Association Poesia e Solidarietà

in collaboration with
**International Study and Documentation Centre for Youth Culture
Department of Humanities University of Trieste
Higher School of Modern Languages for Interpreters and Translators**

WORLD YOUTH FORUM "RIGHT TO DIALOGUE"

8TH EDITION

Debates, Artistic and Cultural Events, Friendship

**Old and New Poverties
Europa and Other Worlds**

OCTOBER 1-4, 2015

TRIESTE
HIGHER SCHOOL OF MODERN LANGUAGES FOR INTERPRETERS AND TRANSLATORS
(VIA FILZI 14)

In collaboration with:

Comune di Trieste

Camera di Commercio Trieste

PROGRAMME

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

With the support of:

THURSDAY, OCTOBER 1

4 pm

Antico Caffè San Marco

(via Battisti 18)

Round Table

We-Women: a Project for the Future

Maria Rosa Santiloni *(Fondazione Stanislao Nievo)*

The "We-Women for Expo" project. Women, poverty, care for the planet

(from "La grande Madre Terra" - The great Mother Earth - published in Scienze e Ricerche, 7 maggio 2015, suppl. 2)

Thomas Casadei *(Università of Modena and Reggio Emilia)*

Women, jurisprudence, society

(from, "Donne, diritto, diritti. Prospettive del giusfemminismo" - Women, jurisprudence, rights. Perspectives in Feminist Law -, postface bu Thomas Casadei, Giappichelli 2015)

Antonella Rizzo *(University of Pavia)*

Rituals feeding gender politics. «Naven»

With a contribution by forum' speaker **Nishtha Paliwal** *(Kaivalya Education Foundation – Delhi, India)*

Moderator: **Gabriella Valera** *(University of Trieste)*

FRIDAY, OCTOBER 2

9 am

Auditorium

Welcome Addresses by the Authorities

10,30 am – 1 pm

Auditorium

***Goods and Values; Economic and Cultural Values;
Modern and Postmodern between Ethics and Economy***

plenary session

Paola Brumatti *(Italy)*
Development and paradox: a critical reflection on today's world

***The Charter of Milan: a Commitment between Hopes and Critical Issues
(Introduction to the World Youth Forum "Right to Dialogue" 2015)***

A conversation with:

Massimiliano Tarantino *(Secretary General of Fondazione Gian Giacomo Feltrinelli; Executive Director of Laboratorio Expo, an Expo Milano 2015 project involving some of the most respected opinions in the scientific community)*

and Forum's young participants:

Luca Benvenga, Hari Bertoja, Alessandra Coppola, Enrico Elefante, Riccardo Vecellio Segate

3 – 5 pm

panels

1. - *Hall A1*

Sladjana Sekulić *(Serbia)*
The multiple crisis of the EU: the changing context – Towards a new paradigm?

Inna Semenenko *(Ukraine)*
Succession of values as a problem for world sustainable development

Natalia Ustinova *(Russian Federation)*
Idea vs. Reality. Utopia instead of wealth and tangible happiness

Katharina Alexandra van der Walt *(South Africa)*
Value-added? A philosophical examination of the contradictions inherent in production and in producing more, with particular reference to emerging economies

coordinators:
Paola Brumatti *(Italy)*
Marko Dimač *(Slovenia)*

2. - *Hall E1*

Bedrudin Brljavac *(Bosnia and Herzegovina)*
Europe between economics and ethics

Georgi Filipov *(Bulgaria)*
European Union and the development countries. Possible grants and financial help. From finances to culture

Fatlum Gashi *(Kosovo / Hungary)*
European Union enlargement based on the constructivist approach. How ideas and values shape the enlargement of Europe towards the Southeastern Europe

Cornelia Neagoe *(Romania)*
The role of culture in creating innovative patterns aimed at combating and preventing poverty

coordinators:
Luigi Menduni   *(Italy)*
Young: creators of happiness
Marcin Piekalkiewicz *(Poland / Luxembourg)*

Culture / Multiculturalism / Economy

3. - *Hall S3*

Hale Nur Akkus *(Turkey)*
Is sharin religious origin helps integration of refugees with host country?

Somayeh Bahrami *(Iran)*
Economical, identical and religious/ideological poverty as motivational factors to joining to Isis

Elmond Bandauko *(Zimbabwe)*
Informal sector and urban poverty reduction in Harare, Zimbabwe: challenges, opportunities and constraints

Selma Hasić *(Bosnia and Herzegovina)*
Cultural diversity in multicultural organizations: correcting path dependent inequalities?

Monica Stancu *(Romania)*
Romanian American transnational alliances: reinventing femminism in post-communism Romania

coordinators:
Enrico Elefante   *(Italy)*
Riccardo Vecellio Segate *(Italy)*

4. - *Hall M5*

Maryia Anishchankava *(Belarus / Italy)*
Immigration and loss of identity

Sara Khan *(Pakistan)*
New and old poverties: Pakistani perspective

Natalia Kiseleva *(Russian Federation)*
Universality of human rights and mass media's contribution in promoting human rights

Ksenija Misović *(Montenegro)*
The loss of identity as Europe's new poverty

Michalina Nadolna *(Poland)*
Legal poverty – a new poverty in new European Union democracies

coordinators:
Alessandra Copola *(Italy)*
Domenico Paganelli *(Italy)*

5,30 – 7 pm
Auditorium

plenary session - panels' outcomes and debates

SATURDAY, OCTOBER 3

9 – 11 am

panels

1. - *Hall A1*

Mark Emil Aguinaldo *(The Philippines)*
New poverties: perspectives from the Philippines on disaster management and sustainable livelihhods

Veronika Klymova *(Ukraine / Russian Federation)*
Loss of home: social-psychological adaptation of refugees from Ukraine

Aayushi Panchal / Parth Vaidya *(India)*
Countering poverty with education and viceversa: EduForAll

Siaka Sonko *(Gambia)*
Poverty and young people

Olga Sorvanova *(Russian Federation)*
Identity crisis: unheard voices of Donbas

coordinators:
Paola Brumatti   *(Italy)*
Cornelia Neagoe *(Romania)*

The Role of «Civil Society»

2. - *Hall E1*

Ekaterina Lesnikovskaia *(Russian Federation)*
The new social capital: the appeal of social creativity

Kseniia Romanenko *(Russian Federation)*
Experience society: quasi-poverty and new urban practices

Michele Stanback *(USA)*
[Re]awakening the Divine Mother Earth: women and life affirming journeys

Anirudh Thimmaiah *(India)*
Capabilities to participatory parity – The road to wellbeing

Marija Tičić *(Croatia)*
Indirect consequences of economic stress in families

coordinators:
Marko Dimač *(Slovenia)*
Giacomo Biscontini *(Italy)*

Strategies
Getting Out of Poverty: Growth or Degrowth? Is there a Global Economy?

3. - *Hall S3*

Radoslav Dragov *(Bulgaria / Netherlands)*
An inconvenient truth: hedonic consequences of social comparison on an international level

M. Fahim Ferdous Khan *(Bangladesh / Japan)*
Rethinking reward, rethinking courage: exploring the ethical dimension of leadership for a sustainable planet Earth

Johnathan Ordoñez *(Nicaragua / Italy)*
When policy meets politics: is border development a way to achieve economic integration in Latin America?

Maryna Rabinovych *(Ukraine)*
Degrowth vs sustainable development: reflections in the EU policies

Inna Travkina *(Russian Federation)*
Subjective well-being in Russia: cultural specific and new trends

Coordinators:
Enrico Elefante *(Italy)*
Marcin Piekalkiewicz *(Poland / Luxembourg)*

4. - *Hall M5*

Francesco Maria Conte *(Italy)*
A tale of a station, the TerminiTV experiment

Erjon Dervishi *(Albania)*
Dimensions and causes of poverty in Albania

Ndille Ndille Kogge *(Cameroon / Belgium)*
Rethinking climate change mitigation in forest communities in Central Africa

Nishtha Paliwal *(India)*
Gender and Agriculture in India: has globalisation further undermined the role of women in agriculture in India?

Pedro Miguel Ponte e Sousa *(Portugal)*
International trade: a gateway to growth vis-à-vis a failing system

Coordinators:
Alessandra Coppola *(Italy)*

Riccardo Vecellio Segate *(Italy)*

11 am -1 pm
Auditorium

plenary session - panels' outcomes and debates

Alessandra Coppola *(Italia)*
Youth for human rights: the "No Hate Speech Movement Campaign" of the Council of Europe

3 – 5 pm
Auditorium

New Poverties
Loss of Memory, Loss of Beauty, Loss of Identity, Loss of Rights:
towards «naked» Life? Culture of Wealth / Culture of Well-Being

plenary session

Aleksandra Baca *(Poland)*
Happiness as a payment

Giacomo Biscontini *(Italy)*
Global poverty, violated economic rights. New ethical-philosophical perspectives and the theorization of a human right against poverty

Melissa Cara Marie Fairey *(Canada)*
Happiness and development: the role of youth in global well being

Imelda Nsiala *(Democratic Republic of Congo / Italy)*
Modern society, disadvantages & loss of values: how to fix it?

Marco Sicuro *(Italy)*
Licit and illicit poverties in Late Middle Ages

Alina Virstiuk *(Ukraine)*
When everything is crushing: how not to lose yourself

5,30 pm
Auditorium

Marcin Piekalkiewicz *(Poland / Luxembourg)*
Drifting between consumerism and precariousness. The image of contemporary society in the works of Aldo Nove

Poetry, Literature and Life between Precariousness and Redemption
Meeting with Aldo Nove

The writer will talk with the Forum's participants about the literary and human experience he's poured into his works.

*S*UNDAY, *O*CTOBER *4*

9,30 am – 1 pm
Auditorium of the Revoltella Museum
(via Diaz 27)

Gift of Cultures

From the World. Poems, dances, pictures, songs: experiences and performances by Forum's participants.

Natalia Boichuck
In viaggio per la vita (Travelling for life)
Monologue based on the short novel of the same title by **Chiara Iannaccone** (Vernicefresca Teatro); scenic adaptation by **Francesco Volturale**.

Musical interlude offered by the United World College of the Adriatic, featuring **Josephine Loudon** (Netherlands, voice), **Urša Vodopivec** (Slovenia, flute) and **Robert Petrosyan** (Armenia, tenor); piano accompaniment by Maestro **Stefano Sacher.**

After the Journey*: Spaces and Times of a Metaphor*
Poetry reading from the book "Dopo il viaggio" (After the Journey), edited by **Gabriella Valera** (Ibiskos Editrice Risolo) and containing the poems awarded on the 11th edition of the International Poetry and Theatre Competition "Castello di Duino".

Raffaele Guadagnin
Je voulais jouer de l'orgue de Barbarie
Scenic reading with live music accompaniment for piano. Music composed and played by **Michele Callà**.

After the Journey: reflections, emotions, projects.

***

Are expected to attend the Forum's works delegates from:

- **Consortium for Domestic Observation of Election** *(Guinea)*

- **Forum dei Giovani - Comune di Corato** *(Italia)*

- **Privatna jezično informatička gimnazija Leonardo da Vinci – Split** *(Croatia)*

- **Project Africa Media** *(Nigeria)*

- **Resources Centre for Youth Empowerment** *(Nigeria)*

- **University of Library Studies and Information Technologies - UniBIT, Sofia** *(Bulgaria)*

PANELS

IN ALPHABETICAL ORDER

A

AGUINALDO MARK EMIL
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**NEW POVERTIES: PERSPECTIVES FROM THE PHILIPPINES
ON DISASTER MANAGEMENT
AND SUSTAINABLE LIVELIHOODS**

Summary

With the Philippines as a case in point, this paper argues that through a holistic and sustainable approach in disaster risk management, such as the Sustainable Livelihoods Approach (SLA), peoples' capacity for adaptation can be increased and their vulnerability lessened. Specifically, the paper gathered insights on the following:
a)   The relationship of poverty and vulnerability to disaster risk management.

b)   The utilization of the SLA in providing an organizing structure for analysing how vulnerability to poverty and disasters can be addressed.

c)   The integration of disaster risk management into the SLA in view of contributing to poverty reduction in the Philippine setting.

1. Poverty, Vulnerability and Disaster Risk Management

With limited to zero access to safe housing, health care, education, credit, or political participation, poverty induces a plethora of problems such as homelessness, physical insecurity, hunger and malnutrition, ignorance, joblessness, and social exclusion. Clearly, poverty is multi-dimensional and it warrants a multi-dimensional and multi-sectoral approach in implementing poverty reduction programs.

World Health Organization (WHO) (2002) defines vulnerability as, "the degree to which a population, individual or organization is unable to anticipate, cope with, resist and recover from the impacts of disasters." It is the diminished capacity—described as the physical or material resources available to individuals and households as well as the formation and coordination of communities—to arrest the impact of a natural and man-made hazard (IFRC, 2014).

Failure to understand the nature and causes of hazards increases the risks of having disasters as well as the vulnerability of communities. The sources of hazards can be biological, geographical, hydrological, meteorological, oceanic, and technological or a combination thereof (United Nations International Strategy for Disaster Management (UNISDR), 2014).

The intersection of hazard, exposure, and vulnerability yields risk (Reese and Schmidt, 2008). While hazard and exposure enlarges the area of risk, coping capacity decreases risk probability.

Rautela (2006) asserted that only when appropriate disaster management measures are undertaken to break what he calls a disaster-poverty cycle that disaster-induced losses would cease to be a burden on public funds and in the long run, minimizes setbacks to economic development. Savings derived from the implementation of a well-integrated disaster management plan can be utilized to finance other governmental programs focused on areas such as social insurance, disaster awareness and education, sustainable livelihoods, and even debt-servicing, among others.

Furthermore, disaster management requires a continuous chain of activities, some of which occur simultaneously. The difference lies on the nature and duration of these actions. Prevention and preparedness are developmental opportunities and challenges alike which should be addressed on an on-going basis. Activities associated to this phase should be planned for long term. On the other hand, response and rehabilitation are humanitarian in nature which should be addressed at the onset of the disaster and its aftermath. Activities associated to this phase are planned in advance but needed during and after emergency situations.

Hence, a holistic approach in mapping the critical points of disaster management and targeting the interventions is warranted. According to WHO (2002), "An integrated approach… will result in action that is responsive to local needs. It will provide a supportive framework for improvisation by front-line workers in meeting those needs, and will allow all phases of the emergency-management cycle to be improved as lessons are learned."

2. The Sustainable Livelihoods Approach

The sustainable livelihoods idea was first introduced by the Brundtland Commission on Environment and Development, and the 1992 United Nations Conference on Environment and Development then expanded the concept, advocating for the achievement of sustainable livelihoods as abroad goal for poverty eradication.

A livelihood comprises the capabilities, assets (including both material and social resources) and activities required for a means of living (Chambers and Conway, 1992). A livelihood is sustainable

when it can cope with and recover from stresses and shocks and maintain or enhance its capabilities and assets both now and in the future, while not undermining the natural resource base.

As part of the Institute for Development Studies (IDS), Scoones (1998) developed an analytical framework for sustainable rural livelihoods with five (5) interacting elements: contexts; resources, institutions, strategies, and outcomes. A later version was adopted and published by the Department for International Development (DFID).

Important in the context of integrating disaster risk measures and development policies is the fact that a SLA is stressing the long-term aspects of many strategies and emphasizes the importance of resilience and reducing vulnerability. Through the integration of the vulnerability concept into the SLA, the horizon of poverty reduction is extended and can make measures more sustainable. The vulnerability analysis makes clear that disaster preparedness should be part of development."

Food and Agriculture Organzation (FAO) and International Labour Organization (ILO) (2009) jointly asserted that, "assessing the impact of disasters on the livelihoods of people, and the capacity and opportunities for recovery and increased resilience to future events is an important part of the response to disasters, yet current assessment systems are often weak, uncoordinated and are not strongly linked to livelihood recovery interventions."

The case of the Philippines: a nation at risk

The Philippines is an archipelago of over 7,000 islands, located in Southeast Asia. It borders the Philippine Sea and the Pacific Ocean on the east, the West Philippine Sea/ South China Sea on the west and north, and the Celebes Sea and the coastal waters of Borneo on the south. The total land area of the country is approximately 300,000 square kilometers, about the size of Italy. It is rich in natural resources such as vast arable lands, fishing grounds, forests and extensive mineral reserves.

According to the UNDP *Philippine Poverty-Environment Initiative* (2013), "poverty and environmental integrity are closely linked; people utilize environment and natural resources (ENR) to mitigate poverty but in doing so the resources are exploited that may aggravate poverty."

For the Philippines, storms are the most dangerous disaster type that caused serious devastation in the last four decades resulting in 42,382 deaths, 66,473 injured, 140,281,799 total affected people, and over 18 billion US$ in total damage. It is followed by flood, mass movement (wet), earthquake (seismic activity), volcanic eruption, epidemic, drought, mass movement (dry), insect infestation, and wildfire. For all these disaster types, there were 59, 572 deaths, 203,984 injured, 183, 270, 510 total affected people, and total damage amounted to nearly 23 billion US$ (CRED, 2014).

According to World Bank (2009) environmental analysis for the Philippines, "around 80% of the Philippines population and half its total area are considered vulnerable to natural disasters and extreme climatic events. Climate change is expected to exacerbate these events, making it a significant threat to the Philippines."

Furthermore, the World Risk Report 2013, published by Alliance Development Works, characterizes the disaster risk that results from a combination of societal conditions and factors as well as areas with a potential for natural hazards to occur. The report states that the Philippines ranked 3rd on 2013 World Risk Report.

According to the UN Population Division (2012), the Philippines is in the list of the top 20 most populous countries in the world. The Population Commission of the Philippines' (PCP) projected population for 2014 is 99, 458, 589 based on the 1.98 population percent change.

Human Development Index for the Philippines. Philippines' Human Development Index (HDI) value for 2012 is 0.654—in the medium human development category—positioning the country at 114 out of 187 countries and territories. Between 1980 and 2012, Philippines' HDI value increased from 0.561 to 0.654, an increase of 17 percent or average annual increase of about 0.5 percent (United Nations Development Programme (UNDP), 2013).

Millennium Development Goals (MDG). Indicators registered to have a low probability of being achieved (with pace of progress less than 0.5) in the Philippines are as follows:

1. (1.9) percent of household with per capita energy less than 100% adequacy
2. (2.2) proportion of pupils starting grade 1 who reach grade 6 (Cohort Survival Rate)

3. (2.2a) primary completion rate
4. (2.3) literacy rate of 15 to 24 years old
5. (3.1b.1) ratio of girls to boys in secondary participation
6. (3.1c) ratio of girls to boys in tertiary education
7. (3.3) proportion of seats held by women in national parliament;
8. (4.3) proportion of 1 year-old children immunized against measles;
9. (5.1) maternal mortality ratio;
10. (5.3) contraceptive prevalence rate; and
11. *(6.8a) prevalence associated with tuberculosis.*

The poor population of the Philippines. The Philippine Statistical System (PSS), through the National Statistical Coordination Board (NSCB), released its latest report— using income data from the Family Income and Expenditure Survey (FIES) conducted by the National Statistics Office (NSO) in two visits last July 2012 and January 2013. Here are the findings about the poor population of the Philippines:

• The poverty incidence is 19% of total families or 25.2% of the population in 2012, compared to 20.5% of total families or 26.3% of population in 2009.

• On the other hand, the average annual family income in 2009 is 206,000 PhP (or approximately 3360 Euros) compared to 173,000 PhP (or approximately 2800 Euros) in 2006.

• The average annual family expenditures is 176,000 PhP in 2009 compared to 20.5% of total families or 26.3% of population in 2009.

• In case of the food threshold and poverty threshold, the NSCB report points out that in 2012, a Filipino family of five needed 5,513 PhP (or approximately 90 Euros) to meet basic food needs every month and 7,890 PhP (or approximately 128 Euros) to stay above the poverty threshold (basic food and non-food needs) every month.

Economy. Based on the World Bank classification, the Philippines is a lower-middle income economy with a per capita GDI of 2500 US$. The services sector is consistently the largest sector of the economy since over 50 years ago, followed by the industrial sector and the agriculture, hunting, forestry, and fishing (AHFF) sector.

In terms of the balance of trade, the country's total trade activity for year 1990-2013 and it can be concluded that there is a constant negative or unfavorable balance of trade in those years. The total trade for 2013 is 115,809 US$ resulting from the exports valued at 53,978 US$ and imports valued at 61,831 US$.

Bangko Sentral ng Pilipinas (BSP) records shows there was a steady increase of cash remittances from years 2009-2013 with an average growth rate of 7.25%. In 2009, the total amount of cash remittances reached 17.348 billion US$; 18.763 billion US$ in 2010; 20.117 billion US$ in 2011; 21.391 billion US$ in 2012; and 22.968 billion US$ in 2013.

Institutional organizational processes/structures: the stakeholders' analysis. The 1st degree stakeholders are composed of the members of the vulnerable communities, civil society organizations, and national and local government. The 2nd degree stakeholders are composed of donor agencies, intergovernmental bodies, international community, and humanitarian organizations. The 3rd degree stakeholders are composed of the academic institutions, private sector, media groups, and the general public.

3. Conclusion: Livelihood Strategies for the Livelihood Outcomes

Based on the various data gathered for each of the components of the sustainable livelihood framework originally created by Scoones (1998), the author modified said framework for the integration of disaster risk management into the over-all context of the analysis. To further show that it is indeed a system of inter-related influences (IFAD, 2014) affecting how people pursue the livelihoods they value with the resource base accessible to them, the author reconceptualised the framework in circular flow diagram.

Thus, a more cyclical representation offers an easier way of understanding the overlapping processes of the livelihoods resources appraisal within the relevant contextual analyses, which in turn, are being influenced by institutions and organizations. Livelihood strategies are then formulated accordingly with the end in view of the 'bigger picture' or the livelihood outcomes which directly impacts disaster risk management and poverty reduction efforts altogether.

The proposed sustainable livelihoods model specification shows that for the Philippines, the most relevant contexts, conditions, and trends to analyze in disaster risk management are that of geography, climate, demography, economy, and politics. With the combinations of livelihood assets and capability or vulnerability issues, the following proposed livelihood strategies in developing and managing sustainable livelihoods for communities in the Philippines:

1. Livelihood (income) diversification
2. Natural resource management
3. Climate change adaptation
4. Cooperativism
5. Microcredit
6. Education
7. Migration

Through empirical analyses that can be employed as part of future research studies, the degree of significance of the aforementioned livelihood strategies can be ascertained, in case that they are applied to specific communities in the Philippines. These are insightful for development practitioners in framing areas of intervention in the context of disaster risk management to achieve the following livelihood outcomes expanded and made relevant for the framework of analysis in this study:

• Reduced poverty rates
• Strengthened capacity of people to manage the natural resource base
• Improved well-being & capabilities
• Strengthened community relations
• Enhanced resilience to a changing climate
• Increased number of competency & skill-building programs
• Institutionalized sustainability education

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**IS SHARING RELIGIOUS ORIGIN
HELPS INTEGRATION OF REFUGEES WITH HOST COUNTRY?**

SUMMARY

Europe historically has been very active through the movements of people. After the World War II, millions of Muslim people have been flowing to the continent to work and to have a better life. Immigration has become a question in Europe and all the European countries have formulated policies including integration policies. (Favell, 2009) Most of the time, the religion of the immigrants has been emphasized and the difficulty of integration of Muslim people into Europe has been underlined. However having a different religion from the host country is not always an obstacle for integration. In this essay, I will try to approve that Muslim immigrants are also having difficulties to integrate into a Muslim society. Main reasons can be explained with economic and cultural factors.
First of all I will state 15 people's opinions and give some examples of news in Turkish media about Syrian refugees flowing to Turkey since 2011. Second of all I will also discuss the results of the report named "Syrians in Turkey: Social Acceptance and Integration Research" done in 2014 in order to prove having the same religion is not an important factor to be integrated with the local community.

1. Is Sharing Religious Origin Helps Integration of Refugees with Host Country?

According to Adrian Favell, there are three kinds of migration that remakes Europe. First, traditional "ethnic" immigration of non-Europeans into European nation-states; second one is that "elite" migrations, engaged by European citizens' free movements in the European Union countries, and third

politically ambiguous flows of East– West migrants. (Favell, 2009). In the traditional immigration, in the past previous generations of post-colonial immigrants could at least count on a symbolic connexion to the metropolitan destinations in terms of language and the culture of the country. Nowadays the situation is not like that because the destination and sources are scattered. Majority of these new immigrants are from Muslim predominant countries. (Favell, 2009)

Favell emphasizes that the Islamic dimension of this immigration has become the defining issue of twenty-first century European identity and Europe has become a continent of immigration and a continent of Islam. So can having a different religion from the host country be an obstacle for integration with European society? For instance Turks living in Germany have been having problems on integration with German society for descends. [1] How about what happens more than two million Muslim refugees flow into a Muslim country? Do they integrate easily or be accepted by local people just because they have the same religion?

Turkey is one of the biggest countries that have Muslim majority people. (total population more than 77 million) After the Syrian Civil War starting from 2011 millions of Syrian refugees have been escaping from their country to survive. Turkey is one of the countries that became a shelter for Syrian refugees. Approximately two million Syrian refugees came to Turkey. (Erdoğan 2015, p.4) Mazlumder, an association for human rights in Turkey has made a report about Syrian refugees. According to the report, 75 % of the Syrian refugees don't live in the camps.(Yılmaz, 2013) That means the majority of the refugees live in the big cities like İstanbul and they survive on their own. Istanbul is one of the important stops to reach Europe [2]

Since they live with the local people for years, we watch violence news on television nearly every day. Turkish people have difficulty to accept them in the community. What I believe is that the Turkish economy could be one of the reasons. The official unemployment rate is more than 10 percent in Turkey [3] Young people graduated from university have difficulty to find a job with a decent salary. Civil servants, laborers and retired people have been complaining about their salaries. The hospitals, the schools are already very crowded and hardly serve for Turkish citizens. Associate Professor at Hacettepe University Murat Erdoğan has made a research on Syrian refugees in November 2014. He emphasizes in the report that " *During this process, countries neighboring Syria, Turkey particularly, have been left alone by the prosperous-developed Western world. Foreign resources met only 200 million dollars of Turkey's total expenditure of 4.5 billion dollars in 3.5 years, which is around 4.5%. Although they constantly express sensitivity on the "open doors" and "temporary protection" policies of Turkey, which are enforced by its own will, Western societies are far from showing sincere support. The attitude of Europe in particular is expressed as "open your eastern borders, but always keep the western ones closed so that they won't come" raises severe ethical and conscientious concerns. While 3.5 million Syrians have been forced out of their countries, only 123.000 of them, which is 3.5%, are now admitted or committed for admission in developed countries. Turkey and other neighboring countries became the victims of universal open doors policy. Each international crisis with a neighboring country has the potential to turn into a domestic crisis. This situation may lead neighboring countries to act more cautiously and enclosed in the future and severe humanitarian tragedies and slaughters may take place.".* (Erdoğan 2015, p.4)

1

http://www.spiegel.de/international/germany/immigration-survey-shows-alarming-lack-of-integration-in-germany-a-603588.html germany-a-603588.html 15.03.2016

2

http://www.dw.de/suriyeliler-istanbula-ak%C4%B1n-ediyor/a-17193953 15.03.2015

3

http://tr.tradingeconomics.com/turkey/unemployment-rate 15.03.2015

So it seems that Turkey is not a very suitable country to welcome such a huge population and they are not welcomed very well by Turkish people even they are Muslim.

I want to give some examples of Turkish people reactions against Syrian refugees.

Hatay is a neighbour city to Syria. That's why many Syrian refugees settled down in this city. However, people of Hatay time to time appear on TV's saying that they don't want Syrian refugees in their city because of security reasons. This is one of the videos showing Turkish people gathering after a fight between Syrian and Turkish young people[4]

Another news comes from a city named Şanlıurfa which is also in the border to Syria. In the news, a Turkish guy was stabbed to death by a Syrian guy in a club belongs to a Syrian. And the relatives of the man who were killed says "*a lot of Syrians came to our city, Syrians should live in the refugee camps* "

I also wanted to know some people' ideas about Syrian refugees and asked random people about their ideas and feelings on refugees and the effect of having the same religion on their ideas. Here are their answers:

It affects me in a negative way to see Syrian beggars on the every overpass. I don't want to see them. They always carry penknife in their pockets. I feel that if you disagree with them they would just stab you and go away without looking behind. Police don't do anything because they are Syrians. I'm not interested in their religion (23, student)

I see them on the way of Bilkent road during the red light trying to sell napkins. When the driver don't buy them, they hit the glass. They hit my car's glass too. You can't do anything because they just disappear suddenly. They don't have an identity or something. I feel uncomfortable especially when I think they are 2 million now. I'm not interested in their religion (23, Student)

I feel good about this because the immigrants commit crimes a lot so I can work more. I am a lawyer. I'm not interested in their religion. (Lawyer)

War is a very bad thing. But everybody should live in their country. I want my tax to be expensed for my people. However, I am not against helping individually. (35, Engineer)

In the first 5 years we experience people without vaccines came to Turkey and they transmit the diseases. They are uneducated and they have already problems with each other. I assume within 10 years these people will settle down in the cities and there will be Syrian suburbs. Man will steal, and do drug jobs. Women will do prostitution or be a second, third wife and will create a degeneration in the Turkish society. Within 15 years, they will be Syrian mafia doing smuggling and robbery. I hope this issue can be studied in the universities since the immigration start. I'm not interested in their religion (55-Unemployed)

A country should never accept refugees if they can't take care of them. They aren't in a good condition in every aspect and we are restless and irritated. This is not because of them as they were living under the bombs. I'm not interested in their religion (23, Student)

Today I parked my car and I was just leaving for the market, then I noticed someone coming through me and said "Sorry", and I said "I'm fed up with you people, you are a big man to work, why do you ask money!" And he said he's Turkish, not Syrian and just about to ask an address. I said sorry and we just laughed at each other. I don't feel in a positive way about them and I don't think they suffer. I'm not interested in their religion. (33, Media)

I wish we could afford to make them feel good, settle them down in secure places. But there are no available places for them to live. I don't blame Syrians when they steal or beg. There is a chaos now in here and the government is responsible for this. I'm not interested in their religion (25, Civil servant)

I wish they had built a buffer zone and they couldn't have come to the cities. It's impossible to find them when they commit crimes. The rich Syrians went to Europe. And the poor ones now live with us. We are already a poor uneducated country with a lot of problems. Now we will be worse. We pay as a nation because of a war we don't approve. As I'm a Muslim I don't care that they have the same religion with me. (31, Biologist)

4

   http://www.milliyet.com.tr/Milliyet-Tv/video-izle/Hatay-da-Turk-Suriyeli-kavgasi--kD4VbuafuiGh.html
20.03.2015

I live in Hatay with them. We always criticize them but we fail to understand them. What have we done for those who escaped from the war so far? We always consider them as thief or beggar. But they are human too, I know them and they pray for this country who accept them. I think we should also talk about what we are doing to them. House rents are getting higher because the householders are getting more money from refugees. Also, the refugees are getting paid much less money than Turkish people. They are getting paid 400-450 TL (150 euro approx) I am glad they came because they could have been killed where they live in. We are hospitable unlike other countries. (33, Private Sector)

I want them to go back to their country. Humanism is limited and enough. It's very a negative situation for us and for them in terms of security, health etc. I don't care if they are Muslim. There is no one tiny positive thing about them. (27, Architect)

I don't think in a positive way as they will not go back to their country like what happened during the gulf war. Two-three million refugees can damage the Turkey's stability. I can't feel sorry for them as they became a politic issue. I'm not interested in their religion (34, Civil Servant)

I want them to return back to their country and live in peace. I don't want them in my country. I'm not interested in their religion (37, Bank Worker)

I feel very sad about them because they escaped from the war and the conditions of the camps are terrible. And they are the outsider in the cities. This is so bad too. I hope the wars come to an end and they live without discrimination happily. It's not important if they are Muslim or not. I'm against discrimination in any way. (36, Kaos gl worker)

I feel very sad about Syrian refugees and I understand why they came. I also understand why our government support them. But what I fail to understand is that there are many people who are unemployed and hungry in Turkey. They don't have so many opportunities. But Syrian refugees have so many privileges. I don't care if they are Muslim or not. But apparently for Turkish government it's important that they are Muslim. (32, Teacher)

All the respondents claimed that the Syrian refugees' religion is not an issue.

when it comes to outcomes of Erdoğan's report is as follows:

1. 70,7 % think that Turkish economy will be damaged because of the expense for refugees.
2. 61,2 % don't approve that Turkey help refugees as there are already many poor people living in Turkey
3. 68.9 % thinks refugees will get their jobs.
4. 35.4 % think that They should have the right to go to university
5. 62 % think that refugees do some illegal jobs and irritate people
6. 81,7 think that if refugees stay in Turkey, there will be significant problems.
7. 80,2 think that refugees should only stay in the camps.
8. 49,8 say that They would be uncomfortable if they have Syrian neighbors
9. 81,7 say no to Turkish citizenship for refugees
10. 17 % say that believing similar to refugees culturally

The results show that most Turkish people have doubts and sometimes strictly reject to accept refugees because of some problems. These problems are considered as some crimes that refugees committed (harassment, robbery, smuggling, prostitution,), the threat of epidemic illness, the expense of government and the riots in the camps. Also there are a lot of Syrian women to be co-wife. This affects Turkish women's psychology in a negative way in the border cities as their husbands threat them to get a second wife when something is wrong. (Erdoğan, 2015) The high house rents and the cheap workforce have been also affecting local people badly. Although the Syrian refugees are Muslim Turkish people don't have sympathy for them just because of having the same religion. We can easily detect racist and xenophobic comments on the ideas of people whom I talked to. The results of the report and the answers of the respondents show that Turkish people keep distance from the Syrian refugees.

2. Conclusion

Integration is one of the main issues as we have been experiencing a huge mobility in the world. Having a different religion from the local community should not be an issue to be considered as an obstacle to integrate. So this should be considered when formulating a policy on integration. In my research I tried to prove my argument giving some information and survey results on Syrian refugees living in Turkey. Because of the open doors policy, around two million refugees came to Turkey and most of them live in the cities with the locals. As there are lots of problems occurred for both Turkish and Syrian nations, this open doors policy should be changed to another policy. There should be more refugee camps and the camps should be in a good condition.

As it's very clear that Turkish people have no sympathy for Syrian refugees because of the same religion they have. As the Syrian refugees work with less money Turkish people worried about losing their jobs or getting a job. Also Turkish people are not happy that the government spends a lot of money on refugees as the sources are already limited.

I would like to research about what Syrian people think about Turkey and the Turkish people. Their opinions and experiences are also very important to create new policies in order to make them feel safe and comfortable. As a result I can say that under the Turkey's economic and social circumstances, Syrian refugees have no advantages in integrating with the Turkish society. This should be an issue for all the humanity not only for the neighbouring countries.

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IMMIGRATION AND LOSS OF IDENTITY

SUMMARY

1. **Index of Immigration around the World**
2. **Statistics for Belarus**
3. **Outcomes of Immigration**
4. **Ways to Improve the Situation: Introduction of Global Belarusian Leaders**

1. Index of Immigration around the World

In 2013 the United Nations registered 231.522.215 immigrants in the world[i] (approx. 3.25% of the global population), which indicates that people continuously move around the globe and with the passage of time these movements will intensify thanks to a greater accessibility of transportation and a decreased emphasis on the importance of national boundaries. New economic & customs alliances may eliminate the need for visas and free economic zones may be created.

The reasons for migration may vary: people look for a better life, better education and job opportunities, they try to avoid unfair treatment and prejudice, or they may be political refugees.

Whatever the reasons, many people find it worth the risk of moving to a new and often unknown country where they will have an opportunity to start a brand new life. This tendency does not spare genders, nor nationalities. Just a couple decades ago, the number of male immigrants greatly exceeded the number of females[ii], but in 2013 the rates for the sexes almost equalized and in some areas women migrants slightly outnumbered men[iii].

More people are becoming comfortable with the idea of immigrating to a foreign country and starting new lives from scratch.

Who are the individuals willing to do this and what do they bring to their new country of residence?

Surprisingly, around 1/3 of them hold a Bachelor degree or higher[iv]. They are not desperate persons who have nothing to lose. They are very often well-educated and determined and the loss of these skilled workers often hurts their native countries.
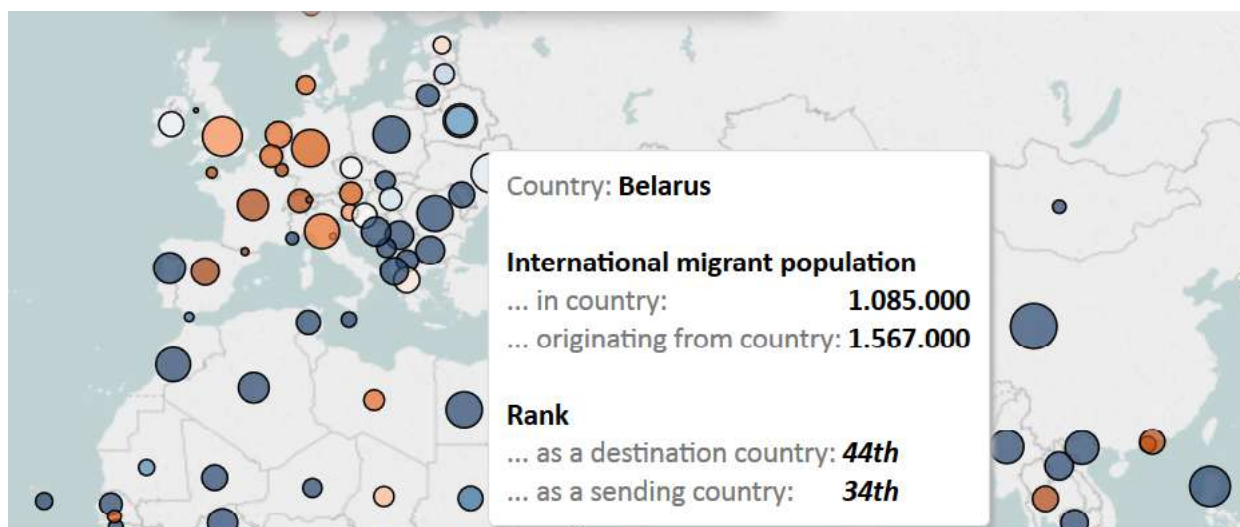
2. Statistics for Belarus

Let's have a look at Belarus in particular, the country I am originally from.

	Italy	Belarus
Population	61 mln	9.4 mln
Territory	301 340 km^2	207 600 km^2

Belarus borders Russia, Ukraine, Poland, Lithuania and Latvia. Our population is approximately 9.4 million inhabitants, but the population density is very low compared with many other countries.

The bad news is that Belarus loses approximately 16% of its residents to emigration every 5 years or so.

This map shows the United Nation's immigration statistics for Belarus from mid 2013. Over 1.5 million people left Belarus, but surprisingly more than one million people migrated *into* our country, so the net loss was only about 500.000 people. However, Belarus ranks 34th as a sending country in the world and is third in Europe behind Russia and Ukraine[v].

Every 4th Belarusian obtains a professional or higher education[vi], and the country's literacy rate in 2013 exceeded France, Italy and Japan[vii]. In 2015 Belarus ranked 10th in the division *Talent* of the Global Creativity Index produced by the Martin Prosperity Institute[viii]. Surprised?

Now that you've obtained the above mentioned information, how do you perceive Belarusian immigrants? Who are these people?

I can be an example of one of them. I am 27 years old and I moved to Italy in 2010, when I was 22. By that time, I had already obtained an MA degree and wanted to get European education so this was my major reason for relocation. I fell in love with Italy, started working here and eventually settled completely.

I've been living in Italy for 6 years already and noticed that when I say I am from Belarus, often times people think that I am actually from Russia, probably because of the history and the proximity of our countries. But let's make it clear: Belarus is Belarus and Russia is Russia. It was in Italy when I became aware that my cultural identity is strictly connected to the place of my birth and to my native Belarusian language.

When I was attending the University of Verona, I won a scholarship and spent a semester at the University of Richmond, USA, where I met more immigrants from Belarus and noticed that we don't tend to build large communities or strong unions around the world. Unfortunately, most of the times an immigrant from Belarus is a self-standing person inclined to melt into the cultural pot of the accepting country. As a nation, we are very flexible and tolerant. We observe and follow rules and we believe that once we are abroad we have to comply with the local rules. We even have a saying: 'You don't go to a neighboring monastery with your own Bible'.

Think again of the fact that more than 1.5 million of Belarusians immigrate every 5 years. Apply it to the above-mentioned tendency to adapt and let's try to figure out what this melting leads us to. If I asked you to mention some outstanding, world-famous people originating from Belarus or with Belarusian roots, who would you come up with?

Not many of you know my country well and this is self-explanatory: in 2013 Belarus was visited 21 times less than Estonia[ix]. However, some of you might have heard of Marc Chagall[x], Louis B. Mayer[xi], Nadezhda Kucher[xii], Scarlett Johansson[xiii], Ralph Lauren[xiv] and Dmitry Sholokhov[xv]. All these individuals are either Belarusians or have Belarusian roots, but few people are aware of this.

3. Outcomes of Immigration

So what does immigration mean to me? It is definitely a chance to have a better life and better opportunities, but it is also something that impoverishes my native country and leads to a loss of identity to some extent. This is caused mostly by two main reasons:

d)   even if we have 1 mln of incoming people in Belarus, these people are not native. Many will never learn the Belarusian language and it's improbable that they will ever consider themselves true Belarusians.

e)   most of the time, Belarusians who became famous abroad are known for their acquired nationality/residency. Louis B. Mayer is known as American because this is the country where he launched his business. Ralph Lauren was born in Bronx to a family of Belarusian immigrants and is also known as American. Who would ever say that they might be somehow linked to an unknown country called Belarus?

Now the question is: can we stop immigration?

No, we can't and we are not allowed to do so. Every individual has the right to try and achieve a better life as long as he/she does not violate the rules of the accepting country. We all have the right to choose where we want to live and grow professionally.

On the other hand, we have to prevent the degradation of our cultural identity. We need to inspire our nation with examples of outstanding people who either live in their native country or immigrated, but who still remember and feel for their roots.

4. Ways to Improve the Situation: Introduction of Global Belarusian Leaders

In 2013 my colleagues and I decided to establish a non-profit organization called Global Belarusian Leaders or simply GBL with the scope to promote Belarus, and create a horizontal network of Belarusian professionals around the world. Among the 5 co-founders, all native Belarusians, there was

only one person actually living in Belarus. We were truly global and had people from the U.S., Lithuania, Italy and Germany in our team. At our founding meeting, held on 31 August 2013, around 40 people from 9 countries were present. Our distinguished guests represented politicians, analysts, sportsmen, writers, singers, researchers, businesspersons, professors, lawyers and students who either live in Belarus or migrated from the country but who were affiliated to Belarus.

As soon as we had all our guests in one room, we launched workshops and brainstorming sessions in order to find out the best way for our organization to function and to better represent our country's interests.

Once Global Belarusian Leaders was officially registered as a legal entity, we started to promote our country through all media. We sponsored, organized and took part in many events in Belarus, Lithuania, Poland and the U.S. On our website we promote Belarusian non-governmental projects which may need funding. We regularly conduct video and audio interviews with Belarusians who became outstanding in their field. Our primary goal is knowledge-sharing. We spread the word about our country and its latest trends in major media outlets. For example, one of our members regularly writes articles for Belarus Digest (an online magazine in English) and The Washington Post. Finally, we actively participate in conferences and panels. Our long-term goal is development of a professional network uniting Belarusians of different fields of specialization into a huge professional global network.

This is our way to build the intellectual capital of Belarus and to prevent the loss of cultural identity that may result from excessive immigration rates.

Our approach is not brand-new, or unique, but it is working and it may be adjusted to fit changing conditions. Thanks to this model, we have a means to reach Belarusians all over the world and link them with their native country, while also making them part of a bigger community of professionals in multiple fields. We want to inspire Belarusians and make them feel proud of their country and its people. We believe that once you are proud of your country, you will be more likely to preserve and promote your identity wherever you are and wherever your life may take you.

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HAPPINESS AS A PAYMENT

Be the change we want to see in the world
Ghandi

I. Money, money, money

Money - the artificial thing created by the human. It supposed to help human being to organise its life. It supposed to give us happiness in really simply way. Certainly, having money allows us to function more easily in the world, provide comfort in our lives and in the lives of others. It is also said that the more money you have, the happier you can be. But is that true? Is it really necessary? Is it possible to not use the money and totally reject this form of payment in the modern world? Can the people gain happiness without it in the consumption society? It is sadly seen that nowadays more and more people are forced to beg on the streets. In the most cases the people, including the children, are begging for food, which should not be treated as a privilege. In the same time, the stock markets break new records, the company directors' salaries drastically raise and the shops throw away a large amount of food. What is more, as a society we produce much more goods than we actually need. We feel that the wrongs of the modern world are not chance injustices but part of a system that is profoundly wrong. As the human beings we have feeling that something is definitely going in the wrong direction.

II. Voluntary Simplicity

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. So they moved from the cities to countryside, made their own bread, grown their own food or built their own solar-heated 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.

III. Off The Grid Movement

1. The Moneyless Man

Nowadays, it is noticed a really similar to the *voluntary simplicity* social trend. The people, who decide to live next the system, called their movement *off the grid* and it is getting more and more popular and wide spread. For sure, one of the reasons is also technical development. For the modern *off the grid* believers the Internet is the main tool to communicate and cooperating. Because of access to the virtual world, they can freely realise themselves and be how they want to be, to exist fully aware.
The best example of *off the grid* believer, and probably the most famous representative, is the Irish, Mark Boyle, who stopped using money. He stopped using not just cash but any form of monetary credit. In one of his article for The Guardian *To gather possessions, don't we need cash? Not so* (2010), he described the money as *simply a means of exchange, a way of apportioning reward to people for their labours, nothing more* .Ironically, he graduated from the business and economic studies and managed some organic food companies. However, he just became disillusioned with consumer society.

According to Boyle (2009), *the key reason for so many problems in the world today is the fact we no longer have to see directly the repercussions of our actions. The degrees of separation between the consumer and the consumed have increased so much that people are completely unaware of the levels of destruction and suffering involved in the production of the food and other "stuff" we buy. The tool that has enabled this disconnection is money.* He added: *As long as money exists, these symptoms will surely persist.*

From 2009, Mark Boyle, The Moneyless Man, how he calls himself, started writing the series of articles for The Guardian newspaper. He shared there with the others his experience, gave the practical information and tips for living in such unconventional way. More of the hints were based on DIY ideas.

In 2012, The Moneyless Man collected all his knowledge in book called *The Moneyless Manifesto: Live Well. Live Rich. Live Free,* what was released online. It is also available the paperback copy of this book. The money for selling will go to support a charitable trust for the Freeconomy Community that the founder is Boyle.

2. Freeganism

The other example of *off the grid* believer is Raphael Fellmer from Berlin, Germany, who is a founder of the social network foodsharing.de. The site helps the people to share the food intended for throwing away.

Off the *grid* believers negate a consumption lifestyle. They are fully realised of their own choices, for example not buying food at all. It does not mean they do not eat. Their choice is to gain the food in alternative way, for example taking it from trash bins in the supermarkets. They criticize attitude towards wasting still eatable food. The movement was called freeganism and it is strictly linked with punk and the anarchism community. The word *freegan* (a representative of freeganism) is a coinage derived from *free* and *vegan.* Freeganism is based on the idea of anti-consumerism. They claim that there is little need to purchase new goods because of the waste what society has produced and because they want to help the environment. 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, freegans do not want to contribute to the consumerist society.

The freeganism movement is more widespread in the Western of the Europe. In countries like England, France or Scandinavian countries exists law, which regulate donating by supermarkets the food, which date of use is almost expired. It means the supermarkets cannot thrash and destroy the unsold food. They are obligatory to donate it for a charity or utilize in the other way. In Eastern countries like Poland is definitely more difficult. According to Hatalska (2015) in those countries, exists a really strong taboo of rubbish dump, which means everything what is linked with rubbish has connotation with something dirty, unwanted

The freegans not only taking the food, which supposed to be wasted, but often they share it with the local community, preparing the common dinners. The most important thing is that everything is for free and available for everybody (as an example Hatalska mentioned the series of events, called Schnippel Disko organised in Berlin).

IV. Happiness

All the people, who decided to live in such an alternative way, commonly claim that it is not possible to being out of the system and fight against it. The *off the grid* community just tries to change the system and improve it on its own rules. The most important value for them is sharing: sharing with food, skills or knowledge. They want to be free, live consciously and next to the system. In fact, the off the grid believers have the greater need to change, repair, improve the system which they live in. But the most important thing, they are able to reach happiness by gaining own small aims and changing surrounding and way of thinking. Is not the most important factor which gives the human being power?

SUMMARY:

I. Money, Money, Money
II. Voluntary Simplicity
III. Off the Grid Movement
    1. The Moneyless Man
    2. Freeganism
IV. Happiness

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ECONOMIC, IDENTICAL AND RELIGIOUS/IDEOLOGICAL POVERTY AS MOTIVATIONAL FACTORS TO JOINING TO ISIS

SUMMARY

According to the findings of this research economic poverty and high rate of unemployment is the most important reason why Muslims residing in Islamic countries are joining ISIS. Rising identical crisis among Islamic minorities in Europe and America and being in pursuit of a lost identity as a second or third generation of Muslim refugees and emigrants residing in the West is another factor resulting in joining ISIS. Loss of Islamic knowledge and acquiring knowledge of Islam from extremist groups is the third reason Muslims living either in Islamic or in non-Islamic countries join ISIS.

1. Introduction

Thousands of foreign citizens have traveled to the Middle East to join ISIS (also known as IS, ISIL and Daesh). Most foreign terrorist joining ISIS are amongst those who are originally from Middle East and North Africa (MENA) especially from Tunisia and Saudi Arabia. There are also some statistics confirming joining citizens of Europe, Former Soviet Union countries, American states and Australia to ISIS. In this regard, the Director of the National Counterterrorism Center Nicholas Rasmussen told Congress that about 3,400 foreign fighters have come from western nations, including over 150 from the U.S (Ferran and Momtaz, 2015).

Therefore, the EU is facing a dangerous crisis with the menace represented by return of hundreds of hardline Salafis fighting in Middle East to European countries they used to reside. This research believes that to counter this crisis, it is needed firstly to understand the real reasons and motives of why individuals travel abroad to take part in somebody else's violent war and secondly to modify and remove them in order to prevent the spread of this crisis and similar problems in the future. An overview of the foreign fighters' living situation, quotes and thoughts represents a lack of economic good conditions, identity crisis and a lack of proper religious education these fighters are facing with.

The response this research claims to the question of "why do foreign citizens join ISIS?" is that triple poverties of Economic, identical and ideological are main motivational factors to joining to ISIS. To examine the above hypothesis this study uses both objective and theoretical evidences. This research utilizes descriptive-analytical methods and the inferential methodology will be used to reach the goals. Data is going to be collected by using library and internet sources as well as news sources on the basis of objective-historical data.

2. 1. Economic Poverty

It is rational to say that relatively those individuals have nothing to lose are more likely to attend missions that succeed in destroying themselves. This common understanding can be considered as a direct outcome of former analyses of terrorist activities. For example, the traditional economic theory of crime (Becker, 1968) can be utilized to analyze terrorist activities; applying the economic theory of suicide (Hamermesh and Soss, 1974) will help analyzing suicide attacks; or addressing economic situation of religious groups (Berman, 2000) to describe contributions in terrorist activities. Schneider and Caruso (2011) also introduce poverty and unequal economic opportunities as the most important roots of terrorism. They believe that the poor are more likely to go for terrorist acts since they have less opportunity cost.

Although poverty doesn't lead to violence on itself, under specific circumstances it may result in breaking norms and principles preventing violence. The above hypothesis also has faced many criticisms and despite it sounds to be rational, there are counterexamples to it. In an analysis on characteristics of hijacker terrorists who participated at 9/11, Wilgoren (2001) suggested that "they were not reckless young men facing dire economic conditions and dim prospects but men as old as 41 enjoying middle-class lives". Becker (2005) also mentions many politician and authors have claimed that there is a connection between poverty and terrorism without citing any evidence. Enders and Hoover (2012, p.267) also discuss that poverty has a considerable influence on domestic terrorism while it has a small impact on transnational terrorism. Nevertheless, considering international terrorism as a radical version of political pragmatism its deep connection with economic poverty is not weird. Obviously, the lower the level of welfare, the higher the rate of cooperation at terrorist activities is.

Therefore, we can say that many young people who are suffering from poverty, unemployment, illiteracy are pessimist toward their own future and are easily attracted by extremist groups. That's why ISIS has targeted the most vulnerable parts of societies and deprived class of society in Urban, rural and tribal areas to recruiting. As many individuals joining ISIS have economic motives it can be argued that poverty and deprivation of Islamic countries is one of the main sources of enlargement of ISIS.

For example, has been said that high unemployment and poverty prompt the young to join ISIS in the city of Maan located in southern Jordan (Al Jazeera, 2015). Some of the countries involved in the Arab Spring such as Tunisia, Libya and Egypt are now suffering from absolute poverty and unemployment turned them into appropriate places for ISIS to recruit their forces.

Being under difficult economic situation, Central Asia also has been threaten by hardline groups trying to hunt the young who have no hope of immigrating to Russia and looking for jobs somewhere else. More than 600 Uzbeks and Kyrgyz who had left to live and work in Russia were deceived and chose to fight along with ISIS in 2014 because of getting disappointed by failure in finding job and gaining income (Paraszczuk, 2015; Stobdan, 2014). Through an article published in Washington Post, Demirjian (2015) argues that the will of Central Asian young people to join ISIS doesn't trace back to religious prejudices but it is about poverty and depravation.

Finally, it is needed to be mentioned that the patterns of the relation between poverty and joining ISIS are different in developed and developing countries. Thus, poverty cannot be considered as a main factor for western citizens to join ISIS as poverty is a relative factor there. While in the case of developing countries it is absolute poverty causing people to fight for ISIS. Individuals are not able to cope with their primary needs in such countries and that's why they are being attracted by fundamentalist groups. Therefore, factors other than economic poverty need to be explored to find why Muslims residing in western countries go to fight in Syria and Iraq which is discussed in the following parts.

3. 2. Identity Poverty

Examining social science literature on political violence and terrorism shows that identity plays an important role in this literature. The term identity refers to a complex theoretical concept including three levels of cultural identity, social identity and personal identity (Schwartz, Dunkel and Waterman, 2009, p.540). Cultural identity represents the particular cultural values a person apply in his/her life as guiding principles for behavior, such as collectivism, absolutism in believes, and familism (Schwartz, Montgomery and Briones, 2006, p.7). Social identity represents the self-ascribed significance attached to the social groups to which one belongs and with which one interacts directly. Social identity also represents the beliefs and feelings about those groups that one perceives as standing in opposition to the groups with which one is affiliated, that is, groups that are "not us" (Tajfel and Turner, 2004, p.16). Personal identity represents person's chosen or ascribed goals, values, and beliefs, and personal views a person uses to know the world.

To study the effects of identity factors on terrorism it is necessary to recognize both main effects of each level of identity and the interactions among them. For instance, although the feeling of being deprived is almost common among young people, such a feeling in some cases mixed with a dichotomous "us versus them" cause the person to become a suicide bomber (Schwartz, Dunkel and Waterman, 2009, p.540).

Nowadays young Muslims residing in western countries are facing identity crisis resulting in hero worship and idolization of fundamentalist terrorists. The young people are mostly born in noble families from Middle East but can't talk the language of the motherland while are fluent in host land's language. Mohammed Emwazi known as Jihadi John an Islamic State executioner, the Kuwaiti-born but London-raised graduate, is one of the above mentioned young people (The Guardian, 2015).

The young Muslim people residing in western countries are facing with discrimination, alienation and identity crisis has made ISIS attractive to them. In a report published by The Atlantic magazine, Stern and Berger (2015) addressed the crisis of joining western countries' citizens to ISIS. They emphasize that what attracts western Muslims to joining ISIS is mostly social pressures in a fighter's native land or individuals own internal struggles other than religious issues and beliefs. This report directly involves the issue of identity poverty in joining terrorist groups.

Stern calls attention to identity crisis among Muslim converts, and says that their commitment is reinforced by joining the ISIS (Engebrethsen Smith, 2014). Also at their joint reports Stern and Berger (2015) say that "converts are often especially vulnerable to fundamentalist ideas, often combining wild enthusiasm with a lack of knowledge about their new religion, making them susceptible to recruiters." However, lack of enough knowledge particularly regarding ideological and religious matters causes western young Muslims who are looking for their lost identity to deviate and to be trapped by ISIS's propaganda. Therefore, ideological and religious poverty a long with economic poverty and identity poverty are three sides of a triangle recruiting many foreign citizens to fight for the fundamentalist group of ISIS.

4.   3. Religious / Ideological Poverty

The latest studies on recent developments in the Middle East show that there is a strong relation between the lacks of literacy specially lack of religious knowledge and spreading Islamic fundamentalism and extremist groups and jihadi wars are intensified through these scarcities. Therefore, developing proper religious education and promoting indicators of development can be effective in keeping away people from Salafi groups and convincing them that toleration is the best pattern of religious life. Inability of moderate religious scholars to answer religious question of young Muslims either in Islamic countries or in western countries cause them to immigrate to the countries slafism is leading in order to find answers to their questions.

Identity poverty that young Muslims living in western countries are facing can be considered as an outcome of a deficient educational system for Muslims in western countries. According to Ramadan (2005, p.131), a Swiss academic, philosopher and writer and professor of Contemporary Islamic Studies at the University of Oxford, Islamic schools in western countries are governed in such a way that their programs and educational activities all run internally. The result is that "artificially Islamic" are created in the West that are almost completely are separated from the society. Moreover, teaching staff are often not well educated and experienced in teaching and have only received religious education.

Today lack of receiving proper knowledge of Islam as well as ideological poverty of young Muslims either in Islamic countries or in western countries have set the stage for Salafi groups particularly ISIS to attract them. For example, people are banned from receiving religious education in some central Asian republics such as Tajikistan and this gives ISIS an opportunity to infuse its wrong interpretation of Islam. Mumin Shere, an analyst living in Dushanbe, says that the young people from Tajikistan are joining to ISIS not because of poverty, unemployment or immigration; but because they are affected by ISIS's ideological propaganda as they don't have religious knowledge (Shir Mohammadi, 2015).

Religious/ideological poverty leads to religious biases and the fundamentalist group of ISIS abuses the religious ignorance of Muslim foreign citizens and provokes their religious biases to direct them to its own way. Now we see a new interpretation of Sharia denying all sharia norms aimed at destructing Muslims intellectual infrastructure.

5.   Conclusion

Distinguishing three main factors of economic poverty, identity poverty and religious/ideological poverty as the most important reasons of joining foreign citizens to fight for ISIS in the Middle East this study firstly described the role each of these factors plays in attracting foreign Muslims in ISIS and then represented some objective and practical evidences.

Economic poverty is one of the main stems of the terrorism. In fact, poverty, sickness and disappointment appear unless the primary needs of individuals are addressed and disappointed people often come into the unconventional approaches to get rid of their problems. Therefore, the combination of the poverty in Islamic countries and the financial resources in hands of ISIS is the most considerable cause of empowering ISIS.

The above mentioned reasoning can describe why Muslims from poor class of Islamic societies are joining to ISIS while it is helpless when it comes to ISIS's success in attracting people from the mid-class of Islamic societies or western countries. What ISIS gives to Muslims residing in western countries is not wealth but is the lost identity they are looking for. Therefore, identity poverty a long with economic poverty are the reasons for joining ISIS.

On the other hand, loss of Islamic knowledge of Muslims residing either in Islamic or in non-Islamic countries and acquiring knowledge in Islam from extremist groups comprises a third side of a triangle causes Muslim citizens across the world to fall into ISIS's trap.

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**INFORMAL SECTOR AND URBAN POVERTY REDUCTION
IN HARARE, ZIMBABWE:
CHALLENGES, OPPORTUNITIES AND CONSTRAINTS**

ABSTRACT

The past decade or so for Zimbabwe was characterized by worst economic performance since its independence in 1980. Capacity utilization shrank to 10% and unemployment rate was above 80% by 2008 as the private and public sector unleashed massive retrenchments. This impoverished the great majority. High poverty levels forced the jobless to join the informal sector which uses labour intensive methods of production. Even in the aftermath of a decade long economic downturn, Zimbabwe's formal sector is still shrinking due to socio-economic factors that hinder the local industry full capacity utilization. The retrenched are joining and actively participating in the informal sector. It is against this background that this paper seeks to examine the contribution of informal sector development to urban poverty reduction in Harare, Zimbabwe. To demonstrate this, the paper uses textual, discourse and thematic analysis, in which the intricate connection between informal sector and poverty alleviation is exposed. The informal sector holds much potential to alleviate poverty since it provides employment to the majority of the urban poor. However, the growth of the sector is constrained by a number of factors among them lack of capital, lack of tools and machinery, inadequate skills and lack of facilities to upgrade skills, lack of premises to operate from, poor marketing facilities and too much competition, negative by –laws which lead to harassment of operators. In order to increase the ability of the informal sector to reduce urban poverty, the following policy interventions are critical: extension of credit facilities; linkages with the formal sector; pro-informal sector policies and laws and education and skills training among other options.

Keywords: Informal sector, urban poverty, Harare

1. Introduction

Zimbabwe has been experiencing exponential increase in urban poverty since independence in 1980. There are various factors which explain this phenomenon, among them legacy of colonialism and the implementation of controversial policies such as the Economic Structural Adjustment Programme (ESAP) and rising unemployment (Makaye and Munhande, 2008). The harsh economic and social continents in many African countries force people to be entrepreneurs. During the past decade, the economy of Zimbabwe has been subjected to serious economic challenges characterised by high unemployment, hyperinflation and dilapidated infrastructure among other challenges. This state of affairs jeopardised the ability of the majority urbanites to meet their basic needs. The collapse of the social welfare system and lack of poverty reduction programmes forced the majority of the urban poor to resort to the informal sector as there was limited or no alternative methods of generating income for household survival. Makumbe (2009) argue that between 2000 and 2007, more than 80 % of the manufacturing firms in the country witnessed a decline in productivity, in which most of them were operating below 30 % capacity utilisation. The economic paralysis of Zimbabwe forced the majority of the people to shift to the informal sector to earn income for sustenance of their families. The scope of this study is to assess the contribution of the informal sector to urban poverty reduction in Harare in the context of a dysfunctional and paralysed formal sector and in a country that has no vibrant social safety nets. The concept of informal sector covers a spectrum of urban sectors such as transport, housing and commerce. For the purposes of this paper, informal sector shall be restricted only to that which covers trade within the city, including street vending and other forms of informal trading.

2. Theoretical Framework and Literature Review

This section provides an outline of the key concepts that underpin this paper. The link between urban poverty and informal sector is exposed.

2.1 Urban Poverty

There is no internationally agreed definition of urban poverty. Conventional economic definitions use income or consumption complemented by a range of other social indicators such as life expectancy, infant mortality, nutrition, the proportion of the household budget spent on food, literacy, school enrolment rates, access to health clinics or drinking water, to classify poor groups against a common index of material welfare (Masika, et al., 1997). More generally, there has been a widening of the debates on poverty to include more subjective definitions such as vulnerability, entitlement and social exclusion. These concepts have been useful for analysing what increases the risk of poverty and the underlying reasons why people remain in poverty (ibid: pp 3). The concept of urban poverty is multi-dimensional. The United Nations defines urban poverty as, "…*a denial of choices and opportunities, a violation of human dignity. It means lack of basic capacity to participate effectively in society. It means not having enough to feed and clothe a family, not having a school or clinic to go to, not having the land on which to grow one's food or a job to earn one's living, not having access to credit. It means insecurity, powerlessness and exclusion of individuals, households and communities. It means susceptibility to violence, and it often implies living in marginal or fragile environments, without access to clean water or sanitation".*

2.2. Informal Sector

The term informal sector has various meanings and explanations. There is no universal agreement on what informal sector is. Its definition and understanding varies from country to country. However, informal sector is basically defined as production units that operate on a small scale and at a low level of organisation with the primary objective of generating income for the people involved. In other words, informal sector consists of businesses that operate outside the rules, laws and regulations of any country. Since it was first coined in the early 1970s, the term 'informal' has been used with different meanings for different purposes. Originally, it referred to a concept for analysis and policy-making. Today it is sometimes used in a much broader sense, to refer to a concept that defines activities not covered by the existing, conventional sources of statistics. Moreover, the informal sector may be broadly characterized as consisting of units engaged in the production of goods or services with the primary objective of generating employment and incomes to the persons concerned. These units typically operate at a low level of organization, with little or no division between labour and capital as factors of production and on a small scale. Labour relations – where they exist – are based mostly on casual employment, kinship or personal and social relations rather than contractual arrangements with formal guarantees (ILO, 2013).

2.3. Informal Sector - Urban Poverty Reduction Nexus: Theoretical Reflections

There are various theories that try to explain the nexus that exists between informal sector and poverty reduction. Some believe that the informal sector provides safety net for those who are excluded from the formal economy (Losby, et al., 2002). The informal sector provide people of low socio-economic status an opportunity to earn an income, hence a strategy for survival and livelihood for the poor and marginalised (ibid). The International Labour Organisation (ILO) has documented the connection that exists between informal sector and poverty reduction. Typical informal sector activities (unpaid work in a family enterprise, casual wage labour, home-based work, street vending) provide the only opportunity for many poor people to secure their basic needs for survival. In countries without unemployment insurance or other kinds of social benefits, the only alternative to being unemployed is engaging in informal sector employment. Other informal sector employment (as employers in informal manufacturing establishments or as skilled self-employed workers in small businesses) may sometimes provide better pay (ILO, 2013).

3. Results and Discussion: The Harare Informal Sector – Urban Poverty Narrative

The informal sector has become a source of livelihood for the majority of the urban residents in Harare. Recently, companies are closing down and a lot of workers are being retrenched. The majority of those retrenched find it favourable to join the informal sector for survival. As it stands, the urban informal sector is just a means of survival for those excluded from the formal economy. There is clear evidence that the livelihoods of many Zimbabweans are now hinged on informal employment activities. With a national unemployment rate hovering around 80%, and industry capacity utilization still below 60%, residents in Harare have displayed great ingenuity to create jobs which have helped to avoid high open unemployment despite the prevailing adverse economic conditions. As highlighted earlier on, the urban informal sector is a source of income for the urban poor in Harare. Table 1 summarises the volume of returns from petty trading in the City.

Table 1 Informal trading Returns Estimates
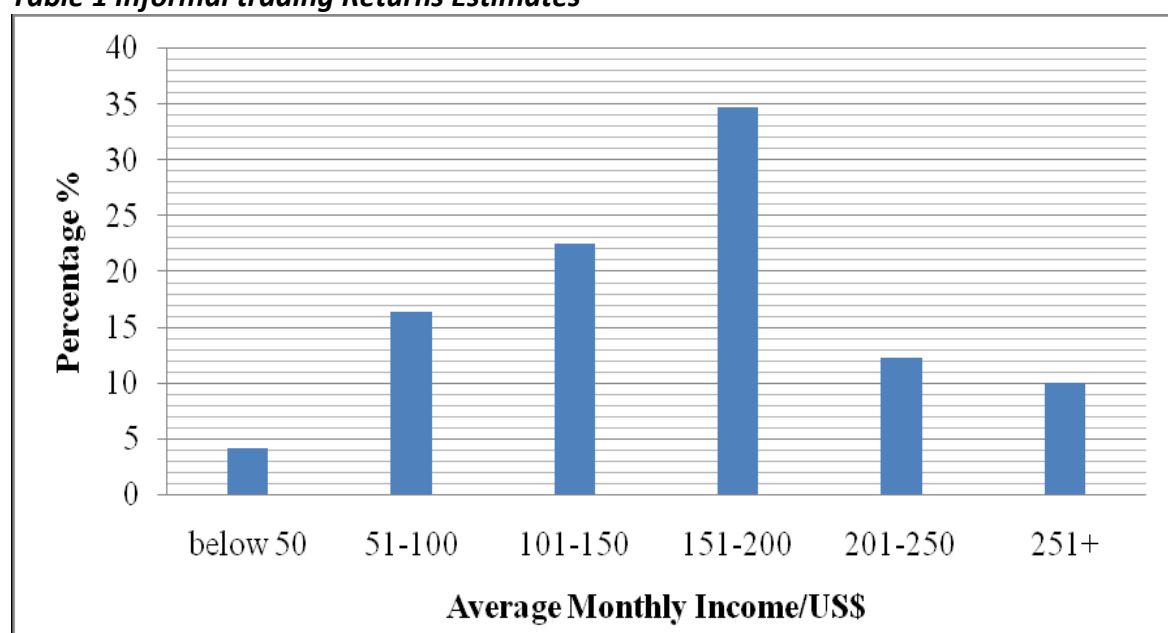
Note: Below 50 to 150=low returns, 151 to 250+=medium and high returns

However, it is important to note that the growth of the sector is constrained by a number of factors which hinder the efforts of the players to grow into big business ventures.

4. Rotating Savings and Credit Schemes (ROSCS) and Poverty Reduction

Another important aspect with regards to the informal sector in urban Zimbabwe is that of Rotating Savings and Credit Schemes (ROSCS). As highlighted earlier on, the majority of the urban poor have limited or no access to finance. As such, they form informal financial institutions to address their challenges. Khan and Lightfoot (2008) define Rotating savings and credit schemes as a group of individuals that perform the function of an informal financial institution through contributions and withdrawals from a common fund. A study conducted by Chamlee-Wright (2002) indicates that 76 % of informal market traders in Harare participate in ROSCS. The study exposed the role that ROSCS play in alleviating urban poverty through increasing household incomes. These savings schemes through daily contributions help informal traders to expand their output and increase their household incomes, thus reducing their poverty. One informal trader pointed out the important of such schemes by saying, "...*As you know there are no jobs around.*

These contributions help us a lot. We are doing very well. We take care of our families, our children are going to school and they are eating good food. If not for these contributions, I do not know where my family would be right now". From this statement, the role of ROSCS in urban poverty reduction cannot be overlooked. These informal financial arrangements are critical for the urban poor themselves to realise their basic needs. However, there are certain factors that hinder the vibrancy of informal sector businesses in Harare. These forces tend to push the sector towards 'degrowth'.

5. Challenges Experienced by Informal Sectors Players in Harare

There are a number of challenges which informal sector operators in Harare are facing. These include among others, lack of access to capital, unsupportive legal and policy environment, poor marketing facilities, lack of operating spaces. These challenges include lack of access to capital, lack of operating spaces and facilities, unsupportive policy and legal environment, lack of skills among others. These factors are working against the success of informal sector business in Harare.

6. Conclusion and Policy Direction

This paper has demonstrated that informal sector development in the City of Harare is significantly contributing to urban poverty reduction. The informal sector is a source of livelihood for the majority of the urban poor in the city, thus a source of income. The urban poor, especially those who are not accommodated in the formal economy rely on the informal economy for employment. However, there are a number of factors constraining the growth and development of the informal sector in Harare. At the core of the problems of street traders and vendors is the regulatory environment to address laws (labour legislation and municipal by-laws most of which are archaic and were made during the colonial era in Zimbabwe and are no longer a reflection of the status quo and prevailing economic reality); taxes; registration procedures; services (training, access to markets, financial services and insurance, access to infrastructure, and protection against crime) and institutionalisation of the sector (Lund and Skinner, 2003). Also lacking is the empowerment of traders to speak with one "voice" (Lack of Unionisation) and the absence of social protection. Addressing these challenges for a successful management of the informal sector requires that governments enhance the livelihoods of street traders and vendors by promoting their labour, human, social, and productive capitals. In this regard the role of governments, albeit limited, is to foster a conducive environment for economic growth through promoting investment opportunities of the city.

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POVERTÀ GLOBALE, I DIRITTI ECONOMICI VIOLATI.

NUOVE PROSPETTIVE ETICO-FILOSOFICHE E LA TEORIZZAZIONE

DI UN DIRITTO UMANO CONTRO LA POVERTÀ

Dopo le vittorie che hanno segnato il pieno riconoscimento dei diritti umani e dopo le conquiste e le rivendicazioni sul piano dei diritti sociali e politici che si sono succedute in questi anni (siamo ormai arrivati alla quarta generazione dei diritti), esistono ancora circa 840 milioni di persone denutrite nel mondo e classificabili come poveri, con la popolazione che continua ad aumentare a ritmi vertiginosi. Sono per la maggior parte gli effetti devastanti della globalizzazione economica sulle popolazioni poverissime che abitano i Paesi in via di sviluppo.

In più, nell'ultimo decennio il numero delle persone che vivono in povertà estrema è aumentato di quasi 100 milioni mentre il reddito mondiale complessivo è cresciuto del 2,5 per cento.[xv]

I benefici del più recente sviluppo tecnologico e le ultime scoperte scientifiche hanno reso possibile una crescita materiale senza precedenti nella storia, ma basta una veloce analisi della distribuzione globale del reddito e delle risorse per capire che il divario fra Nord e Sud si è ampliato e che quei benefici non sono per tutti.

Come può persistere una povertà estrema per la metà dell'umanità? Davvero queste persone a rischio di morte non possono ad oggi rivendicare un diritto (umano o fondamentale) a vivere una vita fuori dalla povertà?

In quest'ordine globale in cui la povertà si manifesta in modo assai difforme, qualcosa che non funziona è evidente e le responsabilità ricadono proprio su chi ha il potere (non solo economico) di reagire e la posizione politica e morale di indignarsi.

La povertà non è certo una cosa nuova. Anzi, si potrebbe quasi dire che questo problema persiste fin dall'origine delle prime comunità organizzate di uomini (e per molti secoli è stata vissuta come una *naturalis condicio*). Dopo il perfezionamento delle strutture dei vari *welfare state* nazionali e il progressivo miglioramento delle condizioni di vita di milioni di persone, il fenomeno della povertà ha assunto una rilevanza mondiale e l'obbligo morale nei confronti di chi è in difficoltà si è acceso un po' in tutto il mondo.

