



Agricultural Reforms

Effects on National Development and the Right to Education

Daniel Stosiek
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Conflicts over land and financial markets - the Honduras example

Using the motto of a "Green Economy" means that you are also supposed to pay for nature's services. However, at the basis of this idea there is a serious misconception, I suppose: it does not really pay for the work of nature, but pays - as the maximum - for its work force (= the potential for being able to provide services), which is dealt with as a commodity.

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Pesticides: Regulatory Changes and Possible Consequences to National Development

Thus, unmistakable is the affirmation that the flexibilization of pesticides' normative system will benefit only the oligopolies that act on pesticides market, remaining to brazilian people the weight of negative externalities, between them, the social and environmental damages that certainly will affect national development.

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A Narrative Research Approach: Experiences of Child Beggars with Disabilities in Nairobi County, Kenya in conflicts and crisis zones

The children beggars are said to be from destitute families from little earnings expanses at the periphery of the city whose families are largely engaged in unskilled occupations or with no revenue and live below the poverty line.

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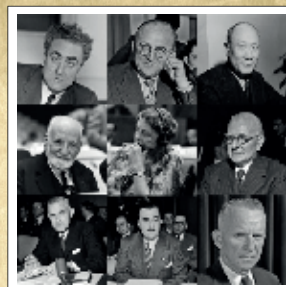
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Free Healthcare as a Human Right

While on the other hand, some private hospitals are providing the utmost care to the patients, inclusive of the holistic approach to health. This difference in the quality of treatment is the evidence for the need to introduce free healthcare as a human right. Capitalization of health care is the reason why this difference exists.

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PROJECT "EXTENSION of HUMAN RIGHTS to EDUCATION"



UDHR DRAFTING COMMITTEE 1948

Project Extension of Human Rights to Education

Universal Declaration of Human Rights – Article 26

1. Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

2. Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

3. Parents have a prior right to choose the kind of education that shall be given to their children.

<http://www.unhcr.org/EN/UDHR/Pages/Language.aspx?Lang=Draing>

PROJECT GOAL*

The Project "Extension of Human Rights to Education" has been conceptualised as a council to the UN. Various social actors involved in the extension of human rights to education will work out different aspects of this matter with the aim of formulating a "Declaration on the Extension of Human Rights to Education" to the UN for voting. The project focuses on Article 26 of the UN Declaration of Human Rights which is to be modified/supplemented in the sense of a progressive enlargement. The original deadline for submitting the Declaration to the UN was 10th December 2018, the 70th anniversary of the Universal Declaration of Human Rights. This date is considered by management to be the time to fully develop the project, which is expected to take several years.

KNOWLEDGE

When we came up with an idea for changing the Article 26 of UN Declaration of Human Rights, we shared it with our close circle and one of our friends said that: "Yes, this Article can be amended, but only after a great battle!"

Anything can come to an end at any time, and everyone or everything may have to start over from the current point. In any case, humanity will live and learn through a conscious activity based on its free will whether it adopts human rights permanently before a big disaster or after.

In this determinist time-course, we prefer to leave audience grandstand, and this move indicates a tremendously dynamic situation; we have no doubt that in this project, there is a quality of life which emerges thanks to an engagement occurred in an optimistic manner and in harmony with the human's social nature. Therefore, cooperating with you in this project would be a great pleasure for us.

*<http://politeknik.de/wp-content/uploads/2020/10/PROJECTDOSSIER-EN.pdf>

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STUDENTS VIEWS - AN EBOOK PROJECT

INVITATION FOR AN EBOOK CO-PUBLICATION OF STUDENT UNIONS

Dear Student Friends from
all over the World,

This is a call! A call to go beyond our local and national scaled conditions and to meet on a shared platform at a macro level! We see the necessity to share our views, to interact with each other and to articulate our benefits. It is clear that we have enough reasons for such an interaction. The **COVID-19 pandemic** has shown us that humanity is a whole entity; however, the **economic, social and political crises** as well as the **destruction of nature** are equally valid examples for the previous claim.

This is an Invitation! We can experience that students from all around the world are listing their demands and dreaming for a better, more just future regarding their natural right to education. All these efforts are precious, and their permanence would mean a great success. **We, the Students eBook Project** aim such a permanence and take a step to become a shared voice on a global scale.

Because of this reason, we have managed to come together due to our members who participate from **Latin America, Africa, Europe, Oceania and Asia**. We kindly invite you and would like to see you in our ranks!

The title of the eBook is: **"STUDENTS' VIEWS - Human Rights to Education in Times of Covid-19 and other Crises"**

Dear friends,

With this in mind, we would like to invite you and your organization to be a part of this mission by writing an article for our new eBook. This eBook will be a co-publication with all students' unions which accept our invitation. This eBook will focus on students' perspectives on the following topics:

1. Ideas and suggestions on the Extension of the Human Right to Education
2. Student protagonism and social movements
3. Colonialism, International policy, Economy, Independence
4. National education policies and current education reforms
5. Teacher training and Human Rights
6. Black lives matter and other antiracist or antifascist movements
7. Covid-19 and its consequences to education
8. 100 years of Paulo Freire and his legacy

The desired length of the article is **minimum 2,500 words and maximum 7,000 (including references)**. Deadline for receiving these articles is the **end of march 2021**.

We would like to hear personal perspectives/experiences with socio-political changes affecting education, the current pandemic, its psychological impact on students, mass movements etc. in your country. With this wide range of thematic areas, possibilities are endless!

We are in constant contact with professors, scholars, UN, UNESCO etc. so that we can secure funds in order to get physical copies of this eBook published. With a plethora of views on all these topics, we aim to understand global situation of accessibility to quality education better.

A further project could be the organization of an **international scientific survey** with students on the **Extension of the Human Right to Education**.

Students' eBook Project Members

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STUDENTS VIEWS

Human Rights to Education
in Times of Covid-19 and other Crisis

STUDENTS VIEWS

Human Rights to Education
in Times of Covid-19 and other Crisis

The Project "Extension of Human Rights to Education" has been conceptualised as a council to the UN. Various social actors involved in the extension of human rights to education will work out different aspects of this matter with the aim of formulating a "Declaration on the Extension of Human Rights to Education" to the UN for voting. The project focuses on Article 26 of the UN Declaration of Human Rights which is to be modified/supplemented in the sense of a progressive enlargement. The original deadline for submitting the Declaration to the UN was 10th December 2018, the 70th anniversary of the Universal Declaration of Human Rights. This date is considered by management to be the time to fully develop the project, which is expected to take several years. Since the UN General Assembly of 1948 proclaimed the Universal Declaration of Human Rights in resolution 217A, several international agreements, conventions and declarations have been adopted which seek to provide new ways of

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Conflicts over land and financial markets - the Honduras example* -

The conflicts over land and natural resources in Honduras have increased, particularly since the 2009 coup d'état. Since then, current governments have allowed both national and international companies that present themselves as environmentally sustainable to exploit nature more and more. This includes projects like hydroelectric power plants, solar power plants, monocultures, mining, tourism. This may sound good news for Europeans, but such projects often destroy the water quality of the rivers where the fish die. The already dry land dries out even more after trees are cut down in order to build solar panels, and biodiversity is lost. People living in indigenous and peasant communities, whose livelihoods are destroyed by such practices and who are often threatened by the police and criminalized by the justice system, are not consulted. During the previous years, numerous defenders of human rights, of nature and of the common good have been murdered.

My intention is to contribute to explaining these cases in a causal way within the framework of wider contexts. For this purpose, first I will focus on the relationship between displaced colonialism in the South and (neo)liberalism in the North, and then "the work of nature" as a substantial source of surplus value.

Colonialism exported (to the South) and neo-liberalism (from the North)

Alongside the beginning of the colonization of vast parts of the planet more than 500 years ago, a global colonial relationship was initiated, race-based labor force was invented within a global regime of labor force as Anibal Quijano¹ tells us, and within the same context of production the notion of a total and dichotomous separation between the different genders of human beings was imposed, as between men and women as some authors point out about the "coloniality of gender"², as between human beings and nature³.

Following the end of the colonial relationship in societies and in the context between humans and nature in the Global South is maintained despite the beginning of political independence in the 19th and 20th centuries. To date, the exploitation of na-

ture and the exclusion of people have increased; Europe has benefited from these processes since the second half of the 19th century with England's economic liberalism when it became the dominant power in Latin America⁴, and the Global north with the leadership of the United States benefiting from this since the 20th century. This development is intensified by the current neoliberalism which coming from the global North contributes to corrupt the countries of the global South. The policy of the North, especially the US policy, is to ensure that the societies of the Global South do not become truly independent, and certainly, not socialist. In addition, neoliberalism is increasingly displacing the colonial social relationship of the world into the sphere of a relationship of things. What is invisible behind the relationship of goods, services and money is that it is still a social (and then political) relationship, but one of exploitation and exclusion of people and a relationship of oppression between human beings and nature. That the latter is also a social relationship, we can learn from indigenous peoples. And the act of forming relationships is already political.⁵

The financialisation of nature, natural capital and green grabbing (green appropriation)

Another wave of exploitation of the work of nature does not just randomly coincide with the explosion of the financial markets, but - I suppose - it is an important material basis, maybe the most important one, of its value generation, of its surplus value. Using the motto of a "Green Economy" means that you are also supposed to pay for nature's services⁶. However, at the basis of this idea there is a serious misconception, I suppose: it does not really pay for the work of nature, but pays - as the maximum - for its work force (= *the potential* for being able to provide services), which is dealt with as a commodity. The *difference* between the value of the commodity "nature's labor force" (what the capitalist or the State spends in order to restore its potential) and the value produced by the living labor, is the *surplus value*, regarding nature's labor. People alienated by these processes become poorly paid or "superfluous" workers (because it takes fewer and fewer people to let nature work)

The trading of emission credits is one example. A factory that maintains its carbon dioxide emissions below a State defined limit is allowed to sell the amount of the difference as an emission credit, in other words, as a credit of being allowed to pollute the environment by a defined amount⁷. Or, a country or company would invest in measures to reduce emissions and receive emission credits (offsets), in other words, the right to emit a certain amount of carbon dioxide or methane. "REDD+⁸ are emission credits as a reward when a state or company that owns a forest prevents or reduces deforestation. There are more biodiversity credits (offsets) for forests, rivers, plants and animals, as well as calculations of nature's capital, which are supposed to serve ecological diversity⁹. For example, a company that exploits an area of nature buys a compensation credit with which it builds a piece of nature, such as a forest, elsewhere. In Brazil (state of 2015)¹⁰, forest destroyers could buy certificates for forest restoration on the "Bolsa Verde de Rio de Janeiro (Green Stock Exchange of Rio de Janeiro)". It is assumed that compensation for biodiversity *offsets* are a form of "Payments for Ecosystem Services"¹¹. However, as I have argued, I think this notion is wrong. Under the motto of "legislation for the protection of nature"¹², States are binding the exploitation of nature's labor - real or fictitious - to the proportional recovery of nature's labor force (not to mention today's Brazil where this is not even done). Nothing else are the offsets. These are payments for the "restoration" of nature's workforce.

Having such an *offset* means being a private owner of a certain amount of nature's workforce. The difference between its value and value of the result of the then actually realized labour by nature (such as ecosystem services, power plant products, tourism projects, extraction of natural resources...) is the surplus value (this does not contradict the law of energy conservation, because on the one hand new sun's energy is coming in, and on the other hand nature is being destroyed without restitution). The financialisation of nature through green grabbing is interlinked with the exploitation of human labor. The totality of capital is the working force by both nature and human being, and the totality of the surplus value results from the

difference of a) the expenditure for the working force of both and b) the income (revenue) by the actually realized labour of both. If this causal relation is correct, this means that the enormously increased exploitation of nature's labor within the conditions of its formal and real subsumption under capital plays a very important role in the explosion of the financial markets.

In accordance with this context, what is happening in Honduras is paradigmatic in terms of the world's colonial relationship as it continues up to this point. An actual alternative would be a policy of love for human beings¹⁴ and for nature (as learned with indigenous peoples), which within the meaning of an economy of reciprocity or complementarity does not pay for the labor of nature and people, but gives them everything they need to make a good living.

* First publication in Politeknik, 28th edition: <http://politeknik.de/pi2021/>

¹ Anibal Quijano: Coloniality of power, Eurocentrism and Latin America On the Internet: <http://biblioteca.clacso.edu.ar/clacso/se/20140507042402/eje3-8.pdf>

² Maria Lugones: Coloniality and Gender. Towards a decolonial feminism [Kolonialität und Geschlecht. Auf dem Weg zu einem dekolonialen Feminismus], in: Walter Dignolo (et alii, Hrsg.): Gender and decoloniality, Buenos Aires 2014, S. 13-42. ³ Daniel Stosiek: Die soziale Ausgrenzung der Natur, in: Thomas Hoffmann, Wolfgang Jantzen, Ursula Stinkes (Hg.): Empowerment und Exklusion. Zur Kritik der Mechanismen gesellschaftlicher Ausgrenzung, Gießen (Psychosozial-Verlag) 2018, S. 199-215.

