basmanny District and goes to her workplace nearly 10 minutes. She said that her sister helped her to find a "bunk-place". People of the same nationality usually stay at one flat. It happens due to close relations among people from one country and one village. At the seminar Ekaterina Demintseva informed that it is easier for Kirgiz to find a place through his family and his friends in Kyrgistan than in Moscow via mass media and advertisement. It's common for migrants to live in a flat with a lot of people that's why they usually count places and call them "bunk-place". The woman was not sure how many people stayed at her flat but she said that it was around thirteen. Another respondent stressed that it was not a good idea to visit friends-migrants in their location because there were too many people in a flat and it was uncomfortable. A street-cleaner also lives in this District and he gets to his work on foot. There are some migrants who have apartments very far from their work. For instance, Saltanat, a cleaning lady in my university lives with her husband in the suburbs close to his work. She has to go by train and by metro every day and it takes her one hour and a half.

It's important to mention when we were talking about locations I told Saltanat about my daily way to the university. I lived in a dormitory in the suburbs and I needed to go 30 minutes by a train and 20 by metro. The similarity of a road demonstrated to Saltanat that students have the same troubles as she. It made her more open and talkative with me. After that she told me with a sigh about her family. This woman has a five-year-old child whom she loves a lot but can't afford to take him because she works all day long with only one weekend. Her son stays with her sister in another Russian city. Saltanat and her husband visit their child very rarely but they give money for his life.

Jobs

It was mentioned that all interviewed migrants work in the center of Moscow. Saltanat and Zarina work as cleaning ladies in the University, Timur does hard work also in the University and Terek is a street cleaner. Their work makes the city better. They all found their jobs thanks to their community. As compatriots help with places to live in Moscow they recommend vacant jobs to people from their village or city. This phenomenon is widespread among migrants from Kyrgystan. Uzbeks usually settle their affairs by themselves. Olga Vendina writes about links between compatriots when she describes the case of "diaspora".

Labor migrants can work in the sphere of service or do simple work without qualification. To work legally they need to pay for a potent. It's not a secret that all labor migrants pay for a potent. Saltanat whispered that if a policeman checks your documents you should give him some money (100 Rub) and he will let you go. To find a job in other spheres they need to prove their level of education. It's possible to be a teacher or a doctor but it's complicated to find a job in law. For example, Timur has a diploma of a lawyer but he has never tried to look for a job in his profession. He is not fond of carrying heavy things (his usual duties) but he hadn't found a job in his home city that's why he came to Moscow to earn money. For a good position in Kyrgystan you need to have a family member who patronizes you.

Leisure time

When they have a holiday labor migrants prefer to spend time in free nice places. Terek likes to walk in the boulevard in the center of Moscow. Saltanat says that her favorite activity is "shopping". At the seminar our researching group discussed why migrants enjoy staying in the shopping malls. We decided that these places attract poor people because they are warm, bright, spacious and with beautiful atmosphere and pictures.

Sometimes labor migrants visit cafes. As Timur is fond of going to cafes with national food. He named a place which was recently opened "Batkenskaya noch". He goes to a café in one pavilion in VDNKh as well (the 4th pavilion, café "Gulchatay"). These cafes attract migrants with their low prices and national cuisine like "beshparmak" and "kumis". They go well with the system of cheap fastfood in Moscow. Inhabitants like eating in this type of cafes too. Not only cheap places exist in Moscow. Last years a lot of Asian cafes and restaurants have been opened. Some of them just look like Asian places but they more similar to European cafes and not cheap at all («Chaihona №1»).

The owner and the staff of cafes "Batkenskaya noch" and "Gulchatay" are Kirghizes and migrants are able to speak their native language. The language can be a problem for young people from ex-Soviet colonies due to the absence

¹ the research description of an indicated area in Moscow (Skorobogatskaya A., Modestova A.)

of Russian language in modern school programs. They don't speak Russian very well. That's why places where migrants can talk without any problems are very popular. Especially in the case of medicine when a patient needs to describe his problems correctly. Timur thinks that Kirghiz clinics are better than Russian because they are cheaper and no one will be rude to him. Labor migrants can't use free service of municipal clinics. They need to get Russian citizenship for it. Also to make your own business they need to get Russian citizenship. It's a kind of a dream to migrants.

Muscovites complain that every day a lot of Moslems go to mosque in the center of the city (metro Prospect Mira) and they disturb their regular life. I asked all migrants about religion and their rituals. They couldn't even remember when they were in a mosque last time.

5. Conclusion

The research shows that labor migrants don't harm Muscovites' life. It's not true to life. They organize the infrastructure for inhabitants. They do the work in the city that other people don't want to do: they clean streets and offices, carry heavy things, build houses. They live and care for old needless buildings in the center. The migrants who came many years ago and got Russian citizenship started their own business in food and medical industry. Inhabitants like their cheap tasty cafes but still feel and express discrimination to labor migrants from Asian countries.

After the research I've started to respect migrants' work more. When I come to the university I always say hello to cleaning ladies.

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STIGMA OF MENTAL ILLNESS: EMPLOYMENT DISCRIMINATION, CONSEQUENCES AND WAYS OF DIMINISHING IT

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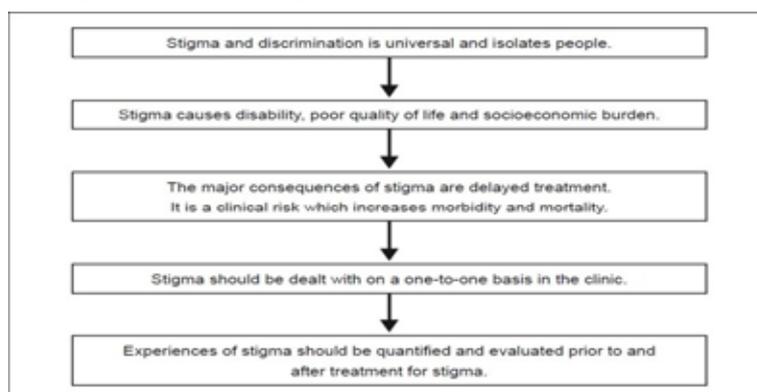
Summary

From a psychology-of-work perspective, work plays an important role in the development, expression and maintenance of our mental well-being and health. Workplace exclusion creates material deprivation, marginalization and a sense of isolation, prevents affiliation with a diverse group of people, deteriorates self-esteem etc. and is, therefore, the main risk factor for mental disability. Although past research has shown that most people with serious mental disorders are willing and able to work, they are less likely to be hired or may experience stigma and discrimination from coworkers once their mental illness becomes known. Despite the fact that working is itself an important aspect of promoting their mental health recovery, they identify employment discrimination as one of their most frequent stigma experiences. Consequently, not only does the stigma affect areas of their lives such as limited job opportunities, but also delayed help seeking or no help seeking at all which leaves them with a further damaged self-concept and identity. It is, therefore, necessary to start using the workplace to prevent mental health problems, provide solutions for rehabilitation and diminish the impact of stigma on persons with severe mental illness. Strategies to fight stigma, such as a combination of education, protest and promoting contact between the general public and persons with disorders and the importance of reducing the stigma towards them are discussed.

1. Introducing the stigma

There are two main reasons why it is hard to deal with a mental illness. First, on the personal level, it is difficult for the people with mental illness to struggle with the symptoms which results in disabilities and, second, they are challenged by the stereotype and prejudice (Corrigan & Watson, 2002), or in other words – the stigma. Stigmatization of the mentally ill can be defined as negative labelling, marginalization and avoidance of persons due to the fact that they are suffering from a mental illness (Fink, 1992 cited by Štrkalj-Ivezić et al., 2011). It is based on negative, often deep-seated attitudes towards the whole group of those people or prejudice, which may lead to even greater behavioural consequences, e. i. discrimination (Štrkalj-Ivezić et al., 2011). The stigma can arise from personal, social and family sources or from the nature of the illness itself (Wig, 1997 cited by Shrivastava, Johnston & Bureau, 2012). It can be caused by behaviour related to the symptoms of the disease, lack of education, stigma of psychiatric medication, etc. (Štrkalj-Ivezić et al., 2011) and since mass media is creating a lot of misconceptions concerning mental illness (Harnois & Gabriel, 2000) it plays an important role in promoting the stigma and discrimination even further. No matter what is causing it, the stigma can be divided into two distinct types: public stigma (reaction of the general population towards the people with mental illness) and self-stigma (the negative attitude which people with mental illness turn against themselves) (Corrigan & Watson, 2002). According to Shrivastava et al. (2012), the fact that the latter influences the coping style of the people suffering from a mental illness could be the reason why consequences of stigma are individualized. As shown in Figure 1, it is important to point out that stigma is universal, isolates people, is poorly understood and is especially felt by those with mental illnesses which often increases the duration of untreated illness (Shrivastava et al., 2012).

Figure 1: The vicious cycle of stigma and its consequences (Shrivastava et al., 2012)



The figure also explains how the vicious cycle is formed (due to the fact that resulting discrimination leads to further discrimination) which is very important and will be discussed in more detail in the paragraph below. Consequences

of the stigma are devastating. People suffering from mental illness are expecting and fearing rejection, less confident, avoiding contact, have lower self-esteem (Link et al., 2001) because of guilt and shame, may become depressed, lose hope, are at an increased risk of suicide, avoid getting the help they need (Shatter The Stigma Mend The Mind, 2016), etc. Stigma leads to fear, mistrust and violence towards people with mental illness (Mental Health Association in Pennsylvania, 2016) and is a clinical risk, because it is a risk factor leading to negative mental health outcomes (Shrivastava et al., 2012). This is concerning for the reason that, "according to WHO, more than 500 million people around the world are afflicted with serious mental illness, alcoholism and/or drug addiction" (Harnois & Gabriel, 2000, p.19) and that of one-in-four people living with a mental illness, fewer than half with serious illnesses seek treatment (while those who do waste additional energy on trying to keep their treatment a secret) (Mental Health Association in Pennsylvania, 2016). Finally, stigma that keeps people from obtaining safe and fair housing or results in inadequate coverage is another example of discrimination, while employment discrimination seems to be one of the most frequent stigma experiences for the people with mental disorders (Gaebel, Bauman & Zäske, 2005, Roeloffs, 2003 cited by Stuart, 2006).

2. Stigma of mental illness in workplace

The workplace is one of the main environments that have an influence on our mental well-being and health (Harnois & Gabriel, 2000). According to Blustein (2008), work has a key role in expression, development and maintenance of psychological health and it is hence important to understand the nature and impact of working as its critical factor. It is crucial to mention how the economic role of working (although important) is often overestimated and that work is related to other functions in one's life as well. Studies show that most people claim they would still continue working even under ideal conditions of material wealth (Šverko, 1991).

Despite its economic function, work also has a significant social function. It allows social interaction which is very important for satisfying the basic human need for affiliation and a lot of employers spend more time socializing with their co-workers than family or friends (Šverko, 1991). Furthermore, work is a source of social status and prestige (because a status mostly depends on whether an individual is working or not and what kind of a job he has) and can, in the end, have a very meaningful psychological function (as a source of identity, self-esteem, self-actualization, etc.) (Šverko, 1991). Additional categories of psychological experience that promote mental well-being and are provided by employment are time structure (whose absence can be a major psychological burden), collective effort/purpose and regular activity (organizing one's daily life) (Harnois & Gabriel, 2000). This all explains why the fact that public stigma about mental illness has a deleterious impact on obtaining and keeping good jobs (Bordieri et al., 1986, Link, 1982, 1987, Wahl, 1999 cited by Shrivastava et al., 2012) can have even further devastating consequences on their mental health. Although most people with serious mental illness are willing and able to work (Morgan, 2005, Marcias et al., 2001 cited by Stuart, 2006), their unemployment rate remains high and is around 90% (Harnois & Gabriel, 2000). Employment rates, of course, vary by diagnostic group (40-60% for a major depressive disorder; 20-35% anxiety disorder; 10% serious mental illnesses such as schizophrenia) (Crowther et al., 2001 cited by Stuart, 2006).