Oggi è veramente interessante e (per alcuni) soddisfacente osservare gli sforzi della comunità internazionale rivolti alla risoluzione dei problemi economici dei singoli o di intere popolazioni. Sforzi che si concretizzano in un percorso verso il progresso morale e politico scandito da una fornita lista di dichiarazioni e trattati sui diritti umani. Nell'agenda dei vertici umanitari internazionali espressioni come "lotta alla povertà" e "diminuzione delle diseguaglianze" sono una costante.[xv]

Per quanto possa sembrare ammirevole, quelli sopra delineati, rimangono vani (e, a mio parere, maldestri) tentativi di riforma in senso cosmopolita espletati dalle principali ed economicamente più forti istituzioni di Bretton Woods (Fondo Monetario Internazionale e Banca Mondiale) per combattere la povertà mondiale.

Se non fosse per le azioni concrete di tante ONG e associazioni umanitarie esperite nella direzione di una giustizia economica globale e di un aiuto concreto per strappare milioni di persone dalla fame e dalla povertà, probabilmente la più grande tragedia della storia dell'uomo non rimarrebbe un *leitmotiv* tra le ultime pagine dei giornali, sarebbe la condizione esistenziale di una specie proiettata verso la sua estinzione.

I diritti socio-economici (quelli di seconda generazione, secondo la classica riflessione bobbiana) rimangono i diritti umani più violati in assoluto e tra questi rientra anche quello che si potrebbe definire come il diritto all'alleviamento della povertà.

Innanzitutto risulta difficile trovare una ragionevole e condivisa definizione di "povertà". Come scrive il professore Marco Zupi nel suo interessante saggio *Si può sconfiggere la povertà?* (2003), il concetto di povertà è indefinito e indefinibile a livello universale, perché «suscettibile di mutare significato a seconda del contesto geografico-culturale e dell'ottica dell'interlocutore, oltre che del periodo storico»[xv].

Ad essa ci si può riferire per sancire un generico diritti al cibo e a tutti i mezzi di sostentamento per vivere (o sopravvivere?). Diverso e assai più realistico è parlare di "tenore di vita" o "livello di vita", espressioni citate nei principali strumenti di riferimento, giuridici e politici.[xv] Con queste locuzioni vengono raccolti indici calcolati su dati economici reali riferiti ad una certa area geografica e intendono definire la povertà (in un'accezione indubbiamente più ristretta rispetto a quella sopra delineata) in termini di scarso reddito disponibile.

Molto interessante ed a suo tempo innovativa la posizione di Amartya Sen sul tema. Il Premio Nobel per l'Economia nel 1998, filosofo ed economista indiano, professore ad Harvard e poi a Cambridge, si rifiuta di concepire la povertà al modo delle tradizionali valutazioni imperniate esclusivamente sul reddito (che tentano di tradurre tutto in cifre), egli piuttosto la considera come "incapacitazione fondamentale", ovverosia lo *status* in cui versa il soggetto non è dovuto alla pura e semplice scarsità di reddito, ma a molti altri fattori (handicap come vecchiaia, invalidità o malattie; mancanza di istruzione adeguata; ecc.). Contemporaneamente il reddito è un importantissimo mezzo di capacitazione e le due cose risultano così strettamente connesse.

Il diritto umano a non vivere nella povertà rimane un'asserzione controversa e mutevole, soprattutto per la difficoltà che si riscontra ad identificare i "poveri del mondo"; le cosiddette "soglie di povertà" sono instabili e diverse da paese a paese (può veramente esistere un minimo comun denominatore?).[xv] Inoltre, in questa trama complessa e multiforme, il caso italiano e di alcuni altri paesi industrializzati facenti parte il continente europeo, come Spagna e Portogallo, è esemplare perché dimostra come, «a fianco di cause tradizionali di povertà (…), esistano nuove forme di povertà ed esclusione sociale specifiche della società del benessere»[xv].

Il dibattito filosofico-giuridico è aperto già da tempo sul tema etico della povertà ed è moralmente doveroso porsi le seguenti domande: si può ipotizzare un diritto umano contro la povertà? Oppure si tratta solo di una rivendicazione "troppo forte", un'illusione, in un mondo ancora dominato dalla dicotomia Stati ricchi/Stati poveri, in cui il sistema economico globale è governato ed imposto dall'Occidente?

Nel dibattito intellettuale moderno spiccano per la loro coerenza e formulazione le tesi del professore Thomas Pogge, esperto assoluto della materia, che, argomentando sulle violazioni dei diritti umani nel mondo, concentra i suoi studi sulle politiche economiche di matrice globale.[xv] Secondo il filosofo, infatti, sono proprio queste a contribuire alla persistenza della povertà sulla Terra.[xv] Egli interrogandosi sulla legittimità e la giustizia dell'ordine economico, politico e istituzionale internazionale, individua i soggetti obbligati e arriva a sostenere la fattuale "mancanza di volontà politica" nella riduzione delle diseguaglianze globali.

Pogge, sull'onda di una lungimirante *realpolitik*, teorizza una *modest* riforma globale (riassumibile nelle cosiddette "tre P", *Protectionism, Privileges, Pharmaceuticals*)[xv] costruita su una responsabilità dei paesi ricchi nei confronti dei poveri più come "obbligo negativo" (astenersi dal commettere azioni illecite) che come "obbligo positivo" (azioni dirette di contrasto alla povertà). E questo dovere delle società più ricche nasce da una profonda e seria riflessione morale sulle condizioni di povertà dei nostri simili, sulle diseguaglianze e sui problemi che attanagliano l'intero pianeta (ci sono questioni, come il rispetto dell'ambiente, che devono essere affrontate e risolte soprattutto a livello mondiale affinché le politiche globali di riduzione della povertà lavorino nelle migliori circostanze e raggiungano efficacemente i loro scopi).

D'altra parte, l'importanza pratica di valori morali universali non viene da tutti condivisa e c'è chi non crede in una soluzione concepita all'interno di un progetto di "egalitarismo cosmopolita"[xv] e chi non riduce il fenomeno della povertà estrema attuale alla mancanza di un ordine globale stabile e moralmente giusto, ma a fattori culturali in grado di agire nella direzione della violazione dei diritti umani[xv].

In che modo la cultura dell'aiuto al prossimo e della solidarietà può aiutare nella costruzione di una società più equa? Le norme morali, i valori "illuminati" e la prassi ed il linguaggio dei diritti umani che ruolo possono avere nella costruzione di un ordine globale impegnato realmente nella lotta alla povertà?

Ignorando gli argomenti dei cosiddetti "catastrofisti", i quali sostengono che porre fine alla povertà rimane un vano e futile seppur nobile e coraggioso tentativo (la famosa "goccia nell'oceano"), perché dovremmo attivarci ed aiutare i poveri del mondo? Dovremmo forse risolvere un "loro" problema in ossequio ad un senso di altruismo che, per natura, probabilmente, nemmeno ci appartiene?[xv]

La sfida che raccoglie la nostra generazione è resa ancora più ardua dalla necessità di spendere energie morali e risorse per mutare la direzione in cui corre il progresso ed il sistema (non solo economico) globale. Per ampliare le possibilità di benessere del genere umano sarà necessario promuovere una "globalizzazione illuminata" o, per dirla alla Bauman (*La solitudine del cittadino globale*, 2000), "globalizzazione positiva", in cui il sistema economico globale si muova "con" (e non "per") il profitto e sia pensato e costruito su fondamenta democratiche e sul rispetto dei diritti umani. È quiinfatti che si inserisce il potente concetto dei "diritti dell'uomo" o, in un'accezione letterale più ampia i "diritti umani". Sappiamo bene che il richiamo morale agli stessi è utilizzato per diversi scopi e spesso anche per fini politici non appropriati, ma, lasciando da parte l'annosa e discussa questione universalità/particolarismo che riguarda proprio l'operosità sul terreno fattuale dei diritti umani, il dibattito ed il canale di confronto sempre aperto che essi invocano tra le culture, le religioni e tra gli Stati deve essere visto come un aiuto intellettuale e morale nel valutare ciò che ragionevolmente si può fare (o come e cosa stiamo facendo) per la vicenda in questione, nel nostro caso la povertà mondiale.

Difficile è pensare ad un diritto umano contro la povertà, soprattutto per il fatto che mentre per altri diritti (si pensi a quelli civili e politici ad esempio) non è richiesto un diretto intervento dei governi, per quelli economici e sociali questo è assolutamente necessario imprescindibile. Per questa ragione l'asserzione "diritto all'alleviamento della povertà" (un diritto a tutela della libertà positiva) è indubbiamente forte e intrisa di punti critici.

Nonostante ciò non bisogna dimenticare (anche se purtroppo si fa molto spesso) che l'interdipendenza e l'indivisibilità sono caratteristiche intrinseche dei diritti umani e di molti diritti fondamentali (che il più delle volte sono le rappresentazioni sulle carte costituzionali dei diritti umani, diritti che non sarebbero tradotti, in un modo universalmente condiviso, in leggi di carattere vincolante). Proprio per questo in assenza di diritti civili e politici difficilmente ci si troverà al cospetto di diritti economici pienamente rispettati.[xv] Abbiamo detto, infatti, come per poterE realizzare quest'ultimi sia necessario garantire il pieno esercizio delle libertà, agendo in molti altri ambiti (istruzione, sanità, ecc.), non solo sul problema specifico della povertà reddituale. È qui che si inserisce l'importanza della democrazia, da sempre cavallo di battaglia delle attente analisi di Susanna Pozzolo e Amartya Sen. Quest'ultimo scrive che «se i diritti politici di base esistono, diventa più probabile non solo che ci sia una risposta politica ai bisogni economici, ma anche che la stessa formazione – e comprensione – del concetto di "bisogno economico" richieda l'esercizio di questi diritti»[xv]. Certamente sarà compito dei governanti e dei governati far funzionare quella democrazia, perché molto dipende da come, nella pratica, essa viene esercitata ed è sotto i nostri occhi la difficolta in molti paesi di far valere una virtù civica condivisa e diffusa fra i governati ed un alto senso di responsabilità morale e politica fra i governanti. Impossibile, nonostante le suddette difficoltà che si riscontrano nella realtà quotidiana, negare oggigiorno la stretta correlazione tra diritti (fondamentali e umani) e democrazia.

Infine, per controbattere allo scetticismo intellettuale e pratico che circonda la cultura ed il linguaggio dei diritti umani (soprattutto con riferimento alla lotta alla povertà), bisogna riconoscere, come fa lo stesso Amartya Sen (2006), che teorizzare un diritto umano alla libertà dalla povertà «ci fa insistere sulla necessità di ricercare attivamente delle politiche utili a questo fine come una necessità etica, e non come un gesto caritatevole facoltativo»[xv]. Il potere d'influenza di questi diritti non vincolanti rimane sempre molto alto e ciò è dimostrato dagli interventi delle organizzazioni politiche internazionali che, sancendo l'extra-territorialità delle rivendicazioni dei diritti umani, condizionano le politiche interne di molti paesi e dal ruolo costruttivo che i diritti umani fondamentali ricoprono nella genesi di valori e priorità entro le singole culture e ideologie.[xv]

Rimane dunque fondamentale ragionare intorno a tutto ciò che non produce violazioni delle nostre libertà fondamentali ed aprire al riconoscimento di un "diritto di libertà dalla povertà". Una rivendicazione che, per quanto possa mancare di interpretazione normativa vincolante ed essere momentaneamente classificata come un diritto morale pre-legale, non annulla l'utilità che soggiace ad una identificazione di un dovere (morale prima che giuridico), in capo ai singoli soggetti e agli Stati, di garantire il rispetto dei diritti umani.

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EUROPE BETWEEN ETHICS AND ECONOMICS

Abstract

Over the last decades Europe as a political and social entity has been going through deep transformational processes resulting in decades-long peace project among the European countries which at the same time have faced serious economic challenges particularly in eurozone countries. Europe mostly has been praised for its commitment to promotion of humanistic values such as democracy, the rule of law, universality and indivisibility of human rights and fundamental freedoms, the respect of human dignity, the principles of equality and solidarity. It is believed that Europe favours multilateral solutions. Still, over last years facing deep economic problems, especially in Greece, the European countries have showed that their common values and norms are less important than their national economic interests. For instance, although Greece expects other Europeans to help recover its economy, most of the European countries have not showed necessary solidarity. Therefore, Greece as the most recent example has been a litmus test of European common values. In this paper I would like to examine the impact of economic interests of European countries on the European values. So it is very reasonable to ask if Europe is really economic giant but civilizational worm.

Key Words: Europe, Values, Interests, Ethics, Economics

Without any doubt Europe throughout the history has been important actor when it comes to debating about political, economic, and legal questions at global stage. As Andrew Moravcsik puts, "Europeans already wield effective power over peace and war, [...] in the quiet promotion of democracy and development through trade, foreign aid and peacekeeping" (2002). Nevertheless, this also raises the question as to what kind of actor Europe is at international level. Throughout history there have been fierce debates about the character of Europe and its role inside and outside the continent. To give the answer to the question it is necessary to examine the character and features of Europe throughout history in regards to its continental and international activities. Since the end of the Second World War Europe, then the European Community has been portrayed as a `civilian power` in international politics since it did not have relevant military capabilities and relied on economic and diplomatic means in order to play role in shaping world affairs. Also, Ian Manners believes that Europe is primarily a normative community, as opposed to military power (2006: 184). Although the ideas of civilian and normative powers are sometimes used interchangeably this study will evaluate the identity of Europe, or the European Union, in terms of its policies as a civilian power.

Thus, Javier Solana, former EU High Representative for the Common Foreign & Security Policy (CFSP), claimed that central objective of Europe has become "spreading good governance, supporting social and political reform, dealing with corruption and abuse of power, establishing the rule of law and protecting human rights are the best means of strengthening the international order" (2003). Also, Moravcsik argued that Europe is some kind of a "Quiet superpower" (2002). What's more, Europe has become a distinctive international actor because it `exercises influence and shapes its environment through what it is, rather than through what it does` (Maull, 2005: 778). In fact, Europe has attempted to influence international politics through the power of attraction as a civilian power. Even in the Constitutional Treaty of the EU, the articles I-3 and III-292 state the objectives of the so-called "external action" of the European Union and emphasises the importance of values such as democracy, the rule of law, universality and indivisibility of human rights and fundamental freedoms, the respect of human dignity, the principles of equality and solidarity and, last but not least, the respect for the principles of the UN Charter and international law. In the same spirit, the text favours multilateral solutions to common problems, in particular in the UN framework (Louis, 2007: 15).

Furthermore, the power of Europe is based on its normative appeal as the institutional embodiment of peace and reconciliation, democracy, the rule of law, respect for human rights, liberty, and solidarity which are all enshrined within the acquis communautaire (Aggestam, 2008: 363). For the "normative" school of thought, Europe should not be a military power in the meaning of a (potentially) aggressive power ("Machtstaat"), and it has to make the best of its exceptional experience of integration, projecting its values on the rest of the world (Louis, 2007: 13). In other words, Europe based on the idea of civilian power has offered an alternative vision of international politics thus provoking the supporters of power politics theory. As Jeremy Rifkin claims, the Europeans have a very different idea in mind of what ought to constitute a superpower in a today's globalised society (2004: 298).

The study will use the theory of normative or civilian power as an overarching idea which can explain the character and modus operandi of Europe. In order to examine different aspects of the EU as a civilian power, this study will use the definition of Harnisch and Maull who concluded that the global identity of a civilian power is characterized by six elements: efforts to constrain the use of force through cooperative and collective security arrangements; efforts to strengthen the rule of law through multilateral

cooperation, integration, and partial transfers of sovereignty; promotion of democracy and human rights, both within and between states; promotion of non-violent forms of conflict management and conflict resolution; promotion of social equity and sustainable development; promotion of interdependence and division of labor (Harnisch & Maull, 2001b: 4).

Furthermore, the study will be based on the debate around constructivist paradigm as the idea of a civilian power Europe is predominantly built on immaterial features such as identity, values, norms, culture, way of life, and ideas. Constructivist theory relies on understanding of the world around us as a socially constructed giving greater weight to the social dimension than to the material in the context of international politics (Checkel, 2008: 73). In this light, Europe depends on a shared understanding among member states` leaders and ordinary citizens about the global role of the Europe and about the values it promotes. Although it is not easy to agree on shared ideas and values it is said that Europe's core norms are liberty, democracy, respect for human rights and fundamental freedoms, and rule of law; and minor norms, such as social solidarity, non-discrimination, sustainable development and good governance (Orbie, 2008: 18). In contrast, realist thinkers argue that states do not feel much of a duty to others and their national interest is defined by the quest for survival and power. Also, Ned Lebow cites Mearsheimer's characterisation of the anarchical international system as "a brutal arena where states look for opportunities to take advantage of each other" (2007: 55). According to realist school of thought, global relations "cannot escape from a state of anarchy and will continue to be dangerous as a result" (Goldstein & Pevehouse, 2006: 74).

According to the research done by Eurobarometer in 2012, asked which values matter the most to them, Europeans first mention human rights (43%) and respect for human life (43%). These two values are followed by peace (40%) and then democracy stands fourth in the ranking of values which matter most to Europeans (28%). Democracy is followed by individual freedom (23%) and the rule of law (21%), equality (20%), solidarity (15%), tolerance (15%), which comes ahead of selffulfilment (11%), respect for other cultures (9%) and religion (5%). (Eurobarometer, 2012). Respect for human life is the first value identified in 10 Member States, led by Ireland (58%), Bulgaria (52%) and Romania (51%). Human rights lead the ranking of personal values in seven Member States. This item is very widely mentioned in Sweden (65%), Cyprus (62%), Lithuania (51%) and Bulgaria (51%). Peace is the first personal value mentioned in seven Member States: Germany (55%), Slovenia (51%), Luxembourg (48%), Malta (47%), Greece (46%), the Netherlands (40%) and Slovakia (39%). Democracy is the first value mentioned in Denmark (52%), as is individual freedom in Austria (53%). Other notable results include:

7.   The rule of law is very widely mentioned in Slovenia (38%)
8.   In Portugal, equality (36%) and solidarity (26%) are both cited more than average
9.   Respondents in Belgium give pride of place to tolerance (30%)
10.   Those in Romania mention self-fulfilment more than the European average (23%)
11.   Respect for other cultures is frequently mentioned in Luxembourg (18%)
12.   Religion is frequently mentioned in Cyprus (19%)

It is believed that Europe favours common approach and solidarity when it comes to shaping its relations with others. Ash Amin has argued for 'empathy and engagement with the stranger as the essence of what it is to be European… an acceptance of mutuality as the source of identity and affiliation' (Ash, 2003). Matthias Mahlman also has suggested that in the building of a contemporary constitution 'the only identity that is relevant on the political and legal level of deliberation is centred on the substantial normative

contents of a universalistic outlook… one that potentially excludes nobody' (Mahlman, 2005). It has thus been suggested that the institutional framework of the EU should be framed in the context of an 'inclusive identity' and idea of humanism.

However, over last years facing deep financial and economic problems, especially in Greece, the European countries have openly showed that their common values and norms are less important than their national economic interests. For instance, although Greece expects other Europeans to help recover its economy, most of the European countries have not showed necessary solidarity and common action. Therefore, Greece as the most recent example has been a litmus test of European common values. It is of crucial importance thus to explore the impact of economic interests of European countries on the European values and ethical assets. So it is very reasonable to ask if Europe is really economic giant but civilizational worm.

As economic inequality in Europe has continued to rise over last years, the continent has recently become the subject of increasing scholarly attention. Rising inequality is perceived by Europeans as another possible consequence of global economic competition. Inequality has already been rising in most European countries over the past decades. Usually measured as the ratio of the top 20% of the population to the bottom 20% on the income scale, the gap between rich and poor has been growing since 2000: up from a ratio of 4.5 in 2000 to 4.8 in 2008 across the EU as a whole. As voiced by a German participant in the Eurobarometer, who said : 'I think the gap between the rich and poor is already very significant. There will hardly be any middle-class in the future', Europeans are particularly concerned by this trend (Dhéret, Zuleeg, Chiorean-Sime & Molino, 2011). Beyond the issue of poverty, maintaining the same standard of living or even improving it is crucial for Europeans' well-being.

Although it has been one of the main objectives of the European Union to enhance economic and social cohesion, there are still large differences across European countries in the levels of within country income inequality. This is true especially since the enlargements of the EU in 2004 and 2007, when in total 12 additional countries, mostly from Eastern Europe, joined the EU. This especially holds true for the inequality in disposable incomes as well as the inequality in pre-tax incomes, hinting at the substantial variety in the national income tax benefit systems (Fuest, Niehnes & Piechl, 2013). As a result, a Europe as social community is still out of sight. On the contrary, the race to economic growth and the liberalisation of labour markets seem to imperil a common social Europe. It looks actually as if the EU and its member States were mostly thinking in economic terms, hoping that economic solutions will fix all social problems at once (Allmendinger and von den Driesch, 2014).

It is obvious that today more than ever we need a new concept of European belonging with a greater capacity to accommodate difference and inequalities. An Europe united in humanist values will much effectively pursue its stated mission of ever closer union in diversity which makes of it an area of human hope than an Europe grounded in the rhetoric of national values and selfish economic interests. To put it simply, severe inequality today can make it more likely that the son of a poor man will himself be poor and the son of a rich man will be rich. Ermisch et al., in their introductory essay to a monumental volume on how parents can influence the economic and social future of their children, write: "Of all the potential consequences of rising economic inequality, none is more worrisome, or more difficult to study, than the possibility that rising inequality will have the long-term effect of reducing equality of opportunity and intergenerational mobility" (2012). Selfish economic interests of nation states can have long-term effects on the European idea of humanism.

Chancellor Angela Merkel of Germany said about Greece on that "the most important currency has been lost: that is trust and reliability." The latest effort to preserve Greek membership in the eurozone has only deepened the fissures in the EU between north and south, between advanced economies and developing ones, between large countries and smaller ones, between lenders and debtors, and, just as important, between those 19 countries within the eurozone and the nine European Union nations outside it (Erlanger, 2015). To negate the importance of social and normative issues is to undermine the foundations of Europe. The crises that have been shaking Europe over last years have shown that an economic community is impossible without a social and ethical values and that a social investment state is impossible without a protective welfare state. Europe requires both, a marketisation and a European social process (Crouch, 2013). Marketisation itself leads to insecurity and weakens EU stability. Hence, the extension of markets increases the need for non-market institutions such as ethnics and societal approach.

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SVILUPPO E PARADOSSO:
UNA RIFLESSIONE CRITICA SUL MONDO DI OGGI

SOMMARIO

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4. Se l'economia sta bene, stiamo davvero tutti bene?

1. Introduzione

Le tematiche che ci si propone di discutere durante questa serie di incontri sono riassunte sotto al titolo di "vecchie e nuove povertà". Tra le varie immagini che tale concetto richiama alla mente, una spicca su tutte: la contraddizione. In qualsiasi forma si manifesti la povertà ci troviamo comunque in presenza di un elemento in evidente contrasto, se non con un umano desiderio di poter aver acceso, non solo in prima

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persona, a una esistenza dignitosa, anche con alcuni obiettivi dichiarati. Siamo di fronte, in una parola, ad un paradosso, ad una contraddizione. Ed ecco introdotto il titolo della discussione che segue: *sviluppo e paradosso*. Che un processo di cambiamento quantitativo e/o qualitativo di una economia crei delle vittime è uno dei punti che questo scritto si propone di dimostrare, analizzandone alcune delle declinazioni – a partire dalla povertà *intellettuale* per finire con quella *economica* -e, in breve, alcune delle cause.

2. Ingeborg Bachmann e il circolo di Vienna: la lingua ci ha reso colpevoli – e poveri

"Oggi la nostra esistenza si trova all'incrocio di tante realtà tra loro sconnesse e investite dai valori più contrastanti. Sia che voi viviate una serena vita di famiglia […], sia che coltiviate il libertinaggio […]: all'esterno, comunque, siete presi nell'ingranaggio di un mondo funzionale e dominato dall'utilitarismo che si è fatto della vostra esistenza un'idea ben precisa" (Bachmann, 1978, p.26). Sono parole di Ingeborg Bachmann, tratte da "Letteratura come utopia, lezioni di Francoforte", volume che reca le trascrizioni di una serie di lezioni che l'autrice tenne presso la cattedra di Germanistica dell'omonima università, durante l'anno accademico 1959/60. Benché, come anche il titolo in lingua originale ci lascia ampiamente intuire (Probleme zeitgenössischer Dichtung, "Problemi di poetica contemporanea"), le considerazioni della studiosa fossero di respiro prettamente letterario-filosofico, il messaggio ultimo del testo, ha molto ha che fare col mondo del reale e ben si appresta anche ad introdurre il nostro seguente discorso sul paradosso. Fondamentale, per capire a quale paradosso si faccia qui rifermento, è citare l'appartenenza dell'autrice al c.d. *Circolo di Vienna.* I suoi membri, un gruppo di letterati e filosofi, riunitisi settimanalmente a Vienna a partire dal 1922 sino all'avvento del nazionalsocialismo che portò, nel 1938, all'assassinio del fondatore e alla fuga all'estero di molti dei suoi membri, coniarono e abbracciarono una corrente di pensiero denominata *neoempirismo* o *positivismo logico*. Per riassumere, essi, analizzando la società a loro contemporanea, ne avevano rilevato una contraddizione che si manifestava sui più svariati livelli e ne avevano identificato il linguaggio come causa e oggetto di un necessario rinnovamento. Nel non solo culturalmente mutevole panorama dell'Europa degli anni '30, alcuni dei loro membri, tra i quali spicca Otto Neurath, intrapresero una prorompente attività politica, ispirata a un mondo più libero e migliore, pronto ad aiutare i deboli e ad appianare le differenza di classe. Essi realizzarono la necessità di una nuova realtà in cui la perequazione sociale - e, dunque, una riduzione della povertà - non fosse solamente un obiettivo dichiarato, come, invece, continuava tristemente a essere. Disse Neurath nel 1920 (Barone, F., 1996, p. 16)- anno immediatamente successivo alla Conferenza di Parigi, quando il paese, che aveva perso buona parte dei propri territori, versava in condizioni economiche disastrose: "Ero incerto se il governo dei soviet sarebbe sopravvissuto per una settimana, ma ero sicuro che la socializzazione sarebbe sopravvissuta". In realtà non accadde né l'una, né l'altra cosa, come oggi sappiamo. Ciò che accadde fu invece la progressiva messa al bando dei partiti di sinistra, culminate nel sangue nell'aprile dello stesso anno, ad opera del governo Hoffann, la ripercussione della grande Depressione americana anche sulle economie europee, a cui seguì l'avvento del nazionalsocialismo, l'invasione dell'Austria da parte delle truppe di Hitler nel 1937 e lo scoppio della seconda guerra mondiale. Ingeborg Bachmann, all'epoca dell'annessione austriaca appena dodicenne, raccogliendo l'eredità politica e intellettuale dei suoi predecessori, ebbe modo di criticare fortemente l'ipocrisia della propria epoca (si pensi a una delle sue poesie più note *Die gestundete Zeit*). Un'ipocrisia che si manifestava su svariati livelli, primo fra tutti una classe politica corrotta che ha la pretesa di essersi di colpo rinnovata e purificata dagli errori del passato e un pubblico indifferente e ipocrita, appunto, che finge o troppo spesso dimentica che personaggi appartenuti sino a poco prima alle file del nazionalsocialismo ora professino un credo politico che tali idee rinnega fermamente. "S'avanzano giorni più duri"(Bachmann, I., 1953) profetizza Ingeborg, più duri per la popolazione stremata dal conflitto che tenta di rialzarsi e più duri per i colpevoli dello scempio che, se non saranno puniti dalla giustizia degli uomini, lo saranno quantomeno dalla propria coscienza. Contemplando le macerie della propria gioventù e chiedendosene le cause, Paul Celan, connazionale e conoscente diretto della Bachmann, scrisse: "Die Sprache hat uns schuldig gemacht" (la lingua ci ha reso colpevoli) (Celan, P. 1952). Secondo i neompiristi, è

solo evitando la pluralità di interpretazioni possibili di una parola o evitando che essa, nei casi più estremi, sia addirittura priva di senso logico, che si possono costruire le basi per una corretta comprensione reciproca. Solo così la speculazione filosofica può assurgere a una funzione chiarificatrice, andando al di là del mero ruolo teorico-speculativo che le era tradizionalmente proprio, per relazionarsi in maniera diretta, proprio attraverso il linguaggio, col mondo. Ciò che ci interessa è che tali studiosi identificarono, prima di tutto, la presenza di un "ingranaggio", di un tutto in cui, volente o nolente, ciascuno di noi si ritrova immerso a esistere e alle cui regole è soggetto. In secondo luogo, essi individuarono degli elementi di contraddizione in tale ingranaggio: fedeli alla propria vocazione di letterati, ne analizzarono cause e declinazioni in chiave filosofica, riconducendone le origini al linguaggio. Le immagini di un Hitler che si rivolge carismatico a una folla estasiata sono passate alla storia: con queste immagini negli occhi, appare poi così inverosimile che le cause del tragico susseguirsi degli eventi si possano ricondurre, almeno in parte, a uno scorretto utilizzo e ricezione delle parole?

3. Un esempio locale di ingranaggio che stride: il distretto di Gonars che ora non c'è più

(De Liva, M., 2014, p. 30)"Gli anni '60 sono quelli dei capelli sempre più lunghi, delle gonne sempre più corte e delle canzoni dei Beatles da ascoltare a volumi sempre più alti. Ma gli anni '60 sono anche gli anni in cui si lavorava a ritmi sempre più elevati. Ed è così, ad esempio, nelle ditte gonaresi dove giorno e notte, notte e giorno si tagliava, cuciva, incollava applicava, fissava….Le scarpe prodotte a Gonars si vendevano facilmente". Così si apre un capitolo di "Friûleconomy, settanta anni di libero mercato raccontati dai friulani", testo di recente pubblicazione redatto da Massimo De Liva, il quale, attraverso una serie di interviste e ricerche d'archivio, ha portato a termine una dettagliata indagine dell'evolversi dello scenario economico della nostra regione negli ultimi sette decenni. Quella che abbiamo scelto di citare è una storia come tante di un sogno imprenditoriale che non è riuscito a sopravvivere.

Gonars è una poco conosciuta cittadina della provincia di Udine che conta poco più di 4.800 abitanti.

Qui, a cavallo tra gli anni '60 e '70, si abbandona progressivamente la vocazione contadina per dedicarsi all'industria della calzatura. La rapida industrializzazione provocò un proliferare di fabbriche di scarpe artigianali in capannoni industriali sorti anche nelle case e negli scantinati del paese. Luoghi dove, appunto, si lavorava senza sosta. Prosegue De Liva, citando a sua volta il racconto di un gonarese titolare di un'impresa di calzature (De Liva, M., 2014, p. 30) "il lavoro non mancava certo. Più si lavorava e più si guadagnava. Venivano a cercarci e non avevamo bisogno di andare in giro per commesse. Abbiamo assunto personale e ci siamo allargati in previsione di un aumento delle esportazioni". All'improvviso, però, qualcosa è cambiato. La richiesta della merce è calata, i conti delle imprese hanno cominciato a non quadrare più. Quelli che un tempo erano soci si sono divisi. Aziende che un tempo collaboravano si rivolgevano l'una all'altra con timore e invidia. Si è reso necessario licenziare una porzione sempre maggiore di personale. Sino a che il distretto, poco a poco, ha sostanzialmente cessato di esistere. Un ingranaggio, per tornare alla nostra metafora, che sembrava funzionare alla perfezione si è di colpo irrimediabilmente inceppato, dando origine a disoccupazione e dunque, ancora una volta, a una forma di povertà. Eppure, questo è indubbio, la voglia di lavorare non mancava certo e, dalle testimonianze citate, si deduce anche che non si lesinasse neppure sulla lunghezza dei turni di lavoro. Prima di indagare più nel dettaglio quelle che i medesimi imprenditori riportano come cause dell'accaduto, soffermiamoci un momento a riflettere. Un noto racconto di Henrich Böll (Böll, H. 1970) parrebbe calzante al contesto: si tratta de "Il pescatore e il turista". Ci troviamo in un porto europeo. Un pescatore, dopo la proficua pesca, sonnecchia al sole sdraiato sulla propria barca. Un turista, passeggiando, non può fare a meno di immortalare ripetutamente l'esotica scena. Il pescatore, disturbato dal ronzio della macchina fotografica, apre gli occhi. Il turista, in imbarazzo, tenta di avviare una conversazione domandando della pesca. Il pescatore riferisce che non ha intenzione di uscire nuovamente al largo, quel giorno. Il turista, poco convinto, pensa a una malattia o un qualche tipo di problema. Il pescatore, pacifico, risponde di godere di ottima salute, di avere semplicemente già fatto un'ottima pesca, sufficiente addirittura per i giorni a venire.

Il turista, allora, non soddisfatto dalla risposta, seppur perfettamente logica dell'altro, prosegue, illustrandogli tutti gli ingenti guadagni che sarebbe possibile ottenere se, anziché concedersi, come fa al momento, di riposare dopo la pesca, uscisse al largo ogni volta che gli è possibile. "In un anno al massimo lei potrebbe comprarsi un motore, entro due anni una seconda barca, fra tre o quattro anni lei potrebbe forse avere un piccolo cutter, con le due barche o il cutter lei naturalmente pescherebbe molto di più". Terminato l'elenco, il pescatore domanda semplicemente: (Böll, H. 1970) "E poi?". "E poi - risponde il turista - e poi lei potrebbe starsene in santa pace qui nel porto, sonnecchiare al sole… e contemplare questo mare stupendo". "Ma questo lo faccio già". Il turista si congeda allora rapido e prosegue la propria passeggiata, comprendendo che la compassione che prima provava per l'uomo si fosse trasformata in un vago senso di invidia.

Con ogni probabilità, se qualcuno si fosse presentato, nella Gonars degli anni '60, alla porta degli imprenditori alle prese col fatturato o degli operai mossi, com'è naturale, dal desiderio di sbarcare il lunario, e avesse citato Böll invitandoli alla riflessione, avrebbe ricevuto una risposta tutt'altro che cortese. Tuttavia, la domanda resta valida, oggi come allora: "è corretta l'idea che lavorare sempre più duramente sia necessariamente un bene?". Evidentemente no, o almeno non del tutto. Necessari, a dire degli stessi imprenditori, sarebbero stati anche altri elementi: evitare l'immobilismo (De Liva, M., 2014, p. 30) "siamo rimasti fermi a un secolo fa", racconta infatti il medesimo imprenditore citato in precedenza), si sarebbero dovute evitare anche rivalità tra soci e persino tra concorrenti, puntare sulle scuole professionali, in modo da poter disporre di un maggior numero di figure qualificate e, soprattutto, sostiene l'imprenditrice Luisa Ciroi, rinnovare il campionario. Pare, inoltre, che dal sistema creditizio o dagli enti preposti alla tutela dello specifico settore industriale non giunse, all'epoca, alcun aiuto.

4. Se l'economia sta bene, stiamo davvero tutti bene?

"Geht es der Wirtschaft gut, geht es den Menschen gut" (Se l'economia sta bene, stanno bene anche le persone) questo il motto utilizzato nel 2007 dall'allora deputato austriaco e futuro ministro per l'economia, la ricerca e la cultura, Reinhold Mitterlehner e già più volte proposto dalla WKO, la Camera di Commercio Austriaca.

L'obiettivo che il nuovo governo si proponeva era quello di fornire sostegno e protezione a scienza e ricerca, concepiti come pilastri dello sviluppo delle pubbliche amministrazioni austriache in virtù del loro potenziale sul lungo periodo. Su un articolo del quotidiano "der Standard.at" pubblicato nel dicembre del 2013, redatto dal Rettore dell'Accademia di Belle Arti di Vienna, Eva Blimlinger, pare che gli eventi abbiano purtroppo seguito tutt'altro corso. Secondo la Blimlinger, dando uno sguardo al programmi dei lavori per il periodo compreso tra il 2013 e il 2018, si scopre che non è prevista tutela per molti dei ministeri sopra citati, che già avrebbero dovuto ricevere sostegno dalla legislatura precedente. Anche in questo caso, analizzando lo slogan singolarmente, estrapolandolo per un momento dal proprio contesto, troviamo che sia assolutamente dotato di logica. Se l'economia sta bene, stiamo tutti bene: se si tutelano ricerca e cultura, la società non può che trarne giovamento. Eppure, anche in questo caso, qualcosa è andato storto. Che cosa in particolare ce lo spiega Andrea Kremser, studentessa di Strategie internazionali per lo sviluppo economico, in un articolo pubblicato sul sito web del *Paulo Freire Zentrum* nel gennaio del 2006.

Secondo la Kamser, è necessario prima di tutto, al fine di avere conferma se lo slogan della WKO possa trovare un valido riscontro in verosimili e attuabili politiche economiche, chiarire se e in che misura vi sia una relazione tra la prosperità delle imprese e quella di altri soggetti economici. Negli Stati Uniti, prosegue la Kramser, la percentuale della popolazione che versava sotto la soglia di povertà (il 20%), così come quella della classe media, è rimasta pressoché invariata per una trentina d'anni (dal 1967 sino al 1995), nonostante la crescita economica di cui all'epoca beneficiava il paese. La fortunata ricca porzione del popolo americano, invece, di molto inferiore (5%) pare abbia invece costantemente continuato a beneficiare di tale crescita, arricchendosi sempre di più. E questi non sono certo gli unici dati a riprova del fatto che la distribuzione della ricchezza possa essere asimmetrica. Non vi sarebbe, dunque, secondo

l'autrice, alcun collegamento tra l'introito delle imprese e quello degli altri attori economici. I dati tenderebbero, anzi, ad indicare un ulteriore progressivo acuirsi del conflitto di interessi. L'aumento dei profitti delle imprese non significa necessariamente un aumento della prosperità per tutti. Un fondamentale ruolo gioca, in questo caso, la modalità in cui tali profitti vengono distribuiti. Acconsentire alle richieste delle aziende, sperando così di aumentarne l'introito, non sarebbe affatto una garanzia che dei risultati benefici l'intera società.

Anche in questo caso, la retorica nei discorsi dei politici non è mancata: molteplici sarebbero, infatti, i tentativi di presentare un collegamento tra il benessere dell'economia e l'intera comunità.

"Österreich dort wo hoher Lebensstandard und wirtschaftlicher Erfolg zu Hause sind" (L'Austria, il paese dove un alto tenore di vita e il successo economico sono di casa) da: *Wirtschaftskammer Österreich: Das ist Österreich eine wirtschaftliche Perspektive. Wien, 12. 08. 2005, p. 2.*

E ancora: "So wesentlich dieses [Wirtschafts]Wachstum aber auch als Voraussetzung für die Verbesserung der Lebensbedingungen aller Menschen ist […]." ("Dunque tal crescita economica è essenziale, ma si configura anche come prerequisito per il miglioramento delle condizioni di vita di tutti i membri della comunità […]") da *OECD: Mehr Chancen für alle durch eine aktive Sozialpolitik. Kurzbericht. Paris, 2005, p. 3.*

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**RACCONTARE UNA STAZIONE,
L'ESPERIMENTO DI TERMINITV**

SOMMARIO

1. Intro
2. Raccontare inclusivamente un non luogo
3. Termini Underground: le nostre storie
4. Il riscatto attraverso la danza - a new generation of immigrants

1. Intro

Siamo qui per parlare di nuove povertà: perdita di memoria, di bellezza, di identità e di diritti, un'emorragia che si verifica nella vita di tutti i giorni, in ogni momento storico. E' notorio che ogni perdita è legata ad un cambiamento e che ogni evoluzione non percorre mai strade a senso unico, ma incontra battute d'arresto, deviazioni e ritardi che allontano dalla destinazione.

Così la perdita di un diritto può trasformarsi in lotta, la perdita di identità si trasforma in resistenza, la perdita di bellezza e memoria, in ricerca.

La mia ricerca, come giornalista e filmmaker, parte dal sottosuolo di Termini, in un ex dopolavoro ferroviario, che ora è una scuola di danza chiamata Termini Underground, dove decine di giovani si allenano in vari tipi di danza, dall'hip alla dance hall, fino alla sud Americana o allo stile Bollywood. La sala prove per loro è uno spazio di libertà, ma anche di autodisciplina. In particolare, mi sono avvicinato alla realtà dei bboy, di quelli che fanno la break dance. Come tutte le forme di urban art, anche la break dance nasce sulla strada, spesso sulle vie periferiche della città. Espressione di disagio, desiderio di riscatto e rabbia sociale. Molti di loro vanno al centro ogni sabato, e tirano su di che campare. E' un lavoro, non solo una passione.

Per uno come me, oltre i 30 anni, con un figlio, due lauree e con gli occhiali da hipster, non è facile poter entrare in una comunità del genere. Tutti giovanissimi, bellissimi, senza alcuna intenzione di fare compromessi. Fortunatamente ho trovato Angelo, un ballerino di strada del Kosovo di 39 anni, venduto da piccolo dai suoi genitori per due milioni di lire. Lui è uno dei leader indiscussi della break dance romana e non solo. E' un leader per i giovani, e per i giovanissimi.

VIDEO DI ANGELO 4'30''

2. Raccontare inclusivamente un non luogo

Termini Tv nasce nel gennaio 2015 da una duplice intuizione: da una parte quella di fermarsi in un luogo convenzionalmente ritenuto di transito, un luogo, quindi, non luogo[xv], dall'altra quella di cogliere storie di vita che ogni giorno, paradossalmente, lo affollano, e lo fanno vivere. Cerchiamo di raccontare inclusivamente una stazione, Roma Termini, dove ogni giorno passa circa mezzo milione di persone. Ognuno con le sue storie, i suoi obbiettivi e motivazioni.

Abbiamo deciso anche noi di fare di un angolo della centralissima stazione romana, un privilegiato punto di vista sulle cose, e trascorrere la maggior parte della giornata alla stazione guardando una parte di mondo del tutto ignorata, alquanto precaria e vissuta di sfuggita. Uno spazio di estremi pieno di pericoli, e di opportunità. Quello che colpisce rispetto ai giovani che arrivano a Termini, è esattamente questa sensazione di precarietà, di avventura, di identità opaca, dove chiunque può essere - ed è - chiunque. Studiare antropologicamente un luogo di passaggio come una stazione infatti fa confrontare con i propri cliché, e affrontare la mancanza di un "qui e ora" univoco[xv].

Usiamo solo un metodo, per così dire, narrativo: l'inclusività. Ogni articolo, ogni video, ogni raccolta di foto vuole raccontare una realtà multipla, non solo multiculturale, ma multipla in generale. Se dobbiamo parlare di Termini come è cambiata nel tempo, ad esempio, ci affideremo a interviste che spaziano dal senzatetto al professionista, dal migrante di origine africana a quello lucano, dallo studente al pensionato, dallo sportivo al disabile[xv]. Chiaramente non possiamo fare questo in ogni singolo servizio, ma è la nostra sfida alla paralisi del modo di raccontare le diversità.

I diversi vengono raccontati in quanto diversi, nel nostro caso i giovani vengono raccontati esclusivamente come giovani, come se non potessero né intendere né volere pienamente. Noi cerchiamo di fare loro le stesse domande che faremmo a chiunque altro, responsabilizzandoli quindi, trattandoli da pari. Questo avviene innanzitutto nella scelta dei collaboratori. Siamo circa una dozzina di persone che orbita attorno a TerminiTV, e oltre la metà è sotto i 27 anni.

Ma che facciamo di preciso? Intervistiamo le persone. La nostra è una vera e propria scelta politica nel senso di un impegno sociale che sta nella ricerca costante di fatti da raccontare, di realtà quotidiane, relazioni umane, includendo nel racconto più prospettive/occhi, qualsiasi essi siano: viaggiatori abitudinari, immigrati, residenti, lavoratori.

Uno spazio importante è l'arte, specialmente la danza e la musica, che infatti sono ben presenti nelle storie di TerminiTV. Come la canzone di Carlo, un giovane cantautore di Rieti, che a Termini, tra persone di ogni colore, ci ha cantato "Crociera Maravilha", un pezzo dedicato a Lampedusa e ai migranti che arrivano in Italia.

Poi c'è il caso delle mini fiction, come quando, dopo aver salvato una ragazza alle prese con un molestatore, siamo finiti per fare un video insieme, dove lei ironicamente sfida dei ragazzi a fare qualcosa di più che semplicemente dire "ciao bella" o rubare un bacio. Balvir, 21 anni, di origine Indiana, ma londinese, ha trovato piacere a partecipare al nostro video, per ricordare quanto sia difficile instaurare rapporti con l'altro sesso, mettendo il rispetto al primo posto.

Ed è con rispetto che cerchiamo di avvicinarci alle decine di senzatetto che vivono a Termini, alcuni anche giovanissimi. Come Adamo, un ivoriano di 20 anni che dormiva per strada, nascondendo sotto il cuscino il suo diploma di idraulico.

A Termini non raccontiamo solo i giovani, ma anche ai giovani. Per esempio, in un video cerchiamo di rispolverare la memoria della protesta attraverso l'esperienza diretta di Piero Schiavello, coinvolto nella nell'organizzazione dell'ultimo grande sciopero dei ferrovieri, nel 1970, e autore di un libro su quegli anni[xv]. Non mi sento di aver qualcosa da insegnare, perché quello che faccio è la diretta conseguenza di quello che sono, della mia formazione filosofica e politica, del mio personalissimo spirito critico. L'unica cosa che mi sento di dire è che da ognuna di queste persone c'è da imparare, perché le percezioni sono personalissime, e in qualche modo anche le opinioni. Ironicamente, sulle ultime, la conoscenza può aiutare a migliorarle, ma credo che anche le percezioni siano in qualche modo manipolabili dai propri pregiudizi, e quindi in ultima istanza dalla conoscenza. La conoscenza del mondo significa avere a che fare con personalità

complesse, formatesi con sofferenze e debolezze, e imparare a non usare le debolezze altrui per i propri fini è forse il vero segno di maturità che può rendere anche un giovanissimo una persona matura.

Nel mio caso, lo stereotipo da cui cerco di rifuggire è quello del giornalista senza scrupoli. Chiaro, se non posso registrare il pezzo non si può fare, quindi, lavorativamente, il tempo è sprecato. Eppure, se si vuole la foto del tramonto perfetto bisogna prima studiare bene le luci, i luoghi, i tempi. Bisogna aspettare insomma, e a volte rinunciare a filmare.

Per impedire il ricalcare sempre degli stessi cliché, sia positivi che negativi, bisogna guardare con occhi nuovi alla realtà, specialmente quella dei giovani, per i quali quello del giornalista sarà un lavoro estremamente diverso da quanto è stato finora. Pur senza sponsor iniziali, come nel nostro caso, è necessario che i giornalisti tornino per strada, abbiano il coraggio di affrontare gli stereotipi che li vedono come supini collaboratori di un sistema mediatico in mano alla pubblicità e al marketing.

Specialmente tra i giovani, ricordando l'esperimento dei "comizi d'amore" di Pasolini ormai 50 anni fa, non c'è più lo stupore della macchina da presa, specialmente in zone urbane come una stazione. Il giornalista è un impostore, una marionetta, un adulto in giacca che tiene il distacco, invece di essere empatico. Parla da vecchio, non in slang. E se fa l'empatico, è forse solo per l'obiettivo finale: portare a casa il servizio.

Insomma, la nuova povertà, io credo risieda in un tanto finto quanto inconsistente pluralismo, nella velocità con cui consumiamo notizie di cui non resta traccia, nel non concedersi tempo e voglia di ascoltare. Bisogna dunque pensare con le mani, investirci le proprie energie, perché l'essenza del mio mestiere non è tanto essere letti e raggiungere la maggior utenza possibile, ma rendere una storia particolare universale, in cui ognuno possa ritrovare le proprie difficoltà e cominciare a credere nel cambiamento.

Tutto ciò che ho da dire è che bisogna crederci. In fondo il mio, come qualcuno l'ha definito, è solo "*il modo di un giovane padre di continuare a viaggiare, creatività alla mano, reinventandosi giorno dopo giorno nel semplice gesto di premere rec sulla telecamera. E' un modo come tanti di "restare umano"*.

VIDEO HELEN 3'00''

3. Termini Underground: le nostre storie

Per questo lavoro nella stazione Termini, sotto il binario 24, accanto alla scuola di danza Termini Underground. Questa scuola non molto tempo fa era un dopolavoro ferroviario, ristretto agli addetti ai lavori. Oggi è invece, perdendo la sua originaria funzione, una laboratorio multietnico, aperto a tutti gli stili di danza, perlopiù frequentato da giovanissimi ballerini. Un bell'esempio di quel concetto di cambiamento a cui accennavo prima.

Presentazione: Cos'era, cos'è

La storia dell'associazione diretta da Angela Cocozza che dal 2005 porta avanti questo progetto di educazione/integrazione attraverso la creazione di un corpo di ballo multietnico.

Nei sotterranei della stazione Termini di Roma, in una sala del Dopolavoro Ferroviario adibita a sala prove, Angela Cocozza - una coreografa attiva nel sociale - organizza da anni laboratori di hip-hop e break-dance. Attraverso la danza di strada sperimenta nuove forme di integrazione tra ragazzi prevalentemente di origini non italiane.

L'immigrazione è mutata negli ultimi anni, in seguito alle scelte di molti di fermarsi nei luoghi di lavoro. E' sempre più difficile tracciare confini netti tra le diverse comunità. In generale bisogna evidenziare la differenza netta tra prime e seconde generazioni di migranti[xv].

4. Il riscatto attraverso la danza_a new generation of immigrants

Un concetto centrale nel nostro caso è quello di identità ibride, risultato delle diaspore di persone e culture che caratterizzano la società globalizzata. In questo senso gli immigrati di seconda generazione svolgono un ruolo strategico nelle nuove società globalizzate, poiché sono sottoposti prima degli autoctoni a dover affrontare processi di ibridazione identitaria[xv].

La danza in rapporto alle migrazioni viene spesso associata ai tentativi di restare legati alle tradizioni del proprio paese d'origine da parte delle famiglie di migranti, attraverso feste, incontri con i propri connazionali, e ritorni in patria; cercando di alimentare/tenere vivo un circuito di trasmissione culturale intergenerazionale (genitori-figli). Nel nuovo paese cambia il modo di vivere lo svago e il tempo libero, quindi si cerca di riprodurre alcune abitudini e stili precedenti alla migrazione[xv].

Viceversa l'esperienza di Termini Underground presenta una realtà/un approccio del tutto differente e orizzontale (intra generazionale), dove i ballerini sono quasi tutti giovani provenienti dai paesi più disparati (dalla Russia al sud america) che hanno in comune la necessità di integrarsi nel nuovo contesto multietnico italiano. Questo percorso di confronto costante utilizzando il medium degli stili di danza, e il confrontarsi costantemente sui problemi quotidiani, li aiuta a non restare chiusi in relazioni solo con immigrati della propria etnia, ma costruire la propria identità in modo strutturalmente ibrido. Non vogliono copiare in tutto gli italiani, per il "desiderio di essere come tutti", né restare chiusi nelle tradizioni della loro etnia d'origine. Così si crea un'appartenenza culturale multipla che unisce, paese d'origine, paese d'arrivo e altri passaggi importanti nei singoli percorsi biografici[xv]. I giovani di seconda generazione, immersi nell'immaginario globalizzato, sono particolarmente creativi nel dar vita a identità ibride.

Attraverso l'insegnamento di uno stile, di una coreografia, si impara a stare insieme. Durante le prove emergono continuamente i problemi quotidiani che vivono, e il gruppo serve proprio a sostenersi a vicenda. Capiscono che quello che stanno vivendo è davvero importante. Per questo non vogliono perdere l'occasione.

Lo stesso sentiamo noi a TerminiTV, non vogliamo perdere questo treno, perché questo è un esperimento unico al mondo, che cerca non di fare un film, ma una scuola, un presidio permanente di democrazia nella narrazione, di giornalismo nato dal basso, che dà spazio a tutti, e non tratta le minoranze come tali, bensì come parti del tutto.

D

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Albania

DIMENSIONS AND CAUSES OF POVERTY IN ALBANIA

1. The Political and Economic Situation in Albania Before 1990

Albania is the smallest and most poor country in Eastern Europe. Albania became independent state in 1912, after a long years of ottoman rule. During the years 1912-1920, Albania was the most poverty country in the Balkan region. After a modicum of parliamentary government between 1920-1925, an authoritarian rule or a foreign occupier precluded democratization until 1990. Like its neighbors in the former Yugoslavia, Albania became a Communist country by the end of World War II. Deliberately isolatet from the rest of the world by its communist leadership, intellectual and cultural life could scarcerly flourish between 1945-1990, while that same leadership dictated an industralisation that preferred autarcy to efficiency.Following trends elsewhere in Central and Eastern Europe, popular protests began in 1989 and led to the fall of the Communist regime between 1991 and 1992. Like most of its neighbors, Albania sought to align itself with the West after the end of the Cold War in a very slow process that saw Tirana sign a Stabilization and Association Agreement (the first step toward EU membership) with the European Union in 2006, and join NATO in 2009.

Like some other Western Balkan countries, Albania's mountainous terrain makes it difficult for Tirana to unify a clan-based society, which is also divided by language. Linguistic and cultural differences are reflected in Albanian politics, as the country's political parties often reflect the divisions between Tosk-speaking Albanians in the south and Gheg-speaking Albanians in the north.

These divisions were largely suppressed during Communist rule, but the collapse of the Communist regime allowed these underlying fissures to emerge, along with numerous other problems. In the mid-1990s, Albania went through a phase of financial turbulence and extremely high social unrest. The country's rudimentary financial system became dominated by fraudulent investment operations, while pervasive political corruption and a worsening quality of life led to massive demonstrations and a short-lived armed rebellion. Adrian Civici, a professor of economy in Albania, argues that "The revolt economy in 1997, for the people who had lost all they money and sold their home, became the greatest political revolt of Albanian post-communist period"(Civici, 2013, 321). In early 1997, the United Nations intervened and sent a multinational military mission to Albania to restore order and the rule of law. Political instability also led to a proliferation of armed criminal gangs in Albania, as well as significant waves of emigration to Western Europe, most notably to Italy and Greece.

Relative stability had returned by the early 2000s when Tirana began formal negotiations to join the European Union and a slow process of economic reforms. However, Brussels expressed concerns about Albania's economic and political environment. From a political perspective, the European Union pushed Albania to reform its electoral and judicial systems to ensure more transparent elections and the rule of law. It also warned about the country's high levels of corruption and the size of its public sector. On economic matters, Brussels urged Albania to speed up its process of liberalization to become a functioning market economy. Additionally, the bloc is concerned about organized crime in Albania, in the form of money laundering and drug and human trafficking.The paper tries to measure the relationship between poverty in Albania and some demographic characteristics of households using statistical analysis of the recent data provided especially from INSTAT.

2. Introduction

Poverty is hunger. Being poor means not having shelter, being sick and not having the opportunity to be visited from a doctor; means being unemployed and not having a secure future. Poverty means being illiterate, not having the opportunity to attend school, or to leave it; poverty means lacking many services and tools for daily living. It is difficult to give a final definition of poverty because it varies from one period to another and from one country to another. In addition, poverty can be measured and assessed in different ways.

Albania is a low-income country which has made enormous strides in establishing a credible democracy and market economy over the last two decades. Following graduation from the International Development Association (IDA) to the International Bank for Reconstruction and Development (IBRD) in 2008, Albania, as reported by World Bank, " has generally been able to maintain positive growth rates and financial stability, despite the ongoing economic crisis".(World Bank,2012). There are a lot of reasons given for Albania's poverty which is considered one of the poorest countries in Europe. Some of these reasons are the late-coming statehood, a difficult, mountainous terrain, poor infrastructure, and the lack of a strategic development plan. Also the demographic changes are considerable: Albania's demographic revolution in the nineties, from a country where two thirds of the population lived in the rural areas, which lead to the move of poor farmers to large cities with stagnant economies. This part of the Albanian society consists of asignificant group of those suffering from poverty in Albania.

The transition from a centralized economy to a free market economy have weighed heavily on Albania's people, and particularly on its poor population. Despite the economy's considerable growth during the recent years, almost one quarter of the population lives below the poverty level of US$2 a day. The poorest of the poor, comprise about 5 per cent of the population. Because of low incomes and a low employment rate most people's average incomes stay close to the poverty line. As in many countries, the level of poverty is higher in rural areas, where an estimated 57 percent of Albania's people live and where most of them depend on agriculture for their livelihood. Poverty is 66 percent higher in rural areas than in Tirana, the capital city, and it is 50 percent higher in rural areas than in other urban centers. Global financial crisis has also affected the overall macroeconomic situation in Albania. As reportet by Instat (2013) "As a result, since 2008 poverty in Albania has increased. The fraction of the population whose real per capita monthly consumption is below AL4891 (in 2002 prices) increased from 12.4% in 2008 to 14.3% in 2012. In the previous years, poverty fell from 25.4% in 2002 to 18.5% in 2005 and 12.4% in 2008 . This means that roughly 28,896 people in addition to 373,137 poor people in 2008 fell into poverty. Extremely poor population, defined as those with difficulty meeting basic nutritional needs, increased from 1.2% in 2008 to 2.2% in 2012. Extreme poverty decreased from 4.7% in 2002 to 3.5% in 2005 to 1.2% in 2008. In 2012, extreme poverty has increased for both urban (2.2%) and rural areas (2.3%) INSTAT,(2013).

3. The Categories of Poverty in Albania

Poverty in Albania weighs particularly on women and young people: A high percentage of women are unemployed with no alternative source of income. Almost half the poor people in Albania are under 21 years old. The effects of poverty among women and young people in Albania are closely related to the problem of human trafficking across national borders. Rural, northern and mountainous areas are the poorest areas in the country. The level of poverty is higher in the north-eastern part of Albania, where almost half of the population is poor and 80 percent of families' income comes from social

protection schemes, economic assistance and disability payment, which are very low payments. Many small-scale farmers in these areas lack access to market for their products. Farm production and productivity are hindered also by poor infrastructure, limited technical knowledge, obsolete equipment and lack of water and electricity. According to INSTAT, the most vulnerable groups of poor population in Albania are:

a) **Vulnerable Children** – children (0 – 14 years) biological and social orphans living with a single parent, beggars, those that work at a very young age, and those that abandon school consist approximately 5.7 per cent of all the children.

b) **Vulnerable Youth** – unemployed youth (14 – 25 years old), drug and alcohol users, with criminal records that amount to 22.8 per cent of the total number of young people in some areas.

c) **Vulnerable Women** – divorced women, female heads of household, physically or sexually abused. Women, or victims of prostitution, constitute up to 5.2 per cent of the overall number of women in Albania.

d) **Mentally and physically disabled** – amount up to 1.4 per cent of the overall population.

e) **Vulnerable elderly people** – elderly men and women living on their own, individuals who are abandoned and with minimal incomes, and unable to look after themselves amount up to 12.7 per cent of the senior citizens in some regions of the country.

f) **Roma and Egyptian children** - Roma and Egyptians have fewer opportunities for formal employment than the majority population. Their household incomes are less than half of Albanian urban household incomes at the national level, and expenditures are primarily for food.

4. Poverty Profiles

The concept of poverty has evolved over time. Poverty, which had previously been seen only in the context of income, now is being considered in a broader concept, which is derived and is closely related to politics, geography, history, culture and social features. The concept of poverty is associated with specific demographic characteristics. Poor households tend to have more members, more children, and more likely to have family members unemployed. Poor people suffer from little access to basic services, such as schools, health centers, mobile, water and sanitation. So the probability of being poor is defined by some elements such as household characteristics, geographical aspect and education profile. Understanding the characteristics of being poor is very important in determining policies and measures to reduce poverty.

5. Consumption and Poverty

LSMS (Living Standarts Measurement Study) survey focuses on the *consumption pattern,* because consumption gives us a more accurate information. Changes in consumption are not affected by large seasonal fluctuations in which different individuals may have certain sources of income. Models analyze differences in consumption patterns considering household demography (number of children and gender of the household head), human capital (education level of the household head), labor market status, isolation, trauma health and size of land available for cultivation in rural areas. The population consumption includes the consumption of food and non-alcoholic beverage, non-food expenses (clothing, household items, etc.), utilities (gas, telephone, electricity, etc.), education, expenses for personal care, transportation. The table below shows the trend of consumption per capita in Albania from 2002 to 2012. Expenditures for food have the highest percentage of consumption. Although expenditures for education have been increasing, still remain at very low levels of the total consumption.

Table 1: Percentages of real consumption per capita (%)

Consumption components	2002	2005	2008	2012
Food	64,5	59,2	57,9	58,5
Non-food	19.4	24,8	22,8	19,9
Utilities	12.6	12,6	15,1	17,5
Education	2.3	2,4	3,7	3,4
Durables	1.2	0,9	0,5	0,6

Source: INSTAT, 2013

6. Poverty and Unemployment

Employment is a direct source of household income, influencing on poverty reduction. *Unemployment* partially lies at the core of poverty. For poor people, employment is the only asset to improve their welfare. Therefore the creation of productive employment opportunities is essential to achieve poverty reduction and sustainable economic and social development. Some individuals may have two jobs or in the same family there may be two or more individuals which are employed. There is a possibility that households with the an unemployed head fall on the line of poverty. Households headed by unemployed individuals, also have a significantly lower consumption per capita. This difference is higher in 2002 compared to 2008. As INSTAT reported: "The employment rate remains higher for men (58 percent) and lower for women (about 42 percent) in 2008, although at a decreasing margin compared to 2002". (INSTAT, 2008). Year 2013 is associated with political instability in the country, due to the political changes. The unemployment rate is increased by reducing the number of employees in the public administration. This act is being justified on the ground that public administration is 'inflated'.

7. Poverty and Education Level

The risk of being poor is also influenced by *education level.* Having or not a high education level is a social factor that affects not only finding a well paid job, but also on the conceptual living aspect of individuals. Although average levels of education have been increasing nationally as well as in regional level, they still

remain at low levels (around 8% in 2008 and 7% in 2002). Tirana is the region with the highest education level meanwhile mountainous areass have a very low level of education. Nationally, 10.5 percent of the population aged 21 years and above, has an undergraduate or graduate degree, compared with 7.7 percent in 2002. In 2008 the average years of schooling has increased slightly from 8.5 years in 2002 to 9.2 in the 2008. Individuals with low levels of education, those who have completed 4-year or 8-year schools constitute the highest percentage of poverty in Albania. Analysis of questionnaire data from subjective perception of the household economic situation come to the conclusion that households with heads with low education level have higher levels of poverty. The risk of being poor decreases with increasing education level of the household head.

8. Poverty and Household Head Gender

Households headed by females are smaller in number. From the subjective perception of households that came out from the survey results, we conclude that poverty has not a significant correlation with the gender of the household head. One of the reasons of such a conclusion may be that a large part of Albanian households headed by females have family members living and working abroad. The income from remittances is very important to reduce poverty. (Source: LSMS data, 2012)

9. Conclusion

Increased poverty has been correlated with increased rate of consumption for food and utilities, and with a decrease of consumption of non-food products, education and durables. There is a significant statistical relationship between number of household members and the risk of being poor. There is a significant statistical relationship between subjective poverty and the dependency ratio. There is a significant statistical relationship between subjective poverty and the number of children. Unemployment partially lies at the core of poverty. For poor people, employment is the only asset to improve their welfare. Therefore the creation of productive employment opportunities is essential to achieve poverty reduction and sustainable economic and social development. Poverty has not a significant correlation with the gender of the household head. There is a significant statistical relationship between subjective poverty and the household head education level. While Albania's mainstream parties support EU accession, Tirana's progress on the economic issue has been slow, and political infighting has severely undermined it. The losing party traditionally contests election results, and political violence is quite common in the country. For example, the European Union rejected Albania's candidacy status in 2010 because of insufficient economic and political reforms. After that, several reforms requested by the European Union, including changes to the public sector and judiciary and changes regarding news media independence, were delayed because of the country's political paralysis after the disputed general elections of 2011.

Albania's mainstream parties reached an agreement in mid-2013, and some of the laws that had been delayed since 2011 have been approved in the past few months. Then in June, the country held general elections that the European Union considered to have been "conducted in an overall smooth and orderly manner." The elections led to the end of eight years of rule by the center-right Democratic Party of former Prime Minister Sali Berisha. Edi Rama, the leader of the Socialist Party, replaced him as prime minister.

Rama began a diplomatic push to get his country closer to the European Union. Albanian officials were sent to several EU countries, and Tirana made special efforts to get support from Italy and Greece. In early October, Italian Foreign Minister Emma Bonino expressed Rome's support for Tirana's EU membership. In

Oct. 14, Greek Deputy Prime Minister Evangelos Venizelos also expressed support for Albania's negotiations with the bloc. Italy and Greece have traditionally had political, economic and security interests in the Western Balkans, and Rome and Athens believe that Tirana's EU membership could improve the business environment for Italian and Greek companies operating in the region. Additionally, in early October Albania hired former British Prime Minister Tony Blair to lobby in support for Tirana's EU aspirations.

However, Tirana's EU bid is facing several obstacles that will be difficult to surmount. EU members are still very concerned about corruption and the lack of legal transparency in Albania, while pervasive illegal activities in the country seriously undermine its pretensions of joining the European Union. Additionally, the Albanian economy is slowing down. Albania avoided recession despite the European crisis, but its economic growth went from 7.5 percent in 2008 to an estimated 1.7 percent in 2013. In its September assessment of Albania, the International Monetary Fund said that "stagnating credit, troubled corporate balance sheets and declining remittances are undermining the country's economic performance". (IMF, 2013). According to the IMF, fiscal slippages, combined with rising unpaid bills and central government arrears will push public debt to 70 percent of gross domestic product this year, compared to 59 percent in 2010.(IMF, 2013).

EU countries are similarly worried about the security impact of Albania's membership. Since the end of the Communist regime, Albania has become one of the most important origins of illegal immigration in the European Union, most notably in Italy. Albanian illegal immigrant trafficking rings (trafficking not only Albanian citizens, but also refugees from Iraq, Afghanistan and elsewhere) have been detected in countries as far from Albania as France and the United Kingdom. Albanian organized crime groups have strong links with the Italian Mafia, and are connected to arms and drug trafficking elsewhere in the Continent. EU members fear that Albania's accession could lead to an increase in the arrival of legal immigrants (since Albanians would become EU citizens) and a spread of illegal activities to Western Europe.

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AN INCONVENIENT TRUTH: HEDONIC CONSEQUENCES

OF SOCIAL COMPARISON ON AN INTERNATIONAL LEVEL

SUMMARY

1. The Pursuit of Happiness

In "The Twilight of the Idols" Nietzsche wrote: "*Mankind does not strive for happiness; only the Englishman does that*" (Nietzsche and Large, 1998, p. 58). While his sardonic comment may have had some validity in his time, it is no longer true. No we have a country like Bhutan who measures its "Gross National Happiness" and insists on its superiority over GDP. After the 2008 Financial Crisis that swept the globe, there has been an outcry from prominent figures to end our obsession with GDP growth and concentrate on other measures. In the following years the Organisation for Economic Co-operation and Development (OECD) started publishing reports on the "wellbeing" of its member countries. There is nothing new about the idea: more than two centuries ago Jeremy Bentham proposed a system that estimates the pleasure in the populace caused by political actions.

The growing interest in measuring wellbeing is usually framed as a response to the post-World War II obsession with Gross Domestic Product as a yardstick of success. Perhaps the modern critique of economic growth was crystallised by Robert Kennedy in his now famous 1968 speech. He astutely pointed out that: "*Gross National Product counts air pollution and cigarette advertising, and ambulances to clear our highways of carnage.*" These sentiments were given scientific justification with Richard Easterlin's findings in 1974 that over the long term increased income does not bring additional happiness (the so called "Easterlin Paradox"). This study was a beacon for those who thought that the relentless chase for bigger GDP was not bringing any wellbeing benefits while causing great destruction to the natural environment.

Subsequent studies (Hagerty and Veenhoven, 2003; Sacks, Stevenson, and Wolfers, 2010) that benefit from greater accumulation of data show that the relation between economic growth and happiness is relatively strong between countries and over time. A quick observation seems to confirm that: the top ranking countries in the World Happiness Report 2013 tend to be highly developed while the bottom are almost exclusively underdeveloped countries. The correlation is far from perfect and the most glaring outlier is the Eastern European country of Bulgaria, which has the distinction of being the unhappiest country in the world relative to GDP per capita. The British magazine "the Economist" noted this fact in the memorably titled article "*The rich, the poor and Bulgaria*".

The peculiar case of Bulgaria uncovers another side to the happiness debate. What are the limits of objective criteria like income, inequality, and life expectancy in explaining the reported wellbeing (i.e. happiness) of countries?

2. *"The Rich, the Poor and Bulgaria"*

First let's look at how unhappy Bulgarians are and search for some conventional causes. In the World Happiness Report 2013 Bulgaria was ranked №144 out of 156 surveyed countries, below Afghanistan and Liberia - countries with GDP per capita that is not even 1/10 of Bulgaria's.

Figure 1: Ranking of Countries by Happiness (2010 – 2012)
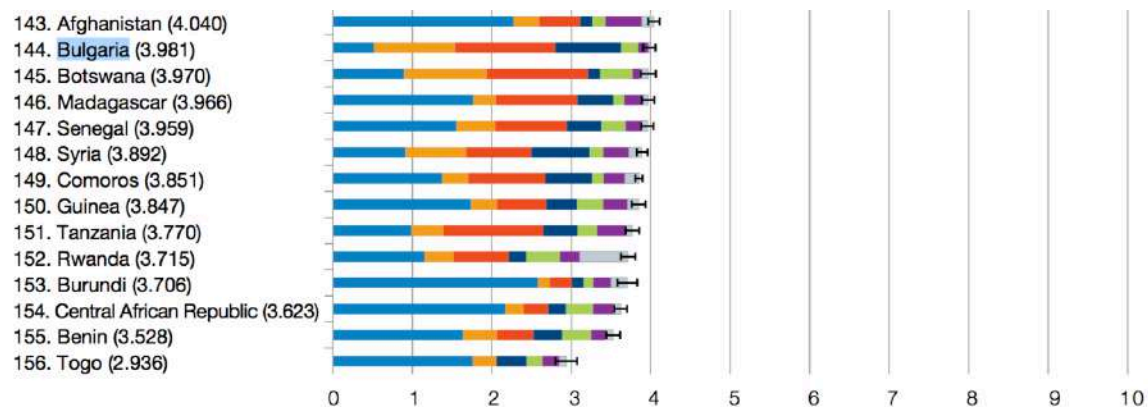
Another study done by Gallup in 2012 surveyed people in 143 countries and asked them to rate their current and future lives on a scale from 0 to 10. People who rated their lives 4 or below were labelled as "suffering". The country with the highest percentage of "suffering" people was Bulgaria (Sonnenschein, 2013). What is more, Bulgaria had been number one for three years straight (2010 - 2012)

Table 1: Countries Where "Suffering" Was Highest in 2012

	Suffering
Bulgaria	39%
Armenia	37%
Cambodia	34%
Haiti	32%
Hungary	32%
Madagascar	31%

The "Quality of life in Europe" publication measured overall life satisfaction (on a scale from 0 to 10) of EU citizens in 2013. Once again Bulgaria scored the lowest with 4.8 overall life satisfaction, followed by Portugal, Hungary, Greece and Cyprus, all at 6.2 (Eurostat, 2015). It is not surprising that Bulgaria would be last since it is the poorest member of the EU, but the gulf is so large between last place and runner-ups.

This is the peculiar thing about my country of birth - it is just a middling developing country but judging by its citizen's happiness it is a bankrupted and woefully underdeveloped country on the brink of civil war. What is even more puzzling is that there does not seem to be any metric that would explain such unhappiness.

Table 2: Bulgaria's World Ranking on Key Metrics (2013)

METRIC	RANKING
GDP per capita (PPP)	№70
Human Development Index	№58
Inequality-adjusted Human Development Index	№39
Corruption Perceptions Index	№77
Unemployment Rate	№21 (of EU28)
Gross public debt	№2 (second lowest in the EU28)
GDP growth	+1.1%

Source: The World Bank, Eurostat

As you can see from Table 2 there is not one metric that might explain the chronic unhappiness. On the contrary, on some metrics like inequality and Gross Public Debt Bulgaria compares favourably even to Western European countries. No armed conflict has touched the country since the end of the Second World War. The transition years (from socialism to capitalism) were rough but not more so than other ex-socialist countries. The 2008 financial tsunami did not spare Bulgaria but the effects were relatively mild and in no way comparable to the difficulties of our Greek neighbours. In short, it is remarkable how unremarkable the country is. And yet, even Nietzsche would say to Bulgarians to lighten up a bit.

3. The Iron Curtain of Happiness

There are three non-socioeconomic factors that can strongly influence happiness: adaptability, comparison to others (social comparison), comparison to oneself in the past (habituation) (Clark, Frijters, and Shields, 2008). What I think is the main impediment to happiness in Bulgaria is social comparison on an international level. But Bulgaria is not the only country that suffers from negative comparison to other well-developed nations. My country is merely an extreme case in an outlier region represented by ex-socialist countries of Eastern Europe.

Not surprisingly citizens of these countries are not as happy as Western Europeans. However, like Bulgaria they have lower levels of happiness than their economic standing and development can explain (Rodríguez-Pose and Maslauskaite, 2012). Lelkes (2006) called it the "the Iron Curtain of Happiness." So to

understand part of Bulgaria's misery we have to understand the plight of Eastern Europeans living in transition countries.

While the transition to capitalism had left its scars (increased unemployment, higher corruption) transition countries had quickly regained lost ground and by the end of the millennium they returned to their 1989 GDP levels (Easterlin, 2009). The newfound freedoms should have offset, at least partially, the damage wrought by the fall of communism. What is more, many former socialist countries joined the European Union and benefitted from new legislation, synchronised standards and increased foreign investment. The feeling of flourishing should have boosted happiness since the feeling of progress increases happiness. And yet these countries still remain under the Iron Curtain of Happiness.