⁴ Gustavo Beyhant: Süd- und Mittelamerika II, Von der Unabhängigkeit bis zur Krise der Gegenwart, Frankfurt/Main (Fischer Verlag) 1963.

⁵ David Graeber: Debt. The first 5,000 Years, New York (Melville House Publishing) 2011, this book can be downloaded from the internet: https://libcom.org/files/Debt_The_First_5_000_Years.pdf

⁶ Magdalena Heuwer: Grüner Kolonialismus in Honduras. Land Grabbing im Namen des Klimaschutzes und die Verteilung der Commons, Wien (Promedia Verlag) 2016, 73.

⁷ Ibidem, 73ss.

⁸ Ibidem, 83ss.

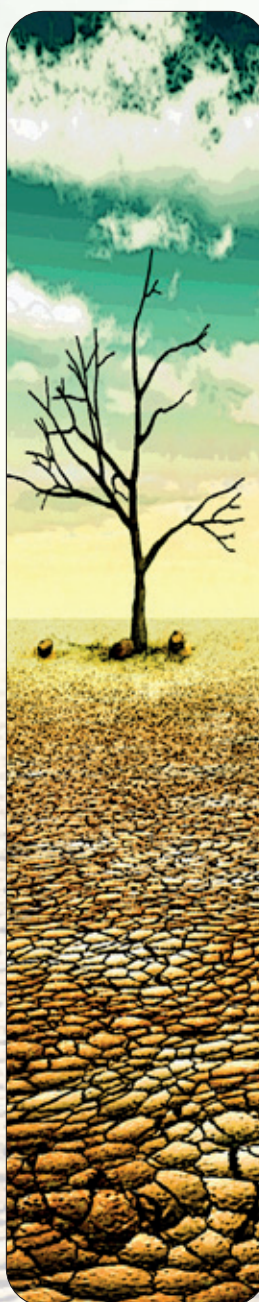
⁹ Ibidem, 85f.

¹⁰ Ibidem, 90.

¹¹ Ibidem, ebd.

¹² Ibidem, 91.

¹³ Following Marx's concepts in a modified way, the *formal subsumption* submits the results of the work (of the tropical forest, in the extraction of natural resources and fossil fuels), and the *real subsumption* submits the total process of life and work, as in monocultures, in "green" fuel and in the intensive exploitation of animals. ¹⁴ José Saramago: O caderno, Lissabon (Editorial Caminho) 2009.



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Pesticides: Regulatory Changes and Possible Consequences to National Development

The use of pesticides in a global scale was strengthened after World War II, when the remaining technologies from war were adapted to agriculture and chemical weapons were turned into pesticides.

In Brazil, this pack went strong in 1965, through the "National System of Rural Credit" that attached obtaining agricultural credit to the obligation of buying chemical inputs to the producers¹. In 1975, the military government built up the National Program of Agricultural Defensives that "provided financial resources to the creation of national companies and the installation, in the country, of subsidiary of transnational companies to produce chemical inputs"². The normative evolution did not follow the financial evolution destined to the use of pesticides in a way that the "vicious circle" of these products' use was consolidated in a fragile and scattered normative system.

Along with necessity of building a new normative structure and the social pressures³, states' laws were made, including the pioneer law of Rio Grande do Sul State, in 1982. This process contributed to the federal law of 1989, known nationally as "Pesticides Law". Currently, there is an enormous amount of normative acts that regulate pesticides. The regulations of this products is extremely important, after all, pesticides are toxic substances and biocides, made to kill life⁴.

Since the year of 2008, Brazil is the greatest consumer of pesticides in the world, absorbing about 20% of all pesticides traded worldwide⁵.

The year of 2019 boosted some of the already existent problems linked with the pesticides' issue. According to Stedile (STEDILE, 2020), some of the out standings of this period were:

General liberation of 502 new labels of pesticides, many of them forbidden in their country of origin; flexibilization of evaluation parameters, toxicity monitoring, attending only the interests of four transnational companies: Bayer/Monsanto, BASF, Corteva/ DowDuPont and Syngenta. Currently more than a half of the food that arrives in the supermarket are contaminated with agricultural poisons that proven affect the health of all population, producing, also, some types of cancer. (STEDILE, 2020)

The growth curve of pesticides' approvals in Brazil had increased intensively along the last years, specially after the impeachment of President Dilma Rousseff in the year of 2016. According to a research made by *Repórter Brasil*⁶, in 2016 were registered 277 new pesticides; in 2017, 405; in 2018, nothing less than 450 new pesticides. In 2020, until November the 9th, there were 397 new pesticides, 365 of them were approved during the Covid-19 Pandemic. The table below helps understanding about this vertiginous growth:

Table 1: Amount of Pesticides Registered between 2005 and 2020⁷

Ano	2005	2006	2007	2008	2009	2010	2011	2012
Registrados	90	110	203	191	137	104	146	168
Ano	2013	2014	2015	2016	2017	2018	2019	2020
Registrados	110	148	139	277	405	450	475	397

Source: Ministry of Agriculture and Official Union Diary

Even with all the problems related to the pesticides' issue, such as chronic and acute intoxication, water contamination, bee's mortality⁸, National Congress is processing a project of law (number 6.299/2002) that longs to abolish the Pesticides Law. This project became known as "law project of poison", once it will facilitate the entrance of even more toxic products on the country.

Between the changes this project of law wants to make, these are: a) replacement of the name "agrotóxico" to "pesticida" so that it looks more inoffensive; b) suppression of danger evaluation to register, facilitating the entrance of mutagenic, teratogenic and carcinogenic products; c) permission to mix up pesticides, what can result in not evaluated formulations by health and environment organs; d) end of the triple responsibility, becoming the ministry of agriculture the only responsible for pesticides registering, disregarding the judgment of health and environment organs; e) prescription of agronomic recipe paper with anticipation and no obligation of verifying the necessity of the use, making possible a raise on the consumption of pesticides; f) decreasing the attributions of states and cities on ruling about pesticides; g) Dispensation of studies and registering the pesticides destined to exportation; h) trade and use of prod-

ucts without finishing analysis about social and environmental impacts by creating "temporary" registration and authorization, among other unwise changes.

Facing this reality, there are clear negative possible consequences to Brazilian society and national development. If this project gets to be approved by national parliament, even more toxic products will circulate on Brazilian market, increasing intoxication cases, specially in the countryside, and also the possibility that the

food that lands on Brazilian people's plates will have a more significant amount of pesticides residues, causing nefarious consequences to public health in a long term.

Beyond that, considering the restrictions to some products in the international market, it's possible that Brazil will come to suffer restrictions on the international trades. It already occurs, there were cases in which ships with products were not accepted due to presence of pesticide leavings.

Thus, unmistakable is the affirmation that the flexibilization of pesticides' normative system will benefit only the oligopolies that act on pesticides market, remaining to Brazilian people the weight of negative externalities, between them, the social and environmental damages that certainly will affect national development.

¹ LONDRES, Flávia. Agrotóxicos no Brasil: um guia para a ação em defesa da vida. Rio de Janeiro: AS-PTA, 2011, p.

² LONDRES, Flávia. Agrotóxicos no Brasil: um guia para a ação em defesa da vida. p. 18.

³ FERRARI, Antenor. Agrotóxicos: a praga da dominação. Porto Alegre: Mercado Aberto, 1985, p. 51.

⁴ FOLGADO, Cleber Adriano Rodrigues. Sistema normativo de agrotóxicos: elementos de contextualização histórica e reflexão crítica. In: FOLGADO, Cleber Adriano Rodrigues. (Org.). *Direito e Agrotóxico: Reflexões críticas sobre o sistema normativo*. p. 05.

⁵ BOMBARDI, Larissa Mies. *Geografia do uso de agrotóxicos no Brasil e conexões com a União Europeia*. São Paulo: FFLCH – USP, 2017, p. 33.

⁶ Cf. GRIGORI, Pedro. 118 agrotóxicos são aprovados durante a pandemia, liberação é "serviço essencial". *Repórter Brasil*. 13 maio de 2020. Disponível em: <https://reporterbrasil.org.br/2020/05/96-agrototoxicos-sao-aprovados-durante-a-pandemia-liberacao-e-servico-essencial/>. Acesso em: 25 maio 2020.

⁷ The period considers until May 13, when was the last data updating.

⁸ PESTICIDAS agrícola matam abelhas e prejudicam polinização, diz estudo. *G1 São Carlos e Araraquara*, 20 de junho de 2013. s/p. Disponível em: <http://g1.globo.com/sp/sao-carlos-regiao/noticia/2013/06/pesticidas-agricolas-matam-abelhas-e-prejudicam-polinizacao-diz-estudo-unes-rio-claro.html>. Acesso em: 12 fev. 2020.

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The Process of Privatization of Education and Its Impact on Public Education

Students are considered as the building blocks of the nation and education plays a key role in the nation building process. Attaining quality education is not a luxury for the students. Right to Education is their foremost and basic right and a huge responsibility of the state.

But the horrifying truth that stares at our face is that the government has failed to provide this basic amenity to the students owing to corruption, lack of accountability and competition, poor incentive mechanisms and acute shortage of human resources. This is when privatization paved its way. The need for privatization has risen because all these years of state funded education has made it an almost free service and it has lost its real value where students are concerned. Privatization, by getting back the whole cost of education or a large percentage of it through fees, can significantly improve the quality of education.

PRIVATIZATION OF EDUCATION

Privatization of education refers to the state's policy of allowing educational institutions, both higher and lower, to be run by non-state or private parties for monetary benefits.

It doesn't necessarily mean a drastic transfer of ownership of educational services from public to private hands. They do significant changes in the ways how educational services are coordinated, financed and controlled. It means a shift in the control of public resources and changes in the structure through which public money is spent.

IMPACT OF PRIVATIZATION ON PUBLIC EDUCATION

Undoubtedly privatization has a great impact on public education. On one hand, it has become a gateway to the state of the art educational facilities. On the other hand, it has also reduced the scope of attaining these facilities. As they say, "Every coin has two faces," in the same way, even privatization of education has its own pros and cons.

ADVANTAGES OF PRIVATIZATION

1. Accessibility
The number of educational institutions being set up by private authorities is increasing at a galloping pace. Such institutions can be seen



in various localities; Thus making education accessible to those who can afford it.

2. Infrastructure
The greatest boon of privatization is that such institutes have state of the art infrastructural facilities to impart education with comfort. All the amenities are provided so as to impart quality, safe and secured environment to the students as well as staff.
3. Advanced teaching
Private institutes have well equipped laboratories and continuously come up with innovative ideas to make learning process exciting. Various seminars as well as memorandums and affiliations provide students with the opportunities to explore themselves. The teaching- learning process becomes more resourceful.
4. Competition
Private institutes are constantly under the strain of facing competitions from their rivals. They constantly need to be at the top of their game and thus keep adding more amenities.
5. Extracurricular activities

To bring about the holistic development of an individual, these private institutes focus on nurturing the extracurricular talents of the students as well. In this way, they keep uplifting the morale and enthusiasm of the students.

DISADVANTAGES OF PRIVATIZATION

1. Fees
Perhaps the greatest argument against establishment of the private educational institutes is the sky high fee structure. A large part of the population is unable to avail these facilities, simply because it is unaffordable. These high prices take a toll on the parents. There are instances where one can find unrestrained and unregulated fee hike by such institutes on various grounds.
2. Discrimination

The failure to afford the facilities of these private institutions by a considerably large section of the society creates drift between the resourceful ones who can afford them and those who cannot. Hence the discrimination between the two strata of the society becomes very prominent. Equity is compromised due to privatization of education and equality without equity is quite impossible.

3. Business oriented
Education sector, when taken care by the public sector, becomes the responsibility of the state and is more of social and moral issue. Contrary to this, most of the private educational institutes run by the various entrepreneurs are propelled by business oriented mind set. Some of these institutes can also be labeled as the money minting machines. Their primary aim is to be a leading institute in the education sector and to reap desirable profits. There are hardly any private institutes which run with the social motive and sole purpose of providing quality education to one and all.

4. Lack of trained teachers
Although these private institutes strive hard to raise the bar of the bar of the teaching standards yet there is no evaluation to test the ability of the teachers prior to their appointment. On the other hand, teachers appointed in the state run schools have to clear a specific evaluation. Moreover in case of private institutes, influence of the owners and trustees can also interfere with the appointment process. Hence there is no common ground to evaluate the ability of the teachers.

5. Disparity
The wide disparity that exists between the standards of public and private institutes indeed creates a lot many psychological issues for the students. Privatization of educational institutes is indeed one of the most debatable topics globally. Though privatization has made considerable contributions and introduced several alternatives in education sector and has succeeded in uplifting the burden of public insti-

tutes yet it fails to comply with the Human Rights Regulations. It has raised a need to monitor the schools on the basis of equality, monetary demands and to maintain human rights regime.