The most obvious indication of how important work is to mental health could be the fact that those who lose their jobs often struggle with mental health problems (Lucas, Clark, Georgellis & Diener, 2004, Vinokur, Schul, Vuori & Prince, 2000 cited by Blustein, 2008). As a matter of causality, an analysis of employed respondents revealed that there wasn't any relationship between clinical depression and becoming unemployed whereas those who became unemployed had over twice the risk of increased symptoms and diagnosis of clinical depression than those who remained employed (Dooley et al., 1994 cited by Harnois & Gabriel, 2000).

Therefore, high unemployment of those mentally ill and the fact that they don't participate in the labor force does not mean that they are incapable of working nor do not want to work (Waghorn & Lloyd, 2005). They are often discouraged by barriers in the current public system and stigma is surely one of those principal barriers (Harnois & Gabriel, 2000). Fearing rejection and being perceived as incapable, they are not as motivated to look for a job so it becomes noticeable that they are not in the workforce. That can lead to internalizing the stigma (causing one to start seeing himself as unemployable by self-discrimination) (Corrigan & Watson, 2002), which strengthens the stigma and forms a vicious cycle.

Therefore, it is important to highlight some facts about mental illness in the workplace and its major myths (look at Figure 2).

Figure 2: Major myths and facts about mental illness in the workplace (Mental Health Association in Pennsylvania, 2016)

<p>Myth #1: Recovery from a mental illness is impossible.</p> <p>The Facts: For decades, mental illnesses were thought to be permanent and untreatable. But the truth is that while these illnesses are persistent, research has shown that with treatment, the majority of people who have a mental illness achieve genuine improvement in their symptoms over time, and lead stable, productive lives. As the treatment of mental illness has advanced, the focus has shifted from simply minimizing symptoms to true recovery, to reintegration into mainstream society, including (and perhaps most importantly) the world of work.</p>	<p>Myth #2: People who have a mental illness tend to be second-rate workers.</p> <p>The Facts: Far from being inferior workers, individuals with mental illnesses may, in fact be superior in many ways to their co-workers without a mental illness. Employers who have hired these individuals report that their attendance and punctuality exceed the norm, and that their motivation, work quality, and job tenure is as good as – or better than – that of other employees. Research has shown that there is no difference between the productivity of workers with and without mental illnesses.</p>
<p>Myth #3: People with psychiatric disabilities cannot tolerate stress on the job.</p> <p>The Facts: The response to job-related stress, and precisely which factors will be perceived as stressful, varies among individuals with psychiatric disabilities just as it does among people without such disabilities. For example, some people – if or not – find an unstructured work schedule very stressful, while others feel stressed when they must conform to a strictly scheduled workflow. Some people find solitary very stressful, while others are able to focus on their work only in a quiet environment with minimal interaction. For all workers – with or without psychiatric disabilities – productivity is optimized when there is a close match between the employee's needs and his or her working conditions.</p>	<p>Myth #4: People who have a mental illness are unpredictable, potentially violent and dangerous.</p> <p>The Facts: This myth is reinforced by media portrayals of people who have a mental illness as feral, and randomly violent. However, a research literature review conducted at Cornell University found absolutely no evidence to support such portrayals. The fact is that the vast majority of individuals with psychiatric disabilities are neither dangerous nor violent.</p>

Despite the ones listed, a distinction between a mental retardation and mental illness should also be made. The former is a diagnosis characterized by limited intellectual functioning thus problems in daily living while the intellectual functioning among persons with the latter diagnosis varies just as it does across the general population (Harnois & Gabriel, 2000).

Re-employment is one of the most effective ways of promoting mental health, but even those mentally ill who are employed are still significantly affected by the stigma. Not only does the discrimination come from employers, but also from other co-workers, causing the person suffering from a mental illness feel marginalized, become targets for negative/mean-spirited comments from their workmates or even quit the job (Wahl, 1999, 1999, Shulze & Angermeyer, 2003 cited by Stuart, 2006). Due to the fact that mental health problems are not efficiently managed at the workplace, a lot of employees with a mental disorder will not consult a mental health professional and will try to hide their illness (Stuart, 2006). In fact, prejudice exists even amongst health professionals (Read et al., 1999 cited by Shrivastava et al., 2012) and families, who are both questioning whether competitive employment is a realistic goal or not.

To conclude, although there are some cognitive impairments, clinical symptoms etc. that produce barriers to employment, community and workplace stigma take great part in creating those barriers as well (Waghorn & Lloyd, 2005) preventing an improvement of the persons with serious mental health problems, who can improve if properly evaluated, trained and supported in community (Anthony, Cohen & Farkas, 1990 cited by Harnois & Gabriel, 2000). The loss of work is linked to problems with self-esteem, relational conflicts, substance abuse, alcoholism and more serious mental health problems (Bluestein, 2006, Feather, 1990, O'Brian, 1986, Stearns, 1995 cited by Bluestein, 2008) and it is a serious psychological problem, especially for those mentally ill, whose recovery outcomes are often linked to obtaining and keeping their jobs.

3. Ways of diminishing the stigma

People with mental illness have the same needs as those who are not mentally ill, including access to good education, acceptance by family, etc. as well as meaningful work (Mental Health Association in Pennsylvania, 2016). Working is a fundamental part of their recovery and, due to advances in treatment, the capacity of people with mental disorders to join the mainstream and live independently has increased (Harnois & Gabriel, 2000). This means it is important to fight the stigma regarding their re-employment and workplace in general, since it is one of the major obstacles they are dealing with. To begin with, there are three main approaches to fight the stigma: education, contact and protest (Corrigan, 1991 cited by Corrigan & Watson, 2002). Education should include facts opposed to misconceptions and myths (on which the stigma thus resulting discriminatory behavior are based) (Štrkalj-Ivezić et al., 2011). It is the starting point at every level of intervention and many campaigns, such as *Changing Minds* or other campaigns that can be accessed on www.rcpsych.ac.uk and www.irishpsychiatry.com (Byrne, 2000), have succeeded in publishing articles on stigma and distributing further information. Regarding protests, the focus is on stigmatization and discrimination of those mentally ill, which is related to all life aspects, including media (Štrkalj-Ivezić et al., 2011). That is important because it is sending two messages: "To the media: STOP reporting inaccurate representations of mental illness. To the public: STOP believing negative views about mental illness" (Corrigan & Watson, 2002, p. 17). In the end, although contact itself does not imply anti-stigma (without additional institutional support, status equality, etc.) (Štrkalj-Ivezić et al., 2011), meeting persons with mental illness who are able to hold down jobs or live as good neighbours helps in diminishing the stigma (Corrigan & Watson, 2002). According to Morneau Shepell (2016), there is some additional concrete advice on removing stigma in the workplace. As a person with mental health issue, you can get treatment, try not to let the stigma create self-doubt and shame, try to constructively influence the people

in your life (by sharing information that you have) and speak out against stigma. As a friend, parent, partner or co-worker, you can learn the facts, speak with dignity and respect (choosing words carefully), speak up (when stigmatizing occurs) and support your co-workers. As a people leader, you can make sure that you are educated and informed, foster a healthy workplace environment and understand your role at critical points. Finally, mental health professionals should reduce their personal prejudice and make sure that interventions are not limited to teaching psychoeducation at the clinic but also in planned programmes of public education (Byrne, 2000).

4. Conclusion

Stigma is unethical, inhumane and legally prohibited (Štrkalj-Ivezić et al., 2011).

Living with a stigma is painful, leads to loss of life opportunities and being able to work is surely one of those opportunities which takes great part in the recovery from mental illness. Fortunately, a large percentage of employers is starting to understand the relationship between productivity and health and are hence developing and implementing programmes supportive of family/work/life issues plus data now prove that successful employment programmes can be very cost-effective (Harnois & Gabriel, 2000). Given the importance of work, it becomes clear why it is crucial to address the problem of stigma, its consequences and solutions for those suffering from mental illness in order to help them live healthy, fulfilled lives.

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SHARING ECONOMY, DIGITAL LABOUR AND TIME: WHICH VALUES FOR WORKERS AT THE 21st CENTURY?

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SUMMARY

1. Definitions
2. Working time
3. Non working time
4. Conclusions

1. Definitions

- a) Sharing economy
- b) Digital labor
- c) Values
- d) Work

2. Working time

- a) "Work hard for" and happiness.
- b) "Create value for" and provide meaning
- c) Independence and precarity

3. Non working time

- a) Invisible work
- b) Domestic work
- c) Digital labor

Conclusions

Post Fordism societies are engaged in a transition that has already led to important changes at work and affected the time management of workers' lives. The speed and magnitude of technological advancement and innovation today is far greater than ever before. In the last decade or so, the proliferation of new technology is transforming human society and the way of working, with a speed never before known in human history. It has consequences on the distinction between work time and free time: according to the Eurofound report (2016), workers tend to work more today during non-working hours than before. Beside this (r)evolution, some theories discuss our distinction between what is considered as work (activity creating a value that is recognised and remunerated) and a simple activity, in particular regarding the daily digital activities. We propose to study how technologies and sharing economy affect time (time at work; non-working hours; free time; resting time; family time; leisure) affecting also our conception and organisation of work. Do technologies really allow free time? Does sharing economy spread values such as participation and generosity? Can we consider our daily digital activities through social platform as a "digital labor" e.g. a non-paid "invisible work" leading to precarious situation or leisure?

1. Definitions

a) Sharing economy. Through the Internet and apps, it is now possible to match demand and supply between individual producers and consumers built around the sharing of human and physical resources. The sharing economy is driven by people to people exchanges and the better use of capital assets through technology: it could be through renting offices (co-working), renting houses (Airbnb), barter or exchanges of competences. All these activities have in common new way of collaboration through digital platform.

b) Digital labor. Every daily digital activity (such as clicks, publications, profiles, photos or connection on internet) can be considered as digital labor, a term which appeared in 2009. As Antonio Casilli (2015) describes it, digital labor is characterised by several conditions: production of value appropriated by owners of big technological companies, framework of participation through contractual obligations to contribution and co-operation contained in general conditions of use and evaluation through indicators of popularity, reputation, status.

c) Values. It can be defined in two ways. It is the measurable character of an object in function of its capacity to be exchanged or sold. It can also refer to the evaluation of something in function of its social utility. For instance, an activity can be valued as work. Value also pertains to the quality of something, that has all the typical and ideal characteristics of its type, and is objectively more esteemed. For instance, it can be values such as empathy, collaboration, generosity.

d) Work. As Jean Pierre Vernant (1984) wrote, Ancient Greeks had terms to determine effort, tasks, occupations, savoir-faire but they didn't have a term to define "work". In French, "travail", which means work, comes from "tripalium" in latin. It was a tool used in farms but was also used for torture. In Italian, "lavoro" and in English "labour" comes from "laborare" in latin which means "create value for" but also "work hard for". Originally, work implied the function of producing wealth and based social order on it.