The big impediment to happiness of these transition countries is the fact that they are situated in "Europe". The Europe I am referring to is more of an abstract concept than a geographical feature. For example, when travelling **east** from Prague to Vienna in 1787 Mozart wrote in his diary that he was crossing the oriental border. "Europe" is a fluid concept and synonymous with enlightenment, culture and civilisation. Through the centuries many nations on the outskirts of the continent have tried to stress their "Europeanness" in their literature and political myths. At different points in history Poles, Lithuanians, Serbs, Hungarians and Croats have presented themselves as the last outpost of Europe and valiant guardians of its culture and values (Judt, 2011). Of course, simple logic dictates that they can't all be true.

These competing claims show that for nations to the East it is very important to be considered a member of Europe. This membership and the (often self-appointed) duty to guard core European values are a source of both pride and vulnerability. The desire for inclusion was exacerbated by the widely diverging economic faiths of Western and Eastern Europe. The Ottoman invasions and later the drawing of the Iron Curtain greatly impeded the development of Eastern Europe. This only increased the desire to be considered as part of "Europe". When the Communist regime in Romania started to unravel the leader Nicolae Ceaucescu was sent a letter by his colleagues: "*Romania is and remains a European country.... You have begun to change the geography of the rural areas, but you cannot move Romania into Africa*" (Judt, 2001).

Despite middling standard of living and economic health Eastern Europeans still use one of the wealthiest and most developed parts of the world as a benchmark for wellbeing. Thus, the general unhappiness stemming from the inferior quality of life is compounded by ski high expectations. It's not easy being the poorest member of a rich neighbourhood. At least before the fall of communism travel was highly restricted and people could not see how they stack up against other countries. The ease of travel and ubiquitous communication frequently remind Eastern Europeans just how far behind their countries are. All these factors create the feeling among Eastern Europeans of being second-class citizens, of being on the wrong side of history, of always falling short of some general standard.

The sad irony is that the close proximity to highly developed European countries (not to mention membership to the EU) brings many benefits to Eastern European countries but also invites negative comparison. That's not to say that comparison with Western Europe is the only reason for the general unhappiness in Eastern European countries - it is just one factor that gets overlooked because it is

unquantifiable.

But could a similar faith (unhappiness due to comparison on an international level) befall the developed part of Europe?

4. Old Europe

While addressing the European Parliament Pope Francis made a statement that struck a cord with many attending politicians. The Pope compared Europe to a *"grandmother, no longer fertile and vibrant."* It is plausible that as the economic centre shifts to developing parts of the world, Europeans feel less happy about their diminished importance on the world's stage. In the 1960's even after the destruction of WWII Western Europe and North America alone produced 70% of world's gross output and 80% of economic value added in manufacturing (Judt, 2011). The population was also getting younger thanks to the post-war demographic bulge known as the Baby Boomers. The upbeat mood was perhaps best summed up by the British Prime Minister Harold Macmillan in 1957: "*let us be frank about it – most of our people have never had it so good.*"

Today manufacturing has long migrated to low-cost parts of the world and European countries provide only a fraction of world GDP. Demography is another sticking point with the median age of all EU countries measured at 42.2 in 2014. Compare this figure to some emerging economies: India - 27, Brazil - 30.7, and South Africa - 25.7 (Central Intelligence Agency, 2015). Despite trailing developed European countries in virtually all development metrics these vibrant economies can expect a much brighter future for the next generation. The palpable sense of progress can trample many negative feelings related to the present living conditions. The current situation in Europe is a combination of an ageing society and economic stagnation that breeds an atmosphere of pessimism. In contrast, emerging economies seem full of vitality and make huge strides in progress. These economies can be likened to a bold new start-up with tremendous potential while Europe is a tired blue chip company that just tries to stave off irrelevance.

Diminished status can lead to irrational and downright dangerous actions. A glaring example is Russia and its violent attempts to claw back the status of world superpower. Needless to say, such developments are unthinkable in Europe. But the perceived diminished importance can alter the wider political discourse. I believe the rise of the far right nationalistic parties across Europe are partly as a response to the new globalised world where jobs and whole industries can be exported to developing countries. The rise of China and other Asian economies has also been a source of much soul-searching. Diminished importance may not only increase unhappiness but also strengthen xenophobic sentiments.

5. Conclusion

This paper has presented another facet of the happiness and economic growth debate: how reported wellbeing can be influenced by comparison on an international level. I gave examples with Bulgaria and other Eastern European countries. I theorised that their characteristic unhappiness is partly due to their proximity to the developed countries of Western Europe. I also explored the possibility that the highly developed countries of Europe might be negatively affected by their diminished role on the world's stage and the prominence of giant emerging economies.

The lesson of this paper may sound dispiriting: happiness partly depends on the misfortune of others. Status brings happiness but the fight for status can only be a zero-sum game. Not everyone can be above average and as Gore Vidal put it: "*it is not enough to succeed. Others must fail*." However, the effects of comparison remain limited especially put against absolute income and levels of employment. The good news is that today's globalised world economy does not operate on zero-sum principles. In fact, we often see that if an economy stumbles it negatively impacts many other countries. So we must hope for the success and wellbeing of other nations. After all, it's in our best interest!

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HAPPINESS AND DEVELOPMENT:

THE ROLE OF YOUTH IN GLOBAL WELL BEING

1. Introduction

Change is required in how development and countries are classified on a global scale. A movement toward a fluid, evolving indicator of development, which includes community sustainable development, and individual, inclusive forms of identification is emerging. This includes a change in thought away from rigid, solely economic based principles of classification that is often detrimental and harmful. The use of language, in terms such as "developed" and "developing in the dialogue that we engage in around countries can create prejudice and a global hierarchy that affects power and international relations amongst countries. Countries vary in their social, cultural and religious views, which indicate how societies are created, sustained and governed uniquely outside of economics. A development approach of community development is required to address these unique aspects of societies. Community development frameworks have changed the views of public policy and government international bodies that require not only economic models be used as a indicator of development, but of a social and humanitarian view as outlined through the World Happiness Index and the United Nations Human Development Index.

This paper will address the culture of well being in regard to young people, and how models of progress and development are changing. It will also address community development and how community indicators at a sustainable, grass roots level have more demonstrated long lasting change. Examples and research will show that community designed and based well being indicators will provide better development – not only on an economic scale but in a social, health and happiness index for overall well-being. Youth play an integral role in developing sustainable and inclusive forms of community development and classification. The representation and inclusion of youth also creates lasted longevity and overall quality of development.   Ultimately, the classification of economic development does not include states of well-being and creates a linear form of development which is not indicative of different cultures, societies, laws and religions. Young people as a generation have the abilityto create a more compassionate, engaged world with research community engagement and open dialogue across borders and boundaries.

2. The Classification and Implementation of Development

In order to understand the classic economic system there must first be an understanding of typical definition of developed and developing countries.

Developing countries are defined as having a standard of living or industrial production below that possible with financial or foreign aid. A developed country is typically defined as sovereign state that has a highly developed economy and advanced technological infrastructure. These definitions, while rigid, display a common mode of thought in economic based development classification.

The measurement of well being, development and sustainability have typically been measured by aspects such as Gross Domestic Product, Gross National Product and the overall wealth of population. Classical economists used 'economic development' in the sense of sustained increase in capita real income as opposed (Nielsen, 2011). This classic measure of development largely relies upon economic success to establish a country's classification, and thus, hierarchy on a global stage. Economists used rising incomes and consumptions as a measure of individual economic success, creating a hierarchy of social and ethical values that offered the key to happiness through economic and monetary values (Helliwell, Layard, Sachs, 2013). While on a country scale of classification, it relies upon individuals, families and percentage of the population living either at or below the poverty line. Individuals with an income below the poverty line are designed as poor and those above the line are designated as non-poor (Nielsen, 2011). This model of economic classification for development causes problems as it fails to take into account both varying living standards and cultural distinctions of societies. It also creates an absolute poverty line, where the idea of poverty is linked toward "an acceptable minimum economic standard that could include a person's ability to consume sufficient nutrients, and live in a dwelling with certain basic characteristics" (Nielsen, 2011). Living standards vary from country to country, based often on available resources, making it impossible to compare at a fixed level of absolute poverty, or prosperity.

The movement away from this classical economic model has lead the way for approaches on an international stage that influence inclusiveness and capacity for sustainable development. This includes the World Happiness Index. The idea of happiness, while often portrayed trivially, is vital toward establishing well-being and important indicators of development at a sustainable, community level. The World Happiness Index uses experienced well-being, life expectancy and ecological footprint as markers of development. The aspect of ecological footprint is indicative of sustainable development and longevity of a community. It is a per capita measurement of the amount of land required to sustain a country's consumption patterns, measure in terms of global hectares which represent a hectare of and with average productive bio-capacity (Happy Planet Index, 2014). An evaluation of the World Happiness Index also demonstrates a stark difference in United Nations Development Program (UNDP) rankings. This can be seen in the United States for example. Often described as an international super power in economics and global influential power, the United States scores on the lower percentiles on the Happiness Index. This data can attain that traditionally identified industrialized developed countries are not an indication of well-being, human rights and sustainability. When economics are removed as the sole indicator for development other factors of well-being, life expectancy and community values can be measured to provide a more inclusive, individualistic understanding of a countries development. In comparison, Costa Rica, which has Human Development Index ranking of 68th out of 187, is measured as the happiest country in 2015 (Happy Planet Index, 2014). An analysis of these stark differences in data demonstrates how subjective classifications of development can be. The models, and language, surrounding international development creates rigid views of a countries 'ranking' in the global economy. The idea itself in a ranking system of development places power structures that are difficult, if not impossible, to remove from prejudice and power structures. "Inequality is a critical dimension of poverty and power analyses and must feature in evaluations of pro-poor growth strategies" (Moncrieffe, 2004). This reiterates that one group, or

country, with economic and social power can use their influence in positions at the expense of the poor and further perpetuate poverty and inequality. On a global scale, this can be applied through international law, governing bodies and the complexity of foreign aid distribution. Ultimately, it keeps classified developed countries rich and developing countries in perpetual poverty, with power structures not meant to be changed.

3. The Benefits of 'Well-Being Based Development'

There have been significant positive benefits for a movement of an all inclusive well-being classification of development. Similar to the World Happiness Index and the Human Development Index, the combination of these six factors has been used a marker for happiness, and thus, development: log of GDP per capita, years of healthy life expectancy (economic/psychological), perceptions of corruption (social/ethical), prevalence of generosity (ethical) and freedom to make life choices (Helliwell, Layard, Sachs, 2013). These are important factors and evaluations of well-being that provide a more broad and inclusive perception of development. These factors, similar to the World Happiness Index, represent a global shift away from the often Eurocentric and industrialized perception of what makes a successful and thriving country.

Figure 2.2: Level and Decomposition of Happiness by Regions: 2010–12
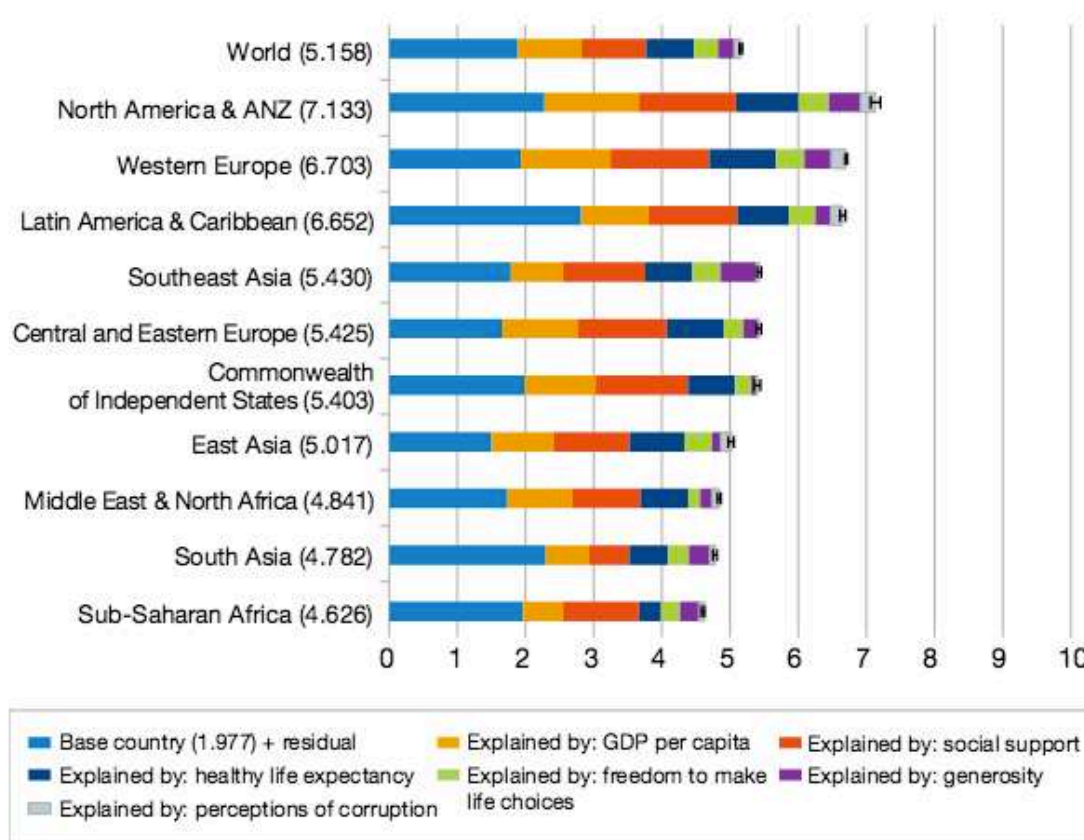
(Helliwell, Layard, Sachs, 2013)

This chart demonstrates varying regions and the decomposition of happiness. It is important to distinguish the varying factors and the complexity of happiness and well-being which are used to mark development, and how those markers are different amongst regions. The components which make up a persons happiness in South Asia is understandably different than that of a person in North America. These

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differences are clear when discussing happiness and well-being but are not prevalent in economic based development classification. The varying explanations of happiness carry many social, cultural and religious indicators that are not present in evaluation of GDP, GNP and tax based economies. "It is an egoistic and materialistic assumption that utility is a function of the individual's consumption of market commodities rather than of social relations, virtues, state of mind, well-being of others, and other non-market conditions" (Helliwell, Layard, Sachs, 2013). This egoistic and materialistic approach is creating the classification of countries unfairly, and using out dated form of hierarchy that does not allow for cultural, social and well-being indicators as markers of development. Countries are individual and complex, and the classification and understanding of them in only linear ways is detrimental toward a global understanding of power, peace and cooperation.

4. Community Development and the Role of Youth

The United Nations defines community development as "a process where community members come together to take collective action and generate solutions to common problems (United Nations, 2007). Community development, as a measure of sustainable practices, work at a grassroots level and create individualized methods of success instead of wide generalizations and classifications of development. By using self-sustainability as a market for development it removes the generalizations of below or at the poverty line outlined in the classic economic model. It also allows for cultural integration of development. This ensures that projects, programs and classification are specific to the society it being created in. It is the development organizations responsibility to create an approach in which the strategies are built from within the core cultural values, religious beliefs, and existing social and political structures of the community (King, Bisley, 2009). This could be completed through a multitude of ways by engaging with stakeholders, actively involving the community, and namely through youth representation and engagement to ensure longevity and sustainability.

Furthermore, an investment in the approach and classification of community development has shown added benefits to how communities, and societies interact:

I. Non-violence and respect for life including respect for human life and the natural environment
II. Justice and solidarity including rule of law, fair competition and distributive justice.
III. Honesty and tolerance, including truthfulness, reliability, toleration of diversity and rejection of discrimination because of sex, race, nationality of beliefs
IV. Mutual esteem and partnership including fairness and sincerity from stakeholders and the rights to pursue personal and group interests through collective action

(Helliwell, Layard, Sachs, 2013).

These positive outcomes of community investment demonstrate how well-being and strategies built from cultural and ethics have more added value and capacity for change. The role of youth in this capacity for change is important when establishing longevity. The world youth (15-24 years old) represent almost a fifth of the planet's population but are found predominantly in what would be classified as developing countries, with over 85% (United Nations, 2011). This large percentage of population should make youth a priority not only in the results of development but in the representation and consultation. Engaging youth in decision-making secured the commitment of young people to their organizational communities, and contributory positively to the overall outcome of youth development in identified areas (Zeldin, 2004). A

case study example that demonstrates these benefits can be seen in Georgia. In Patara Jikhaishi, a small village in Georgia, villagers at what would be defined as below the poverty line according to classic economic models of development. However, members of the community were self-sustainable using farming for milk, cheese and meat production, which were harvested, acquired and shared amongst the community. As a community, there is a culture of undertaking individual needs as collective ones and creating self-sustainability instead of an import-export culture reliant upon cash and outside foreign aid. The village of Patara Jikhaishi combined community development with young engagement as projects were set up through the school to encourage education, literacy and broadening the gender inequality gap. These projects were namely media arts programs and methods of story telling to address problems, inequalities and aspects of history. Community development leaves youth an opportunity to play an important role in engagement and representation. Community development can institutionalize youth participation, and the youth voice, through decision-making processes. Efforts can be strengthened through achieving appropriate representation and participation in the design, implementation, monitoring and evaluation of programs geared toward not only youth, but also overall equality of a community (United Nations, 2011). In Patara Jikhaishi, youth were part of all initial and leadership stages of projects and community engagement. This allowed for longevity and sustainability, as it was not reliant upon foreigners to continue projects. By working with local stakeholders, and namely youth, longevity and self-sustainability are prioritized.

This calls for reform and integration of the large institutions and systems that affect young people (Connell, Gambone, Smith, 2003). The United Nations has called for youth to be involved in all stages of development and community programs. This includes the education, social protection, reproductive health and environmental programs that pertain to not only youth but also communities (United Nations, 2011). Participatory engagement in youth practices addresses longevity and removes the prejudice of young people not being knowledgeable to make informed decisions about their own affairs. Without youth input community development and development itself cannot establish a comprehensive well-being based model.

5. Conclusion

Kofi Annan, former secretary general of the United Nations once stated, "Young people should be at the forefront of global change and innovation. Empowered, they can be key agents for development and peace. If, however, they are left on society's margins, all of us will be impoverished. Let us ensure that all young people have every opportunity to participate fully in the lives of their societies". The establishment of community development and youth engagement creates a more inclusive, beneficial understanding of classification. The movement away from linear solely economic definitions of development has lead the way for inclusive and sustainable models of development to take shape. The power of language and classification creates power balance and structures facilitate inequality and prejudice. World Happiness index and United Nations Human Development Index are examples of how language and a shift in thought can have positive affects on classification, community and youth involvement. The social indicator of wealth is no longer the most important indicator of society success. It defers to happiness, well-being and self sustainability as a means of classifying success, and thus, development. By investing in youth and inclusive means of classifying, there can be an improved global climate and overall development.

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**EUROPEAN UNION AND THE DEVELOPING COUNTRIES.
POSSIBLE GRANTS AND FINANCIAL HELP.
FROM FINANCES TO CULTURE**

1. Introduction - History and Goals of the EU

The institution of the European Union (EU) is a politico-economic partnership between 28 member states located primarily in Europe. Created in the aftermath of the Second World War, the European Community's initial aims were to increase the economic cooperation between the six countries- Belgium,

Germany, Netherlands, Italy, France and Luxemburg - and to secure lasting peace in the region. The agreement for the establishment of a huge single market as well as the agenda for peacebuilding between the members resulted in the creation of the European Economic Community (EEC) in 1958, which significantly influenced the member state's financial development and economic growth.

The EU is founded on the values of respect for human dignity, liberty, democracy, equality and the rule of law. It promotes tolerance, justice, non-discrimination, stability and prosperity in Europe. One of the main documents created by the Union is the 2009 EU's Charter of Fundamental Rights which entrenches all rights and freedoms of individuals. Along with the agenda for protection of individuals, the EU focuses on the transparency and democratization of the governing institutions.

In addition, the EU supports efforts to achieve peace and security not only in the regions of its member states, but also it financially aids many non-EU and developing countries. Aiming to stabilize and recover conflict regions- such as the Middle East- the Union establishes funding programs and grants that help third world countries to overcome their political and financial problems. Nowadays, the institution of the EU- along with the UN- is one of the largest providers of financial and humanitarian aid around the world. However, by prioritizing the reduction of poverty and the democratic sustainment, the role of the EU in international political arena was more than just a peacebuilder.

In relation to the cultural diversity of the different countries and states, the European Union has created a cultural cooperation policy that aims to promote the cultural dimension of the European Integration through different programs and financial help. The Cultural Program of the EU supports the development of cultural activities around the world as well as different educational practices, protection of human rights (enforcement of law) and democracy promotion.

EU development policy seeks to eradicate poverty in a context of sustainable development. It is a cornerstone of EU relations with the outside world – alongside foreign, security and trade policy (and international aspects of other policies like environment, agriculture and fisheries).

Providing over 50% of all global development aid, the EU is the world's leading donor.

EU action on development is based on the Lisbon Treaty and on the 2005European Consensus on Development, which commits the EU Council, European Parliament and Commission to a common vision.

The EU focuses on certain sectors of intervention, depending on the needs of partner countries.

Through its actions, the EU contributes to the achievement of the Millennium Development Goals. The EU also promotes Policy Coherence for Development, to maximise the development impact of other EU policies.

The EU is strongly committed to making aid more effective, having provided key input to the 2005 Paris Declaration on Aid Effectiveness and endorsed the 2011 New Deal on Aid Effectiveness.

Based on European values, the EU promotes, in its relations with partners countries, democratic values and practises such as human rights, fundamental freedoms, good governance, etc.

In 2011 the Commission set out a more strategic EU approach to reducing poverty, including a more targeted and concentrated allocation of funding: the Agenda for Change.

2. EU Grants and Programs for non-European Countries

Since its very inception, the EU has been developing networks of multilateral agreements considered to strengthen and deepen the economic and political relations not only between the member states of the Union, but also between the non-EU countries. Being a prominent international actor, the Union plays a major role in the promotion of free trade, development, democracy and poverty reduction. Each session, the EU holds meetings with significant non-EU allies such as Ukraine, Japan, the US, India etc. covering dialogues in regard to economic and political cooperation. The institution also organizes regional negotiations with other countries located in the Middle East, Asia and Africa discussing issues such as sustainable development, investments, finance, energy, counterterrorism and human rights issues. The

European external relations with non-EU partners build up an effective political network which contributes for the development of the international trade and foreign security policy.

The EU and its member states are the largest donors of official development assistance worldwide. In order for the EU activities to be most effective and helpful to the members and the non-members of the Union, the institution provides special funding in the form of loans and grants for a broad range of projects in the fields of education, health, research programs, environmental issues and humanitarian aid. In this section is will be summarized the active EU funds for the developing countries, as well as to share basic cooperation instruments.

Participating countries are usually divided into two groups- Programme Countries (28 member states) and Partner Countries (third world countries contributing financially to the programme). The beneficiaries of the EU funding can be small businesses, NGO's and civil society organizations, young/elderly individuals, researchers, farmers etc.

Development programmes:

13. European Development Fund (EDF) – budget: € 30.5 billion for the period 2014-2020

The EDF is the EU's main instrument for providing development aid to African-Caribbean and Pacific (ACP) countries and to overseas countries and territories. This EU programme funds cooperation activities in the fields of economic development, social and human development as well as regional cooperation and integration.

14. Development Cooperation Instrument (DCI)- Global budget: € 14,9 billion

DCI is a European geographic programme supporting cooperation with 47 developing countries in Latin America, Asia, Central Asia, South Africa and the Gulf region (Iran, Iraq and Yemen). Its main purpose is to achieve the Millennium Development Goals (MDG)- eradicate poverty, achieve universal primary education, promote gender equality, reduce child mortality, improve maternal health, combat HIV/AIDS and other diseases, ensure environmental stability and develop a global partnership for development. The DCI Programme also aims at strengthening the trade market and promotion of human rights and Democracy.

15. European Humanitarian Aid and Civil Protection department (ECHO) - annual budget: € 896 million

The European Commission's Humanitarian aid and Civil Protection department aims to save and preserve life, prevent and alleviate human suffering and safeguard the integrity and dignity of populations affected by natural disasters and man-made crises. The European Union gives emergency aid to the most vulnerable populations of third countries in the regions of the European Union, Africa-Caribbean-Pacific and the Developing countries.

16. ACP-EU Development cooperation: Global budget for the period 2014-2020: €200 million

The European Union grants to investment projects and to development of energy services for overall capacity building in the energy sector in ACP countries. The programme is mainly focused on the regional development as well as the energy and environmental issues. The regions eligible for participation in the EU-ACP programme are countries members of the EU and countries from the Africa-Caribbean- Pacific region.

17. The European Commission Humanitarian Aid department's Disaster Preparedness Programme (DISPECHO) – indicative annual budget: €36,7 million

This European Programme aims to reduce the impact of natural disasters by strengthening local physical and harm resources in high risk areas. The targeted group is vulnerable people living in the main disaster-prone regions of the world.

18. European Neighborhood Instrument (ENI)- Global Budget for the period 2014-2020: € 14,9 billion

19. GD DEVCO (The Commission's Directorate for International Cooperation and Development)-

GD DEVCO is a European development cooperation policy responsible for delivering aid and support throughout the world. It encompasses cooperation with 'third world countries' at different stages of development and progress, aiming to reduce poverty in the world, to ensure sustainable economic, social

and environmental development and to promote democracy, good governance and the rule of law, particularly through external aid.

Educational programmes:

20.   Erasmus Plus- Global budget for the period 2014-2020 – € 14,774 billion

Erasmus + is the new EU programme designed to increase knowledge and professional aptitudes in the field of education, training, youth and sport. Any public or private body active in the fields of education may apply for funding within in Erasmus Plus programme. The participants that are eligible to participate should be citizens of the following countries: the 28 member states of the EU, the EFTA/EEA countries, Iceland, Lichtenstein and Norway, Turkey and Former Yugoslav Republic of Macedonia.

21.   Horizon 2020 (H2020) – € 80 billion

H2020 is one of the newest programmes of the EU for research and innovation, with nearly 80 billion of funding available. By coupling research and innovation, this program's goal is to ensure a world-class science, remove the barriers to innovation and makes it easier for the public and private sectors to work together in delivering innovation. Horizon 2020 Programme is open to everyone- both to EU and non-EU citizens.

22.   European Union Visitors Program (EUVP)- annual budget: € 500 000

ENVP is an EU program that funds non-European citizens who have completed their university education and have been employed for several years to visit Europe and gain a first –hand appreciation of the EU goals and policies and to increase mutual understanding between professionals from non-EU countries and their EU counterparts.

3. European Union from Cultural Perspective

The cultural heritage of each social group lies in the heart of its human development and progress. Culture is rich and diverse mixture of thoughts, expressions and beliefs by which people from different groups define and separates themselves from the 'others'. By sharing the same values, beliefs and traditions, each community preserves the originality of their identity and distinctiveness.

The continuous success of the European Union lies in its ability to contribute to the flowering of culture in the Member states, while respecting their diversity and subsidizing for the enhancement of the common cultural heritage. The European Commission has established a number of policies and programmes that also promote cooperation and partnership between the member states and the heritage stakeholders.

One of the most significant activities of the EU in regard to the cultural enhancement of the Union's community is the creation of educational and training systems which is a core element in social development. Both the *'European Education and Training 2020 Strategy'* and the *'European modernization agenda'* target more working places and improvement of the quality and relevance of teaching. Programmes such as *Erasmus +* and *Creative Europe* contribute for the cultural development of the union.

In addition, the promotion of human rights and democracy has become an extremely well integrated element of the Union's cultural and institutional developments. EU's commitment to the promotion and respect to human rights- whether they are civil, political or social- have a major impact upon the individuals, as ensuring the EU citizens security and equality. The EU promotes freedom of expression, opinion, assembly- elements that are cornerstone of democracy and democratic representation for the EU citizens.

To sum up, the work of the European Union in the field of the external relations includes the negotiations of trade agreements, cooperation of energy, health, climate and environmental issues. In order for cooperation and 'friendship' between states to be achieved, the EU established a set of programmes dealing not only with issues concerning the member states, but also with the non-members of the union. However, each year the European Union distributes a budget to the developing countries. In other words, the EU development and humanitarian aid is focused on more than 150 countries around the world from

Afghanistan to Zimbabwe, helping them to reduce poverty and increase the living standard. Since 1990, with the help of institutions such as the EU and the UN, the world has managed to reduce the share of extremely poor people by more than half. According to the Eurobarometer survey, 85% of the Europeans believe that it is their responsibility to help people in poor countries and that tackling poverty should be a main priority for the union's goals.

Conclusion

In conclusion, the European Union has been often characterized as a development-friendly actor. The development objectives are also enumerated in the 177 article of the treaty, and indeed 'to foster the economic and sustainable development of developing countries, and more particularly the most disadvantaged among them".

1) Recently, as quoted in the 'European Consensus for Development', the EU provides more than half of the world's aid and has promised to increase the financial assistance along with its effectiveness and quality (EU, 2005, 4). The budgetary power of the Union in the developmental sector seems relatively influential, as having substantial resources from the European Developmental Fund (EDF) and the regular Community budget.

2) On the other hand, the humanitarian aid is EU intervention in third countries affected by disaster or conflict. By providing humanitarian help to developing countries and helping them to reduce the poverty, the union proves its responsibility even to non-European States. For the humanitarian aid policy to be effective and helpful to the third countries the EU established a variety of institutions and programmes, which help allocate the humanitarian emergency budget between the   countries in need. For instance, after the devastating earthquake in Nepal on the 25th of April 2015, the union made immediately available 3 million euros, which increased up to 35 million for less than a month. The EU Humanitarian Aid and Civil Protection department (ECHO) is the main European institution undertaking humanitarian activities - dealing with poverty and economic stabilization.

In terms of goals, the humanitarian concerns of the EU were found to be motivated by an impelling moral obligation to help victims of humanitarian disasters regardless of who are where they are. The Union funds and gives financial help to the following regions- Middle East, America, Asia-Pacific, Europe and Central Asia.

Recovery in the world economy, and growth and prosperity in Europe, can only be achieved through people trading, interacting and working together and through greater mobility between and within the regions. Therefore, by providing financial and humanitarian aid to developing countries, the EU ensures security and stability beyond the EU boarders. As being one of the largest contributors of aid to fragile countries, spending more than 50% of total EU aid, attempts to address urgent needs while ensuring coherence between the humanitarian response and sustainable development.

Summary

The EU is the leading donor and second foreign investor in Latin America as well as its second most important trade partner. This partnership has been successful in achieving progress on the millennium development goals in the region, especially regarding access to primary education. The remaining challenges include inequalities, infrastructure deficits and access to drinking water. EU funding to Latin America represents an annual average amount of €500 million. The support focuses on social cohesion, regional integration, good governance and sustainable development.

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**EUROPEAN UNION ENLARGEMENT BASED
ON THE CONSTRUCTIVIST APPROACH
HOW SOCIAL NORMS, IDEAS AND IDENTITIES
SHAPE EU'S ENLARGEMENT?**

TABLE OF CONTENTS

Introduction

European Union enlargement and integration have been major issues for the constructivist approach for a long time. Usually, the theories of International Relations are based on the assumption of material self-interest and competitiveness, anarchy and need for order, and so on. Constructivism, contrary to the realist, liberal and neo-liberal theories, sees regionalism and the creation of International Organizations as an opportunity for development and as a creation of a better international order. This paper analyzes the conditions that need to be fulfilled by countries, as set forth by the European Union, in order for them to join the EU and how these countries represent a different kind of world for the western states. Multiple philosophers will be cited, in contemplation of better understanding how these conditions reflect important aspects of the constructivist approach. This paper argues that the constructivist theory can help explain the southeastern enlargement of EU, because of its emphasis on community, values, identity, and dialogue. The success of these statements remains with the actors within the European Union; specifically, the leaders that are part of a social community (in this case the EU) with shared regulations and values, and that are committed to advocating and promoting these regulations and ideas, along with their state standards of legitimacy to other potential candidate countries.

European Union Enlargement Now and Then…

The enlargement of the European Union is a complex political, legal and economic process, which aims the integration of new states within the Union. Initially six countries: Belgium, Luxembourg, Italy, France, Germany and the Netherlands, decided to form the Coal and Steel Community in 1951. Then, in 1957, the European Economic Community and the European Atomic Energy Community were founded. Since 1957, the enlargement of the community has been increasing and today the European Union has 28 member states.

The European Union is a complex socio-economic and politic formation, with significant inter-dependency between countries. The enlargement of the Union became more important after 1993, which represents the year when the Maastricht Treaty came into effect. Until 1993, this process was mainly based on the fulfillment of economic and financial standards set by the Union, and then, member states unanimously decided if a candidate country fulfilled all the required criteria in order to join. International security aspects also played a great role.

The enlargement process is a legally regulated process, which requires certain procedures to be followed, depending on the state that intends to join, as well as, the general political, social and economic situation in that country. In order to establish common policies, the European Union has, from time to time, issued new treaties and amendments, in order to make the integration process more inclusive, covering many aspects of a country besides the political and economic aspect. As stated above, the process of enlargement initially relied more on the economic character of the countries and, as a result, countries

that had strong and stable economies, could be integrated easier within the community, granted that they also fulfilled other political and security criteria.

Of critical importance to the legislature, institutions and organizations within the European community was also the Maastricht Treaty (Treaty on European Union). With the signing of this treaty, in 1992, the European community was definitely named as the European Union and amongst other things, a new policy was created which focuses on the countries of the former Republic of Yugoslavia and Albania.

The following treaties were crucial for the enlargement of the Union: Treaty of Amsterdam (1999), Treaty of Nice (2003), Lisbon Treaty (2007), Treaty of Maastricht.

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25. Constructivism – its Focus and Application

Constructivism is a theory which gives special attention to social norms and material structures (Burchill, 2005, p. 196). According to this theory, the identity of individuals and the society in general can be used to shape state policies, whether internal or external, thus creating a link between the state's most simple unit – the individual and the major international issues, which are usually handled by international organizations.

Constructivism became a more popular theory by the end of the Cold War. According to the author Christian Reus-Smit, this theory was developed mainly because (Burchill, 2005, p. 195):

1. Constructivists wanted to show a new view of Politics and International Relations, focusing on individuals, and not necessarily on elements related to power in the international area.

2. The conclusion of the Cold War was followed by events and situations which contradicted the expectations of the other theoreticians, including liberalists and realists.

3. With the end of Cold War, many new elements began to play an important role in international relations, which were not sufficiently explored by other theories before. For example, human rights, protection of nature, global warming, control of weapons of mass destruction, etc. With the democratization of society, and the collapse of the Eastern bloc, these issues started to become very important.

Constructivism is an ontologically different theory from other theories (such as realism, liberalism, Marxism, etc.), because it does not focus on power and anarchy as the main driving forces of politics in the International System. For example, Cuba and Canada have similar and potentially threatening military capacity, however, the United States only feels threatened by Cuba. Therefore it can be argued that, the material power only gains a meaning after certain social relations and interactions have been fulfilled (Wendt 1999, p. 24-25). This can be reasoned with the fact that not only material structures (power, economy) have a strong role in the relations between two countries. Therefore, it is important to study other elements of the interior of the state, such as cultural preferences, beliefs and the behavior of the state and the people who run the state, identity, perceptions of state friends and enemies, justice, rule of law, etc. (Wendt, 1995).

As seen from above, it is implied that constructivists do not follow the logic of consequences (March and Olsen, 1998, p. 7), under which the state rationally tends to always maximize its interests. Constructivists follow the logic of "appropriateness" (March and Olsen, 1998, p. 9), according to which, states respond in ways that allow them to maximize their interests without negatively affecting the interests of other actors, such as states or individuals. Following this logic, they use mechanisms that are within the standards of society and respect the individual, and those mechanisms are usually not inconsistent with the ideology or social norms of the society.

According to Burchill (2005), since 1990, three main levels of constructivism have been developed:

1. Constructivism focusing on issues of social structure within countries (unit-level constructivism)

2. Constructivism with a focus on the interaction between states (systemic constructivism)

3. Holistic constructivism – or constructivism with a more general approach.

Throughout this paper, these levels will be applied on the process of enlargement of the European Union.

26. European Union as a Social Construct

The current enlargement process of the European Union presents a tremendous challenge both for the European Union Institutions as well as the aspiring countries. This is because enlargement is happening mainly towards the states of Eastern and South-Eastern Europe which, until a few years ago, have followed an ideology entirely different to that of the member states. However, according to constructivists, minor groups dealing with major groups are usually more prone to adapt. Author Drezner (2011), among others, argues that certain groups, which are usually minority with the same social ideology, tend to integrate or join the majority, if the majority is willing to welcome them inside by accepting their differences, unless they are contradicting for the majority group (Drezner, 2011, p. 46). Nevertheless, the societies, just as individuals, need to see evidence of the benefits they could have by adapting to the majority. Based on this constructivist logic, it can be understood that in a similar situation, aspiring countries may want to adapt to the majority of states, only after they experience the benefits of the Union.

The enlargement of the Union, can be analyzed in the three abovementioned levels of constructivism. Firstly, through the Copenhagen criteria, the Union requires that applicant countries fulfill their obligations: 1. within the state itself – fulfilling certain criteria in regards to human rights and rule of law, 2. with other states - this includes having good relations both in terms of cooperation and trade, and 3. general criteria – which do not necessarily fit within the first two groups, but are indeed important for the well-being of the state.

The first condition that needs to be met is the political criteria, which guarantees that applicant countries have stable and democratic institutions, rule of law, respect for human rights, and respect and support for minorities (Europa.eu, 2007). This condition represents the state level focus of constructivism. Constructivists, at this level, typically research the individual and the social structures within the state, and how social structures, with their active participation, shape the politics of that country. Therefore, constructivists see this criteria as an attempt of the European Union to create policies which could affect the society, and make it more adaptable to the societies that are already within the European Union. In this sense, it can be implied that the European Union expects these countries to stick to the major figure of the Union, and change their sense of identity in order to fit in (Burak, 2010, p. 32).

The second condition is the economic one, which requires that the candidate country has a functioning market economy and capacity to remain stable to competitive market pressures within the European Union (Evropa.eu, 2007). At this level, the constructivist focus is on the interaction between states and the emphasis is put on the material character of relations between them. As such, it analyzes the behavior and the willingness of member states to accept the new states within the Union, as well as the readiness of the candidate countries to join. According to Burchill (2005), the material structures are meaningless in the absence of ideals and social norms, and therefore, it is implied that material structures can help the transfer of norms or ideals. Consequently, the road to membership for an eastern state, along with economic development will also have to have a similar ideology or country regime to those that are already part of the European Union.

The third condition requires that the candidate country is able to take on the obligations as a Member State, which stem from the legislation and the policies of the European Union. This means that that Member State should support the political, economic and monetary aims of the Union. This criteria also represents the more holistic criteria that a country must fulfill, because the focus is put not only on the individuals but also on the societies or the relations between states.

It should be mentioned that the constructivist approach at inter-state or holistic level, is not preferably used amongst constructivists, because, according to them, the essence of constructivism lies in the individual, social and normative structures of a state (Burchill, 2005, p. 202).

According to Wendt (1995), whether a system is conflictual or peaceful, is not a function of anarchy and power, but a function of the common logic created through different social practices. Because the image of

each country, its interests and identity is a product of the diplomatic actions with other states, they continuously seek to engage in diplomatic relations with other states (Copeland, 2000, p. 193). Correspondingly, it can be understood why aspiring countries continuously interact with the institutions of European Union, by creating special institutions and committees which report to the Union about specific fields.

27. Constructivism: Shared Values, Ideas and Social Norms are Important!

The European Union's enlargement represents an ongoing attempt to 'adopt' foreign countries that are not part of the Union, including their politics and economy. This process is considered by some authors as Europeanization, or as an attempt to create a common identity for the states within the Union. Although, this identity is widely disputed, some believe that it is a process that is happening constantly (Tannenwald, 2005, p. 15). In constructivism, it is generally agreed that the best way to develop common strategies for different states is by formulating sociological and ideological norms or by transferring these from one state to another. Author Tannenvald (2005) sees these strategies, which the Union uses within the member states and in the enlargement process, as an attempt to create common beliefs, principles and behaviors that are characteristic for this union (Tannenwald, 2005, p. 15).

The Union enlargement, particularly in the East, is done with specific steps and procedures that take longer. Through these enlargement procedures, the Union aims to influence and change the ideologies of certain countries that have been influenced for a very long time by other major powers in the Eastern Europe. By affecting these countries, and pushing them to become more liberal and transparent, the European Union creates a better environment for itself and also reduces the chances for instability or possibly any war. Moreover, the market for European Union products increases, just as well as it becomes richer with products from the joining countries.

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30. Conclusion

Constructivism is one of the most popular and influential theories since the end of the Cold War. The European Union itself is a complex system that cannot be explained by simply using liberalism or realism. Thus, there is a need for a theory which includes more aspects of the society, rather than just power, anarchy or hierarchy for that matter.

Constructivist theory succeeds in explaining to some extent, how the Union realizes the enlargement process and what it takes for a country to become a member. Constructivism helps us understand how close a state stands in regards to its integration to the European Union. There are certain states that need to be reviewed more carefully, especially those that have historically been closer to the Eastern than the Western Europe.

The European Union is not only a material construct built only on economic and commercial grounds. The Union, on top of all, was created to build a system of states that work together for the prosperity of Europe. Efforts to create such a union can be seen as an attempt to eradicate the anarchy that prevailed in international relations of Europe. Therefore, the process of enlargement today involves a wide range of aspects of society.

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**CULTURAL DIVERSITY
IN MULTICULTURAL ORGANIZATIONS:
CORRECTING PATH DEPENDENT INEQUALITIES?**

In a globalized world, there is an increase in alliances and cooperation between businesses on a transnational level. As a result, diverse cultures are brought together in organizational environments. This cultural diversity is generally considered to be a positive development, as companies of different sizes cooperate and have access to larger markets. More nuanced research shows that there are potentially more challenging aspects this kind of cultural diversity brings in generating further inequality among already vulnerable groups, creating path dependency that leads to new forms of poverty.

This paper aims to further this research by analyzing strategies that aim to correct for these path dependent inequalities. It aims to show that multicultural approaches can, if targeted, generate and utilize knowledge to be used as a valuable resource for new alliances.

1. Introduction

In the world of continuous economic globalization, there is a constant increase in alliances and cooperation between businesses from different parts of the globe. As a result of this processes, different cultures are brought together in an organizational environment. Cultural diversity is hence becoming more and more common, especially in newer industries together with the constant increase in number of mergers and acquisitions worldwide.

This paper will focus on analyzing culture *per se* as well as on the relevance of culture for and consequences of cultural diversity on cooperative strategy. In the second part of the paper, organizational cultures and organizational culture types will be discussed. The third part of the paper will deal with policy options for managing cultural diversity and policies for achieving cultural fit. The forth part of the paper will provide suggestions for improving cultural fit, whereas in the last part conclusion will be presented.

2. Culture and Cultural Diversity

In almost every conversation at any time and in different parts of the globe, one can hear the word 'culture'. Hofstede (1991:5) claims that culture is not something we inherit, but something that we learn, and something that is not necessarily fixed by our upbringing. This means that even if we absorb certain

culture(s) as we grow up, there is always a possibility to learn other cultural attributes through experience or training. Numerous managers, consultants, as well as management researchers have shown a growing interest on the impact of culture on organizational performance.

Casson (in Child and Faulkner 1998: 334) illustrates this with an example of US-Japanese joint ventures (JVs). He explains that in countries like the US, which are characterized as individualistic, tend to be very creative and innovative when it comes to developing new products, but they seem to operate very poorly when such new product is supposed to be actually constructed and produced efficiently. In contrast, they claim, collectivistic countries like Japan tend to be less innovative; however, they tend to be very creative and efficient when they are to put ideas into practice.

However, as different countries have different political and economic systems, they tend to develop country-specific management practices. Thus, different national cultures can be related to/have an impact on the existence of different organizational cultures.

3. Organizational Cultures

The idea of the competing values framework basically says that there are four types of organizational cultures that exist (Cameron and Quinn 1999: 29-41). They have a different focus and they have different controls and different flexibilities. There have been some very successful organizations that have not taken that route, but it is clear that in some industries it is necessary to opt for this type of organizational culture. Cameron and Quinn (1999: 30) argue that the managers who work in this type of culture need to manage 'inculturalization', since people need to know how the 'things are done' in the company, they then need to manage coordination, not only within departments but especially coordination between departments. They further stress that the problem is never managing one department or one system, the problem is how to manage between the different systems. Cameron and Quinn (1999: 30) further discuss another organization that has an internal focus, which is the clan culture. The focus of this type of organizational culture is in on the people, interpersonal relations, teams, and interpersonal relationships. The focus is no more internal, it is an external one. Such companies are focusing on what their competitors are creating i.e. producing, what types of products are the competitors are their developing, etc. The adhocracy culture is the innovative culture that is always looking for something new that can be sold or distributed in the market place. As a result, the employment practices of an organization would need to change.

The last culture in the completing values framework is the market culture (Cameron and Quinn 1999: 33). According the authors, any market leader needs a leader who is kind of like a sports-coach who energizes the employees in order to have a highly effective service system and in order to manage the competition. This culture also has an external focus - the focus on the competition - they are highly controlled as they working on stability just like the hierarchy culture. Many managers, consultants, and management researchers, and management professors claim that there is a tendency today where the organizations what used to be hierarchical are now moving towards *adhocracy*. Therefore, the employees today do not only have a higher knowledge level, but they also have to be able to do a variety of different activities, and because of this and because of the today's environment and the quick changes, organizational cultures have changed dramatically.

4. Managing Cultural Diversity

As the world is becoming a cultural melting pot as a whole it is probably inevitable that any organization will grow more culturally diverse, and this reality calls for a change of attitudes, strategies and methods. Child and Faulkner (1998: 343) argue that here the focus is not on the non-discrimination or equal opportunity rights, it is rather on the fact that it is necessary to create a business environment in which

different cultures will be able to work together so that in the end an organization may turn to even using multiple cultural backgrounds as competitive tools.

When it comes to process of 'cultural fitting', it usually implies combining and accommodating cultures present in an organization. Furthermore, it does not directly imply integration of one culture into another. Child and Faulkner (1998: 344) explain that one of the basic conditions for a successful fitting is mutual trust between partners and their staff, which yields trust sense of cultural unity instead of difference and of having a common rather than separate identity. Taking all this into consideration, organizations' management tend to make sure they choose the best out of great number of policy options that deal with the issue of cultural diversity in order to provide the best cultural fit possible.

Tung (1993: 461) suggests a model that describes how these possibilities of choice can be considered, providing four broad combinations of policy possibilities

1.   Synthesis
2.   Domination

3.   Segmentation
4.   Breakdown

Managers have to evaluate all these possibilities with regard to their own organization and decide upon a policy for establishing a cultural fit, since this is a way of understanding of cultural differences and management of meaning of organizations in different cultures as it is also a way of creating competitive advantage. As the name itself suggest, the fourth option leads to failure.

4.1. Synthesis

Option of synthesis involves an integration of both partners' cultures and their fusion (Tung 1993: 464). Thus, the goal is to achieve the best possible fit between the cultures involved. It is considered the best option in relation to bonding of alliance partners as well as to promotion of learning from each other. Tung (1993: 464) argues that in such a way the beneficial practices from both cultures are brought together. As a result, the information distribution of the organization benefited from both cultures' methods, so that, the Chinese more personalized methods contributed to the simplicity and speed, whereas the Western, more formal and impersonal methods contributed to get precise details.

This further leads to a better cooperative working relationship and it is also possible that the policy of cultural synthesis will create more flexibility for the alliance unit to adapt to local conditions such as understanding the host partner better, making more decisive choices with regard to employing local staff, etc. Still, Child and Faulkner (1998: 346) claim, synthesis of cultures may incur problems, such as that of asymmetric learning between alliance partners or resistance to fusion of cultures due to the fear that one partner's culture is being compromised.

4.2. Domination

Plainly speaking, domination is a policy which aims at cultural integration on the basis of dominance by one partner's culture (Tung 1993: 466). The author explains that the domination policy is for instance improved through appointing superior partners' managers to key positions and insisting on the application of their standardized operational and control system. In terms of cultural fit, Child and Faulkner (1998: 346) argue, the domination policy tends to be seen as effective though only to a certain extent. Moreover, although when all the partners accept it, they are equipped to work together as a team, in the long-run, it is possible that resistance in cooperation will develop, especially if the culturally dominated partner perceives that it is thereby in a position of subordination.

One of the main advantages of a cultural domination policy is that it has a highly positive influence on introducing standardized policies and practices into an alliance, which can in turn prove to be positively influential on creation of a significant competitive advantage for the organization.

4.3. Segmentation

Segmentation is a policy for managing cultural diversity that aims at creating an acceptable balance between the cultural inputs of all the partners of the alliance, although at the same time, it does not attempt to integrate them to any significant extent (Tung 1993: 469). Child and Faulkner (1998: 347) hold that the advantage of employing such a policy in a JV for example is thus that is tends not to offend the sensibilities of either partner, which in turn results in fewer cultural conflicts. However, they state, as different alliance activities are allocated to each partner strong subculture in an organization emerge. Finally, in the short-run, there is a possibility that even higher productivity is generated, because of the successful avoidance of conflicts and disruptions. The authors, however, also claim that there are some disadvantages with regard to segregation policy, one of them being that mutual learning is decreased as a result of different allocation of activities for the cultural units.

4.4. Breakdown

When it comes to breakdown, this implies that diverse cultures are unable to work together and many conflicts, tensions, and affairs arise. In turn, of course, not only that such a JV will function in non-properly but its performance and production may suffer as well (Child and Faulkner 1998: 348). Still, Child and Faulkner (1988: 348) argue, there are some situations that can be recognized as threatening for the cultural unit and if they are considered and carefully handled, there is a possibility of overcoming them and transforming them into a state of intercultural synthesis, however, if they are treated badly, then breakdown is the more likely outcome.

5. Improving Cultural Fit

The first step of managing cultural diversity involves deciding on the policy that should be employed (Child and Faulkner 1998: 349). Since they are the ones to decide upon the policy, most of the responsibility for improving cultural fit within a cultural unit falls upon its chief executive and other senior managers. They thus fort have to access the content of the cultures present in the organization, and then evaluate the flexibility of modifying or developing each culture in relation to the others. When it comes to accessing the content of each culture, this usually involves practices of investigating the cultures in terms of how they differ from one another and to what degree (Child and Faulkner 1998: 349).

Finally, as means of evaluation the content of cultures appropriately when deciding on the policy towards them, it is crucial that the organization's own managers gain sufficient knowledge and understanding of the other's organizational and/or national culture

5.1. The issue of Personal Cultural Adjustment

There is a general assumption that there are two measures that can help reduce the problem of cultural adjustment, namely the selection of people of working in international and inter-organizational contexts and the provision of 'anticipatory training' before sending people to new assignments in unfamiliar cultural environments (Black and Mendenhall 1990: 114).The selection of staff that would be appropriate for a successful intercultural adjustment is one of the primary issues at this point. An organization has to choose people with open minds and flexible personalities, and those who have already demonstrated their intercultural suitability during their previous experience in alliances. With regard to anticipatory training, the authors stress that it is important to use training in assisting adjustment to a different national culture, only under specific terms - it has to be realistic, up to date, and offer language skills. Therefore, they state, it is crucial to choose a trainer, who would fulfill all these requirements and thus create an effective collaboration within and alliance and help individuals to cope with the new local environment.

5.2. The Problem of Finding an Adequate Intercultural Communication

Good communication is one of the key elements for pursuing a cooperative strategy of an alliance. According to Mishler (1965:555), 'the greater the cultural difference, the greater is the likelihood that barriers to communication will arise and that misunderstandings will occur. Newman (1992a, b: 68) introduces the term of 'boundary-spanner', which is a key to ensuring adequate intercultural communication. Thus he claims that boundary spanners are the people who are building bridges between different cultures within an alliance. Such people, together with other people with relevant experience, can help to realize the potential of an inherently sound cooperative strategy and so help develop a better cultural fit within an organization (Newman 1992a, b: 68).

5.3. The Matter of the Effectiveness of Multicultural Teams

In order to investigate this theory, Salk (1992 in Child and Faulkner 1998: 350) conducted a research concerning bicultural management teams within three JVs: British-Italian, German-US, and French-German. She them drew out several conclusions and practical implications from the research findings. Drawing back on the results of this research, Salk (1992) suggested that general managers should be sensitive so that their actions, pronouncements or other symbolic behaviors do not foster negative feelings in team members; they should further find ways to encourage identification with the team and a mutual attraction within members. Finally, general managers should look for ways to create strong superordinate goals for the management team right from the initial design and setting of the cooperation (Salk 1992 in Child and Faulkner 1998: 350).

6. Conclusion

In this paper various impacts of culture upon the implementation of cooperative strategies in intercultural organizations were analyzed.

The paper also provides analysis of cultural diversity in intercultural organizations, firstly with the focus on culture *per se* as well as on the relevance of culture for and consequences of cultural diversity on cooperative strategy. In the second part of the paper, organizational cultures and organizational culture types were discussed. The third part of the paper will dealt with policy options for managing cultural diversity and policies for achieving cultural fit and the forth part of the paper provided suggestions for improving cultural fit.

Based on this analysis, it was concluded that management practices and policies can be realized through the existence of different cultures, but also that these differences have to be managed and/or

accommodated when partners come together to form an alliance. This leads to a conclusion that in case of cooperation, there is a possibility that the allied partners will accommodate and adapt to each other and learn from their alliance. In such a way, culture will not impose a constraint upon cooperation.

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POLITICAL ECONOMY OF ECOSYSTEM MANAGEMENT

IN THE NORTH-SOUTH GEOGRAPHICAL SPACE: COMMODIFICATION OF ECOSYSTEM SERVICES

SUMMARY

1. Introduction
2. Understanding Ecosystem And Ecosystem Services
3. Commodification Process of Ecosystem Services and Payment for Ecosystem Services
4. Capital Accumulation, Sustainable Development in the Green Economy
5. Ecosystem Commodification and Payment For Ecosystem Services in Malawi
6. Environmental Impact of Commodification Of Ecosystem
7. Conclusion

1. Introduction

Despite of divesting their investments in developing and emerging economies from early 1980's to minimize costs and increase profits capitalists continued to make losses in the real sector over the early years of 2000s. In order to remain competitive in the system, most multilateral organisations begun investing funds in the financial system at a global level. Capitalists have been making super normal profits in the financial system until the credit crunch erupted. After experiencing the negative impact of the 2008 global financial crisis which led to the fall in profits, the capitalist system decided to restructure itself by investing funds in the natural resources in developing countries considered as peripheries in the spirit of neoliberalism framework but with a component of sustainable development. The capitalists system is now investing in privatisation and commodification of natural resources through internationalisation of money and technical expertise.

The first objective of the paper is to explain the mechanisms and policies through which the capitalists and governments in developing countries are privatizing and consequently commodifying the forest ecosystem services by converting them from use-value to exchange-value goods. The second objective is to explain the true nature and motive behind climate change programes that the western capitalists are implementing in developing countries.

2. Understanding Ecosystem and Ecosystem Services

By definition the Convention on Biological Diversity (1992) defines an ecosystem as "a complex of living organisms and the abiotic environment with which they interact in a specified location." An ecosystem service therefore, is a direct, measurable benefit from an ecosystem, for example,

prevention of soil erosion by forests. The Millennium Ecosystem Assessment classifies ecosystem services into four types, which apply to forest ecosystems as follows:

Provisioning: Useful physical products such as food, wood, fire and fuel. Regulating: These are the 'preventative' benefits of forests: their role in erosion control, flood prevention, climate regulation, carbon sequestration and water purification. Cultural: Forests are sources of aesthetic and spiritual regeneration as well as providing recreation and education, which supplies services for the tourism industry.Supporting: This describes the role of ecosystems as a 'nursery' for other environmental benefits, such as nutrition cycling and soil formation.

3. Commodification Process of Ecosystem Services and Payment for Ecosystem Services

In this section, the stages of commodification process of the ecosystem services will be discussed and the concept of payment for ecosystem services will be explained within the process. Actually, as ecosystem services undergo through the commodification process, the capitalist system make investments, take control over management of ecosystem eventully establish neo-emperialism in the North-South geographical space.

The concept of commodification of ecosystem services refers to the expansion of commercial commodities by incorporating ecosystem commodities which were previously non-marketed ecosystem services. Commodification of ecosystem services takes place though four main stages: economic framing, monetization, appropriation, and commercialization, although these stages sometimes overlap in time and are not always necessarily concomitant (Perez and Baggethun, 2011, P.8).

The first stage consists of the discursive economic framing of ecosystem functions as ecosystem services, whereby different ecosystem services as mentioned above are categorized into different groups such as cultural, regulating, provisioning and supporting.

The second stage takes place when the use-values embedded in ecosystem services are expressed as exchange-values through monetization or pricing. This process actually involves the creation of commodity using another commodity. The abundant cheap labour power of rural communities in developing countries is employed in production of ecosystem services at low wages. Western Institutions internationalise money to Least Developed Economies (LDCs) through governmnets, Non Governmental Organısatıons (NGOs) and Multinational Corporations (MTCs) to employ labour. These institutions employ the cheap labour to restore the ecostystem so that it can provide its natural services. Actually in this process live labour power and dead labour power as factors of production

are exchanged for money, hence labour becomes a commodity. This process is what is refered to as Payment for Ecosystem services(PES) as depicted in Chart 1 below.

Chart 1: Payment For Ecosystem Service
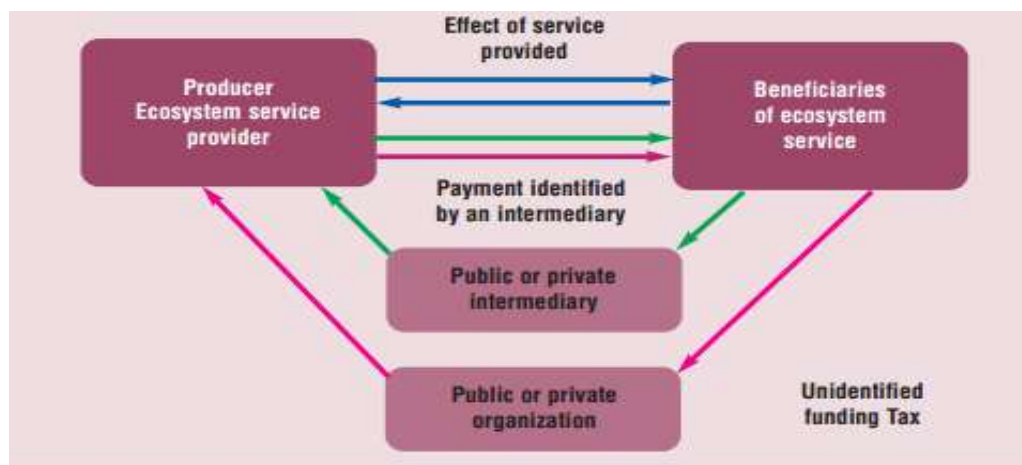
Source: Global Water Partnership

Actually, the ecosystem landscape itself becomes a manufacturing machine where inputs of production are employed and ecosystem services are produced. In this ecosystem production machine, the produced ecosystem services which are of interest to capitalist include climate stabilization ecosystem services (carbon sequestration in trees, and marine ecosystems), Hydrological regulation services (water quality, flood control) and Biological diversity benefits (scenic beauty, pollination, disease control, etc).
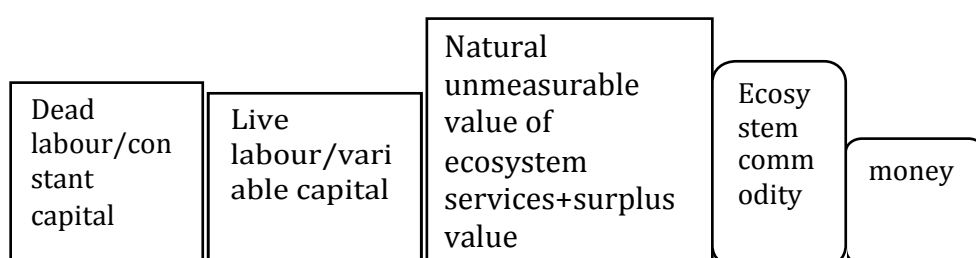
At the same time, during this stage the ecosystem services become of use-value to the purchaser(LDCs, MTC or NGOs) since they possess surplus-value which can be converted into profits and they now become tradeable products at a price. At this stage it can be noted that the use-value of money is used to exchange with the use-value of the ecosystem service, hence ecosystem services posess exchange-value and eventually are monetarized.

The third stage consists of the appropriation of ecosystem services, and operates through the formalization of property rights on specific ecosystem services, or on the lands producing such services. This stage has often involved privatization, through which ecosystems that were previously in openly accessible regimes, or in communal or public property regimes, have been turned into private property owned by NGOs or MTCs. Once the capitalists or the western government pays subsistance wages to the farmers for planting trees or for taking care of the ecosystem, they also pay commission to the government in exchange for ownership of the ecosystem. The transfer of

ownership automatically changes hands from community into the private hands of the capitalists or western government.

The last stage in the commodification process consists of the commercialization of ecosystem services/products i.e. the creation of institutional structures for ecosystem services sale and exchange. At this stage the ecosystem services/product becomes a commercial commodity and is exchanged with money as depicted in the flow chart below. Technically the use-value ecosystem service is exchanged with money on the ecosystem commodities market hence the ecosystem service gains exchange-value and at the same time becomes a commodity.

Chart 2: commodification process of ecosystem services:

| Dead labour/constant capital | Live labour/variable capital | Natural unmeasurable value of ecosystem services+surplus value | Ecosystem commodity | money |

The MTCs and NGO which now own the privatized ecosystem can sell the ecosystem products on different markets in return for money hence generating profits.
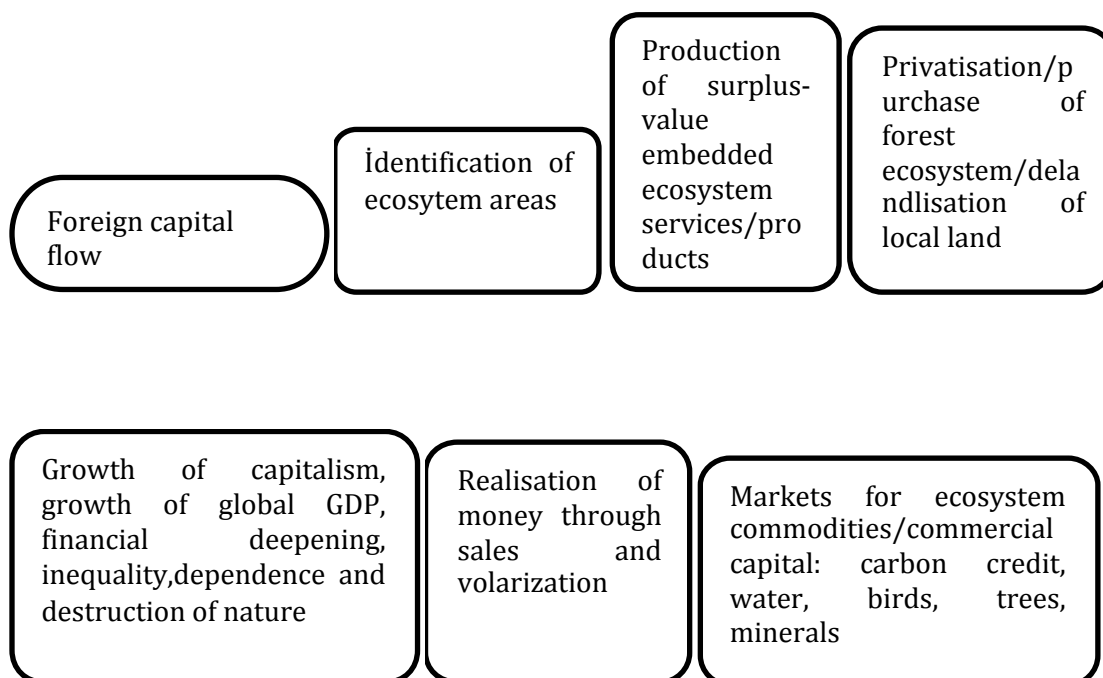
4. Capital Accumulation, Sustainable Development in the Green Economy

It must be highlighted that the process of commodificatıon of ecosystem is a part of the intiatives of promoting sustainable development under the framework of green economy. However, Kill (2014) argues that this iniatiave is driven by the traditional aspects of accumulation, exploitation, consumption, production and destruction that has characterised the capitalists system ever since.

Actually, in the green economy the capital accumlation process practised by capitalists is partly in line with Lewis(1954) model of excess labour supply. The capitalists internationalise money in terms of foreign direct investments and grants to developing countries. They acquire forest ecosystem and produces ecosystem commodities by employing of excess cheap labour. The ecosystem commodities

are sold for money at national and international markets. The profits generated are partly reinvested to expand the capital levels of capitalists. Therefore, basically the capital accumulation in the ecosystem market can be summarised in the chart below:

Chart 3: Global capital accumulation in ecosystem commodities market:

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┌─────────────┐   ┌─────────────────┐   ┌──────────────────┐   ┌──────────────────┐
│ Foreign     │   │ İdentification  │   │ Production of    │   │ Privatisation/p  │
│ capital     │   │ of ecosytem     │   │ surplus-value    │   │ urchase of       │
│ flow        │   │ areas           │   │ embedded         │   │ forest           │
│             │   │                 │   │ ecosystem        │   │ ecosystem/dela   │
│             │   │                 │   │ services/pro     │   │ ndlisation of    │
│             │   │                 │   │ ducts            │   │ local land       │
└─────────────┘   └─────────────────┘   └──────────────────┘   └──────────────────┘

┌──────────────────────┐   ┌─────────────────┐   ┌──────────────────────┐
│ Growth of capitalism,│   │ Realisation of  │   │ Markets for ecosystem│
│ growth of global GDP,│   │ money through   │   │ commodities/commercial│
│ financial deepening, │   │ sales and       │   │ capital: carbon      │
│ inequality,dependence│   │ volarization    │   │ credit, water,       │
│ and destruction of   │   │                 │   │ birds, trees,        │
│ nature               │   │                 │   │ minerals             │
└──────────────────────┘   └─────────────────┘   └──────────────────────┘
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However, the process is so exploitative since mostly the employed labour in the production process is composed of peasant uneducated local communities and who lack the knowledge that the ecosystem services/products they are producing are priceless on the ecosystem markets. The difference between the subsistence wage they are paid and the value of the ecosystem commodity sold in the ecosystem market is too huge. More over, the employment created is short term in nature.

Most of the times, the farmer/local person is told not to use the ecosystem again, unless he pays for the services rendered in the ecosystem. In this production process the poor farmer/local person is not only only being exploited financially but he is also selling away the right to freely use the ecosystem around him. However, MTCs are taking control over society resources not only at local level but also at at entire global south level hence making the global south a periphery region in the neo-emperialism era .

In the green economy, short-term and long-term jobs created are refered to as green-jobs and the development initiative which also involves replenishment of consumed resources is also refered to as sustainable development. Therefore climate change programes under the green economy follow the same assumptions of capitalism.

5. Ecosystem Commodification and Payment for Ecosystem Services in Malawi

In the context of sustainable development and mitigation of climate change, the government of Malawi has embarked on several initiatives to combat climate change which involves commodifying and privatisating the ecosystem services. These initiatives are implemented in the forest reserves owned and managed by either the government or the local communities and they are supported by the climate change policy. One of the prominent intiatives implemented by the government of Malawi is the Reduced Emissions from Deforestation and Forest Degradation (REDD) programe. REDD is a large scale forest-Payment for Ecosystem Service (PES) programe which focuses on deforestation and forest degradation projects. Initially, REDD started as an effort to design incentives to create value for stored forest carbon.

In Malawi currently, one of the REDD projects is being implemented in Mkuwazi forest reserve under an international Non Governmental Organisation(NGO) system from developed nations which is working on a carbon crediting system. The government's argument for participating in this REDD project is that the spirit of communal ownership of the Nkhuwazi forest reserve has not yielded positive results but overexploitation of the forests.

This is just of the of the examples how the western capitalists are taking control over resources in developing countries under the new emperialism approach in the name of sustainable development. More so, after being privatized, the Mkuwazi ecosystem forests becomes a production machines for priceless natural commodities belonging to the NGO. The profits gained through these REDD mechanism leads to accumulation of more ecosystem commodities production machines in the same country or in other countries.

6. Environmental Impact of Commodification of Ecosystem Services

The major positive environmental impact of ecosystem services commodification can mainly be regarded as the protection of the environment itself and provision of ecosystem services. Food and Agriculture Organisation (2011) noted that at the local level, residents are mostly interested in the benefis that they can receive from provisioning services (fish,food and cut reeds traditionally used for thatched roofs) and recreational activities while at national level stakeholders are mainly interested in the potential of ecosystem commodification process for biodiversity conservation (water birds, butterflies, dragonflies,bees). Thus, biodiversity conservation implies a triple action, which includes conservation, monitoring and sound environmental management at the farm level, but also at the landscape level.

Meanwhile, the major negative environmental impact of the ecosystem services commodification is that creasingly, Payment for Ecosystem Services(PES) means 'payment that gives permission to destroy'. One of the commodified ecosystem product, carbon credits, are used as guarantee that the 'ecosystem service' destroyed in one place is being maintained somewhere where the credits are generated. This implies that, the commodification of ecosystem eventually gives permission to destroy nature at a price as firms seek rich minerals such as uranium and gas.

7. Conclusion

Commodification of natural resources is a highly politicised development subject which is however depoliticised and let to be handled from a technical point of view with topics such as green economy, sustainable development, mitigation and adaptation to climate change and valuation of nature.
The Payment for Ecosystem projects are just projects to provide short-term solutions of local people such as employment and money. Sustainable development approach advanced by western capitalists in promoting ecosystem services payment will not solve the poverty problem in developing countries. Poverty problems can only be solved through liberalisation and empowerment of the local people, by giving them the power to control over means of production.

POLICY IMPLICATIONS

a)   There is potential for land-use conflict to become an increasingly significant issue. More often local communities go into contracts of commodifiying and privatizing their national and traditional ecosystems without understanding the terms of the contracts.

b)   On the positive note trade in ecosystem services has led to the expansion of the financial markets through carbon credits and carbon taxes. This is the source of jobs and income for both companies and governments.

c)   Trade in 'ecosystem services/products' does not attempt to change the current model of capitalists production and consumption which is the root cause of the multiple crises we currently confront.

d)   To fight climate change LDC governments must engage in developing import-substitution renewable energy technology industries which can provide employment and develop their economies.

e)   There is need for the western governments to establish a globalisation development fund to support periphery regions with long lasting job creating projects in the green economy.

f)   Sustainable development approach advanced by western capitalists in promoting ecosystem services payment will not solve the poverty problem in developing countries.

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RETHINKING REWARD; RETHINKING COURAGE:
EXPLORING THE ETHICAL DIMENSION OF LEADERSHIP FOR A SUSTAINABLE PLANET EARTH

SUMMARY

Emerging economies refuse to reduce emission of heat-trapping gases, saying that they have the right to pursue industrial development just the same way the developed countries did. Future emerging economies are likely to continue this blame game until its domino effect causes the downfall of civilization.

Our leaders are testing the tolerance limit of environment by letting the earth grow hot to the last possible fraction of a degree. However, since no science can accurately predict uncertainty, precautionary principle should be the best way forward. Unfortunately, nations are caught up in a narrow definition of "reward" and "courage": Rewards are thought of as short-term economic benefits, and courage merely means aggressive endeavors for achieving those. The moral dimension of reward – which focuses not only on immediate benefits but also on inclusive and long-term benefits, beyond the economic ones – is forsaken. The ultimate reward for mankind would be to ensure a sustainable and equitable world for generations to come by eliminating environmental problems. For achieving this universal reward, the courage to pursue perseverance is necessary as decarbonization and green investments require upfront costs and efforts.

Motivated by the Aristotelian concept of "phronesis", this paper underscores the importance of taking wise and ethical approach towards environmental problems that are too perilous to flirt with, in view of severity of consequence and wideness of scope, by (a) explaining the limitation of science in predicting uncertainty; (b) exploring alternative, and arguably more inclusive, development measures other than GDP; and (c) suggesting ways forward to sustainable development and incorporation of youth in that movement.

1. Introduction

Climate change is not only an impending reality; it is already underway. July 2015 has been recorded as the hottest July according to NASA's database of 125-year temperature records. The global sea level has risen by three inches since 1992, and a further rise of three feet is predicted if the current level of warming

persists. The Northern Hemisphere's largest expanses of ice have thawed faster and more extensively in 2012 than scientists have previously recorded. The Arctic sea ice extent has now fallen to an exceptionally low level, covering an area only half the size of the 1979 to 2000 average. The Colorado-based National Snow and Ice Data Center (NSIDC) reported that, as of 16 September 2012, the Arctic sea ice extent was only 1.32 million square miles, which is 18 percent below the previous record low of 1.61 million square miles, set in September 2007. Rising beyond the debate whether climate change is natural or anthropogenic, we must realize that it is inevitably happening. In recent times, Beijing experienced its worst flooding in 60 years, and the United States its worst drought in the past 50. Hurricane Sandy alone caused tens of billions of dollars worth of damages across the east coast of the United States. Yet, global leaders have been lethargic in taking actions to combat climate change, as economic-development-at-any-cost has clearly taken the precedence. Perceptions of rewards and incentives today have become very myopic; they only refer to economic benefits, even if it causes environmental degradation which leads to a gloomy future for our next generations. Focusing on the notion of a sustainable and equitable world, this article seeks to explore a graceful and *apparently* non-pecuniary definition of "reward" and the "courage" needed to clinch that reward.