IMPACT OF PRIVATIZATION ON RIGHT TO EDUCATION

Privatization impacts not only the public education; rather it also affects the Right to Education.

The Right to Education has been recognized as a human right to free compulsory primary education for all and an obligation to develop secondary education accessible to all, ideally by the progressive introduction of free higher education.

Owing to privatization, marginalized groups fail to enjoy the bulk of positive impacts and also bear the disproportionate burden of the negative impacts of privatization. Uncontrolled fees demanded by private providers could undermine universal access to education. Privatization also affects the right to good quality education by every individual and the realization of equal educational opportunities.

CONCLUSION

"Privatization is a bitter pill but it is a pill that will cure."
-Frederick Chillua

All in all we can say that in order to reap the best benefits of privatization, we need to regulate the fee policy and other regulations of private institutions and keep them under check instead of handing over the unbridled reign to them. Moreover the focus should be on the establishment of such educational institutes where public and private sector provide state of the art facilities in partnership with each other. Let us not forget that availing best educational facilities is the right of every individual and no one should be deprived of this right due to economic constraints.

Children are like the soft mud which needs to be molded with adequate care so as to emerge as resourceful citizens of any nation.

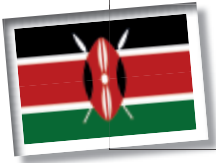
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A Narrative Research Approach: Experiences of Child Beggars with Disabilities in Nairobi County, Kenya in conflicts and crisis zones



The author uses narrative inquiry to convey her individual experiences on children with disabilities who beg in the streets of Nairobi, with the aim of readers gaining a consideration of this socially shared understanding and to unfold dimensions of subjective otherness.

In the streets, alleys, pavements, roadsides, pedestrian walks, fronts of shops, sidewalks, dusty path walks and highways in slow traffic, are business 'premises' of very exceptional traders, yes inimitable; children with disabilities (CWDs). These children are visible on their wheelchairs, clutches, calipers and boots, boules and shabby polythene spreads (despite a ban on plastics in Kenya) and, occasionally, threadbare umbrellas. They are usually clad in tattered dirty clothes that barely cover their bodies and are accompanied by hurriedly written placards displaying their names; form and cause of disability; and reason for begging from either pedestrians or cyclists and even motorists (never mind the dirty and tattered paper the message is scribbled on). The places chosen for their trade are usually positions accessible to substantial human and vehicular traffic.

These children are usually tired, weary, dressed in pitiful faces, hungry, angry and sometimes clad with demeaning faces. Nonetheless, what stands out the most about these children is the spectacle of their intentionally exposed body parts and in particular those with profound physical disabilities. The body parts of the children usually exposed are in forms of: amputations (fingers, hands, arms, toes, legs etc.), fractured body parts, spinal cord injuries, hydro-cephalous, down syndrome, cerebral palsy, spina-bifida, muscular-dystrophy, severe burns, scars from major surgeries and dwarfisms. Other categories of children seen in the streets are those with; visual impairments and communication difficulties. A majority of these children's conditions are characterized by long term physical conditions that pose problems in their movement of muscles and exercising of their motor control. Some suffer from involuntary spasms, visual impairment and even paralysis, leaving

many children bound on wheelchairs. A majority also suffer from ineffective verbal and non-verbal skills and motor conditions that hamper their development and movement to an extent (Andrade, 2018).

These children are present in the aforementioned 'business premises' as early as 5 am; so then, how do children with conditions as those mentioned above, get to the sites at such an early hour? Research (Namwata, Mgabo & Dimoso, 2012) reveals that these children have families and are dropped and picked daily by either a parent, sibling, relative or guardians, or by a third party. This enables the children to secure their sites daily for the purpose of collecting alms from passersby. Furthermore, the children are exposed all day to punitive conditions that may be windy, cold, wet, rainy, dry, sunny, cloudy and dusty. Additionally, they experience untold hunger pangs, thirst and no toilet to relieve them.

After the caregivers drop them, the children either stretch out their stronger palm out or faintly shout out 'nipe nipe' meaning "give me, give me" in English. On lucky days, the children receive few pieces of silver and occasionally higher currency, and then quickly the child will remove the alms and hide away from passersby. This secret place where they hide their alms may be either the wheelchair or their inner clothes, thus leaving the bowl perpetually empty. This means that, there is no moment at which the bowl is found with 'valuable' alms except when it is given. This strategy is termed as a streetwise skill of crafting empathy. The child performs this act from the crack of dawn to late evening every day, with no rest, after which the ritual of picking them up takes place. Hurriedly, at or soon after dark catches on, the caregivers will promptly return to first collect the day's alms from the 'family bread winner' and then to return the child home. And the ritual is repeated as the alms given fortify the business.

The children beggars are said to be from destitute families from little earnings expanses at the periphery of the city whose families are largely

engaged in unskilled occupations or with no revenue and live below the poverty line. Begging concerning children is a significant living choice for existence in developing countries (Hawkson, 2015). The occurrence is a multifaceted and complicated encounter to deal with because of the nature and because it involves children who are relatively fragile to endure the high level of susceptibilities. Majority of the city dwellers give the impression to be in complicity and considerate to the vice.

Forced begging among CWDs is a global menace and, in particular, in Sub-Sahara, Africa. Child labor impinges on the fundamental human rights of the child. The trade-off that occurs between the children's care, protection and schooling for child labor; interrupts time spent in school and reduces educational success. The being of CWDs begging in Kenya is equally an ancient occurrence, yet the part of cutting the incidence is minimal or largely absent. Occasionally, there have been state measures to curb the rising occurrences in the city but they have largely been ineffective. From time to time, the state machinery rounds them up in impromptu street raids and reluctantly, holds them up them in state institutions; an act that is often condemned by the citizenry.

Forcing children with disabilities to beg is referred to as child labor and is one of the worst forms of child labor (Save the Children, 2012). Homelessness, Beggars and Destitute Persons Act, 1977, the content of which did not depart from the 1963 decree, educed the state's locus on begging. Under the Act, begging is a criminal act in Kenya and lawbreakers are to be prosecuted. Likewise, under the Children's Act of 2001, the Persons with Disability Act, 2003 and the Constitution of Kenya, 2010; child labor is illegal in Kenya and children are entitled to be protected from social and economic exploitation and should not be employed in or required to perform work that is likely to be hazardous or to interfere in their education, or to be harmful to their health or physical, mental, spiritual, moral or social development. In the face of the state's legal position on

child labor, studies indicate increase in the vice (Kahongeh. 2018).

Thus, this article strongly condemns forcing CWDs to beg for alms because it is an offensive act that discriminates and stigmatizes the children. It additionally absents them from schooling and learning, exposes them to grave health risks, and thwarts their social and economic protection initiatives, thus bearing contrary long-lasting effects on the future of the children. This correlates with ILO, 2008 who lay down that schooling and child labor are discordant and have established an adverse correlation between child labor and educational attainment. It is with this in cognizance, that the author concludes the article that all actions concerning children shall be guided by the principle of their best interests. In this case, it may involve but is not limited to: empowering families and communities to protect their own, creating state and public awareness, mobilizing support, disseminating information and ideas leading to workable action to restore the children's rights (UNHCR, 2011).

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Free Healthcare as a Human Right

With the ever-rising cases of COVID 19 every day during this pandemic, many of us have lost our loved ones or have seen them suffer from this disease. Especially the ones with pre-existing diseases such as diabetes mellitus and hypertension are more prone to infection and have a lesser rate of survival. What does this signify? Is Charles Darwin's theory of survival of the fittest making the most sense right now, during this pandemic? Only those, who are free of any pre-existing diseases and have access to healthcare service are going to make it till the end in this perpetual war of COVID 19 versus humanity? What about the underprivileged ones who don't have equal access to the healthcare system? Who are not financially strong enough to feed their loved ones a basic 2 meals a day let alone getting treatment for such diseases? How are they going to make it till the end of this pandemic? Or such many pandemics in the future? Don't they have the basic right to get healthcare services without having to worry about their financial status?

One possible solution – Universal healthcare. According to the WHO definition “UHC means that all individuals and communities receive the health services they need without suffering financial hardship. It includes the full spectrum of essential, quality health services, from health promotion to prevention, treatment, rehabilitation, and palliative care” Attaining UHC is one of the targets of nations when adopting sustainable developmental goals of 2015. Good health will lead to better access to education to children and hence enables them to earn and help in uplifting the economy of the country. Moreover, it'll reduce the cost of healthcare services to treat the complications of certain diseases that could have been easily cured and prevented by simple preventable measures at an early stage.

Let's think about a step ahead of UHC. The entire basis of UHC is to access to healthcare services without having to put financial status in crisis. But if asked this question to oneself, we might get some insights about the

rationality of what should be and not be human rights. Why are we charging direct money for healthcare? Do we have to pay money for the air we breathe? For the water, we drink? For the land and road, we walk on? For the crops, we grow in our land? For civil security, our police provide to us? For the national security which

There's an ever-increasing gap between the public health sector and the private health sector and the quality of the services provided at these places strikingly belongs to opposite extremes of the spectrum. A possible reason is, the public health care sector isn't meeting the need of the vast majority of people to whom it has meant

every year which could have been much lesser if had treated them at the right time. Only possible, if we treat free healthcare as a human right.

How can we make this possible though? Let's take the UK for example. In the UK, NHS (national healthcare services) provides free health care services ranging from consultations to even major cardiothoracic operations for free. How can they afford to do this? They are funded by a certain amount of taxes paid by the public of the UK from the revenue they make. Like a centralized health insurance service provided by the government of the country to meet the requirements of the people. The salaries of NHS employees are fixed and centralized, thus malpractice chances are closer to obsolete. Perhaps, the UK is still to attain an entirely free health care system yet. There are still some parts of the commercialization of the healthcare sector that's prevalent but the UK still provides many nations a stepping goal to work for.

Let's work on our health care policies, approach our government to work upon this vision, and make free healthcare as a human right in the pages of our constitution so that no person in this country has to succumb to under quality of life or to deadly diseases.

It is true, health is wealth but let's not commercialize this wealth. After all, Free healthcare should be a human right.

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HEALTH IS ONE SECTOR WHERE A PERSON WILL PRIORITIZE
OVER ALMOST ANYTHING WHEN IT COMES
TO THEIR LIFE AND DEATH
■

our army provides to us? We don't. All the services and commodities which we require to survive a safe, secure life is provided by free by the government but the basic human body security against trivial to morbid diseases aren't. Why is it so? Should not be free healthcare, a human right?

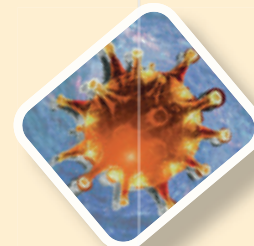
Health insurance companies are making tons of money every year. It has become a multi-dollar industry. Every insurance package is sold with specifications for coverage of only particular diseases and conditions as if the human body is a computer and health insurance are anti-virus protectors. There's no practical way to figure out how much exactly private doctors and pharmaceutical companies are making revenues. Some people

to serve proportionally, to a certain level of acceptable quality. While on the other hand, some private hospitals are providing the utmost care to the patients, inclusive of the holistic approach to health. This difference in the quality of treatment is the evidence for the need to introduce free healthcare as a human right. Capitalization of health care is the reason why this difference exists. It's the reason why the poorer section of the public chooses to not go to a hospital for the basic trivial health, neglecting it which can possibly turn out morbid in the future. It is the reason why malpractices by some healthcare services providers make to earn that extra commissions from pharmaceutical companies. It is the reason why pockets of insurance companies are

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IT IS THE REASON WHY POCKETS OF INSURANCE COMPANIES
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IT'S GETTING SMALLER.
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are turning healthcare into businesses. The rich are getting richer and the poor are getting poorer. Health is one sector where a person will prioritize over almost anything when it comes to their life and death. That's how some insurance companies are taking ill advantages. Feeding on their uncertainties.

getting bigger and bigger while that of poor people, it's getting smaller. It's the reason why even today in the world, the conditions such as night blindness exists which can be easily prevented by providing vitamin A vaccination in early childhood. This is the reason why there's an increase in the mortality rate of the population



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Educational Policy and the Human Right to Education Safeguarding Human Rights in the new Indian National Education Policy 2020

The term “Human Rights” refers to the basic rights of being, living and leading a life under dignified humanly conditions. It means safeguarding the identities of all human beings as an individual and in collective form which contribute to their well-existence. Human Rights Education is related to identifying, respecting, acknowledging, and advocating the tenets of rights to being a human. Since the issues related to every country are unique and context-specific, education of human rights to citizens of every country are also oriented towards that particular country.