2. Working time

a) "Work hard for" and happiness. The concept of work appears in the 18th century. In particular, A. Smith (1776) describes work as an activity creating a value. In the industrial society of XIX century, order and stability were assured by a hierarchical division of tasks between men and women. This division was made on the distinction between male time, measurable and negotiable and a female time, unlimited and out of trade.

At that time the conception of happiness emerged, a "new idea" in Europe (Saint Just) and mass media. New kinds of factories demanded new kind of workers. Some workers asked for human working conditions and fundamental rights, including 40 hours working weeks. Work was dehumanised by scientific management as described by Taylor (1911) and this situation have been accepted in compensation of free time. It's a part of the construction of labour law in most European countries. Life was divided in two hermetic times: the first one, constituted by dehumanised work was compensated by the other, called free time. This conception has been studied by G. Friedman (1960) who noticed that "industrial revolutions imposed, in less than one century, a dichotomy between work time and free time" explaining in 1966 the period of transition created a "freed time, leisure, quest of happiness".

In particular, G. Friedman considers that humanisation of working time is related to humanisation of free time: "the battle for humanisation of leisure in the technical civilisation is working time itself. The other battle is constituted by free time threaten by everything which reduced it and eroded it." Is this pursuit of happiness through dehumanised working time and the importance of free time still values for workers of 21st century?

b) "Create value for" and provide meaning. A growing number of studies about youth as "Generation Y and X" exist. A recent study conducted by BNP Paribas and the Boson Project (2015) regarding about 3200 young people in France, aged between 16-20 years old showed that 47% of participants want to be entrepreneurs and 84,5% want to have a job they are passionate about. At the same time, 40% consider that in 10 years, they would like to have a balance between working hours and private life. However, as noted by Serres (2012), generation "Tom Thumb" (because they always send texts with their thumb) have a different vision of obedience as they have been educated with global knowledge. This particularity could challenge our current institutions but could also create new ideas.

In fact, in recent years, new organisation of work is no longer characterised by obedience but by greater employee autonomy. Horizontal and decentralised systems are giving workers a feeling of a significant contribution to both life and production. According to the Steelcase Global Report (2016), these systems of management generates more responsibilities but also transfers a sense of shared ownerships that could be extremely stimulating and constitute new values of post-modern societies. Brainstorming's, lunch meetings, and seminars contribute to this organisational culture of participation and create a sense of community. However, if this kind of "break" time is not guaranteed, as argued by Clot (1996), workers become vulnerable, exposed to excessive professional activities and, at the same time, to a sort of psychological idleness. This paradox is the modern unease at work. Creating "break" time during working hours could allow workers humanised free time without suffering from a lack of time (excessive professional activity) and enjoyed with a free mind (without psychological idleness).

c) Independence and precarity. According to Trentin (2014), The criticism of Fordism must have led to make free persons involved in a work relationship, as a goal itself and not as a political mean, in order to "eliminate loneliness of subordinate worker, shattered in their quality of human being and broken in their dignity, for a very long part of his existence". It is actually not certain at all that our future labour world will assure dignity to workers, even in Europe. The Global Risk report presented at the World Economy Forum in January 2016 recognises that "while technologies make work possible from every places and every time, companies fragmented tasks in a way that wasn't possible before". In Europe, as underlined by Degryse (2016) the revolution is on its way: networks organisation have replaced Fordist factories, digital services replaced industrial products materiality, high skilled workers replaced workers in assembly line, non-permanent contracts replaced permanent contracts, mobility in the world of work replaced stability of workplace.

The "gig economy" through digital platform is growing without requiring dependant workers. The employer does not exist anymore and clients refers directly to independent workers. This paradigm shift has been throughout the 90's when management was oriented on "customer satisfaction". It does not seem that sharing economy could be able to add values and resist this phenomenon. On the contrary, it seems that sharing economy is the best organisation to support it. For instance, Giana M. Eckhardt and Fleura Bardhi in the Harvard Business Review considered that "sharing economy" is in reality an "access economy". They explained that "This insight – that it is an access economy rather than a sharing economy – has important implications for how companies in this space compete. It implies that consumers are more interested in lower costs and convenience than they are in fostering social relationships with the company or other consumers".

Nevertheless, some associations that are fighting great concerns considers that using digital platforms is a first way to escape invisibility, unemployment or undeclared work. Others, such as theorists of digital labor does not share

this point of view. They consider that the on-demand economy throws us in a preindustrial era 2.0 made by a cohort of independent workers, which are responding to fluctuations of tasks, being obliged to bring their own production tools.

3. Non-working time

a) Invisible work. Today we face today another type of dehumanisation according to Supiot (2016): workers are always connected through devices and they increasingly work outside of working hours. Flexibility is urging companies and all workers in the management of uncertainty. In this era of high skilled workers, teleworking, freelance, autonomous work is more disseminated, also at home, with consequences on personal life. It leads to an increase in “invisible work” in employees’, but also managers and director’s, lives. They have to be more competitive among themselves and this competition takes place, for an important part, during non-working hours. In post-industrial society, as Mothe (1994) considered, effective working time no longer corresponds to official and legal time.

Although Article 8 of the European Convention on Human Rights recognised the “right to private and family life” as a fundamental right, most national labour legislations distinguish “work time” and “rest time” without any references to family time, leisure or domestic work.

b) Domestic work. Time spent on educational duties have very practical consequences on labour law (reinstatement into the workplace, seniority in the firm, pay) and on social protection (conditions for acquiring pension rights); this principle of continuity has been implemented through directive 96/34 of 3 June 1996 given a juridical implementation to the European agreement on parental leave. In Europe, families with paid work for both genders is today an ideal reference point. Lewis and Giullari (2015) explains that this theme of conciliation between work and family has been planned in the agenda of the EU, but firstly as an essential subject in order to impulse women employment, and more recently as a way to improve quality of citizen’s life.

In societies particularly known for their high rate of non-standard employment, such as India, trade unions have adopted a strong strategy. For the informal economy (self-employed workers, street vendors, home based workers and domestic workers, casual workers and agricultural workers), SEWA (Self Employed Women Association) regards women as persons in all their needs. That’s why the association is not only a trade union but also refers to workers in their roles of citizens and parents. This new way of thinking could be the future of workers’ protection. As we have seen, the value of new generations is also to find a balance between private life and work. It is possible that sharing economy addresses the conciliation of time to workers in their roles as workers but also as citizens and parents. For instance, structures such as Alveare in Italy propose a co-working place for independent workers with a baby space. In this way, conciliation of working time and non-working time is not addressed only to women and raise quality of life for both genders.

c) Digital labor Internet, as explained by Antonio Casilli, has been considered as the perfect channel of values such as participation, generosity, sharing, donation for the last two decades. For each of these categories, different profiles exist: amateurs, passionate, fans, hackers. These profiles have always been described as people animated by a great will to share with others, to express themselves in communities able to have innovative and creative ideas. Actually, digital labor such as described by T. Scholz (2012), smart mobs are obviously mobilised for politics or cultural scopes but can also be transformed in resources, in groups of people to whom tasks are subcontracted (crowdsourcing). According to this theory, in a world where 1424 milliard of smartphones have been sold in 2015 and where one third of human population have a computer, using internet and interacting on it must be valued as a work.

4. Conclusions

Recent labour reforms have profoundly changed labour law. They greatly impact a large number of national institutions (judge and jurisdictional system, occupational medicine, social partners). Some observers are considering them as a paradigm shift or a “revolution” while others as the achievement of the last thirty years of reforms. However, the analogy between a lot of reforms in European countries appear clearly: mistrust of judicial power and judges, impact of new technologies on subordination concept, control of dismissals, hierarchy of norms and non-derogation. The organisation of work has already changed and the reforms of labour law have created a new framework. At the same time, on the fringe of the third sectors and recognised institutions, new realities such as self-organised groups, could help workers to conciliate their expectations. These structures are creating a new way of participation. They respond to new risks and new needs and are questioning the relationship between centre and periphery, between citizens and institutions.

As the sociologist Marie Anne Dujarier (2014) explains, “what is work is what institutions are naming activities such as work”. As we know, naming an activity as a “work” is a giving a protection recognised by the society. As we have seen, one of our future challenges will be to value some activities and find a way to recognised rights attached to it.

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WORK AS HAPPINESS: DREAM OR REALITY IN MODERN RUSSIA?

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SUMMARY

1. Introduction
2. Work as happiness or as a need
 - 2.1. And what about Russia?
3. Conclusion

1. Introduction

What does work mean for you? Do you like it, do you really enjoy what you are doing or you are working just for money? All these questions seemed to be if not impossible, but at least extraordinary 100 years ago. Even at the end of the XIXth century, ordinary people could hardly imagine that there can be a choice of what to do in life. According to data of general census of Russian Empire collected in 1897, the main activity of the population in Imperial Russia was agriculture. It employed about 77 % of its residents. Manufacturing industry and crafts employed 10 %, while private service – 4,6 % and trade only 3,8 %. These were the main types of professional activity and employed around 95,4 % of residents. The remaining part of the population included clerics and nobility. Thus, professional occupation was closely related to a social class. If you were born in the family of a peasant, your profession was predetermined and therefore, transition to another social class was almost impossible. The representatives of noble families and aristocracy had more freedom and means to choose the occupation. Nevertheless, their choice was also very limited by certain prestigious fields and gender aspect.

Came to power in 1917, the Bolsheviks realized that they have to create a system of general education, which would allow them to use school and teaching as tools of influence. The campaign against illiteracy started in 1920 and lasted for five years. As a result, secondary education became more accessible for Soviet people and thus, the percentage of educated people increased significantly. The structure of higher education has also changed. After secondary school, youth had a choice of how to continue further education. Depending on future plans, it was possible to enter universities, attend professional courses or colleges. At that period the top list of most respectable professions formed, professions designed to build a bright socialist future. In fact the list was not long – teacher, doctor, and engineer – are the most attractive and prestigious for a Soviet man.

One of the most characteristic features of the Soviet system of higher education was the mandatory assignment of young specialists to a certain vacancy in a special location. Since the higher education was free, the state developed the system of young staff employment. The idea was to oblige graduate students to work according to their profession for 2 or 3 years across the country and to guarantee a young specialist first professional experience. Thus, soon after receiving a diploma young people got a job offer mostly in rural areas. Today people evaluate this practice in different ways. For some graduates that was the chance to start the career and acquire professional experience, for others, it was a hard period far away from home and family. In such circumstances it's difficult to imagine a person enjoying their work.

Nevertheless, the Soviet system created special conditions for working people. For example, the idea of “working collective” and support of colleagues served to some extent as a psychological support at work. The Soviet Union also helped with living arrangements - provided rooms or apartments after several years of work for instance. All these benefits formed a social stability, that, what our parents miss now.

With the beginning of 1990's situation in Russia has changed. While public organizations suffered because of lack of funds, new, private sector appeared. According to western ideas different people started to create their business independently. New businessmen did not work for the state; they started to form a private sector and were self-employed. At that period self-employment generally associated to the idea of work as happiness.

In these years, huge international companies and corporations open offices in Russia and as a result, bring their models of work to Russian reality. Being aware, that a happy at work person is more effective and produces good results; they introduce the system of team building, corporate culture, collective trips and other benefits into Russian branches. The crisis of 2008-2009 has forced companies to reduce the costs on creation of comfortable conditions for employees. As a result, today companies which offer good benefits package are not numerous.