2. Climate Change: Cost of Inaction

Climate change, arising from the greenhouse effect of heat-trapping gases, is a global problem. All nations are involved in both its causes and consequences. Currently developed nations are the largest emitters of greenhouse gases, but emissions by developing nations will grow considerably in coming decades. According to latest IPCC report, the most recent scientific evidence indicates that effects during the twenty-first century may range from a global temperature increase of 1.1ºC to as much as 6.4ºC. In addition to simply warming the planet, other predicted effects include disruption of weather patterns and possible sudden major climate shifts. The impending perils of climate change have been discussed at length in the IPCC reports and other scientific literatures. As noted by Solomon et al. (2007), the IPCC 2007 report identified five major areas that will be adversely impacted by climate change: fresh water supplies, food and agriculture, human health, costal areas and ecosystems.

As of 2004, the industrialized countries were responsible for just over half of global carbon emissions. However, most of the growth in future carbon emissions is expected to come from rapidly expanding developing economies such as China and India. For example, CO_2 emissions in China are projected to grow by 140% between 2004 and 2030.

3. Towards a Prudent and Ethical Definition of Rewarding Courage

"There are no easy answers, but there are simple answers. We must have the courage to do what we know is morally right."

The hazards of climate change are generally understood and acknowledged by the leaders and governments of today. But what is lacking is the courage to implement the policy decisions. For example, the OECD has reminded its member countries that reforming subsidies and tax breaks for fossil fuels and aligning corresponding policies is essential to the fight against climate change, which was decided a long time ago at the highest political level, but yet to be implemented. This lack of courage arguably stems from the inability to see the long-term reward: a sustainable future for the coming generations. Implementing eco-friendly policies may mean a slight deceleration of economic growth, but it is imperative to understand that a timely and gracefully conservative bold action can secure sustainable development for all. Courage does not always mean aggressive attitude towards achieving one's goal; it may sometimes be necessary to take a defensive and preventive stance for a better long-term outcome.

Many national leaders consider climate change as a cost-benefit issue, failing to understand the greater peril that is looming – impact of which can be utterly devastating, especially on the future generation. Moreover Economic studies dealing with benefit-cost analysis of climate change have come to very different conclusions about policy. According to a study by Nordhaus and Boyer (2003), the "optimal" policy strategy would be only a small reduction in greenhouse gas emissions below current projections. This would require few changes in the carbon-based energy path typical of current economic development. The debate on climate change economics altered when Stern (2007) released a report on Economics of Climate Change. While most previous economic analyses of climate change suggested relatively modest policy responses, the Stern Review strongly recommends immediate and substantial policy action: Using the results from formal economic models, the Review estimates that if we do not act, the overall costs and risks of climate change will be equivalent to losing at least 5% of global GDP each year, now and forever. If a wider range of risks and impacts is taken into account, the estimates of damage could rise to 20% of GDP or more. In contrast, the costs of action – reducing greenhouse gas emissions to avoid the worst impacts of climate change – can be limited to around 1% of global GDP each year.

A major difference between the two studies concerns their treatment of uncertainty. Stern's approach gives a heavier weighting to uncertain, but potentially catastrophic impacts. This reflects the application of a precautionary principle: if a particular outcome could be catastrophic, even though it seems unlikely, strong measures should be taken to avoid it. This principle, which has become more widely used in environmental risk management, is especially important for global climate change because of the many unknown but potentially disastrous outcomes associated with continued greenhouse gas accumulation.

4. Incorporating Phronesis in Environmental Leadership

Living in the twenty first century, we have the best technology the world has ever seen. We have all the scientific tools and techniques available to identify and assess risks. But still risks of environmental hazards, uncertainties of safe energy supply, climate change and so on threaten the very existence of mankind in planet earth. Can't our knowledge and technology save us from the ultimate peril? Definitely knowledge can save us, but we need more refined forms of knowledge – beyond the scope technical knowledge:

wisdom and ethics. This is where the concept of "phronesis" comes into play. As depicted by Nonaka and Takeuchi (2011), phronesis – in Aristotelian-ethics parlance – means a true and reasoned state of capacity to act with regard to the things that are good or bad for man. It is the ability to discern right from wrong, the instinct to follow morals and values and things that can potentially deliver common good. The "new poverty" is in many ways poverty of wisdom and ethics; we are madly hankering after immediate financial benefits even at the risk of putting Mother Nature and our future generation in jeopardy. It is time to act wisely and in an ethical manner in order to make the most effective use of the advancement of knowledge we are experiencing.

Pronesis – acting wisely and ethically with proper knowledge on the subject at hand – can be exercised in all steps of risk management, i.e., risk identification, assessment and prioritization. Knowledge is still very important as it adds objectivity and concreteness to the proceedings, but as risk is very subjective in nature the final decision on a risk should come based on subjective assessment refined by wisdom and ethics with a view to attaining common and sustainable good, even if it means compromise in shorter term.

5. Green versus GDP

There is a growing global consensus that we need new measures of progress. It is critical that these measures clearly reflect what we value; something the current approach like GDP fails to do. We need a new economic paradigm that recognizes the parity between the three pillars of sustainable development. Social, economic and environmental well-being collectively define gross global happiness. The Happy Planet Index (HPI) by New Economics Forum (2012) measures how well nations are doing in terms of supporting their inhabitants to live good lives now, while ensuring that others can do the same in the future, i.e., sustainable well-being for all. The HPI is a clear understandable measure of sustainable well-being for all that could provide the much needed balance to the prominence currently given to GDP. The HPI measures sustainable well-being using global data on experienced well-being, life expectancy, and Ecological Footprint to generate an index revealing which countries are most efficient at producing long, happy lives for their inhabitants, whilst maintaining the conditions for future generations to do the same.

Happy Planet Index ≈ (Experienced well-being x Life expectancy) / Ecological Footprint

At heart, the HPI is a measure of efficiency. It calculates the number of Happy Life Years (life expectancy adjusted for experienced well-being) achieved per unit of resource use. Progress cannot and should not be simply characterized by ever-growing. At the same time, a vision of progress that is solely about using fewer resources is not a goal to motivate human endeavor. The HPI report 2012 shows how the scores of high-income countries are brought down considerably by their large Ecological Footprints. On the other hand, countries like Costa Rica, Vietnam, and Colombia top in the HPI list for embracing sustainability as their core development policy. For example, Costa Rica produces 99 per cent of its energy from renewable sources, has reversed deforestation in the country, and, in 2008, committed itself to becoming carbon neutral by 2021. Costa Rica has the second highest life expectancy in the Americas, higher than the USA's; experienced well-being higher than many richer nations; and a per capita Ecological Footprint one third the size of the USA's.

Economic production indicators such as GDP and the Human Development Index (HDI) fail to reflect the state of natural resources or ecological conditions and both focus exclusively on the short term, without indicating whether national policies are sustainable over longer periods of time. As a result, alternative measures development measures, involving resource efficiency as a quintessential parameter, have also been evolving. For example, the Inclusive Wealth Index (IWI) by the UNU-IHDP and UNEP (2012) presents an index that measures the wealth of nations by carrying out a comprehensive analysis of a country's capital assets, including manufactured, human and natural capital.

6. The Way Forward: Role of the Youth

According to an analysis by PwC (2012), the world economy now needs to reduce its carbon intensity by 5.1% every year to 2050 to have a fair chance of limiting warming to 2°C above pre-industrial levels. Unfortunately, the history paints a rather gloomy picture. The decarbonisation rate required for a 2°C world has not been achieved in a single year since World War 2. However, a concerted effort from all stakeholders can still save us. Rapid uptake of renewable energy, sharp falls in fossil fuel use or massive deployment of CCS, removal of industrial emissions and halting deforestation have become a dire necessity to minimize the perils of climate change. This suggests a need for much more ambition and urgency on climate policy, and, above all, the courage to implement the policies, at both the national and international level.

Today we have more technologies at our disposal than ever before. Technology has empowered the young generation with tremendous capabilities. However, it is crucial to understand that the affluence of scientific knowledge and tools also mean greater responsibility to be shouldered. Equipped with superior technology, today's youth should take the environmental sustainability movement one step further in order to make a better world for themselves and generations to follow. The youth are always the first in any community to embrace new ideas. They should be forerunners in nascent low-carbon technologies, renewable energy and the like. Adopting the green approach does not necessarily mean a serious compromise in economic development. There is a lot of good news of green renewable energy movement gaining momentum in the USA, Europe, Asia and other parts of the world.

The current youth are already facing some detrimental effects of climate change caused by the previous generations. Therefore, they should not let the same happen to the future generations. This type of attitude and courage, emanating from moral obligation, will certainly go a long way in creating a sustainable and equitable future – paving the way towards achieving the best reward for mankind.

7. Conclusion

There is an alarmingly growing body of evidences that suggest climate change is well and truly ongoing. The future ramifications are even more dreadful. Despite knowing this, our leaders tend to prioritize economic benefit over environmental protection for short-term gains. Science and technology has given us plenty of tools to massively propel industrialization and economic growth, But unfortunately many of these

developments come at the cost of irreversible environmental degradation. Science is knowledge, but it has to be applied with wisdom and ethics. No economic models will work in an environmentally devastated world. We tend to focus more on knowledge, but often ignore how to apply the knowledge wisely and ethically. The coming ages will feature more uncertainties and risks we are experiencing today. The leaders of tomorrow, equipped with supreme scientific knowledge and technology, will be enticed to take risks more frequently and flamboyantly. However, they should not forget the subjective nature of risks like climate change. Leaders of toady and tomorrow will be hold responsible by future generation if they cannot leave a healthy environment for them. Ensuring a sustainable and equitable environment for us and our next generations will be the best reward for all. For achieving this reward, we must show a superior form of courage – motivated by prudence and ethics – even if it requires a conservative approach in immediate term.

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NEW AND OLD POVERTIES: PAKISTANI PERSPECTIVE

CONTENTS

1. Introduction

Poverty is an ambiguous and controversial notion as it exists in all societies but varies in depth and magnitude. Poverty can be described in relative as well as absolute terms; absolute poverty can be described in terms of lack of basic necessities while its relative aspect involves the minimum decent standard of living according to the society. The scope of poverty would also involve objective and subjective aspects of measuring poverty where objective aspect correlates with the level of income, wealth and its consumption while subjective approach revolves around public opinion in this regard and their level of satisfaction. In some countries economic prosperity can be linked to poverty but only national wealth does not determine the control of poverty, social indicators such as taxes and social security income balance have shown considerable reduction in poverty and inequality. Poverty is a multidimensional phenomenon which cannot be associated with lack of financial resources and meeting basic needs only but it also includes the dissatisfaction of people from education, health and legal sectors. Relative poverty is closely connected with the issue of income inequalities. As a matter of fact, relative poverty is a consequence of the distribution of income.

The old poverty measure counted absolute purchasing power (how much bread and vegetables you can buy), the new measure counts comparative purchasing power (how much bread and vegetables you can buy relative to other people.).I f we take this context into the view it would be very difficult to reduce poverty no matter how much living conditions of the poor get better. The poverty can only be reduced if the income of the poor rises at a higher level than the rest.

This paper discusses the answer to this question and analyses main statistics and causes of poverty, objective and subjective poverty rates, and the composition of the poor, material deprivation, social protection expenditures, and the role of public social transfers in combating poverty in Pakistan.

The poverty level in Pakistan is increasing day by day and more than 40 % people with in the country are living their lives below the poverty line on average they are earning less than 125 RS. The high level of inequality in Pakistan is presenting a situation where one family is living a luxurious life, while another family looking for one time meal. Poverty in Pakistan is increasing rapidly, and because of poverty and hunger more than thousands of people commit suicide with their families.

2. New and Old Poverties

The typical "poor" Pakistani experiences extreme material hardships, lack of basic necessities such as food, shelter, medical care. There is a drastic difference between the diet of a child belonging to an upper class and the poor as if they get meal for one time, they are not sure of the next time meal.

Population explosion has triggered poverty as one family consists of 10 to 12 people depending on only one earning person who is earning bread and butter for the rest.

This means it will be difficult to reduce poverty no matter how much the living conditions of the poor actually improve. Imagine a sprinter in a race where the finish line is moved back four feet every time the runner takes a step.

Look at it this way: If the real income of every single Pakistan were to double overnight, the new measure would show no drop in poverty because the poverty-income thresholds also would double. Under this new definition, we can reduce poverty only if the incomes of the "poor" rise much faster than those of everyone else.

The goal of fighting poverty is no longer about meeting physical needs; instead it has been covertly shifted to equalizing incomes, or "spreading the wealth."

Obviously, household expenses have changed a lot over the last half-century. The original formula used to construct the official poverty line used a straightforward rule-of-thumb calculation: minimal food expenses time three. It's been well-documented since then that food makes up a much smaller proportion of households' budgets, something closer to one-fifth, as new living expenses have been added (e.g., childcare, as women entered the paid workforce in droves) and the costs of other expenses ballooned (e.g., transportation and medical care).

The new poverty measure takes these other critical expenses into account by doing the following. First, the SPM income threshold tallies up necessary spending on food, clothing, shelter and utilities. The other necessary expenses like work-related child care and medical bills are deducted from a household's resources to meet the SPM income threshold. A household is then called poor if its resources fall below the threshold.

3. Measuring Poverty

a) Indicators to Measure Poverty Incidence of Poverty (Headcount Index)

This is the share of the population whose income or consumption is below the poverty line, that is, the share of the population that cannot afford to buy a basic basket of goods.

32. Suppose the proportion of the population whose line is Z [poverty line]
• Suppose we have a population size n in which q people are poor, then the headcount is defined as
H = q/n
• To be able to do so, we make a critical assumption that all household members enjoy the same level of well-being. This assumption may not hold in many situations.

b) Indicators to Measure Poverty Gap

a) Is the mean shortfall of the total population from the poverty line expressed as a percentage of the poverty line? This measure reflects the depth of poverty as well as its incidence.
• The indicator is often described as measuring the per capita amount of resources needed to eliminate poverty, or reduce the poor's shortfall from the poverty line to zero, through perfectly targeted cash transfers.
$PG = \frac{1}{n}\Sigma [(z - y_i) z]$
• Where the poverty gap $(z - y_i)$ is the difference between the poverty line (z) and income or consumption for those who are poor.

4. Statistics

According to a study conducted by the Centre for Research on Poverty and Income Distribution (CRPID), 63 % of poor in Pakistan fall in the category of
'transitory poor'.
The remaining 32 % and 5 % of the population that falls below the poverty line are 'chronic' and 'extremely poor', respectively. Similarly, on the other side, 13 % and 21 % of total non-poor (above the poverty line) are classified as 'transitory vulnerable' and 'transitory non-poor', respectively.

5. Causes of Poverty

A number of factors explain the existence of an increase in poverty in the last decade. However, poor governance is the main cause of poverty in Pakistan. Poor governance has not only enhanced vulnerability, but is the prime cause of low business confidence, which in turn translates into lower investment levels and growth. Governance problems also led to ignorance from the public interests and social welfare programs, which resulted in serious implications for human development in the country. The lack of public confidence in state institutions, including the police and judiciary, have eroded their legitimacy and directly contributed to worsening conditions of public security and law and order during the 1990s. As far as economic factors are concerned, fall in the Gross Domestic Product (GDP) growth rate is the immediate cause of the increase in poverty over the last decade. In the 1990s, growth declined in all sectors and was slower than average in labour-intensive sectors. However, the causes of the slowdown in growth may be divided into two categories, i.e. structural and others, with the former being more long-term pervasive issues, which have persisted because of deteriorating governance.
If we talk about inequality, It is estimated that around 5 Crore Pkr per month is spent on the security of Prime Minister and the President. Monthly expense of 1 minister is 30 Lac; Monthly expense of 96 ministers is 28 Crore80 Lacs and that too in a country where people are committing suicides because of poverty and lack of basic necessities such as food. Such agonic situation leads to disturbance and chaos among public when People forget about mortality, and don't care about the fact if money is being earned by fair means .Only one relationship that is exists in society is money. One has to pay a heavy cost to get his right. Institutions have failed to provide justice to common Citizens. There is several other factors contributing in accelerating poverty, such as:

a) Economic Factors

Investment is a key driving force for GDP growth, and declining investment levels point to low GDP growth rates. The early 1990s were characterized by the intensification of deregulation and privatization policies. Foreign resources in terms of loans, investment and foreign currency accounts supplemented domestic savings, which are typically low at an average of 14 percent of GDP, and helped in enhancing investible resources and reducing investment risks.

b) Fiscal Policy

Pakistan's increasing debt servicing requirements in the 1990s exerted considerable pressure on the fiscal account and budget deficits averaged over 7 percent for the decade. As Pakistan was required to reduce the size of the budget deficit to less than 5 percent in this period under the IMF's structural adjustment program, the requirements of public debt servicing placed serious constraints on the government's budget allocation priorities, leaving very limited resources available for development projects. As revenue generation efforts remained largely unsuccessful, successive governments attempted to reduce the deficit by controlling.

c) Unemployment

Pakistan's labour force is expanding at an annual rate of 2.4 percent, and the average annual GDP growth rate of 4.5 percent during the 1990s was insufficient to generate the necessary additional employment. The official unemployment rate had increased to 7.8 percent by 2000 - 6.1 percent for men and 17.3 percent for women. However, unemployment statistics in Pakistan are generally unreliable because of the relatively high incidence of disguised unemployment, and the fact that a significant proportion of total employment even outside agriculture is generated in the informal sector. In general, the capacity to absorb labour in the economy is expected to have declined over time,

d) Environmental Degradation

Since Pakistan is an agricultural country and most of the population rely on it to fulfil their needs but this factor strongly depends on climate conditions. The climatic extremities leads to degradation of natural resources and have a devastating impact on the poor, given that they tend to be strongly dependent on the exploitation of such resources. The rural economy in particular is built around the sustainable use of natural resources, particularly water and cultivable land. In Pakistan, the effects of land degradation have been apparent for the last few decades, and may have been intensified by the increased use of fertilizers and pesticides following the green revolution of the late 1960s. Unsustainable exploitation of groundwater has led to serious drawdown in the level of aquifers in areas such as Baluchistan. Similarly, high rates of siltation in denuded watersheds and the degraded state of the irrigation system have led to inefficiencies in water use and wastage of freshwater resources. Around 25 million acre feet of water is lost every year due to low water management efficiency. The rural poor are particularly vulnerable to collusion between rent-seeking Irrigation Department bureaucrats and powerful local feudal elements, and even illegal diversion is resorted to in ensuring this. The rural population, particularly small landholders bear a disproportionate part of the costs of environmental degradation in the form of lower crop yields and reduced productivity of agricultural land. The poor also bear the brunt of the degradation of rangelands, which increasingly support smaller herds, and of forest lands from which they meet their fuelwood needs. The high rate of deforestation in the country has endangered biodiversity and may have devastating effects on the livelihoods of communities in mountain areas, who are dependent on forests for their energy and fodder needs, in addition to putting medicinal plants and herbs found in forests to a variety of

uses. The poor are also more vulnerable to the effects of climate change, which in the short term may manifest itself in the form of increased incidence of floods, droughts, cyclones and other natural disasters and in the long term could have potentially serious effects on water resources and cropping patterns. The effects of climate change can thus cause widespread loss of the assets of poor communities in the short run, which tend to be more vulnerable to natural disasters. In the longer term, climate change can potentially have negative effects on the yields of crops such as cotton which are grown in areas where heat stress is high, and rice which requires the regular provision of adequate water supplies.

6. Conclusion

The Government's poverty reduction strategy affirms that Pakistan is faced with the twin challenges of reviving growth and reducing poverty. An increase in GDP growth rates will, however, only lead to appreciable reduction in poverty levels if growth is broad-based. To generate employment opportunities on a scale needed for long-term poverty alleviation, it is necessary to create an environment conducive for private economic activity, and encourage domestic and foreign investment. That requires significant improvements in management of public resources, establishment and enforcement of the rule of law, and a move to a less intrusive system of economic regulation. For the longer term, it is imperative to not only bring about a significant decrease in the incidence of poverty, but also to reduce vulnerability to economic fluctuations, and alleviate the feeling of powerlessness that is the most important intangible that shapes the lives of the poor. Poverty alleviation thus has to be effected not only through macroeconomic policies, but also by bringing about significant improvements in the structure and functioning of systems of governance. Poor governance is the key underlying cause of poverty, as it not only enhances vulnerability but is the cause of low business confidence which translates into lower investment levels; reduced efficiency in provision of services which has serious implications for human development; and deterioration in the law and order situation which affects both economic activity and the quality of life. The Government's ambitious governance reform agenda is at the core of its strategy for reviving growth, reducing poverty, and accelerating social development. In some areas, such as devolution, public expenditure management, anti-corruption initiatives, and the independence of the Central Bank, appreciable progress has been made.

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UNIVERSALITY OF HUMAN RIGHTS AND MASS MEDIA'S CONTRIBUTION IN PROMOTING HUMAN RIGHTS

Human rights issue is one of the most pressing topics nowadays. We can define the term "human rights" as "the basic rights and freedoms that belong to every person in the world"[xv]. In my opinion this definition contains main attributes of this term, which are acknowledged by the world community in numerous treaties, declarations and other legal documents.

One of the main international human rights document is The Universal Declaration of Human Rights, adopted by the United Nations General Assembly in 1948 (hereinafter – the Universal Declaration). It is acknowledged as a "foundation of international human rights law"[xv]. Essentially, provisions of the Universal Declaration рфму achieved status of customary international law[xv]. 193 States have signed the Universal Declaration, all States have ratified at least 1 treaty reflecting human rights issue[xv], and 193 States have ratified Convention on the Rights of the Child. Many of its provisions were reflected in subsequent international human rights treaties[xv].

If we want to prove a custom, we should find evidences of usus (state practice) and opinion iuris[xv]. We can find numerous fulfillments of these conditions confirmations in state's conduct. Inter alia, many countries have repeated list of human rights from the Universal Declaration in their Constitutions[xv]. Relating to the issue of prohibition of torture (art. 5 of the Universal Declaration), one of the most famous illustrations is the Filartiga Case, solved by the U.S. District Court for the Eastern District of New York in 1979[xv]. In accordance with facts of the matter, Mr. Filartiga (non-US citizen) sued an officer (US-resident) for having tortured his son. Essentially, in that case the Court has noticed that torture is prohibited by international law, that's why the Court decided about eligibility of this complaint despite different residence of these persons.[xv]

Human rights are provided to each person irrespectively of his nationality, just in virtue of his nature. For now, such list of acknowledged and widely defended Human rights is the result of vindication of the rights, which has lasted for many centuries. One of the first codification and acknowledgement of human rights was Declaration of the rights of Man and of the Citizen 1789 (hereinafter – the Declaration). This document has strong significance in the human rights history, for example the Declaration is the first Document, which have declared universal nature of human rights[xv].

However, having no any reason to discuss the significance of the Declaration, there is an approach in political science, which is that the Declaration indeed politicized "natural human being". I am referring to Giorgio Agamben concept of bare life, mentioned in his book "Homo Sacer. Sovereign Power and Bare Life". If we speak about human rights, we can see that they belong to a person according to the fact of his birth, his nature, his life – and this statement is confirmed in the Declaration. At the same time, the Declaration focuses this natural element on political society, and in such a manner attributes sovereignity to the nation[xv]. However we can notice that such link between "navity and nationality"[xv] doesn't work in modern time, especially it is shown on the example of refugees. What in fact can we notice now, according to Agamben's theory?

For now citizenship is something like basis for sovereignity, which indeed defines "sovereignity participants". That's why we should divide rights on "rights of man" (human rights) and "rights of citizen", which are essencially active and passive rights in terms of biopolitics. Passive rights belong to each person, whereas active rights belong to more limited list of persons – who comply with a list of terms[xv]. Under passive rights according to Emmanuel-Joseph Sieye?s's concept we should understand natural and civil rights, under active – political rights. Such kind of rights as political rights (for ex., the right to vote) belongs to citizens of a country; they are provided to citizens exclusively by their State of citizenship egalitarian (whilst every human being has the same rights).

For now, we should notice that the link between nativity and nationality is broken, and pure fact of birth is a self-reliant source for guarantying human rights. According to the Universal Declaration, human rights are equal and inalienable. We can notice 3 more characteristics of human rights, which are confirmed by international community in the Vienna Declaration and Programme of Action 1993 (p. 5):

1)Universal
2)Indivisible
3)Interrelated and interdependent.
Firstly I would like to draw attention on such a characteristic of Human rights as "universality". What does this indicia mean? It was mentioned in the Vienna Declaration that "The international community must treat human rights globally in a fair and equal manner, on the same footing, and with the same emphasis"[xv]. Consequently, human rights are egalitarian – every person has the same rights[xv]. But – if that's the case – why human rights are not understandable in each state equally?[xv] For example, art. 3 of the Universal Declaration states that "Everyone has the right to life", and in states, ratified the European Convention on Human Rights[xv], this right includes prohibition of death penalty in ordinary circumstances, whereas in some other States – the United States of America, the People's Republic of China – death penalty is not abolished.

World community is concerned about different appliance of Universal declaration's propositions, United Nations official bodies are always drawing public attention on importance of equal appliance and understanding of human rights (for example, World Conference on Human rights 1993 reaffirmed the obligation of States to guarantee equal defending of Human Rights for all persons – minorities, women, disabled persons). Some countries exert a pressure on other countries, which on their opinion commit violation of Human rights. We know some cases in modern history when such pressure was not only political, but military – the matter in question is military intervention, which validity is still controversial.

However only external, processes are as usual not enough strong instrument for ensuring equality in the area of Human rights, there should be some internal mechanisms supporting this process. The point of issue is about civil society institutions. Violation of Human rights usually ceases when people no longer accept it[xv].

According to Oxford dictionary, civil society can be defined as "a community of citizens linked by common interests and collective activity"[xv]. These institutions have a significant role in promotion, protection and advancement of human rights[xv]. One of those institutions is mass media, which was mentioned as the main institute of civil society by U. Matskevich, the head of the Board of the International Consortium "EuroBelarus" in one of his interviews[xv].

Mass media is a wide-spread and popular source of information. Currently the large majority of people get information about government activity from mass media sources, and only charmed circle can get first-hand account. Irrespective of degree of Mass media's credibility (according to the data from Galluo Inernational, only 35 % of the pollees in 2007 fully trust mass media[xv]), we live in information era and people need information, so they have to listen/read mass media sources such as radio, TV, newspapers.

That's why it is possible (and in fact it is quite common) to manipulate public opinion via mass media. On the one hand, Mass media can be instrument for government to launch information warfare or it can be state-run instrument, supporting government even in strong violation of human rights by the last cases. In vast majority of cases television is the medium, which can create its own political reality[xv], covering events in one manner or another, so misinterpretation of the information has the potential to be under way. The problem is that both sides – politicians and mass media – seek benefits from public opinion and attention, and as a result they both attract public attention to different issues, diverting from others[xv]. If such is the case, readers are misled by the media and receive mispersuasion of facts, and it is burning problem for the modern society.

At the same time, Mass media can be independent observer, providing to society an ability to control government. Mass media is often mentioned as "forth power" in a democracy. [xv] It makes a good figure as intermediary between people and government, promotes political communication. One of the main instruments, which can be used by mass media, is a fact-finding and publishing results of their work. They draw public attention to concerns bringing up, especially to violations of human rights. Particularly, they can draw government attention on cases of human rights violations – when public office holders violate human rights (for example, police officers hold prisoner unlawful or commit tortures), and without public

attention such cases would have been hushed up. For example, thanks to investigation and publishing report in the Tabloid "Bild", it was found that information about victims among civilians following airstrike in Afghanistan was concealed by Germany's military chief of staff and Deputy Defense Minister. Their actions contradicted one of the key International Humanitarian law principles – "spare civilians". Due to the fact that such information was published, these executive officers had no alternative but tendered resignation.[xv]

Mass media institutions rouse higher officials to start investigations and stop abuse of power by inferior agencies and its failure to respect the rights. When sister of famous supermodel was ordered to leave a café because of her disability (she has autism and cerebral palsy)[xv], thanks to paramount public attention to this situation, that case wasn't forgot and senior government officials took up the matter and a criminal case was initiated regarding that incident. At the same time officials agree that problem of violation of the rights of persons with disabilities exists in the country[xv], some momentum is required for further easing of the situation. Probably, this story will be such momentum.

International community has acknowledged an important role of the independent and fair mass media. Way back in the seventies, UNESCO has raised concerns about existing imbalances in the area of communication, and especially about possible measures of journalists protection from public violence. As a consequence of such concerns, in 1978 Declaration on Fundamental Principles concerning the Contribution of the Mass Media to Strengthening Peace and International Understanding, to the Promotion of Human Rights and to Countering Racialism, Apartheid and Incitement to War was accepted on General Conference of the United Nations Educational, Scientific and Cultural Organization. This Declaration was adopted inter alia in promotion of such human rights as freedom of opinion and expression. Importance of mass media contribution in international understanding and promotion of human rights was officially acknowledged there.

In addition, Mass media organizations activity makes a strong contribution to development of freedom of speech. Limits on freedoms of political expression were extended essentially in many democratic countries as a consequence of numerous litigations with participation of mass media organizations. It is quite complicated to find a balanced border between prohibition of libel and freedom of expression, mass media organizations have attended courts providing their political expression eligibility. Judge Justice Black has voiced his support for Supreme's Court of the U.S. Decision in the United States v. Sullivan Case (1964) and noticed that essentially the first Amendment should be interpreted as ensuring opportunity "to criticize officials and discuss public affairs with impunity" [xv].

The Court has claimed that just in case if the statement in release is made with malice, it will be acknowledged as a libel and will be deprived of First Amendment protection. Freedom of political expression in other cases is protected by the Constitution. That case has significant affect on European countries legislation and the European Court of Human Rights practice; and further mass media activity in the US and worldwide.

Conclusion.

Based on the above, mass media can both help developing and observance of human rights, and corrupt democratic institutions. Factual role of mass media depends from different circumstances, from historical, religious and cultural backgrounds till current official

position of government regarding content and limits on freedom of expression. Probably, world community shall pay more attention on barriers of freedom of expression in States with bad Human rights observance situation, and, in the case of successful impact, human rights issue in these countries will find better and early solution.

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LOSS OF HOME; SOCIAL-PSYCHOLOGICAL ADAPTATION OF REFUGEES FROM UKRAINE

In 1974, High Commissioner of the UN in matters of refugees declared that approximately 25 million people abandoned native countries under threat of elimination in local conflicts and their amount grows every year.

"Human migration is the movement of people from one place in the world to another for the purpose of taking up permanent or semipermanent residence, usually across a political boundary". (National Geographic, 2005) People can either choose to move ("voluntary migration") or be forced to move ("forced migration"). Our research aims to consider mechanisms of adaptation of forced migrants.

Cricenko (1999) noted that the term "adaptation" (adaptatio) in translation from Latin means "to adjust" and relates to the process of adjusting of analyzers to different irritants. Then the use of this term went beyond the physiological science and began to be widely used in psychology, sociology, and philosophy for describing phenomena related to people's activity.

Nalchadzhyan (1988) refers to social adaptation as one of the major social and psychological mechanisms of socialization; it is an indication of maturity.

Stefanenko (2007) argues that cross-cultural adaptation is the process of adjusting to new culture, the gradual understanding of its norms, values, and patterns of behavior. Moreover, true adaptation means social-psychological integration without losing your own cultural identity.

Triandis (1979) presented one of the most common ways of the process of adaptation of visitors and migrants in a five stage Triandis theory; from enthusiasm of the first stage, through negative emotions of the second and third phases, to adaptation on the fifth. Ideally, the process of adaptation leads to mutual fit between the individual and the environment.

The majority of forced migrants from Ukraine don't need to learn Russian or Russian traditions, however, the social-cultural environment changed and they still need a period to adapt. Consequently, there is a sense of isolation from indigenous population that is ethnically close to them. Adaptation can be successful - integration with the Russians, or unsuccessful - isolation in new environment.

Vitkovskaia (1993) states that psychological problems of immigrants, overlapping one another, can lead to serious mental issues and trauma.

Soldatova, G. U., Shaigerova, L. A., Kalinenko, V. K., Kravtsova, O. A. (2003) explored human behavior and emotions in situations of forced migration. They have concluded that the situation of forced migration requires such mental efforts, that can surpass its existing reserves.

Palagina (2007) noted that in the process of adaptation of forced migrants significant changes on the personal level occur, from decreasing of self-esteem and the level of aspiration, to deformation of value orientations and social attitudes.

Overview of the Present Study

As a forced migrant from Ukraine, I spent seven months in the refugee camp in Rostov, Russia. Hence, I had a unique opportunity to study the psychological characteristics (such as anxiety, aggression, sense of life orientations, and attitudes toward death) of forced migrants. To confirm the validity of the results we analyzed the data from the study of forced migrants and a group of local citizens of the Rostov region.

Method

Participants

We tested 98 forced migrants from the zone of ATO (Donbass region, Ukraine) of different age. The control group consisted of 75 participants residing in Russia. The total number of respondents was 173. Participants were 80 men and 93 women. They were 35 years old on average (SD =11.5, Min = 20, Max = 65). We examined forced migrants in refugee camp. For data collected by interviews and questionnaires, local citizens were approached by researches in public places and were invited to participate in a study. Each participant received test materials, instructions, and answer forms. Data were collected from July through December 2014.

Measures

We explored the subject with the following methods: theoretical and methodological analysis of the literature; empirical methods: observation, conversation, questioning, and testing. Also, we used mathematical and statistical method of processing the data, the Spearman's rank correlation coefficient.

Anxiety is a state of inner unrest or uneasiness often described as "nervousness." The Test Anxiety Inventory (TAI) by Charles D. Spielberger adapted by Y.L. Hanina is a self-report psychometric scale. It is the only technique that allows us to differentiate and measure a distinction between "state" and "trait" anxiety. State anxiety (SA) occurs as a reaction to stressors, often social-psychological (aggressive response, the threat to self-esteem, etc.). Trait anxiety (TA) gives an idea of the person's exposure to various stressors because of their individual characteristics. It describes a personality characteristic rather than a temporary feeling. We used two answer forms: one form for measuring state anxiety and the second to measure the level of trait anxiety. Each form contains 20 statements; the responses may vary on a scale from "no, it is not true" to "absolutely true. "

We contemplated aggressive reactions in the context of close connection between aggression and the adaptive strategies. This approach is described in the works of A. Buss and D. Darky. It consists of eight indexes: Physical aggression, Indirect aggression, Irritability, Negativism, Offense, Suspiciousness, Verbal aggression, Sense of fault. Physical aggression, indirect aggression, irritability, and verbal aggression together form a total index of General aggressiveness. Hostility index equals a sum of indexes on the scales of Offence and Suspiciousness. The questionnaire consists of 75 statements and the answers should be "yes" or "no."

The Meaning of Life Orientation (MLO) test is an adaptation by D.Leontiev of the Crumbaugh, Maholick (1969) "The Purpose in Life test". It assesses perceived meaning and life purpose. Frankl (1954) designed the test to measure an individual's experience of meaning and purpose in life.   It is a 20-item self-report measure that has good reliability. Each item is rated on a 7-point scale and total scores therefore range from 20 (low purpose) to 140 (high purpose). The test includes five subscales, three of them reflect specific meaning of life orientations and two others - aspects of locus of control.

Wong, Reker, Gesser, (1994) Death Attitude Profile-Revised (DAP-R) contains of 32 statements related to different attitudes toward death. The DAP-R consists of five factors: Fear of Death, Death Avoidance, Approach Acceptance, Escape Acceptance, and Neutral Acceptance. The response may vary from 1 to 7 in the direction of strongly disagree (1) to strongly agree (7). The test was created by the author of the theory of meaning management model (P.T.P. Wong), the essence of the theory is that people differ in attitude towards death, they can see death either as a positive and valuable experience, appreciate it more than life

or treat it very negatively. The most adaptive strategy promotes neutral acceptance, death as a natural, nor bad nor good thing. Passive participation in the war (without actual murdering the enemy) forms the concept of death as a transition with a more conscious attitude to it and acceptance.

Results

Forced migration had an impact on the meaning of life orientations of the test takers; low grades in many subscales depicted this. Most refugees represented low life orientations, primarily in subscale "Locus of control -Self." (75% low level, 10% high level) We suggest that respondents have difficulties in finding purpose in life and they do not have sufficient freedom of choice. While only 20% of indigenous people showed low result on this scale, 45% of local citizens had high and 35% average grades.

Among migrants 60% and only 24% of local inhabitants had low scores on "Locus of Control Life" scale, they did not believe that human life is a subject to conscious control, didn't have prospects for the future. High scores on a scale demonstrated 15% of refugees and 35% of local citizens.

The typical person with high scores on "Purpose in life" subscale is motivated and often full of unreal ideas and projects. High scores gained 18% of locals and 20% of refugees. Presumably, migrants assessed the situation unrealistically, and lost the sense of real purpose. 44% of forced migrants had low scores on this scale, while among the indigenous population; only 30% showed the same result. This defines them as people living in the past.

While surveying the data on the subscale "Process of or interest and emotional richness of life" we noted that 18% of local respondents had low scores, which clearly is a sign of dissatisfaction with their lives in the present. However, memories of the past or focus on the future may give it sense. Among the forced migrants the percentage was higher - 40%. High scores on this subscale, 12% of the indigenous population and 15% of migrants, indicate people living in the past.

12% of the surveyed residents and 15% of migrants had high scores on a scale "The effectiveness of life or satisfaction with self-actualization" that marks them as people "living the end of their life" for them all is in the past, but the past gives them the sense to live. Low scores on the subscale were presented by 18% of local residents and 25% of refugees, is a sign of dissatisfaction with previous experience.

We evaluated the results obtained by the Death Attitude Profile-Revised (DAP-R) method. Subscales Fear of Death, Death Avoidance, and Escape Acceptance correlate with traumatic experience and high rates lead to psychological discomfort. A large percentage of forced migrants demonstrated a high level on the scales "Fear of death" (70%) and "Death avoidance" (65%); while the control group exhibited significantly lower scores: 35% and 30% respectively. High level on the "Approach Acceptance" subscale had the control group (30%). Whereas, forced migrants showed slightly lower percentage on the scale (27%). A high score on the scale "Neutral acceptance" had only 8% of refugees. A higher level presented the control group (people who were not forced to migrate due to warfare or any other emergency) - 20%.

Statistical analysis was accomplished using the Spearman's rank correlation coefficient. The correlation between outcomes of the MLO method and the DAP-R method (where r - is the Spearman's rank correlation coefficient, p - the level of significance) demonstrated the dependence between the data. We found a correlation between the subscales "Locus of control - life" and "Fear of death» (r = 0.498; p = 0.043), therefore, the lower the "Locus of control - life" the lower scores on "Fear of death" subscale. Subscales "The effectiveness of life" and "Fear of death» (r = 0.510; p = 0.038) correlated also. The fear of death is more common among those who are more dissatisfied with their lives. There was a correlation between subscales "Death avoidance" and the "Process of life" (r = 0.555; p = 0.022), the greater tendency to avoid thinking or talking about death, the higher dissatisfaction with the present.

The results of the Buss-Darky questionnaire indicated that forced migrants have high level of Verbal, Physical, and Indirect aggression, but comparing with local population the most significant differences occurred on the scales "Suspiciousness" and "Sense of fault". High scores on the scale "Suspiciousness" characterize forced migrants as people with emotional alienation, sense of suspicion, animosity, and

hostility. Furthermore, high scores on the scale "Sense of fault" are the feature of those with weakened defense mechanisms.

The level of aggression, in addition to personal predisposition, is determined by social environment and circumstances. Aggression of forced migrants was aimed on social circumstances and not on warfare. The overall level of aggressiveness of forced migrants was higher compared to the control group. Suspiciousness and offence are methods of psychological defense of forced migrants. Thus, the adaptation process is more difficult and accompanied with negative emotions such as: anger, negativity, and resentment increases hostility towards others.

The highest level of anxiety had a group of forced migrants who were in the ATO zone. Also, a group of migrants that were not in a combat zone but residing in refugee camp had a high level of anxiety too. The Spearman's rank correlation coefficient demonstrated tendency (p = 0,032) to the significant difference in state anxiety between the control group and forced migrants. The success in social-psychological adaptation related to the level of anxiety: the least adapted people have a higher level of state anxiety. There is a dependence (p = 0.0004) between the level of anxiety and aggression and between state and trait anxiety (p=0.001).

Social-psychological training of adaptation of forced migrants

The program of social-psychological training connected theoretical and empirical knowledge and relies on scientific and methodological principles of humanistic psychology: integrity (the unity of all components of the individual) and the continuous of individual's development that exists in the world and has its own mechanisms of self-regulation and activity.

Psychological characteristics required for successful adaptation of forced migrants may be form in the social-psychological training and will stimulate positively cooperation with the new social environment.

The goals of the training on forced migrants' adaptation affected behavioral, emotional, and cognitive spheres of their life. It promotes awareness about their defense mechanisms, anxiety, aggressiveness, irritability, impulsivity, and depression; develop self-regulation, self-control, self-confidence, responsibility, and independence; form appropriate behavioral response to new social environment; decrease the level of anxiety, fear, aggression, and self-doubt.

Training sessions were held twice a week for two hours with a five minute break. The training was designed for ten sessions in five weeks. Sessions were conducted in refugee camp. Each session consisted of several parts: The ritual of greetings, warm-up, introspection of the past sessions, introduction to the topic of today's session, activities to master the basic content of the session, introspection of the past sessions, and the ritual of good bye.

Conclusion

Group therapy can be very effective in treating refugees and forced migrants with traumatic experience from "hot spots". Clients in group dynamics learn to be accepted by members of the group who have similar experience and also by psychologists and other group members who may not have such issues. In such circumstances, the group provides microcosm in which the client can re-learn to interact with others, change the believe that his situation is unique, get reliable support group that may function outside the therapeutic group. Group therapy provides a good opportunity to get over traumatic experience in a safe environment, to understand the nature of the trauma and, consequently, overestimate your life.

Many migrants leave refugee camps after about three to six months, they find a suitable job and accommodation. However, the adaptation of migrants is a long process that should continue in the new location with the assistance of social workers, volunteers, professional psychologists, and government (FMS).

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**DEGROWTH AND GLOBAL ECONOMICS;
STRATERGIES AGAINST POVERTY**

Degrowth and Global Economics

In economics, growth may denote a peak in the price at which buyers and sellers trade a commodity as produced by an economy over a period of time. De-growth is the antithesis. It involves the reduction in production and consumption of certain commodities and the prices of the commodities involved. Growth is periodical. It involves an endeavour aimed at increasing production and the quality of the goods or services to meet the peak in their value and demand. The tackling of poverty must in all sense have a rather fundamental approach that considers already existing societal structures and systems as well as various tangible and intangible amendments that ought to be made to these structures. Many believe that after several years of considering and using man's tendency to be in need of certain resources as backing for spearheading economic development through the classic economic growth system, it is high time we considered the effects it has had on the resources especially the non-renewable resources.

•   Absolute Poverty: absence of resources to meet the physical requirements of an individual.

•   Relative Poverty: a normative social influence that culminates into conformity. This is basically the absence of the necessary resources that one requires in order to fit into society. This is ultimately set by societal standard.

Degrowth

Sustainable development is the best ethical consideration closely associated to human and economic development that humanity has ever made. The concept denotes the process of satisfying human needs and attaining holistic human development and growth goals while ensuring however that the ability of the natural systems to also regenerate and continue to provide the needed resources upon which society depends is not hampered. It is also necessary to ensure that the ability for posterity to cater for their need is not jeopardised.

Fundamental Physics

The physics principle of elasticity is an amazing way to explain issues of stress on the world's resources. Hooke's law for instance; the extension of a spring or wire is directly proportional to the force applied provided the limit of elasticity is not exceeded. What then is the elastic limit? The elastic limit is actually the greatest stress that can be applied to an elastic body without causing permanent deformation. That is for any force applied to matter, the matter is expected to return to its original state provided the elastic limit is not exceeded.

The available earth resources are being considered as the matter expressed in the definition. It has the ability to restore itself upon stress. In actual sense, provided the resultant stress on the world's resources

does not exceed its ability to restore itself then there is no cause for alarm. On the contrary, societal needs are expanding just as the populations and pressure is being put on the available resources beyond nature's ability to restore itself. There is a need to work within our limits.

Hence, the issue of degrowth.

All around the world, the rise in human demands has caused the world to shift to a state involving active and appreciated levels of production and consumption. Productivism suggests that substantial economic development is the main purpose of human structures and systems; that an appreciation in production is key to economic development. Opponents of productivism believe that there must be limits to growth, advising that the planet is fixed, that renewability is dependent on time and hence the need for compromise. Degrowth is a structure of ideologies and beliefs that span from political, economic and socialist views based on ecological economics, anti-consumerism and anti-capitalism opinions. These are ultimately aimed at finding lasting solutions to issues of global concern that have arisen because of humanity's increase in population and demand and its reflecting effect on production and consumption. It is essentially an economic strategy that caters for the issues pertaining to the limits of growth.

Degrowth activists recommend the reduction of production and consumption often referred to as the contraction of economies. These advocates argue that heightened consumption and production lead to long term environmental challenges and social inequality. It is important to note that depreciating consumption does not culminate into a decrease in societal well-being as opponents may argue. Degrowth seeks at tackling social inequality, battling poverty and ecological dangers affecting the world.

Why the need for Degrowth?

Gavin Webber states,

"…Well, quite simply, because we live on a finite world that has limits and boundaries, therefore continuous growth is not feasible. Ergo our western lifestyle is unsustainable…The planet can regenerate about 2.1 global hectares per person per year on a sustainable basis. The average Australian has an ecological footprint of 6.6 global hectares per person which is 2.8 times the average global footprint of 2.7 global hectares. If everyone lived like this we would need four planets to sustain our lifestyle. As there are no new planets to plunder except the one we have, we better get used to living within our means or suffer the consequences…"

There are several issues trending today; climate change, poverty, species extinction, peak oil, etc. clear indications that there is the need to apply a degrowth approach.

Peak Oil

Most of the world's oil reserves took between 50 and 300 million years to form, and the world has managed to actively reduce it to roughly half of all oil reserves within approximately 125 years. The world cannot replace all the oil lost anytime soon, hence the need for a considerate level of consumption of this and other resources. The world currently consumes 85 million barrels of oil every day, that is 40,000 gallons per second, and demand for this particular resource is increasing exponentially. There is a need to diversify the various sources of energy.

Peak oil is based on M. King Hubbert theory that reflects the point in time where the maximum rate of extraction of petroleum is attained, beyond this point the rate of production is predicted to enter terminal decline.

Source: http://www.thefuture.net.nz/peak-oil-chart.jpg
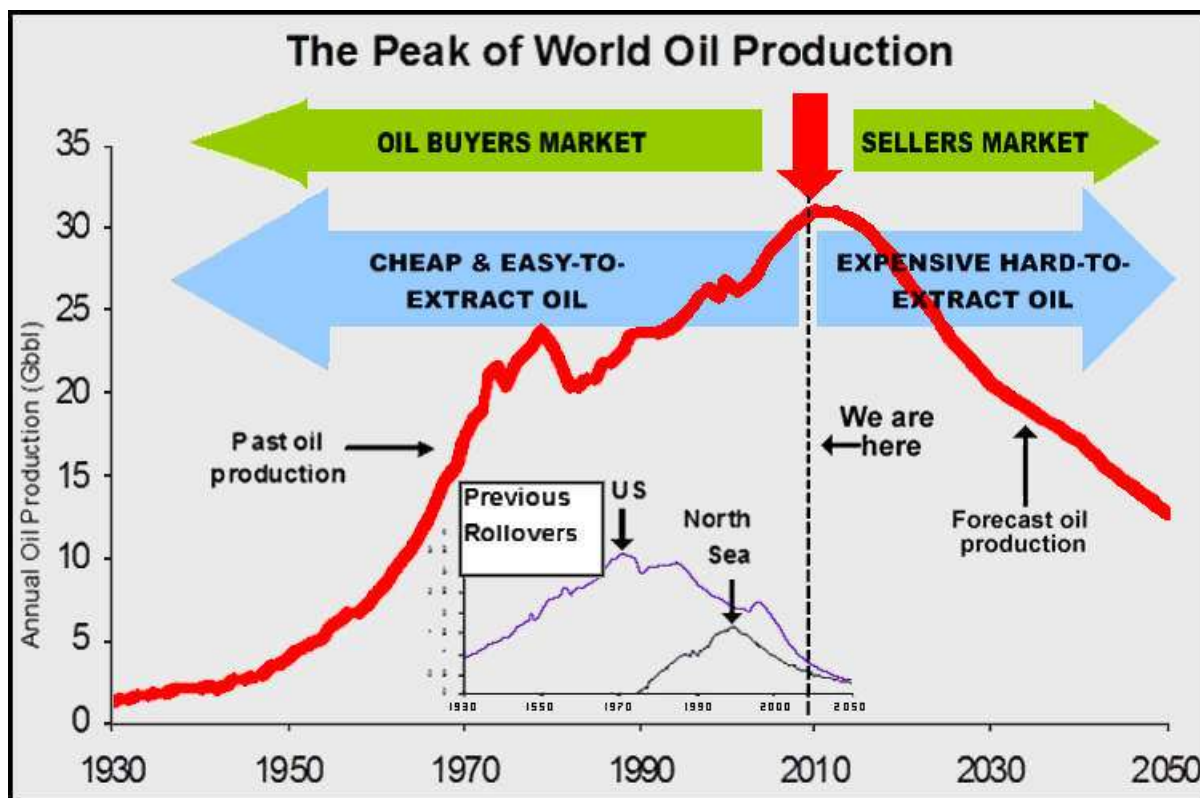
Degrowth and Poverty

Anticapitalism

One of the fundamentals of degrowth is the restructuring of the current economic systems into strong anti-capitalistic entities. Capitalism deals with the form of economics where resources are held under private ownership. Capitalism to some extent compromises social welfare and contributes to the further widening of the gap between the rich and the poor. Ultimately, there is the issue of the already overburdened poor populace working and eventually enriching the higher social class. In a typical capitalist state, the parties involved in the transaction establish the price peaks for their commodities, making the average citizen unable to afford some societal structures such as food, healthcare, education, etc. which should actually be their rights. This further worsens issues of poverty, pushing several people under the poverty line. Indeed several global issues have arisen due to this issue of capitalism.

The powers of capitalism have ushered the world into a state where the rich capitalists go on with their businesses without caring about the repercussions of their activities on the livelihood of the poor. Heavy industrial activities and the likes have had great negative impacts on the activities of peasant farmers and other workers around the world. China is one of the well-known capitalist states in the 21st century. In Zhubugang, China, the activities of peasant farmers have been woefully affected. The waters in these fields are heavily polluted from industrial waste. The lands are heavily affected and can no longer support the crop activities. A lot of these farmers would now have to face a depreciation in the already meagre income.

Anticonsumerism

Consumerism usually encourages active consumption of resources. The stress on the world's resources today is increasingly marked not by our needs as a generation but by mere demand whether justifiable or not. What anti-consumerism seeks to achieve through the degrowth approach is to encourage not necessarily not consuming but rather a considerate approach to consumption. Catering for our needs and not just any want. With the increasing world population, the demands are equally going to increase. The right thing to be done is to actually identify the essentials and to meet them without prejudice to human existence. The effects of this rapid pace of consumerism on poverty is usually through the fact that it ultimately leads to some forms of pollution that affects the very quality of life. The world spends several millions of its income on the issues of pollution.

The Premier of the State Council of the People's Republic of China, Li Keqiang indicated at China's parliament, the National People's Congress:

"Environmental pollution is a blight on people's quality of life and a trouble that weighs on their hearts…We must fight it with all our might."

He acknowledges the fact that in order to fully tackle the issues of poverty we must be able to use the available resources carefully. Income must end up in the right hands to ensure that the quality of lives are improved.


A pipe discharging waste water into the Yangtze River from a paper mill in Anqing, Anhui province, December 4, 2013.REUTERS/WILLIAM HONG
Source: http://www.reuters.com/article/2014/02/18/us-china-water-pollution

The Environmental Kuznets's Curve

The issue of consumerism is that if not anything at all, it has impact on the environment, causing a lot of money to be spent on fixing the environmental problems. Yes! Economic growth would bring enough money to cater for these issues of environmental pollutions and degradation. However nothing justifies the destruction of the environment to generate income and using that same income to fix the issues that

arise from its destruction. Kuznets theory is originally of an economics background, however it can adequately explain the issues arising from economic growth with regards to environment.
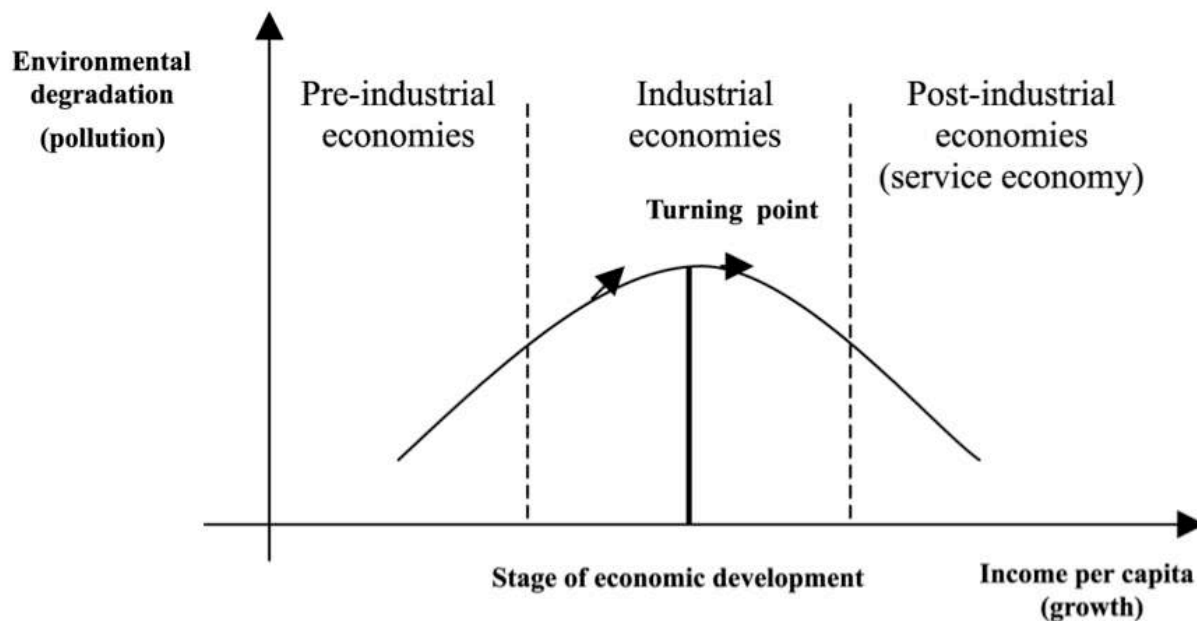
Source: Panayotou (1993)

Theodore Panayotou indicates in his piece, Economic growth and the environment;
"…..For some social and physical scientists such as Georgescu-Roegen (1971), Meadows et al. (1972), growing economic activity (production and consumption) requires larger inputs of energy and material, and generates larger quantities of waste by-products. Increased extraction of natural resources, accumulation of waste, and concentration of pollutants would overwhelm the carrying capacity of the biosphere and result in the degradation of environmental quality and a decline in human welfare, despite rising incomes (Daly 1977)…"
Increasing economic activity degrades the environment, however another theory suggests that technology, change in demands, developing good environmental policies are some of the major turning points for improvements in environmental quality. This theory believes that as nations develop their economies, the environment will improve, and that a nation must be wealthy through economic growth in order to manage its environment. This is exactly the idea of degrowth; a controlled level of economic growth.
In the Curve, Environmental degradation is plotted as against income per capita or growth. Ultimately, there must be a threshold for economic growth, a point at which degrowth must start and that is what the turning point in the curve reflects; a change in modalities pertaining to technology, industrialisation, raw materials and moving towards renewable resources.

Social Exclusion

Heightened Social Exclusion.

Poverty thrives on social exclusion. The degrowth approach aims to ultimately ensure that the world does not rely on the capitalism and consumerism notions of nation building that only benefits a chosen few. Societal classes are the bedrock of poverty. For instance in relative poverty, individuals who do not meet certain high set criterion may be denied access to some treatment. Uneven economic growth ensures that the rich get richer while the poor are left to fit in. With the rich getting richer, the gap between the rich and the poor is further widened. Certain services such as healthcare, education may eventually be delivered on basis of privilege instead of being a right.

The main issue with the classic economic growth is that it is unequal and unevenly distributed amongst the populace. The capitalist and consumerist ideologies currently running the world is only making a selected few richer. The issues of social exclusion are crippling economies without us realising.

Wikipedia defines social exclusion as;

".... a multidimensional process of progressive social rupture, detaching groups and individuals from social relations and institutions and preventing them from full participation in the normal, normatively prescribed activities of the society in which they live."

The flow chart below gives the issues pertaining to how the classic economic growth has crippled nations into social exclusion.

Global Economics

Degrowth serves as a major check for relative poverty. Here the rate at which the rich get richer is controlled as general social welfare is held paramount. The resources which includes the populace will thus not be unduly stressed to perform beyond their capabilities. Degrowth serves to ensure that all classes have equal access to various forms of privileges without compromising the right of any other class. Another aim of degrowth is the establishment of a global economy where member states contribute their resources adequately to ensure that no one nation is unduly forced to access all his resources; overconsumption. The world economy will thus be a strong network among Europe and the other worlds where there can be regulated production and consumption of goods and services. The network brings together all nations; developed and developing nations. This aims at bridging the gap between the developed and developing nations. This further ensures that instead of having an atomistic style of economic growth and battle against poverty, all nations are actively involved in the process of ensuring holistic progress in the battle against poverty and its repercussions.

The global economy must therefore function on the basis of equity, protection of rights and the environment, peaceful coexistence between member states, transparency among several other standards. Thus the author's introduction of "The Kyeremeh Virtue State Development Theory".
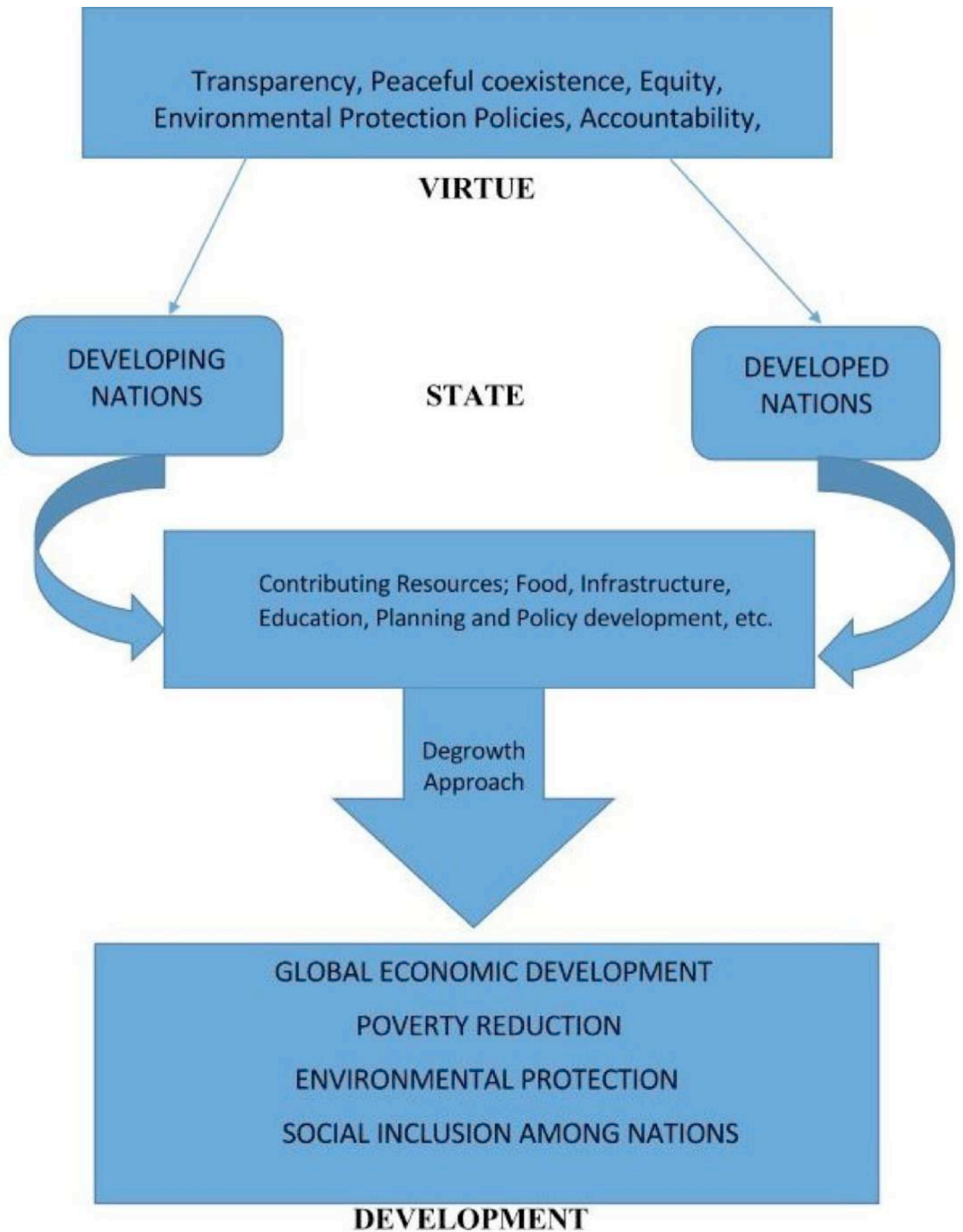
The theory suggests that all things being equal, global economic growth and sustainability can be achieved on the fundamental virtues of peaceful co-existence, social inclusion, equity, environmental protection, transparency and accountability where developed and developing nations create a conducive global functional economic environment through a degrowth approach where nations bestow resources in an unbiased mode on the fundamentals of anti-consumerism and anti-capitalism.

This ensures that the current situation of the several industrial nations contributing highly to environmental degradation is drastically reduced. This makes sure that in the postulated well controlled global economic community, industrial activities are minimised;

• Firstly, through the anti-consumerism degrowth approach
• Secondly, by the fact that the activities of the member states are effectively regulated.

It is however imperative to note that theory is by no way suggesting a global central government whatsoever.

THE KYEREMEH VIRTUE STATE DEVELOPMENT SCHEMA

Transparency, Peaceful coexistence, Equity, Environmental Protection Policies, Accountability,

VIRTUE

DEVELOPING NATIONS

STATE

DEVELOPED NATIONS

Contributing Resources; Food, Infrastructure, Education, Planning and Policy development, etc.

Degrowth Approach

GLOBAL ECONOMIC DEVELOPMENT

POVERTY REDUCTION

ENVIRONMENTAL PROTECTION

SOCIAL INCLUSION AMONG NATIONS

DEVELOPMENT

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THE NEW SOCIAL CAPITAL:

THE APPEAL OF SOCIAL CREATIVITY

Nowadays, the world sees the rise of new levels and forms of poverty: as technological, information and cultural development proceeds, the gap between developed and developing countries keeps widening. The gap today is related not only to economy: more and more societies can be defined as poor in social capital.

The tradition of "capitalizing" social networks is closely related to regional development. Theories of regional development refer to social networks and interactions as an important resource of endogenous, innovation-oriented regional development. There have been successful attempts to further concretize the elements of social capital in their relation to the social development of a region. Basing on the concept of social capital developed by P. Bourdieu, J. Coleman, R. Putnam and others, Camagni (2002) has suggested a theory of relational capital that he defined as established effective social interactions. Such capital is viewed as an inalienable part of socioeconomic milieu, a resource for transferring the so-called "tacit" knowledge, the basis for business networking etc.

In a broader context, social interactions are linked to people's involvement in the processes of decision making on regional development issues, in defining and dealing with the local community problems. Thus, it is important to define the social practices that can encourage the construction of social interactions in the broad context of regional development.

In the neo-Tocquevillian tradition that sees a developed civil society as living a rich associational life social capital (social interactions that add to the well-being of community through raising social trust, for instance) can be viewed as constructed mainly in different associations and non-commercial (non-governmental) organizations. Meanwhile, this kind of an associational dimension of a society is changing nowadays. Gellner (2004) refers to a person living today as to a "modular individual": they can be a member in a number of associations and societies simultaneously, easily enter and leave associations, and are very flexible choosing forms of civic participation (Gellner, 2004, p.119). This trend is especially important in the context of the lack of trust among the young towards "formal" (with a system of membership) non-commercial organizations. Through recent years in Russia, for instance, there has been a decline in people's trust in non-commercial organizations. The survey conducted among the youth by Russian research group Zircon in 2008 shows that only 32% of the young respondents believe that NGOs are useful structures. At the same time, 14% of the young people believe that NGOS bring no use, and 51%

of respondents gave no answer (Zircon, 2008). As we see it, the roots of the lack of trust towards formal civic organizations lie in the national history. The so-called third sector (NGOs) emerges in Eastern Europe (including Russia) in 1980-s, often sponsored by external, foreign organizations. At this stage, many, though obviously not all, nongovernmental organizations were focused on receiving financial support from external donor structures rather than helping to solve existing social problems. We assume that the lack of reporting to local communities and the lack of transparency in this type of formal civic structures in 1990-s has had a negative impact on the level of trust towards these structures that we still witness today. This feature diminishes the positive role of such structures in creating social capital. As noted by Coleman (2001), a possible way to construct social capital (that can be turned into human capital) is to replace certain formal organizations with informal, truly social ones (Coleman, 2001, p.138).

What could serve as an informal social structure (or practices) providing social capital for the youth? The concrete social practices and informal structures able to enhance the social capital still have not received enough attention. In this paper, we will focus on such an important element in the structure of social capital as social creativity. The theory of social creativity is to some extent disintegrated: it is based on works devoted to creativity in general (E.P. Torrance, T. Amabile, M. Boden etc.), social trust theory (F. Fukuyama), creative class theory (R. Putnam, R. Florida) and many others. We view social creativity as construction of social links, qualitative change of social relations, and transformation of social reality. Forms of social creativity – social projecting, social innovations fairs and contests, social initiatives, social entrepreneurship – are gaining more and more popularity throughout the world. We define these practices as social creativity practices. Despite the above-mentioned disintegration in the theory of social creativity (as well as the lack of fundamental research on the phenomena as a whole), the general theory of creativity contributes greatly to understanding of these social practices. For instance, Torrance defines creativity as a process of "sensing difficulties, problems, gaps in information, missing elements, something askew" (Torrance, 1993, 233). Indeed, the modern, often contradictory social trends, or simply the necessity to survive in new, unstable, uncomfortable social conditions appeals to creativity in a society as a process of creating new forms of social – social action, relations, interactions.

Social creativity is aimed at the production and reproduction of the social – creating and transforming types and forms of social interrelations, social interactions, that define the orientation and the content of the processes of social development. In a sociological framework, social creativity is understood as a variety of social practices, aimed at the development of society. Social initiatives, social projecting, and social entrepreneurship are seen as a basis for constructing social interactions among a number of local actors – citizens, local authorities and officials, representatives of business, representatives of noncommercial organizations, academicians etc. Social creativity is a way to participate in decision-making, and to construct social reality. As noted by Fromm, a person overcomes their isolation by relating themselves to ideas, values or at least social standards (Fromm, 1989, p. 18). In such a way, a person interacts with the changing social world through their initiatives and projects aimed at the changing of social reality.

Obviously, the patterns of social creativity vary across nations and societies. In Russian regions, the platform for social creativity is often civic initiatives fairs organized by mutual efforts of local municipalities and non-commercial organizations. Our survey on social initiatives (Lesnikovskaya&Grabelnykh, 2013) conducted in 2012 at a regional level has allowed us to make a number of conclusions on the patterns of social creativity in a Russian region (geographically, the survey was conducted within the Siberian region). First, the survey revealed that people engaged in social creativity in Russia expect support (organizational, financial) for their social initiatives. The main important sources of support mentioned by the respondents were that of the government (mentioned by 37,9% of the respondents) and of the local community

(mentioned by 26,8% of the respondents). Although it is common for both city dwellers and rural areas dwellers to expect support, the expectations for social initiatives support have different patterns in cities and rural areas. The support of local community is more important to urban population than to rural population. In cities, rather than in rural areas, people expect support from fellow citizens and the public. However, rural population is more interested in governmental support than city dwellers. The conclusion was made that urban population seeks recognition from community more actively, thus the construction of social interactions and social capital is likely to be more efficient in cities; in rural areas, the mechanisms of constructing social capital through social creativity practices are less productive.

Another important conclusion made basing on the survey is that social creativity can help create an innovative milieu. Social interactions, the process of discussing, projecting, assessing, implementing initiatives aimed at the solution of community problems and bringing positive change to the social reality, involve a significant amount of social learning that plays an important role in constructing regional competitive advantages (MacKinnon, 2002). The interaction of many local actors resulting in the creation of a new, appropriate product, way of doing etc. can encourage a better and more active perception of innovations by the population, in other words, can promote the so-called demand-size approach to constructing innovation activity.

As a conclusion, it is needless to say that creativity remains one of the few concepts that are, without doubt, appealing and attractive for the young. Social creativity (social initiatives, social projecting and social entrepreneurship etc.) is often organized in the forms of events and offers interesting and vivid experiences for any citizen. Rather than just being a trendy concept and a popular social practice, social creativity is worth being viewed as an efficient basis for creating constructive social interactions and a source of expanding the social capital of a nation.

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GIOVANI: CREATORI DI FELICITÀ

INDICE

1. La felicità

"*Che rumore fa la felicità?*"[xv]

È la domanda che si poneva qualche tempo fa una rock band Italiana.

È una domanda che mi affascina perché la felicità è un'emozione tra le più impalpabili e contagiose, benché oggi quasi rara.

Tanto rara da essere oggi molto spesso tramutata in "merce", misurata con il contagocce oppure artificialmente inculcata per vendere, convincere, far sembrare.

Tranne questi sprazzi di felicità le vite appaiono opache, annebbiate da stress, delusioni, commenti e like sui social network.

Ammettiamolo: la ricerca della felicità per noi diventa una sfida anche quotidiana, spesso anche una corsa ad ostacoli.

2. Rumore e diritto

Ma allora quel "rumore" oggi rimane tale?

E poi: la felicità è "rumore"?

Oppure è come quel fruscìo di sottofondo che si avverte quando si ascolta un vinile al giradischi, quasi simbolo di autenticità, di genuinità?

Io penso che il bisogno di felicità è una necessità naturale, fisiologica specie per ogni giovane, quasi come il respiro. Quindi quel vivere di oggi di cui parlavo prima ci lascia quasi sconfortati in maschere di emergenza, visto il bisogno di felicità.

La felicità, poi, fa rumore solo se condivisa. Vissuta in modo solitario, invece, è un egoistico e forse vuoto appagamento. È chiaro che nella nostra società la felicità difficilmente sarà notizia di apertura di un telegiornale o di un sito web e, quindi, sarà troppo spesso sovrastata dal chiasso dei litigi politici, delle polemiche sterili, delle bombe, dei flash dei paparazzi.

La felicità è semplice, umile, proprio perché naturale e autentica.

Se condivisa la felicità alza il suo volume, fa sentire il suo rumore più bello, perché diventa di tanti, diventa di tutti. E qualche volta riesce anche a diventare notizia.

Penso alla felicità degli occhi del giovanissimo Premio Nobel per la Pace Malala ed alla sua battaglia per la felicità e l'istruzione nel mondo, specialmente delle bambine.

Penso ad un giovane ricercatore in Fisica della "Normale" di Pisa disabile che ha reso il suo handicap e la sua voglia di essere semplicemente felice nel quotidiano un tam-tam sui social network, un rumore tale da aver portato a sviluppare degli investimenti per l'accesso ai disabili nelle stazioni ferroviarie Italiane.

La nostra fortuna è che un essere umano non può vivere senza respirare. Essendo la felicità ossigeno vitale, l'istinto alla sua ricerca diventa forte, specialmente in noi giovani generazioni.

Appuntamenti come questo Forum "Diritto di Dialogo" ci consentono di scandagliare culture, proposte, idee e conoscerci per essere felici.

"L'uomo ha diritto alla felicità" è scritto nella Dichiarazione d'Indipendenza degli Stati Uniti d'America. Questo principio scritto dai padri costituenti americani è stato ispirato in realtà da un filosofo e giurista Italiano, il napoletano Gaetano Filangieri[xv], che sottolineava come le leggi debbano avere questo fine verso ogni uomo.

Questo è un obiettivo ancora oggi fondamentale, quasi un faro che cerca all'orizzonte. Noi tutti siamo chiamati a questa sfida, moltiplicandola nei nostri Paesi come base per la dignità di ogni uomo, sia esso fragile o forte: il diritto alla felicità.

3. Nel glocale: i creatori di felicità

Il nostro locale può essere punto di partenza per la felicità.

E questo locale deve vedere i suoi giovani come necessità, ossigeno, punto fermo per la felicità: i giovani sono i più naturali creatori di felicità.

Come dicevo, la felicità per essere tale e fare il suo buon "rumore" deve essere condivisa, comunicata. Dunque i locali creatori di felicità devono affacciarsi al mondo, ad orizzonti più vasti se vogliono che quella energia positiva si trasformi in vera felicità.

La soluzione ideale diventa quella di cercare sempre di più una prospettiva *glocale*, che parta dalla valorizzazione delle radici e le comunichi, le renda appunto Dialogo.

4. Il progetto "MADE.in"

A questo senso e alla convinzione di poter essere creatori di felicità si lega la nostra azione locale con un'idea globale.

Sono qui per presentarvi il Progetto "MADE.in".

Forse è un po' riduttivo definirlo progetto perché in realtà è come un voler dare a

che nei progetti di sviluppo ed incentivo culturale e di innovazione come il nostro "MADE.in" vuole scardinare quei cassetti di sogni e idee di noi giovani spesso troppo chiusi.

MADE.in è un'idea, un'azione che vuole raccogliere creatori di felicità, dandoli uno spazio, un luogo dove conoscersi, entrare in contatto, crescere.

Il MADE.in sarà un centro di ricerca ed innovazione per *makers* secondo le più aggiornate logiche di Arduino e dell'artigianato 2.0, senza tralasciare le nostre radici enogastronomiche con apposito laboratorio, un incubatore-acceleratore di start-up con un efficiente sistema di follow-up per concretizzare le idee in imprese solide e spazi laboratoriali e di dialogo culturale ed artistico aperti ad un bacino di utenza non solo locale o regionale, bensì del Mezzogiorno d'Italia, in rete con altri centri a livello nazionale ed internazionale.