Particularly to the Indian state, the challenges of human rights exist at many levels. We live in an extremely heterogeneous society which is divided into many sections and subsections. The Indian Constitution recognised these diversities and integrated the tenets of human rights in its preamble itself. In its 86th Constitutional Amendment (2002) education of every child up to the age of 14 years was made a fundamental right. Subsequently, keeping with the spirits of Article 26 of Universal Declaration of Human Rights (1948), RTE (2009) entrusted every Indian state with the responsibility of ensuring elementary education to every child below 14 years of age.

Almost all the Education Commissions and Policies in India have been honouring the fundamental rights of every child to receive quality education. They assign special status in the national educational system to women, scheduled castes, scheduled tribes, minorities, and the differently-abled children.

The New National Education Policy, 2020

In India, a new education policy, National Education Policy 2020, has recently been launched by the current government to give a vision, mission and futuristic goals for improving the state of education in India. The last education policy was released in 1986 and it is after a period of 34 years the government has launched a

framework to guide the development of education in the country. NEP 2020 an overhaul in the education system to prepare the coming generations for challenges in the global world. It wishes to promote a culture of inclusion, innovation and institution in the sphere of Indian Education.

NEP 2020 has taken utmost care in securing the human rights of all children from various cast, creed, region, religion, ability, interest, demography and gender. The concerns of inclusion of all children is dispensed in the entire document. “Education is fundamental for achieving full human potential, developing an equitable and just society, and promoting national development. Providing universal access to quality education is the key to India's continued ascent”. Each chapter, when read carefully, highlights the pressing need of including all citizens to meaningful education.

It will be worthwhile to read the entire policy to appreciate how children's rights have been addressed in the policy, but due to paucity of space, in this article, three most significant aspects have been discussed. We will begin by seeing how the structural change in the school education system remarks a step towards inclusion of all. Secondly, we will look at how the policy regards foundational literacy and numeracy as primal in ensuring continuation of children in school life and thirdly, the policy's appeal to adopt multidisciplinary approach will ensure all children to pursue education as per their individual choice and need.

Restructuring School Education

NEP, 2020 recommends a structural change in the Indian education system. The school education would now be clustered as 5+3+3+4 instead of 10+2. This structural change will help in safeguarding the right to meaningful education of all children. In the initial 5 years, steps will be taken to include all children in the age group of 3-8 years in formal schooling and well-being. In the second phase of 3 years (from Class IV-VI) efforts will

be made to develop the conceptual foundations in all disciplines. The last stage of schooling spanning for 4 years from class IX to XII will prepare every adolescent for vocational as well as an academic career.

A strong base of Early Childhood Care and Education (ECCE) from age 3 years will be warranty better overall learning, development, and well-being of all children. It will be the responsibility of the state to ensure that children from socially, or culturally or economically disadvantaged backgrounds come to school or ‘Anganwadis’ (Child-Care centres). “Universal provisioning of quality early childhood development, care, and education must thus be achieved as soon as possible, and no later than 2030, to ensure that all students entering Grade 1 are school ready”.

This is a remarkable move for bringing the uncovered age group of 3-6 years under the school education. Inclusion of young children in schooling is a crucial step as it is at this stage when the mental faculties of a child develops. Further, since the medium of teaching will be mother tongue or regional language, no child would feel alienated and drop out from the school. The policy has ensured that for class 8 and below adequate flexibility and privileges will be given for successful attainment of basic education of each and every child.

Foundational Numeracy and Literacy

NEP 2020 persuades on establishing strong foundational literacy and numeracy skills. It states, “the very highest priority of the education system will be to achieve universal foundational literacy and numeracy in primary school and beyond by 2025. The rest of this Policy will be largely irrelevant for such a large portion of our students if this most basic learning requirement (i.e., reading, writing, and arithmetic at the foundational level) is not first achieved” (p. 8).

To attain foundational literacy and numeracy, the policy plans to provide

schools with an adequate number of local teachers or those who are familiar with the local languages so that the children can learn in the language they are comfortable with. All the states and UTs are therefore suggested to establish innovative models to foster peer-tutoring and volunteer activities as well as launch other programs to support learners to attain foundational literacy and numeracy.

Multidisciplinary approach to education

The policy also emphasizes on no rigid separation between academic subjects, co-curricular experiences and vocational education in schools. An orientation to vocational subjects will commence from Grade VI onwards.

The policy offers a multidisciplinary approach at all levels of education. Multidisciplinary curriculum and pedagogy will avoid segregation and isolation of children on the basis of their ethnicity, linguistic or regional status. Children from minorities and those with disabilities will have adequate opportunities to learn from the interlinkages of the subjects. Further, teaching of the rich heritage of art and culture of India is being encouraged. The students will feel motivated to learn about the diverse culture of India, its knowledge system and tradition. Knowing the heritage will sensitise the children on human values, empathy, tolerance, human rights, gender equality, inclusion, equity to develop respect for diversity.

As a concluding remark, NEP 2020 urges for equity and inclusion of all by addressing all forms of exclusion and marginalization, disparity, vulnerability and inequality in education access, participation, retention and completion and in learning outcomes.

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Access and Continuance of Students from Lower Classes in Basic and Higher Education in Uganda



Uganda has taken bold steps to increase access to primary and secondary education for its children. The strategies have yielded good results as far as increased enrolment is concerned, although children from families living in extreme poverty still do not have access to education. However, the issue of continuance remains a challenge. Dropouts at all stages notwithstanding, continuance from secondary to higher education is the biggest challenge. The reason for this is that government sponsorship in institutions of higher learning remains competitive. This is extremely intriguing for children from poor communities as will be discussed later in the article.

The government of Uganda started implementing Universal Primary Education (UPE) in 1997 with the aim of increasing the number of the country's children accessing primary education. The main target group was children from poor families who could not afford the fees required at school prior to the UPE program. At the start of the program, the government abolished payment of tuition fees and Parents and Teachers Association (PTA) fees by parents in participating schools. The issue of tuition fees was left to the government. The program began with sponsorship extending to only four children per family. However, due to poverty, parents just sent all children to participating schools. This saw a sharp rise in enrolment of children for primary education from 2.305 million in 1996 to 5.806 million in 1998 (Mwesigye, A. (2015), and to 7 million in 2002 (Aguti & Fraser, 2005). This was an indication that payment of fees was keeping many Ugandan children out of school.

In 2007 the government of Uganda embarked on implementing Universal Secondary Education (USE) to absorb the increased number of UPE graduates. This made Uganda the first country in Sub-Saharan Africa to provide free secondary education. The USE program equally saw an increase in enrolment in secondary schools. Enrolment into Senior One increased from 161,396 in 2007 to 251,040 in 2013 (Titeca, 2015). By 2013 the total enrolment in secondary schools was 806,992, according to the headcount

by the Ministry of Education, Science, Technology and Sports, (2016) and to 1,235,129 in 2017 (Education Statistical abstract, 2019). It should be noted that most of the children were enrolled in USE schools. This was an achievement in terms of continuance from primary to secondary, which is a higher level of education.

In 2012 the government introduced the Universal Post O' Level Education and Training (UPOLET) to absorb the increased number of USE graduates to higher secondary education. As a result of this program, the numbers of children enrolling to higher secondary (senior 5 and senior 6), a level that prepares learners to join institutions of higher education, increased to a total of 135,454 by 2017. Compared to 1,235,129 enrolled for lower secondary in the same year, this shows that most learners who complete lower secondary do not proceed for higher secondary education.

Although the policies of government led to increased enrolment at different levels, indicating increased continuance from one level of education to another, the dropout rates paint an ugly picture. According to World Bank in 2009, 2011 and 2013 the completion rates were 57%, 53% and 54% (Titeca, 2015), indicating a dropout rate of 43%, 47% and 46% respectively. This rate of dropout is worrying as one may wonder what happens to the rest of the children who do not complete.

Continuance to institutions of higher learning is another challenge, which the government has not handled well. Suffice to note here that, in Uganda there is a disparity in academic performance between public and non-public schools of all levels with public schools always lagging behind their non-public counterparts. It is also important to note that universities and other tertiary institutions admit students who have attained two principal passes and one subsidiary pass in National examinations at higher secondary level. Public universities and tertiary institutions admit students of two categories – government sponsored and privately sponsored ones. The institutions select candidates with the best passes for govern-

ment sponsorship slots. The rest of the candidates are then subjected to private sponsorship if they can.

As already mentioned, candidates from public schools score lower grade passes than their counterparts in non-public schools. Subjecting both categories of candidates to competition for the limited government sponsorship slots places those from public schools at a disadvantage as only very few, if any, will sail through the sieve. Yet these are children from poor families who cannot afford the other form of sponsorship.

It beats common sense to note that the children who are sponsored by government from Primary One to Senior Six, because of their economic status, are subjected to the same merit with those from well to do families who went to 'first class' schools in the country. It is not clear whether it was an oversight on the side of government or just deliberate intention to deny needy children a chance to access higher education. Is the government not aware that children and adolescents from poor households cannot access higher education without support? Is it because none of those in the policy-making positions come from poor families? To me this is an act of abandonment from the government to leave out the children it sponsored all throughout but the last stage. Therefore, something must be done in this area.

The government sets up other avenues for access to higher education, but they are also competed for and the poor obviously are knocked off. For example, the District Quota System where the best from districts are selected for government sponsorship supposedly targeting the poor is flawed by the rich, who have their children taught in first class school and register them to sit national examinations from poor rural schools. Such children perform much better than those who actually study in these "poor" schools. As a result, such candidates snatch the chance of sponsorship that would have been for the poor. The students loan scheme is another source of sponsorship that is equally flouted. The scheme is meant to help the needy children access

higher education and pay back the loan when they get employed after studies. However, the selection process is not transparent enough and some children of economically able parents have ended up benefitting from the scheme. Besides, the money allocated is not enough, which necessitates selecting few candidates.

I would like to suggest that the government of Uganda must rethink its policy on sponsorship at higher learning level and redirect its resources to sponsoring the children of the poor who have attained entry requirements. To continue considering government sponsorship for best passing candidates gives almost all chances available to children whose parents have the capacity to pay tuition. This is wrong as it intentionally leaves out the needy whom the government has all along sponsored at lower levels. This may be one of the contributing factors to high dropout rates as these children see no possibility of continuing to higher education, which may be the target of many of these children. I believe that a change in financing policy may reverse the dropout rate.

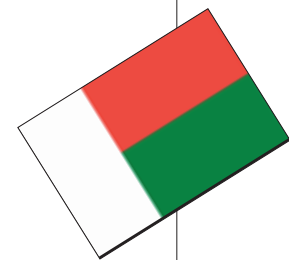
In a nutshell, Uganda continues to strive towards increasing access to education for its children with considerable success especially in numbers. However, it seems much effort is put in access and not in continuance of education. It is high time the government commits fund in the area of continuance lest the people it intends to save do not benefit and the huge sums of money invested in them, at lower levels, go down the drain.

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The right to education: Children and adolescents in situations of extreme poverty



Extremely difficult living conditions cover almost all school and university levels in Madagascar. Their development lies in its area of 592,000 km² spread over six provinces or twenty-two regions with 1,549 urban and rural municipalities.

It is exactly generalized, but this article is far from covering all the facts relating to it. However, it affects the different spheres of the Malagasy education system. No area is spared.

An obvious situation really experienced at all levels of education is marked by the lack of infrastructure (from primary to higher education). Fortunately, the state is trying to alleviate this evil at the top of the scale by establishing new regional universities.

Unfortunately, the impotence of the state is turning public care into "framisation".

This term is taken from the radical FRAM, the abbreviation of Fikambanan'ny Ray Aman-drenin'ny Mpi-anatra, the Malagasy equivalent of the APE (Association of Parents of Students).

We know that "framisation" can be defined as an approach of taking charge of a public school by the association of parents of pupils concerned. This is "mandated" to subsidize untrained or poorly trained pseudo-teachers.

For example, the public education system has an excessively 3,093 "FRAM teachers" in the South-West region, while the agents normally recruited are only 5,549. But in the current state of affairs, a process of "de-framing" is emerging but struggling to impose itself, even to crystallize with the hesitant effort of the current regime.

In the countryside, the democratization of education that began during the time of Didier RATSIRAKA's Red Book in 1975 has not yet come to fruition. In particular, people in remote and backward areas continue to call for the establishment of primary schools, general education colleges or high schools in their locality.

Unfortunately, sometimes the authorities' acquiescence goes so far as to send the children to school, even if it means making them sit on the floor, especially for Primary.

Of course, the current regime is starting to clumsily mark its effort without it being possible to respond in the current state of affairs to the exponential increase in new school leavers or new graduates to the upper classes.

Thus, the 52% of Malagasy children are illiterate. Many fokontany do not yet have buildings for their public primary schools. Fortunately, the help of civil society organizations more or less alleviates this problem.

This is the case of the EPP of Betaidambo, an eccentric area of the school district of the city of Toliara I (South-West region), which benefited from the intervention of the Sorop-timist women's association for the endowment of a few functional classrooms.