2. Work as happiness or as a need?

Today the idea that happiness at work really matters seems to be natural and logical. The analysis of relationship between happiness and job includes different aspects, such as feelings, attitudes, economic aspects (e.g. productivity). Recent investigations of American sociologists from the Ohio University (mail.ru, 2016) present interesting findings. For instance, researchers linked little satisfaction with the job in the beginning of career with adults' health problems after 40. In the extensive study, which has started in the 1979, scientists analyzed data from almost 6 000 Americans on health, work and other aspects of peoples' live. As a result, researchers concluded that mental health suffers the most due to unloved job. Those polled after the age of 40 suffered from insomnia, increased anxiety, depression and emotional problems.

At the same time, according to numerous investigations, unemployment reduces happiness. Par Jon Hall and Shivani Nayyar (2015) analyzing the UK data for instance, note that the relationship between unemployment and lower subjective wellbeing is well established across a range of measures, including lower life satisfaction and lower happiness. Researchers point out that the negative impact of unemployment on wellbeing not only related to a lower income. In the society where "unemployment is more uncommon it is a more stigmatizing experience" (Hall, P.J. & Nayyar, S., 2015). Therefore, individuals tend rather to keep on working, than to become unemployed for a certain period in order to search for a better job.

Researchers also documented a "weekend effect" (Hall, P.J. & Nayyar, S., 2015) – when employed are feeling happy when they are not actually at work. This effect is most typical for full time workers, their feeling of happiness rise at the weekend. Another aspect of a little satisfaction with the job is connected with the type of work. For instance menial or dangerous work is likely to lead to unhappiness. There are not many investigations on this issue while the problem is absolutely evident.

2.1. And what about Russia?

Every year OECD publishes the Better Life Index (2015), which contains indicators and data that contributes to the improvement of quality of life. As long as work is one of the most important aspects of humans' life, the investigation presents information concerning three main indicators, such as Income, Jobs and Work-life balance. Let us look at the data related to 2015 year. Generally we can see that Russia ranks above the average in Work-life balance indicator, but below average in Income indicator. Interesting fact is also the percentage of employed people. It is about 69 % of people aged 15 to 64 who have a paid job. This is above the OECD employment average of 66% (OECD, 2015). Thus, those people who have job in Russia, generally, find suitable balance between work and life. The data also shows that Russian less work long hours that the OECD average ranks. But still, Russian people are not satisfied with their salaries. They especially feel it in crisis when the income decreases significantly.

However such statistics does not give us the idea of personal attitude to job. Living in such an unstable country as Russia influences on way people perceive their work. If someone is not satisfied with his own job, it takes a lot of efforts to find another one and there is still no guarantee that the new one will be better. This tendency is especially peculiar for small cities. People their afraid of lose their jobs as it means to lose income, because it's impossible to live on unemployment allowance. Thus, many people in Russia keep working and the problem of so-called "unloved" job appears. While in small towns there is still lack of possibilities for changing occupation sphere, in big cities this shift is possible. The problem of a little satisfaction with the job becomes even more stressful when we see people absolutely happy with their work. With the development of social media, such tags as "I love my job" or "Happy at work" became more and more popular. So it getting harder to realize, that happiness at work really exists and that someone can enjoy this feeling. Therefore, people all over the world tend to search for ways to work happily and they do it in different ways. One of most interesting to analyze is so-called "downshifting".

In the middle of 1990's the idea of voluntary simplicity of life and career aspirations has begun to disseminate in different parts of the world. One of the reasons for such change was the understanding, that working long hours and being overwhelmed with work, people communicate less with their family, do not have time for their hobbies. All those factors produce stress and dissatisfaction with their own lives and earned money cannot replace pure happiness. Top managers in Europe, USA, and Australia began to abandon high-paying jobs and benefits in order to find the balance in life. This new trend is called "downshifting".

For Russia, downshifting is a quit young social phenomenon, but some researchers see the roots of it in the philosophy of Leo Tolstoy, who being a bright representative of nobility refused the comforts of a reach life. There was a variety of reasons for such marginal decision in terms of social norms of XIXth century society. After a profound ideological crisis, associated with the religious quest, the writer had figured out that the real life is the life of a farmer, peasant. The effect of this decision was great. At the age of 52 Tolstoy returned to his family estate where he started to live very simple life and eat vegetarian products. In this ascetic life, he wrote great novels. Tolstoy also founded schools for his serfs' children and finally started to reject wealth, including the renunciation for the copyrights on his earlier works. Therefore, the result of this spiritual search of Leo Tolstoy was the development of a new religious and ethical philosophy called "tolstoyism". In the early 2000's all those ideas gained new form and specifics in Russia.

Looking from the perspective of today, we can state that the period between 2000 and 2008 was one of the most stable for Russian economy and favorable for Russian people as well. After hard 1990's it was a prosperous time for both state employers and for private sector. At the same time, people started to work harder and long hours. Thus, with

the emergence of relative economic stability, the understanding of stress growth appeared. With adopting of western standards and behavioral patterns, the feeling of exhaustion increases. This trend is especially remarkable in big cities, such as Moscow, Saint – Petersburg, Ekaterinburg and Novosibirsk. People tired of managerial work, high level of personal responsibility, difficulties in finding time for a family started to search for ways to find a balance.

The solution came in several ways. The most popular one for Russians by this time is to move away from city to a village. Basically, we can say that this is an eco-living option with lots of benefits. In this case, downshifters work with their hands and provide themselves with fresh and ecological products. At the same time, this way is hard and requires real desire to work on the land and to live simple life. However that makes a real contrast to a work at the office. Working physically people return to their roots and enjoy results of their work every day.

One of the best known examples of such escape from the city is the project LavkaLavka¹. In 2009 Boris Akimov, a successful journalist and content manager of HFM journal at that time, as many other people realized, that he is not satisfied at all with his life in Moscow. “When you are a student, you see Moscow as a city of chances, but when you create a family and have children, you begin to understand that it is hard even to find healthy products” – remarks Boris in one of his interview (Černomys, 2009, p. 126-127) . That was the issue – to live in a place where you can find fresh and ecological food and work at the same time. However the creation of an Eco farm takes quite serious investments. Therefore, Boris decide to start from another point. Together with his friends, he went to different markets in Moscow and outside. Trying different products from various regions of Russia, they formed their own list of reliable suppliers. They checked how agricultural farms are actually working and the quality of products they propose to customers.

Today LavkaLavka is not simply an on-line shop, but farmers’ cooperative store, where people can buy fresh and high-quality meat, milk, fruits and vegetables. LavkaLavka chain includes 5 markets, restaurant and numerous pickup points around Moscow. Boris Akimov with his family still lives in a village and manage LavkaLavka project. Therefore LavkaLavka is a successful business case, which embodies the idea of good balance between work, life and family.

Another attractive option for downshifters in following their dreams and hopes is to stay abroad for a long period. In the top list of preferred destinations are places with good climate and easy visa rules, such as Thailand, Goa, Egypt, etc. This option however is quite limited in use, since implies a stable income. Some downshifters find the solution in leasing their apartments. Others can work as freelancers or in a distance just using their laptop. When people reduce their level of consumption they don’t need to earn so much money as before. However, this kind of downshifting is not so numerous as the previous one.

3. Conclusion

In Russia, the value of money and wealth is still high. This fact confirm the recent statistics, based on data collected in 2015. Let us look on numbers provided by Russian non-governmental research organization Levada Analytical Center (2015), which regularly conducts high-quality sociological research. 1 600 persons took part in the latest investigation and answered several questions concerning their attitude to work. One of the questions of survey was “Which of the following statements about the significance of work for an individual suits you the most?” There were five options to answer and to two of them present a special interest for us. For instance, only 10 % have chosen the answer “Work for me important and interesting for itself, regardless of salary” . Another 57 % preferred the statement “Work is primarily a source of livelihood”.

The results looks depressive, especially when there is such a huge gap in answers. Hence, that confirms the fact that, still, people have to think first about the income, but not about self-fulfillment. The economic situation in Russia today is not conducive to thinking about individual happiness and satisfaction with job. Probably, this sad trend will remain for a sustained period. At the same time, more and more people in Russia tend to care about their own satisfaction with job. That gives hope on positive tendencies in aspirations for being happy at work.

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¹ For more information, please visit <http://lavkalavka.com/>

AN IN-DEPTH LOOK AT GENDER AND LABOUR: THE PAST AND NOW

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SUMMARY

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1. Introduction

There have been intense calls globally for gender equality in all spheres of life including labour and employment. Gender has been connected to practically all areas of life ranging from our actions, desires and institutions. Even in this pronounced quest for global gender equality, a United Nations agency was created which is dedicated to gender equality and the empowerment of women.

2. Meaning of the terms: Gender and Labour

"The term gender refers to the economic, social and cultural attributes and opportunities associated with being male or female". UNFPA, (2005). Often times, the term 'sex' and 'gender' have been used interchangeably. However, gender is quite distinct from 'sex' in that sex connotes the biological attributes of a person or the biological differences which distinguishes a person as either a man or a woman while gender is largely the societal perceptions, actions, expectations and constructions towards men and women. For a better understanding of the meaning of gender, the two terms 'masculinity' and 'femininity' are of great importance. These terms are traits associated with gender. Masculinity being the traits associated with boys and men while femininity, the traits associated with girls and women. As much as there are relative differences in societal beliefs and perceptions of what these masculine and feminine traits should be, there are some generally accepted constructions of both categories of traits. For example, men are attributed to have the masculine traits of being strong, stable, aggressive, self-reliant, competitive and unemotional while women are intuitive, nurturing, gentle and emotional.

Labour in the context of this paper is mental or physical work usually done for a monetary consideration.

3. Relationship between gender and labour

There is indeed a relationship between gender and labour. Given the traits ascribed to being either male or female, these perceptions about gender are largely reflected in the kind of work a man or woman does. There is a great difference in men and women's jobs across sectors, industries, occupations, types of jobs, or types of firms and with economic development and time, the differences have evolved. However, they are not enough to eliminate employment segregation by gender. World Bank, (2012).

Globally, the scales in labour and employment appear to tilt in favour of the men with women earning less income, having lower quality jobs, attaining the peak positions of their careers and being under-represented in boardrooms where the decision-making takes place. It is therefore trite to say that inequalities exist in labour and these inequalities in labour globally are largely attributed to the stereotypes on traits of men and women and gender roles.

In addition, women at a higher risk of unemployment than men. World Bank, (2012).

4. History of women and work

Women have always been working albeit they may not have taken up work with paid wages/accounted for a great percentage of the workforce in the ancient times. The reason for the foregoing in the time past was because of gender roles. Men were perceived to be breadwinners while women were expected to take care of the home front.

a. Africa: In ancient Africa, women were tasked with taking care of children and doing the household chores. In ancient Egypt, women were ascribed with great freedom; they were able to own properties and enjoyed the same legal and economic rights as their male counterparts. However the majority of the women worked from home.

Ancient women in Africa were also largely involved in body art and painting, pottery making, traditional medicines and cures, the sciences, technology and cloth-making. Nweke, G. (2014).

In the 19th and early 20th centuries and pre-colonial Africa, women were engaged in some forms of economic activities which included light farming and trading. For example, in pre-colonial Ilorin in Nigeria, women were involved in pottery and livestock production, weaving and dyeing, bead-making and jewelries, craftwork, agriculture and food

processing. The Ilorin women were involved in particular aspects of agricultural production such as planting, crop tending, harvesting and farm produce marketing. Raji, A. et al. (2013).