Grazie ad un dialogo aperto e costruttivo con l'Amministrazione Comunale, la Regione e tanti enti e fondazioni nazionali ed europei è iniziata una fase di rivalutazione dello step di *project planning*, andando a designare come spazio per questo progetto l'ex Liceo Classico della Città di Corato e ponendo MADE.in come quella che allo stato attuale e senza minima ombra di smentita sarà il più grande ed innovativo spazio a partecipazione pubblica di questo genere a livello Italiano, con i suoi seimila metri quadrati e nella top 5 a livello europeo.

Un posto dove condividere felicità, renderla concretezza di progetto, dialogo, cultura, conoscenza.

Uno spazio che è affidato ai più grandi creatori di felicità, a noi giovani.

Un aggregatore che aspetterà anche voi, le vostre esperienze, le vostre energie.

5. Conclusione

Un onore ed un onere, una scommessa.

Una scommessa di creatori di felicità contro "l'economia dello scarto", quel concetto più volte ripreso dal Santo Padre Francesco[xv], anche nel recente discorso alle Nazioni Unite.

Un'economia che ci vede come scarto, perché i numeri fanno più notizie delle idee, della felicità come diritto e simbolo di dignità di ogni uomo.

"MADE.in" nasce per questo, in un territorio da dove le più belle e giovani menti Italiane partono, in una terra che nel Mediterraneo è zona di ponte tra culture, in uno spazio che si auto-produrrà e si evolverà grazie alle idee di chi lo popolerà, alla felicità che sarà capace di trasmettere.

Una scommessa basata sull'economia della felicità e che si vince insieme.

Un'economia di tutti, altrimenti non si chiamerebbe felicità.

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THE LOSS OF IDENTITIES AS EUROPE'S NEW POVERTY

The first thing that comes to my mind when reading the title of my paper is a rather random memory from my early childhood. I remember being little and seeking for an explanation from my father why Montenegro does not have McDonald's. McDonald's Happy Meals marked an important part of my earliest childhood in Belgrade and I remember being deeply concerned how is moving to a country which does not have McDonald's going to affect me. My father's explanation was simple 'Montenegrins like to be served and that is the reason why self-service is not a successful idea for business in Montenegro, it is a matter of mentality.'

Montenegro is a country of people who are not lazy but simply enjoy procrastination from time to time. Montenegrins love their days spent at cafes, sipping Turkish coffee and chatting all day long. That is a way of lifestyle, not right or wrong, just the way it is.

I had an opportunity of living for two years in England whilst studying A levels. This experience gave me an insight into one completely different country and way of lifestyle. For two years I have been a witness of the striking contrast between two identities, Western European vs. Balkan identity. While being there, I realised that what works for Britain is less likely to work for Montenegro. This does not necessary imply there is a problem with any of these societies. On the contrary, it suggests that the rules and customs should rise from below, from the society which comes to recognize them (Vinogradoff, 1925, p. 21).

In the history of Montenegro the most meaningful and celebrated legal piece of work is 'Opšti Imovinski Zakonik' (The General Property Code for the Principality of Montenegro) written by Valtazar Bogišić in 1898. Its greatness lies in the fact that it was not a reproduction of some European code, but was specifically created for Montenegrin people, primarily based on their customs and traditions. Bogišić spent years travelling all over Montenegro in order to understand the people, the values and the lifestyle.

Moreover, in his dedication to make this legal piece of work original he avoided incorporating hard to understand legal terms, but used the language of the common people of Montenegro. Bogišić's methods of legislative work could be identified with Savigny's History School of Law, believing national law is the right law. In simpler words, the laws should be a reflection of nation's history and traditions. Therefore, the success of Bogišić's work lay in his appreciation and consideration of Montenegrin identity.

In order to understand Montenegrin identity, in the past as well as in the present, the concept of zadruga must be explained. In the Balkans, the traditional way of life existed until the Balkan wars during 1912-1913 and in some parts even until the end of the Second World War. Survival in cruel mountains and the danger of constant wars and unrests led to a perpetuation of communal forms of living manifested through different social regulations and dictated by the laws of customs. Thus, the only relevant norms and rules of behavior are those that have been imposed by life itself, dictated by the need to survive in the only possible way (Mirchevska, 2008, p.460). Under these circumstances, providing them with safety and sense of belonging, people organized themselves in zadrugas. The concept of zadruga can be defined as biological, kinship related, production and economic type of social community consisting of brothers, cousins or related kinship with their wives and children. The fact that this type of social community has remained dominant until the middle of 20th century suggests that zadruga has had significant influence in the shaping of modern Balkan and more importantly, it is an important part of its identity. In regards to this, I have come across an anthropological point of view on the EU Enlargement Policy in the Balkans by Francesco Florindi. In this anthropological reflection, Florindi, based on the reports of Jean Ziegler, acknowledges something which EU seems to have dismissed. That is that many types of social constructions in the Balkans, are still applying the fundamental structure of zadruga, a traditional family household organization. (J. ZIEGLER, 2000). This could be linked to the issues of nepotism and corruption, existing problems in the Balkans which represent major barriers on its entry to European Union. My point is that the European Union, seeing itself as transforming power, should consider historical circumstances rather than trying to impose regulations which have little chance of ever being properly applied. The EU objective for the Balkans was to eliminate the political deadlock offering each and every country in the region the possibility to progress economically and socially .Therefore, a profound revision of both Serbian and Montenegrin law took place and by 2006 both parliaments adopted a new constitution, in line with European standards. The failure is reflected in the fact that in many countries, a multi-layer legal system exists due to the clashes between the mentality and the laws created by European standards. This has created existence of true law, façade law and shadow law. Clearly, shadow law has roots in the traditional tribal organization suggesting that social interactions between the people take precedence over the relationship between the State and its people. (Florindi, 2012, p.82). Florindi, being an anthropologist, argues that lack of deep analysis of Balkan   traditional social values lead to the application of EU inspired regulations in the countries. Lacking an anthropological awareness of the different legal layers present within the Balkan society, this kind of transforming policy fails to produce desired effects. (Florindi,2012,p.81) The gap within the legislation and its actual implementation suggests there is some form of resistance among the people.

The crucial difference between this failure and Bogišić's success is in his consideration of the importance of mentality and cultural habits. He managed to successfully blend Montenegrin traditions with some Western principles which were applicable and likely for people to accept. The birth of customs precedes the creation of laws which is why the new laws ought to be in sync with the national traditions and habits. European nations have been developing under different historical circumstances, each creating its own identity.

In the dictionary, the term 'national identity' is defined as depiction of a country as a whole, encompassing its culture, traditions, language, and politics. Therefore, thorough knowledge of all these aspects of various national identities is needed in order to create suitable laws. Importance should be given to national legal traditions as these could have the greatest impact on the effectiveness of legal harmonization. J.H. Merryman has defined legal tradition as historically conditioned attitudes about the nature of law, about the role of law in the society and the polity, about the proper organization and operation of a legal system

and about the way law is or should be made, applied, studied, perfected and taught. This can be linked to Montesquieu's view of law being a product of national and cultural forces which he suggests by pointing out the significance of national history on law, especially private law. Country's private law is a vital part of its identity. Banakas emphasizes its importance by suggesting that it is more than competition in the market or corporate and commercial transactions. He adds that private law represents intimate and very important aspects of personal life, which can only be successfully dealt within the environment of the local culture and tradition. As the policy of legal harmonization takes its pace, there is evidence that in some member states judges and practicing lawyers are already looking to their national governments for support in their defense of national legal culture against new Brussels initiatives (Banakas n.d., p.6). This can be understood, considering that in Europe, private law has been perceived as a matter of national pride and prestige. The era of civil codes in Europe, after the French revolution, has represented an urge of European countries to create their own legal identities and distinctive national styles. Therefore, each civil code was much more than just a piece of legislature work. It was a piece of work which combined culture and history of a nation, being its best representative.

It could be argued that many consider this ongoing quest for common European identity as a threat to national identities and that Europe is facing identity crisis. Simon Serfaty, director of European studies at the Center for Strategic and International Studies, believes that the main concern within European nations is how to become something different without being turned into something else, or something less? Serfaty suggests that people feel an 'invisible invasion: too many immigrants, the European Union, the intrusion of American culture (Erlanger,2002). Simply, people fear losing sovereignty for which their ancestors have been fighting and dying for. In this atmosphere, caused by the anxiety of losing their national identity, people are likely to turn to right wing, fascist parties in whose extreme anti-immigrant policies they see a solution for preservation of the their identity. It could be argued that the rise of right wing parties in Western Europe is a counter effect of both europeanisation and globalisation. Instead of these having unifying effect, among some it is causing resilience. Sociologist and anthropologist, Z. Bauman and T.H. Eriksen believe that, in defense of their identity citizens of particular nation could turn to strategies such as separation, self-closure, xenophobic attitudes and strategies to strengthen boundaries and reject any form of foreign elements.

Apart from EU's policy of legal harmonization, the age of globalisation is identified with the 'dusk of national identity'. Hobsbawm had argued that nationalism had become historically less important, predicting that, over the course of time, the world will become 'supernational' (Hobsbawm, 1992,p.191).In regards to globalisation and impact it has on national identity, research has shown that higher levels of globalisation are negatively related to patriotism and willingness to fight for one's country. According to Ariely (Ariley,2012,p.466),on average, in those countries that benefit from a relatively more free spread of ideas and information, flow of goods and capital, people are less likely to be very proud of their country, less willing to fight for their country and less likely to support ethnic criteria for national membership. This information could suggest that communities as well as sense of belonging are losing importance they once had. In globalizing world, there is emphasis on individualism and self-construction what has influenced the rise of artificial communities with membership based on individual accomplishments. In spite of these, sociologists and anthropologists point out that one's well-being is dependent on secure identification which requires sense of belonging and community. It is believed that collective identification is more secure if it does not depend on accomplishments. (Margalit & Raz 1990, 449). Thus, national identity's nature of membership does not rest on individual achievements enabling men and women to belong in a group, certainly and forever, in spite of time and current trends (Bauman, 2001).

It could be argued we are losing our distinctive cultures under the effects of globalisation and europeanisation on the path of creating one universal culture. For example, we are losing our beautiful places in Montenegro because someone rich comes, buys them, turns them into another mainstream posh place affordable only to that infamous one percent of world's richest population. The cultural value of these places is much greater than its value in money.

However, in an era of capitalism, the problem is that europeanisation and globalisation are primarily concerned with bringing about common market and economic efficiency rather than affecting meaningful laws and valuable lifestyles. The needs of people are put second, after the needs of common market and economic efficiency. The capital has taken control over the people and economic efficiency has become a parameter of everything. The growth of consumer capital is followed by the spread of homogenous culture and hegemonic lifestyles. Thus, terms such as 'cultural imperialism', 'Americanisation and "Coca-Colonisation" are used to refer to the spread of a hegemonic American-Western consumer culture that is believed to gradually replace and even eradicate local cultures (Tehranian, 1999).

Speaking of local cultures, there is a place in my hometown Bar, where only Turkish coffee is served. Why? Because it is ours, traditional and a part of our culture and history. Therefore, it is who we are. Even though deprived of ordering espresso, cappuccino, Americano and other, tourists love this place because of its authenticity and because it defied to become another mainstream product of globalization. Here they get to know the reality of the place they came to visit.

Not being of greater importance for global economy or politics makes small countries like Montenegro irrelevant. Sadly, we have no choice but to accept the rules imposed by Brussels and other world powers and bow down to these. There is constant pressure on our youth that living in the EU is the only way to prosper and not having an EU passport is a barrier towards becoming a 'citizen of the world' and belonging to the 'civilised' society. It is degrading and humiliating, and this obsession with EU is forcing us not to respect our own identity because the feeling that our country is not good enough is always present.

When created after the Second World War, European Union's purpose was to rescue nation-state through co-operation. In 21st century, under the policies of integration and legal harmonisation, the concept of nation state is believed to be dying. Sociologists argue that the nation state is the most important source in which people find much needed sense of belonging and collective identity (Bornman n.d, p.12). So why not keep focus on improving cooperation and respect for each other's identity rather than forcing the creation of hegemonic culture, culture created according to instructions of those in power, especially in Europe, diversity being its greatest feature.

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LEGAL POVERTY

– A NEW POVERTY IN EUROPEAN UNION DEMOCRACIES

It has been long believed that legal knowledge is solely for those who link their professional life with the field of law. Yet knowledge of law has become a necessary prerequisite for an effective functioning of every citizen. It is so due to the rapid evolution of the civil law systems in which the written law serves as a core of the public and private laws and the multiplicity of external international and European regulations being enforced. We are constantly exposed to law and its byproducts, whether we are aware of it or not. Starting with consumer rights in commerce and ending with fundamental rights, such as the right to freedom of opinion and expression. Legal awareness has emerged as a necessary capacity to participation in the society, to benefit from opportunities and to lead a secure life, just alongside literacy itself. Inability to understand law basics may significantly impair citizens' ability to act in their best interests. Unsurprisingly, legal unawareness and illiteracy amount to a newly established poverty that democratic states are obliged to address and combat.

UNESCO identifies *literacy* as *a set of tangible skills – particularly the cognitive skills of reading and writing.* Despite the spectrum of possible understandings of what being literate entails, it is clear that in contemporary societies literacy is *fundamental to informed decision-making, personal empowerment, active and passive participation in local and global social community*. Clearly, there is little doubt literacy constitutes a key skill for every human, being essential to social involvement, political participation and

self-development. Indeed, the ability to form and comprehend written messages is a core way in which a person may form interpersonal relations within a broader community.

If a right to literacy is deemed an instrument for exercising other rights, legal literacy is such an instrument all the more. Unarguably, legal awareness is an instrument for making sure a person knows his status and set of benefits conferred on him. Such knowledge is a tool in the aspect of both material and procedural law. It allows to firstly comprehend legal provisions, secondly understand the scope of rights and freedoms one possesses and lastly enforce them.

Legal awareness used to be associated mostly with literacy in law, namely ability to understand legal provisions, to use them and write such documents that contribute to the field of law. However parallel to dynamics of the notion of literacy, legal literacy has started to be understood more broadly. To date there has been a variety of proposed notions of legal literacy, with two best encapsulating the ongoing development. The first one perceives legal literacy as a capacity spread along a continuum, on which one end there are professional lawyers and on the other incapable laypersons. The key assumption put forward by proponents of the continuum approach is that the effective participation in modern society requires a certain degree of legal literacy from its citizens. Yet an average person is not expected to think alike to lawyers.

The second understanding of the notion of legal literacy is to view it as a metaphor. Such an approach considers this term as *intended to suggest some parallels between the institution of the law, and a system of language to be mastered, knowledge gained and understanding achieved.* Understandably, such an understanding does not only see literacy as a certain institution, but also a certain set of abilities related to it, such as understanding of legal language, basic knowledge and level of legal comprehension. Nevertheless, according to this approach full literacy goes even beyond these, as it is also about critical judgment on the substance of law, legal procedures and legal resources, together with the ability to utilize them in practice.

Legal knowledge is the power and the key for self-realization, however only provided that one knows the law, knows how to use it and has means to do so. It is crucial to understand that nowadays legal literacy is not only about being aware of laws regulating our daily life in terms of right and freedoms, but also duties. Most importantly it is about knowing and being able to take appropriate actions in response to problems related to law. This awareness gives means to both benefit from the system and challenge it, to gain and to demand, to observe others' rights and have one's own observed. This is what modern democracy comes down to - implication that law represent the will and needs of the society in which everyone has the right to act, to be heard and to be treated equally.

It goes without saying that legal awareness plays a key role is ensuring that all citizens participate in democracy. European Union Member States are subject to national legislation, European Union, European and international regulations. It is particularly important to acknowledge that a European Union citizen has rights and freedoms as well as duties conferred upon them not only by the state itself but also the European Union institutions, the Council of Europe and other transnational entities. A citizen that is not aware of how the system works neither what are his rights nor how to exercise them is unable to recognize and challenge injustices that he may be faced with. Fostering a legally literate society is beneficial to the European community at large as it reinforces the cornerstone of democracy – the rule of law.

In the report published by the Venice Commission in 2011, rule of law has been identified to encompass supremacy of law, legal certainty, prohibition of arbitrariness, access to justice before independent and impartial courts, respect for human rights as well as non-discrimination and equality before law. Clearly, legal literacy is essential to making sure the above conditions are satisfied through the method of checks

and balances between the society and the authorities. Nonetheless, insufficient legal knowledge together with poor level of legislation processes, overuse of ambiguous general clauses and inconsistent regulations in modern democracies amount to what may be seen as legal poverty. As such, the notion of legal poverty may be understood as state of lacking in both legally literate society and legislative powers that would maintain stability and axiological consistency of laws.

Knowledge of law is beneficial to an individual and society at large, mainly in terms of political participation, social conditions, economic well-being and human development. Political participation in democratic states of the European Union is founded on the idea that citizens have the right to choose their representatives to be represented indirectly and to directly influence the course of politics. Legally literate society may translate into increased political participation and thus the quality of democracy itself. Undoubtedly, legal knowledge is essential to maintaining the transparency of the authority's policies and improving them. Moreover, broadened understanding of how democracy works may positively influence the expansion of democratic values and their reinforcement within relatively new democracies within the European Union, such as Poland. Arguably, increased legal awareness of human rights may also contribute to higher quality of ethnic group recognition and observance of their rights.

Apart from political perspective, legal literacy is an important prerequisite for ensuring higher quality of living. The awareness of the law allows to benefit from systems of which an individual is a part, such as tax system or health care system. As such it may encourage citizens to hold the state accountable for possible abuse of power or negligence affecting people's daily conditions. That may positively influence the sense of individuals' security and offer the means to challenging and eventually changing current state of regulations. Crucially, the spread and level of legal knowledge can play a facilitative role in the social and political transitions of societies, especially in terms of gender equality.

Having regard to asserting gender equality, legal literacy may be also deemed a *process of self and social empowerment that moves women not only to activate the rights they do have, but to redefine and reshape the inadequate ones as expressed in law and in practice*. It is often believed that legal literacy is a key to changing discriminatory practices and unequal treatment of women which are often rooted in religious or cultural attitudes. Legal literacy linked with legal activism can pave a way for women to further secure their position both in private and professional environments.

Economic returns have been widely studied in the context of literacy, especially in terms of individual income and economic growth. However it may be argued that legal literacy also has an impact on the economic performance, particularly for those running their own business or intending to set up one. Knowledge of certain branches of law, such as tax law and commercial law, may significantly improve decision-making by rendering legal constraints avoidable and ensuring observance of law. Legal awareness may prove instrumental also for those employed. It is crucial for employees to be aware of the types of labour contracts and their consequences, as well as of possible means to enforce labour rights.

The rule should not be 'law versus the people', but 'law for people'. It should serve not only for the professional world of lawyers but also for all who are objects and subjects of its regulations. It is crucial to narrow the gap that has been built between legal specialists and those on whom or against whom these regulations are exercised. This can be achieved through meeting three goals. The first goal is educational development that seeks to improve the dissemination of information and increase the knowledge of law. The second goal is increased competency to empower citizens to make active use of law. The ideas of public legal education, community based education, legal clinics and other programs all serve these first two goals. Personally, I could not be more supportive of incorporating obligatory school classes on the basics of law familiarizing students with material and procedural legal norms. If citizens are to understand

legal determinants of their life and be able to assert their rights, it is mainly through increased education that this can be attained. The third goal is legal criticism that supports constructive criticism of law. The value of criticism cannot be overrated for the improvement of existing systems and quality of legal services. I have already pointed out the importance of legal awareness for social transformations. It is the case also in the perspective of lawmaking as dissemination of legal information is deemed to be a starting point for communities to mobilize on a common platform to achieve legal and policy reforms.

In the end, legal literacy is not an issue troubling separate states but the European Union community as a whole due to its interlinked legal, economic and social systems. It is of crucial importance to ensure that all European citizens are given equal chances in life, in which process knowledge of law plays a critical role. Making sure citizens' are familiarized with the intricacies of their legal status is fundamental to building an inclusive and developing society of self-aware members.

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THE ROLE OF CULTURE IN CREATING

INNOVATIVE PATTERNS AIMED AT COMBATING

AND PREVENTING POVERTY

My work is built on three core dimensions I militate for: art remains imperative, artists' voices are fundamental in shaping society and public spaces are places for creative and free expression. I was guided in this research by a passionate belief in the power of art to create inspiring personal

experiences as well as foster social evolution and I hope to present a resonant set of reflections that enhances public understanding of arts and culture relationships to poverty and economic justice.

We witness changing relationships between culture, cultural practice and the economy, structured on neoliberal agendas and practices. The relationship between culture and the economic has fundamentally changed: culture is rather used as a resource - from major urban regeneration projects, popular artistic practices, heritage enterprises to creative industries, as well as activist or rights based projects. We need therefore, a new critical framework inspired by Foucault's corrective society and Butler's definition of performativity in order to explore the change that takes the understandings of culture from ethical enriching to advisability of culture as supply, in the context of globalization.

I will mainly refer to and conserve a particular interest on documenting how the phenomena of social theatre and performance might be comprehended; but this features could be extended to a general, broaden view "on innovative patterns of socially engaged cultural projects, collaborative and durational art projects that address poverty, homelessness or urban regeneration, projects that do not take place inside the institutional spaces but in community or activist frameworks".xv

The topic is complex, it urges however to introduce a concept that needs to be explored in order to understand the socially engaged mechanism: the "social turn". This concept might be approached by focusing on the artistry of the social and the sociality of art and culture, asserting that the social is not additional but inherent to art and culture and it exists as part of a complex, symbiotic, relational system of public sustenance that is both aesthetic and social. I argue this way for an understanding of aesthetics as "dialogical" representation on selected instances of art that emphasis on conversational exchange and interaction.

"Social turn" is employed to label the recent return to socially engaged art that is collaborative, frequently partaking and involves individuals as the medium of the work. Art that operates under the authority of social turn inclines to happen outside museums or galleries, although this it not constantly the case. Since much of the art is collaborative and concentrates on constructive social change, it is seldom commercial or object based – two traits that are appreciated as elitist and consumerist.

It is complemented by the "cultural turn" which is comprehended in the late 20th century as referring to either a *substantive shift in society* (culture plays a more meaningful role in progressive societies, which turns with the idea of post-modernity as a historical period in which people highlight the importance of art and culture for education, moral growth, social criticism and change) or an *analytical shift in academia*, an effort within academia to place the concept of culture, and the connected notions of significance, cognition, affect, and symbols at the center of methodological and theoretical emphasis.

Thus the "social turn" should be perceived more specifically as a return to the social, part of a persistent history of attempts to rethink art collectively. The social as a disputable dimension not only within arts, shall be always thought in relation to the "governmentality" of our times (Michel Foucault's expression for the economics and contacts of power that shape a society as a sphere of possible action).

This tradition, and many others, has gain territory into social practice, a branch of participatory art that leans to display a strong sociological and political tendency, often in a determination to draw attention to social ills and disorders. Sometimes, these projects are meant to stimulate empowerment or change within a community.

A contemporary examination of social and for development theater projects, for instance, offers an image of both the power and limitation of subsidiary structures for cultural expression in the social and institutional zone since social practice is to be outlined with recourse to Nicolas Bourriaud's "relational art", in which "intersubjectivity acts as a rhizomic and unwieldy social sphere, to which, it is infrastructurally bound as a support mechanism"xv. The objects of analysis could be works that encourage reflection on the supporting foundations of both aesthetic objects and living beings, a scheme to be traced to Bertolt Brecht in theater and Marcel Duchamp in visual arts which stands to prove the cross-disciplinary approach. Since there are many debates around "contemplative" against "dialogical" in the relational, when analyzing case studies of social works the selection should be made on the basis of displaying supporting structures, and so disclose the parameters of institutional and social systems. This could help us position art within the infrastructural complexes of political economies and create an environment that cultivates concern about the notions of "institution", "system" or "governance". The involvement of social works can thus be effectively illustrated in order to argue for public engagement that is together socially and aesthetically meaningful.

There is a turn from art as object making, to art as an unrestricted form of exchange, depicted as "dialogical practice," where art evolves through a process of performative interaction to advocate for collaborative, politically engaged artworks that remove the boundary between community activism and artistic production.

Many artists chose to make art collaboratively in the last decade. Kester defines collaborative work as "that which problematizes the authorial status of the artist, challenges the idea of aesthetic autonomy, and insists on durational interaction between site and audience »xv He compellingly contests the overrated model of relational aesthetics as established by Bourriaud. These projects promote ethical and creative values, despite their pragmatism and make us question "who is entitled to claim public spaces?", "who is the audience for activities intended to request social justice?", "how is resistance established through a particular practice?" and "what organizational forms can be mobilized in this process?". In asking these questions, we raise the stakes of the debate over both the theoretical and practical implications of activist public art.

Providing a framework for thinking about the complexity of socially engaged practices creates a tool that will allow us to consider the struggles of making socially engaged art and move closer to finding a language through which we can represent and discuss its impact.

The term "social practice" conceals the discipline from which socially engaged art has emerged: art itself. In this way it conveys the critical detachment from other forms of art making (mainly focused and developed on the personality of the artist) that is inherent to socially engaged art, which, nearly by definition, relies on the involvement of others besides the initiator of the artwork. It thus, grows the question of whether such action belongs to the artistic field, generating an important query, since at this point specialized community organizers, activists, policymakers, ethnographers, or sociologists are implied. Indeed, in addition to uncomfortably placing itself between and throughout these disciplines and moderating the role of the individual artist, socially engaged art is particularly in disagreement with the capitalist market infrastructure of the art sphere. Is not adequate for traditional gathering practices of contemporary art, and the dominant cult of the individual artist is challenging for those whose purpose is to work with others, mostly in collaborative projects with democratic ideals; many artists looking to forsake object-making and authorship.

However, the apparently uncomfortable position of socially engaged art, recognized as art, yet placed between more conventional art forms and the connected disciplines of sociology or politics is precisely the position it should inhabit. Socially engaged artists have the abilities to and should challenge the art market in their efforts to redefine the concept of authorship for instance, although in

order to accomplish that they must acknowledge and affirm their existence in the jurisdiction of art, as artists carrying a social responsibility. Socially engaged art enacts by attaching itself to topics and problems that generally belong to distinct disciplines, transporting them provisionally into a space of uncertainty. It is this temporary moving of interdisciplinary themes into the world of art making that brings new insights to a specific problem or circumstance and renders it visible to other disciplines. For this reason, I believe that the best term describing this kind of practice is "socially engaged art".

To summarize: social interaction occupies an indissoluble and central place of any socially engaged artwork. "Socially engaged art is a hybrid, multi-disciplinary activity that exists somewhere between art and non-art, and its state may be permanently unresolved depending on actual—not imagined or hypothetical—social action"xv.

There are numerous social projects using theater techniques as part of their development activities, and there are also numerous initiatives, publications or individuals that promote and record achievements concerning performance as an efficient tool for progress. Even in our modern age soaked with multi media and live performances, the theater of development is a popular and operative and transcendent tool for education, proliferating competence regarding a wide range of development issues.

Theatre makers engage with the poor while economic and political concepts and practices strengthen their actions. Out of the analysis of representation of the poor in theatre new aesthetic, political and ethical arguments have arisen. "A research methodology that privileges a trans-historical and place-responsive perspective brought critical and practical contributions to the understanding of cultural practice as a response to poverty today"xv. Notions from theatre and performance theory – attendance, mimesis, theatricality, performativity, voice are used to investigate the cultural dimensions of poverty, and to interrogate the governing discourses that make deprived people come into sight at definite historical moments. Same notions are used to appreciate the cultural dimensions of economic systems that produce poverty (the function of mimesis in producing a chain of desire, correspondence, production and consumption, for instance).

And finally at the highest level, social theater makes us learn about the challenges of representing poverty from a creative exploration (for example a performer structuring new understanding of poverty while documenting skills and techniques of self-presentation, developed in relation with the poor's life instances).

Theatre for Development embraces all forms of theatre that pursue the engage in problems related to development and its activists play a meaningful role in awakening and encouraging debate and reflexivity while their work is generally observable as: a medium for conveying development messages; a process of development; a tool for development or a tool for instruction. "This process is founded upon the understanding that poverty reduction and promotion of sustainable development is dependent upon the human and material capacity building of the poor and their socio-economic and cultural empowerment through a process of generating human, social, economic and cultural capital."xv

Thus applied performance like social performance orients the collaborative storytelling practice of theatre toward and a clear objective or a set of objectives. The majority of theatre practitioners often work within marginalized groups to give a voice to the voiceless while few theatre projects actively attempt to interfere in discussions of policy within those empowered to adjust that policy. To continue to emphasis on projects exclusively within marginalized groups is rather worthless, since artists are privileged and should use their social and cultural capital strategically in order to maximize the

impact. More and more artists should be troubled when seeing an unjust world in which access to opportunity is not distributed equally, public discourse is politically polarized and leaves little room for civic dialogue and a global corporate elite consolidates more and more power. Artists have the ability and should facilitate applied theatre out of a desire to arbitrate in this malfunctioning world continuing to attempt to make a change but they should always acknowledge alternative methods, creating innovative patterns.xv

Performance aesthetics and making continue to inspire new generations of theatre-makers, particularly "third theatre" or unconventional theatre-makers looking to create with limited resources exploiting performance and performativity as analytical frameworks for detailed investigations of the social and cultural life. They propose the outstanding term of "reformance" to survey networked series of actions, intended and expected to reform individuals, communities and urban spaces, delivering a collection of innovative social and cultural activities for poor working class, immigrants, socially and economically challenged communities, prisoners and many others.

Social art projects can emphasis on whole communities confronted with poverty and provide a platform of expression for the voiceless, creating benefit and hope amongst poverty and affliction; can provide awareness to suffering, galvanizing benefactors and philanthropists and can consent others to advocate for those who cannot advocate for themselves; can target at-risk children and adults and offer them opportunities and spaces of expression they would not otherwise have access to; it can also represent criminal and restorative justice by offering educative plans in prisons and rehabilitation centers, helping to effectively reduce crime, violence, and the poverty and misery associated with it; it can advocate for the underprivileged, provide visibility to matters of poverty, and be a platform for agency to outcome change and eradicate this form of human suffering.

Socially engaged art can change perceptions about poverty by enlightening people enabling better actions to be taken in order to fight poverty, like for instance connecting an art movement to an important organization so the public sphere and shared space of art converts into a political platform of sustenance for greater movements and finally it can challenge the failings that allow for three billion people to endure being caught in misery.

Artistic activities and the art community can be structured and motivated to provide fundraising and resources for critical programs and operate in a way that allows the fitting community to build connections of enthusiasts.

Art innately involves innovation, and creative minds can be employed to find solutions to challenges like shelter and housing deficiency or the effective use of public space.

Those struggling with poverty need all the resources we have available, and art and culture have the power to take their own social form and become of "the other", so when commissioned to fight poverty, they turns out to be instruments of justice.

All this arguments weave together an innovative and hopeful vision of art, culture and particularly theatre as a practice of relation encompassed with collective potential and love, a theatre populated by passionate artists or amateurs working together for the production of value for one another; a proposal for understanding the politics of the performance, opposing linear manners of thinking about performance's political efficiency, arguing for the importance of theatre as an event that re-makes space, and possibilities for living a decent and dignified life.

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SOCIETÀ MODERNA, MALI & PERDITA DEI VALORI:
COME RIMEDIARE?

SINTESI

0. Introduzione

Vivendo in gruppi o in società, gli esseri umani sono riusciti ad evolversi naturalmente insieme, grazie alle leggi stabilite da loro stessi, per una perfetta armonia di vita.Tuttavia, dopo aver avuto il tempo di esplorazione del suo ambiente, l'uomo è in ricerca permanente di una vita migliore e di perfezione.
Questa sete di vita perfetta, ha condotto piano piano l'uomo a perdere certi valori che costituiscono le basi fondamentali della vita, che oggi non sono senza conseguenze fisiche, mentali o morali...

1. La Modernizzazione

La modernizzazione è l'azione di modernizzare,dare un tocco di modernità a qualcosa.L'uomo è alla ricerca perpetua di novità, ringiovanimento, e anche dell'immortalità.
Es: La creazione degli organi artificiali per allungare la vita (cuore, polmoni, ecc..).
Ma più gli studi sono spinti in avanti, più si richiedono sacrifici a un livello o un altro, per arrivare a un perfetto risultato.
Es: Il panettiere che lavorava 7-8 ore al giorno per un pane semplice, dovrebbe lavorare 2-3 ore di più per trovare una nuova idea che porterà novità e fargli avere più clienti e mantenere quelli di prima.
Questo bisogno di fare sempre di più,ha portato l'uomo in una insoddisfazione perpetua che si chiama "perfezionismo".
Il perfezionismo è una insoddisfazione perpetua indipendentemente dai risultati raggiunti. Ecco perché crea stress costante e la sensazione di essere un fallimento.
Es: Ogni giorno abbiamo dei modelli di cellulari più avanzati, delle macchine più sofisticate, dei computer ecc... I Perfezionisti, pensano che sia possibile raggiungere la perfezione in senso assoluto. Pertanto, a volte richiedono un sacco agli altri .

Secondo *Monica Ramirez Basco*xv queste persone sono esasperati dal modo in cui le persone che li circondano esercitano le loro funzioni.

2. Alcuni mali della societa moderna avendo delle conseguenze sul benessere

*Alain Ehrenberg*xv dice: " il legame sociale si indebolisce mentre che in cambio, l'individuo è caricato di responsabilità e difficoltà che non conosceva prima..."
La prova di questo disagio si trova nelle patologie sociali che si sviluppano nella nostra società moderna (depressione, patologie narcisistiche...), e che si presentano come patologie di autonomia.

2.1. L'Individualismo

L'individualismo è un sentimento che predispone ogni cittadino a isolarsi dalla massa dei suoi simili e per mettersi a parte con la sua famiglia e amici ; creando cosi il suo mondo in modo che si lascia volentieri la società in generale per sé . " Si tratta di una sorta di sfiducia conscia o inconscia, che spinge l'uomo a rivolgersi a se stesso.
La modernità ha creato l'automazione dove le relazioni interpersonali non sono più necessarie nel modo di vita.
Facciamo ogni giorno tanti tipi di transazioni senza passare attraverso un collegamento relazionale. (Bancomat, compra online,ecc...). Questa ignoranza di modalità relazionali genera una maggiore diffidenza verso gli altri e il ritiro.
*Cyrulnik*xv Annuisce nella stessa direzione, affermando una realtà incontestabile dicendo: " *più la solidarietà è amministrativa,piu il deserto affettivo si sviluppa".*

2.2. Lo Stress

Lo stress in biologia è l'insieme delle risposte di un organismo sottomesso a delle pressioni.
.Abbiamo rilevato 3 elementi necessari che creano lo stress :
*   una situazione con la pressione (psicologica)
*   Che rimane per un periodo prolungato (tempo)
*   La reazione a questa situazione.(reazione)

Es: Un lungo periodo di disoccupazione,accumulando le risposte negative delle sue candidature...
Trattamento dello stress
–   La Psicoterapia cognitiva comportamentale è riconosciuta come un trattamento efficacia per curare lo stress e tutte le altre malattie psichiche, secondo l'instituto Francese l'INSERM ([Institut national de la santé et de la recherche médicale](#)).
–   La qualità (o non disturbi)del sistema nervoso,che nella pratica corrente significa soprattutto non utilizzare alcool (tranne piccole dosi, ma non nel modo usuale), tabacco; caffè (tranne in piccole dosi)
–   farmaci psicotropi (in particolare sonniferi).
–   Un trattamento giornaliero contro la stanchezza (relax), con un sonno adeguato, attraverso un semplice idroterapia (doccia,1 o 2 volte al giorno con acqua calda).

2.3. La Depressione

La depressione è una malattia mentale caratterizzata da episodi di umore basso (tristezza) accompagnati da scarsa autostima e perdita di piacere o di interesse delle attività solitamente vissute come piacevole dall'individuo.

Spesso è la combinazione di diversi fattori di vulnerabilità psicologica durante un periodo che porterà al disturbo depressivo.

Esempio: la morte di un parente, problemi di sonno, il divorzio, solitudine, cambio lavoro, città, paese) ...

La depressione è una risposta del cervello a delusioni che si possono incontrare nella vita.

Come aiutare?

La depressione si manifesta con diversi sintomi:

- si prova un sentimento di superlavoro,
- perdita di piacere a lavorare,
- Si piega su se stessa ...,
- Sentimento di tristezza ,
- svolgere i compiti diventa un peso ,
- E ' difficile concentrarsi , spiega lo psichiatra *Dr. Lacoste*.xv,
- L'appetito è alterato, si perde il gusto del cibo,
- una perdita di peso o al contrario l'aumento di peso legato al consumo eccessivo di cibi dolci,
- Dormire poco e male (insonnia, sonno breve, risveglio precoce),
- La sessualità anche è influenzata (poco o nessun desiderio sessuale),
- Alcuni dolori possono verificarsi come mal di testa, dolori articolari, problemi digestivi ...).

Se questi sintomi si verificano per un periodo prolungato, il primo riflesso rimane a muoversi verso un medico generico che ci guiderà verso uno specialista che si occupa di salute mentale. La persona malata potrebbe avere bisogno di sostegno nel suo processo di cura . Si può sostenere ed incoraggiarlo a controllarsi di nuovo dal medico prima di prendere una decisione di smettere con la terapia.

3. Perdita dei Valori Morali

Quella che avrebbe fatto la grande forza morale dell'Occidente potrebbe diventare oggi la sua più grande debolezza.Nella sua dottrina della tolleranza, è andato a un estremo, senza dosaggio.

La tolleranza oggi ha subito il colpo contro la sua spinta. "troppa tolleranza uccide la tolleranza".xv La solidarietà, la compassione, il rispetto, la cortesia, l'amore del prossimo, ecc ... sono diventati delle cose obsolete nella nostra società.

Es: La Musica è diventata un modo per imparare insulti o la sessualità.

Non c'è mai stata una generazione come la nostra, piena di tentazioni.

Abbiamo identificato due principi colpevoli per questo problema:

1. **La Famiglia**

Molti genitori sono rassegnati nell'educazione dei bambini e viene cosi stabilirsi una tolleranza esagerata, pensando mettere loro a proprio agio, senza sapere che ciò conduce ad un libertinaggio. Un vero dialogo tra i genitori e i figli non esiste più, accettando tutto, lasciando loro a l'auto-educazione.

Chi sono i genitori di oggi ?

Un sondaggio online è stato condotto tra il 11 e il 21 dicembre 2009 in Francia, dal 700 persone : 400 adulti (100 genitori di bambini da 3 a 5 anni e 300 genitori di bambini di età compresa tra 6 a 11anni) e 300 bambini dai 6 agli 11 anni.xv

SCOPRIAMO COSI 5 TIPI DI GENITORI:

1. **Protettori:** un tipo che va crescendo (39% contro il 28% nel 2003)

In questa categoria, i bambini, sono obbedienti e accettano l'autorità parentale.

A ciascuno il suo posto, i genitori decidono, i bambini ascoltano, e, se necessario, puniti.

2. **Borghese** (nel 2003): 29%, in calo di 6 punti.

La loro educazione è centrata sui valori umani: lo sviluppo del bambino in mente (75%), l'amore (71%), la tolleranza (60%) per permettere ai loro bambini di essere bene con se stessi. Il loro bambino è dominante e non hanno ancora ridefinito il loro ruolo di genitori. Si rimane con un vero e proprio conflitto generazionale.

3. **Gli strappati (20%)**

Questi genitori non capiscono più i loro figli(55%), che sono tuttavia "svegli". Sono scomodi con meno dialogo.

4. **Equilibrati 7%**

Si tratta di genitori che si trovano più spesso in famiglie monoparentali e che voltano le spalle ai valori di ieri per navigare meglio nel mondo di oggi .

5. **Che permettono l'autonomia 4%**

Il loro scopo è quello di rendere il loro bambino felice e indipendente per esserlo in seguito.

2. **Le Media**

La rete Educazione-Media e la società canadese pediatrica[xv] specificano nella loro ricerca che i giovani di età compresa tra 9-17 anni dopo la scuola, ascoltano la musica, guardano la TV, vanno su Internet o giocano ai videogiochi.

Le media giocano un ruolo sempre più importante nella nostra società.

Secondo *Pierre Favre*[xv] un pediatra svizzero, afferma chiaramente che ci sono benefici legati ai media, ma ci sono anche effetti negativi sulla vita. Anzi, dice che "senza negare gli effetti positivi de i media elettronici (apertura al mondo, lo stimolo della créatività e il desiderio di intraprendere), è importante di essere consapevoli de i loro pericoli nei loro ruoli che possono favorire l'ansia in un mondo virtuale o l'isolamento sociale con una di saturazione di tempo disponibile.

Alcune conseguenze negative

– *L'obesità*

L'obesità è molto collegata alla consumazione dei media.

In Canada, tra 1981-1996, la percentuale dei giovani con il problema del sovrappeso era tra 15-29% per i maschi e 15-24% per le femmine[xv].

Il sedentarismo è la vera conseguenza dell'obesità: no sport, nessuno sforzo fisico o di piacere.

– *Anoressia, bulimia*

L'anoressia è la riduzione o la sospensione di alimentarsi, la perdita di appetito o il rifiuto di mangiare. La Bulimia è un disturbo caratterizzato da un bisogno irrefrenabile di assorbire grandi quantità di cibo da un soggetto che di solito non è un "grande mangiatore". I numerosi spot che vediamo in televisione, su Internet o su riviste hanno molta influenza su l'immagine del corpo. In effetti, l'immagine delle donne sottile con un bel corpo che passa in TV fa sognare le ragazze e adolescenti, che vogliono somigliare a quelle persone. Lo stesso vale per i ragazzi che consumano le immagini degli uomini forti, a quali vogliono somigliare. (Dieta, programmi di allenamento, perdita di pesi che possono danneggiare la crescita dell'adolescenza e anche danneggiare la salute).

Violenza Gli studi dimostrano che la violenza nei media tradizionali, i film e gli spettacoli televisivi, sta diventando sempre più realistica, sadica, con un orientamento sessuale. (musica, film, ecc...). Inoltre, i bambini e gli adolescenti sono esposti a più alti livelli di violenza nei videogiochi che esercitano , la musica che ascoltano, le parole e siti web che frequentano. *François Coulombe e Christian-Alexandre Fiset*[xv] mostrano che l'aumento della violenza in Canada è di 387 % su i più grandi canali televisivi è legato all'aumento della violenza psicologica dai ragazzi canadesi.

Quello che è allarmante è che, spesso, i genitori non sanno che i loro bambini sono coinvolti a questo livello di violenza .

Comportamenti a rischio: fumo, alcol e droghe.

Cosa fare per contrastare gli effetti negativi dei media sulla gioventù?

b) Le istituzioni educative dovrebberono fare frequentemente dei programmi di sensibilizzazione sui problemi che causano le media su i giovani.

c) La famiglia deve anche fare la sua parte, per sviluppare delle buone abitudini di utilizzo dei media dall'infanzia.

d) I genitori, devono evitare l'installazione di una TV o computer connesso a Internet o di una console di gioco nella camera dei bambini.

Dobbiamo avere sempre un occhio su di loro e quindi per aiutarli a scegliere i programmi multimediali di qualità.

4. Conclusione

La cultura del benessere è una condizione correlata a diversi fattori considerati separatamente o insieme: la salute, il successo sociale o economico, il piacere, la realizzazione di sé, l'armonia con se stesso e gli altri. E più raro oggi nella nostra società di incontrare delle persone che raccolgono tutti questi criteri del benessere, perché nel corso del tempo, abbiamo perso alcuni valori o fattori che dovrebbero creare armonia.

Questo modo di vivere non rimane senza conseguenze, e non riguarda solo l'uomo se stesso o la sua salute, ma anche l' economia delle nazione.

Secondo la revista Francese *le Figaro Magazine*xv,il costo annuale delle malattie mentale in Francia è di € 110.000.000.000.

La salute mentale, che rappresenta già il 13% del carico globale delle malattie, raggiungerà il 15% in dieci anni.

Alcuni valori perduti come la vita in comunità o in società , il rispetto , l'amore, il perdono, la considerazione per il prossimo, la fiducia, ecc... sono delle armi naturali e potenti che ci aiuteranno a superare le malattie che portano l'uomo a ripiegasi su se stesso.

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WHEN POLICY MEETS POLITICS:
IS BORDER DEVELOPMENT A WAY TO ACHIEVE ECONOMIC INTEGRATION IN LATIN AMERICA?

SUMMARY

This research paper will analyze border development policies in some countries of Latin America. The analysis of such policies would indicate the current status of the integration process in the region, as well as consider the possibility whether border development, -known as horizontal integration-, in contrast to supranational institutions, -known as vertical integration-, contributes or not to fight poverty, social exclusion and to achieve economic growth. The first chapter of this paper explains the definitions of both integration tendencies from a theoretical perspective. It also explains the correlation between border policies and the level of integration among countries of the same region. The second chapter examines the European experience and compare the *best practices* in the European integration policies with those of Latin America. The methodology used in the paper will be a Qualitative Comparative Analysis (QCA). The advantage of using QCA here is that it enables potential clusters of institutional configurations and, hence, policies to be identified. This allows an assessment of the extent to which various institutional

combinations can explain horizontal integration in the cases of Latin America and Europe. This is important for it answers the main question of whether or not border policies are able to achieve the same objective – that is, horizontal integration- by different means.

1. Economic Integration and Border Development: Two Sides of the Same Coin

Border development and economic integration have become prominent topics of research for a range of scholars from across the social sciences and humanities. Hagen (2009) explains that these disciplines cover a wide range of topics including state sovereignty, poverty, globalization, territorial disputes and conflicts, trade, migration, and resource management, among other geopolitical concerns. As a special field of the academic spectrum, border studies drew its initial point from geopolitical rivalries among European power coinciding with rapid colonial expansion, and devastating world wars during the late 19th and early 20th century. After 1945, however, scholars worked to disassociate their field from the narrow, prejudiced interest of their respective governments and, in 1980, some scholars –mostly with business and technology backgrounds-, began predicting an imminent "borderless" world. Agnew (2009) went further and have been trying to develop new methodological and theoretical approaches for border studies and conflict resolution. In the middle of the 20th century, border studies could justifiably claim to be experiencing a new renaissance from the social sciences. Despite its interdisciplinary nature, there are some general themes that run through contemporary border research. Most importantly is the understanding of borders as a process; that is, borders result from processes that differentiate between places, people, and jurisdictions. This emphasis on process highlights borders as active forces and resources in international and domestic political, social, and economic relations. The definition of border development, or "Cross-border cooperation" used in this paper is the one used by Varnaliy (2007). Border development is then understood as a joint action aimed at the establishing and deepening the economic, scientific, technical, environmental, cultural and other relations between local communities and their representative bodies, as well as local executive authorities and relevant authorities of other states within the competence defined by their national legislation. Since we are referring as the relations between local communities belonging to different countries, instead of the relations from central governments to supranational institutions, this definition should be consider as the best describer of a *horizontal integration*[xvxv]*.* When speaking about economic integration, Bela Balassa (1963) provides the most yet complete theoretical framework about its definition and stages. In economic literature the term "economic integration" does not have such a clear-cut meaning. Some authors include social integration in the concept, others subsume different forms of international cooperation under this heading, and the argument has also been advanced that the mere existence of trade relations between independent national economies is a sign of integration. This research proposes then to use Balassa's definition of economic integration. He defines it "*as a process and as a state of affairs*" (Balassa, 1963, p.173).

Regarded as a process, it encompasses measures designed to abolish discrimination between economic units belonging to different national states; viewed as a state of affairs, it can be represented by the absence of various forms of discrimination between national economies. Interpreting Balassa's definition, distinction should be made between integration and cooperation. The difference is qualitative as well as quantitative. Whereas cooperation includes actions aimed at lessening discrimination, the process of economic integration comprises measures that entail the suppression of some forms of discrimination. For example, international agreements on trade policies belong to the area of international cooperation, while the removal of trade barriers is an act of economic integration. Distinguishing between cooperation and integration, we put the main characteristics of the latter –the abolition of discrimination within an area-into clearer focus and give the concept definite meaning without unnecessarily diluting it by the inclusion of diverse actions in the field of international cooperation. In the 21st century, the most recent scientific contributions to the debate of economic integration have been developed by Ramon Torrent (2003) and Christopher Dent (2008). Torrent (2003) approaches integration through the concept of *new regionalism*.

According to Torrent, the new regionalism is an enhanced version of the old paradigms of economic integration presented by Balassa. Taking globalization into account, the new regionalism presented by Torrent has its origins when combining global factors -that modify the structures of international economic policies-, with local or economic policies –that takes into account the local characteristics of a specific region. On the other hand, Dent (2008) explains *regionalism trends* as structures, processes, and arrangements that work towards a major coherence within a specific region in terms of economic, political and socio-cultural connections. Putting together the classic definition of economic integration from Balassa, the new approaches from Torrent and Dent, and the border development definition (cross-border cooperation) from Varnaliy it seems possible for local communities around the borders of countries to cooperate (at a first stage), and develop policies that would foster such cooperation into economic integration, in a later stage. What it is important here is to identify which conditions (political, economic and/or social characteristics) favor horizontal integration in Latin America.

2. Comparative Models: The European Union and the Latin American Experience

To compare the models of integration from a border policy perspective, in both Latin America and Europe, it is important first to identify the different kind of policies that would foster or hinder vertical integration in both cases. The main policies taken into considerations are: Free trade policies, namely, the free circulation of goods, services and capital; environmental protection policies, industrial development policies, port and fishery policies, tourism growth policies, drug control policies and migration policies. Since the expected outcome of all the possible combinations of policies is horizontal integration, the expected policies (variables) to trigger horizontal integration are the free trade policies. In order to assess the extent to which free trade policies is likely to create pressure for countries to start an economic integration process, the models of both European Union and Latin America (SICA, CARICOM and MERCOSUR) were included. To operationalize all variables, the impact policy indicators were taken from various official sources. In the case of the European Union, the policies indicators were taken from the OECD's main performance indicators index; in the case of Latin America, the main sources were indicators created by the Economic Commission of Latin America (ECLA), and other secondary sources taken from reports elaborated by each regional institutions that are included in the analysis. Table I shows the sources and definitions of the variables used in the QCA analysis. To ensure that the results are not biased by, for instance, the behavior of the world commerce in one single year, mean annual values for a five-year period (2010-2014) have been used for most of the variables in this study. The year 2014 is the latest for which most measures are available. The data on fishery and port policies, as well as industrial development policies are only available for a couple of years in most cases; however, these values do not suffer from large annual variations.

Table I: Causal Conditions. Definitions and Sources

Variables	Definition	Source
Free Trade Policies (FTP)	Trade agreements between countries. Free Circulation of Goods, Services and Capital. (% of harmonization of tax)	OCDE and CEPAL trade data base. (2010-2014)
Regional Environmental and Economic Policies		
Environmental Protection Policies (EPP)	Rigidity of environment policies implementation (0=no rigid; 100=rigid)	European Commission. Institute for European Environmental Policies. SINAPRED. FLACSO

Port and Fishery Policies (PFP)	Implementation Policy Index (0=No implementation; 1= fully implemented)	European Commission. World Trade Organization.
Tourism Growth Policies (TGP)	Net national or regional income due to tourism policies (% of GDP)	European Commission. SITCA. United National Research Institute for Social Development
Governance and Labor Market Policies		
Industrial Development Policies (IDP)	Development of industries or economies of scales (% of GDP)	European Commission. SIECA. World Bank
Drug Control Policies (DCP)	Implementation Policy Index, measuring congress laws, border protection policies (0=No implementation; 1= fully implemented)	European Commission. International Narcotics Control Board.
Migration Policies (MP)	People traveling and getting a job in a third country (0=very difficult; 1= very easy)	European Commission. Interamerican Development Bank.

Table II, which contains the *raw data* for all the variables used in this analysis, shows the horizontal integration performance for all four integrations models included in this analysis.
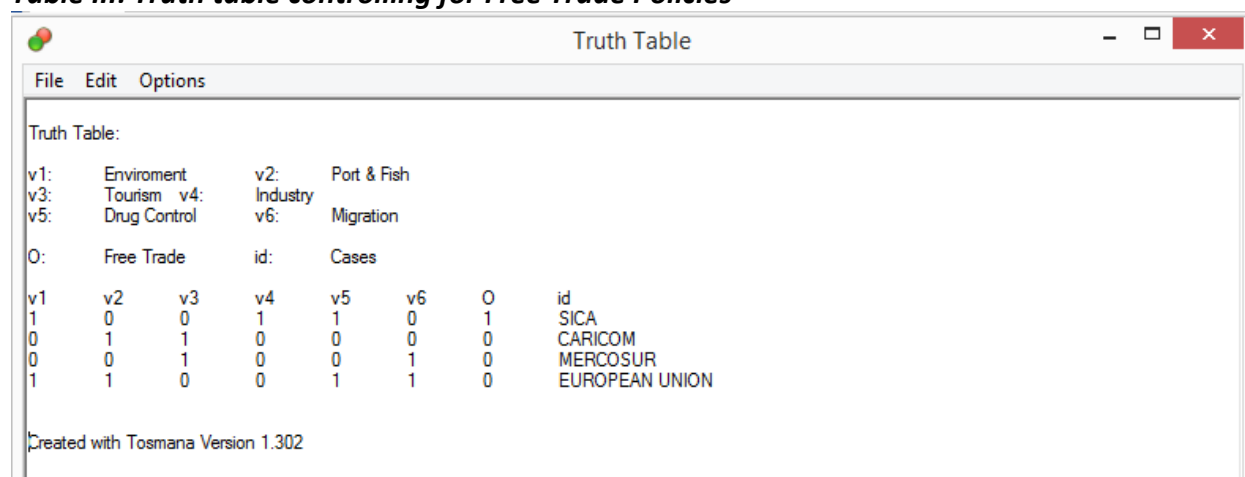
Table II: Data used for the policy analysis

Variables	SICA	CARICOM	MERCOSUR	EUROPEAN UNION
Free Trade	96%	81%	78%	79%
Environment	88	75	81	91
Port & Fish.	0.85	0.93	0.76	0.89
Tourism	5%	16.6%	12%	10%
Industry	30%	15%	15%	16%
Drug Control	0.78	0.49	0.61	0.70
Migration	0.62	0.67	0.79	0.93

Developed by Ragin (2000) and drawing on Boolean algebra, fuzzy-set qualitative comparative analysis (fsQCA) provides a means to assess the relationship between combinations of "casual conditions" and the outcome in question. In the analysis, all data are transformed into a set membership for the individual integration processes. Like conventional statistical methods, fsQCA enables researches to examine a higher number of cases than might be possible using many qualitative methods. However, unlike conventional statistical analytical techniques, such a multivariate analysis, fsQCA is based on the logic of set relations. This means that it enables potential clusters of institutional configurations and, hence, entire regions to be identified. If any such clusters are found, this would reveal strong convergence tendencies among the regions under integration processes. The analysis begins by examining whether any of the causal conditions can be considered "necessary" for the outcome. A necessary causal condition is one for which instances of the outcome constitute a subset of the instances of the causal condition (Ragin, 2006, p. 297)

3. Findings and Implications

One of the important findings of this research is that there is a great deal of institutional diversity within every integration process. The first conclusion drawn from the analysis is that integration processes are unique, and they depend on the countries and their political, social and economic reality. When elaborating the truth table having free trade agreements policies as the outcome of horizontal integration, we see that SICA is the only integration scheme that achieves the outcome. The following table shows all the possible combinations when controlling for free trade policy.

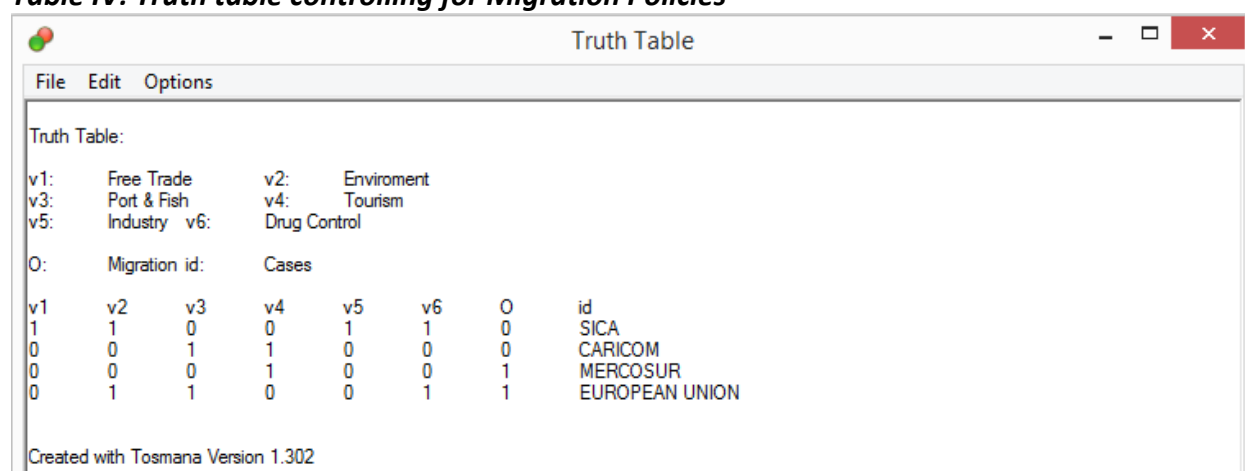*Table III: Truth table controlling for Free Trade Policies*

Truth Table:

v1: Enviroment v2: Port & Fish
v3: Tourism v4: Industry
v5: Drug Control v6: Migration

O: Free Trade id: Cases

v1	v2	v3	v4	v5	v6	O	id
1	0	0	1	1	0	1	SICA
0	1	1	0	0	0	0	CARICOM
0	0	1	0	0	1	0	MERCOSUR
1	1	0	0	1	1	0	EUROPEAN UNION

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However, according to the definition used in this paper, horizontal integration can only be achieved when establishing economic, scientific, technical, environmental, cultural and other relations between communities. Free trade agreements, although they focus on free circulation of goods and services, lack of other components to trigger true horizontal integration or cross-border cooperation. The key policy then to take into consideration is migration policies. The following table shows that, when controlling for migration policies, two integration schemes reach horizontal integration: MERCOSUR and the European Union.

Table IV: Truth table controlling for Migration Policies

Truth Table:

v1: Free Trade v2: Enviroment
v3: Port & Fish v4: Tourism
v5: Industry v6: Drug Control

O: Migration id: Cases

v1	v2	v3	v4	v5	v6	O	id
1	1	0	0	1	1	0	SICA
0	0	1	1	0	0	0	CARICOM
0	0	0	1	0	0	1	MERCOSUR
0	1	1	0	0	1	1	EUROPEAN UNION

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Both models of the European Union and MERCOSUR meet the minimum standards of the definition. Not only is the circulation of goods and services achieved, but also people and even entire communities seem to share common policies to common problems. Here we talk about different migration policies that integrates not only economies among communities, but also living standards of the citizens of those countries. Taken together, these necessary and sufficient causal conditions (policies) paint a more optimistic picture of the integration processes worldwide. The difference between both cases, migration policies *vis-à-vis* free trade policies, is not exclusive. The results of the analysis clearly indicate that a poor

implementation of migration policies is not universally sufficient to explain horizontal integration. An effective combination of two or more policies could also improve the possibilities of achieving horizontal integration. This acts as a warning against arguments that state that only through the creation of supranational entities (vertical integration), things like economic development and poverty reduction could be reached. Analyzing, unlike many previous studies, some integration process in Latin America and Europe enable conclusions to be drawn that could be apply to other regions in the world. The novel method used in this article means that the extent of any complementarity between different policies can be addressed, and ensures that issues relating to convergence/divergence are explored. The article, therefore, opens an important debate on the convergence among policies and their contribution to economic integration around the world.

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GENDER AND AGRICULTURE IN INDIA
HAS GLOBALISATION FURTHER UNDERMINED THE ROLE OF WOMEN IN AGRICULTURE IN INDIA?

Introduction

There are 51% of women who are working as agricultural labourers in India (Ministry of Agriculture, 2013)**.** It is almost half of the agricultural labour but the amount of work they do, still does not get them recognised as farmers or major contributors to the field. They face widespread constraints: decision-making about land, access to productivity enhancing inputs like fertilisers, seeds and veterinary drugs, face problems due to migration, lack control over their produce. Their ability to produce enough food is hampered by the physically exhausting labour and drudgery associated with agricultural practices and additional weight of the domestic and reproductive work that are basic to the viability of household consumption and health.

In 1991, India adopted structural adjustment programmes which contained conditions justified with reference to national interest which led to economic integration of the Indian economy with the global settings, through neo- liberal policies which gave birth to globalisation, brought substantial amount of challenges for various sectors, especially agricultural. This whole process of globalisation is believed to have worsened the situation of women in agriculture, who are believed to be the ones who learned the art and science of farming.

Theory Analysis

Below are the theories that help us understand how India changed after 1991, when India entered the period of globalisation.

1. Structuralism

Strongly influenced by the Marxist thought, this theory is also referred to as structural Marxism, neo-Marxism. It has some braches too: dependency theory, world systems theory, the core- periphery model and   radicalism.
According to Steans and Pettiford (2001: 73), main tenets of the structuralist perspective are as follows:
• 	The nature of international relations is profoundly shaped by the structure of the capitalist world economy, or capitalist world- system.
• 	International politics is shaped by, or even determined by economic factors
• 	The main 'actors' are states, multinational and transitional corporations and transnational social

classes.

- The state reflects the interests of dominant classes rather than there existing a genuine 'national interest'.
- Capitalism is a fundamentally unjust social and economic order which generates conflict and disharmony;
- Capitalism is characterised by internal contradictions and is subject to periodic crises.

2. Gender Development Approach

Women in Development (WID) approach (came into existence in the early 1970s by the Women's Committee of the Washington, DC, Chapter of the Society for International Development to work for the women in Third World). WID approach was seen as a close connection to the modernization paradigm. WID, instead of examining why women so far has not benefited from the development strategies applied through neoliberal policies, was just focussing on integrating women in development initiatives. There was no critique of women's oppression.

In the second half on 1970s, there was a new movement Women and Development (WAD) based on neo-Marxist feminism. It draws some of its theoretical base from dependency theory, which in opposition to the optimistic claims of modernisation theory, maintained that the failure of Third world states to achieve adequate and sustainable levels of development resulted from their dependence on the advances capitalist world (Sarapura 2009: 13).

The WAD approach came into being to fill in what WID was not doing, i.e. questioning the sources and facts why women have not benefited from the development strategies till now.

Mainstreaming of gender into all policies and programming in design and impact was a result of the GAD approach, where practitioners noticed that the invisibility of women's unpaid work is a critical issue in national and international macro policy.

3. Neoliberalism

India entered the period of neoliberalism in the year 1991. Neoliberalism that has attributes of classical liberalism like 'self regulating markets' is the new face for economic policies and theory, which has led to the development of capitalist societies.

The capitalist system is driven by ceaseless competition, and continually produces and reproduces structures of uneven development. Even as capitalism frees labour in some directions, it enslaves them in other ways and, in doing so; it often mimes and takes over structures of oppression preceding the onset of capitalist- style competition and regulation (Bagchi 2002: 243).

Harvey states that neoliberalism is a theory of political economic practices that proposes that human well-being can best be advanced by liberating individual entrepreneurial freedoms and skills within an institutional framework characterized by strong private property rights, free markets, and free trade (2005: 2).

After gaining independence from British rule in 1947, India adopted an indigenous variant of Keynesianism, or a 'mixed economy' approach to development, with major investments in the public sector, yet with some sectors remaining open to private capital. In 1990-1991, India underwent a balance of payment crisis, which forced it to adopt structural adjustment policies.

To overcome this crisis, India borrowed money from global governance institutions like the World Bank and the IMF. Gross drawings from the IMF between January 1991 and January 1992, came with the condition that India would ensure macro-economic stabilization. Scott adds, 'Women are called upon to bear the costs of capitalist state policies by generating more income. Meanwhile, they are expected to continue their sex- specific nurturing activities within the household' (1995: 78).

Agricultural Conditions in India: A Detailed Study

Before 1990's

India gained independence in the year 1947, leaving India's government in various problems. The biggest challenge was to integrate the diversity into the one single nation state. India had a semi-feudal social structure (Bhaduri 1973: 128), and the caste system prevented socio-economic mobility for a large section of the population.

Agriculture and the rural sector stagnated during the colonial period. In the first fifty years of the twentieth century, there was hardly any increase in agricultural production, and rural industries underwent a setback. The rural economy was caught in the low- level equilibrium trap and agricultural sector was sharply isolated from the rest of the economy (Dubhanshi 1986:39). There were huge problems of poverty and the landless which the government needed to address immediately. As far as the women employment is concerned among rural workers, females have always been more likely to be engaged in the primary sectors, most of which is agriculture, than men.

After 1990's

'India signed Uruguay Round Agreement (URA) of the General Agreement on Tariffs and Trade (GATT), now vested in the World Trade Organization (WTO), which makes it mandatory for its member countries to 'gradually' open their agriculture to world markets. India launched its own economic liberalization programme, which among other things, aims at gradually integrating the domestic economy, including agriculture with the world economy' (Gulati & Kelley 1997: 67).

Women in Agriculture after Globalisation

Participation of Women

The concept of social values and status having bearing on the economic and caste differences predominately determines the employment structure of women in India. The traditions made by community decide the conduct of women. Therefore the sharing of farm tasks between men and women differs among sub-cultures (Billings and Singh 1970: A- 172). 'Sex role distinctions are evident in terms of occupations, with male more likely to be involved in pursuit requiring strength and technical skills and women in task requiring skills in child bearing, home making and other such operations.' (Varma 1992: 27).

a.i.*Effects of Globalisation*

Various studies cited various impacts of globalisation on women in agriculture. In this section all the effects have been collated and divided into parts which are as follows:

Modern Inputs: Technology and Farming Techniques: Available studies show that more than 50 per cent of increments in agricultural output in India in recent years are attributable to variables like technology and infrastructure (Singh 1995).

Technological change and its impact on female employment in agriculture is one of the key areas which predominantly happened during green revolution. With the introduction of HYV technology, there was a move to introduce modern rice milling which would largely eliminate female labour employed in the custom huller for drying rice (Harris 1977).

On the one hand, it has relieved women belonging to the upper socio-economic strata, as they have withdrawn themselves for farm work and they were utilizing this free time in other areas, where a clear

trend in improvement of their status was evident. On the other hand, it has negatively affected the women from lower castes, groups, who were either landless or having uneconomic landholding by reducing demand for employment in peak season (Kaur and Sharma 1989: 41). In the Indian context it has been widely noted that female tasks become male tasks and with a higher wage, when new equipment are introduced such as the pesticide sprayer.

Feminisation/ Casualization of Labour: There was an urgent demand of labourers in the field of agriculture because of gloablisation. Women participated more than men as waged workers to meet the demand. One stimulus for the growth in women's agricultural wage labour was the "industrialisation" of agriculture, particularly the growth of high-value agriculture production and agro processing for export. With the removal of subsidies, male farm owners had to cut down on labour, leading to the feminization of particular agricultural tasks. The preference for female agricultural labourers is linked to their lower wages, but also to their assumed steady work discipline and ability to multi-task. Yet this sexual division of labour and feminization of agriculture are manifested in distinctive ways (Prugl et.al 2012).

Land Ownership: Due to globalisation, women started contributing in high numbers in agriculture as waged workers, but still they are the ones who do not own land. One of the most important aspects in terms of agriculture in the rural areas is the land. Schutter states, 'for women, land is pivotal resource for meeting subsistence needs, and for accessing other good and services, such as credit, since access to credit often depends on the ability to use land as collateral' (2013: 8).

Nutrition Linkage: According to Kadiyala et al., the agriculture sector in India is quite large, employing most of the population, therefore it has great potential to influence nutrition at large. A proposition for the sustainable growth strategy is to leverage agriculture to empower women and strengthen their capacity to care for themselves and young children (2011). If the nutrition level of women who are working in the agriculture remains low, it affects their children considerably, especially to the children of female-headed households.

Credit, WTO and Farmer Suicides: The most important change that led to a substantial impact on farmers, was the huge increase in fiscal demands by the policy shift of 1960s- Green Revolution. The HYV required more expensive seeds, irrigation and chemical fertilizers. Since 1995, more than 270,000 farmers have committed suicide in India, amounting to one death every 30 minutes (Newsrecord 2013). Small or marginal farmers take credits so as to improve their agricultural productions to meet the demands.

Migration: One more important aspect of female employment that can be inferred from the evidence so far cited is that HYV technology has not eliminated seasonality of work and may have in fact increased the extent of seasonal fluctuations in female employment (Duvvury 1989: WS 101).

Conclusion

Agriculture sector is the sector where women work in high numbers, therefore, an improvement in their quality of life, would make this sector worthwhile. The development approach from 'empowerment during nineties' to 'participation during two thousand', has not achieved much to date for the well being of women because of the tenuous implementation strategies. What is concerning and alarming is that this study is the result from just one village in a district of western Uttar Pradesh. Although conditions may vary from state to state, it may be worse or little better, as India is a diverse country with many castes, cultures and traditions, yet overall the situation of women has not improved after the introduction of SAPs. Government has launched programmes and schemes to improve the situation of women in agriculture in rural, but they seem to have not reached many parts of the country from almost two decades now. The Agricultural Policy has recognised to incorporate gender issues in the development agenda, but a structure mechanism is needed to make sure it is being implemented which can be strengthened by tying up with non-governmental organisation (NGOs) in the respective states. Also, state departments of agriculture should coordinate and create activities for the economic empowerment of rural women through entrepreneurship development. Also, mechanisms in the form of government schemes like The National

Rural Livelihood Mission (NRLM) are needed at local (community), regional and national levels to address women's role in the agricultural sector to help them give full voice and enable them to benefit from the technologies, innovations and market opportunities. NRLM helps not only men but also women to form self help groups (SHGs) which help them to manage their existing livelihoods, enhance credit absorption capacity and credit worthiness.

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EDUCATION VERSUS POVERTY

COUNTERING POVERTY WITH EDUCATION & VICEVERSA: EDUFORALL

ABSTRACT

World is facing daunting versatile challenges including Terrorism, Climate Change, International Disputes, Peace Conflicts. The root problem is the lack of "social and basic conduct education" reachable to each and every common man. The developing world, also remarked as Third World, still in the 21st century, computes a literacy rate of 60-70% averagely. Education is the ubiquitous solution that can bolster in countering many global issues, but it itself collides with the social problem of POVERTY.
Education has numerous benefits, but it has obstacles of rising tuition fees to get it.

The main issue is to have money? Then have Education. Providing education is a mere profitable business. With poverty and the cost of basic education rising, how can we boost literacy rate; when a man can't educate his kid, as it's not affordable!

We will be discussing about the importance of literacy in all aspects of life. It will also give an insight of how literacy can solve various issues and a brief on the current scenario of education in globally and contrast with India. It will propose a model "EDU4ALL" with an aim to achieve more literacy, which will comprise of the stakeholders, methodology and its benefits.

1. Literacy in the World

Literacy and level of education are basic indicators of the level of development achieved by a society. Spread of literacy is generally associated with important traits such as modernization, urbanization, industrialization, communication and commerce. Literacy forms an important input in overall development of individuals enabling them to comprehend their social, political and cultural environment better and respond to it appropriately. Higher levels of education and literacy lead to a greater awareness and also contributes in improvement of economic and social conditions. It acts as a catalyst for social up-liftment enhancing the returns on investment made in almost every aspect of development effort, be it population control, health, hygiene, environmental degradation control, employment of weaker sections of the society.

Globalization has had a distinct influence on the pace of change in our culture and language. The pace of change in society has been given impetus by the proliferation of multimedia and information technologies. These changes have affected everyone – for example, children are now able to participate in twittering, wikis, blogs or in various social networking sites (e.g. Facebook, YouTube, Flickr); obtain instant information from the web; or participate in a virtual environment through gaming or in a virtual world as second world. [1]

Worldwide, there are only ten countries in which the number of illiterate adults exceeds ten million — India (286 million), China (54 million), Pakistan (52 million), Bangladesh (44 million), Nigeria (41 million), Ethiopia (27 million), Egypt (15 million), Brazil (13 million), Indonesia (12 million) and the Democratic Republic of the Congo (12 million). [6]

To be fully literate in today's complex society, a person must be able to read, write, do math and use a computer. Without these skills, fluid navigation through society and upward social movement are challenging.

Worldwide, 1 billion - approximately 26 percent of the world's adult's population — are considered functionally illiterate, with only basic or below-basic literacy levels in their native languages. [3] Without the ability to effectively use the written and digital information in the world around them, these individuals are unable to help themselves, their families and those around them. [2]

2. Literacy in India

India has emerged as a global leader and a strong nation. Education is the key to the task of nation building as well as to provide requisite knowledge and skills required for sustained growth of the economy and to ensure overall progress. According to the Census Data 2011, India is overpopulated with a population of 121,01,93,422 which means India today is a powerhouse of talent of 121,01,93,422 plus. In order to convert the population from a challenge to an opportunity, the area that requires immediate attention is education and training. India's GER (Gross Enrolment Ratio) is 12.4 percent. The GER in developed

countries is between 50-70 percent. The current education system selectively discards talented students with inquisitiveness, ability to ask questions and dream to do something challenging, something better for the society.

India currently has the largest population of illiterate adults in the world with 287 million. This is 37 per cent of the global total. *India's adult literacy rate is 63%.* While India's literacy rate rose from 48 per cent in 1991 to 63 percent in 2006, "population growth cancelled the gains so there was no change in the number of illiterate adults," the report stated. [5] About 75% of Indian men had at least a basic level of literacy 24 percentage points higher than the 51% literacy rate for women.

The gender gap is lower but still wide for young Indians. The 88% literacy rate for young Indian men is 14 points higher than the 74% rate for young women. [6] All over the world, women account for almost two-thirds (496 million) of the illiterate adults worldwide. More than one-third of all women around the world who are illiterate are Indian women (187 million).