In addition, the efficiency of the education system is declining, seen through the completion rates (2018-2019) going from level I (primary education) evaluated at 24%, to level II (colleges) at 12.34% and at level III (high schools) at 6.52 in southwestern Madagascar.

At this level, it is worth mentioning the problem of language learning. Despite the trilingual exit profile, graduates encounter difficulties in mastering the official national languages, French and English. In fact, no language policy has been well put together to date.

Without speaking of French, the language of educational communication, young Malagasy go so far as to have poor command of the official Malagasy language. This conjuncture only worsens the process of learning and formation at all levels up to the Superior. And this only encourages the lowering of wastage rates and success rates in the education system.

In addition, in our system, ICTs are not so integrated despite the recommendation of Law 2004 - 004 in its article 15. Indeed, the installation of

the LMD system is starting to be established theoretically. But in practice, this mechanism suffers from the incapacity of students, and even some teachers.

It should be noted that, given the weakness of the purchasing power of parents, and even responsible teachers, educational actors only more or less use computers for the purposes of their personal work. Moreover, it is not just a question of the lack or insufficient number of computers on the university premises.

But we must also mention the inability or incompetence in the handling or even use of a computer. Here, we cannot ignore the lack of computer connection that can benefit students.

At fortiori, the university institution does not even have enough computers for the implementation of student empowerment, especially for the consultation of documents. For example, our Department or Mention of Letters Malagasy at Toliara University has only one computer without a computer connection in its secretariat without any direct benefit to the students.

Added to this is the fact that the country's literacy rate among the mass of people aged 15 and over is palpable. In 2019, it is estimated at 64.7% (total population), 66.7% (men) and 62.6% (women).

Despite the appreciable implementation of the ASAMA method (Asa Sekoly Avotra Malagasy or Action Scolaire d'Appoint pour Malagaches Adolescents), it does not manage to alleviate illiteracy abundantly, as is hoped. And this continues to remain so given the incessant generation of new literates.

In addition, Law 2004-004 organizing the Malagasy education system absolutely recognizes in Article 22 only formal and non-formal education to the detriment of the informal component.

However, according to Abraham Pain in 2004, "until now, it is the largest piece of total learning in a person's life." This sector suffers greatly from

its material stagnation, while about 83% of the Malagasy population live in rural areas.

We indeed know that like the slums in urban, suburban and suburban areas, the countryside has little television for lack of electricity. As for the radio, it is poorly intercepted there for lack of an appropriate reception network.

We conclude this fact. The current situation of the Malagasy education system seems not to be able to fully fulfill all its functions in terms of the quantity and quality of infrastructure, furniture, documentation, as well as human resources with the teaching hours painfully dispensed.

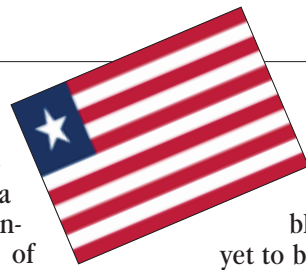
Even more so, there is a palpable imbalance in the material and spatial management of educational structures: for example, the department (mention) of malagasy at the University of Toliara does not have a single computer with its 564 students. This tool is, however, strictly intended only for its humble secretariat. On the other hand, a primary school in the region of Antananarivo, EPP Mahavelona in the district of Soavinandriana, has a few computers. By generalization, how could we positively assess the influence of our education system on its general environment? Our education sector plan remains controversial, as unanimity has not been adopted in high decision-making circles.

In view of all the above, to what extent could national education effectively contribute to the exit of Madagascar from its 4th place among the poorest countries in the world? But hope keeps developers alive! In fact, one might expect something from the positive implementation of Madagascar's Emergence Plan barely implemented by the new regime, especially if one intends to increase the budget allocated to education, hitherto undesirable.

Joseph Kwiwalazu

Consortium of Education Defenders of Liberia (COEDEL) – LIBERIA

Western Public Education under Attack: The Case with Liberia



The New Lexicon Webster's Dictionary of the English Language defines education as instruction or training by which people (generally young) learn to develop and use their mental, moral and physical powers.

Quality of education, especially Public education is very low in Liberia. The cost of education is relatively low as compare to other countries in the world but the economic and social conditions are depriving a lot of children from going to school. Access to education is optional which contravenes the Liberian Education Law which was reformed in 2011. Access to public education at the primary and second levels by very poor children is yet to be realized. The Government lacks the political will to enforce chapter 4 of the education law of the country.

Chapter 6 of the Liberian Constitution obligates the Government of Liberia to provide public education. Before the 14 years of carnage in Liberia, public education was somewhat comparative to private education especially the education provided by faith-based institutions. Eleven years after the end of the civil conflict in Liberia, the Government of Liberia in 2016 began the outsourcing of public education to "For-Profit" companies with the higher bidder being Bridge International Academies. The current Government of Liberia is continuing the outsourcing of almost all the primary schools which further undermines the quality of public education. Standard time for one to acquire basic education in Liberia is 12 years.

The former and current Governments of Liberia have grossly ignored legal instruments that make education a human rights issue. The Liberian Government has failed to adhere to provisions in its Education Law, Chapter 17 of the African Charter on People's and Human Rights and Chapter 26 of the Universal Declaration of Human Rights.

The Consortium of Education Defenders of Liberia (COEDEL) led by the National Teachers Association of Liberia is leading a campaign to abolish the commercialization and privatization of public education in Liberia. In spite of the many intimidations, COEDEL and its partners will continue to advocate for an end to the violation of the basic rights of Liberian Children.

According to a UNICEF Liberia 2018 research report titled: "The situation for children in Liberia, more than 2 million children under the age of 18 live in Liberia. Their journey to adulthood is not an easy one" Liberia's education system lags behind most countries, in both access and quality. The country has many out-of-school children. Of the 740,000 primary school-age children, 16 per cent were physically out-of-school. Schools were closed for seven months during the Ebola Outbreak, disrupting learning. More than half of all students do not complete primary school. With more girls than boys falling their grades. Under a third of 3-to-5 year-olds benefit from early childhood education (ECE), and overage enrollment is common. Nearly 50 per cent of students enrolled in ECE are 6 years of age or above. Many learners start ECE late and subsequently do not enter primary school until they are 8 to 10 years old. (<https://www.unicef.org/liberia/situation-children-liberia>).

"Most of the children that are physically out-of-school (51%) are either of pre-primary or Primary school age. This means that the problem of out-of-school children in Liberia is mainly concentrated at the early stages of the education system. A further 4% of these out-of-school children are junior high age children who are not in school" (All Children In School By 2015, Global Initiative on Out-of-School Children, Liberia Country Study Profiles of Children Out of School, UNICEF, Liberia, March 2012).

Goal # 4 of the United Nations Sustainable Development Goals is yet to be fully adhered to in Liberia. The access to free and compulsory basic education by all children irrespective of their status in Liberia is still illusive. Unlike other neighboring countries on the West Coast of Africa, Liberia is yet to increase funding to the education sector. The education sector is grossly underfunded. Children from poor families are likely not to benefit basic education if global efforts are not exerted by rights groups for the education of children which is not a privilege but a human right.

Major challenges confronting the full implementation of the UN SDG#4 on the Right of Education of Children are as following

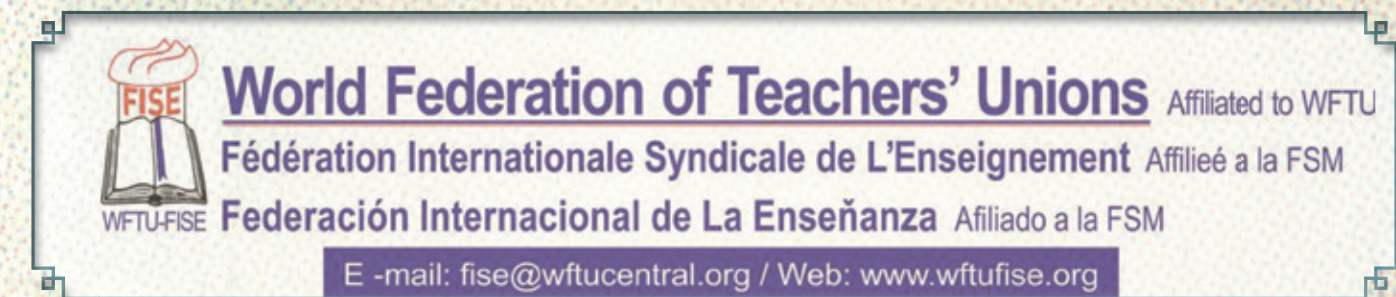
1. In gross violation of the country's own education law, the Government of Liberia through the Ministry of Education charged each child Five United States Dollars at the beginning of the last academic year which undermined both the UNSDG#4 and the Education Law of Liberia in providing free and compulsory education to the poor children of Liberia
2. Public education is grossly underfunded to the extent that Education Officers at the county and district levels are unable to effectively monitored and supervised principals and their schools.
3. The outsourcing of public education to private providers in the education sector is seriously undermining the quality of public education.
4. The Government of Liberia lacks the political will to increase the education budget to at least 20% of the National Budget like some of the West African Countries such as Ghana and Sierra Leone.
5. Students are learning in appalling environments especially in the rural parts of the country.
6. Many of the public school teachers are computer illiterate which is

causing them to stick to outdated learning materials like textbooks. Many of the senior high teachers do not know how to conduct research through the internet.

7. There is still serious gender disparity among the male and female teachers including school administrators.

To mitigate some of the major challenges in the education sector in Liberia, COEDEL cautions partners of Liberia to ensure the following

1. A concerted efforts by civil society actors and immense interventions of development partners in the education sector should bring pressure to bear on the Government of Liberia to prioritize public education which is cardinal to peace and stability in the post-conflict country.
2. The capacity of Education CSOs Actors in Liberia needs to be built through partners support in order to adequately conduct result-based advocacy in the country
3. International advocates advocating for education as human rights should engage all international multilateral organizations that provide funding support to the Government to ensure that CSOs serve as monitor in the implementation of funds targeting projects for the improvement of education in the country.
4. The United Nations, European Union, African Union should be reminded by International CSOs in member countries to hold Governments accountable for the implementation of regional, continental and global protocols and treaties that are not being fully implemented by member countries.
5. UNESCO, UNICEF, GPE should insist on Governments in Africa, particularly Liberia, involving CSO in the education sector so as to serve as monitor and liaison between the member countries and the funding organizations.



The amendment of the Declaration of Human Rights: A chance to improve education accessibility in the 21st century

The Word Federation of Teachers' Unions FISE supports the amendment of the article 26 in the Declaration of Human Rights and the campaign "Extending Right to Education in UN Declaration of Human Rights."

Our position for the abolishment of the unequal access to Education demands first of all the successful repeal of the class inequalities in Education. It demands the characterisation of Education as a good and its removal from the OECD list, which turns Education into product and reinforces the competition and privatisation of Education. Public Education, free of all charges has to be secured now and for all children, in all the countries around the globe.

All school premises and sites have to follow the regulations for health and security. In addition to that, it is needed that the schools are reinforced with updated technical equipment, sufficient scientific and auxiliary personnel and generous funding. All these measures should be complemented with the correct ratio of students and pupils per teacher or professor.

It is now, that in all schools free meals should be offered to all pupils. More than ever, it is needed that the pupils and students don't have to travel long distances from their homes to gain access to Education. And even in the cases where this isn't possible, times demand that their transportation is safe and free of charge.

For the many pupils and students that have to go through distance learning, it has to be ensured that the instruments and equipment needed, are being offered to them without any financial discriminations. Requirements such as a fast internet connection and the computers or tablets needed for attendance in the schooling system or higher education should be provided by the state. And the same should apply for the power supply needed.

The eradication of poverty and unemployment is the necessary foundation of a truly equal access to Education, where all discrimination based on gender, race, religion or disabilities is abolished.

THE SECRETARIAT

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Neocomplexity Philosoph: A Paradigm Shift in Theories of Education for the Chaotic 21st Century?



Introduction

Earthhood compels all humans and creatures to network or die. Notwithstanding the general progress so far made, humanity is submerged in a froth of murky ideological waters. The warning bell tolls daily exhorting humankind in slumber; *surge, periculum in mora*¹. A monster cognitive virus has infiltrated the most secretive part of human existence but still humanity snores unabated. This article argues that “the 21st century world experiences many injustices including that of education due to deviant ideologies of cravings for self-styled happiness grounded on neomaterialism”². Contemporary ideologies discussed below use education as weapon to dominate. In domestic and international relations the powerful give out the scabbard and retain the sword of knowledge to establish hegemony over the weak. It follows that equitable human rights in education and in other sectors cannot be achieved unless there is a shift in philosophical outlook.