In the latter part of twentieth century, women in Africa had a high rate of participation in the informal economy which included street trading, hawking and provision of services. The female labour force participation rates in sub-Saharan Africa increased by 3.2 percentage points over the last two decades. The rise is likely attributed to the absence of or insufficient alternative income from social protection and persistent poverty not allowing the option of dropping out of work. ILO, (2016).

However, there is still sectoral and occupation segregation in Africa in the 21st century despite increased urbanization, education and improved status of women and girls. In addition, there is a tendency for women to be underrepresented in the industry and service sectors and overrepresented in agriculture.

b. Europe: In the ancient times, women in Europe were involved in maintaining the home-front through house chores as well as some aspects of subsistence agriculture such as poultry farming and making dairy products. In the 19th century, with the industrialization of Europe, women began to work in the factories and mines. The most common factories then were textile mills and production assemblies. The period was characterized with terrible working conditions and poor wages at the factories and women did in fact, earn lower wages than men.

In the 19th century France, gender, skill and worker's association were deciding factors for a worker's wage. In the early 20th century Britain, women took over some jobs of the male folk who had left their jobs to enlist with the army at the wake of the world war. By the end of the war, in Russia, there was a rise from 26 to 43 percent of the quality of women in industry, while in Austria, an additional one million women joined the workforce. In France, where women were already a relatively large proportion of the workforce, female employment still grew by 20 percent. Wilde R, (2015).

However, in the mid and late 20th centuries, with the increase in education and introduction of salaried employment, women in the workforce in Europe grew significantly. Presently, the employment gap between men and women in Northern, Western and Southern Europe has closed marginally. ILO, (2016).

c. Asia: The Asia culture did thrive on a hierarchical system in the past with the females being under the males. However, the growths of the industrial and export-driven sectors in some parts of Asia have given rise to increased female gender labour force participation. ILO (2016) reports that the gender gap narrowed in Central and Western Asia, however wider gap still exist in Southern and Eastern Asia

5. Cultures and influence on women and work

The culture of women being primarily responsible for unpaid work at home has a big influence on their quality of labour output. The unpaid care work include taking care of children, the sick or elderly, preparing meals, doing the laundry, cleaning and other general household chores. This puts a double burden on women who are in the workforce and often results in lower quality of jobs and shorter time durations (part-time jobs).

Stereotyping of certain occupations has also exerted some influence on women and labour. In the Greek labour market, public opinion identifies heavy industry, construction, army, drivers, economics, sales and commerce with men and associates activities like education, personal care, sectorial or office work, nursing, caretaking, marketing and public relations with women. Lampousaki, S. (2010). This could lead to either gender being underrepresented in jobs categorized in those instances.

6. Current gender trends in labour and employment

Gender gap which is the difference between women and men participation in labour force still remains. Sectoral and occupational segregation is one the key factors driving the gender gap. Some Countries have made significant improvements in this area. The International Labour Organisation –Global Trends (2016) indicates that the gaps have closed marginally in North, South and West of Europe while the gaps have widened in Southern and Eastern Asia. However if aggregated globally, the global labour force participation rate of women decreased from 52.4 to 49.6 percent between 1995 to 2015 and the current corresponding figure for men being 76.1 percent.

Another issue which remains significant in gender and labour is the quality of jobs of men and women. The work done by women in comparison to men is inferior in terms of wages, skills and position. This however varies to certain degrees if considered country by country especially if compared between developing and developed countries. Women are more likely than men to take up flexible jobs in order to meet up with unpaid care work and these flexible jobs are usually part-time or informal jobs with lower wages. World Bank, (2012)

Unemployment is an important trend in the discussion of gender and labour. The International Labour Organisation (2016) concluded that women are more likely to be unemployed than men with global unemployment rates for men being approximately 5.5 percent and 6.2 percent for women with variances across countries/regions and the gaps being narrowed in Northern, Western and Southern Europe, and Northern America.

7. Labour laws and gender

The International Labour Organisation (ILO) has the goal to promote equal opportunities for men and women to obtain decent work. In other words, they seek to promote gender equality in the world of work.

There are four key ILO 'equality at work' Conventions and they are:

a. Equal Remuneration Convention 1951 (No. 100). It was ratified by 168 member States as at August 2011 and addresses the issue of equal remuneration for men and women for work of equal value.

- b. Discrimination (Employment and Occupation) Convention, 1958 (No. 111). It was ratified by 169 Countries as at August 2011. It provides that the member States are to declare and pursue proactively, a national policy to promote equality of opportunity and treatment in respect of employment and occupation with a view to eliminating discrimination.
- c. Workers with Family Responsibilities Convention, 1981 (No. 156).
- d. Maternity Protection Convention (No. 183).

Other conventions which have gender implications are the Freedom of association to Organise Convention (No. 87) and the Right to Organise and Collective Bargaining Convention, 1949 (No. 98).

In 1979, the United Nations General Assembly adopted the Convention on the Elimination of all forms of Discrimination against Women (CEDAW) which is a basis for realizing equality between men and women in all spheres of life including labour.

The Protocol to the African Charter on Human and People's Rights in Africa (2003) which is signed and ratified by 36 African Countries also provide for elimination of discrimination against women

In the European Union, Article 141 (ex. Article 119) of the Treaty establishing the European Community (TEC) provides for each Member State to ensure the principle of equal pay for male and female workers for equal work or work for equal value is applied.

Different countries have various legislations that promote gender equality as well specific labour laws that address gender equality. For instance, the Equality Act of 2010 of England, the Sex Discrimination Ordinance in Hong Kong, Labour Protection Act of Thailand to mention a few.

8. Conclusion

From the foregoing, gender inequality still exists in global labour markets. While strides have been made in some regions in narrowing the gender gaps, there are equally wide gaps in other regions. The economic and social benefits of an equally gender balanced labour force cannot be over emphasized. In order to make progress in this instance, there is need to pursue the agenda from a 'rights-based' view. There is also a need to support women entrepreneurs through gender sensitive polices and access to credits and facilities.

Finally, it is important to have a redistribution of unpaid care work as well as affordable child and elderly care. This would afford some women the opportunity to take up more formal jobs and consequently affect the gender gap in labour. One of the targets of sustainable development goal (SDG) number 5 aptly calls for a need to recognize and value unpaid care and domestic work through the provision of public services, infrastructure and social protection policies and the promotion of shared responsibility within the household and the family as nationally appropriate. In order achieve gender equality in labour and bring about global change, a shift in societal perceptions of gender is absolutely necessary.

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MIGRAZIONI DI LAVORO E CONOSCENZA ALL'ALBA DEL XXI SECOLO

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Nemmeno il tempo di riprendersi da due conflitti mondiali, e la società globale si ritrova ancora una volta alle prese con un senso diffuso di crisi: valoriale, economica, istituzionale, ma soprattutto “di proiezione”; il *leitmotiv* delle preoccupazioni si è cristallizzato intorno all’ansia per il futuro, con specifico riferimento alla precarietà delle prospettive occupazionali e alla rottura del c.d. “patto generazionale” che vorrebbe i nonni e i padri preoccuparsi per le sorti di figli e nipoti. Dopo il ruggente galoppare del benessere nel secondo Novecento – almeno nei Paesi industrializzati – la stagnazione è giunta sull’uscio di casa, in temibile congiunzione con una concentrazione della ricchezza che favorisce i pochi e disdegna i tanti. I troppi mali generali di casa nostra (corruzione, burocrazia, ritardo del Mezzogiorno, clientelismo, costi della politica, *digital divide*, debito pubblico, evasione fiscale, disoccupazione giovanile, lungaggini processuali, fuga degli investitori, pubblica amministrazione privilegiata e poco aggiornata, e via discorrendo) li conosciamo bene, ma vanno incorniciati in un quadro più ampio in cui a soffrire sono i meccanismi stessi che sottendono a povertà e ricchezza nel Vecchio Continente e in tutto il mondo. Le aree di libero scambio crescono a dismisura, i mercati si irrobustiscono, la finanza regna sovrana, perfino la mafia [Maccaglia & Matard-Bonucci, 2015] ha tentacolarizzato traffici e violenze in ogni dove, ma il diritto internazionale pubblico accompagna questi mutamenti con troppa debolezza. Per Attali [2012] la scommessa che abbiamo di fronte è proprio questa: la globalizzazione del Diritto, il governo mondiale, che si interroghi su pochi ma fondamentali temi come accade nei migliori sistemi federali. Una federazione di Stati, un’ONU che possa agire veramente, finalmente scevra dal vincolo del consenso e dal veto palese o nascosto di qualche vetusto carrozzone incapace di rappresentare i rinnovati equilibri geopolitici. Al momento, il parere dell’economista francese è che nessuna istituzione internazionale abbia il compito di gestire le migrazioni, né di «dare un significato allo *status* di cittadino del mondo». In questa fessura penetrano tutte quelle realtà *borderline* che impattano sul mercato del lavoro, tra cui la già menzionata criminalità organizzata (il cui reale contributo al sottosviluppo è però incerto, in quanto la quasi totalità dei proventi delle attività criminali viene reinvestita nell’economia legale attraverso il riciclaggio di denaro fatto passare attraverso le banche dei c.d. “paradisi fiscali”). Certo è che la modesta dimensione delle aziende italiane (ed europee più in generale) espone più gravemente il sistema economico al rischio di infiltrazione mafiosa: quando dilaga l’incertezza e una crisi colpisce il sistema, la concessione di crediti attraverso i circuiti legali si fa assai più ristretta, e l’imprenditore si rivolge al mercato sommerso, esponendosi a ricatto, usura, estorsione, e quant’altro. A livello macroscopico, sono le speculazioni finanziarie a escludere dal mercato i lavoratori più esposti al rialzo dei prezzi di alcune *commodities*, soprattutto alimentari [Stiglitz, 2014]. In questi ultimi mesi il tema del rapporto tra economia reale e giochi finanziari ha ceduto il passo, in ambito europeo, a quello della ripartizione dei migranti, avvertito come maggiormente “emergenziale”: di emergenziale, per la verità, vi è solo la mancanza di solidarietà tra i membri della comunità europea, e la sfiducia reciproca che attanaglia i protagonisti che siedono a Bruxelles; Panara [2013] suggerisce che ciò sia da addebitare al *moral hazard*, per il quale a farne le spese saranno sempre i più poveri (a titolo esemplificativo, le classi meno agiate del popolo greco). L’attrito è talmente consumato da rendere preferibile il declino di un continente alla condivisione solidale di poteri e obbligazioni; e questo fa male, se si pensa che un’Europa unita godrebbe di sufficiente prestigio economico e morale per guidare il mondo fuori dalla palude! Invece nulla, le ricette che suo malgrado ha dovuto intraprendere l’Italia sono la soppressione *de facto* del contratto a tempo indeterminato (le cui garanzie si giudicano insostenibili nei tempi venturi) e la promulgazione di austere misure depressive della spesa pubblica. «Le condizioni di partenza, quella gabbia nella quale siamo rinchiusi e dalla quale vogliamo uscire, ci dicono già una cosa: il lavoro che deve essere creato deve essere lavoro vero, deve produrre beni e servizi che abbiano un valore tale da consentire di remunerare adeguatamente quel lavoro stesso. I conti ci dicono che il lavoro “finto”, che può funzionare da placebo sociale ma che distrugge ricchezza anziché crearla, non ce lo possiamo più permettere» [Panara, 2013]. Pare proprio che la “società del rischio” di Ulrich Beck diverrà un’icona paradigmatica al pari di quella “liquida” teorizzata da Bauman; così ci allertava profeticamente il grande sociologo tedesco [2011]: «Il rischio presuppone la decisione e quindi un decisore e produce una radicale asimmetria tra coloro che sfidano i rischi, li definiscono e ne traggono profitto e coloro sui quali i rischi vengono scaricati (...) La non-percezione o il non-voler-rendersi-conto dei rischi crescono con la mancanza di alternative dell’esistenza umana. Si scaricano i rischi dove non vengono percepiti, dove non vengono presi sul serio. L’accettazione dei rischi in questi Paesi non deve essere presa per assenso – il loro silenzio e la riservatezza che ad esso si accompagna si nutrono della necessità. In altri termini, i pericoli non vengono accettati, ma imposti. E questo avviene in modo inavvertito, con la forza del non-inscenamento messo in scena». Tétart [2015] ci ricorda come gli snodi dell’interscambio commerciale siano oggi non solo i tradizionali USA e UE, ma pure quella parte nordorientale del continente asiatico che si articola fra il Giappone, la Corea del Sud e il litorale della Cina, la maggior parte del cui territorio risulta ad ogni modo ancora esclusa dai dividendi della crescita regio-