The Education For All Global Monitoring Report (GMR) (2014) released worldwide by the UNESCO acknowledges the headway made by India in improving access to education but the country's population of illiterate adults has been identified as the drag factor.

However, the question is the quality of education; placing India among the 21 countries facing an "extensive" learning crisis. [5] .In India, less than half of the children were learning the basics in 21 of the 85 countries with full data available. India features in this list along with 17 countries from sub-Saharan Africa, Mauritania, Morocco and Pakistan. [5]

Part of the learning crisis has been attributed to the ambitious curriculum drawn out for children in India; including disadvantaged learners. Contrasting this to Vietnam where the curriculum focuses on foundation skills and is closely matched to what children are able to learn, especially disadvantaged learners — the report pointed out that India's curriculum "outpaces what pupils can realistically learn and achieve in the time given". India - despite spending a considerable amount on education, has reduced its expenditure on education from 13 per cent of the entire government budget in 1999 to 10 percent in 2010. [5]

3. Education Policies in India

Until the late 1970s, school education had been on the State List of the Indian Constitution, which meant that States had the final say in the management of their respective education systems. However, in 1976, education was transferred to the Concurrent list through a constitutional amendment, the objective being to promote meaningful educational partnerships between the Central and State Governments. Today, the Central Government makes the national policies and the States have to follow it.

India's education system is divided into different levels such as preprimary level, primary level, elementary education, secondary education, undergraduate level and postgraduate level.

Post-independence India inherited a system of education which was characterized by large scale inter and intra-regional imbalances. The country's literacy rate in 1947 was only 14 per cent and female literacy was very badly low at 8 per cent. As per recently concluded census 2011, Literacy rate in India has significantly increased from 18.33% in the year 1951 to 74.04% in the year 2011. More women literates added in the recent decade compared to men literates, so gap between men literates and women literates also reduced from 24.82 in 1991 to 16.68 in the year 2011.

Eradication of illiteracy has been one of the major national concerns of the Government of India since Independence. A number of significant program have been taken up since Independence to eradicate illiteracy

India is committed to the goal of universal elementary education for all children. This goal is part of the Education for All (EFA) goals adopted at the World Education Forum, Dakar in April 2000. The EFA goals

include, inter alia achieving universal elementary education by the year 2015, ensuring equitable access to appropriate learning and life skill programs for young people and adults, achieving 80% improvement in adult literacy by 2015, achieving gender equality in education by 2015 and improving all aspects of quality of education. The Indian government lays emphasis to primary education up to the age of fourteen years (referred to as Elementary Education in India.) 80% of all recognized schools at the Elementary Stage are government run or supported.

An initiative "SarvaShikshaAbhiyan (SSA)" (meaning education for all) is intended for the enlargement and growth mainly in the primary education. The aim of this flagship program was to attain universalization of primary schooling and to address the needs of 192 million children in 1.2 million habitations.

Scheme of Infrastructure Development in Minority Institutions (IDMI) has been operationalized to augment infrastructure in private aided/unaided minority schools/ institutions in order to enhance quality of education to minority children. Program for Nutritional Support to Primary Education (NP-NSPE) commonly known as the Mid-Day Meal Scheme (MDMS) was launched as a Centrally Sponsored Scheme on 15th August 1995 covering all children studying in Classes I-VIII.

4. Correlation between Poverty & Education

> *"Education is not a way to escape poverty — it is a way of fighting it.''*
> — Julius Nyerere, former President of the United Republic of Tanzania

In 2000, the United Nations Millennium Summit adopted *eight Millennium Development Goals* to be achieved by 2015. *The first two goals, to eradicate extreme poverty and hunger and to achieve universal primary education are intimately related.* Poverty limits the chances of educational attainment, and at the same time, educational attainment is one of the prime mechanisms for escaping poverty. Poverty is a persistent problem throughout the world and has deleterious impacts on almost all aspects of family life and out- comes for children.

Literacy is a fundamental human right and the foundation for lifelong learning. A literate community is a dynamic community, one that exchanges ideas and engages in debate. For individuals, families, and societies alike, it is an instrument of empowerment to improve one's health, one's income, and one's relationship with the world. The power of literacy lies not only in the ability to read and write, but rather in an individual's capacity to put those skills to work in shaping the course of his or her own life. Whether it is the words of a language, the symbols in a mathematical system, or images posted to the Internet—literacy can transform lives.

POVERTY IS much more complex than simply income deprivation. Poverty entails lack of empowerment, lack of knowledge and lack of opportunity as well as lack of income and capital. Despite increased access to education, the poor — disproportionately women, socially disadvantageous groups, the physically disabled, persons in remote regions — are often deprived of a basic education. And when basic education is available, the poorest are unable to avail of it because the direct and opportunity costs attached to it are quite high for them.

Poverty is thus both a cause and an effect of insufficient access to or completion of quality education. Children of poor families are less likely to enroll in and complete schooling because of the associated costs of attending school even when it is provided "free''. The cost of uniforms, supplies and transportation may well be beyond the means of a poor family, especially when the family has several children of school age. This means that choices have to be made, and the choice is often to drop out of school or, worse yet, to deny schooling to girls while enrolling the boys thereby contributing directly to maintaining the inferior status of women. And as poor children who are enrolled grow older, the opportunity cost (their lost labor

and the forgone income it may entail) becomes greater, thus increasing the likelihood of abandoning school. Furthermore, dropping out of school because of poverty virtually guarantees perpetuation of the poverty cycle since the income-earning potential of the child is reduced, not to mention overall productivity, receptivity to change, and capacity to improve quality of life. Lack of education perpetuates poverty, and poverty constrains access to schooling. Eliminating poverty requires providing access to quality education.

The relationship between education and poverty reduction is thus quite straight and linear as education is empowering; it enables the person to participate in the development process; it inculcates the knowledge and skills needed to improve the income earning potential and in turn the quality of life. Moreover, education of girls and women helps in improving the number of other indicators of human development.

5. An Attemptot to Encounter Education & Poverty Problem

(Proposal)

The Main Idea:

The prime idea is to take education throughout the nation's small villages where there is paucity of infrastructure & other facilities.

For understanding consider a village A, surrounded by other cities as B.

Stakeholders:

• University students of all year of other cities B.

• Illiterate kids, students and housewives from village A.

• Financial Supporters such as entrepreneurs &state government funds.

• State University Head (Vice Chancellor)

The Functioning:

It's a simple but effective, feasible and high impact idea. The concept is that university undergraduates & graduate students will volunteer in this program on weekly basis. A vital course curriculum shall be made accentuating on key learning such as basic math, writing & reading skills. The logic of having such a low skill course is that the students will be varied in age group and gender. Its one for everyone.

First step is to spot villages nearby to a particular city & check out the population census to extract information on illiterate people, their age & gender. Formerly going to those villages & introducing them benefits of being educated as an invitation to join our program for basic free education for their self-benefit. -"I can make you read and write". Then at university fixing a particular weekday for visits & sharing schedules to village through a youth volunteer from the village itself (Who will coordinate with the volunteer of university). Every affiliated university will include this program as obligatory, so that there is no lack of youth volunteers. The funds required for basic things like stationary shall be financed by various enterprises.

Posters at university will do the enterprise's advertising so that the enterprise also finds benefit in donating as these are entrepreneurs who see profit as a priority than social cause-on real ground .For most, its advertise to get funds.

This intervention will work as a radial pattern educating more & more illiterate kids & females by a compulsion made on affiliated universities to made students volunteer for this program.

Benefit To All Criteria:

• University gets a good social appreciation by helping for such a big cause.

• Students realize the happiness of giving & more over it adds to their work experience as a social work.

"The illiterate one turns literate; literacy solves many global problems."

6. Future Scope

We are in process of drafting a detailed proposal plan for submission to university officials, local education government body and other private entrepreneurs, who can bolster our plan into a realistic outlook, through funding and other support mechanisms.

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ALLA DERIVA TRA CONSUMISMO E PRECARIATO.

L'IMMAGINE DELLA SOCIETÀ CONTEMPORANEA

NELLE OPERE DI ALDO NOVE

SOMMARIO

La vera domanda è: che prezzo siamo disposti a pagare per la prosperità economica? Se tale prezzo è quello dei beni che per noi sono veramente importanti, come le relazioni, allora il gioco della crescita economica non vale la candela del benessere: non è tanto lo sviluppo che conta per il benessere, quanto la sua qualità sociale.

a.i.1. Stefano Bartolini,
a.i.2. *Manifesto per la felicità*

1. Aldo Nove: dal cannibale al documentatore

Il ritorno del reale nella sede letteraria ha portato alla rivelazione di una verità molto scomoda. La condizione umana, riscoperta nella letteratura degli ultimi due decenni attraverso un attento inseguimento dei cambiamenti culturali, sociali ed economici, risulta preoccupante, anzi, si potrebbe parlare di una vera

e propria crisi della società, manifestatasi nel rovesciamento dei valori e capovolgimento dell'identità. Di fronte a un nuovo impegno letterario, all'urgenza morale di riassumere la posizione critica nella scrittura, alcuni autori della nuova narrativa italiana, rispondendo nelle loro opere al bisogno della denuncia sociale, sono riusciti a svolgere il loro compito in modo particolarmente notevole.xv

Tra questi scrittori dobbiamo riconoscere uno che merita un'attenzione speciale per il fatto di aver compreso nella sua produzione letteraria un'osservazione acuta delle trasformazioni sociali legate allo sviluppo tecnologico e alla crescita economica, uno che costituisce un caso esemplare ed eccezionale, se non un esempio perfetto di tale percorso: Aldo Nove.xv I suoi testi mettono in luce tutti i componenti di ciò che potremmo chiamare con il termine «la crisi sociale»: il terrore dei massmedia (soprattutto della televisione ed onnipresente pubblicità), il potere identitario del consumo, l'impoverimento delle relazioni interpersonali, il degrado dei valori, l'incertezza sul futuro e il lavoro precario. In più, l'autore racconta non solo la situazione presente, ma guarda anche verso il passato cercando spiegazioni di questo *status quo* socioculturale.

Dal punto di vista letterario, invece, Nove si è fatto distinguere per aver rappresentato tutto il passaggio della nuova narrativa italiana: partendo dall'orrore mescolato con il grottesco, tipico per i testi dei cannibali, è arrivato alla documentazione della realtà tramite la «scrittura di frontiera» mettendo insieme elementi della *fiction* e *reportage*. Nell'opera dello scrittore lombardo si manifestano, per di più, diverse modalità dell'«autenticazione del romanzo». Il reale è ritrovato attraverso l'applicazione pratica dei concetti come l'iperbolicità, il saggismo, ed anche l'autobiografismo.xv Infine, nella scrittura di Nove, ci sono presenti altresì gli «effetti di reale» che determinano le scelte stilistiche dell'autore: «velocità», «frammentarietà», e «performatività».xv

Per questi motivi, i volumi di Aldo Nove vengono apprezzati dai critici e studiosi della letteratura, che sottolineano il suo particolare talento ed anche un enorme contributo alla documentazione della contemporaneità. Nell'introduzione alla monografia dedicata all'opera dello scrittore lombardo, Fulvio Senardi afferma:

Aldo Nove non è un autore narcisista che si inebria della propria firma sui giornali, mirando al ruolo di personaggio pubblico o peggio, *maître a penser*, né un intellettuale che, insieme a poesia e narrativa, pratichi con assiduità la forma saggistica. Lo scrittore è tutto nei suoi libri, dove una visione del mondo si esprime nelle forme suggerite da una creatività innata e prorompente (2005, p. 9).

Poi leggiamo che Nove, «coltivando "polloni" del vissuto su un terreno di confine tra metafora e ricordi, critica socioculturale e nostalgia, si dimostra infatti capace di mettere in rilievo le più inquietanti sfaccettature del presente» (*ibid.*, p. 88).

L'autore nacque a Varese nel 1967, trascorse l'infanzia a Viggiù (piccolo paese al confine con la Svizzera) dove frequentò la scuola elementare e media, per poi finire il liceo classico nella città di nascita. «All'università, alla Statale di Milano – racconta Nove – mi iscrissi a Filosofia; mentre c'erano quelli che si facevano di droga, io mi facevo di Hegel. [...] Il giorno della laurea, mi ricordo, c'era il concerto al Palaforum che riuniva i Velvet Underground. Io ci andai. Era il '93, pochi anni dopo sarei diventato Cannibale».xv

2. Terrore della pubblicità e potere del consumo: *Woobinda* e *Superwoobinda*

Aldo Nove diviene «un giovane cannibale» nel 1996 con il suo racconto intitolato *Il mondo dell'amore*, compreso, tra gli altri testi dei cosiddetti *narrative invaders* o «scrittori dell'eccesso», nella famosa antologia *Gioventù cannibale*.xv Nello stesso anno esce *Woobinda e altre storie senza lieto fine*, poi ampliato in *Superwoobinda* (1998), una serie di frammenti narrativi, grotteschi e tragici, che esamina il violento dominio del sistema delle merci e i suoi maggiori canali di trasmissione, televisione e pubblicità. Dobbiamo subito sottolineare l'importanza di questo volume per il corso della presente analisi: «i racconti di Aldo Nove rappresentano la registrazione più ossessiva e la parodia più efficace di un nuovo paesaggio

materiale e morale»[xv]; costituiscono un «risvolto consistente del mondo d'oggi, ed un fascio di problemi che nessun narratore italiano ha interpretato con tanto vigore e spietatezza».[xv]

Le storie mostrano il panorama preciso di una società priva di valori, di una civiltà rasa al suolo: relazioni familiari piene di aggressione e violenza, spesso addirittura bestiali e disumane, rapporti interpersonali inesistenti o malati, mercificazione totale della quotidianità e dell'immagine di sé. In questo mondo, ogni cosa ed ogni persona viene riconosciuta attraverso una marca, un'etichetta. L'identità personale e il senso della vita possono essere ritrovati solo grazie al marchio delle merci, e per questo, esso diventa il motivo di un conflitto grottesco e feroce, narrato ne *Il bagnoschiuma*, che apre la raccolta con il seguente *incipit*:

Ho ammazzato i miei genitori perché usavano un bagnoschiuma assurdo, Pure & Vegetal. / Mia madre diceva che quel bagnoschiuma idrata la pelle ma io uso Vidal e voglio che in casa tutti usino Vidal. / Perché ricordo che fin da piccolo la pubblicità del bagnoschiuma Vidal mi piaceva molto. / Stavo a letto e guardavo correre quel cavallo. / Quel cavallo era la Libertà. Volevo che tutti fossero liberi. Volevo che tutti comprassero Vidal (Nove, 1998, p. 7).[xv]

La voce narrante indica allora il colpevole della sua disperazione: è stata la pubblicità del prodotto, vista già nell'infanzia, che gli aveva promesso un valore immateriale – la «libertà» – avendo suggerito che fosse possibile ottenerlo attraverso l'acquisto di una merce. La storia viene conclusa con una descrizione crudele ed assurda, tipica per la scrittura cannibale, bruscamente interrotta con una parola incompleta, così come il cosiddetto *zapping* interrompe la visione di una trasmissione:

Mi faceva davvero schifo come morivano vomitando sangue. [...] Tornai di sopra e presi le due bottiglie (una l'avevano finita) del loro bagnoschiuma del cazzo. / Le portai giù in cucina e le appoggiai sul tavolo mentre con il pestacarne rompevo il cranio di mia madre. / Il cervello fuoriusciva molto viscido e c'erano pezzetti di pelle con capelli che si staccavano come scotch. [...] Misi i cervelli dentro il lavandino e pulii bene l'interno delle loro teste con lo Scottex. / Ci versai il Pure & Vegetal, dovevano capire t (*ibid.*, p. 9).

Il potere manipolatorio della pubblicità viene messo in scena anche nel racconto intitolato *La merda*, nel quale il diciottenne Edoardo spiega le ragioni per cui abbia cominciato a tenere gli escrementi nel comodino, accusando gli spot promozionali della deformazione della realtà:

Mi fa ridere, che nelle pubblicità rovescino sugli assorbenti e sui pannolini liquidi sempre blu! / Io, da bambino credevo di pisciare molto sbagliato, perché pisciavo giallo. / Guardavo la tele e la piscia era blu. / Ma è la pubblicità, che modifica le cose. / Se ci avete mai fatto caso, nelle pubblicità non c'è mai merda. / Questo è uno dei motivi per cui la conservo. Se la rappresentassero, sarebbe verde. / O blu, come piscia (*ibid.*, pp. 69-70).

La televisione condiziona la vita quotidiana dei protagonisti di *Woobinda*, è responsabile della loro alienazione e solitudine, per di più, determina la loro fragilità psichica creando un forte e pericoloso legame di dipendenza con gli spettatori. Ne *I Programmi dell'Accesso* uno di loro si presenta con le parole seguenti: «Mi chiamo Andrea Garano. Ho ventitré anni e possiedo uno stereo. La mia mente è malata perché i Programmi dell'Accesso ci sono entrati dentro. Combinano delle cose con gli elementi chimici che ho nel cervello» (*ibid.*, p. 42).

È impossibile ormai immaginarsi la vita senza la «tele», ma grazie alle novità tecnologiche si può rimanere spettatori ventiquattr'ore su ventiquattro, indipendentemente dal luogo in cui ci si trova. La voce narrante di *Ruanda* segue ossessivamente le trasmissioni dal vivo sul genocidio accaduto nell'omonimo paese nel 1994, senza risparmiare nessun dettaglio della crudeltà degli avvenimenti:

Considerato che ora ho un televisore ventiquattro pollici subacqueo posso vedere il Ruanda in fondo alla piscina [...] Posso vedere il Ruanda quando vado in Milano con la mia Cherokee Limited TD 4x4 in quanto

ho l'impianto con la lavatrice la radio la tele sul cruscotto posso vedere ogni genere di morti mentre parcheggio. [...] Quando vado in montagna con il mio televisore da polso a sincronizzazione automatica ogni tanto mi fermo ad ammirare il paesaggio, mangio qualcosa e guardo il Ruanda. [...] Grazie al fatto che mi sono fatto installare un televisore con videoregistratore a doppia velocità nella stanza da bagno posso vedere mentre cago le scene di quelli che corrono in Ruanda tutti quanti assieme bambini vecchie e animali si travolgono gridano senza sapere dove andare cercano di non farsi uccidere (*ibid.*, pp. 58-59).

Un altro tema ricorrente della raccolta viene costituito dalla necessità quasi maniacale dei protagonisti di fare la spesa, di consumare prodotti in quantità esagerate, di immergersi nel mondo delle merci. Il motivo del loro comportamento, però, è tutt'altro che edonistico: lo fanno soprattutto per sentirsi meglio mentalmente, per ritrovare la calma e recuperare l'equilibrio psicologico, in genere, per soddisfare i bisogni di sicurezza ed appartenenza. L'acquisto di beni di vari tipi si manifesta, dunque, come un rimedio contro i problemi della quotidianità, l'inquietudine del presente, angosce dell'esistenza. Perciò, nelle storie illustrate da Nove, il motivo di consumo spesso appare, o dopo un evento triste testimoniato dalla voce narrante, oppure dopo un trauma da essa subito.

Ne *La strage di via Palestro*, un racconto in cui l'autore si richiama a un fatto di cronacaxv, il protagonista, dopo aver visto il luogo della tragedia – descritta sempre con linguaggio tipico cannibale: «tuo marito, o tua moglie [...] finisce a tocchetti sugli alberi [...] e non si trova ad esempio un pezzo di schiena» – dove trova molte foto della Madonna attaccate con lo scotch agli alberi, si reca ad eseguire un atto consumistico: «Poi siamo andati da Burghy e ho preso un king-bacon e le patatine regular e un cheese e il succo d'arancia e un apple-bag, mentre la mia ragazza ha preso un king-cheese e il fish e una patatine small e la coca max» (Nove, 1998, pp. 28-29). In un altro frammento (*Hamburger lady fa la raccolta punti*), la voce narrante spiega come l'acquisto dei prodotti, premiato con i punti «Star», la aiuta a sopportare le conseguenze di un dramma personale:

La gente mi chiama Hamburger lady perché una volta stavo friggendo le Spinacine e mia madre mi ha toccata dentro con il braccio (mia madre era lí che friggeva i cosi ripieni della Findus di ogni tipo di verdure) e sono finita con la faccia dentro l'olio delle Spinacine. / Mi sono ustionata e da allora la mia faccia è orribile. Per questo la gente mi chiama così. // A me tutto questo non importa nulla perché sto facendo la raccolta punti della Star. / Con 100 punti si vincono un piatto piano, un piatto fondo e un piatto da frutta. / Con 150 punti si vincono tre tazzine da tè con piattino. / Con 200 punti si vincono una coppa più quattro coppette per la macedonia. Con 250 punti si vincono sei tazzine da caffè con piattino. / Adesso ho 700 punti Star (*ibid.*, p. 123).

L'ossessione del consumo è in grado perfino di far passare le preoccupazioni più estreme dei protagonisti. In *Baghdad* il trentottenne Giovanni, in reazione alle notizie inquietanti («Tutti i telegiornali dicono che adesso c'è guerra»), decide di andare con tutta la sua famiglia all'Esselunga a procurarsi delle provviste di cibo, indispensabili nel caso di un conflitto militare: «Compro il tonno con le mandorle, ne compro venti scatole, se c'è la guerra non si può uscire come prima. / Ne prendo in confezioni da centottanta grammi, le metto nel carrello. [...] Se l'Iraq invadesse l'Italia cambia tutto. / Una guerra non sai quando finisce, quanti morti ci saranno, quanta spesa devi fare» (*ibid.*, pp. 125-26). Infine, l'immagine allegorica (onirica?), sempre crudele e grottesca, descritta nel racconto *Pam*, ci indica come una visita al supermercato possa risolvere i problemi dell'individuo disperato al punto di meditare al pensieri suicidio, che «spariscono» appena lui si immerge nel consumo automatico ed inconsapevole, diventando una persona «normale»:

Allora mi butto e dal balcone cado giù. Poi mi sveglio con la testa spaccata mi alzo da lí e vado a comprare delle cose da Pam. // Il mio sangue da Pam insieme al detersivo bianco al vino lo pulisce una o uno con della segatura sempre passa con lo straccio più volte al giorno tutto il sangue che dovessi perdere da Pam sparisce e io mi sento un cliente normale con il carrello normale una vita normale lo spingo e passo di lí (*ibid.*, p. 79).

Per concludere il discorso su *Woobinda*, ci soffermiamo agli aspetti stilistici del volume. Il «parlato-scritto» adottato da Nove riproduce il «parlato-parlato» del mondo televisivo: l'autore assume una limitata varietà lessicale del linguaggio usato nei programmi di svago, e per questo, il modo di esprimersi dei protagonisti si caratterizza con il registro basso, pieno di colloquialismi e ripetizioni. La narrazione, attraverso l'effetto dello *zapping* e la riduzione della punteggiatura, imita l'«occhio televisivo» che riprende i personaggi durante la loro presentazione: ognuno ha i propri «cinque minuti» e li sfrutta per introdursi facendo riferimento alle marche dei merci («Barilla», «Findus», «San Pellegrino») che garantiscono il riconoscimento da parte del pubblico. A proposito delle sue scelte formali, strutturali e linguistiche, Nove stesso afferma:

Il mio scopo dichiarato era appunto quello di riportare il ritmo dello zapping in letteratura, scrivere televisivamente, ciò che è breve, veloce, spezzato. [...] La scelta del micro-racconto è stata quasi obbligata: era la forma più congeniale al genere [...] Mi è capitato durante la lavorazione del libro di mettermi davanti alla televisione e segnarmi le frasi e i modi di dire tipici, particolarmente vuoti. Vuoti, però significativi, drammaticamente efficaci.xv

Alla fine, va sottolineato che l'immediatezza dello stile di *Woobinda* perfettamente corrisponde agli «effetti di reale» di cui parla Gianluigi Simonetti.xv Nei racconti di Nove la «performatività» si manifesta nel primato spettacolare delle immagini, la «velocità» viene portata al suo massimo con lo *zapping*, mentre la «frammentarietà» corrisponde proprio alla divisione del contenuto in brani brevissimi. Le strategie espressive dell'autore confermano ancora «lo slittamento del campo letterario verso la dimensione delle arti performative»xv, tipico per la scrittura dei cannibali. La spettacolarizzazione della quotidianità, ottenuta spesso tramite immagini violente, diventa così l'unico modo di comunicare e di affrontare il reale. In questo caso, però, si tratta di un reale imitato e simulato, di un reale, paradossalmente, finto-virtuale. Come osserva Hanna Serkowska: «La violenza dei media [...] non si riferisce [...] al contenuto delle immagini (ed è in questa chiave che leggo Aldo Nove). La violenza dell'immagine uccide il reale facendolo sparire dietro di sé. La tv nei testi di Nove non riproduce e non rappresenta il reale, bensì lo produce o lo rimpiazza» (2010, pp. 219-20). Dunque, *Woobinda* descrive ciò che fa parte della nostra realtà – la pericolosa sovranità della televisione – però ciò che racconta la tv non ha niente a che fare con il mondo vero.

3. Relazioni consumate e consumi relazionali: *Puerto Plata Market*

Le tematiche principali di *Woobinda* («feticismo» delle merci, potere identitario del consumo, dominio della televisione e pubblicità) tornano in *Puerto Plata Market* (1997), che nella produzione letteraria di Aldo Nove segna «un ritorno/recupero dei canoni narrativi della tradizione italiana».xv I personaggi del romanzo – composto da quattro capitoli in forma di diario (più una specie di prologo ed epilogo non datati), ognuno diviso in episodi a sé – si muovono in modo più autonomo, anche se i loro comportamenti sono sempre condizionati dal consumismo, questa volta, anche per quanto riguarda relazioni intime.
In confronto a *Woobinda*, la tv in *Puerto Plata Market* assume un ruolo doppio, legato sia al presente che al passato. Nella memoria dell'io narrante Michele, con ogni probabilità un *alter ego* di Nove, ritornano delle immagini dal periodo infantile, nelle quali dominano le trasmissioni televisive e la pubblicità degli anni settanta e ottanta. Nell'episodio intitolato *Il mondo della Svizzera*, che rappresenta un esempio della tendenza autobiografica nella scrittura dell'autore, i ricordi del protagonista si concentrano sull'elenco dei prodotti che costituiscono una parte indimenticabile della sua infanzia:

La mia notte, quando sono nato io è incominciata nel 1967, alla periferia della Svizzera c'è un paese che si chiama Viggiù, è un paese piccolo, da lí vai oltre il confine bisogna dire che è facile rifornirsi di tutti i tipi di

Toblerone che sono in commercio, da quello bianco a quello fondente a quello tradizionale, che è marrone al latte, compri quello che vuoi. [...] E al distributore di benzina della dogana di Clivio, se vuoi, scegli il *Ciocovo*, che è un pezzo di *Ovomaltina* compressa fino a sembrare un *Mars*, con il cioccolato attorno, dentro una scatola di colore arancione (Nove, 1997, pp. 46-47).

La maggior parte della trama del volume si basa, però, sulle vicende attorno un viaggio esotico, che per l'io narrante diventa un modo per ritrovare se stesso dopo una sconfitta amorosa, descritta nell'*incipit*: «L'amore, ha lo stesso meccanismo del gratta e vinci. Appena inizia l'amore inizi a prendere i gratta e vinci. [...] Mi chiamo Michele, ho trent'anni, ho avuto una delusione sentimentale da una ragazza che si chiama Marina» (*ibid.*, p. 7). Turbato ancora dalle reminiscenze della relazione fallita, immaginandosi ogni tanto la scena del tradimento da parte della sua ultima fidanzata («QUELLA TROIA DI MARINA. / Io fuori dalla macchina come un guardone, in questo parcheggio vicino a Rozzano a guardare Marina che ciucciava il cazzo a 'sto qui»), ripercorrendo alcuni problemi del loro rapporto, come la mancanza di comunicazione («MARINA PARLAVA SEMPRE DI SE STESSA, del suo lavoro, di quello che avrebbe fatto. / Marina, viveva nello spettacolo della sua vita»), Michele ammette di essere una persona disgraziata ed infelice: «sono un uomo disperato. / Ho conosciuto solo amori imperfetti. / Amori brutti» (*ibid.*, pp. 11-12, 17, e 11).
La disperazione diventa così il motivo principale della sua partenza. Il protagonista lo spiega sempre con il «meccanismo» del «gratta e vinci»:

A Santo Domingo, ci vai a trovare la moglie. [...] A Santo Domingo chi non ma mai chiavato chiava più di Sgarbi e di Ratz Degan. A Santo Domingo, dice il mio amico, dopo un'ora che sei lí tu trovi una *novia*, che vuol dire una fidanzata, che è ottima. // Una *novia*, ha meno di venticinque anni, o addirittura quindici. Lei ti guarda perché vieni dall'Italia, anche se sei tedesco o inglese ti guarda fisso negli occhi tipo pubblicità e tu decidi se t'innamori di lei o no. / Se ti innamori, vi sposate. // La differenza con il gratta e vinci è che tu, a Santo Domingo, non ci smeni duemila e cinquecento lire all'inizio. // Allora, io domenica prossima parto per Santo Domingo. / In aereo. / Puerto Plata (*ibid.*, p. 18).

Michele, incapace di sfruttare le potenzialità di cambiamento offerte dallo spostamento geografico, comincia il suo viaggio «alla ricerca dell'amore» dalla visita in un supermercato, dove si trova circondato dalle merci da tutto il mondo che gli fanno recuperare la sicurezza: «Allora il primo posto dove vado in questa Repubblica Dominicana, forse per sentirmi un pochino a casa, in Svizzera o in Italia, è il posto più grande di Puerto Plata, è Silverio Messon Supermarket. Silverio Messon è davvero uno dei posti più caratteristici della Repubblica Dominicana» (*ibid.*, p. 58). Il soddisfacimento dei bisogni consumistici è in grado perfino di fornirgli il senso di appartenenza durante la sua escursione solitaria, l'unica fonte di inquietudine diventa la mancanza di un prodotto: «Da Silverio Messon se ci vai ti trovi bene [...] sei tranquillo ti muovi con il tuo carrello tra centinaia di persone [...] Però tu non trovi le merendine del Mulino Bianco qui» (*ibid.*, p. 63).
A questo punto sarà importante soffermarsi sul titolo del romanzo, che proviene proprio dal nome del luogo della prima visita «turistica» del protagonista, il «Puerto Plata Supermarket Silverio Messon». La parola *market*, «il mercato», in economia significa il posto dove si incontrano il produttore e il consumatore, allora chi vuol vendere con chi vuol comprare, e così viene effettuato lo scambio di merci, dove ogni cosa, per poter far parte di esso, deve avere un prezzo. La scelta dell'intestazione del libro sembra, quindi, metaforica: il motivo principale della trama, una disperata ricerca di innamoramento, viene paragonata alle attività commerciali. Il lettore spesso trova descrizioni in cui «l'amore», degradato ai contatti fisici completamente privi di affetto, viene messo in vendita e letteralmente comincia ad avere il suo prezzo: «un corrispettivo mensile pari a circa quindici pompini (un pompino = duecento pesos)»; oppure: «pensavo ai fatti miei e alla voglia che avevo di inculare questa tipa con un cazzone da 15.000 lire» (*ibid.*, pp. 121 e 165).
Ormai la commercializzazione, mercificazione, e televisivizzazione della quotidianità rimuove ogni traccia dell'identità individuale, anzi, spesso vengono mutati, devastati o perfino cancelatti i sentimenti, i legami e

le relazioni sociali. Come racconta Michele: «Per me, l'amore perfetto è quando tutto va via come un film, e le pubblicità sono quando tu e questa tua donna andate in Svizzera a comprare qualcosa, o anche all'Ikea per rinnovare l'arredamento» (*ibid.*, p. 11).

Le merci danno continuità alla vita del consumatore, sono in grado di appagare il suo bisogno dell'appartenenza sociale, compensano le difficoltà relazionali, riempiono il vuoto emozionale. Non per nulla, il ritorno di Michele in Italia da uomo sposato, che conclude il romanzo, prevede, in primo luogo, la visita da Ikea – così si realizza la sua visione dell'«amore perfetto»:

Vista da fuori, l'Ikea non lascia spazio al sognare. / È tutto. / Quando sei bambino e sogni un posto dove andare a vedere delle cose da acquistare, sogni l'Ikea. [...] Oggi, è il quattro luglio 1997. / Sono all'Ikea di Cinisello Balsamo. / Francis e io ci siamo sposati il 2 giugno, a Puerto Plata. [...] Quando io e Francis avremo un bambino lo guarderemo giocare dentro la rete delle palline dell'Ikea, lo vedremo fare tutto quello che noi, nati in un'era più infelice, non abbiamo potuto fare (*ibid.*, p. 193-194).

Infine, bisogna aggiungere che nel primo romanzo di Aldo Nove non mancano i riferimenti ai fatti di cronaca, ad esempio, l'elenco di tutti i risultati della Juve (la squadra amata dal protagonista) dalla Coppa dei Campioni 1996-97 (p. 150). Per di più, nel testo sono presenti le citazioni dai materiali autentici: qualche informazione di natura enciclopedica, quale la descrizione del lago Enriquillo (p. 82), o delle notizie tratte dai giornali, come quella che apre il capitolo intitolato *Mercoledì 29 maggio 1997*, sulla partita della Juve che ha avuto luogo realmente nello stesso giorno (p. 146). L'ultima pagina del libro contiene, invece, un lungo frammento dell'articolo, da «Il Messaggero» del 27 giugno 1997, che tratta dell'arrivo delle *slot-machine* in Italia – una buona nuova per «*il giocatore italiano deluso dal gratta e vinci*» (*ibid.*, p. 204). Il contenuto della notizia sembra un'allegoria della nuova fase dell'amore nella vita di Michele.

4. Genesi della società dei consumi: *La più grande balena morta della Lombardia*

Ne *La più grande balena morta della Lombardia* (2004) Nove riprende la forma dei microepisodi dividendo il romanzo in più di cinquanta racconti brevi. Le storie, composte sia dai ricordi personali dello scrittore che dagli elementi pienamente fittizi, raccontate da adulto, ripercorrono l'infanzia e l'adolescenza dell'io narrante trascorse a Viggiù negli anni settanta. Il carattere autobiografico del volume viene apertamente dichiarato dall'autore stesso in seconda pagina di copertina:

Scatto fotografie di un altro pianeta nel quale ho vissuto. [...] E tutte le fotografie che ho messo assieme sono il resoconto di un viaggio durato tre decine di anni. Ho scritto *La più grande balena morta della Lombardia* per testimoniare innanzitutto a me stesso che ci sono altri mondi da raccontare. Sono tutti nella memoria. Noi li guardiamo da lontano (Nove, 2004, p. 2).

Attraverso lo sguardo di un ragazzino di dieci anni, un attento ma ancora inconsapevole osservatore dei primi, innocenti passi della cultura della merce, come l'incarnazione iniziale della pubblicità italiana, cioè il famoso «Carosello», l'autore riporta il lettore nel mondo pre-consumistico, in cui la televisione costituiva già un punto di riferimento della vita quotidiana, e diventava pian piano un elemento inscindibile della realtà. Nel racconto intitolato *Ping*, l'io narrante descrive come percepiva l'omonimo videogioco, una simulazione di tennis:

Così il tennis degli uomini reali è incominciato dalla proliferazione incontrollata nei tubi catodici dei bastoncini di Ping che nel segreto delle televisioni spente assorbivano programmi si gonfiavano di trasmissioni dove le persone parlano o vincono dei premi e si riempivano di slogan pubblicitari e cosí fradici di Carosello si approssimavano a diventare reali come la vita sulla Terra e gli animali e le città che da millenni ormai ci sono e spariranno (*ibid.*, p. 140).

Siamo nella seconda metà degli anni settanta, sono allora già usciti gli articoli in cui Pier Paolo Pasolini chiamava il consumismo con il termine «nuovo fascismo»xv, e paragonava il crescente potere della televisione a «genocidio culturale»xv. Questi fenomeni ritrovano la loro immagine allegorica nel frammento dal titolo molto lungo, *Tetsujin 28-GO e gli altri 22 robot...*, che descrive un avvenimento fantascientifico: un gruppo di robot a batteria in marcia per prendere il potere del Comune di Viggiù. I giocattoli, chiamati con i loro nomi-etichette («RT-8 Robot», «Robotank Z», «Ultra Man Leo») costituiscono una trasparente metafora del sistema delle merci, mentre il loro progetto militare simboleggia la forza totalitaria del consumo. La «marcia» allude, invece, all'evento storico considerato come l'inizio del fascismo in Italia, volendo far capire al lettore che la sua forma «nuova», il consumismo, sta per arrivare. Nel racconto, i robot diventano anche un simbolo dell'individuo manipolato, vengono usati per mostrare come i massmedia hanno «ucciso» l'indipendenza culturale della società:

Un giorno i robot che c'erano nel negozio di giocattoli della Battagliola sono usciti dalle loro scatole, si sono tolti il prezzo e hanno cominciato a marciare verso il comune di Viggiù per conquistare tutto il potere [...] Nessuno degli adulti del mio paese li vedeva perché erano piccoli al bordo della strada in fila indiana. Oppure li vedevano, ma pensavano che non era vero che erano lì a marciare in fila indiana perché gli adulti sono come dei robot a modo loro, ti hanno fatto nascere e si programmano la testa per vedere quello che vogliono loro esattamente come lo ha spiegato il telegiornale continuano a vivere a vedere (Nove, 2004, p. 114).

Ne *La più grande balena...* sono presenti, inoltre, rappresentazioni degli eventi storici che segnano il mutamento dei costumi della società italiana legato all'espansione e sviluppo del sistema televisivo. Nell'episodio intitolato *L'invenzione della televisione a colori*, troviamo la descrizione dell'attesa ed eccitazione degli abitanti di Viggiù dovute all'avvento della prima trasmissione a colori. Il narratore diventa un testimone di un grande momento della storia non solo dei massmedia italiani, ma anche della sua famiglia: vede tutti riuniti di fronte allo schermo che da un attimo all'altro dovrebbe misteriosamente colorarsi. La straordinaria agitazione causata dall'ultima novità tecnologica finisce, però, in poco più che una grande delusione:

Mia nonna mio padre mia madre io e mio fratello guardavamo bene lo schermo per capire il momento esatto in cui arrivavano i colori. Le ore passavano e però era tutto in bianco e nero come prima. [...] A un certo punto mia nonna si è messa a gridare era tutta felice perché in un punto della cravatta del presentatore si vedeva rosso. [...] Dopo la pubblicità del formaggio è incominciato il telegiornale dove hanno detto ancora una volta che le trasmissioni diventano a colori. Mia nonna si era addormentata sulla sedia e mio padre l'ha portata a letto. Noi altri tutti continuavamo a guardare le tele e fino alle tre l'abbiamo guardata fino a quando l'uno dopo l'altro ci siamo addormentati davanti alla televisione accesa molto delusi (*ibid.*, p. 145-46).

Il televisore, allora, diviene il centro di vita della famiglia, costituisce un mezzo così potente da riuscire a riunire tutti i suoi membri. Il mondo massmediatico occupa un posto cruciale anche nelle relazioni interpersonali. Nel frammento intitolato *Mariella*, l'io narrante, al fine di esprimere meglio il ricordo dei suoi primi sentimenti amorosi, deve richiamare il sottofondo musicale di uno spot pubblicitario: «E in quel momento i nostri occhi si guardavano come per uno sbaglio dolcissimo come la musica della pubblicità di uno scotch americano» (*ibid.*, p. 160). Infatti, la particolarità del ruolo della tv italiana negli anni settanta viene sottolineata da Nove stesso: «La televisione fu molto importante, non solo insegnò una lingua per comunicare ma anche dava gli argomenti. È stato il primo nostro patrimonio comune».xv

L'autore spiega anche la sua scelta di ambientare la trama de *La più grande balena morta della Lombardia* nel «mondo bambino», definito come «lo svelamento della condizione psichico-culturale dell'italiano

medio di oggi. Della condizione in cui ci fa vivere il sistema del consumismo totale; e il bambino è il consumatore ideale».xv

Nei tre volumi di Aldo Nove analizzati finora, possiamo trovare immagini dei più importanti fattori di ciò che abbiamo chiamato «la crisi sociale». Per di più, lo scrittore dimostra diverse modalità dell'autenticazione del testo: dall'iperbolicità in *Woobinda* all'autobiografia e il saggismo, presenti sia in *Puerto Plata Market* che ne *La più grande balena...*. La tendenza noviana della documentazione del reale si manifesterà ancora più evidente in *Mi chiamo Roberta...*, un esempio della «scrittura di frontiera», che metterà in luce un altro componente rilevante del concetto della «società alla deriva», cioè, il precariato.

5. Un dramma documentato: *Mi chiamo Roberta…*

«Quando ho scritto *Superwoobinda*, dieci anni fa, volevo raccontare una generazione di trentenni privi di futuro. Dieci anni sono passati. Il futuro, lo abbiamo visto sulla nostra pelle, non è ancora arrivato. Siamo ancora tutti, nostro malgrado, dei bambini».xv

Con questo *incipit* apre *Mi chiamo Roberta, ho 40 anni, guadagno 250 euro al mese...* (2006), un volume che nella produzione letteraria di Nove segna un caso molto particolare. Anche se lo scrittore nei suoi libri precedenti cercava sempre di rimanere più vicino possibile alla realtà, essi risultavano ibridi, costituendo una mescolanza del reale con la *fiction*, una volta con la prevalenza di quest'ultima (ad esempio in *Woobinda*), un'altra volta della *non-fiction* (come nel caso de *La più grande balena...*). Ora, invece, l'autore passa la parola quasi interamente ai protagonisti della quotidianità, alla gente comune, ai lavoratori precari, limitando il suo contributo ai brevi commenti saggistici.

In una nota in esergo al testo leggiamo che *Mi chiamo Roberta...* raccoglie le interviste pubblicate da Aldo Nove su «Liberazione» tra il 2004 e il 2005, nelle quali sono stati modificati soltanto nomi e luoghi, «non le storie». A proposito di questa operazione Lucia Quaquarelli osserva:

Si tratta di un procedimento noto, soprattutto nel mondo della cinematografia, che passa sotto il nome, inglese, di *docudrama*. Il *docudrama*, o *documentary drama*, è una particolare rappresentazione drammatica di eventi reali basata su fatti documentabili che si distingue dal *fictional drama* [...] perché permette allo spettatore (o, qui, al lettore) di fare facilmente la differenza tra dato reale e rappresentazione o interpretazione dei fatti, autorizzandolo così a rendere pertinente anche all'interno del mondo della finzione la domanda sulla veridicità (2007, p. 2).

Tale effetto viene raggiunto attraverso una serie di procedimenti narrativi che abbinano il materiale extra-narrativo, proveniente da un'indagine giornalistica, con il ricorso a una voce narrante «fuori campo», che non interviene nella parte documentaria, ma crea una cornice della narrazione.

Infatti, le quattordici interviste effettuate da Nove vengono unite in un'opera completa tramite l'inserimento dei corti racconti-saggi che forniscono una specie di introduzione alla storia di ciascun personaggio. In essi troviamo i riferimenti sia ai testi scientifici o saggistici, ad esempio, *Il sogno della merce* di Jean Baudrillard, o *Dentro la globalizzazione* di Zygmunt Bauman, sia ai romanzi, tra cui *Vogliamo tutto* di Nanni Balestrini e *Cordiali saluti* di Andrea Bajani. Dobbiamo aggiungere che nella narrazione «fuori campo», che introduce ad ogni intervista, l'autore spesso torna alle tematiche dominanti dei suoi volumi precedenti, analizzate, però, dal punto di vista molto più formale. Nella *Storia di Maria* troviamo, per esempio, la spiegazione seguente:

Il capitalismo *di produzione* è stato quello che ha dato origine al nostro attuale mondo, dalla prima rivoluzione industriale alla fine della seconda grande guerra dello scorso secolo. Si trattava di produrre merci, di produrne il più possibile e al costo minore. [...] Il capitalismo *di consumo* è quello in cui la mia generazione è nata e vissuta. Una delle immagini che meglio ricordo degli anni Sessanta era quella di una famiglia felice che andava a casa con un cartone. Dentro il cartone c'era un televisore. / Dentro il televisore

c'erano i sogni della famiglia. / Il televisore ti spiegava che potevi comprare tante cose. / E tante cose si compravano (Nove, 2006, p. 106).

Nelle descrizioni saggistiche tornano, dunque, gli argomenti introdotti prima sotto la forma di rappresentazioni letterarie – tutta la famiglia davanti al televisore, le pubblicità rivolta ai bambini, la merce onnipresente e le marche – che in un testo critico diventano un resoconto ancora più preciso della condizione sociale in generale. Ne *La storia di Fabio*, in cui Nove si riferisce, tra gli altri libri, al volume di Vanni Codeluppi, *Il potere del consumo*, leggiamo: «I soldi, in Italia, sono arrivati alla fine della seconda guerra mondiale. / Ma non eravamo preparati. / Siamo entrati nel mondo dei consumi senza consapevolezza. / Come in un sogno. / Prima *Carosello* e *Rischiatutto*. / Poi le televisioni commerciali. Poi la politica commerciale» (*ibid.*, p. 118). Oltre a ciò, Nove inserisce dei frammenti autobiografici, allora sempre realistici («nella Sardegna della mia infanzia ci sono tornato per parlare, con più persone, del lavoro», p. 29), ed anche dei brani narrativi meno importanti per la documentazione della realtà, che costituiscono, appunto, il confine tra *fiction* e *non-fiction*: «Considerando che avevo giusto trenta minuti per affrontare più prosaiche necessità di assumere carboidrati e altre sostanze, al McDonald's di turno ordinai un menu 4 e mi misi a leggere» (*ibid.*, p. 13).

In tale modo, la voce narrante «fuori campo» crea un contesto socioeconomico per le storie raccontate dai veri protagonisti del *docudrama*. Nell'intervista, da cui proviene il titolo del libro, incontriamo il primo personaggio della «trama», che si presenta con le seguenti parole: «Mi chiamo Roberta, ho quarant'anni, vivo a Roma, guadagno duecentocinquanta euro al mese...» (*ibid.*, p. 5). È una risposta alla semplice domanda «chi sei?». I dati anagrafici, per antonomasia identitari, come il nome, l'età, e il luogo di domicilio, vengono seguiti dall'indicazione del salario mensile. Entriamo, dunque, in un mondo in cui l'identità personale si confonde con l'altezza dello stipendio, in cui il lavoratore risulta uguale a ciò che guadagna, in cui il valore monetario domina sul valore sociale.

In questo mondo vivono: Roberta, laureata, insegnante in una scuola privata serale, non riesce a parlare del futuro con certezza e non si può permettere una famiglia; Alessandra, grafica, fatto «diversi lavoretti», anche in nero, vissuto di progetti temporali, ora felice a Parigi; Domenico, pastore sardo senza stipendio fisso, ma con tre figli e moglie che non lavora «perché lavoro non ce n'è»; Riccardo, contratto a progetto, millecento euro al mese, fortunato «nel nuovo mondo della flessibilità»; Maria, laureata in architettura a Milano, vittima di mobbing, licenziata, «stufa di vivere con l'ansia sempre»; Carlo, ventiquattro anni con una bambina di sei, quattro lavori part-time, tre ore di sonno al giorno. Poi ancora Angelo e Armando, Leondardo, Cilia, Marco, Fabio, Maria Giovana, Edoardo, e Luigi che ci racconta: «a trentatre anni, dopo aver fatto mille sacrifici per ottenere qualcosa, ti trovi a vivere ancora nell'incertezza assoluta. È come se fossi completamente a pezzi, come se non riuscissi più a trovare il bandolo della matassa, della matassa della mia vita...» (*ibid.*, pp. 25, 34, 51, 111, e 155).

Un'intera generazione di italiani precari, di ventenni delusi dopo la laurea, di trentenni «flessibili» e pronti a cambiare professione a seconda delle esigenze del mercato, di quarantenni senza reddito stabile che garantisca loro la libertà di avere figli, la libertà di comprare una casa, la libertà di vivere. *Mi chiamo Roberta...* è un «romanzo» in cui chiunque può diventare il protagonista, in cui la trama si svolge ogni giorno davanti ai nostri occhi, in cui, però, non c'è spazio per la finzione.

6. Società alla deriva

La crescente prosperità economica senza riguardo ai suoi costi sociali, assieme a un fenomeno evolutosi gravemente nel sistema capitalista, cioè «la cultura del consumo», hanno provocato una profonda crisi sociale mostratasi nel rovesciamento dell'identità individuale e nell'impoverimento delle relazioni interpersonali.xv Il dominio dei valori diffusi nel mondo commercializzato e mercificato impone ai membri della società la necessità di costruire il «se stesso» tramite ciò che viene guadagnato e comprato, in

genere, tramite ciò che può essere espresso in termini monetari. In tali circostanze avviene anche un maggiore peggioramento dei rapporti sociali caratterizzati dalla strumentalità e superficialità, creati per mezzo degli scambi di mercato. Come se non bastasse, la tendenza capitalista di minimizzare i costi a produzione ha trasformato il concetto della flessibilizzazione del lavoro nella precarietà della vita.

Tali problematiche non devono essere, però, analizzate soltanto da antropologi, economisti, e sociologi. Di fronte a un bisogno etico della denuncia del malessere sociale, anche gli scrittori hanno riassunto la posizione critica della loro attività letteraria. Aldo Nove, attraverso la scelta delle tematiche esposte nei sui volumi, è riuscito a rispondere a questa urgenza morale del nuovo impegno della letteratura. L'immagine dell'attuale condizione collettiva degli individui, delineata dalle rappresentazioni dominanti nelle sue opere, rispecchia la verità preoccupante presente nella ricerca socioeconomica.

La società contemporanea dà l'impressione di essere sospesa tra il vuoto emozionale e mitologie consumistiche, di essere rinchiusa nei vincoli imposti dal sistema, e per questo, in un certo senso, di essere impedita di svilupparsi in termini non economici. È una società terrorizzata dalle paure del futuro incerto, priva della possibilità di realizzare i propri sogni. Una società fondata sui valori materialisti, determinati dall'instabile sistema capitalista, in cui l'identità personale, oltre a poter essere comprata come qualsiasi bene del mercato, diventa precaria a causa della flessibilità dell'impiego professionale. Tale società non va da nessuna parte e rimane alla deriva.

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INTERNATIONAL TRADE:
A GATEWAY TO GROWTH VIS-À-VIS A FAILING SYSTEM

Table of contents

1. Summary

Since Adam Smith and the classic approach on economics, international trade is regularly presented as the most basic and important instrument to achieve economic growth. Despite the fact that there were different research branches for each of those two topics (in the neoclassic period), they were always perceived as different variables with a very close relationship, even though that relationship was not very clearly explained. We will try to shed some light on the theoretical approaches and its understanding of the relationship between trade and growth, both regarding developed and underdeveloped countries, but mostly, taking into account the politics of international economic relations, and how this cooperation tends to perpetuate inequalities between very rich and very poor states. Our proposal is that a few, small changes in the international economic system could be fundamental to the development of the poorest countries, ensuring that they can break the vicious circle of poverty, debt and underdevelopment; but also, on a more abstract approach, how, even though we may consider the theoretical proposals generically right, the policies and the structure of the international trade system (accompanied by international politics) can reduce or hamper the ability of the poorest to rise up and assure growth and development – and how can those policies be changed, which are the actors interested, and strategies that they can use in order to be successful.

As a result, we will start this work by a quick review on international trade theories, and how they perceive trade as the cause for a nation's wealth; we will move on the an overview on international economic relations and its politics; next, we are going to highlight some pitfalls regarding how economic theory sees economic policy and how economic policy sees economic theory; and we will conclude with some suggestions to both economic theory and policy, regarding growth and development, mainly on the poorest countries in the world.

But firstly, we must explain why we are focusing only one variable on economic development and growth. Developing countries share, generically, a number of common characteristics, even though on different levels and degrees, and despite very different local realities. Todaro and Smith (2012) identified a number of those features, such as: lower levels of living and productivity; lower levels of human capital; higher levels of inequality and absolute poverty; higher population growth rates; greater social fractionalization; larger rural populations but rapid rural-to-urban migration; lower levels of industrialization and manufactured exports; adverse geography; underdeveloped markets; and lingering colonial impacts and unequal international relations – as being both characteristics that accurate depict current reality in low-income countries, but also causes of the inability of such countries to achieve growth and development. In addition, those countries face a number of challenges that the developed ones didn't face back when they went up the development ladder. Namely, and when it comes specifically to the topic of international free trade, for a number of decades their terms of trade degraded, as the exports of the developed nations expanded faster than the ones from developing countries. And, additionally, developed countries have systematically used more formal or informal ways to prevent such trade, mainly for domestic political reasons. So, we follow most academics in economics recognizing this is a crucial variable, but we also understand that the interplay between economic theory and policy as crucial in making more effective a path towards convergence, growth and development.

2. An Introduction on International Trade Theories

From a state/international/macro point-of-view, trade and wealth were for quite some time seen in a rather limited way, as the fortune of a country was strictly measured by the amount and accumulation of precious metals, and so in no way that could lead to an advantageous trade to all parties. Mercantilism, the economic doctrine prevalent in Europe in the 16th and 17th centuries, advocated for each country to increase its exports (seen as enriching) while decreasing its exports. As a result, trade was understood as a zero-sum game, were a country would only win something at the expenses of a different country, and trade was undertaken with the goal of achieving the biggest positive trade balance.

With economic liberalism, this mercantilist approach is both seen as hampering the process of development in all countries, as well as impossible to achieve, namely when it comes to running a positive trade balance through time. On the opposite, defending a laissez-faire economic system, and with specialization and division of labour, exchanges are no longer negative to one of the elements in such activity, but, instead, positive to everyone. Indeed, specialization and division of labour would be the key to create wealth, both on an individual and at the state-level. Despite the many criticisms made to such an approach, it was the first economic theory which showed how specialization leads to trade, and a trade that is positive to everyone involved. Inflation and exchange rates were other two relevant topics first brought up by David Ricardo, while also expanding the possibilities for countries to trade with each other through the concepts of relative cost and comparative advantage, being still profitable and interesting to all parties. The neo-classical theory, while making use of a more complex reality, with more factor supplies available in different amounts in different countries, providing so a different explanation to what causes trade to exist, argues that countries will specialize in the production of the commodities that make use of

their most abundant factors of production (land, labor, capital, etc.). However, and for the first time, this theory also notes that some individuals may lose with international trade, and so giving, to some extent, motives that may lead to a bigger defence of protectionism, at least by some groups in a given society. Additionally, it predicted that the prices of land, labor and capital would tend to become equal in all trading countries, but also within countries. So, trade will stimulate growth as specialization leads to a bigger production of the products with comparative advantage, reducing the prices of equipment and machinery, as the other countries involved in trade will also benefit from it. Trade will also facilitate obtaining raw materials and other products (as well as knowledge, ideas, new technologies) crucial to increase industrial production and economic growth as a whole (Todaro and Smith, 2012).

We still have to mention the significance of a number of new trade theories, which highlight the roles of technology dissemination, demand patterns, time, imperfect competition, among others, in affecting trade. Human capital was found out to be relevant both regarding to the specialization matrix and even to the classification of a country as abundant in capital or labor. In that sense, understanding and making use of more factors of production than only labor and capital, previously used by the theory as homogenous, improved the understanding of trade between different countries. Other theoretical approach unveiled the role of dynamic technology differences, due to research progress, and leading to a momentary monopoly of the innovative company. The two most well-known analysis in the context of such approach focused on the technological gap between the primary innovation and its imitation by foreign companies, and, the second, on the fact that different stages in product cycle are associated with different levels of international investment, production and consumption (domestically and abroad), and international trade. Another approach was responsible for a more attentive look towards demand, usually ignored in favour of supply. In that context, Linder was able to focus on the very significant volume of trade between developed countries, the biggest part of international trade, as trade between very different countries and very of different products had been the main focus of theory. Another very relevant work was developed by Paul Krugman, demonstrating the role of monopolistic competition (the simplest case of imperfect competition), and, more importantly, how in some cases the ideal first best can only be achieved through protectionism, namely to protect the rise of infant industries in countries were, despite poor ability to initially stand up in the international markets, they are expected to be hugely competitive. To conclude, Porter's work also brings out some important findings as geographic concentration of a given industry in clusters (emphasizing the role of the local domestic environment), and arguing that countries should try to build on the advantages they already possess (Krugman, Obstfeld & Melitz, 2012; Appleyard & Field, 2014; Pugel, 2012).

3. International Economic Relations and its Politics: an Overview

Economic theory usually sees politics as an intrusion into a system seamless by design, only distorting such a system. Nevertheless, and for a number of reasons, governments decide to intervene, whether setting up a tariff, creating an export subsidy. A number of other policies can also be seen and/or used as barriers to free trade, even though not specifically focused on tariffs: examples could be import quotas or product standards (Appleyard & Field, 2014; Pugel, 2012). When policies are, by definition, set up as to intervene in the international economic relations of a given country, they are usually seen as being caused by other factors than the mere economic rationality. However, there are a number of arguments that can back the advancement of more interventionist policies for protection of trade in a given country: the need to protect employment; protect infant industries (as discussed in the previous section) or dying ones (as they suffer from international competition); the need to raise taxes to appropriately fund public revenue; national security and defence arguments; crucial industries to the national economy; to improve the trade balance; among many others. Such policies could even be used as a response to a policy of a different country, such as dumping or an export subsidy. Nevertheless, if economic theory emphasizes that free

trade leads to higher efficiency levels, economies of scale, innovation and technological progress, as well as preventing lobbying and other damaging pressures, it also tends to ignore the nature, scale and importance to a country of some of these more interventionist policies.

We still have to do a brief mention on the international economic systems, and so, on the structural side of the policy in international trade. Developing countries often attack what they see as a "western system", fully governing on currency, trade, on setting a favourable environment for their own multinational companies and foreign investment, and so on, in particular given the prominent role of the United States. They often also complain that the system hasn't provided them with any more liquidity, stability or growth, but rather that it only forced them into more "adjustment", more economic crisis and debt. Additionally, they regard as important elements the diminishing control over the national economy, the interference of other governments (namely, when multinational corporations and foreign investment are in case), as well as the interference of such economic actors in the national political processes. Adding to this, the Marxist and neo-Marxist theories regarding development and the workings of international relations are still quite trendy, emphasizing the role of history, exploitation, dilapidation of resources, and so only breaking this system would stop a vicious circle of poverty. They claim that the terms of trade are decided by the North, that foreign investment further extracts capital from this areas to the developed countries, and that debt (and the subsequent and large debt service) are the results. As a consequence, the market, international trade and all actors involved will perpetuate dependence of these countries, which can only be effectively stopped through revolutionary action.

It was not uncommon that countries would try to develop strategies to substitute imports, namely the ones relatively isolated from the trading order. The importance some commodities gained in the contemporary world even led these countries to try and create systems of cartel, as to control the markets of such products and raise prices. That was, however, pretty much a failed strategy, expect for the OPEC (Organization of the Petroleum Exporting Countries). Other than that, the strategies to subvert the "western system" and come up with any other alternative, namely South-South centred, were never very successful either (Spero & Hart, 2010).

4. Pitfalls between Economic Theory and Policy: Some Suggestions

As far as economic theory goes, we have already seen how over-simplification not only makes predictions and analysis less reliable and significant in general, but also less reliable to policy-makers. Additionally, a number of those over-simplification really hampers those studies, as well as the issue of taking as natural and obvious some economic concepts and ideas which aren't even close to such an evaluation. For instance, the "invisible hand" argument and the concept developed by Adam Smith are fundamentally different than it is commonly thought and used today (Bishop, 1995). Theory should, in an increasable way, depart from the very simplified visions of the absolute and comparative advantages from Smith and Ricardo, and look into models that depict and predict better reality in international trade, as a number of the new trade theories was able to revolutionize such an understanding. Theory is also still obsessed with the 'first-best' solutions, quite frequently unachievable in the real world, whether due to politics or any other cause. So, policy-makers have usually to work with theory that doesn't work for them, while have no useful guidance on problems that can't be solved by the implementation of the 'first-best' solution. This leads to even worse problems in the developed countries, as the free-trade advocates, that believe in a conflict-free and harmonious transition to a global market without any barriers, systematically attribute the unemployment figures or other domestic economic crises to "labor market distortions (trade union militancy and wage rigidity, in-migration, lack of skill), cheap foreign goods (produced abroad with cheap labor, outsourcing), or even an overvalued foreign currency (e.g, Chinese yuan, at present). Little attention,

if any, is paid to demand deficiency at home, which remains a major culprit of such malaise in the advanced economies" (Sen, 2010: 16).

The state of policy and politics is in no way better than this one. Developed countries seem to be very keep in advising developing one to open up as much as possible, benefiting (at least in the long term) from international trade, while, at the same time, recurring to different theoretical elements to defend their own positions. Regarding politics, intergovernmental trade deals, applying pressure on multilateral trade organizations, resorting to nontrade barriers and subsidies, have all acted in favour of better economic prospects for the developed nations, while most often leaving the developing countries in a much worst situation than before (Sen, 2010). Politics should also be aware of the inabilities of liberal international trade theories in explaining trade, since half of the world's trade is made of exchanges between developed, industrialized countries, rather than very different ones as theory predicts. Additionally, some very successful cases in government intervention as Japan or South Korea should keep al governments aware that no matter the significance of globalization and trade, and that despite liberal theories of free trade, governments still play a considerable role, and can do it in a very efficient and relevant way (Spero & Hart, 2010). Most new trade theories provide a detailed account of this government can promote without interfering extensively with the field of trade policy.

So, to conclude, and regarding suggestions, it is our belief that the infant industry argument for protection of new industries should be expanded and more effectively used regarding the developing countries, namely with a firm support of WTO. Theory must make much clearer how much the developed countries are gaining with this trading system, and what poorer countries are losing, affecting them and stopping them from breaking a vicious circle of poverty, debt and underdevelopment. Particularly in such countries, industries that are valued as key to national development, by one of the causes highlighted in the part 3 of this article, should be deemed as acceptable, as long as their definition is based on a large national consensus, originated on accountable and extensive discussions on the matter. Diversification of industries on countries whose trade balance is based on a single commodity (usually, raw materials) should also be seriously supported by all development and trade agencies. And, to conclude, and as a bit of a provocation, maybe it is time for the trade issues to go definitely with the scope of an UN agency, namely the UNCTAD. To gain additional legitimacy, and to ensure more beneficial rules to the developing countries, the South should push to a significant change in the global trade system, that can enhance development and growth rather than perpetuate misery and exploitation (Bello, 2000). It is visible how trade and growth are intertwined, but it is also clear that a number of changes in the international trade system are necessary in order to make trade and growth more linked to the effective development of the most impoverished societies.

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DEGROWTH VS SUSTAINABLE DEVELOPMENT: REFLECTIONS IN THE EU POLICIES

SUMMARY

Introduction
1. **The origins and scope of degrowth**
2. **Sustainable development as an alternative to degrowth**
Conclusions

INTRODUCTION

Since the 1980s the topic of "global problems of mankind" has been discussed with regard to the trends of internationalization and growing interdependencies of national economies. According to Jenicek (2004), global problems can be classified into three big groups, namely inter-social, natural-social and anthropo-social global problems (p.64).

While the above classification allows distinguishing between problems, different by their nature, their consideration allows suggesting that the vast majority of global problems are the consequences of economic growth. Among the clearly aiming-at-growth global problems one can single out environmental (e.g., climate change), raw materials and energy problems, as well as the problem of solving global debts.

A range of important concepts, such as "degrowth", "sustainable growth", "green economy" and "green growth" were introduced as a response to the challenges, caused by the traditional growth discourse, where economic growth is viewed as a central factor for progress. Current paper aims at investigating the scope of the concept "degrowth" and revealing its reflection in the EU policies, specifically in the light of the interrelation between degrowth and sustainable growth.

1. The Origins and Scope of Degrowth

According to Bernard (2003), degrowth is to be understood as "a project of voluntary societal shrinking of production and consumption, aimed at social and ecological sustainability". As it was formulated by the European degrowth project (2015), "degrowth carries the idea of a voluntary reduction of the size of economic system that implies the reduction of GDP".

The idea of degrowth was introduced as a proposal for radical change, and it never appears as a common goal, principle or priority, adopted by the UN or regional international organizations. A status of degrowth is broadly debated. Despite the fact that is clearly challenges important paradigms in social sciences (e.g., neoclassical economics), it can be hardly recognized as a paradigm (Demaria et al, 2002, p.192). Thus, most commonly, degrowth is associated with a single social movement or a set of social movements, such as an introduction of car free area in cities, spread of urban organic gardens, creation of food cooperatives and car-sharing. However, is degrowth only about the different forms of networking society? Answering this question requires turning to the philosophy, underlying the degrowth movement, and the analysis of its scope.

As it was discussed by Demaria et al (2013), degrowth can hardly be addressed as a single philosophical current, and it embraces a variety of sources, stemming from both natural and social sciences. One of the key sources of degrowth is ecology that emphasizes the need to diminish pressure on ecosystems by the reduction of growth. Here it is important to stress that such idea is different from the one that constitutes the basics of other growth-related concepts. Whereas sustainable development, green economy and green growth encompass different ways to enable decoupling of economic growth and preserving ecosystems, degrowth philosophy claims that such decupling is not possible and, thus, effective preservation of existing ecosystems requires a refusal from further growth.

Another important source of degrowth is the critique of the modern representation of the world, whereby human beings are addressed as economic agents that are driven solely by their vision of utility maximization. In this regard, Latouche (2009) points out that current Northern model of "consumer society" is currently adopted by the rest of the world. At the same time, while different manifestations of degrowth can already be met in Northern social movements, a large number of Southern societies look forward to the development of growth economics. Here Latouche (2009) argues that "Southern countries need to escape their economic and cultural dependence on the North and rediscover their own histories – interrupted by colonialism, development and globalization – to establish distinct indigenous cultural identities". Thus, current *global* orientation on utility maximization and consumerism is viewed as a source for the emergence of degrowth.

A related source deals with the quest for happiness. For ages people have tried to define happiness and identify factors that contribute to making people happy. While in the past investigating happiness was mostly considered in theoretical terms, non-economic aspects of well-being currently play a growing role in shaping governmental policies in different countries. The rationale for such development is that people, living in wealthy countries, are not necessarily happier than the ones, residing in developing and even least developed countries. On the contrary, taking continuous access to life's essentials for granted, residents of

developed countries feel unhappy due to minor reasons (SDSN, 2015). Acknowledging the lack of established correlation between the economic growth and the level of happiness, adherents of degrowth movement claim that particularly happiness debate may revive the debate between growth and environmental protection.

The analysis of the achievements of Barcelona Conference allows transferring from more or less conceptual understanding of degrowth to viewing it as a set of specific processes and reform. Let us introduce some examples. The working group "Money and currencies" suggested the use of alternative currencies and discovering the potential of alternative currencies' to transform the international monetary system. In this regard, it is argued that traditional credit institutions require significant change. The idea behind the change lies in transforming modern debt-backed economy into a so-called "equity-backed economy". (The Second Conference, 2010).

In terms of company law transformation, special attention is paid to diminishing the size of companies, so that it adheres to the local needs, as well as strengthening the role of producer and consumer cooperatives. Interestingly, it is suggested that a developed degrowth society may exist without a modern type of profit-maximization companies. Reduced resource use is perceived as a factor that can change labour relations in a society, (e.g., call forth the reduction of working hours). In turn, such novelty is likely to call forth the need for a tax reform, so that the volume of used resources serves as a tax base instead of received income. (The Second Conference, 2010).

The sphere, wherein the degrowth society is expected to conduct the greatest shift, is the development of infrastructure. Thus, it is argued that the functioning of mega-construction companies is incompatible with the idea of turning away from the debt-backed economy due to current levels of indebtedness of such companies. While some types of infrastructure projects are to be abandoned (e.g., nuclear power plants), others are to be limited according to existing needs (highways, airports, transportation). Furthermore, a shift from car-based to walking- and cycling-based infrastructure shall represent one of the key aims of a degrowth society (The Second Conference, 2010)..

Other points, reflected in the proposals of working groups, include promotion of companies' international accountability; minimization of waste production; encouraging alternative housing and a ban on advertising.

The analysis of the scope of proposals of the Barcelona Conference participants shows that the practical realization of degrowth concept requires a significant and mutually related changes in all spheres of life to be implemented. Multitude of changes that need to be taken in terms of an envisaged transition to a degrowth society call forth a great variety of possible action strategies at different levels (local, governmental, intergovernmental.

However, all these strategies can be classified into two groups. Whereas opposition approaches require elimination of existing institutions and creation of new ones, reformists claim that a change may be conducted under existing institutions, if they undergo reforms. At the same time, while significant number of varied social movements aim at implementing some aspects of degrowth (e.g., cohousing and car-sharing movements), neither a transit to new degrowth institutions, nor a degrowth-related reform of existing institutions is being planned in the EU.

2. Sustainable Development as an Alternative to Degrowth

At the same time, decoupling economic growth and growing environmental concerns is, without doubt, one of the key concerns of the EU strategic development. Major documents that provide for strategic directions of the multifaceted development of the Union are "Europe-2020. A strategy for a smart, sustainable and inclusive growth" and Reviewed Sustainable Development Strategy (2009) 9European Commission, 2010; 2009). From the names of the above-mentioned documents, it is clear that the EU does not refuse from the ideas of economic growth and development. Nevertheless, the presence of such

notions as "sustainable", "smart" and "inclusive" emphasizes that an attempt is made to find a compromise between aiming at economic growth and mitigating growth-related global problems.

The task of the current investigation is to find out the extent to which the scope of the EU understanding of sustainable development is similar to the one of the notion "degrowth", as analyzed in the previous subsection of the paper. Officially, sustainable development stands for "meeting the needs of present generations without jeopardizing the ability of futures generations to meet their own needs" (European Commission, 2009). As well as a degrowth strategy that concerns a great variety of spheres of life and activities, sustainable development is introduced as an overarching policy framework for all the policies of the EU. In this regard, it is worth mentioning that the elements of the sustainable development agenda fare integrated into the Europe-2020.

The renewed Sustainable Development Strategy concentrates on seven priority challenges. Along with the challenges of clearly environmental nature (climate change and clean energy, conservation and management of natural resources, sustainable development provides for sustainable transport, sustainable production and consumption, as well as public health, social inclusion, demography and migration, and global poverty " (European Commission, 2009).

One of the EU major achievements with regard to the first sustainable development challenge (climate change and clean energy) is the adoption of the EU Climate and Energy Package that provides for ambitious targets with regard to reduction of greenhouse gas emissions through facilitating low-carbon technologies; increase of energy efficiency, as well as of a share of renewable energy in total energy consumption and a share of biofuels in total consumption of vehicles. It is important to mention that the Package reinforces crucial energy efficiency regulation on energy-using products and buildings.

EU Climate and Energy Package is tightly related to realizing sustainable transport objective. Thus, according to the Package, the EU undertakes an obligation to source 10 percent of its transport fuel consumption from the sources of renewable energy. The newly adopted Clean Power for Transport Package is designed to facilitate the evolution of a single market for alternative fuels for transport in Europe. A comprehensive European alternative fuels strategy constitutes the major part of Clean Power Package and aims at a refusal from oil as an energy source in transport.

Measures, being taken under the umbrella of sustainable production and consumption are designed to promote environment-friendly products. Reaching this objective provides inter alia for the inclusion of green requirements into public tender documents and facilitation of eco-innovative investments.

Under the objective of conservation and management of natural resources, special attention is paid to the realization of Raw Materials Initiative, as well as the improvement of water management and Common Fisheries Policy and Integrated Maritime Policy.

Public health objective is reached through continuous improvement of national health systems in accordance with the European Core health Indicators.

Major thematic points of the inclusion objective deal with providing better access to job market, tackling the consequences of ageing trend, as well as improvement of the management of migration flows and promoting migrants' integration.

Solving the issue of global poverty and dealing with other sustainable development challenges is impossible without cooperation with third states. The EU cooperates with third states in terms of the UN Commission on Sustainable Development, UNEP, OECD and G8. EU development cooperation area also includes a variety of legal means to meet sustainable development objectives (e.g., a Staff Working Document on Improving environmental integration in development cooperation).

Conclusions

The analysis of the scope of priority challenges of the EU Sustainable Development Strategy allows singling out the major similarities and differences between degrowth and sustainable development.

The major similarity between the researched concepts is that both of them were developed as a response to the global problems, caused by uncontrolled economic growth. Furthermore, both concepts have overarching nature and require implementation in a variety of spheres of life. The nature of researched concepts requires that their implementation is conducted at different levels simultaneously (global, governmental, regional, local) and by different stakeholders.

Despite similar nature, the concepts under study possess a variety of formal and substantive differences. Formally, degrowth can be addressed as a philosophy or a social movement (a set of social movements) that is not officially reflected in governmental policies, while sustainable development is a key policy objective. Consequently, degrowth objectives may be implemented only by societal actors in terms of growth-related governmental policies.

From a substantive point of view, it is necessary to underline that degrowth aims at implementing a refusal from further economic growth, while sustainable development represents a compromise between economic growth and mitigating its consequences. Thus, degrowth provides for a radical shift from a growth-oriented society to a new society of greater emphasis on non-economic aspects of wellbeing. Consequently, the scope of degrowth is represented by proposals for policies and social actions that may help a society to make a shift towards the realization of no-growth idea. At the same time, sustainable development does not provide for a kind of a radical shift. It rather tries to make growth-related policies more environment-friendly. Therefore, while the concepts at hand share their basic rationale for existence, degrowth does not have a specific reflection in current EU policies.

The question is whether degrowth will once become a global policy degrowth. While current societies, especially the ones of the developing states, are oriented on economic growth, economic growth can be viewed as a global societal demand. Thus, a refusal from this demand will mean not only the change in policies and laws, but a change in a global mindset. By now there is no specific evidence to state that such change is likely to take place in the nearest future. To crown it all, in a modern duel degrowth vs sustainable development, sustainable development wins as a global (and EU-wide) approach to mitigate the influence of global growth-related problems.