Neocomplexity Philosophy (NCP) is here neologized. It is a set of theories that contends that reality is corporeal and incorporeal and intelligible. All exist in some form of gradation or hierarchy. In their graded, chaotic, diverse, overlapping, hidden complex web of interconnectedness and sophistication can best be explained and understood from multiple points of view. The proponents contend that everything that exists has its visible and invisible networks that define and drive it. Therefore, to comprehend the materiality or immateriality of an entity and its causative-consequential nature, critical investigation of the hidden matrix is imperative.

Proponents claim that nothing in the universe is too complex or too simple. All that exist do so in “complex realities of graded, stratified layers of complexity. It is not just scientific as (Ellis 2005, 49) claims but a socio-scientific interconnectedness. Neocomplexity philosophy believes that all that exist do so as inter-complex mixture of socio-scientific, social-physiological, socio-cultural, social-political systems. NCP is unlike complexity philosophy

that limits its theories investigating and explaining fundamental questions on the nature and philosophy of science-based systems and their changes (Walby 2007, 449).

The philosopher perceives a complex reality of oneness, unity and purpose that knows no injustice against the other. The world should enjoy equitable rights to education and other aspects of life. To achieve just universal brotherhood of humanity, there should be a change in perception of ontology from phenomenological or intelligible to “phenontelligibility”³ interfused reality. The mindset that hatched ideological crises marked by existentialism, Marxism, liberalism and neoliberalism of past two centuries cannot be the same intellect that can solve challenges of the chaotic 21st century challenges. Against these ideologies I present a brief polemic.

I argue that the chaotic 21st century needs fresh mind and fresh ideologies to restore sanity on planet earth. For example, French Existentialist philosopher, Jean Paul Sartre and Nietzsche supported by German philosopher-Heidegger, in their theory of being, believe the universe is phenomenological, not notional. They claim appearance is “being”, that is, unless an entity appears, it cannot be a “being”. In his own words he observes, “Thus, if appearance is, being is” (Natanson 1951, 21). The French Existentialist philosopher thinks being means “being in the material world we live in”. He believes that the phenomenological reality of the physical world is the only reality. Sartre by existentialism means “that existence precedes essence, that is, subjectivity must be the starting point. He asserts that man has become problematic to himself, so the main concern is his own existence (ibid, 1-2). This is mendacious. It implies denial of existence of Supreme Reality

Meanwhile Marxists view the world as phenomenological as well. Marxists ontology contends that ‘to be’ is to be conscious. It questions and organizes humanity into categories of praxis, labor and sociality (Jung 1987, 307-308). They claim that conscious being

is one who can shape the world by engaging in economic battleground between the bourgeoisie and the proletariat. This is what (Macrine 2002, 222) describes as a ‘politics of human resistance’. However, it is better understood as ontology and metaphysics of wealth in which humankind lives and works in “economically modified universe”. Such claim is feign from neocomplexity perspective

Liberal ideology that emerged during Victorian Age with Spencer, Charles Darwin, Charles Dickens and Thomas Hobbes among as its godfathers suffers from poverty of metaphysics and ontology. By concentrating its mind on the temporal, the liberal proponent plunges into permanent troublesome misery for himself, society and the entire cosmos. Writing as far as the beginning of the 20th century, (Hobson 1909, 93) notes that “Each generation of liberals will be required to translate a new set of needs and aspirations into facts”. I argue that its phony nature liberalism makes equality of opportunity to all material and moral means of personal development to be elusive.

The complex concepts of good life that is vicious to people victimized, liberty which promotes action without responsibility, freedom that denies rule of law and authority, individual choice that requires a certain notion of the ‘self’, a free choosing individual who is the joyful judge of his own actions and interests are all that matter. Arguably it is this free individual who is at the core of liberal belief (David and Young 1994, 93). In this case humanity as a family and brotherhood of nations is chimerical. To the Neocomplexity philosopher, the endogenous bio-thread connectivity of humanity is constantly bruised by the clumsy behavior of the egoistic liberal.

Neoliberalism is another ideological hemlock that breeds inequality in and among nations. It is of interest in this philosophical discourse. Hall (2011, 706) describes it this way;

Neoliberalism is grounded in the idea of the ‘free, possessive individual’. It sees the state as tyranni-

cal and oppressive. The state must never govern society, dictate to free individuals how to dispose of their property, regulate a free-market economy or interfere with the God-given right to make profits and amass personal wealth.

In the Neocomplexity era, neoliberalism is a twin partner with neomaterialism. It is a modern “economic fundamentalism” grounded in the egoistic pursuance of happiness. It is bereft of community axiological credence. Margaret Thatcher, the former British Prime Minister, comments that neoliberalism by denying existence of the common good and society insinuates that, ‘Common good’ either did not exist or was too contradictory to be calculated. “There is no such thing as society”, she insisted. ‘There is only the individual and his family’ (ibid, 707).

Neoliberal concept of being is a distorted amalgam of psychological hyper-individualism that arises out of constructed instinctual fear and distorted personality. This development is what I call Godless image of “egoistic complex of materialistic fundamentalism”. Each individual is taught through socialization that one should be accountable to oneself and society is insignificant. Education provided is determined by the hegemonic class in society determined to preserve their status and quarantine the lower class in the socio-economic and political strata. To achieve this end, Neocomplexity philosophy is well placed and timely because of its unique metaphysical, ontological, epistemological perception of reality.

Neocomplexity Ontology

Neocomplexity ontology perceives human being as a creature authored by Supreme Being. “Like all other beings, man has a distinctive end, or ideal goal, for which he exists and ought to act” (Bourke 1974, 58). To the neocomp, all beings have purpose for existence because after active life in the universe they all get drawn back to the Originator for accountability. Besides, universe is a humane battlefield of work. It is known primordially as station for dutiful service, a work-

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shop and a laboratory for humankind but not a holiday picnic beach. Each human person comes into the world with tools for the noble duty of service. Each has a coursework accomplish and submit the examiner after earthhood. In another way of expression, the earth is a stadium of life from which the “human-becoming” (not human being) jogs towards achieving the life’s end of being a “human being” in its fullness. If this perspective contradicts any theory that is the reason it must tickle minds of philosophers and theologians.

Neocomplexity philosopher teaches that the physical body is toolkit filled with visible tools (hands, mouth, eyes, ears mouth, and tongue) and invisible ones (feelings, attitudes, desires, wishes, aspirations, interests and goals) living by networking. Our dual being interacts in obscurity with the dual universe to fulfill the natural, divine and cosmic laws as mandatory obligation of the Ultimate Reality. “Happiness and unhappiness of the rational, social animal depends not on what he feels but what he does” (Wilson 2018, 2014). In brief, the fundamental purpose of human life is *divinum officium*⁴, not *materia felicitas*⁵. Feelings of well-being and pleasure as neoliberals contend need not be the paramount motive of human existence. To exist is not to be happy and existence is not happiness. Existence is a contract in which one is bound by reality of existence to pour oneself towards fellow human beings and creation. Once human being is born, the human person enters a divine contract to act as viceroy of the Originator on earth. The fulfillment of this divine obligation brings happiness. This is a strong belief of neocomp philosopher but on what basis is the justification? All the major theologians and some secular philosophers teach that earthly existence is mission of actions of virtue – not actions pleasure. I examine four of them.

Existence as *divinum officium* is the principle of existence and pathway to happiness is in Confucian teachings. Chaoming (2010, 180-181) asserts that physical pleasure is the basis of man’s pursuit of happiness as well as the source of most misfortunes. He argues that in Confucian teachings and Chinese tradition mental pleasure is greater than craving for bodily pleasure. To Confucian philosopher, a true hermit cherishes a different ideal from the mundane world. The ideals followed cannot be achieved in this temporal world which is associated with sin and evil. In order to live an ideal (holy and blameless) life one must stay away from fame, fortune, and power.

Ontologically, several Islamic scholars teach that happiness is the reason

humanity was created but Allah is the One Who gives guidance of how to attain it on earth and hereafter. Sulaiman (2017, 160-162) while citing (*Qur’an* 67: 7-10) points out that the mind that ascertains the truth (*al-Haqq*) from falsehood (*al-Batil*) is important in attainment of happiness but it must be kept pure. One must purify one’s inner world. Inward struggle against passions and ignorance is paramount and can take a form of higher value. According to this teaching, wealth is not having many possessions. True wealth is the richness of the soul. Another Islamic scholar points out that the pursuit of happiness in Islam is concerned above all with the attainment of enduring happiness (Nasr 2014, 76).

Christian ethics based on Jesus’ New Testament teachings following in the tradition of Judaism like Buddhism, Confucianism and Islam warn humanity of chasing after material happiness as the ultimate end of human existence. Jesus Christ knew that human existence is complex and the idea of happiness nexus human desires could not be taken from simplistic points of view. Christian love is a complex network of friendship with Jesus as the lead figure. Lawrence (1995, 2) asserts in one of his key speeches in a university thus “Place the Lord Jesus Christ at the center of all you do. Only by so doing can you find true and lasting happiness”

In contrast to the above ideologies, secular world of philosophy in its pursuit of happiness does not necessarily concern itself with incorporeal world as source of enduring happiness. For example Thomas Hobbes’ concept of happiness is perpetual craving for “power after power” and insatiable accumulation of material wealth.

Neocomplexity and metaphysics

How did the universe come to be? There are many perspectives according to different philosophers. According to NCP in the remote complex pre-primordial moment without priori that is currently beyond human reckoning, something most mysterious happened in the “Wilderness of Nothing” to introduce the very first causation. For an unknowable reason a “Power most mysteriously fecund” interacted with “Wilderness of Nothing” or eternally expanding void” (Ellis 2011, 40) to cause existence of the universe. The interaction between the Ultimate Reality and the reality of “Wilderness of Nothing” initiated a causation of obscure coalescence of the past, present and future which set on motion an eternal safari⁷. Therefore in the present, there is a bit of the past and a bit of the future all moving a directionless journey. The popular A-Theory or Presentism that implies that every event is (wholly) past,

present and future, and sympathized within (Deasy 2015, 2076) calls for a second thought. It is contended here that the past is eternally stretching itself, the present ever shrinking or squeezed and the future ever both losing and gaining itself in eternity. The One Who caused origin of the universe also birthed existence of proto- knowledge or gnosis. Gnosis- pure and perfect knowledge is independent of the mind. It is the template from where all forms of knowledge derive.

Neocomplexity philosophy Epistemology

Neocomp⁷ epistemology perceives knowledge as belief that something is true and can function as tool for divine mission in the universe. It is independent of the mind; and can facilitate the headtool, handtool and/ or hearttool for *divinum officium*. However any form of knowledge to the contrary is inert shadow of reality and deception. Hence it exists as anti-anti-gnosis, hoax, and creature of the human mind that causes cannot promote any human rights including that of education. Its utilitarian principles are not *divinum officium* but *hominis officium*⁶ (Latin meaning human duty) in pursuance of egoistic happiness. Reflecting on this paradigm it is contestable that the knowledge that should be used as means has become an end in itself. In the next issue, I shall concentrate on educational perspectives of Neocomp⁷ philosophy.

Conclusion

This is a philosophical discourse. It is argued that the problem of education and other realms is not in human society but in the human mind undermined by existing ideologies. Theologies and teachings of the major faiths need to be emulated. To strengthen and entrench human rights in education worldwide adoption of ontological, metaphysical and epistemological perspectives of Neocomplexity philosophy is urgent. I argue that it is imperative to shift the schemata of human thinking from contemporary ideologies to fresh Neocomplexity philosophical outlook.

Notes

1. Latin; meaning get up, danger in delay
2. A new craving for material wealth and happiness that disregards the human element by valuing objects of pleasure more than humankind.
3. A neology, developed by interfusing of two words- phenomenology and intelligible. It is used to mean entity with dual corporeal and intelligible reality interconnected for example, the universe.
4. Latin: means divine duty. Human existence on earth is divine mission of life of virtue
5. Latin; meaning material happiness.
6. Latin; meaning human duty

7. A phrase coined from Neocomplexity philosophy. It means proponent, the philosophy itself, or the new era emerging after neoliberalism, modernity and postmodernity. This philosophy will be expounded soon in an expanded article.

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The Causes of Illeteracy of Girls in Sénégal

Abstract

This article is devoted to young girls from Senegal, who constitute a disadvantaged group in terms of education, by shedding light on the reasons for both their absences and their failures. The problem of girls' education is complex, which is why an analysis of the factors of female dropout is necessary for a thorough diagnosis of their situation.

Girls around the world and specially in developing countries continue to be unfairly discriminated against on the basis of their gender girls.

Even though the fight against dropping out of school has intensified in senegalese schools in recent years, the picture remains very different depending on gender.

The aim of education is not only to occupy a place in society and to participate in the development of one's country, it shapes the actors in the acceptance of inequalities through the formation of habitus, a "system of durable dispositions" which is given in the process of socialization

Introduction

One can postulate, following several studies and research, that for a sustained development of the African countries in particular. It is more "profitable" to invest in the education, the literacy, the training of the women, who, as housewives.