nale. La rapidità con cui la ricchezza si sposta, nonché la volatilità delle previsioni su dove e quando e soprattutto *perché* si andrà ad accumulare, ha amplificato quello che è forse tra i segni più evidenti della mondializzazione, ovvero la migrazione strutturale. Strutturale non solo in quanto a proporzioni o a frequenza, ma principalmente in quanto a esigenze cui dà soddisfazione: accanto alla sopravvivenza alla fame e alla guerra si presenta con sempre maggior insistenza la ricerca di un tenore di vita migliore; la migrazione, insomma, diviene ascensore sociale, prima dell'educazione in quanto tale, prima di un matrimonio combinato, prima di tentare un'improbabile ascesa professionale *in loco*. Sempre Tétart [2015] evidenzia come su sette miliardi di abitanti, almeno uno è in costante movimento. In una recente analisi [dicembre 2015] ho sottolineato come la filiera migratoria africana, ad esempio, si distingue per il vertiginoso spettro di concause (ambientali, belliche, economiche, culturali) quanto per una dimensione internalizzata assai prevaricante quella *outgoing*. Gli africani si stanno concentrando in ammassi urbanizzati da milioni di abitanti – non ancora definibili propriamente "città" – che si modellano sul fenomeno della polarizzazione dei mercati del lavoro già osservata ad esempio negli Stati Uniti [Moretti, 2014]; allo stesso tempo, le grandi città africane stanno riorientando il proprio sviluppo verso una vera e propria configurazione da megalopoli d'impronta asiatica. Insomma, si può osservare in suolo africano la medesima estremizzazione di un mercato del lavoro a più strati, essenzialmente imperniato intorno a tre soluzioni prettamente geografiche: grandissime città moderne, ampliate su una preesistente città di già ampie proporzioni, che fungono da ricettori di lavoro altamente qualificato, internazionale, terziario, in cui la "quarta rivoluzione industriale" sembra trovare spazio; ammassi urbani di pericolosamente nuova fattura, in cui i movimenti migratori concentrano lavoratori a medio e basso reddito occupati prevalentemente nel settore secondario; sconfinata zona "di passaggio" senza notabili insediamenti, in cui il primario continua a costituire fonte di sostentamento e il divario col "nuovo mondo" si fa di giorno in giorno più insanabile. Moretti [2014] sostiene che nell'economia della conoscenza, la rilevanza dell'ecosistema produttivo si sta facendo imprescindibile: si possono delocalizzare fabbriche, si può andare a coltivare altrove, si possono perfino edificare metropoli dal nulla e riempirle di uffici, ma gli "ecosistemi di idee" rimarranno tipici di una determinata località, almeno nel medio termine. Le città sono molto più della somma delle singole aziende, e questo è tanto meno banale se si discerne di un ambiente economico il cui fine non è produrre componentistica, case o automobili, ma brevetti innovativi, *marketing channels*, *design* accattivanti, sperimentazioni al limite del fantascientifico, *startuppering* logistico, comunicativo, digitale. Ecco perché un rialzo del PIL non basta (vedasi il caso della Nigeria), ed ecco soprattutto perché solo il 4% degli africani che emigrano oltre continente sceglie di ritornarci [Vecellio Segate, gennaio 2016]. Ad ogni modo, se è vero che dove si vive è ben più importante di quante lauree si abbiano in *curriculum* per accedere agli stipendi migliori – o, almeno, a uno stipendio qualsiasi –, e se è altrettanto vero che non stiamo più parlando di un solo divario fra macroregioni geopolitiche ma anche di divergenze incredibili fra città contigue [Moretti, 2014], allora significa che l'attenzione dei c.d. "migranti economici" si sta catalizzando su forme di cooperazione Sud-Sud (dove "Sud" sta per denominazione geografica, bensì anche per individuazione di condizione economica). Circa un anno fa ho posto l'enfasi [agosto 2015] a titolo esemplificativo sul *soft power* esercitato da Brasilia nei confronti di vaste zone dell'Africa Subsahariana, dove la popolazione autoctona accetta di buon grado lo sviluppo di progettualità in comune con i brasiliani piuttosto che con altri popoli più strettamente identificabili con l'opulento e rapace Occidente, con l'egoista e cinico Nord. Vi sono comunque innumerevoli stereotipi a riguardo, ad esempio se si riflette [Liberti, 2015] sulla pratica del *land grabbing* in suolo africano, la quale nell'immaginario collettivo si associa al cinese spregiudicato che, munito di null'altro se non la propria arroganza di "ultimo arricchito", pretende di andare altrove a sistemare le proprie necessità. Per la verità, un paio di obiezioni a questo immaginario sono d'obbligo: *in primis*, la forza lavoro cinese sta invadendo l'Africa non tanto in ottemperanza a una volontà di sfruttamento dei terreni, quanto a fornitura di nuove infrastrutture (strade, porti, laboratori, ospedali) ed estrazione di materiali minerali; se parte dell'Asia ha ancora fame non è certo per carenza di suolo fertile, ma perché la stragrande maggioranza della popolazione non può permettersi altro che riso. In secondo luogo, non vi sono ancora dati sufficienti per sentenziare che il "contributo" cinese stia togliendo lavoro alla manodopera locale (sì, la faccenda ricorda le peripezie italiane nel dimostrare che gli immigrati ci stiano "togliendo il lavoro", mentre è risaputo che il saldo migratorio sia negativo e che gli italiani qualificati stiano scappando oltralpe, lasciando ai migranti le occupazioni più umili...). Per paradosso, una cosa simile sta accadendo [Vecellio Segate, maggio 2016] in alcuni Paesi del Medio Oriente, i cui governi implementano politiche pubbliche di forte stimolo all'emigrazione giovanile; con la differenza, lì, che poi "per contratto" i giovani sono tenuti a tornare. Si alimenta in tal guisa un circolo virtuoso nel quale, a partire da un contesto socioeconomico non brillante, un giovane ha la possibilità di formarsi gratuitamente nei migliori atenei del mondo, tornando poi nella madrepatria conscio del significato di "ecosistema dell'innovazione intelligente e della ricerca creativa" che proverà poi a trasferire in terra natale. La questione "ecosistema" frena ancora oggi una delocalizzazione selvaggia di prodotti e servizi: un ingegnere della Silicon Valley guadagna fino a venti volte di più del collega indiano, ma chi sta a San Francisco non sempre può muoversi: va evitato il rischio di disperdere irreversibilmente il sovraccitato "effetto ecosistema"; un concetto abbastanza basilare che sembra essere stato ben recepito dai più lungimiranti *leaders* dei BRICS e di altre economie emergenti di ogni continente. Scarsa attitudine alla *foresight* è stata invece dimostrata da altre petrol-monarchie ("*rentier states*") come l'Arabia Saudita in cui il divario tra chi ha e chi non ha è talmente esasperato che in tempi estremamente brevi è facile aspettarsi una ribellione sociale di proporzioni enormi, sulla scorta di quelle *ongoing* in Siria, Iraq e – in una fase di tregua – in Egitto [Piketty, 2015]. Non si dimentichi che Giulio Regeni è stato assassinato mentre s'informava su movimenti sindacali, operai, non su armi batteriologiche o su chissà quali strane massonerie... il lavoro è al cuore della stabilità di ogni luogo, democratico o dittatoriale che ne sia il governo. E l'Europa farebbe bene a preoccuparsene, abbassando l'età pensionabile e introducendo i giovani a sistemi duali di forma-

zione-lavoro ben congegnati: la previdenza sociale che ha reso celebre l'Europa sta collassando, se non è già da considerarsi in frantumi all'evidenza che per le nuove generazioni i rubinetti saranno a secco! Al momento vi sono nel mondo tre grandi sistemi capitalisti: quello cinese, *sui generis*, centralizzato e sulla carta "comunista"; quello anglosassone, *market-driven* [Cavalli & Martinelli, 2015], totalmente liberista; quello europeo continentale e mediterraneo, sintesi supposta perfetta tra quello anglosassone (competitività economica) e una forte componente di *welfare* (coesione sociale, crescita sostenibile, resilienza bancaria, protezione del potere d'acquisto). Ebbene, i primi due resistono, il terzo è moribondo: l'aspetto divertente è che se potessimo ne esporteremmo volentieri il modello in ogni dove, con la solita supponenza etnocentrica. Per di più, l'incrocio micidiale di basso tasso di fertilità, movimenti migratori e invecchiamento della popolazione ci priverà entro pochi decenni della forza lavoro [Kupchan, 2012]: stiamo annegando nel nostro medesimo benessere, per non essere riusciti a gestirlo. Il lavoro intellettuale si sta spostando alla periferia mondiale, che diverrà baricentro, e lo stesso processo sta subendo l'accademia: i migliori atenei del mondo – per lo più inglesi e statunitensi – sono ancora ambiti dagli studenti cinesi, giapponesi, sudcoreani, vietnamiti, indiani, che aspirano a conseguire un *Master* o un *PhD* lontano da casa per poi raramente tornarci, ma l'incidenza della produzione scientifica degli atenei asiatici su quella mondiale sta conquistando vette sempre più insperate. Nell'ultima edizione (2016/17) del famigerato QS World University Rankings, ben 12 atenei d'Asia sono classificati tra i primi 50 del pianeta (tra cui Singapore, Hong Kong, Pechino e Kyoto). Un investimento sulla conoscenza che non ha eguali nel mondo, a eccezione forse dei Paesi scandinavi: gli atenei italiani fanno quasi miracoli con i fondi che hanno a disposizione, ma di questo passo non avranno alcun futuro; solo Bologna, tra le statali, appare regolarmente tra le prime 250 del mondo. E a peggiorare le cose rimane l'amara consapevolezza che chi potrebbe – forse – cambiare le cose, non figura vergognarsene.

Nel frattempo, nella culla di Confucio – che, come risaputo, non dispone di un vero e proprio "Diritto Civile" – dal 1995 una legge impone l'uso della forma scritta nei contratti di lavoro [Musu, 2011], anche al fine di contrastare il lavoro illegale di migranti interni altrettanto illegali (ovvero, sprovvisti di permesso di residenza nelle città più vicine alla costa, o comunque attrattive benché più interne come Chengdu). Il lavoro urbano è aumentato a dismisura, mentre quello rurale è cresciuto "solo" del 150%: ancora una volta, la crescita non si distribuisce in maniera uniforme, ma va ad aumentare il divario. Sono tutti un po' più ricchi in senso assoluto, ma in termini relativi i ricchi sono sempre più ricchi e i poveri sempre più poveri. Anche in Cina, la globalizzazione sembra aver acuito le preesistenti – drammatiche – differenze. E con tutti i migranti che ancora si stanno spostando verso il mare, chissà cosa potrebbe domani accadere.