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EXPERIENCE SOCIETY: QUASI-POVERTY AND NEW URBAN PRACTICES

ABSTRACT

The report is devoted to a number of new urban practices, such as hospitality club CouchSurfing and others, which can be associated with a new poverty of the modern Western society, but basically changed from it. The theoretical approach of this research is a theory of «Experience Society» by Gerhard Schulze.

«Do your guests really have no money for a hotel?» my parents wonder regularly», one of the member of Moscow hospitality club CouchSurfing, tells in the research interview, laughing. This misunderstanding between the generation signs about the development of a new type of society, which practices of communication and consumption still may be identified as the features of poverty.

In accordance with Max Weber's theory, Western civilization has arisen due to models of the deferred rationality. But contemporary people in developed countries often choose not to focus on the distant goals, such as monetary status, for example. They wish the maximum intensity of their current life.

From the «Consumer Society» (Jean Baudrillard) and even the society of «Conspicuous Consumption» (Thorstein Veblen), we find ourselves in the «Experience Society».

The concept of «Experience Society» («Erlebnisgesellschaft») has been formulated by the sociologist Gerhard Schulze. He described the Experience Society, where expensiveness and prestige do not matter. Individualistic inner values, such as emotional pleasure and the adequacy to the ideas about yourself have become the main motives of the consumer behavior and even the total life-style.

In the consumer society lower classes try to copy higher through the level of consumption, that exceeds their real abilities and social status, and in its turn this leads to greater poverty. But the Experience Society destroys this pattern entirely.

I tend to think that the prevalence of a number of new urban practices can be considered in the context of the Experience Society. By new urban practices I mean such projects as «CouchSurfing» (an opportunity to share your home places with travelers and to stay as a guest around the world), «BookCrossing» (a free exchange of books) or various «TimeBank»-s (an exchange of time and talents through the mutual help).

These examples involve the conscious use of practices, associating with poverty. But this type of the poverty or quasi-poverty is arranged quiet differently. In my research, I have tried to explain how this quasi-poverty works.

As a main case, I have chosen the hospitality club CouchSurfing. CouchSurfing is the greatest network for travelers. The members of the club all over the world are able to stay at place of each other for free. Declared ideals of the project are the hospitality, authentic experience and learning new cultures, and the official purpose is the creating of the global society, where people can trust to each other.

«CouchSurfing» was established in 2004 by Erik Blachford, Matt Cohler, Casey Fenton, and Dan Hoffer. At a moment there are 6 million of participants from 86 thousands of cities and towns, speaking 366 languages, in the club. For instance, there are about 3000 people ready to receive foreign guests at home in Moscow alone.

My research is based on the series of semi-structural interview with the members of Moscow CouchSurfing community and content analysis of their answers. The questions were about the rationales for such a lifestyle, practices of CouchSurfing, persons involved in the community, and their conclusions after the CouchSurfing experience.

On the basis of the content analysis results I have detected the features of quasi-poverty in the CouchSurfing community, the benefits because of that alternative economic system, and the values, determine the existence of CouchSurfing as a part of the Experience Society.

Explaining their rationales for taking part in the CouchSurfing community, respondents designate such benefits as:

– «unusual emotions, that break the routine»,
– «practice of English/French/Spanish/Italian/German language»,
– «free lessons of music/culinary/etc»,
– «a pleasant awareness of doing a good deed»,
– «meeting new cultures»,
– «favorable positioning of myself and my city and country»,
– «a connection to another country»,
– «a mutual help in reducing costs»,
– «gifts and souvenirs»,
– «often meetings with old friends, attracted by an opportunity to communicate to your foreign guests»,
– «an occasion of getting to know your hometown better».

So that, such practice as CouchSurfing, where people specially behave as in a situation of poverty, suggests an alternative model of achieving goods, for example, besides the obvious gifts and souvenirs, intercultural communication, debunking of national stereotypes, and establishment of local communities around the figures of foreign travelers (versus official governmental programs) or free education (versus commercial trainings and lessons).

The participants of the research tell about the system of common living with guests in this way:
– «I have a regime of free economic zone at my place. A guest room is a true home for the guests. I have organized a laptop, Wi-Fi and a library for them»
– and, for instance, «We share a day, a roof and bread, time, space and food».

But, in spite of this, possibly, too optimistic view, some respondents criticize guests-«freeloaders»:
– «I try to detect «freeloaders in advance, because they spoil the idea of CouchSurfing»,
– «There are several types of couchserfers: normal persons, «pickup artists», geeks, and freeloaders, who just want to stay anywhere and to eat something for free».

Such arguments show clearly, that CouchSurfing deals with quasi-poverty. So, there are systems in contemporary Western society – in the Experience Society – that look like practices of poverty: exchange

by old books and clothes, free overnight stays, hitchhiking as a method of traveling. They manifest principally different type of communication and consumption and suggest a model to destroy the Consumer Society, which leads to the expansion of the true new poverty

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THE MULTIPLE CRISIS OF THE EU:
THE CHANGING CONTEXT-TOWARDS A NEW PARADIGM?

SUMMARY

It is common today, even in the European media, to treat the current crisis of the European Union almost exclusively as an economic crisis. The present article pretends to show that such a focus is not only wrong but is indeed dangerous for the future development of the European Union as a whole. The article will argue that the present economic crisis simply aggravated – and a lot – a crisis of legitimacy through which the European Union has been passing for some time.

The methods of the elite-driven integration became obsolete, the European project has lost its attractivity, the institutions are increasingly distrusted and the promise of a European Social Model and sustainable regional integration are getting further and further away from everyday realities. Europe's financial and economic crisis turned into a deepening social and political crisis.

Showing that the anti-European tendencies which are spreading throughout the countries of the continent threaten the very future of the European project, the article will make suggestion on reforms for the future development of the EU, alerting to the necessity to finally elaborate once again a coherent argument for the continuation of the European integration process which puts the European population at the heart of the political process.

Hundreds of seminars and conferences were held about „Europe at a crossroads", and still, Europe (the EU) is looking for direction. Standing at the crossroads and not being able to move is itself the crisis. The longer EU remains paralyzed and indecisive, the more painful it will be to start to make progress, the more internal and external tensions will accumulate and undermine its potential and credentials. The process of constitutionalization, which was supported to conclude with not only an agreed upon text called the European Constitutional Treaty, but also in a strengthened trust in and legitimacy of European institutions and a broader identification with the EU in the 25 (soon 28) memberstates, ended up in a new crises of constitutionalization. The accumulated unsolved problems, the never realised promises and the growing alientation and lack of trust in EU institutions, have aggragated in a European social unease. As Cuperus formulated: „The postwar honeymoon period seems to be well and truly over: the postwar European ideal, welfare state model, and tolerance of foreigners all seem to be eroding and under pressure."

Over the last two years, the euro zone has been going through an agonizing debate over the handling of its own home grown crisis, now the „euro zone crisis''. Starting from Greece, Ireland, Portugal, Spain and more recently Italy, these euro zone economies have witnessed a downgrade of the rating of their sovereign debt, fears of default and a dramatic rise in borrowing costs. These developments threaten other Euro zone economies and even the future of the Euro. Such a situation is a far cry from the optimism and grand vision that marked the launch of the Euro in 1999 and the relatively smooth passage it enjoyed thereafter. While the Euro zone may be forced to do what it takes, it is unlikely that

the situation will soon return to business as usual on its own. Yet, this crisis is not a currency crisis in a classic sense. Rather, it is about managing economies in a currency zone and the economic and political tensions that arise from the fact that its constituents are moving at varying speeds, have dramatically different fiscal capacities and debt profiles but their feet are tied together with a single currency. Given the large economic weight of the euro zone in the globe, and regularity with which the crisis is spreading from one euro zone economy to the next, the stage for palliatives is over. The manner, in which the euro zone crisis is dealt this point onwards, is likely to be of far reaching significance to the world. This paper shows that the crisis is not merely of sovereign debt and bank financials but also rooted in the real economy with structural problems. The stage is set for a change in the manner in which the euro zone will have to manage its monetary, fiscal and financial system.

More than any part of the world, the manner in which the current crisis is dealt is important for the Euro zone and to Europe. The creation of the European Union and the euro zone has been part of the European dream of integration. A breakup of the euro would be painful in economic terms and in terms of its political fallout.

«Europe»-the EU-is in a deep and complex crisis. In fact it is rather a set of partly intertwined partly overlapping crises, including the:

-crisis of communication;

-crisis of accountability and trust;

-crisis of institutional functioning;

-crisis of values (especially sollidarity, tolerance and openness, the great «European values»);

-crisis of identity;

-crisis of constitutionalization, etc.

If we want Europe to come out of the present deadlock, we need new methods, new actors and new institutional arrangements to further its construction. But we also need a new model-or a new paradigm-for the rather complex social, political, cultural and institutional, transnational European interactions. This new model can only become dynamized by a new way of thinking realized by new actors, new rules and new institutional frameworks. For this we need first of all a clear vision, political leadership and will, courage and a recognition that a fundamental change and a paradigm shift is unavoidable.Only a new constellation of the main actors and enabling institutions of the European construction can mobilize social energies, creativity and innovation. Only within such a new context can the major actors of the European construction reconsider and reinterpret their roles and fulfil their tasks.

There is nothing 'natural' about the European construction; neither markets, nor individual nation states will be able to provide automatic solutions. Quite the opposite, so-called „solutions" reflect particular vested interests against the neglected and vanishing European public good. They are rather the causes of problems than viable remedies. The new paradigm – or „development model", requires the understanding of increased interdependence and the acceptance of the growing uncertainties of our age. Alternatives can be worked out and legitimated by the major players and stakeholders of the European project only in open social debates and deliberations.

For dealing with the EZ crisis, the possible alternatives being debated are on three broad lines. The first is the route of austerity, in particular, fiscal consolidation, including privatization. This is the default policy choice. A forgone conclusion is that this will impose social costs. While fiscal consolidation is desirable, the question is whether, at all, this choice will lead to sustained growth in the near future, since the compression at this juncture would be extreme. Real growth is stagnating and prospects of exports leading growth appear dim. The peripheral economies are subject to a large mismatch between revenues and expenditure at the level of the government and at the household level leading to unsustainable governments and private debt. The possibility that these economies will grow themselves out of the problem seems remote. In any case, this choice does not address the structural problems faced in the peripheral economies. Therefore, the current strategy of announcing short term palliatives such as further bail outs along with sharp fiscal consolidation may only prolong the agony but not deal with the uncertainty prevailing in the euro zone.

The second option, (rather an imperative), would be to go in for a closer fiscal union and a substantially enlarged European budget with a limited system of fiscal transfers from rich countries to the poor countries, a common form of protection for employment with more flexibility, greater cross border investment even if this implies takeover of sick and ailing public sector units by companies from the richer Euro zone states. A further step would then be to move the ECB into the role of a proper central banker and then floating euro bonds.

The third option is the radical one, of peripheral economies leaving the euro zone. A breakdown of the currency may be a very expensive proposition. But if that were to happen, it could lead to insolvency of several Euro zone countries, a breakdown in intra zone payments. Given that public debt in these countries is present in the balance sheets of banks and insurance companies across the world, contagion effects and instability could spread through the financial system. In comparison, the sub-prime crisis may almost pale into insignificance (Pagano, 2010, Eichengreen 2007). This outcome also means an end of the European dream.

The outcome of the current crisis may be a matter of conjecture. As we have argued, the options, if at all, before the Euro zone and indeed the EU are very stark. None of the three choices are simple. Status quo is also not an option. The choices will have to be political, but the consequences will undoubtedly be economic. The issue is not any more on how to deal with the current crisis. Rather, to make the choice on „The Euro" – as Eichengreen put it, to „love it or to leave it" and depending on that, to do what needs to done.

Althought expectations for a more dominant role in world affairs are growing both inside and outside of Europe, in its present state the EU does not show the capabilities of a responsible emerging global player. For the time being it is rather a regional power, with great global potential and even greater expectations.

In the light of its multiple crises, national egoism and inwardlookingness proved to be stronger than any other transnational, European or global commitments, institutions and projects. One can not predict with certainty how long the old structures will survive and when new ones will begin to dominate. As a consequence, conflicting visions about Europe and Europenization might play a growing role in debates and deliberations in the immediate future.

Changes in a positive sense will not occur without conflicts of unprecedented magnitude and without new and dynamic players. Only new players can fight the battle on traditional and non-conventional battlefields in the hope of success.

To make predictions is always a difficult task for economists. Instead of predicting the future, we propose to describe two alternative scenarios: the optimistic one, and the pessimistic one. The pessimistic scenario is the end of the Eurozone, and maybe of the European Union. This scenario will happen if Northern European countries do not want to give time for economic adjustment and austerity, nor money (through direct transfer of funds or through ECB transactions) to Southern European countries, and if Southern European countries do not want to cede some political sovereignty to the Euro area level. In that case, the absence of 6 solidarity and of common destiny should lead to the end of European integration, as the question "why staying together?" is likely to emerge.

Some believe such scenario is not possible. European countries would have gone so far in economic integration in particular with the single currency, that no possibility of ending European integration would exist. Namely, some believe that economic situation could be better without the Euro. Such opinion should not be taken for granted… Indeed the end of the Euro means three certain consequences: (1) Uncertainty: for repayment of all debt in euros but also for all crossborder investments. (2) Instability of exchange rates: the current situation is associated with no instability in exchange rate across Eurozone countries by definition. The past suggests that there is no reason to believe that the Euro would be replaced by a currency situation with stable exchange rates in Europe. (3) Reduction of trade across EU countries: the end of the exchange rate risk has contributed to favor trade across EU countries. So we can reasonably expect that the reemergence of such risk will have detrimental effects on trade.

Now consider the optimistic scenario. It is based on the fact that solidarity takes place in exchange of transfers of sovereignty at the Euro area level. First, more federalism takes place among European countries with mechanisms of budget transfers implemented between European countries, with a similar scheme to the existing transfers between German Länder. Second, an increase of imports from countries in good situation like Germany takes place as such countries increase their aggregate demand with higher salaries. Third, maybe even ECB contributes to the scenario by buying sovereign debt of Eurozone countries in case of troubles so that any sovereign default is prevented. To conclude, should we expect the best or the worst? The President of Israel, Shimon Peres, once said: "Optimists and pessimists die the same way. They just live differently. I prefer to live as an optimist." So let's be optimist.

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SUCCESSION OF VALUES AS A PROBLEM

FOR WORLD SUSTAINABLE DEVELOPMENT

Sustainable development is a concept that troubles the minds of millions of people all around the world. The definition was first introduced in the Report of the World Commission on Environment and Development, which presented sustainable development as the ability to meet the needs of the present generation without compromising the ability of future generations to meet their own needs (WCED, 1987). Today sustainable development is based on three pillars: economic, environmental and social, which are interdependent and thus unite all spheres of human life together (High Level Panel on Global Sustainability, 2010). Ban Ki-moon defines sustainable development as one of the key areas, where it is necessary for the world community to make progress for the future (Semenenko and Galgash, 2014). Progress for the future of the world community has to be made by the whole world, as problems, which appear today (climate change, environmental degradation, cultural and religious inconformity and tension etc.), concern people from all countries. As people move from countries to countries, mingle and disseminate their cultures, values, way of life, the world becomes more and more globalized.

Globalization is inevitable in the history of humanity, as the exchange of values, culture, etc. by people results into interconnectivity of the world. From one side, globalization accelerates the development rates of humanity. However, from the other side, it brings new problems and pressure to the countries, increase the number and strengths of sustainability problems: exploitation of people, environmental pollution, social instability etc. (United Nations n.d.). Globalization embraces more and more spheres of people's life in the whole world. People from different countries converge and form a single world community with common global problems and values.

All global problems were summarized and presented in the Millennium Development Goals – the United Nations program, which was adopted by all countries in the world at the Millennium Summit in 2000. The program's goals were to promote sustainable development in the whole world and establish peaceful society with clean environment (UNDP, 2015).

The goals are the following (Millennium Project, 2006):

- Eradication of extreme hunger and poverty;
- Achievement of universal primary education;
- Promotion of gender equality and empowerment of women;
- Reducement of child mortality;
- Improvement of maternal health;
- Combat hiv/aids, malaria and other diseases;
- Ensurement of environmental sustainability;
- Develop a global partnership for development.

Each of these goals addresses its own objectives and indicators. Attainment of all the goals and objectives foresees enforcement of human rights, especially those which deal with the basic needs (physiological and safety goals). Aspiration of different nations to solve the problems and reach the goals speaks about mutual recognition of them and matching values. If the world reaches the Development Millennium Goals, more than 500 million people will overcome poverty, 250 million people will stop experiencing hunger, 30 million children and 2 million mothers will survive (*Millennium development goals in context of Russia,* 2004).

The Millennium Development Goals prove not only the generality of problems and thus the similarities of the values all over the world, but that the world is trying to solve them together and develop sustainably giving all the generations the right to enjoy their lives. Community of interests and values of all nations and generations becomes an integral part of the World sustainable development.

The heads of the countries, who adopted the Millennium Development Goals and United Nations Millennium Declaration, underlined the importance of such fundamental values for international relation construction in XXI century as freedom, equality, solidarity, tolerance, respect to nature, shared responsibility (The General Assembly, 2000). The Millennium Development Goals foresee the ways how to reach sustainability and support the world population's values. The results of the taken actions and measures prove that many people share values and care about each other. However, "the idea of security, harmony and friendliness remains rather blurred until it is based on clear criteria" (Rozov, 1998).

So despite the fact that people understand that the humanity might be heading towards crisis, the understanding itself will not solve the problem. As it is noted in some researches (Mantatov, 2007), one of the reasons of impending catastrophe (ecological and social) is the value paradigm (dominant in the modern society), which orients the society to unrestrained increase of consumption. And if the root of the ecological catastrophe is in incogitant stimulation of consumer instincts of a man, then nature recovery is possible only through ethical and moral self-restriction (Mantatov, 2007).

Market economy puts profit and constant increase of welfare on the first place. The competition between companies for consumers becomes stronger, consumption of natural resources increases, ecosystems collapse. Market economy did not take into account the possibilities of the biosphere and its local ecosystems, which revealed itself in the 20th century. The humanity met with conflicts between increasing demands of world community and impossibility of the biosphere to support the demands (Shelekhov, 2002).

Thus, the main barrier to sustainable development of the world community is correlation of the limitless necessities and the limitedness of resources for their satisfaction, especially that it is necessary to preserve resources for future generations. In practice the necessities and demands of goods and services are impossible to satisfy fully. Needs of people change as new goods and services appear on the market. Marketing concepts, used by companies and organizations, lead to the increase of society consumerism and the impossibility of people to get satisfaction, which is quite the opposite to the necessity of rational and thrifty consumption of natural resources (Semenenko and Galgash, 2014).

Sustainable human development assumes harmony between material and moral principles. However, today it is possible to observe obvious predominance of materiality (corporality) in people's life, which reveals itself first of all in consumer lifestyle. Young generations from a lot of countries are captured with consumer psychology, and spiritual and civilian values fade into insignificance (Kalandiia, 2004). Primitive utilitarianism became value orientation for many people. This results in dominance of mysticism, cynicism and nihilism, and decrease of immateriality (spirituality) in peoples' life (Mantatov, 2006).

Therefore, sustainable development is impossible without reconsideration of people's consumer way of life, their values, believes and stereotypes.

As sustainable development speaks about the possibility of satisfaction of needs by different generations, it is necessary to pay attention to generations themselves and their values.

"Generationcentrism" is one of the cornerstones of sustainable development concept (Tyugashev, 2010). The balance of intergenerational and intragenerational interests plays important role for sustainable development, as intergenerational balance means fair distribution of resources between present and future generations, while intragenerational aspect could be understood as equality in allocation within one country or within one generation in many countries (Tyugashev, 2010).

System of universal human values changes with every generation, as it is exposed to cyclic dynamics, and from time to time the system experiences crisis and upheavals. According to Y. Yakovets there was no need in the commandment "do not steal" before private property appeared. And the moral principle of human life as the greatest value was not enlarged upon slaves and representatives of hostile countries (Yakovets, 2003, p. 7). There is an opinion that globalization itself influences the system of values, as the leading countries can impose their values and lifestyle upon other (mostly developing) countries, and different societies with different values can conflict with each other (Kalandiia, 2004). But as globalization for the most part is inevitable, it is necessary to pay attention to such conflicts at the proper time, and negotiate possible ways of conflicts resolution with respect to all parties and global problems.

So at present stage of development the humanity experiences one of the deepest crises of the system of human values in its history, which foresees the revision and reassessment of the values. "The threat of the global war, crash of civilizations, ecological catastrophe has not only challenged the existence of a human being, but strengthened the movement from the war and violence cult to the culture of peace and tolerance, to recognition of the common values of all of mankind and of a single individual, to understanding of the priority role of culture and cultural heritage, to spreading the ideas of co-evolution of society and nature" (Yakovets, 2003, p. 7)

In order to live sustainably through ages, the succession of values has to take place. However, there is a problem of succession of values by sequent generations. Absence of mutual respect towards the needs, interests and desires of every person remains the main sustainability challenge. Being inattentive and disrespectful to needs of each other leads to infringement of sustainable functioning and development

opportunities. This results in political instability, social and environmental problems, unhappiness of people.

There is a paradox in succession of values from generation to generation, some of the reasons for existing of which are the changing systems of values through generations and upbringing. From one side, a representative of each generation is free to choose his own values. From another side, the new generations should choose the same values, which their ancestries followed. Thus the choice seems as if it has been imposed, and the freedom of choice seems to be limited, which neglects such value as freedom. However, the system of values itself usually has the tradition of succession of values, as exactly this forms the nation as a whole, "making it important" to leave and to inherit values, experience and traditions. The traditional values are usually the same through the nations and generations: life, family, children, motherland, freedom, dignity etc. The system of values for each generation or nation cannot be closed, as it is formed in the process of people's activity and interaction, however it should include the historical values and culture, which represents cumulative experience of the generation or nation. The age and endurance of existence of system of values proves its sustainability (Zakharchenko, n.d.). Thus the existing systems of values cannot be rejected without considerations, and should be examined relative to the global problems and possible ways of their solving.

SUMMARY

The new millennium is a period of globalization and unseen innovations, which in theory should solve a lot of problems. However, the complexity and scale of problems increase together with the scope of innovations. Emergence of the concept of sustainable development and adoption of Millennium Development Goals show the recognition of the problems by the world community and support the desire of the world population to solve them together. Mutual endeavours to promote sustainable development prove that different nations and generations have the same main values and interests. At the same time understanding on its own does not solve the problem of sustainable development of the world community. A lot of people as individuals are oriented to economic values, which they put at the head of their system of values. Succession of values by the subsequent generations faces a problem, which comes out as disrespect and inattention to the needs of each other. Therefore, sustainable development of the whole world is possible only with reconsideration of people's way of life, values, believes and stereotypes

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POVERTÀ LECITE ED ILLECITE NEL BASSO MEDIOEVO

1. «*Paupertas*» e «*Pauperes*»: un Cosmo Multiforme.

Il termine «povero» (*pauper*) ebbe tra Medioevo ed inizio epoca moderna un significato esteso e variabile, non solamente economico, bensì riconducibile anche ad una nozione più generale di assenza, insufficienza, mancanza e minorità sociale e giuridica, che faceva della povertà una delle svariate forme di impotenza sociale, legata allo status e alla fama delle persone definite *pauperes*, prive dei diritti che invece spettavano ai *cives.*

Fin dal tempo dell'imperatore Giustiniano (482 – 565 d.C.), nel suo *Corpus* di leggi v'era una norma che escludeva, a causa della loro misera o infima condizione sociale, i poveri e altri elementi socialmente «minori» dalla possibilità di testimoniare in tribunale o davanti a un giudice, per via della loro inaffidabilità, corruttibilità e ricattabilità da parte di potenti e persone abbienti. Ma chi era considerato povero nel *Corpus* giustinianeo? In tale raccolta legislativa, era stabilita una somma di denaro corrispondente a cinquanta «aurei» quale "soglia di povertà".

Tale definizione, tramandata dalla tradizione patristica e conciliare, subì un cambiamento durante il basso Medioevo per opera di giuristi e teologi, non restando legata solo all'ambito economico o giuridico, ma ampliandosi all'ambito cristiano, morale e civile, inerente la condotta da adottare per essere identificati come persone attendibili e *cives* della *Societas christiana*.

Tale discorso, relativo all'identità civica, era legato al concetto di «infamia». Autori da Sant'Agostino a Tommaso d'Aquino e oltre, sottolinearono spesso la comune spiritualità e credo religioso (la *fides*) come fattori fondamentali per l'appartenenza ad un gruppo sociale e pilastri sui quali quest'ultimo doveva fondare la struttura dei rapporti con altri gruppi o singole persone. La *fides* significava sia fede religiosa che la fiducia, basilare in un mondo di relazioni economiche, contrattuali, clientelari come quello dei secoli XII-XV.

Tutto questo aveva portato all'esclusione di persone che per diversità di credo (ebrei, infedeli, eretici), comportamenti semplici (villici, persone ignoranti), devianti verso l'autorità o il prossimo (ladri, simoniaci, truffatori, ciarlatani), per difetti nel fisico (storpi, monchi, mentalmente instabili) o utilità sociale legata o meno al mestiere svolto, non erano pienamente classificabili come degne di *fides*, quindi sospetti da controllare, emarginare, o se possibile, correggere[xv].

2. La «*Paupertas*» come Condizione Economica e d'Inferiorità.

Nei secoli centrali del Medioevo, la povertà era una condizione concreta, un problema che affliggeva la società destando scontenti e insicurezze nei confronti della massa di poveri che periodicamente affollavano le città[xv].

Nel XII secolo, la tradizione scrittoria ecclesiastica della scuola di Chartres aveva elaborato una teoria degli *Ordines* nei quali era divisa la società, marcando l'attenzione su tutta una serie di categorie legate ai concetti di *conditio* e *status*, maggiormente conformi alla pluralità delle realtà sociali. Tutto questo faceva parte, per usare le parole di Huizinga, di una «concezione gerarchica della società»[xv].

In questa elaborazione, la *paupertas* diveniva una situazione caratterizzata dalla predisposizione o da una effettiva condizione di debolezza, incapacità o miseria, dalla quale non era possibile uscire per la mancanza di mezzi personali per potervi rimediare. Essa era l'impossibilità di mantenere lo "stato" naturale, o di acquistarne, conservarne o recuperarne i segni e le caratteristiche.

Il termine *paupertas* e i suoi equivalenti, come *inopia, indigentia, egestas, necessitas, miseria, miserabilitas, infirmitas,* erano termini caratterizzanti una folla di diseredati, identificati collettivamente come *pauperes*, ma che raggruppava sotto di sé diseredati (*miseri, miserabiles*), afflitti da indigenza (*indigens, inops, egenus, famelicus, mendicus*), malattia (*infirmus, vulneratus, claudus, mulier ante et post partum*), indebolimento per età o abbandono (*orphanus, senex valetudinarius*), deficienza mentale (*simplex*), condizione abbietta (*subjectus, oppressus, abjectus, humilis, ignobilis*), o esclusi dai quadri sociali (*captivus, exiliatus*).

Secondo Giacomo da Vitry, la condizione dei poveri consisteva nel procurarsi di che vivere quotidianamente con il lavoro delle braccia, senza che rimanesse loro nulla quando avessero soddisfatto i bisogni elementari di sostentamento. Chiunque nella società poteva essere colpito da questo stato di bisogno, senza però perdere il collegamento naturale con l'ordine al quale apparteneva. Le fasce più basse della popolazione erano maggiormente soggette a condizioni precarie e di indigenza, e questo poteva portare all'esclusione dalla compagine sociale, non solo a causa della povertà, ma anche per la loro marginalità legata ad una funzione non precisa nell'ambito della comunità. Secondo il monaco benedettino Ruperto di Deutz, la povertà, al pari di altre sofferenze umane, era figlia del peccato, sia individuale che comune alla collettività, e coinvolgeva la responsabilità della Chiesa in quanto comunità di fedeli[xv].

3. *«Paupertas»* Virtuosa e Immorale.

Secondo la riflessione canonistica e teologica, la povertà si inscriveva anche in una prospettiva di salvezza, trasformandosi in una prova per il povero miserabile e indigente e un'opportunità per il ricco o benestante di vivere alla maniera di Cristo o di praticare la carità, in vista della futura redenzione[xv].

L'aspetto più virtuoso legato alla povertà ricercata e vissuta, che si rifaceva ad un'identità di modello di vita evangelico di *Imitatio Christi,* trovava la sua concretizzazione nel modello pauperistico dell'eremita, fino a giungere ai movimenti religiosi sfociati da una parte in religioni e ordini regolarizzati dalla Chiesa (come i Francescani e i Domenicani) e dall'altro lato in eresie da condannare (Valdesi, Catari, etc.). L'eremita, modello esistenziale radicale, contro natura se così lo possiamo definire, derivava la sua sussistenza, come il povero, dal lavoro manuale giornaliero, il vestiario da poche pelli e stracci e la condotta di vita legata alla penitenza.

L'ambiente da cui provennero molti eremiti di questo periodo (XI – XII secolo), risulta essere per lo più quello laico nobiliare (come Ugo di Lacerta, Bernardo di Tiron, Garnier de Montmorency), ma anche borghese e mercantile (come Valdesio di Lione e Francesco d'Assisi, il quale per un periodo visse da

eremita); ma nella folla che si attorniava a questi uomini e donne si trovavano persone della più diversa estrazione sociale: poveri, mendicanti, prostitute e miserabili, che sentivano un'affinità di modello di vita con costoro, ai margini della vita sociale, ma anche borghesi, mercanti, nobili, che vedevano in quello stile di vita un esempio di purezza di costumi[xv].

Ma c'era una differenza tra i poveri mendicanti volontari e quelli che invece lo erano per status, o che fingevano di esserlo, pur potendo lavorare. C'era poi differenza tra i poveri che mantenevano un comportamento adatto alla loro condizione e quelli che invece cercavano di approffittarsi del prossimo per sopravvivere, decadendo così a *miserabiles personae*, come sottolineava Vincenzo di Beauvais. Come scrive Todeschini, «Il ricorrente paragone fra "poveri" (*mendici*) nel senso peggiore e *latrones*, in altri termini, consentiva prima del Trecento alla letteratura giuridica o teologica di cominciare a formalizzare, o quanto meno a rendere abituale, un nesso tra la condizione avvilita dei più miserabili fra i *pauperes*, soprattutto di quanti tra i *pauperes* avevano, di fatto, oltrepassato la soglia dell'infamia, e la loro possibilità di definirsi civicamente a partire dall'atteggiamento che assumevano nei confronti dei loro simili. […] Il percorso di avvicinamento alla cittadinanza di questi esclusi per principio aveva dunque a che fare con la loro capacità di proteggere e sostentare i loro simili più deboli, o di accusare, smascherandoli, i loro simili aberranti perché criminali o eretici. La stretta analogia fra eresia e criminalità comune, d'altronde, sarebbe stata stabilita nettamente nel 1254 dalla bolla *Ad extirpanda* di papa Innocenzo IV»[xv].

La povertà di chi voleva imitare Cristo, doveva essere in qualche modo disciplinata, in modo da «svelare la sua natura di uso appropriato di quanto la realtà economica poteva offrire a chi volesse far funzionare il mondo senza appropriarsene»[xv]. In altre parole, essa doveva divenire un mezzo per dare il giusto valore alle cose quotidiane, siano esse dei valori, siano esse cose materiali, in modo da poterne usufruire, senza essere al contempo dominati da una bramosia di accumulo delle stesse. In sostanza, saper fare un uso moderato delle cose. Appunto per questo, la *paupertas* o l'*indigentia* degli ignoranti e dei *rustici* erano invece viste in maniera negativa, come una mancanza di civiltà e senso della misura.

Se da un lato i poveri volontari, per cultura o per fede, facevano una scelta di vita mirata a non sprecare la ricchezza in oggetti superflui e inutili, accontentandosi di solo quello che poteva loro servire per sopravvivere e permettendo così alla ricchezza di circolare liberamente nella società, i poveri involontari avevano come principale obiettivo quello di appropriarsi di quanta più ricchezza e dignità possibile, mostrandosi sdegnosi dei più fortunati, inaffidabili nella loro persona e completamente inutili al *Bonum commune*.

E' proprio questa parola a delineare l'universo concettuale della cultura e lo spirito civico dell'epoca che si andava definendo in ambito urbano. Con lo sviluppo economico e sociale cittadino, l'ascesa di nuovi ceti come quelli borghesi e mercantili e l'autonomismo di alcune città rispetto ai poteri sovrani e comitali, portarono alla nascita di tale concetto, inteso, in sintesi, come bene collettivo della società[xv].

4. La «*Paupertas*» dell'Esperienza Francescana.

I Francescani furono una delle novità della vita religiosa bassomedievale: una nuova forma di connessione della povertà vissuta da molti esclusi socialmente (da lì, l'adozione del termine *minores*) ad una forma di perfezione evangelica fatta sul modello di *imitatio Christi*. Se da un lato, con l'esempio virtuoso che si prefiggevano di dare, essi moralizzavano gli animi delle varie classi sociali, dall'altro caratterizzarono e marcarono la distanza e il confine sociale esistente tra i ceti alti e quelli bassi degli ambiti nei quali si inserirono, diventando una sorta di mediatori sociali, cosa che si nota nelle loro pratiche di carità verso i poveri o nella disciplinamento di gruppi confraternali laici e religiosi.

Il successo e la loro permeabilità ai più disparati gruppi sociali (nobili, borghesi, mercanti, ma anche gente di più basso ceto) e la volontà di controllo operata dalla Chiesa, portarono all'interno dell'Ordine alcuni cambiamenti. Il loro ideale di povertà vissuta, ben presto allontanatosi dai dettami originari del fondatore San Francesco, era stato via via normalizzato dai pontefici in primis, e in seguito anche dalle gerarchie interne all'Ordine stesso. La disputa sulla povertà, sorta tra fine Duecento e primo Trecento, comportò la nascita di due ali interne al Francescanesimo, una definita conventuale e vicina ai dettami delle nuove norme, e una Spirituale, favorevole ad un ritorno alle origini. Quest'ultimi, finirono per essere considerati una forma illegale di religione, non tanto per il loro ideale puro di vita evangelica, quanto per la loro disobbedienza e ostinata resistenza ai dettami dell'autorità pontificia, finendo quindi ben presto con l'essere equiparati alle molteplici forme del dissenso dottrinale e religioso, meritevoli di correzione e punizione[xv].

5. Persone Interne ed Esterne alla «*Congregatio Fidelium*».

Fra Tre e Quattrocento, predicatori, teologi e giuristi, con le loro riflessioni culturali e sociali, sempre con maggiore chiarezza sottolinearono la diversità tra una minoranza che formava il "popolo" cristiano, composto da gente rispettabile, con una visibilità e un ruolo civico riconosciuto (aristocratici, mercanti, notai, giuristi, maestri d'arte) e una maggioranza di *pauperes,* non bene identificati, caratterizzata da una inaffidabilità intrinseca, legata alla loro volontà di mutare status, pronti a imbrogliarsi l'uno con l'altro, a dire il falso e calunniare i *maiores*[xv].

Ma questo è anche il periodo sociale di maggiore incremento delle forme di associazionismo caritativo-assistenziale e di mestiere all'interno degli ambiti urbani che coinvolgeva tutti o quasi gli strati sociali di una comunità cittadina. Da questo punto di vista, le Arti, le corporazioni, le gilde, le fraterne e le confraternite, assieme alle varie forme di associazionismo laico, religioso, di mestiere e solidarietà, se da un lato si occupavano di forme di assistenza (in primis verso i loro "soci" e in secondo luogo, anche verso i *miserabiles*, tramite elemosine e assistenza ospedaliera), d'altro canto formavano uno spazio civico capace di garantire una appartenenza a un gruppo riconosciuto giuridicamente che forniva una credibilità a tutti coloro che ne facevano parte. Provenissero essi dai più differenti strati sociali, tramite l'ingresso in uno di questi gruppi, tramite l'esercizio di un determinato mestiere, la vicinanza a un particolare tipo di devozione religiosa riconosciuta e il sottostare a determinati diritti e obblighi dati da appositi statuti della confraternita, permetteva loro di sviluppare un senso di appartenenza ad un determinato contesto civile[xv].

Fatto degno di nota, rigarda anche la formazione dei *Montes pietatis,* dalla metà del XV secolo. La formazione di questi primitivi istituti bancari andava a definire, nelle voci statutarie dei loro fondatori, un perimetro definito della loro "clientela". Nati con l'intento di sopperire alla costante carenza di denaro liquido, tipica di tutta la civiltà tardomedievale, loro scopo era anche quello di venire incontro alle esigenze degli strati bassi della popolazione in difficoltà a reperire denaro liquido per le loro esigenze ed attività, senza che essi si rivolgessero a prestatori di professione o usurai di fede giudaica. Essi tuttavia non erano poveri qualunque. La definizione di *pauperes pinguiores* ("poveri non troppo poveri"), li differenziava dai mendicanti e da tutte le fasce sociali di emarginati e indigenti, definiti *crudeles*. Questi "clienti" avevano un ruolo riconosciuto nella società, erano lavoratori e piccoli artigiani ed erano conosciuti da tutti per non essere *infames*. L'aiuto economico, ben differente dall'elemosina, fu stabilito anche dall'inserimento di un adeguato tasso d'interesse, foriero di molte critiche da parte di teologi e canonisti, specialmente Domenicani ed Agostiniani, ma che serviva per ripagare le spese dell'istituzione[xv].

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POVERTY & YOUNG PEOPLE

The purpose of this paper is to explain how young people challenge Poverty and address the issue facing them around the world

Poverty is dynamic in nature: even as some people move out of poverty, other people simultaneously fall into poverty. The poverty pool is being simultaneously both depleted and refilled.

The world challenges are complex and young people have the knowledge, creativity and commitment to be part of the solution, Poverty, Hunger, Gender Equality and Unemployment.

Thefore reducing poverty requires engaging young people in community service and service learning project and celebrate the meaninngful service youth do every year in their community. When young people have the chance to serve their communities, everyone benefits: Young people gain skills necessary to success in school, in the workplace, and in life. The community develops strong, diverse groups of inspired, civically-engaged young people. Increases young people's feelings of community connectedness, and reduces engagement in risky behavior. Contributes to higher reported levels of academic success, graduation rates, positive civic behavior, and self-esteem. Youth who participate in community service are 19% more likely to graduate than those who did not. Students who participated in service-learning were found to have scored higher than nonparticipating students, particularly in social studies, writing, and English/language arts. Volunteering at any age is associated with increased likelihood of finding employment. Among youth ages 16-24 (not in school, not working), studies showed an increased likelihood of 5%.

More over, Poverty is general scarcity or the state of one who lack a certain amount of material possesions or money. It is a multifaceted concept, which includes social economic and political elements. Poverty seems to be chronic or temporary and most of the time it is closely related to inequality. As a dynamic concept, poverty is changing and adapting according to consumption patterns, social dynamics and technological change.

Absolute Poverty or destitution refers to the deprivation of basic human needs which commonly includes food, water, sanitation, Clothing, shelter and health care.

Relative poverty is defined contextually as economic inquality in the location or society in which people live.

Poverty reduction is a major goal and issue for many international organizations such as the United Nations and the World Bank.

"Poverty reduction is not only about meeting our basic needs, it's also about participation, influence and power."
The Role of Young People in Poverty Reduction

Young people are seldom recognized as a resource in decision-making processes. Instead, young people are systematically excluded from important arenas of decision-making and development processes. As a result, their perspectives are often absent in policymaking. At the same time, many youth organizations remain drastically under-resourced and ill-equipped to participate in development processes and efforts. In

particular this affects their participation in policy making and processes relating to Poverty Reduction Strategy Papers (PRSPs). The steps involved in the PRSP process are complex. They include undertaking research and poverty diagnostics, prioritising and costing programmes, as well as keeping track budgets. The issues become even more complex when youth organizations want to highlight special needs within their group and require tools, for instance gender-based analysis to address the poverty of young women. Even with the right skills and abilities to discuss analyses and improve PRSPs, young people do not have sufficient opportunities to influence and affect PRSP processes on their own. Youth organizations require support, particularly at national and local levels, in order to strengthen and put forward their ideas for poverty reduction. Furthermore, the ideas and experiences of young people are crucial in order to achieve efficient and sustain able poverty reduction strategies.

A Youth Perspective in Poverty Reduction

Development objectives cannot be met if young people are not involved and taken into account. A Youth Perspective in poverty reduction is especially relevant given that 2/3 of the population in low-income countries is under 25 years old. In addition, most of these young people have significantly limited opportunities to exercise their Human Rights such as freedom of expression and freedom of association. Upholding a Youth Perspective is therefore an important means of protecting young people's rights. Furthermore, a Youth Perspective in poverty
reduction is built on the understanding that young people are not merely a target group but also initiators, participants, decision-makers and leaders. Eliminating poverty requires that young people must be recognized as a resource for change in society. A Youth Perspective is therefore to recognize that youth organizations and young leaders need to be strengthened and given more space for participation, influence and power. In realizing this it must be considered that alternative forums that give young people influence, for example youth councils and forums, at local, national, regional, and global levels, must originate from the perspectives and real needs of young people. At the same time, these forums must not become replacements for true influence in decision-making bodies.

Definition of a Youth Perspective

1. Young people should be given the chance to be actors of change and not only be a target for development. It affects the quality and relevance of international poverty reduction. The issues young people face today, such as unemployment, lack of schooling and exposure to violence represent enormous social costs to society at all levels. Yet young people have little or no voice in shaping the current strategies for development. When young people are actors and resources in poverty reduction it leads to better results. If young people are the target group of a project this should imbue all parts of the project's phases, from planning to final evaluation.
2. Young people have the right to participate, influence and have power over issues that affect our lives. It's about young people having the same rights as the rest of the population.
Democracy assumes that individuals are equally important. We emphasize that young people and adults should have a mutual influence in our society, irrespective of, for instance, ethnic background and geographical origin. Democracy loses its strength and legitimacy in a society that consistently excludes groups of people. The goal is to effectively build strategies for young people; it is essential to bring our perspectives and participation into the process at all levels – globally, nationally and locally.

Arguments for a Youth Perspective in Poverty Reduction

- Poverty reduction requires knowledge of youth-specific terms and conditions
- Young people are experts regarding our own daily life and in ways of reaching young people
- Youth organizations contribute to the strengthening of democracy and the respect for human rights
- Without a Youth Perspective development policies fail to identify youth organizations as actors of change
- The Millennium Development Goals specifically address young people
- investing in young people has more potential than ever, since young people today are the most educated generation ever

Young People – a Significant Group to Define

The definition of "youth" is complex and can be defined in different ways. The UN definition of youth is people between 15 and 24. The African Youth Charter defines youth as people between 15 and 35. The Swedish government has defined young people as 13–25 years old. To be a young person is not only a matter of age. Another definition of youth is therefore "a phase when a person moves from a time of dependence to independence". It should, however, be remembered that young people living in poverty are not a homogenous group. Young people have different values, experiences, and opportunities. Some of us are in school, others are not; some of us have children of our own, others have not. Many face the difficulties of living with HIV/AIDS or caring for someone who is infected. Because of the in - credible diversity among young people, it is more useful to view our needs as being largely determined by where and how we live, and to remember that young people differ from one another just as adults do. It is therefore important to acknowledge and respond to the heterogeneity of young people and act accordingly to each group's need. However, what we as young people all have in common is that we are an underrepresented group in decision and policy making processes.

Added value with a Youth Perspective

1. Relevance
A youth perspective gives greater relevance to poverty reduction. When taking young people's knowledge and experience into consideration any targets set become more relevant.

2. Efficiency
Young people can reach young people, as they often have the best knowledge of what methods, arenas and approaches will reach other young people.

3. Legitimacy
When young people have the right to participation, influence and power development efforts can gain greater legitimacy. Goals and actions gain acceptance among young people when they are included in the implementation of activities.

4. Democratic Development
Supporting young people to organize themselves are a way of strengthening the work of democracy and human rights. A strong civil society with youth inclusion is a precondition for democratic development and a goal in itself

However it is, Teenage proclaims itself near adulthood. So shouldn't a teenager be allowed to probe the mysteries of the world all on his/her own? The modern environment and educational facilities surely enable that. However, I strongly feel that some kind of guidance is necessary for their young and impressionable minds.

It is true that the modern world offers a variety of opportunities for all age Groups in all the fields of knowledge, and everything is accessible at the click of a button. But, with one click on the wrong button, one could get access to Harmful knowledge. Therefore, there needs to be some kind of control over the Kind of freedom a teenager enjoys.

One could argue that aren't teenagers capable of deciphering the good from the bad as they are on the threshold of adulthood? I agree with this thought but too much curiosity can lead to added confusion, and even chaos. Some kind of parental guidance should be exercised on teenagers regarding the kind of movies to be watched, the books to be read, friends to have, etc.

Some of us may strongly protest as to why can't we be on our own and enjoy life. But the truth is that the world consists of both good and bad things and teenagers are not in a position to differentiate between the grey areas amidst good and bad. So the parents' guidance to a certain extent is essential.

Therefore, I think that while creative urges and the inquisitiveness of teenagers about the goings-on in the world should not be suppressed with too much parental interference, teenagers, on their part should not insist on complete freedom to make their choices in life.

Conclusion

Although many look at youth as problems, more will see them as assets as they continue to faithfully volunteer in their communities. Youth development theories and research show that youth service is a huge contributor to the success of young people. As youth are continually given the opportunity to lead, they will impress the world with their contributions to society, not just in the future, but right now.

Thank you.

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IDENTITY CRISIS: UNHEARD VOICES OF DONBAS

1. Introduction

In this research paper we will be analyzing interviews uploaded on Anatoli Sharij's youtube channel (https://www.youtube.com/user/SuperSharij/videos). Sharij is a political refugee, currently residing in the European Union, and a media expert. The number of his subscribers has reached 600, 000 from his first video recorded in the aftermath of the Odessa tragedy. One of his missions is to give the word to people in Donbas, many of whom are elderly people forced to wait for death.

Sharij says: "Ukraine today is a country with oppressive censorship, with no freedom of speech, it is a totalitarian state" (*Obschenie*). He is critical to the Ukrainian mass-media, which, as he has demonstrated, have stolen materials from their Russian opponents, e.g., from the Russian Zvezda channel, manipulated and distorted the footage. He believes that the Ukrainian mass media are fuelling the conflict. The parallels might drawn to the genocide in Rwanda, when the mass media played a significant role in unleashing a genocide. This might be observed in (e.g., the Television News Service of the 5th channel, TSN, Inter etc.) news coverage and analytical programmes, where Donbas residents are collectively referred to as terrorists, separatists and occupants. Moreover, the "progressive" pro-European part of Ukraine, labels people not supporting their choice as Colorado beetle, due to the resemblance of the colours on St.George ribbon, which brings to mind the Rwanda genocide, with Tutsy being referred to as "cockroaches"; thus, the dehumanizing mechanism has been set in the action. Sharij has shown how experts invited to various Ukrainian talk shows, openly state that people in Donbas are enemies of the Ukrainian identity, the fifth column, a ballast, *vata*, which needs to be eliminated.

2. Historical Perspective of the Conflict

The scholars state that identities are never "fixed" and are constructed "within the play of power and exclusion" (Hall, 2000, p.18), Zygmunt Bauman has pointed out that the identities "come to life only in the tumult of battle" (2004, p. 77). The process of a new collective identity building is now taking place in the geographical heart of Europe, i.e. Ukraine. In the post-Soviet era researchers claimed that whilst the state building process in Ukraine was completed, the nation-building process was not (Kuzio, 1998). It was pointed out that the existing ethno-linguistic division lines might lead to "resurfacing of ancient hatreds that an outsider can never understand" (Ignatjeff as cited in Szporluk, 2000, p. 335). The Crimea and Donbas were feared to take up the Bosnia scenario (Szporluk, 2000); the Crimea question was very much on the political agenda in the early 1990s, and "the Eastern parts of the country were viewed with suspicion as the pro-Russian, even pro-Soviet elements" (Kuzio, 1998, p.13). The solution was to construct Ukraine as "a multinational and multilingual political entity", which "progress in building a culturally plural civil society depends on its retaining the loyalty of the Russian element" (Szporluk, 2000, p. 327).

The 1996 constitution "clearly defines Ukrainians as the sole titular ethnic group" (Kuzio, 1998, p. 4), and the Ukrainian language as the only official language. They Russian- speaking part of the population was urged to embrace it as a means of redemption (Trofimenko, 2003, p. 145). The Ukrainian post-Soviet identity policy brought around "the cult of collective sufferings" (Marple, 2007), e.g. the emphasis on the hand made famine – Holodomor and the process of the post-Soviet reconstruction of the Ukrainian collective identity revolved around demolishing the Soviet legacy and reversing "the harmful, stultifying effects of the Russo-Soviet cultural hegemony in the past" (Procyk, 2003, p. 158). Even the demands of the Russian Federation to pay the gas debts have been conceptualized as extortion and attempts to suffocate the new-born Ukrainian identity (see Bilinsky 1999).

Glorification of the UPA warriors, equalling members of the SS Division "Halychyna" with veterans of the Great Patriotic War by the Ivano-Frankivs'k city council (Marples, 2007, p.8) were factors that only polarized the Ukrainian society. The Donbas regions was often portrayed as a depressive criminal region with historically close ties to the Russian Federation that dragged Ukraine to the past. The conflict reached its climax when the former President Yanukovich refused to sign the Association Agreement. As the researchers confirm the idea of the Europeanness of the Ukrainian nation "has literally captured the press, the air-waves, the screen and the very ear and vocabulary of our contemporary" (Procyk, 2003, p. 157). People could not simply let it go, after having being tempted with it for so long. In February 2014 the Guardians observed: "chaos and the risk of civil war were looming in Ukraine", which soon became a reality. There are two main discourses as for the nature of the conflict; the Ukrainian official political discourse conceptualizes it as a Russian aggression, generally supported in the western academic (e.g. in Menon and Rumer's *Conflict in Ukraine*), and political discourse, whilst in the second discourse, it is a civil war, an opinion, which sent a journalist Ruslan Kotsuba to prison on charges of high treason.

3. Interviews

We have analyzed videos from 1 May 2015 with the aim of finding out how people in the Donetsk People's Republic identify themselves. The Donetsk Reople's Republic proclaimed its independence in May 2014 and has ever since been in an on-going armed conflict. Many families with small children have been living in basements for over a year now. The tragedy is accentuated in details, e.g, when a girl tells that her guinea pig died of fear. We see blood-stained blanket, walls and destroyed houses. The official political discourse blames pro-Russian terrorists and points a finger at the regular Russian army, but the local residents vehemently deny those statements. Local residents in Oktiabrskij,

Shirokino, Gorlovka, etc., have been able to indicate the direction from where the missiles came from. Moreover, people laugh at statements that regular Russian army is stationed in Donbas, and they contest the fact that the Ukrainian army is liberating them. A woman on the 9th May's parade expressed her support for the United Ukraine but insisted that Donetsk does not need to be liberated, as there are no aggressors. "We want to live in peace and friendship", says she (*Donetsk ob osvobozhdenii*). Others are more categorical: "leave us alone, it is our territory" (*My iz doma nie ujedem*). Many people have declared that they have no resentment toward common people of Ukraine, but they are hate the government, which waged a war on them only because they did not support the coup d'etat in 2014 (*Mnienie zalozhnikov*). However, some wish that their former fellow countrymen could experience all the horrors they have been living, whilst the others marvel at how brainwashed the Ukrainians are. A man says that his mother from Vinnitsa, after watching the Ukrainian TV, has been calling them separatists and terrorists and often picks up a fight with them (*Terroristicheskij zoopark*).

People say that they are not reconciling as long as Poroshenko is in the office, one woman says that she will be happy if Poroshenko or Yaceniuk dies (*U nas bolshe*). An elderly lady wishes that President will live to see his children suffering like Donbas children have been suffering the last year (*O tom kto*). Nobody of the respondents trusts the Ukrainian mass media, as they are seen as a source of massive lies and propaganda. An elderly lady sitting on a bench, in a state of emotional disturbance after yet another bombardment, says that Putin has been kicked out of G8 and everybody blames him, but nobody is blaming Poroshenko, she adds that Europe is favourable to the current Ukrainian government and accepts it uncritically (*V voynu ne bylo*).

People feel betrayed, in the words of one elderly lady, the very people who are supposed to defend them - the Ukrainian Army - are killing them (*Donetsk zhelaet*). Some believe that the ultimate goal of the conflict is to wipe them from the face of the Earth, to cleanse Donbas of its residents and then to take the soil and the property. "They are killing us on a daily basis", says an elderly lady, who has been living in Donbas since 1952. She is accusing the government for having stolen their pensions in order to sponsor the war (*Uslysh kazhdogo*).

Poroshenko, believes Sharji, must hear the voices of the Ukrainians tired of going to bed and not knowing when and where a missile will find them. The Great Patriotic War is still sacred and vivid in their memories, many of the elderly respondents, some of them over 90 years old, survived the Nazi occupation and they cannot help but draw parallels between the Nazis and the current government. A paralysed 90 year-old lady says that it was natural that the Germans were fighting against them, but it was totally unexpected that their own countrymen could attack them. They are worse than Nazis, could be heard from people who survived WWII. "I am no longer Ukrainian," cries out a man after another bombardment in Gorlovka (*Opiat Gorlovka*).

For many people the point of no return has been passed. The decision of the new government to abolish the celebrations on the 9th May only added an insult to an injury. A middle-aged woman says that the Ukrainians spat in the face of their own veterans, humiliated them and robbed them of the Victory. Another elderly lady says that the Ukrainian side has done everything to make reconciliation impossible (*Donetsk ob osvobozhdenii*). Many raise a question as for the adequacy of the state officials and of Ukrainian mothers sending theirs sons to fight against former compatriots. Donbas, according to many statements, has been deliberately isolated by the Ukrainian government. People are infuriated because Poroshenko issued a decree to block Oshchad bank cards, which serve as their salary and pension cards. An elderly lady openly urges Poroshenko to publicly disown them if he continues his policies (*My iz doma*). The locals believe that the Ukranian army tries to intimidate the local population, but "those who could be intimidated have already left, we are here, on our soil," say a man and a woman (*Oktiabrskij ranshe*). People assure they will fight to their last drop of blood (*Donetsk. Biudzetniki*).

However, people generally do not want to retaliate. On the 24th August Ukraine was celebrating its Independence Day, we can see what random passers-by wish to their Ukrainian counterparts (*Pozhelania na den nezavisimosti*). A woman working in a store wishes: "to be independent from us and happy." A young girl is more resentful: "what goes around comes around", an elderly lady, who was born in Russia but has been living most of her life in Ukraine, says that ties with both Ukraine and Russia are equally important, whilst another woman confirms that common people are not to blame, it is only the new government's fault. She believes the reconciliation to be still possible, if the government changes. A middle-aged man wishes happiness for both sides of the conflict; he stresses the fact that the Russians and the Ukrainians are brothers and, thus, everything should work out fine in the end. Another elderly lady cannot hold back her tears, she has, according to her testimony, lost everything in that war and now is living as a bum. She begs Ukrainian parents not to send their children to the ATO zone and not to kill people living in Donbas. A young mother with a baby girl expresses a hope that they will be spared from everything what people in Donbas have been going through. She, too, cannot restrain her tears.

4. Conclusion

We see people, whose normal life came to an end in the late spring –early summer 2014, people, for whom the war has already become an everyday reality. The majority blame the Ukrainian government and do not understand why they are referred to as terrorists and separatists (*Kto takie*). Many respondents do not blame the common people on the other side, whilst others believe that there is a lot of hatred within the Ukrainians toward the population of Donbas. Many often use derogatory terms such as "fascists", which is an utmost expression of cruelty, since the Great Patriotic War is still sacred in the Donbas's collective identity. The Germans' actions could be understood, while their former compatriots' cannot.

The connection to the soil is accentuated, for people who stay after the massive ways of emigration, both internal and external- to the Russian Federation, it becomes the core of their identity. A member of the militia says: "we have not attacked Kiev or Lvov, we are here on our own soil, defending ourselves" (*Terroristicheskij zoopark*). For some reconciliation with Ukraine, is already impossible, as all the bridges were burnt long ago, others still believe that if the Ukrainian side makes up for all their wrongdoings and change the government, then nothing is really lost and they can become citizens of the "united" Ukraine.

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[RE]AWAKENING THE DIVINE MOTHER EARTH:
WOMEN AND LIFE AFFIRMING JOURNEYS

"If the severing of our intimate connectedness to the Earth, the sky, the dead, the unseen, and our ancestors was the accomplishment of Enlightenment, then ecofeminism calls for an *endarkenment*—a bonding with the Earth and the invisible that will reestablish our sense of interconnectedness with all things, phenomenal and spiritual, that make up the totality of life in our cosmos (Diamond and Orenstein, 1990, p.280)."

Enlightenment often overshadows nature. For centuries a growing detachment between the land and humans has led to what Norman Wirzba considers an *ecological amnesia*. Specifically, this form of amnesia illustrates an inability to connect to the land because of physical location and existential disposition. Forgetting how to sustain life-giving relationships with Earth has further disrupted the ability to thrive, and climate change proves to be an inevitable reality. Disenfranchised groups, particularly indigenous peoples, African-Americans and women are increasingly affected—by processes which are specifically related to greed, pride, domination and alienation through imperialistic frameworks. In light of this *ecological amnesia*, listening and cultivating creative responses to these subalterns can serve as a channel to remembrance—of our responsibility to Earth and each other.

Women, who are often the mid-wives to new generations, story-tellers of oral faith traditions and whose children become the curators of culture, have a specific role in this sustainable practice. It is unfortunate then, that women are also severely impacted by the disassociation with Mother Earth. Racial and class tensions further divide women from what could be their shared concern to care for their suffering Divine Mother, recognizing that her suffering is also our suffering. Women's faith narratives, as they relate to ecology, are proven to be powerful in understanding theological and developmental journeys with Mother Earth. It is possible then that creative, artistic responses can be integrated into liturgical spaces—offering elements of deep healing for those most affected. Through this "endarkened" experience, narratives and myths concerning women and Mother Earth can be reimagined.

Myths are not just fanciful stories but are powerful ways humans communicate their lived experiences. Retelling these myths with language that signifies the Divine Mother can dismantle imperialistic text and create life affirming narratives across boundaries: gender, race, religion, and ethnicity. It is through this lens that this paper will journey into the life of a woman who connects to Mother Earth as center through her artistry, remembering her divinity and redefining her location as a woman of color.

Although myths are not scientifically proven, 'truth' is captured in a manner that can be internalized throughout generations. In Antiquity, myths transcend to "every tree, every spring, every stream, and every hill," all had its own genius loci as guardian spirits. Myths became enfleshed through oral narrative, connecting the physical and spiritual world. These spirits, in the form of centaurs, fauns, mermaids, trees, oceans, or bears were assessable to humans, serving as advisors. "Before a tree was cut, a mountain mined, or a brook damned," these spirits were asked how it would affect their unique ecosystems.

1. What Came First? The Chicken or the Egg?

Mother Earth came first. The second creation account of Genesis 2:4–3:4 conveys a description of The Creator God preparing her. God orchestrated the rain to remedy the barren land, spring up vegetation and lastly created human to care for *Adama*, Mother Earth. In fact, all of God's creatures were birthed from Adama—her dust is the substance of humans and animals alike. "God formed [humankind] from the dust of the ground…and all the beasts of the field and all the birds of the air" (Gen. 2:7–19, *NRSV*). Biblical scholar Dr. Brigitte Kahl affirms, "By calling human Adam after Adama, the earthly origin, kinship, commitment, and destination is inscribed into the body of humanity" (Hessel, Dieter and Rasmussen, 2001). Kahl asserts that this creation account is not centered in anthropocentrism, Adama is the reason humanity was created—to bring forth the life that is in her, a mutuality grounded in dependency which focuses primarily on Mother Earth. God intended for humanity to work in unison with nature to care for Adama, serving the ground, which would bear fruit to nourish humanity and all of God's creation. In the book of Genesis, the Creator is developing a relationship with Mother Earth as Divine. A participatory dimension of creation ensues rather than an acquisition; Adama creates based on a dialogue to produce. In conversation with The Creator, she is spirit and flesh materialized—as are we. For this reason the article 'the' should be removed when referring to Earth, shifting her location as object to subject. In this way, when we speak of Mother Earth, we are also recognizing communities of the subaltern, standing with the "poorest of nature," the body of G*d which is seldom heard.

To be clear, this is not an attempt to create a broad brushstroke, as every journey differs. Not every woman feels this connection with Mother Earth and may separate nature and human. This point of tension is noted in Genesis when God blesses male and female declaring, "Be fruitful and increase in number, fill the earth and subdue it" (Gen. 1:28). Interpreted in this way, nature-human are separated into hierarchical entities—opening the gates for dominance and governance of intellectual property rights. Retelling narratives of interconnectedness hold the power to break this mold. Women of color, who are on the margins, can reclaim their position in society and align with Mother Earth through the sharing of their experiences. In creating new myths, we are reprogramming, carrying new stories in the collective unconscious. In turn, new ideas are generated regarding who we are to each other, and where we stand in relation to Mother Earth.

2. What Came First? The Chicken or the Egg? A Prelude

Figure 1 - Tomaselli, F. (2009): Mason's Yard. [Mother Hen's cracked egg].

An egg cracked. Its' yoke spread creating a drizzled pattern which transformed after the sun baked and solidified the edges. Mother Hen was birthing the most beautiful of creations, life that birthed more life still. The creepy crawlies, the winged, and the two-legged creatures were cultivated in her womb. In turn, her life-giving fruits provided all that every creature would need for survival. Together, the divine and creatures of the sea, land and sky formed a partnership built on trust and interdependence.

However, humans soon forgot their covenant with Mother Hen. Their backs turned on one another as well. Spilled blood from bouts of war was ingested by Mother Hen. Her screams of agony went unnoticed. At war with each other, equal opportunity became a quest for ownership.
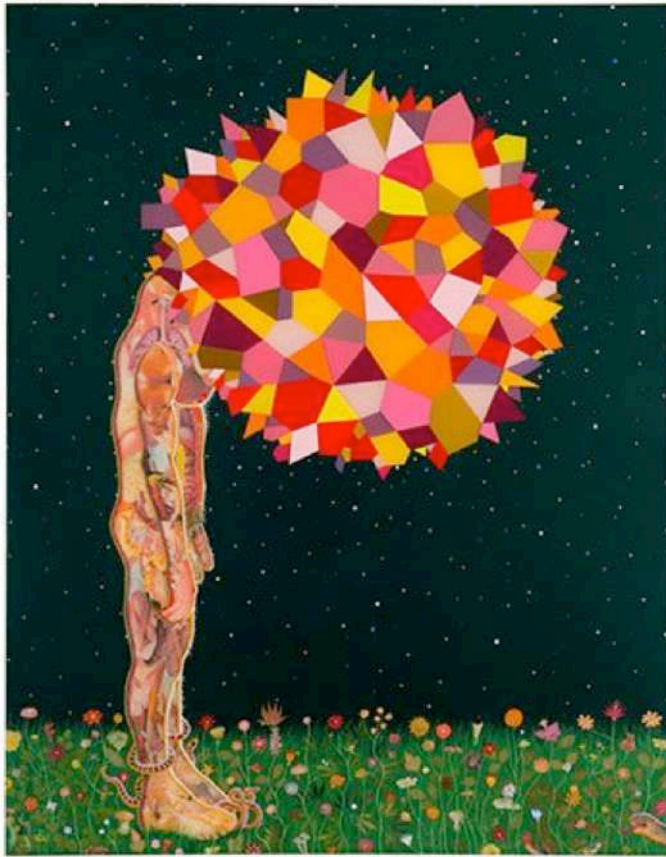
Figure 2 - Tomaselli, F. (2013): Study for Head. [Beast].

Figure 3 - Tomaselli, F. (2006): Glassy. [Belle].

There are untold stories of men who traveled to the mountains of Mezquital Otomí and took over already inhabited land. *Life-sources*—rivers teeming with fish, lush green grasslands and canyons encrusted with minerals became *resources* to acquire wealth. The Otomí peoples, who maintained their connection to Mother Hen were overtaken. They were keepers of sacred knowledge. Greediness of their attackers not only took their land, but also placed a curse on their peoples. Their stories were shut out and they were labeled as Beasts, not as people of Mesoamerica: scientists, musicians, poets, peaceful beings—innovatively cultivating the calendars Aztecs would later translate. They became a peoples forgotten in an effaced land. Mother Hen groaned in disappointment. Painted as Beasts, they lived under a curse as untouchable.

Once upon a time, a young girl named Belle played on the coast of the ocean. Her eyes twinkled, as the warmth of Sister Sun soaked into her skin. She exhaled allowing Brother Wind to tickle her feet. These were the moments she would remember: laying in the sand, dreaming, and talking to the world around her. Belle was not always easily understood. At a very young age, she had unlocked ancient knowledge—a native Cosmo-vision that all beings are connected. Beauty embodied Native Chilean ancestry of Celtic and Mapuche origins which expanded her lens and world perspective. The balance of parents who guided her to love unconditionally and share her light, created space for Belle to captivate the hearts of many. She understood that the world around her could speak. The Divine Mother Hen spoke through vibrations which activated wavelengths that sustain our very being. Their relationship was strong, one of interdependence. Mother Hen gave, Belle received and in turn gave back to Mother Hen to restore. This was her covenant, to always give back in gratitude for this great gift of life.

Belle was also fond of science. She would devour books, becoming quite the researcher. Now a young woman, she studied ethnoecology and cultural astronomy, bringing in factors that were never before considered in the standard framework. Belle was a woman in a field which drew a sea of men, who threatened to drown her knowledge and the promise she held from beloved Mother Hen. What truly made her task difficult was the lack of recognition and validity of her work. She unearthed secrets that were meant to stay hidden. She encountered the Beast in a Mezquital cave, and a minor reference in a history

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book. Dark wooly hair, with silly, obscure mannerisms, were words used to describe the Beast. Belle could read between the lines, and witnessed splendor in his community of love and creativity—she felt moved to retell his story, the real story. But Belle was warned that her research would be fruitless.

3. Speaking from the Peripheral

"The word is not only the word| something is behind it | If you are thinking | or you are seeking | You will find it | The word is not only the word" (Diamond and Orenstein, 1990, p.280). Critical theorist Gayatri Spivak understands that when we read about the subaltern in dominant historical archives, "what is important, is what it does *not* say" (Morton, 2011, p.112). Using this framework, Spivak speaks against intellectual colonialism and points to the underlying subliminal messaging of imperialistic text. Often language is a place of struggle—just as Belle encountered text that tainted the peoples of Mesoamerica. American author, feminist and social activist, a more famous Belle—bell hooks—would add that our character Belle's location as a woman on the periphery in gender, ethics, and ethnicity as a point of struggle. Our story ends with Belle fighting to a create space that "reclaims the past, and heals legacies of pain in ways that will transform" (hooks, 1990, p. 147). The 'old flat documentary' must be reconstructed to move us into a different mode of articulation. Our struggle is also a "struggle against forgetting—we must create spaces for remembrance" (hooks, 1990, p.147). But is it possible for someone who speaks from the margins?

bell hooks recognizes that she speaks from the margins, separate from the whole and on the outside of the main body. She can enter the whole but cannot live there, she has an "assigned place." Relating to the storytellers, shamans and griots, who were also located on the edges, hooks considers it a calling to be on the peripheral as a responsibility to analyze from her position.

"It's similar to what Cornel West calls "prophetic witness." I'm not centered in the academy because I choose to occupy a liminal zone. The intellectual work that comes out of isolation, meditation, and shifting location…in regards to spiritual practice is similar: it requires focus, clarity, ideas…and denying ego" (The Feminist Wire, 2014). hooks does not believe that women need to move to the center but become nourished in the margins to empower the capacity to resist—creating alternatives, new worlds" (hooks, 1990, p. 150). She admits that the being in the margins is both a site of repression and resistance, but is silenced when speaking to resistance. In what ways can you transform the space that was made to keep our lives, journeys, voices, life-sources, sustainability—separate?

In many ways, Mother Earth also speaks from the margins. She is resistant to dominance and is no longer silent. However, her needs and those of women in marginalized communities should not be consider the "Other," which is also a mask of oppressive talk that hides gaps, absences, and space were words should be spoken. These words are there if we listen and use counter-language in our speech, retelling our own stories and not letting anyone speak on our behalf.

"We know what it is like to be silenced. We know that the forces that silence us, because they never want us to speak, differ from the forces that say speak, tell me your story…Spaces can be real and imagined. Spaces can tell stories and unfold stories. Spaces can be interrupted, appropriated, and transformed through artistic and literary practice. We are transformed, individually, collectively, as we make radical creative space which affirms and sustains our subjectivity, which gives us a new location from which to articulate our sense of the world" (hooks, 1990, p. 152).

4. Why Must We Remember Mother Earth?

"What is the purpose in cultivating ecological wisdom in a postmodern world" (Diamond and Orenstein, 1990, p.9)? Universally, there is finally an agreement that something is wrong: villages are flooded, land has eroded, deforestation is on the rise and nuclear plants continue to pollute our water. The promise to

improve polity, and fine-tune this broken system, will continue to compromise our very existence. The Papal encyclical, Laudato Sí, created a framework of how to care for our home Mother Earth. Written for Catholics and peoples of other faith traditions or constructs, Pope Francis made the world aware of Mother Earth's ongoing crisis:

"This sister now cries out to us because of the harm we have inflicted on her by our irresponsible use and abuse of the goods with which God has endowed her. We have come to see ourselves as her lords and masters, entitled to plunder her at will. The violence present in our hearts, wounded by sin, is also reflected in the symptoms of sickness evident in the soil, in the water, in the air and in all forms of life…We have forgotten that we ourselves are dust of the earth (cf. *Gen* 2:7); our very bodies are made up of her elements, we breathe her air and we receive life and refreshment from her waters (2)."

An excerpt from the recent Islamic declaration on climate change states,

"Our species, though selected to be a caretaker or steward (*khalifah*) on the earth, has been the cause of such corruption and devastation on it that we are in danger ending life as we know it on our planet. This current rate of climate change cannot be sustained, and the earth's fine equilibrium (*mīzān*) may soon be lost…the same fossil fuels that helped us achieve most of the prosperity we see today are the main cause of climate change…What will future generations say of us, who leave them a degraded planet as our legacy?"

Moving towards wholeness then, requires an ecological and counter-hegemonic lens to address this growing disconnection. Speaking to the marginalized or minority communities struggling against various hegemonic oppressions of race, class, gender, and/or generation, Post-colonial Eco-theologian Jea Sophia Oh uses Gayatri Spivak's term subaltern, in an expansive form. 'Nature is a new ecological subaltern' and applies decolonization to nature, insofar as nature has been colonized by the anthropocentric world (Oh, 2011, p.79). Nature known as Mother Earth is constantly misused and abused for the benefit of bourgeoisie. "Nature is the new poor" and has been mute or silenced for centuries of human domination. Further Oh articulates that "This is the Body of G-d that cannot speak," which extends bodily poverty to the sacred body of divine immanence (Oh, 2011, p.79). The same oppressors that silence the subaltern also silence the "ecological subaltern."

The city intervenes on land daily: planting, building, unearthing, pumping, draining, dumping, disrupting, and defacing—payment as retribution and ceremonial ritual is rarely, if ever considered. Our women are being silenced, ignored, raped, enslaved, kidnapped, dominated, dumped on, neglected and are not always honored as divine beings, nurturers and leaders of society. If we are 'nature speaking of nature to nature,' it is important to recognize our interconnectedness through everyday interactions as a constant dialogue with nature-human and the Divine. Therefore, humans are not separated from, dominate or inherently titled "most valuable players." Further, the way in which 'nature dialogues with nature' creates atmosphere for oneness, working in unison to live life fully.

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**ROMANIAN-AMERICAN TRANSNATIONAL ALLIANCES:
REINVENTING FEMINISM IN POST-COMMUNIST ROMANIA**

When people move to a new country, they do not just cut ties with their past. Rather, they stay connected with their friends, family and colleagues and share their experiences with those they left behind. However, the degree to which they can keep contact depends on distance, costs, and political obstacles. This way, ideas about feminism circulate and get reinvented. My paper looks at the exchange of people and ideas between the US and Romania after the Cold War. Students, economic migrants, refugees, and dissidents that came to the US helped promote human rights and feminism in Romania.

Educated in the US and influenced by democratic principles, temporary and permanent Romanian immigrants played an important role in developing a civil society that criticized women's rights violations such as domestic violence, and pushed for protective legislation. International organizations such as the Soros Foundation, the development of communication technology and new policies regarding the movement of people also encouraged coalition building across borders.

For the purpose of my analysis, I rely on annual reports made public by Romanian women's organizations and international organizations, newspaper articles, interviews with Romanian women, and CVs of Romanian migrants.

Romania was a communist country between 1947 and 1989. During this time, women's participation in the job market and politics reached its peak. Romanian women's access to politics was encouraged through a quota system (Miroiu, 2010: 582) and by law, all Romanian citizens regardless of gender had to be employed in the public sector. This resulted in a double burden for women who were forced to juggle both their job and housework. Moreover, Dictator Nicolae Ceausescu aimed to raise the country's low birth rate by banning abortion.

After the fall of communism, women have experienced a backlash effect against their political and public participation (Turcu, 2009) and the quotas were removed. Some women were also eager to return to the domestic sphere and to choose by themselves whether or not to work outside the home. The antiabortion law was also repealed. However, women's physical oppression has been manifested

through the increase of sexual harassment, especially public verbal aggression, conjugal rape and beatings. According to a study done in 2003 in Bucharest, "half of the interviewed women experienced verbal or emotional abuse within their family (...) 8% have experienced sexual abuse." (Oprica, 2008: 38)

The harsh economic and social conditions experienced in the home country both before and after the Cold War led to many Romanians trying to emigrate in search of greater freedom and opportunities. During communism, many Romanian citizens preferred to immigrate to the US as political refugees. However, it was mostly the intellectual and cultural elites that enjoyed travel privileges that regular Romanians did not have and used the opportunity of being abroad to apply for asylum. Between 1971-1985, there were 34,313 Romanian immigrants (2,288/year) in the US (Robila, 2008: 548). Though during communism, those who defected were not able to return to Romania and found it dangerous to communicate with their families in the home country, after the revolution of 1989, Romania opened its borders. US continued to be one of the preferred destinations for Romanian immigrants (Constantinescu, Vasile, Preda and Nicolaescu, 2008; 235). The majority came as part of family reunification and as professionals. Others came as students.