Thus better contribute to the socio-cultural development of their descendants and from a double observation (although constituting more than 50% of the senegalese population. Women are only literate 19% when only 40.7% of girls go to elementary school and 10% go to secondary), the existence of glaring disparities in the under-education of girls according to the regions of the country.

The study deciphers the most determining factors of the phenomenon and analyzes the mechanisms that risk perpetuating this handicap. The hypothesis adopted is that the under-education of girls in Senegal results, to a large extent, from a "pre-disposition", from an unequal logic between men and women, which is still very significant in rural areas in particular and that the current crisis

of the school strengthens notably.

In other words, strategies adopted to deal with the poor performance of the school system end up having negative effects on increasing the enrollment rate for women.

Several socioeconomic indicators tend to prove that the senegalese women, despite her numerical importance in the global population and the central position which is hers in the family as an "interior" (private) space,

This unfavorable situation can only militate against an investment in education for the benefit of young girls on the part of populations, especially rural, where the more or less negative image of the extroverted colonial school remains relatively strong. In other words, since the socio-economic benefits of girls' education are much lower than its costs. Overall demand tends to fall.

The main enemy: political economy of the patriarchy, Paris: Syllepse, by Susanne Basow (1986 and 1992) with respectively *"Gender stereotypes: traditions and alternatives"* and *"Gender: stereotypes and roles"*, translated into French and published by Broché. Ultimately, it is the respective responsibilities of societies and their schools that are evaluated.

By "ordinary" school violence we mean microviolence of a physical or moral nature caused by pupils and of which other pupils are victims such as theft, racketeering, insults, threats, throwing stones.

By "macroviolence" we mean physical and moral attacks that are built in a relationship of domination and / or oppression and whose consequences on the victim are independent of their repetition. This is the case with certain forms of corporal punishment, but above all with sexual violence practiced in schools.

The principle of respect for human rights including equal rights for women and men, is one of the essential pillars of the senegalese constitutional order.

Senegal, in its 2001 constitution went further than the principle of the primacy of conventions and treaties regularly ratified and published over the laws, by integrating into the pre-ambule of this fundamental law, the conventions on human rights adopted within the african Union of the UN and ratified by the state.

Ending all forms of discrimination against women and girls is not only a basic human right, but also essential for accelerating sustainable development. Empowering women and girls has been proven over and over again to have a multiplier effect and help boost economic growth and development in all areas.

Women now represent 41% of paid workers outside agriculture, up from 35% in 1990.

The sustainable Development Goals aim to build on these achievements to ensure that discrimination against

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as opposed to "exterior", to the public, occupies a relatively less privileged position.

In fact, in economic activity, women are still relegated to non-preponderant positions, for example in the pretty trade of the so-called informal sector, even if they also generate increasingly significant income thanks in particular to Female the Promotion Groups (GPF).

In the politico-administrative space, although the official discourse refers to the weight of women in Senegalese society, this does not translate into the existence of such pressure groups; women are confined to the periphery of governing bodies at both political party and state level.

If, in Senegal, school bullying, that is to say harassment peers in schools, in the form of "ordinary" school violence mainly affects boys in accordance with the trend observed at the international level, there is at least one area where girls are overexposed, it is domination violence.

What we designate under the term "sexual violence", and which goes far beyond mere sexual, brutal and aggressive violence, remains one of the specificities of school victimization in Africa due to its scale here and there.

The analysis covers the representations and stereotypes conveyed in a given society as well as the practices and behaviors in the different spheres of this society and is an extension of the work of Nicole-Claude Mathieu and, among other authors, by Paola Tabet (1998) with *"The Social Construction of Gender Inequality : Tools and Bodies"*, published by Harmattan, de Delphy, Ch., (1998).

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women and girls ends everywhere. The labor market still presents enormous inequalities. In some regions, are systematically denied equal access to jobs. Sexual violence and exploitation, the unequal distribution of unpaid domestic tasks, as well as discrimination in the performance of public functions, continue to constitute major obstacles.

Today, the number of women in public office is higher than ever before, this trend should be continued as more women in decision-making positions will help strengthen policies and legislation in favor of greater equality of women sexes.

II) A Real Policy for the Promotion of Women in the Administrative Hierarchy

Despite exceptions, the sectorial segregation of women persists around the world. It is not limited to public administration or to developing countries. According to a 2006 article in the United States: *"Being female not only affects the types of jobs women choose, but also the types of organizations they work for. The stereotype of the foster woman translates into a strong presence of women in organizations that provide services such as education and social services."* (iknowpolitics.org)

The government of Senegal is aware of the issue of the role of women in achieving the country's development objectives. It has ratified almost all international conventions in favor of women. Various reforms have been put in place to improve the legal status and its political participation.

The senegalese constitution of 2001 reinforced the principles of gender equality and the elimination of all forms of discrimination against women and since 2010, article 7 in the book by professor Fatou Sarr and Dr Alpha Wade, entitled National Evaluation of Gender Equality and the knowledge society in Senegal, states that *"All human beings are equal before the law. Men and women have equal rights"* (SARR, 2017, p13)

Several socioeconomic indicators tend to prove that the Senegalese woman, despite her numerical importance in the global population and the central position which is hers in the family as an "interior" (private) space, as opposed to "outside", to public, occupies a relatively less privileged place.

In fact, in economic activity, women are still relegated to non-preponderant positions, for example in small businesses in the so-called informal sector, even if they also generate increasingly significant income thanks in particular to the Groups for Promotion of Women (GPF)

However, The dropout rate from **Introductory course to Middle Course** is higher for girls than for boys. Clearly, the former take longer to complete the cycle, if they are not excluded or if they do not give up, or rather "withdrawn".

Ultimately, this results in the girls not registering. However, these are quite successful when they are in suitable conditions, especially when they are not overwhelmed by extracurricular demands such as housework.

Several indicators, such as the deficit in teaching materials and school furniture, not to mention the excessive numbers in urban areas, clearly show the poor performance or under-performance of the system at the elementary level. If moreover, we know:

- a) that the current programs take little account of the specificities of women, that is to say that in relation to certain values in the environment the demand is far from being satisfied by the educational institution;
- b) that the image of women is far from being valued in the textbooks in use;
- c) that school fees for girls entering middle school are becoming exorbitant for many parents;
- d) that certain administrative provisions such as the draconian regulations on child pregnancies are inhibiting;
- e) that there is no real policy for the advancement of women in the administrative hierarchy

There are women are very dependent on their husbands, they have no responsibility. Financial resources available to increase the number of girls in school in relation to the objectives adopted on the one hand by the Jomtien conference and the World Summit for Children, on the other hand by the sectoral policy letter on education adopted by Senegal.

It seems wiser to operate in a circumscribed space and in depth, instead of a large scale policy whose results would have little impact. Such an option, if it is judiciously implemented, could make it possible to reach, in the twenty(20) departments where the rate of schooling for girls is the lowest, a **"critical mass"** to hope to establish inerversibly.

The reflex to send little girls to school on the one hand, and on the other hand to give them the maximum chance of success to trigger a phenomenon of "oil stain" which will develop, will extend if the populations and beneficiaries note that the education of girls generates socially profitable "out put".

The women movement's and a widespread network of non-government organisations which have strong grass-roots presence and deep insight into women's concerns have contributed in inspiring initiatives for the empowerment of women.

Legal judicial system must be made more responsive and gender sensitive to women's needs, especially in cases of domestic violence and personal assault. New laws must be enacted and existing laws reviewing to ensure that justice is quick and punishment meted out to the culprits is commensurate with the severity of the offense.

III) Barriers to girls' Education

To think about what could be done to strengthen educational opportunities for adolescent girls, we need to understand the obstacles that stand in their way. Parents questioned on the reasons for their daughters dropping out of school often cite questions of money (school fees and renunciation costs), early marriages and pregnancies, insufficient learning at school and a loss of interest in children studies.

The respective importance of these different factors may vary from country to country, but in most cases (and if this is not explicitly reflected in the parents' responses) the social norms and roles assigned to each gender also affect girl's ability to continue their education.

Girls from the poorest and rural households face the greatest disadvantages because parents are less educated and therefore value education less. Rural communities have fewer support systems, often forcing girls to work or manage their household.

Many girls begin working as early as five years old. Mainly in agriculture or in homes as domestic servants. Child domestic workers have limited or no access to education as employers often do not allow them to enrol in school.

Women and girls disproportionately share the burden and care of ill family members and relatives. This affects not only whether they can attend school but also the time and energy they can devote to school work.

Due to inadequate water, sanitation and hygiene facilities, poor girls can spend six hours each day collecting water, leaving little time for school. Those girls who do go to school often drop out when they start to menstruate because there is no safe place to keep clean at school.

Girls living in conflict-affected countries are 90% more likely to be out of secondary school than those living in peaceful areas. Schools

can be destroyed in conflict situations, while targeted attacks on girls' schools can make parents afraid to send their daughters to school. In humanitarian emergencies, including natural disasters, increased poverty for families and lack of employment opportunities means girls are at higher risk of early marriage or ending up in prostitution.

Every year 15 million girls under the age of 18 become wives. An average of 40, 000 every day. Marriage interrupts and ends girls' education so they do not gain the skills that could lift them out of poverty over 60% of child brides in developing countries have no formal education.

Many cannot return to school after marriage because they cannot afford to pay school fees. Child marriage also means girls have early and frequent pregnancies, which contributes to higher rates of girls dropping out of school.

Each year about 16 million girls between 15 and 19 give birth. Stigma, lack of support and discriminatory laws around pregnancy exclude girls from school, forcing them to stay at home and care for their children. Childcare and flexible school programmes or adult classes are not available to them.

Globally between 93 million and 150 million children live with a disability. The world Health Organization and the World Bank estimate that in some countries *"being disabled more than doubles the chance of never enrolling in school"*

Girls with disabilities face discrimination both because of their gender and their disability, making them among the most marginalised groups of children. Respondents to the World Health Survey 2002-2004 indicated that 41.7% of girls with a disability completed primary school compared to 52.9% for those without a disability.

Schooling decisions also depend on the composition of the household and the activities of other children. For example, being the oldest child limits a girl's chances of going to school, as she is expected to help her mother around the house during the day.

Children are likely to drop out of school life if it is not relevant to their reality. It is essential that the school curriculum and materials for teaching reading, writing and numeracy meet the needs of children.

The same goes for "facts and skills" teaching about rights, gender equality, health, nutrition, HIV/AIDS and peace. Girls face additional challenges. Female characters are generally



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absent when not stereotypical from the content and illustrations of the lessons. This can be verified in particular in subjects considered to be strictly reserved for boys.

IV) Solutions for girls' education

The fault now lies with the precocity of the girls or their ways of dressing and seducing or provoking their teachers. This designation of girls as responsible for their own victimization is based on observable strategies on their part to transform the situation of their advantage.

We are indeed dealing with social actors endowed with room for maneuver and capable of determining themselves in strategies even stratagems intended to play the game of "transactions".

Girls thus cease to be mere potential victims at the mercy of probable torturers. Deliberate seduction and provocation becomes **"manipulation"** and **"oppression"** for those of them who cannot control their desires towards their young students.

From there, the adage that some teachers or adults in schools like to recall, namely that sheep graze only where they are attached becomes a threat to an education system that operates outside any ethics and which risks seeing the development of sexual transaction practices.

However, in order to hope to anchor a dynamic that should contribute to reducing the imbalances between boys and girls in education. It is important to adopt a strategy based on the involvement and effective empowerment of populations targets coupled with the mobilization of **"opinion vectors"**; ready to take charge and then to "relay" the elements of a policy centered on the educational promotion of the female group.

Once knowledge and recognition of the benefits of girls' education have been acquired or better, concomitantly with the process, a multifaceted program, focused on the motivation of parents through mechanisms that would relieve them of girls' school fees.

And on improving the quality of education, will be driven with the help of NGO's, grassroots community groups, private promoters who will develop programs contributing to the achievement of the general objectives identified in a national development action plan. The main axes of the said plan could be as follows :

- A policy for the advancement of women with the issuance of women to reserve a quota for women in

leading political and administrative bodies and in other technical structures;

- The creation of centers of excellence for girls at the middle and the secondary schools level in order to create a ripple effect;
- New regulation on student pregnancy;
- A reorganization of curricula taking care of specific gender issues, especially in rural areas
- The upgrading of the image of women in school books;
- Monitoring of the disparities between girls and boys by an **"observatory"** at the level of the **Department of Planning and Education Reform**;
- Support for local plans to reduce the handicap of girls in terms of schooling;
- A large information of awareness campaign on girls' education

According to UNFPA, one in every 3 girls in developing countries is married before the age of 18. But when a girl in the developing world receives 7 years of education, she marries 4 years later and has 2.2 fewer children.

Researchers from the World Bank and the International Center for Research on Women examined 15 countries in sub-Saharan Africa (one of the regions of the world that is least conducive to education for girls). They found a strong relationship between Education and Child Marriage. Each additional year of secondary education reduced the chances of child marriage defined as being married before the age of 18.