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LOSS OF WORK: WHEN THE END IS A NEW BEGINNING

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SUMMARY

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2. Boss over yourself, so that nobody can boss over you
3. Freedom as a power, not as a fear
4. Enough is enough
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6. Too late to start?
7. Lifelong education

"Do you want to spend the rest of your life selling sugared water, or do you want a chance to change the world?"
Steve Jobs

«Dear Mr/Ms ..., we need to talk». Who wouldn't be scared after these words, especially when you hear them from your boss, when they are said not in a very cheerful mood? And definitely nobody is ready to hear three main words which will follow after. No, this is not «I love you», even though some bosses can say that. «You are fired» - this is what most of the people are really scared of. Millions of people with stable job are afraid of losing their it. But is losing a job really a lose, taking into consideration that, due to statistics, 87% of people dislike their job? Or is it a new beginning? As they say, crisis is an opportunity.

1. Out of the comfort zone

Being fired can be not a lose, but actually the best thing which could happen to you. This is a perfect way to reassess not only the career but also the life goals. The psychological side of the problem is that most of the people are worried not about losing their job, but about changes in their lives, about starting a new life. The first psychological obstacle is being afraid of losing what you already have. The second one is that you do not know what to start from. Yes, there was a job, a stable income and now a person is kind of lost: what to build a new life from, where is the starting point? But one of the wise proverbs says: «When in doubt, choose change». One can reach some growth only when being out of the own comfort zone.

The statistics says that 75 000 hours is an average times spent working in a lifetime. And what if a person does not like the job? Isn't it crazy to spend so many hours of life on abiding by the situation? Leaving the job you do not like is like getting a divorce from the spouse who is just making your life a nightmare. Some people are just staying in a relationship and embittering the lives of each other, and the same happens with a job which a person does not like. And some are saying: it is better for us to drift apart. And they start new lives, apart from each other and find themselves happier. The same with the job: leaving what you do not like is a step to finding something you will be happy and successful in. Crisis can be an opportunity only if a person focuses on unfolding chance instead of being focused on a loss or fear. [1] The crisis, such as loss of job is just the circumstance of change. The key is to be open to all which is unknown. The fear which comes with every loss is enormous and many new things are frightening. The result of it are the restrictions in our thoughts and in our behavior. "How can I start something new if I was fired from this job?" - many people are wondering. But this is the perfect time to find out what you really like, what is really important to you.

2. Boss over yourself, so that nobody can boss over you

How many times have you thought about starting your own business? And how many times have you met different barriers after which you were asking: what if? Fear can be an overwhelming obstruction on your way of starting a new thing. Many people are simply afraid of losing their job. So, believe it or not, when somebody else makes a decision to leave your current job for you (read: firing you), it really helps. It pushes you out of your comfort zone and gives you a hint about starting your own business which can be the way out.

Starting your own business can be quite difficult when you are employed and have a stable income. There is no necessity to start something new, maybe just some tiny thoughts. The need is one of the main motivators. When all of a sudden you are left holding the bag, you will be fueled to find new sources for living. It can be the ideal chance to come up to your own business ownership. Also developing the ideas for new business can be quite difficult when you have your stable employment, as you might spend all your time for work and there will be no time space to devote to developing any new ideas. On the contrary, in the situation of job loss you are out of your comfort zone with plenty of time which you can sacrifice to invent something new.

After losing a job many people are in rush for the reemployment, thinking that they are just laying on a couch, contributing nothing to society and earning nothing for themselves. But fast reemployment is not always the salvation. Eventually one can use this free time for the transition into a new job or a new hobby which can become a job afterwards, or for the old leisure activity which required a lot of time before, but for which there are plenty of hours now. It happens that people should be thankful for being laid off because they finally got success in their new profession.

3. Freedom as a power, not as a fear

The other aspect of losing a job is a freedom. But is it always what we are looking for? If freedom is an advantage, why so many people are afraid of it? One of the reasons is the diversity of life we have now. Sometimes a person is surrounded by so many things, that choosing the right one makes him/her panic. This is a normal psychological reaction, as many people are afraid of something they cherished for such a long time. It can be not a fear of freedom they get after losing their job, but actually a fear of responsibility which falls down on the shoulders of the one who was fired. The responsibilities such as feeding the family, looking respectful in the eyes of the others and many other social aspects. But this is exactly one of the life lessons people get after losing a job: taking responsibility for their part. It does not matter what you've been dismissed for, the thing is, you also played some role in it, and losing a job teaches you to analyze the situation, your own steps and acts. It is one of the motivators for self-development, for self-perfection. Once you take responsibility for your past deeds, you immediately learn to be responsible for the future ones, and it is a valuable lesson. At this point freedom can become not a fear but a power for you. Freedom to pursue something you really want. And one should leave this fear of freedom, because actually this is just the fear of unknown, fear of not having enough knowledge about something. And this fear can be a real obstacle after losing a job. One can think: I am not smart enough for this new business, I am not educated enough etc. It is also the fear of failure. But everyone can make a mistake and the more you fail, the more experience you get.

Apart from mental fears, there are the other ones, more related to surviving, such as fears of losing income, of losing home and not being able to survive. [2] However, having a stable job does not mean you will not have hardships as well. Starting your own business is always risky. It might mean that you will have to invest for a long time until you get the first revenue, but the result will be worth it. This is the other thing a man learns from losing a job: patience. And aren't patience and riskiness the most important qualities of entrepreneurs?

4. Enough is enough

Losing a job is a chance to start value yourself and easily leave people who do not appreciate your efforts. No more working in a role which does not fit you and for people who do not appreciate you. «I love my job. I am a successful person. I am more than happy with doing what I do» - thousands of people keep saying that and being not comfortable with what they do at all. This cognitive dissonance in people's minds prevent them from being happy with what they do. The daily routine is absorbing people so much, that they convince themselves that they are totally satisfied with their occupation, while at the same time they could be much happier. Or at least happy. Losing a job sets you free and you can take a fair look on what's going on in your life. The one who lost a job starts searching for new sources of self-respect. If before the approval of your boss could be the best source of self-esteem, now it cannot help anymore, and it is psychologically natural that a person who has lost his job will try to find the new ways to become more self-confident, to prove himself he can do better, and in order to do this, he will have to invent something new? Finally time to look deeper and to discover new sides of yourself. While trying to build up your career you were definitely focusing just on those things which you considered to be primary for your employment, at the same time you might put aside those things which were always «secondary, not obligatory, not required for the resume» even though those might be things which you always wanted to try yourself at. Now it's a golden time to try them all, to give yourself freedom for doing whatever you want and finally finding something new. It is a momentum to discover new interests and to devote more time to things which you always put by the wayside.

5. New look at the old connections

Connections matter! Being fired does not mean that you are losing connections with the coworkers. It actually means something better: now you are free to build stronger relationships with them, as there is no work policy between you. They are no more competitors for you, you are no more rivals, as you are choosing another path. It means that finally you can build up the relationships in more genuine way. Maybe you will find out that you can rely on the people whom you never consider as friends or support.

6. Too late to start?

«*Not all who wander are lost*» J. R. Tolkien

Losing a job also connected with the fear that a person will not find the replacement, especially if he/she is getting older. Is it too late to start a new life? To completely change the direction you're moving to? If the goal is worth it, it's never too late. There are too many examples of people who lost their job and only after that started their own business. Some of them were doing the same routine job for half of their lives and just at some turning point understood that this was not what they wanted to do for the whole life. As Steve Jobs said, « Do you want to spend the rest of your life selling sugared water, or do you want a chance to change the world?»

Let's take as an example Joanne Rowling. Who knows, maybe if she did not lose her job, the whole world would not be so excited about the story of a guy with a scar on his forehead?

Mary Key Ash was working as a sales agent for 25 years with no promotion. She was 45 when she decided to leave her job and write a book about women and business. In the process of writing a book, it turned out into a new business plan and she created her own well-known brand of cosmetics. By the way, the starting capital was 5 000 \$. [3]

Henry Ford created his own company at the age of 40, and was working as a mechanical engineer till 36.

Ange Lee did not get his Oscar straightaway. He was unemployed till the age of 36.

Giorgio Armani, one of the most famous designers in the world, was working as a doctor before his dizzying de-

signer career. At some point he decided that the medicine is not his calling and totally changed the direction in life. He became the designer №1 even without art education. Harland Sanders, famous as a colonel Sanders, was working on some random jobs, was trying to open his restaurant but went bankrupt at once. He got his first contract after 1006 rejections and became the founder of the famous fast food shop KFC.

All these people are the pure examples that it is never too late to leave what you do not like and start a new life.

7. Lifelong education

«You're not getting older, you're getting better»

The advantage of the nowadays life and modern society is that you are not pressed to do what you were doing for the whole life. You have plenty of opportunities to quit and start all over again. You've been working as a lawyer for 10 years and then you found out that your life is so boring that you can't stand it anymore and you realized that for the whole your life you wanted to treat people from deceases? Leave the office papers and go to study medicine! The new realities of life are allowing you to do that. The only problem is in your mind. We are the only one who set up the walls of restrictions, the only ones who are saying "No" to new life because of many fears.

The other problem is the obstacles set up by society, not by ourselves. The openness of society very often defines your opportunities

"Imagine a thing", he told me. "After studying for 5 years, then working as a lawyer for 15 years and then finally realizing this is not what I'm going to do and not my calling at all, I decide to switch to something else. I have always dreamt about curing people. So why not to study medicine? It does not matter I will be almost 50 years old. This is lifelong education, I can study at any time if I still want to".

I wish I could smile and agree, but I could just burst out laughing. Yes, here, in Ukraine, if you tell something like this in your family, they would just exclaim: *"Are you serious, man? After so many years of devoting yourself to something? It does not matter that you do not like it! You spent 20 years of your life on it, so just keep on! Studying at 50? Your professors will be younger than you, the whole family will laugh!"*

But the family will not only laugh. They all will come and say: *"Man, I know you've been in a hardships, but we can help. Do you need money? Or maybe we should send you to vacation? You probably overworked, Poor man, where do you want to go? You want a week on Mallorca or Bulgaria? Man, just no studying again, you're too old, what will your grandchildren think of you?"*

And then when you say *"No, I really want to study this, I cannot stand this law anymore. I want to save people's life"*, they will laugh: *"In 10 more years? Man, are you sure you will be alive by that time? Maybe this YOU who will need somebody to save your life by that time"* and then they will quietly slip a business card under your pocket saying: *"Man, this is a good doctor, he will help you to cope this stress. Tell him you're my brother"*. And that might be the end of lifelong education.

One of the problems, faced by implementation of lifelong education in Ukraine is the historical aspect: the practices, instilled by the values of Soviet Union, are quite difficult to reform, especially taking into consideration that fact that many actual teachers in colleges grew up in that system. Many educators are the products of that system and the alternative methods of studying are not familiar for them. The system, where people get used to continue studying in college after school and then going to work straightaway, with no opportunity to change something. That opinion is still stuck in the heads of many people and those stereotypes that you cannot change your profession, that studying after some age is too late prevents people from enjoying all the benefits of lifelong learning. [4]

One of the famous sayings states: *you're not getting older, you're getting better*. And the phrase that *"it is too late to learn something"* is becoming absurd nowadays. The lifelong learning does not always mean sitting at the lectures in university, but the ability to perceive the information all the time and learn something new during the whole life. Learning is not limited by school or college, and there is always a space for something new. It can be the new kind of sport, new language, and, as experience shows, new profession. Even after losing a job.