The fall of communism, the development of communication technology, cheaper and faster transportation and access to international grants made it easier for Romanian immigrants to maintain ties with their home countries. Romanian women built transnational networks and carried their actions beyond state boundaries. Women's organizations such as NGOs and research centers have offered a space of resistance and support for the feminist movement. By 1993, there were approximately forty non-profits dealing with women's issues. (Grunberg, 2000: 413). There were only a few MA programs and research centers and they are located in the major university centers in the country (e.g. Bucharest and Cluj). The first MA program in Gender Studies was established in 1998 at the National School of Political Studies and Public Administration (NSPSPA), Bucharest. (Frunza, Vacarescu and Havrici, n.d.).

Most of the instructors who taught at the programs had had personal research grants and or participated in seminars and workshops in the field at American institutions. Many Romanians that came to the US as permanent or temporary immigrants during and after communism and helped develop a Romanian women's movement were college educated middle class women with a background in social sciences and humanities. Moreover, the women I looked at combined research, teaching, writing and activism. Some of the founders of MA programs in Gender Studies were also members of Romanian non-profit organizations supporting women's issues. For instance, Mihaela Miroiu, a professor of philosophy who received fellowships and research grants at Cornell University, was one of the main founders of the first MA program in Gender Studies at NSPSPA and one of the members of the non-profit organization AnA. (Miroiu, 2006) Romanian feminists were actively involved in promoting universal women's rights in the US and Romania. They maintained ties with their home country by promoting and funding women's non-profit organizations and academic programs.

Permanent Romanian women immigrants to the US helped to produce and disseminate information regarding women's issues and return to home country to teach for short periods of time with the support of grants and fellowships. Their research, teaching, and activist interests tend to focus on gender, feminism, nationalism, Eastern Europe, and citizenship. For example, Domnica Radulescu's professional trajectory combines scholarship, academic and social activism with artistic expression. She came to the United States as a political refugee in 1983. As a Professor of French and Italian at Washington and Lee University, Virginia, Radulescu co-founded the Women's and Gender Studies program. She went to Romania in 2007 where she directed theater productions with both Romanian and US students. (State Council of Higher Education for Virginia, n.d.).

After the fall of communism, many Romanian activists dealing with women's issues started to come as students or through family reunifications. For instance, Voichita Nachescu, the co-founder of the first Women's Studies Center in Timisoara (1998), came as a PhD student in American Studies at State University of New York at Buffalo and is currently teaching in New Jersey (Center for the Study of Women, Gender, and Sexuality at Rice Universty, n.d.)

While some Romanian women that promoted women's rights are mainly based in the academic environment, other women are working on the ground. Marga Fripp is a consultant to artists and non-profits. She is a former journalist who was banned from broadcasting in 1995, due to her critical portrayal of the social policy of the post-Communist government, and led a team of lawyers and judges to draft a domestic violence bill (2001). While in the US, she founded Empowered Women International, a non-profit organization that trains immigrant women to start small businesses in the Greater Washington DC Metro area (Be Inkandescent, n.d.).

Alexandra Oprea, a Roma activist was involved in both academic and NGO activity. She came to the US as an undergraduate student. She is the author of some of the most influential articles on the double discrimination of Roma women in Romania and the Roma women's activist movement. Additionally, she has worked with non-profits that deal with Roma immigrants in the New York City area and international organizations such as Open Society (Oprea, 2005).

US feminism shaped the Romanian women's movement at the level of language and funding. For instance, the projects run by the Roma Women's Association in Romania founded in 1996 were supported by American-based organizations and international organizations such as Soros Foundation, USAID Romania, and East-West Network for Women Foundation-New York and World Bank (Asociatia Femeilor Rome din Romania, n.d.).

Similar to the Second Wave feminist organizations in the US, Romanian women's organizations develop programs aimed at combating domestic violence, promoting family planning and the use of modern contraceptives, equal pay for equal work policies, and child services. However, Roma women felt that their particular issues have been ignored by mainstream Romanian feminists. As a result they developed their own social agenda that addressed their oppression on the basis of race, gender, and class. They promoted the Romani language and history but also criticized sexist practices rooted in Roma traditions such as arranged marriages and virginity tests (Bitu and Morteanu, 2010: 23).

Roma women were not the only ones dissatisfied with the social hierarchies that divide women's movements. The Romanian feminists who were influenced by the US second wave feminism, also understood that what is to be woman physically, socially and culturally in Romania is different from what it means to be a woman in the US.

While attending a conference on women's studies in the US, Mihaela Mudure, a Romanian feminist noticed the differences that make the American women's movement incompatible with the Romanian women's movement in terms of historical experiences and theoretical preferences. An American professor asked: "What can we do in order to integrate Marxist theory into your courses and seminars? Students do not seem to like it?" The American colleague's preference for Marxism disturbed the Romanian activist who complained: "The ability of the American academics to use Marxist theory strictly as a theoretical tool(…) was too much for me. (…) I had seen the brains of people shot in the head spread on my city's pavement at the order of a crazy, megalomaniac dictator who pretended that he was turning Marxism into reality. This reality as well as the reality of fifty years of oppressive rule and the millions of broken lives during this period seemed to create neither ethnical, nor methodological anxieties to my colleagues from across the Ocean." (Mudure, 2007: 140)

While American women were trapped in the private sphere and identified sexism and patriarchy as the main source of oppression, Romanian women were fighting for survival during the Cold War. They identified the state as the main source of oppression and therefore, they were more likely to form coalitions with men.

Due to these different attitudes towards family held by Romanian citizens, it was harder for Romanian activists to "translate" feminist ideologies to the public at large. After 1989, economic differences between US and Romania have created unequal power relations and made Romanian NGOs depended on foreign money. Moreover, Romanian women activist have complained that the programs initiated by Western donors have not been taking into consideration the local context. A Romanian based activist laments: "We are not given money for what we do, but for what they want us to do." (Gebrea, 2004:10) In the case of Roma women, international support is even more problematic as it has been largely motivated by self-interest. Western organizations financed projects that promote birth control and offered support in finding employment in Romania (The Roma Women's Association in Romania,

n.d.). This type of programs suggests that Western organizations were concerned with controlling their borders from Roma's migration rather than just improving the status of Roma women.

Though Romanian activists have depended financially on Western (and especially American) organizations they found ways to navigate these networks to draw attention to women's problems in Romania. The women's movement is not going to end, but it will continue to change depending on the location and context. Permanent and temporary Romanian women immigrants came to the US compelled by fear, poverty, and ambition. They acted as an engine of social change both in their host and home country. They are voices of protest and triumph that mediate between local and transnational organizations. Their revolution remains unfinished.

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CAPABILITIES TO PARTICIPATORY PARITY -
THE ROAD TO WELLBEING

ABSTRACT

This paper attempts to harmoniously combine Sen's Capabilities Approach (CA) and Fraser's Model of Status Recognition to structure, formulate, execute and evaluate social policies aimed towards providing welfare and poverty alleviation. CA believes that mere possession or distribution of resources is not sufficient. These are just enabling factors and need to be converted into opportunities for individuals so that they acquire the power to make rational choices and enjoy the ability of decision making and freedom of choice that is valued best by them. Once the capabilities set is defined according to the socio-economic and cultural context- comprehensive, efficiently targeted and more importantly, right policies for the right problems can be identified along with right indicators that define welfare. The policy impact and socio-economic transformation could be studied with second stage of analysis, using the Fraser's Model of Status Recognition. With this 2-Dimensional spatial analysis of poverty, policy progress can be tracked over time which will enable policymakers to get feedback on the policies made. The combination of Capabilities and the Status Model helps in locating the policy origin and also track policy locus aimed towards establishing welfare.

Keywords: Amartya Sen, Nancy Fraser, Capabilities, Redistribution, Recognition, Welfare, Policy

1. AMARTYA SEN'S CAPABILITIES APPROACH FOR POLICY ORIGIN ANALYSIS

Sen's CA has emerged as one of the most promising theories and as a better alternative to Mainstream Theories of Economic Development (MTED) which myopically reduce the definition of development to just economic growth. CA provides an individualistic approach to ideas on poverty, inequality and human development. Since the Tanner Lecture on 'Equality of What?' in 1979, Sen has worked on a conceptual model that is more concerned with human capabilities and freedoms (Sen, 1985) acknowledging strong relations with Adam Smith's (1776) basic 'necessities' and Karl Marx's (1844) basic 'freedoms' and emancipation also linking Aristotle's 'political distribution' and *eudaimonia-* 'human flourishing' (Nussbaum, 1988). The beauty of CA lies in the fact that it brings many implicit assumptions into the explicit domain and also puts vital concepts under a single coherent philosophical framework extending beyond the mere analysis of poverty and deprivation, focusing more on the path to social wellbeing. Sen in his CA model essentially distinguishes between commodities, capabilities and utilities as according to this diagram (Sen, 1985).

Source: Internet Encyclopaedia of Philosophy   Figure 1: The CA model

CA emphasizes on individuals' capability of achieving the kind of lives for which they have a reason to value. This feature distinguishes it from other approaches like Rawlsian Utilitarianism, Streeten's Basic Needs which focus mostly on subjective wellbeing or the availability of means to achieve a good life. But in CA, an individual's capability to live a good life is defined in terms of set of functionings which further consists of 'beings and doings' (Sen, 1985) like good health, good education to which they enjoy real accessibility. Here, 'poverty' is understood as deprivation in capability and a potential 'unfreedom' to achieve a good life and 'development' as expansion in individual capabilities. The set chronology is Commodity-> Capability-> Functioning-> Utility (Sen, 1985). Economic growth is necessary for human development but it is not wealth that we seek for as an ultimate good, but it is rather a useful means to achieve something more according to personal ambitions and desires which an individual values in life. Therefore, while evaluating wellbeing, the most important thing to consider is what people are actually able to be and achieve. CA observes that people and societies in general differ from each other in their ability to convert commodities into functionings and then into their desired utilities. For instance, a physically challenged person may require additional resources to achieve the same things as a normal individual due to inadequate functioning which is caused by restricted capabilities set. Moreover, this capability set differs from individual to individual like child, adult, pregnant woman. The capability set also varies with differences in personal utilization function which consists of interpersonal differences, physiology, physical and social environment. The crux of CA model is - neither commodity (income, food, shelter…) nor utility (happiness, fulfilment…) adequately represents human wellbeing and deprivation. Instead CA proposes that a more direct approach is required that focuses on human functionings and capabilities so that individuals can fulfil their desires and realize their utilities. It focuses directly on the quality of life that individuals are actually able to achieve with the capabilities that they possess. The quality of life of an individual is analysed in terms of two fundamental concepts of 'functionings' and 'capabilities' (Sen & Nussbaum, 1993). **Functionings** are states of 'being and doing' (Sen, 1985) like being in good health, having shelter. This must be distinguished from just possessing the commodities which are used to achieve them (like 'bicycling' is different from just possessing a bike). **Capabilities** refers to the set of valuable functionings that an individual has adequate and effective access to (Sen, 1985). Thus, capability of an individual represents the effective freedom to make a rational choice or decide between different functioning combinations and between different kinds of life that he or she has a reason to value. Commodities (say bicycle) can be considered as an input but their value depends upon the individual's ability to convert them into valuable functionings (say bicycling) which depends, for instance on personal physiology, social norms (culture and tradition) and also on physical environment (quality of road). Capabilities is the set of valuable functionings that an individual enjoys real access to whereas achieved functionings are those that they actually select. Again, for example, the capability set may include access to different functionings of mobility such as walking, bicycling, public transport...The functioning that an

individual actually selects (say public transport) out of this capability set becomes the achieved functioning which is nothing but utility. Utility is treated as an output (Sen & Nussbaum, 1993) because what an individual chooses to do and be has an impact on their sense of subjective wellbeing (for instance, pleasure of bicycling to work on a sunny day even though it involves a lot of effort).

One of the main strengths of CA is that it is flexible and exhibits internal pluralism making the process of evaluation more democratic and holistic which allows researchers and policymakers to develop and apply it in numerous ways (Alkire, 2002).The advantages of CA need to be highlighted as it becomes very important especially for understanding poverty and defining social welfare and human development which can have a significant impact on formulation, execution and evaluation of social policies aimed towards poverty alleviation and welfare distribution. Firstly, CA does not subscribe to any fixed set of capabilities, instead selection and weighting of capabilities depends on personal value framework unique to the socio-economic, cultural and political structure and ambience of the society under study (Alkire, 2002). This makes the process of evaluation more bottom-up and avoiding a 'one-size fits all' approach. Well, it does define basic common minimum capabilities like good health, good education, social participation... which ideally should be incorporated into any social policy anywhere in the world but it refuses to impose a unique list of capabilities which has a tendency to make the process of evaluation more rigid making it more top-down destroying the whole purpose of the model. Second, CA can be used to assess individual advantage across different spaces with seamless flexibility making the process more elastic (Alkire, 2002). For instance, evaluation of poverty may involve more focus on a relatively small subset of basic capabilities or the intermingling of their various combinations. But evaluating wellbeing or human development may require an exhaustive, diverse list of capabilities. CA can also be extended to include the concept of 'agency' which considers that individuals may have values and goals (preserving environment, opposing injustice...) that may be conflicting with personal wellbeing and ambitions (Sen, 1985). In this manner, CA can also be applied in areas like studying the nuances of inequality, social justice, living standards, rights and duties among other things. Third, it has been recognized for attempting to generate a comprehensive informational base for evaluation (Alkire, 2002), bringing back the focus on people as ends in themselves rather than treating them merely as means to achieving an economic activity. It recognizes human value heterogeneity, value endogeneity (embedded in the process itself) and diversity that must be incorporated into any given evaluation process. CA also helps in drawing attention to details during evaluation by adopting an intersectional approach to group disparities like gender, race, religion, caste, class, age... also including human agency and participation which may be based on practical reason, deliberative democracy and public action influencing policy and simultaneously respecting different people, cultures and societies of different values and aspirations (Nussbaum, 1988).

Thus, with a comprehensive model like CA to begin with which has both global-local character (Sen & Nussbaum, 1993) and that which is applicable seamlessly across sectors, this approach helps policymakers to locate the policy origin within the ambit of the socio-economic, political and cultural framework of the society. This helps in synchronizing social policies with the societal value structure which becomes very significant in developing bottom-up policies emerging out of ground realities and which are more issue-based rather than just importing, imposing and trial running them from elsewhere. For instance, poverty experienced across the world may differ in its nuanced characteristics like for example, poverty in India may not be the same as poverty experienced in the UK as the socio-economic, political and cultural environment is different and therefore the social policies of the two cannot be compared as equivalents. Applying CA, it is realized that the capabilities set identified for the two are very different from each other and therefore the type of social policy intervention for poverty alleviation as a concept of capability deprivation for the two will also be different depending upon the capabilities set drawn for the two. Social policy should be formulated in such a way so as to target the deprivation in the identified capabilities set and in the process empowering the individuals to successfully convert their 'functions' into their 'functionings' by giving them the freedom of choice to achieve their desired utilities. The output for each individual in the process would be the desired utility and for the society as a whole, it would result in social wellbeing. This can be done only when the right capabilities set is identified by the policymakers aiming to

achieve social welfare, which is highly value specific and contextual and varies across societies and geographies.CA acts like general guidelines to draw up specific capabilities set which then offers flexible space to analyze various deprivations, group disparities and complicated intermingling of intersectionalities across sectors which helps in bringing the nuances to the surface that would then facilitate efficient, effective, target-specific, issue-based social policy interventions and more importantly matching the right problem with the right intervention to achieve the intended policy objectives. The second advantage is , once the right capabilities set is identified, their corresponding indicator-set to measure, monitor and evaluate the impact and progress of such policy interventions can easily be determined and formulated.

2. NANCY FRASER'S MODEL OF STATUS RECOGNITION FOR POLICY LOCUS ANALYSIS

The next stage consists of tracking the policy locus. Policy locus is needed to determine the policy direction to check whether the intended objectives are being achieved and if not, evaluate the deviation between the intended and achieved objectives which will assist policymakers to make necessary, problem-specific policy-based interventions to bridge or reduce this deviation and 'tame' the process of policy execution through this continuous, rigorous, scientific approach to policy monitoring and evaluation (M&E).This M&E technique is unique as it is continuous and runs parallel with policy execution adopting a pipelined approach helping policymakers avoid 'shooting in the dark'. Moreover, the CA predecessor stage augments this analysis since the capability deprivations are now clearly known to the policymakers which facilitates efficient, targeted policies. The 2nd stage analysis tells the policymaker where to intervene and what sort of intervention is required to take the policy to its intended destination. **The 1st stage is static evaluation for identifying the right origin for policy and 2nd stage is dynamic evaluation for taking the policy to its right destination.**
The 2nd stage uses Nancy Fraser's Model of Status Recognition (Fraser, 1996).This model plots Redistribution against Recognition creating a 2-Dimensional analytical space with four quadrants which define the socio-economic status of the corresponding quadrant. With this spatial analysis, the policy progress can be tracked over time which will enable the policymakers to get a comprehensive feedback on the policies made which will enable them to make the right policy interventions especially for abstract and complex areas like social welfare and poverty alleviation. The model is explained using the following diagram (Fraser, 1996). These are the respective quadrants of socio-economic analysis.

- Full Participation (ideal) – good social status along with good economic status
- Vulnerability (low social status) – low social status and good economic status
- Poverty (worst) – low social status and low economic status
- Vulnerability (low economic status) – high social status and low economic status

Here, poverty is analysed in 2-dimensional policy space, one along the Redistribution (Economic) and the other along Recognition (Social) (Fraser, 1996). The destination for any social policy is clear from the diagram, which is the first quadrant, that is full participation which is aimed towards achieving what Fraser calls, 'participatory parity'. This process achieves empowerment by providing good, decent social and economic status to individuals sufficient to participate freely and independently in decision-making and getting their voices heard in the prevailing socio-economic arrangement. She further goes on to say that participatory parity depends on two conditions.

Figure 2: Fraser's status model- 2 dimensional poverty analysis (Fraser, 1996)

Firstly, *objective conditions* (Nilsson, 2008) which deal with distribution of material resources to ensure individuals' independence and voice. Secondly, *intersubjective conditions* (Nilsson, 2008), which deal with institutional patterns of socio-cultural value that ensure equal respect and equal opportunity for all individuals to participate and express freely in society. The idea of "basic goods" that Rawls made use of to incorporate the element of egalitarianism into his political liberalism is revisited by Fraser to demonstrate the impact of maldistribution and social distress on the norm of parity of participation — that one must enjoy sufficient equality of power and wealth to ensure that the poor have an independent voice and the rich do not monopolise the means of production, distribution and communication.

The spatial analysis begins with locating the policy origin accurately in the appropriate socio-economic quadrant by using CA and then drawing the right capabilities set for the corresponding socio-economic fabric. Once the policy origin is located, policy objectives could be formulated such that it is directed towards the first quadrant (full participation) in order to achieve participatory parity which ideally should be the ultimate goal of any social policy intervention aimed towards welfare. The policymaker could simultaneously use Fraser's 2-dimensional spatial graphics in parallel with CA to determine policy locus for the corresponding policy origin over time to conduct and produce an accurate, dynamic M&E statistics to check whether the actual results of policy match with its intended objectives and depending upon the feedback obtained, make desired interventions and changes to take the policy to its rightful destination.

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INDIRECT CONSEQUENCES

OF ECONOMIC STRESS IN FAMILIES

SUMMARY

The Familly Stress Model, proposed by Rand D. Conger, explains how can economic stress have an indirect impact on child's behavioral and psychological problems. It is focused on development difficulties for both children and adults and it can be explained by the following pattern: economic hardship – economic stress –

parental mental-health problems – marital conflict–disrupted parenting–behavioral and psychological problems of their children. Although findings supported the idea that economic pressure has a negative impact on the well-being of the family members (through higher risk of mental-health problems, hostile parenting, poorer school performance...) there is a chance to avoid or undermine these effects by improving social and emotional skills (such as primary and secondary control coping or positive thinking). This all shows that emotional intelligence plays an important role in dealing with economic stress and by understanding its importance, there is hope for making lives of the people struggling with economic stress better and bringing back healthy development in their homes.

Economic hardship is not only linked to struggle for family survival. Unfortunately, its problem is more complex than just "having trouble with satisfying most basic human biological and psysiological needs". Furthermore, exstensive research indicates that family economic hardship has a negative effect on the well-being of parents and children. Influenced by studying families in 1980's, during the economic crisis in the United States, Rand D. Conger proposed the Family Stress Model (Conger & Conger, 2002). According to the Model, economic disparity leads to economic pressure ("defined as the percieved inability to pay for basic needs, the inability to make ends meet, and having to cut back on necessary expenses" (Crowder,

2013, p.1)), and, if the pressure is high, the risk of parental emotional distress is increasing. That all leads to disrupted family relationships through marital conflict and hostile parenting which results in increases in child internalizing and externalizing behaviors (Crowder, 2013). In other words, poverty and economic stress can indirectly influence the well-being of a child itself because of the following increased risk of behavioral and psychological problems (Conger & Conger, 2002). How is this possible? Let's take a look at Figure 1.

Figure 1: The Family Stress Model (Crowder, 2013)
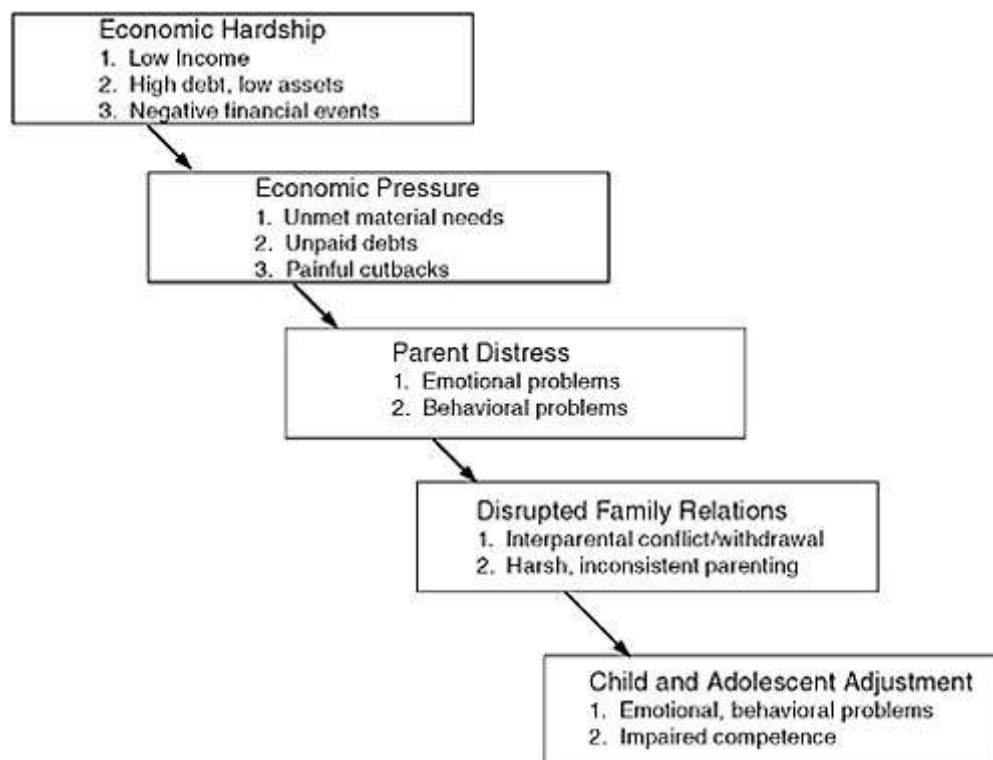
I would like to start with parents who seem to be the main cause of children's potential problems. First, many findings proved that financial distress is surely the major predictor of parental depression (Raboteg-Šarić, 2006). It can directly predict feelings of hopelessness and helplessnes in husband and wives as well as problems with lower self-esteem, according to the erosion hypothesis (Wickrama et al., 2012). The hypothesis proposes that if, when comparing to others, external sources of self-worth are lost, an individual's self esteem erodes. Even if there is will for trying to escape from economic hardship but their attemps tend to consistently be unsuccessful, those failures can erode feelings of self-worth of economically disadvanteged husband and wives. Leinon, Solantus and Punamäki (2002) showed that fathers' response to economic pressure was showing anxiety and social disfunction which led to hostile behavior towards their wives and also punitive, nonivolved and less authoritative fathering. Similarly, they found that mothers' response to the mentioned pressure was showing symptoms of anxiety and depression which further reflected in less involved and authoritative parenting and the punitive mothering was related to perceptions of their spouses' hostility (just as fathers' was related to perceptions of their spouses'). This leads us to the second part, where parental depressing moods increase the chance of bad marital interaction and therefore hostile parenting. The level of warmth and involvement with their children is reduced and the balance and harmony in the home is changed (Crowder, 2013). McLoyd (1998) pointed out that, as a response to stressful economic conditions, parents tend to ignore the physical and

emotional needs of their children and that their strategies for handling discipline with their children often include harsher and inconsistent punishment. Inconsistent parenting confuses the child because it cannot fully (or at all) understand why it has been punished in the first place, since it involves different punishments for the same behavior or lack of a punishment for the same behavior. Overall, it is not anymore hard to understand why all of the meantioned above would increase the chance of child mental health problems. In fact, Saaman (2010) found that children who were living in economic disparity were more likely to have a mental health disorder (such as conduct disorder, depression or increase in behavioral issues) than other children who are not struggling with economic stress. Furthermore, a direct link between parental and adolescent depression was found by Reeb and Conger (2009), and because of a positive relationship between parent-child punishment and child problem behavior, the child seems more likely to have an increase in opposition, hyperactvity and agression (Crowder, 2013). What is more, poorer school performance is consistently related to family poverty and children with low achievement at school are therefore more likely to be unemployed (McClelland et al., 1998) or showing delinquent behavior that could be a result of its indirect impact by increasing the probability of association with deviant peers (Simons et al., 1991), which is another concerning fact. Finally, since the children struggling with economic stress seem to have an increased chance of mental-health problems, lower incomes just like their parents' (because of poorer performance in school) and since a strong relationship between earlier parenting and later behavior by the youth toward his or her romantic partner has been found (Conger & Conger, 2002), there is a significant chance that the economic stress and its negative consequences could even strike the next generation-children of the children. It is frightening that, potentially, this economic stress can be contagious, even through many, many generations. The "vicious cycle" of family economic stress and its consequences should not be taken for granted, it is a serious problem. So, what do we do? Or, a better question may be-is there anything that we can do, at all? Since researchers all across the world concluded the same thing (economic hardship–economic stress–parental mental-health problems–marital conflict–behavioral and psychological problems of their children), it all seems very determined. However, even evolutionary psychologists couldn't say that human actions are determined. Surely, there are some predispositions which define us as human beings, but only partly. So, I suggest that the answer may lie in a term called "emotional intelligence". First proposed by Daniel Goleman, it is described as "the ability to identify and manage your own emotions and the emotions of others" and it includes emotional awarness, the ability to harness emotions or apply them and the ability to manage emotions (Psychology Today, 2013). But how is this, such called "ability", related to a real problem of economic stress? Although it is hard to avoid real economic hardship, it is still possible to change the way of its perception. In other words, we are not defined by things that happen to us but with the way that we are coping. First, getting to know the Family Stress Model and the negative effects of economic stress does not have to be something negative. Knowledge changes our previous ways of thinking. Therefore, regardless of all the negative implications they provide, these findings can actually help families suffering from economic stress to understand the way economic distress really works and why it happens. In fact, findings showed that only after parents gained understanding that their economic situation was the main cause of their worsened conflicts they were able to restore some normality in both the marital and child relationships (Conger, 2013). Surely, we may conculde that helping and educational programs are needed since economic difficulties do not only have a temporary but also lingering influence on mental health. Once families are aware of this "lingering effect" programs can more successfully faciliate healthy adjustment strategies (Conger & Conger, 2002). Second, changes like the one previously mentioned play an important role in changing the nature of economic stress (Figure 2 shows how).

Figure 2: The Family Stress Model of Economic Hardship Incorporating Resilience Promoting Social and Personal Resources (Conger & Conger, 2002)
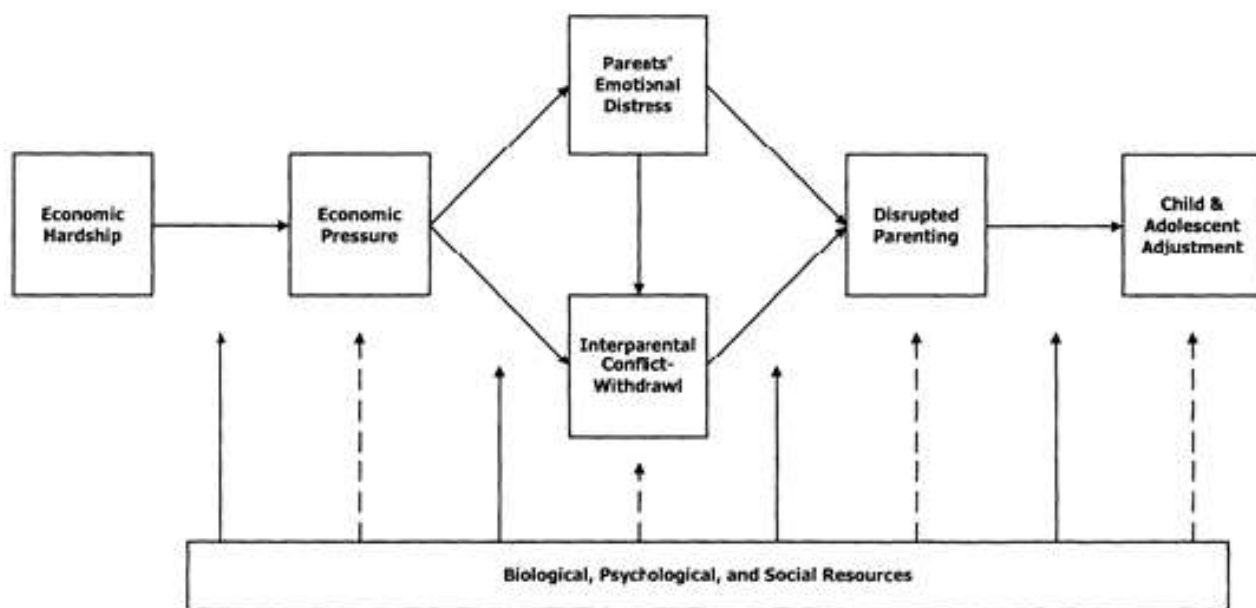
Note: Dashed arrows from resources indicate statistical main or compensatory effects and completed arrows from resources indicate statistical interaction, moderating, or buffering effects.

To explain this, it is first necessary to explain another term, that is closely related to emotional intelligence and its name is resilience. "Resilience refers to a dynamic process encompassing positive adaptation within the context of significant adversity." (Luthar, Cicchetti & Becker, 2000, p.543) In other words, being a resilient person does not mean that our world does not contain any difficulties. According to this definition, resilience is a process that helps us overcoming even significant adversity and through smaller processes individuals can become more or less resilient to the difficulties in their lives (Conger & Conger, 2002). Some people can be so resilient that they are able to face even extremely stressful situations without a single mental-scar. For instance, Goleman (1995) acknowledged that being in a close, personal association with others through intimate relationships (where there is place for talking, support and comfort) scientifically protects us from lethal influence of life problems and traumas (including real, physical diseases, too). Finally, "findings demonstrate that resilience to economic adversity for the parents of the focal adolescents was promoted by marital support, effective problem solving skills, and a sense of mastery. For the cohort of youth, resilience to economic hardship was promoted by support from parents, siblings, and adults outside the family. Resilience to the difficult transitions from childhood to adolescence and from adolescence to early adulthood was especially fostered by nurturant-involved parenting and by less angry or hostile parenting" (Conger & Conger, 2002, p.361). This says it all! Since children whose families are struggling with family stress experience adversity primarily through parents' response to economic difficulties and it is found that some psychological resources as, for example, a sense of mastery, can even directly reduce a parent's emotional distress-there is evidence that the "vicious family stress cycle" can be shut down by modifying those mediating impacts that economic stress has on the family (Conger & Conger, 2002). Next, according to Band and Weisz (1990) primary and secondary control coping can be a sort of stress protection, where primary helps managing a stressful situation (by strategies such as problem solving) and secondary control coping involves adapting oneself to a stressful situation (by using strategies like positive thinking and so on). Furthermore, the study of Wadsworth et al. (2013) confirmed that, when it comes to economic stress, efficacious parental coping can have the stregth to prevent bad

mental health of the parents, unhealthy parent-child interactions and their effects on child adjustment. Learning and understanding resiliency factors can help decreasing parental emotional distress, marital conflicts, harsh parenting and therefore child mental disorders (Crowder, 2013). This is very important, especially because of biological effects of stress that have a negative impact on children's ability to concentrate and focus their thinking, which means that there is a need for early interventions in order to prevent those effects more efficiently. Luckily, because of brain plasticity, even though early harm can undermine the organisation of brain, it doesn't have to create dysfunction that cannot be changed (Thompson, 2014). It only means it is harder to change behavioral systems later than sooner in life, and therefore young children's early relationships seem to be a very important resiliency factor. "Emotional learning" is a lifelong learning proces (Goleman, 1995), which means that, even though some people were born with higher emotional intelligence-it can still be taught!

To summarise all the above, just by improving their emotional intelligence through getting to know better coping strategies, learning how to solve marital issues, trying to avoid hostile parenting and promote positive family interactions-so many emotional lives can be saved! There is hope because there is cure for dealing with economic stress! Let's all remember how, at the end, our financial situation does not define our happiness. There are many people who are rich and unhappy, just like there are (for some even surprisingly) many people who are extremly poor but happy. Protecting others' healthy emotions can be a way to prevent them from living an unhappy, miserable life, regardless of their economic distress. Hardship is some sort of a "material" problem but how we see it is yet a matter of one's perspective. Indeed, there is a whole load of different types of poverty and I am not saying that people who are dying because of poverty will not die if they try to think positive. What I am saying is that, even in families experiencing significant economic pressure-it is possible to lower emotional distress by promoting warm family interactions and nurturant-involved parenting, which studies has also proved (Conger & Conger, 2002). Eric Fromm's question "To have or to be" should help in warning us that material world can have a negative impact on our inner world, which we should know is most important. It's not about how much we "have", it's about living from the inside out. Therefore, I hope that the findings about Family Stress Model and its extended version with resiliency factors can help in preventing the economic hardship's potential influence on that "to be" and to enable an undisturbed development of a strong emotional children's growth as well as their parents' by keeping their self-concept and marriage healthy. Our spirituality and psyche can be the greatest weapon that can be used in order to protect our lives, both physically and psychologically and, in that case, it can be used to decidedly confront the evil of economic pressure.

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SUBJECTIVE WELL-BEING IN RUSSIA:
CULTURAL SPECIFIC AND NEW TRENDS

SUMMARY

1. Conceptual Framework

How often do we think about our personal happiness? Once a month? Twice a week or maybe everyday? And what is happiness? Obviously the easiest answer is that every human has its own concept of happiness. It means that the personal perception of happiness as category is very subjective and difficult concept for academic research. Personal feeling of happiness includes different components, such as joy, health, sense of freedom, wealth etc. Thus, happiness is a broad category of phenomena and an important element of the quality of life for every nation. Nowadays, the concept of "happiness" is in the center of intellectual debates.

In academic studies the term of Subjective well-being (SWB), which came from investigations of researchers in the field of psychology, is used for the definition of happiness and indicates how individuals themselves evaluate their lives. In fact, the term SWB covers not only the level of "happiness" of each person, but a wide range of concepts, related to this felling. Although the aspect of SWB attracted attention of psychologists for quite a long period, the systematic research on this topic begun in late 1970s. Nowadays there are several approaches for studying SWB depending on focus and objectives of the study.

In 1999 the group of researchers from the University of Illinois at Urbana-Campaign reviewed and conceptualized this term, basing on the study of Warner Wilson (1967). In their article "Subjective well-being: Three decades of progress" Diener et al. (1999) define the happy person as follows:

"the happy person is blessed with a positive temperament, tend to look on the bright side of things and does not ruminate excessively about bad events, and is living in an economically developed society, has social confidants and possesses adequate resources for making progress toward valued goals" (Diener et al., p. 295).

Later, Suh and Oishi (2002) reformulated this definition and singled out three components of SWB:

"Subjective well-being includes three components: 1) life satisfaction-a cognitive evaluation of one's overall life, 2) the presence of positive emotional experiences, and 3) the absence of negative emotional experiences. Thus, a person is described as enjoying a high level of SWB if she is satisfied with her life, frequently experiences positive emotions (such as joy, affection), and seldom feels negative emotions (such as anxiety, sadness)" (Suh, Oishi, 2002).

The difference in these two definitions is that the second one does not contain any indication regarding the level of economic situation of the society where the happy person lives. The reason is that investigations are focused on the subjective aspects of well-being. Although such objective categories as health or material situation influence the ratings of SWB, they are not included into the definitions of SWB. As a whole two components of SWB can be distinguished. One of them is Life satisfaction, which means satisfaction with certain spheres of life (work or social life). This component indicates long-term tendencies and usually measured over long durations. The second component refers to emotions and feelings which person has and is called Affect balance.

The Organization for Economic Co-operation and Development (OECD) also measures the subjective well-being across the nations and therefore works with big data. In the Guidelines on measuring subjective well-being (2013) apart from two mentioned above components OECD includes the third one. This third component is called Eudemonia and means "a sense of meaning and purpose in life, or good psychological functioning" (OECD, 2013, p. 10). If Life satisfaction and Affect balance are focused on the person's experience, "Eudemonia well-being goes beyond the respondent's reflective evaluation and emotional states to focus on functioning and the realization of the person's potential" (OECD, 2013, p. 32). In the focus of OECD study is quantitative measurement of SWB through surveys. Giving methodology on measuring the SWB OECD confirms the notion, that the future results of these measures are valid and representative both for researchers and policy-makers. Thus, more and more such an important indicator of the quality of life attracts attention of not only researchers, but also of international organizations.

The question of correlation of the level of income and SWB emerging in diverse studies from the 1950s. Frequently scholars associated welfare and happiness, asserting that a good society is materially wealthy and prosperous society. Diener and Oishi (2000) in their study reviewed different theories which are exploring the question of relations of income and SWB. As a result of this investigation some interesting observations were made. For instance, on average, poor people are less happy, and these who give high importance to value of money have also less life satisfaction. At the same time, achievement of even higher levels of wealth, does not guaranty grown in SWB in wealthy societies. So, the principle "more money - more happiness" is irrelevant here. Finally, individuals in prosperous nations experience lack of time as they work more to gain higher level of income. In such a situation individual's priorities are shifting from the pursuit of happiness to pursuit of income. This shift leads to certain consequences, such as lack of personal relationships, family and social life.

Cultural variations of happiness are also in the focus of researches from different countries. Every culture forms and defines its own concept of happiness. So the differences in these concepts of happiness are also an important point for investigations. One of the key findings of recent studies in this field is that "individualist cultures are happier than collectivists" (Suh, E. M., & Oishi, S., 2002) and that the self-judgment of happiness is based on various experience across cultures. Let us discuss each point more precisely.

According to Suh et al. (2002) in such highly individualist societies as U.S. and Western/Northern Europe the desire to be happy is stronger and each unique feeling or individual's right are emphasized. In such cultures there is much personal freedom and opportunities. At the same time, in the individualist cultures each person is responsible for his happiness and being unhappy means that the individual did not make his best and probably unable to become happy. Since only a person is responsible for his own happiness the social support in case of failure is little. Such state of affairs might have negative consequences for an individual. Therefore with higher life satisfaction in individualist nations, the reports on the suicide rates tend to be higher (Diener, 1996, p.325).

Speaking about collectivist societies, such as East Asia or Central/South America one cannot deny the fact, that in these cultures the needs and interests of a group tend to take priority over goals and preferences of an individual. Thus, in collectivist nations the society determines specific qualifications of happiness, which means that an individual should strive to be happy in socially established way. As an example, Suh et al. (2002) tell about Korean teenagers, who think that only an admission to a top university would make them happy. That means that other specific achievements are out of happiness standards. Nevertheless,

collectivist cultures provide to their members strong social support in the case of misfortune and in stressful situations.

Different cultural experience is also a point for discussion when it comes to correlates of happiness. For instance, such an important category as self-esteem is more typical for individualist cultures where the person strives to build harmonized inner self. In collectivist societies each individual seek to maintain harmonious relationship with other people. Thus, to build such smooth interpersonal relationship an individual should be flexible and sensitive at the same time to the social cues.

While researchers assert the complexity of the concept of subjective well-being, this felling remains a very personal thing. Therefore, the role of culture and expectations related to individual's cultural experience play a large role in evaluating people's SWB.

2. Subjective Well-Being and Russian Specific

While investigations of subjective well-being are quit an established area of interdisciplinary studies in Western scientific tradition, Russian specifics remains less examined. The aspect of social well-being in Russia is generally considered in the focus of economic situation (Eggers, Gaddy and Graham, 2004; Inglehart et al., 2013). However, others perspectives are of no less importance.

Historically Russia presents an interesting mixture of diverse nations and cultures which influence each other. This mix of cultures created a complex concept of happiness. According to etymological sources, semantic archetype of the Russian "happiness" is "destiny". In Russian language the root of the word "happiness" also means "part". Thus, it appears that the Russian concept of "happiness" in this context can be understood as a connection to a certain part - namely, with its own fate, that is, the realization of its own destiny. Such a philosophical perspective on this concept was very typical for Russian culture. However, in the end of the XIX - beginning of the XX century, the concept has been criticized and reinterpreted by Russian philosophers.
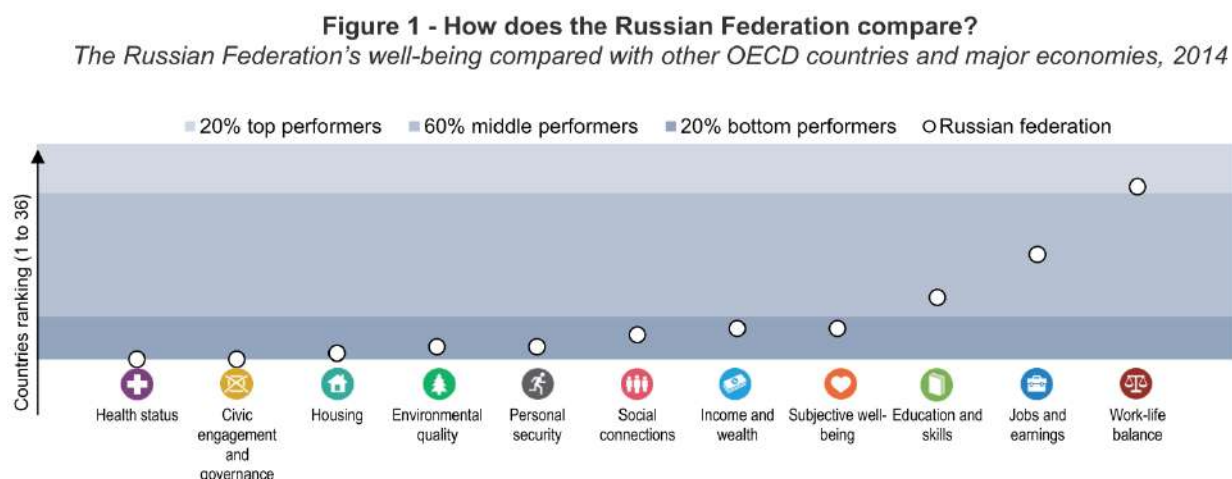
One of the important features of Russian notion of happiness is the concept "suffering". Paradoxically, the idea of happiness was associated to the concept of suffering which is deeply fixed in Russian culture. This idea of the transition from suffering to happiness is linked with the Orthodox tradition where the pure happiness possible only after suffering. Even today happiness and suffering are connected in some way in Russian culture. Let us imagine the situation when in a conversation one person says to another person who possibly was lucky in some way "Happy you are!" The typical Russian answer is "No, I am not!" Possibly, it sounds strange, but an individual feels blame for his own "happiness" while other people are suffering. Diverse studies confirm this surprising feature of Russian culture. "Happiness - it's a little embarrassing," - says Anna Zaliznyak (Zaliznyak et al., 2005, p.167). Thus, the feeling of shame for happiness is another important feature of modern Russian culture.

In the 20th century the Russian people suffered a collective trauma after wars and revolutions. This negative experience over several generations influenced a lot the concept of SWB in Russia. After almost seventy years of Soviet Union with its collectivist cultural background the idea of individualism and, as consequence, of individual happiness emerged. New generation perceive the idea of individual happiness and strive to be happy. Therefore, coexistence of collectivist dimension of well-being (older generation) and new individual approach to happiness (younger generation) is one of the most important features.

After the collapse of Soviet Union, SWB in Russia felt to levels never seen before. In 1995 SWB has reached the lowest point and individuals described themselves as unhappy and dissatisfied with their lives. After these years of economic and social instability new period of 2000's came. In contrast with these hard years of 90's, people began to evaluate their feeling about their lives more positively. That does not mean that people became happier, that means that they are less unhappy if to compare to 90's. In 2014 according to data provided by Romir[xv] 61 % of all those polled stated they are happy. This trend seems to be positive. But when we compare this statistics with one, provided by OECD or World Value Survey, the situation is

less optimistic. Let us look on the OECD data for the 2014, which provides comprehensive picture in 36 OECD countries.

Table 1.

Figure 1 - How does the Russian Federation compare?
The Russian Federation's well-being compared with other OECD countries and major economies, 2014

As we can see, the SWB dimension in Russia in 2014 is among the 20% of bottom performances in 36 countries ranking. Such comparison in a broader perspective gives us more relevant vision of the situation. With the development of modern consumer society in Russia, the idea that an individual should be happy every second appeared. If you are not happy at the moment you can evoke this feeling by shopping for example. In European countries this process of intensive consumption started several decades ago, while Russia faced it in 2000's. This idea is more familiar to a younger generation who was born in Perestroyka priod or after it. Older generation remembering collectivist dimension of well-being does not understand this pursuit of happiness through active consumption of goods. And they have a point. For older generation welfare and harmony in a family is the priority, but not subjective well-being. Our grandfathers are living for us, but not for themselves. That's why this subjective dimension of happiness is alien to them. Another western trend which is today distinctive mostly for big cities (Moscow, Saint-Petersburg, Yekaterinburg, Novosibirsk etc.) is downshifting. Nevertheless, in Russia people still say "Everyone has their own happiness" meaning that the understanding of the concept of happiness depends on the person and each understand this concept it in a unique way.

3. Conclusion

Having investigated some important contributions in international scholarship, we must now summarize main points of our study. Despite the fact that subjective well-being, as a concept of individual evaluation of happiness, is in the focus of numerous studies, researches are still far from definitive answers.

The idea of happiness in the modern Russian society is in the process of transformation. Individualist perception of subjective well-being replaces the collectivist one. Previous notions of SWB are under reconsideration. In Russia this process is also complicated by real economic situation, where pure happiness can be substituted by consumption of goods. Pursuit of goods and services lead to even higher dissatisfaction of an individual.

However, today basing on numerous investigations we can say that "this richer = happier argument is incomplete" (Suh, E. M., & Oishi, S., 2002).After a certain level of economic development the factor of wealth loses its power. That means, that "further economic prosperity does not guarantee further increase of SWB" (Suh, E. M., & Oishi, S., 2002). The aim of any government should be not only in achievement of

high economic performance, but also in creation of such conditions where every individual might feel freedom and chances to be happy. Although, the concept of happiness varies across time, cultures and nations, but stays very subjective in the perception and therefore difficult for the investigation.

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IDEA VS. REALITY

UTOPIA INSTEAD OF WEALTH AND TANGIBLE HAPPINESS

The idea of what seems to be ideal joy and absolute sorrow was closely presented in the book *Mottel the Cantor's son* by Sholem Aleichem in which the Jewish boy of the first half in the 20-th century reveals how differently his acquaintances see the image of paradise. On the other hand, during the tragic historical events for his nation he finds out that the hell is one for all. Indeed, each person has his own view on what paradise is, though the image of hell for us is all the same. So how can we define in universal idea of happiness for whole society (no matter if it is the whole country or the minor community which is presented within one country)?

There are a couple of common concepts which comes into mind when we talk about happy society: wealth, freedom, safety. But these concepts are too wide and can simply be turned into empty rhetoric and demagogy. If all this concepts can't be guaranteed all together should we simply cut off one of them to have the other ones instead?

Each civilization is somehow built on the concept of paradise. Philosophical divisions and different religions deal with the definition of paradise and the conditions to reach it. The more promising mottos are the more likely the project will stay utopian and never be realized in reality.

Utopia as a term appeared in the 16-th century in the book by T.More of the same name. Firstly used to define only literary genre, depicting "the idea of the place where all is well"xv very soon it broadened its meaning and became the term for every attempt of the illusion in fiction or in reality.

One of the most utopian projects realized in history was probably Soviet Union. When I say it I mean not actual historical result, but philosophical basis that made that radical change possible. In fact, this utopia was so fictional that its monuments are more evident in art rather in historical events. So to say, a lot of these art projects were never realized as well and still are a kind of reachless illusion.

Russian avant-garde and the art of the beginning of the 20-th century has always been the topic of my academic and personal interest. The main problem is that it is practically useless to make a research of this art period only from the terms of aesthetics; the question of how this ideas came and why these art divisions finished so quickly are a kind of key to conceptualize those artistic era. In this paper a would like to present an example depicting why utopian art projects were distinguished from the reality and how utopian ideas turned utopian art turned into totality anti-utopia and iron curtain.

Tatlin's tower is probably one of the greatest symbols of Revolutionary art. It was designed by the Russian artist and architect Vladimir Tatlin as the Monument to the Third International in 1919-1920, but in a point of fact this project was not realized. The idea was absolutely utopian – to build a giant sized monument in the country that is ruined and all in depth after the revolution.

It should have been the erected after the Bolshevic Revolution of 1917 as the symbol of victory and absolute happiness and equality that will become a future result of the revolution. For that reason only industrial and modern materials should have been used: steel, iron, glass. One of the most famous art theoretician of that times Victor Schklovsky characterized it as a monument "made of steel, glass and revolution"xv.

The main problem was that it was designed to be functional in present though its main ideas were dedicated to the future. So, it has to be the symbol of the ideal society of the future and on the other hand be practical for changing society of the present.

The first parallel comes into mind when you see those project is mythological Babylon's tower. That giant tower had a symbol a human's breakthrough to heaven, though according to the myth they failed because they became divided into different nations and express there thoughts in different languages. In fact when we talk about the Tower's model we deal with the historical realization of that myth.

It meant to be 400 m height and was planed to have different mechanical devices to help people to reach its levels. The main framework would contain 4 levels modeled in different geometric figures which would rotate at different rates of speed. The base structure was modeled as you cube form to be used as some kind the conference hall for lectures and legislative meetings. This cube would make one rotation within a year. The second level (form of pyramid) was proposed to be the centre for bureaucratic institutions and would make one rotation within a month. The further level was designed as a cylinder and had a practical issue as head-office of printed Mass Media and would make one rotation within a day. The highest level was supposed to become a radio station to transform the news all over the world.

The abstract by Nikolai Punin who was the famous art critic of that time wrote: "To maintain this form into reality means to realize a dynamism of the same unsurpassed greatness as that embodied in the basis of the pyramid. We maintain that only the full power of the multi-million strong proletarian consciousness could bring into the world the idea of this monument and its forms. The monument must be realized by the muscles of this power, because we have an ideal, living and classical expression the pure creative form of the international union of the workers of the whole world." As you see, the concept was not in result itself, but rather in the aim for result.

Why was this project never realized? First of all, because the new government was not ready for the changers they were talking about. Russian avant-garde and revolutionary divisions seemed to develop in parallel at the beginning, but after the revolution happened the new government began to control artistic circles and put censorship on art. No doubt, the project was so ambitious that it could probably put the artist's name at the top, not the party's. The other reason was practical. Tatlin's tower was too innovational and there were no technologies to realize it. In fact there have been a lot of attempts to bring this project into reality, but none of them could be called absolute success.

I believe the Tatlin's tower is a great example of failure of the "utopia in practice". The project that is dedicated to the future happiness and is addressed to the ideal imaginary society will never find its place in the actual chronotope. This particular project was more the symbol of power that was not possible to transfer into the invention of power. In terms of structuralism signifier was more crucial than signified. This utopia had too symbolic meaning and couldn't become tangible.

The distance in between what can be really felt and what just stayed as the question of belief grew year by year. A lot of masterpieces of the 20-th and 30-th stayed unfinished as the authors couldn't find complete finalization of their Utopian projects. Moreover, from my point of view Russian avant-guard disintegrate when the artists fell that their creation was used as a tool of propaganda. As a matter of fact, their utopian creative projects were considered as a political promise of ideal world in the future for millions of people. But probably realizing those promises were out of factual political plans. Just in a decade after utopia as a genre made way for anti-utopia which described the world without any promises of positive future.

Utopia in different artistic and propagandistic forms is often given as a tool to distract people's attention from the real problems and to give them a hope that even the most imaginary dreams will come true. To all intents and purposes, mythological and fictional projects are prominent only in terms of artistic values, as they can't be valued in the rate of economic wealth and governmental stability. So, utopia is a kind of universal tool that can be applied only for people's beliefs. All in all, the history of the Soviet Union showed that unfeasible utopia brings to reservations and discredits, which were strangled by savage repressions.

Though we live in another century this issue is up to date as those instruments of policy are still used by some political regimes. So when utopia is realized out of the piece of fiction it will definitely not lead to piece tangible results.

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V

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Value added? A philosophical examination
of the contradictions inherent
in production and in producing more,
with particular reference to emerging economies

"Lasting and satisfying pleasure never comes to those who seek pleasure, but only to the philokalos, who look past pleasure to the beautiful"- Aristotle

Summary

1. Homo Economicus in Context - The Driver of the Global Economic System
2. The Contradictions Inherent in Production and in Producing more
3. Moving from Self-interest-driven Economic Development to a Virtue-driven Philosophy of Sustainable Development

1. Homo Economicus in Context - The Driver of the Global Economic System

In neoclassical economic textbooks, the first thing students are taught is to assume that humans are rational, self-interested, utility-maximising individuals, whose pursuit of self-interest will lead to the greater wellbeing of society as a whole. This is supposed to take place through the mechanism of trade on the basis of comparative advantage so that both parties to the trade end up maximising their utility (Parkin et al, 2008).

Scaling up, we know that countries embarked on the capitalist development path at different times, so that the earlier industrialising economies (Great Britain, USA, Germany, etc.) are much more seasoned in the way of production and trade than others, making competitive entry and integration of emerging economies into the global economy very difficult and risky (see Chang, 2003). This is due to both market and non-market related characteristics of emerging economies and their relation to developed economies, such as the final value of their products, the level of efficiency they are able to achieve in producing these, economies of scale and scope, skills, technology, resource availability, the costs of factors of production, corruption, mismanagement, geography etc. Today's emerging economies are almost by default at a comparative disadvantage in trading with developed countries with respect to these factors, especially when trying to shift production of mostly primary commodities to more value-added products.The perpetuation of the global economic power imbalance has been discussed by many theorists using dependency theory, Marxist analyses and other theories drawing on a world systems outlook. There is also a consensus in development economics that the status quo has been perpetuated by international financial institutions such as the IMF and World Bank, pressurising developing countries to adopt a policy package consisting of trade liberalisation, privatisation, deregulation and minimal state intervention, whilst today's developed economies were doing the very opposite to develop their industries through protectionist policies (Chang, 2003). This has led to the notion that developing countries should pursue a deliberate strategy of industrial development and infant industry protection.

Certain structural transitions naturally occur when a country is on the way to successful economic development. First, the share of agricultural output in GDP will start to decline as the share of manufactures in GDP increases. Following Kaldorian theory, a sustained increase in the share of manufacturing value-added products in GDP of 7% over a period of at least 25 years seems to be a prerequisite for successful industrial development (Zalk, 2014).

The focus on adding value is also informed by the currently influential Global Value Chain (GVC) framework, which maps out "the full range of activities that firms and workers perform to bring a product from its conception to end use and beyond" (Gereffi et al, 2011, 4). The framework is useful in showing how production processes have become increasingly dispersed through the globalization of capitalism. The GVC framework can help us identify segments of particular value chains where there might be potential for social or economic "upgrading", for instance by process innovations or diversifying local production into other chain segments in order to add value to exports (Bair, 2005). Unfortunately, value chains have become increasingly buyer-driven (in favour of retailers), meaning that there is limited potential for upgrading other than for the vertical integration of lead firms, such as multinational corporations like Walmart (Shiva, 2012).

Thus, the GVC framework has the potential to be a dangerous influence on emerging market policies. It refocuses the attention of developing countries towards outward-orientated growth, global competitiveness, and integration into the global economy through upgrading their comparative advantages into "competitive" advantages where they arguably might not have the expertise, basic infrastructure requirements and necessary resources to embark on this kind of development path (Ensor, 2014).

It seems like many developing countries are now locked in to a position of deteriorating terms of trade, exporting mostly low-value primary commodities in a world where the market for this, as well as for value-added manufactures, is becoming increasingly saturated, and where external demand shocks, such as the one currently experienced as a result of slowed growth in China, can send economies into crisis.

What can developing countries do to develop more successfully, given the structure of the global economy? In the next two sections I will make a controversial case for shifting the focus of developing countries away from the logic of 'value-added' production for the sake of competitiveness, to a more philosophical approach to production (and consumption).

2. The Contradictions Inherent in Production and in Producing more

As the world becomes increasingly integrated through the effects of globalisation, there seems to a simultaneous a deepening of the power structures that divide the developed world from the developing world and a deepening of excess on the one hand and deficiency on the other. Shiva (2012, 199) notes that we live in a world of "pseudo-surplus" in that most of the food produced through industrialised global production is not accessible to the poor. We would rather spend large quantities

on storage facilities and let food rot waiting for demand and prices to pick up again than to distribute it to where it is most needed.

In the same vein, individual and small scale entrepreneurs have decreasing access to primary commodities as these get swallowed up into vertically integrated supply chains of much larger industries. For example, a worker in the forestry sector can buy a table made in China for cheaper than he can make it himself. Many would argue that this is good, because it saves the worker the cost of his own labour, but this is not true, because he must use his labour anyhow so as to earn the wage that allows him to buy the table. In producing the table himself he would have been the owner of his labour, capital and of the skill gained from putting these to use. In buying a table he is reduced to being a powerless consumer, forever dependent on his wage for survival. In this way the logic of mass production and industry is destroying self-sufficient livelihoods and stifling organic entrepreneurial activity (Shiva, 2012, 69).

Furthermore, production pursued on the basis of achieving economies of scale and scope, and integrating into the global economy through value chain upgrading might well lead to the employment of hundreds of workers in factories doing "specialised" assembly-line kind of work, but these workers will likely remain low-paid, low-skilled, demotivated, disempowered and unfulfilled. Production and producing more in the name of boosting economic growth and competitiveness and facilitating "job creation" is a false indicator of social wellbeing. It contributes to the ever-increasing unequal distribution of power and to the increasingly vertical and horizontal integration of lead firms, laying the path for a future in which a few multinational oligopolies will own entire sectors of production and distribution.

Not only does this disempower people as mentioned above, but it forces them to spend their disposable income on a large 'variety' of products, most of the desire for which is created for through target-market informed advertising and branding. Conveniently, there will always be a 'better' product for consumers to strive for when their incomes increase. We need only to do some background research on the ownership structures underlying the network of corporations that produce and distribute products to realise that we are fooled into thinking we have a choice in what we consume.

A further contradiction is that almost every final good we produce comes in at least one layer of packaging. Packaging contributes a large part of the allure of what makes a good desirable, which is why companies will spend a great deal of money on boosting the image of the product through branding, advertising and packaging. This is so, despite the fact that packaging is very short lived. According to a Wold Bank report, "as a country urbanizes and populations become wealthier, consumption of inorganic materials (such as plastics, paper, and aluminium) increases, while the relative organic fraction decreases" (WB, 2012, 17). This means that the 'wellbeing' of humans

achieved through increased purchasing power, is negatively correlated with the wellbeing of the environment. The sheer quantity of literature on the negative impact of industrial production on environmental destruction confirms the gravity of the situation.

Technological development poses a further contradiction, since its inherent logic will lead to labour-saving technologies and mechanisation eventually displacing low-skilled labour, with even more of the profit going to the owners of capital. This is clearly unsustainable since there is a limit to how much unemployment can increase without resulting in a drastic decline in the demand for goods produced and some kind of social upheaval.

Lastly, firms' cost minimisation strategies are for the sake of maintaining profit growth rather than the quality and durability of products. This is apparent in the strategy of 'planned obsolescence' which some firms use to ensure that there is continuous or preferably, growing demand for their goods. This leads to unnecessary production and consumption.

I think the foundation of the contradictions we see today are a result of having accepted the premises outlined at the start of this paper concerning the neo-classical economic understanding of human nature. This translates into a corporate culture fuelled by greed and a culture of 'competitiveness' amongst nations in achieving ever-rising GDP growth rates for the sake of greater social wellbeing. I will now argue for another way of understanding human nature, which if seriously pursued, could lead to an altogether different outcome to the above.

3. Moving from Self-interest-driven Economic Development to a Virtue-driven Philosophy of Sustainable Development

It would be highly unfeasible, in my view, to get rid of capitalism altogether, as some proponents of 'radical' Sustainable Production and Consumption (SPC) theory would suggest (see Geels et al, 2015). However, I would also not suggest we continue by way of the currently fashionable 'reformist' SPC stance, in which the change we see is predominantly of the superficial 'corporate responsibility' kind, which is arguably even more unethical than having no corporate responsibility at all, since it uses 'ethical' labelling as a marketing ploy to maximise profits (Žižek, 2010).

Meaningful change will only come about if we start to think more critically about the true value of goods we currently produce and consume, in terms of their intrinsic value (that which makes them valuable in themselves), and their extrinsic value (that which makes them valuable for the sake of something else) (SEP, 2014).

In terms of intrinsic value, I mean the value of a good derived from its use, the quality of use and duration of use (very similar to Marx's notion of use-value). On the other hand, I would classify as extrinsic the value of the good derived primarily from its meaning in relation to consumer identity, fashion, and display of socio-economic status. Given these definitions, our understanding of the kind of good that is (or should be) more important to produce depends on our theory of human nature and what constitutes a happy human being .

In neoclassical economics, what constitutes a happy human being is utility maximisation through consumption. There is no distinction of what constitutes good or bad consumption, although we know that consumption can be motivated by various combinations of rational, irrational and emotional states of being, which can lead to various positive or negative physical and mental consequences.

In Book 1 and 2 of Aristotle's Nicomachean Ethics, he argues that human nature is habituated prior to birth so that our actions are driven by desires and impulses. To become virtuous we need to habituate ourselves in the opposite direction – through "appetite wholly infused with thinking" (Sachs, 2002, xxi). For example, the virtuous person in relation to the consumption of food is one who has managed to overcome the extreme behaviour driven by desire through an active state of consumption in accordance with temperance rather than over-indulgence or complete abstinence. Aristotle argues that behaviour in accordance with moral virtue is for the sake of to kalon, which simply means 'the beautiful' - the pursuit of which is fulfilling or pleasurable in itself, thus constituting intrinsic value (Sachs, 2002, xxi). For Aristotle, utility maximisation with no attempt to combine reason with desire would be equated to vice.

If the pursuit of to kalon could be made to inform our production and consumption choices it would by design include the contemplation of factors such as environmental and employment effects, fair distribution of surplus, virtuous corporate conduct (doing away with pseudo ethical conduct), as well as the right balance of intrinsic and extrinsic value characteristics in goods, and the contemplation of current and future generations wellbeing. This could lead to more sustainable consumption patterns in line with the radical SCP theory, however without doing away with capitalism as a whole. Arguably, there would be a real benefit to society if our economic reality were informed by this theory of human nature. The state would of course have to play a role in 'habituating' its citizens from an early age and providing institutions to keep this kind of behaviour more-or-less in check.

4. Conclusion

In this paper I attempted to show that developing countries are in a position to rethink production and producing more, given that the world is already saturated with products. Furthermore current

systems of production have led to so many contradictions and negative outcomes for the environment and the human condition that it would not seem wise to continue in this fashion. I suggested that there is scope for thinking more critically and philosophically about the goods we produce and consume by revising the assumptions on which neoclassical economics rests. The Aristotelian understanding of human nature was offered as a viable alternative.

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**WHEN EVERYTHING IS CRUSHING:
HOW NOT TO LOSE YOURSELF**

Summary

*If I only were able to write a music which
will make soldiers omit weapons , I would throw
everything away and become a musician for the rest of my life.*

Protests, riots, Revolution, having Crimea occupied by Russia, more than 1 year war in Donbass, deep economy crisis and currency devaluation, which made national money almost 3 times cheaper. The news lines dazzle with mostly bad news, which can drive crazy even a person with nerves of steel. For almost 2 years of a struggle Ukrainians are trying to move on in spite of everything bad what is happening.
In time when everything is crushing, it becomes especially important not to lose yourself, to remain a human being. And in most cases it is art which helps people to survive and carry on fighting for better life. Since the time of Revolution and till now we keep on believing in the better future, fighting for it, and

keeping art inside. These art projects were the actions which were made by volunteers, sometimes for no money, but it helped people to stay positive and hopeful and clearly shows that art can be cheap, it can cost nothing, but what you will gain in return is something more valuable. The following projects received popularity and were spread among the people. Most of them are earning money for charity to help injured, military, homeless or refugees. These are the projects which saved people's life, which were bringing people to life and which are extremely important in time of economic and political crisis, when it seems then everything is falling down.

Everything, made for
the development of culture,
works against war
(Sigmund Freud)

1. Piano for Berkut: Music for Police, Music against Violence

Hundred of armed policemen, standing in front of you. They have the metal shield to protect themselves. You have only one piano, painted in blue and yellow national colors. One musical instrument as a tool. And millions of Ukrainians who wanted to flight with the system, who were beaten, who came to play and to see if the music can be a powerful shot.

You seat down and play with the hope in your heart that these people will not touch any of peaceful citizens again. You hope something will wake up in their hearts. And you play, no matter how hard they want to protect themselves with these shields. Music was always accompanying this revolution, it helped people to move on, to believe in themselves. Protesters, playing on the barricades, cheered themselves up, inspired people to fight for their rights.

Minus 20 outside, but almost frozen fingers keep on playing.

Markiyan Matsekh became popular in Ukraine after representing his discovery to the police, called "Berkut" in Ukraine, police, which beat the students because of the protests on the beginning of Revolution. 500 Ukrainian Hryvnia, which now equals less than 25 USD because of currency devaluation + some money to paint it in national colors. That's the price of art, which people used to persuade the "Berkut" police, that the protests are peaceful and people want to change the system.

The author of the project says, that the main purpose was to cheer up people, lift their mood, answer with something good to the violence, which was happening and to follow through a cultural revolution. The action was called "Piano for Berkut" (special riot police of the Interior Ministry, disbanded now). The previous government was calling people wearing national colors extremists, and if you were playing that piano, you were also called fascist extremist and it became even more dangerous, but people were seating down and performing charming music of peace: national anthem, classical music, Ludovico Einaudi's music, "Requiem for a Dream" and many other compositions.

When the demonstrations in Ukraine first became violent, Markiyan Matsekh, the author of the project, decided that the music can be a good way to communicate with the police. In the following months piano became a sensation. The piano was available for anyone to play at any hour. One of the most famous pianists of Euromaidan, called pianist-extremist, said that it was the spirit of revolution, the instrument of freedom.

The action started in Kyiv, and after that, as a flashmob, the initiation moved to 10 other cities to continue the revolutionary action.

After the "Piano for Berkut", the other one, Revolutionary Piano was installed on the barricades on Hrushevsky Street. Ruslana Lyzhychko, the 2004 Eurovision Song Contest singer was the first to play there. She was playing Chopin, "Beatles" songs, national anthem.

The piano was also at City Hall of Kyiv, where many revolutionaries were having their food and rest. Piano was the symbol of peaceful resistance and also symbolized the culture of the revolutionaries.

2. Poetry in the Trolleybus

"Poetry in the trolleybus" was one of the projects of Kyiv modern theater "Black square". The young artists were declaring poetry in 12 different buses which were coming to Maidan (Square of Independence). Students were also filming the process to see the reaction of people. It was the action of bringing positive to people, giving them hope and making their day. Strangers, who approached passengers in the trolleybus were met with smiles, hope and happiness, with applauses. The actors of the theater say that the reaction of people inspired them, people from different regions of Ukraine were calling them and saying thanks for bringing positive in such a difficult time for our country. Julia Myronenko is an author of the idea. She saw how the similar projects were carried out in the other cities and decided to make something like this in Kyiv.

3. Art Kryivka

Rehabilitation by art - here is the credo of the Art Kryivka movement. Created by people, who do not earn any money out of it and who want to help soldiers, who are defending our country in Donbass and who are coming home from the war.

Volunteers' goal is to help men who came back to realize the changes in themselves, to learn how to live again, to learn how to use the experience they got in life and to get rid of so-called "Donbass syndrome".

The volunteers use different kinds self-realization such as communication with each other, walks, spending time outside and on the nature, arts and so on. The volunteers suggest the soldiers who came back to go through the free of charge course.

4. Kind Postcard

This project completely changed the idea of how Ukrainian art postcard can look like. Now the website of "Kind postcard" can suggest you many unbelievable things. The postcards are always up-to-date, show Ukrainian culture and call or peace in the country. They are very patriotic and different customers can find various collections of Ukrainian artists. Some of them support LGBT groups, some of them - Ukrainian defenders. Illia Strongovsky, the author of the project says that they are interested in variety of forms, plots, moods and talents. They do not want to focus just on one topic, that is why the postcards are very different from each other. There are even maps of occupied Ukraine on the postcards, which are very popular: people send it to their international friends, it makes them know more about the current news and the situation, make people care, think about what is going on in the other country. The author says that the postcard should be also the instrument of informing. That is why the postcards are very patriotic and up-to-date. Some of the postcards depict the heroes of Ukrainian Revolution, people who put the most efforts in changing the country and in fighting with the system.

There are many collections for couples also. One of the most beautiful and worth buying are the collections of postcards with Ukrainian fairytales and characters from the folklore. This initiative was supported by almost 50 artists from Ukraine, Slovak republic, Lithuania. Most of this authors refuse their fee and think most about the image, in case the authors decide to get this money they were usually sending it for charity. Big part of received money is given for charity to children with special needs. The postcards are spread in the Internet, in the book stores, at the fairs. One of the aims of the authors is also to explore the history of Ukrainian postcard, to bring some tradition and give them a new life.

People are willing to buy the postcards, because they know it is a voluntary project and in this way they can help the country, that is why the postcards are so popular, but it is not the only reason. They are really "one of a kind", different from many postcards, seen my people before and, of course, they are very artistic.

There people get rehabilitation and are coming back to life. It is very important fact, that people are donating money for such projects and put their own efforts to help people who are defending our country. In addition, there are many auctions where the art creatures are sold and the bailout is given to fund the project.

5. Insulation

"Insulation" is a platform of culture initiatives, created in Donetsk, Ukraine, on the basis of a plant of production insulation materials. This unprofitable non-governmental fund was established in 2010. "Insulation" is a multidisciplinary cultural project, which is opened for all kinds of creative expression. The organizers call it a place for those who are seeking cultural and social changes. These fund organized many cultural and art projects in Ukraine, mainly in Donetsk and Kyiv. It gathered cinematography, modern literature festival, architecture, theatre, ecology, music and many other kinds of art. It also included such project as Donbas studies - research project, the aim of which was to attract science community to the topic of Donbas (technology and social communication, humanitarian, social and natural sciences).

This project was created because of the recent situation in the East part of Ukraine and armed conflict, supported by Russian occupants and politics. Because of this and also because of the pressure of criminal and industrial heritage lead to moral decline and also the outflow of human resources. The other reason for it is the lack of information about this region and its spheres of life. That is why volunteers started this project to make a thorough research about the region. The project aims to create a platform for discussion about the region between the specialists from different fields of studying.

For the time being the fund of "Insulation" in Donetsk is occupied by separatists and Russian soldiers. Since 9 of June, 2014 military representatives of unrecognized self-proclaimed "Donetsk People's Republic". On

the other day the first facts of looting and robbery were fixed. And till now the insulation cannot save its funds, many archives, library, works of art and site-specific installations which seem to be lost forever.

The "Insulation" moved to Kyiv to keep on organizing different projects and events for people, interested in art and culture. For more than one year since the time of occupation the "Insulation" is being based in the capital of Ukraine and still holds different events. The "Insulation" has a big potential in new place, as there is a huge feedback from people, who appreciate the work done. In September 2015 the "Insulation" is taking part in Eastern Partnership Culture Congress in Lviv, where a great outburst of civil, social and political identity is taking place

Conclusions

If in due time we invested money in
our language and culture,
we would not invest now in weapons.

During the last 2 years Ukrainian nation learnt especially well how to turn art into real help. Projects which are saving life of people, which are helping them to recover and which are bringing people back to life. It shows how important it is to be together and how significant is namely art in time of war, crisis and misunderstandings. We learnt how to think not only about ourselves, but also about people around us. Charity art projects became an integral part of our life.

Once I have read in the news line in the Facebook: If in due time we invested money in our language and culture, we would not invest now in weapons. The last 2 years showed to us how important the culture is, how important is to find the common language between people who are scattered all around the country, and it especially showed us how important is to cherish our culture and not to give malefactors to destroy it.

In time of war, economy and political crisis, art is remaining one of those eternal things, which is making people believe: the best is yet to come!

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