So the time came. You have heard those 3 precious words. And they should not stop you. *"You are fired"*. You are free, you are the one who decide what to do with your life. Now you do not have a boss. You are the only one who can boss over you. And that's a new beginning. If you do not believe me, maybe you will listen to Mark Twain:

"Twenty years from now you will be more disappointed by the things you didn't do than by the ones you did do. So throw off the bowlines. Sail away from the safe harbor. Catch the trade winds in your sails. Explore. Dream. Discover."

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TO HAVE OR TO BE? THE MODERN DILEMMA

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“Consumer Society” is a term introduced in 1920-s by German social psychologist and humanist philosopher Erich Fromm to describe society in which the buying and selling of goods and services are the most important social and economic activities¹.

Since 1960 the resources spent by individuals on goods and services have increased 4-fold, and that has raised numerous questions about the good/evil nature of consumerism and its influence on society and economy. And if the influence on the economy is quite clear, mainly higher demand leads to increasing production and subsequently greater income, then the social aspect of consumerism is more complex. The development of industrial society brought an unspoken promise, promise for the satisfaction of all the needs and desires, absolute freedom and infinite happiness. Was this promise fulfilled? Should each of us ask ourselves this question, I am pretty sure the answer will be a resounding “No”.

But if the fulfillment of every desire, which Erich Fromm termed as radical hedonism, is not the recipe for true happiness, why does our society keep following that path, encouraging people to accumulate more property, possessions and capital? I would submit that the development of the economy based on consumption is not justified by the benefits it brings to the individual, but by the needs of the system itself. To hide this inconvenient fact, people are persuaded, that what is good for the system is good for themselves, and such qualities as egoism and greed, indispensable for the proper functioning of the system, are innate and are a part of human nature². And so we continue to feed our greed, not realizing that it only leads us to the dead end of increasing consumption with no higher purpose.

Consumption is a culturally embedded activity, an important part of the social consciousness, and is defined by following features:

- Conspicuous consumption can symbolize, create and signal social position and status
- Add to people`s consumer competence, respectability and expertise
- It can be a mean of expression and identity
- Excessive consumption may facilitate imaginative hedonism and daydreaming and is an ideal means to escape from reality
- Can be used as compensation and act as pseudo-therapy for disappointment and a crutch for low self-esteem³

Being a part of consumer society, the individual becomes dependent, passive and lacking personal responsibility, for he is aware of being just a tiny, meaningless part of the machine. Duality of development, is yet another negative feature of our society: there is only a small group of people, which ensures progress, the rest just has to make sure the machine is working. And that ends in feeling of meaningless and emptiness of one`s life and work. This problem is perfectly described by Karl Marx in his Economic and Philosophic Manuscripts of 1844, he writes:

*“He (the worker) does not fulfill himself in his work, but denies himself, has a feeling of misery rather than well-being, does not develop freely his mental and physical energies but is physically exhausted and mentally debased. The worker, therefore, feels himself at home only during his leisure time, whereas at work he feels homeless. His work is not voluntary, but imposed, forced labor. It is not the satisfaction of a need, but only a means for satisfying other needs.”*⁴ And that gives rise to a proposition that people who, after spending 8 hours 5 days a week doing something that exhausts and depresses them, needs something, to complete their empty lives. How should they do it? It`s simple.

From the early years, most of us are taught the routine: had a bad day? Feeling sad or dissatisfied? You go and buy yourself something. So as grownups that`s the only way we know how to deal with discontent in lives. But then, if at some point the current level of consumption stops making us happy, what shall we do?

1 Oxford Dictionaries. Consumer Society: definition. URL: <http://www.oxforddictionaries.com/definition/english/consumer-society>

2 Fromm Erich. *To Have or to Be?*, Bloomsbury Academic, NY, 2013, p.11.

3 Council of Europe. *Rethinking Consumer Behavior for the Well-Being of All - Reflections on Individual Consumer Responsibility*. 2009. P.16-17.

4 Marx Karl. *Economic and Philosophic Manuscripts of 1844*, Intl Pub, NY, 1980, p.30.

Perhaps Fromm sums it up best, when he says: "*Greed is a bottomless pit which exhausts the person in an endless effort to satisfy the need without ever reaching satisfaction*"⁵

There are two ways of reacting: either increasing consumption and accumulating more and more possessions, or trying to find something else that might bring peace and positive energy to our lives.

In his book "*To have or to be?*" Fromm introduces the concept of two modules of life: Having and Being, where the person with a "Having" lifestyle is a typical representative of the consumer society, described above, with the need to identify oneself by what he *has*, not what he *is*.

But if increasing consumption doesn't make us happy, then why so many people continue living the life of "having"? According to Fromm, they are afraid to make a step into the unknown, because it can lead to failure. It is easier for them to rely on what they already know and not to undertake the risk of losing what they have. It produces a feeling of security, but in reality, their position is very weak. They depend on their social status or goods and wealth they have accumulated – something that is beyond them. But if "*I am what I have, then who will I be, after losing what I have?*"⁶ A damaged, devastated person with nothing to offer except for what has been lost. But if I am what I *am* and not what I *have*, then I've got nothing to lose. The center of my being, my powers are inside myself, and losing money or authority can't change that.

"*There is no meaning to life except the meaning man gives his life by unfolding of his powers*"⁷, writes Fromm on this subject. For Fromm, consumerism doesn't necessarily means buying something, but rather it is a type of thinking and being, reflected in almost every aspect of our lives. Let's take reading as the example. The person, whose lifestyle is "having", from the first pages of the book wants to know the whole plot of the story, who is going to get killed, who will marry whom and so on. After knowing the end of the story, the person feels, like he *owns* it, the book itself is just another stimulant, it doesn't contain any other value. In reality, if the person would stop and think about what he had just read, he would realize the lack of deeper knowledge about the characters of the book, their motives and nature. In effect, it is a "fast food reading".

But then what does the modus of "being" mean? First and foremost, it means having a critical mind and independent thinking and requires redefining our sense of personal identity. Another important part of "being" is to be active, but this word should not be confused with being busy. Being active means expressing your talents and creativity, escaping from the isolated self and be able to feel true interest to the outside world⁸.

Ideally, the person choosing "being" instead of "having" should have the feeling of safety, an identity where the will to consume is replaced by one's unity with his own life by taking full responsibility for it.

To embrace the lifestyle of "being" we need to fully realize, that excessive consumption often causes passiveness and will for immediate satisfaction of all desires is only a reflection of an attempt to run away from ourselves to avoid the need to face our real identity. As soon as we stop equating our level of personal happiness to the level of purchasing and consuming material possessions, we'll be able to get a sensible view of ourselves, and that would mean taking the first step on the road to fully conscious living.

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CENTRO INTERNAZIONALE DI STUDI E DOCUMENTAZIONE PER LA CULTURA GIOVANILE

Il Centro Internazionale di Studi e Documentazione per la Cultura Giovanile (iSDC) -Trieste nasce con l'intento di offrire alla tensione innovativa dei giovani in tutti i campi e attraverso tutti i codici espressivi nuovi spazi e visibilità. Si rivolge ai "giovani" come interlocutori privilegiati per la riflessione su modelli culturali aperti, che impegnano alla messa in discussione dei paradigmi, al confronto con le differenze, con le difficoltà, con la complessità. Accoglie, indaga e valorizza molteplici livelli di elaborazione, secondo le età e le diversità derivanti dalla formazione e dalle culture di provenienza. È spazio di riflessione e di ricerca sui percorsi culturali intergenerazionali. Collabora con tutte le realtà interessate a condividerne le finalità e a favorire il formarsi di sinergie.

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Sono membri del centro Persone fisiche e giuridiche. Statuto, regolamento e modulistica per aderire si possono trovare nel sito: www.centroculturagiovanile.eu

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International Study and Documentation Centre for Youth Culture

The International Study and Documentation Centre for Youth Culture (iSDC), Trieste – Italy, was born with the aim of offering new spaces and visibility to the innovative tension of young People, in all fields and through all expressive codes. It targets young people, as privileged interlocutors for reflection on open cultural models, steering to questioning of paradigms, to the comparison with the differences, difficulties and complexity. It collects, investigates and develops multiple levels of processing, according to the age and diversity deriving from training and cultures of origin. It is a research space on intergenerational cultural paths. It cooperates with all entities interested to share its aims, and foster synergies.

Study and Research

The Centre

Promotes Youth Culture through meetings, forum, contexts, conferences, researches, publications on topics of interest (its definition, contents, its elaboration of main contemporary questions in a cultural-historical and practical-transdisciplinary perspective or in the perspective of the intergenerational comparison).

Organizes the yearly Study Days on "Youth, Culture and Institutions": different generations of scholars and professionals, with a primary engagement of young people (up to 35 Years of age) and experts, discuss the proposed topic, reframing it according to different expertise and cultural background.

Storage and Dissemination

The website of the Centre offers a space of networking to institutions and people dealing with Youth Culture and its outcomes.

Essays, discussion papers, books reviews and analysis, particularly by young scholars coming from all disciplinary or professional areas, are evaluated and published in the website and coordinated in a critical discourse according to the special cultural perspective of the Centre.

By its nature and inescapable difficulties affecting the definition of "Youth-", the Centre is a permanent Work in Progress: be part in this building!

Membership and Contacts

Members of the Centre are Physical or Legal Persons. Statute, regulation and form to become member are available in the website: www.centroculturagiovanile.eu.

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The School of Modern Languages for Interpreters and Translators at the University of Trieste [correggere di conseguenza] is based within the Narodni Dom, a multifunctional building in the centre of Trieste that currently hosts the Slovenian info point. The School offer its students not only rooms for traditional learning, but also language laboratories and a multimedia laboratory with about sixty computer stations. In addition to the traditional library, the School offers its students well-equipped tape and video libraries.

The school is subdivided into two parts – pedagogy and research – coordinated by the Department of Language, Interpreting and Translation Studies.

The pedagogical offerings are provided by the School of Modern Languages for Interpreters and Translators of the University of Trieste, which currently grants a Bachelor degree and two Postgraduate degrees, including an interfaculty Master in Intercultural Cooperation and Development offered jointly with the Department of Human Studies and the Department of Legal Sciences.....[Le facoltà non esistono più, ma come ti ho detto io tutta questa parte la lascerei , si può mettere al Massimo il link del dipartimento] The Postgraduate degree in Specialised Translation and Conference Interpreting is divided into two curricula: Specialised Translation and Interpreting and Conference Interpreting.

The School of Modern Languages for Interpreters and Translators at the University of Trieste offers BA students who choose to study French and German the opportunity to obtain a joint degree in German-Italian with the University of Regensburg in Bavaria.

The School of Modern Languages for Interpreters and Translators [correggere] of the University of Trieste offers tutoring services and international programmes. Student exchanges are organised with CIUTI, the association that includes the most important schools for interpreters in the world, of which the School of Modern Languages for Interpreters and Translators at the University of Trieste is a member.

IMPORTANT:

Meals will be served at the Birreria Forst, a four-minutes walk from the conference site. To satisfy various dietary concerns, meals will be served buffet-style.

SPECIAL THANKS TO

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