The study also showed that educated women tend to have fewer children and have them later in life. This generally leads to better outcomes for both the mother and her kids, with safer pregnancies and healthier newborns.

Starting from the fact the promotion of gender equality and equity necessarily involves the elimination of all forms of discrimination based on sex and respect for fundamental human rights.

To this end, the specific objectives targeted address both cultural and social issues, particularly education and health, and consist of :

- Bring the different components of society to join and work for gender equality and equity
- Promote equality of access, opportunity, achievement and completion at all levels of the education system;
- Contribute to the eradication of illiteracy;
- Ensure that the differentiated needs of girls, boys, women and

men are taken into account in the education system;

- Contribute to the reduction of maternal mortality and morbidity;

In areas close to religious homes, where girls did not go to school at all, the Ministry of Education introduced a major innovation by first intensifying the teaching of Arabic and more recently in 2003 by setting up Franco-Arab schools. This strategy has been very successful and the demand for education has increased significantly(for example in Kaffrine region in Senegal).

Education enables the girl to have self-confidence, to let go of prejudices, of her own life, to improve her quality of life, to become aware of her rights and to be able to defend them.

The educational literacy of women is beneficial, it has positive effects on the control of fertility. Educated women use contraception more often and usually marry later.

Women are both "beneficiaries" of globalization, through the modification of economic and global relations that it entails, and victims of globalization which generates poverty which affects women more.

For all reasons, the education of girls must be a priority in our development programs.

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EXTENSION OF HUMAN RIGHTS TO EDUCATION

SYMPOSIUM COLOGNE 2016 | KOBLENZ 2018 & POLITEKNIK SELECTED ARTICLES

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Are the Current Teaching Ways: Pride or Prejudice?

This is a very beautiful quote in sanskrit which is used to honour our teachers, meaning: "Guru is Brahma, Guru is Vishnu, Guru is Shiva, Guru is supreme, we offer warm greeting to our Guru". Here, Guru means teachers are being compared to the three superpowers of the universe (Brahma, Vishnu, Mahesh) as per Hindus.

Our teachers have been compared with gods since ancient times, so the quality of teaching and teachers plays a huge role in overall development of humans. History has been evident of both kinds of teachers that have carved diamonds out of coal and some that uprooted the budding saplings. So it is very important to focus on how our youth receive education and skill. We need to discuss quality teaching before the Education sector is converted to the business sector.

Institution & Teachers

Before we question the quality of teaching we must ask what does the institution want from their teachers- do they want quantity of the work to be done or they want to enhance the quality of brains (students)? There have been several institutions who have been pressuring their teachers to focus on completion of paperwork, which is derailing the teachers from fun and efficient teaching. Teachers with innovative ideas to teach, fear they might overdo from the lines drawn by the institution or other staff may judge them.

As a child grows into a teenager he starts trusting his friend more than anyone else which makes a priority for high school teachers to enter into the comfort zone of students. Once a student is comfortable with their teachers it will create a better learning environment for them. But institutions with very harsh regulations create it a little difficult for a healthy student-teacher relationship, it inhibits the creative minds to express their ideas. But this also does not support removal of necessary punishments because we have to inculcate moral values in them.

the responsibility to shape minds by university teachers is huge as they are at the final stage of deciding the future of a whole nation that lies in the hands of youth.

Chief indicators of teaching quality

It is very important to keep the quality check on the teaching methods and teacher training centres to ensure the basic attributes of the teacher are maintained as per requirement of higher education.

It can start by weekly/monthly verbal reports by the teacher on what were the challenges they faced and discuss how they can overcome it. Feedback forms for students should be made in such a way that they can convey their suggestions and problems faced. The head of department should make sure that not only theory

Prioritizing Moral teaching

As we reach up to higher education, a student starts assessing & comparing himself with others personalities and behaviour. The sense of competition is so heightened so much so that a student starts normalising what's not actually good for his mind, this where moral education comes into play. Teachers should be very careful with their words and actions so that their students are not only taught the moral duties of humans but they are made to catch them. Since childhood various emotions like jealousy, excess competition, selfishness, worrying, criticism, complaining etc. have been normalised in a way that we have forgotten before any professional degree we achieve; we are certified as humans first. Various institutions already have made community service, civic education, sex education,

while others may have violent or very careless family environments. Family conditions have a great impact on human brain development both physiologically and emotionally. So it's very important to have a team of psychologists and counsellors to help children living in distressed conditions to rise up and heal them from inside. We need to realize that a chain is judged by its weakest link, so by focussing more on weak students we can create a mentally healthy society ahead.

Covid-19 & online education

While we were already struggling to maintain the quality of teaching, covid-19 has greatly impacted the education sector. There is a distress created among both students and teachers. The teachers who used to enjoy interacting with their students, are now forced to focus more on understanding the technology than teaching. Cyberbullying the teachers has become a major hurdle in efficient teaching. In such a situation, it's a requirement from both ends (student & teacher) to make their classes successful with sincerity, responsibility and respect. There are so many different online certified courses and championships are being organised by various prestigious institutions like harvard for free, teachers must encourage and students must focus on enhancing their skills by learning something new in this global lockdown. We must take this as a opportunity for our students to encourage them to connect with their families and their potential.

but students are being taught practically like field visits, animation videos, models, sessions with experts of that concerned field, etc. this makes the study more intriguing and fun than just studying it inside 4 walls.

Assessing the teaching quality based on marks of classes based on their assignments and tests can be considered but is not a reliable indicator for long run because all brains have different capacity of learning and further the division of same quality of brains in all classes is not possible. It is important for institutions to understand that what criteria they are setting to hire their teachers, not just their degrees and resume should be checked but also, their zeal to teach should be equally considered. Situation based questions and more innovative ideas to teach should be added to their interview session.

One of the increasing rates of mental health disorders and cases of violence is because humans are refusing to accept each other as it is, this is something that needs to be inculcated in a student's mind.

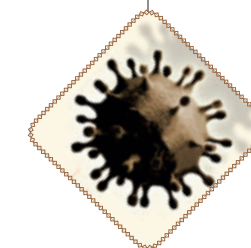
Counselling sessions- need of hour if we consider a class of 10 students, then there will be 10 brains with entirely different cognitive powers and situation handling capacities, so it is not okay to treat all of them in a similar way. All of them come from entirely different family backgrounds, some may have happy educated families

WHILE WE WERE ALREADY STRUGGLING TO MAINTAIN THE QUALITY OF TEACHING, COVID-19 HAS GREATLY IMPACTED THE EDUCATION SECTOR.

Arpit Mago

Jawaharlal Nehru Medical College Belgaum - INDIA

Pandemic and its aftermath on Democratic Idealism



Demokratia_ as democracy was known then was a form of government introduced first by Cleisthenes in 507 BC in Athens. Abraham Lincoln called it the government by the people, of the people and for the people. Plato highlighted that the transition to democracy has never been easy, we progressed from aristocracy to timocracy and from timocracy to oligarchy/monarchy and finally threw over a democratic revolution. Yet even in the pre pandemic times what we experienced was democratic regression especially in political societies suffering from political ills of rising polarisation and decreased respect for liberal views.

The coronavirus pandemic has shaken the entire world especially in such unpropitious times when the unedifying disputes have been withering the very essence of democracy much like in the Cold war era. It has given a Fillip to autocratic snollygosters to centralise power and disguise authoritarian measures as those taken to fight the pandemic. Emergency powers have been invoked by repressive regimes to suit their political interests. The PM of Hungary, Victor Orban even enacted a law using his brute parliamentary majority declaring a state of extreme danger and punishing all those criticising administrative decisions to curtail the pandemic. The condition of Philippines has been no different with President Rodrigo Duterte's administration resorting to mass arrested and state violence throwing civil liberties in doldrums.

Governments across the world have used this pandemic as an opportunity to pass crucial bills without effective debates, parliamentary scrutiny and citizen participation. Contact tracing apps for identifying possible positive patients have used to create a state of digital surveillance infringing on the very right of privacy. Many countries are even weighing opportunities either to cancel elections all together or at least delay them by months to consolidate power. Across the world increased censorship and selective relaying of information with under-reporting of cases and death figures have become a norm. And the irony being that it is justified on the pretext of maintaining calm as suggested by Donald Trump, the US President downplaying the risk altogether. Furthermore autocratic leaders have used this a chance to propagate the view that autocracies like China have handled the pandemic well in comparison to stable and mature democracies like USA or France. But much lies beyond their vicious campaigns neglecting the successes of others like New Zealand, Australia, South Korea and even Taiwan.

Yes, it might take more time and efforts to get things done in democracies but it lends an ear to all voices and deliberates on every idea using a pragmatic approach. Autocracies on the other hand suppress human rights and even early scientific warning of intelligentsia on the consequences of disastrous lockdown remained as the voices crying in the wilderness. Ignorance of health impacts of possible

disease endangered and will continue endanger the health and wellbeing of the works at the cost of lust of expanding authority and superiority.

Democracy reflects people's will, ensures accountability, citizen rights whilst managing any untoward situation in the best possible manner. It doesn't fallout to the exclusionary ideologies of authoritarian regimes where only those who toe on the line of government are allowed to function and prosper. Through effective competition and legislative backing to organisations like Competition commissions it ensures markets spaces don't become a soft target of monopoly, duopoly or tripoly. Through its effective system of checks and balances by its three pillars of Legislature, Executive and Judiciary it allows all people irrespective of their caste, creed religion the freedom to speech, profess and religion, occupation. Corruption can be checked, non performing leaders can be held accountable by institutional mechanisms like LOKPAL, CBI etc. In autocracies political opponents are either prisoned, poisoned or murdered consider for example the treatment meted to Alexei Navalny who was poisoned in Russia. Realistic reporting is considered crime, free speeches and movement amounts to treachery. Based on law, social safety nets; democracy protect societies from high levels of deprivation that stoke mass support for demagogues, and shared sovereignty that allows the international community to act in the event of widespread human rights violations by national leaders nothing

of which is possible in autocratic societies

Climate change, environmental degradation and a biodiversity crisis, marked increases in inequality, economic calamities, the rise of populism, rising geo-political tensions, the effects of increased globalisation, and ongoing religious and ethnic conflicts, including the Black Lives Matter protests in the US, provide the backdrop against which the Covid-19 pandemic has erupted. Yet, nothing is as gloomy as it may seem. The pandemic offers an opportunity to global democracy to evolve from a binary framework of established democracies providing assistance to developing ones. The aim should be to increase collective bargaining power, sovereignty and addressing shared challenges of future and not just narrowing it to elections. But we must realise that withholding the principles of democracy is not just the responsibility of government. Interest based networks, citizens and regional organisations must take collective action for affirming the democratic ideals.

Bygone are the days of the dictators. Today we experience democratically elected leaders practicing autocratic democracy but we must not lose hope as Reinhold Niebuhr said

"Man's capacity for justice makes democracy possible, but man's inclination to injustice makes democracy necessary".

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Dear Authors,

PoliTeknik has been in circulation in Turkish and German since 2014 and now, with the support of participants from all over the world, it has also been published in English, Spanish and Portuguese. This is our invitation to be part in the third edition of the year 2020, in which authors share their ideas and suggestions regarding the extension of the human right to education contained in Article 26 of the Universal Declaration of Human Rights.

To this end, a group of volunteers in Poland, UK, Spain, Great Britain, India, Sri Lanka, Costa Rica, Colombia, Germany, Turkey, etc., join forces at PoliTeknik United as part of a joint editorial board.

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Para isso, um grupo de voluntários em Polónia, Reino Unido, Espanha, Índia, Sri Lanka, Costa Rica, Alemanha, Turquia, etc., unem-se nas forças no PoliTeknik United como parte de um comité editorial conjunto.

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Quand les actions humanitaires portent atteinte aux syst mes  ducatifs dans l'Extr me sud de Madagascar

Quand on observe l'histoire de l'humanit , on constate que la population universelle conna t une  volution qui peut fasciner, tant le changement au fil des si cles est perceptible. Pour faire vite : il y eut d'abord la naissance de l'esprit nationaliste, aboutissant   la constitution des nations dont l'objectif  tait de prot ger chacune son territoire. Puis, on connut les grands voyages du 15e si cle, entrepris par les pays o  le d veloppement de l'industrie et de la construction navale a permis une sortie vers les espaces lointains. S'ensuivit le d sir de beaucoup de pays, forts de leurs p grinations,   s'approprier ceux o  ils trouvent de quoi alimenter leurs activit s. Et l'imp rialisme les mena vers la colonisation. Puis les imp rialistes entrent en concurrence, et ce fut des guerres mondiales. Apr s les guerres, soit dans la seconde moiti  du 19e si cle, les pays se tournent les uns vers les autres, s'unissent dans des organisations, pour apporter de l'aide   ceux qui souffrent de divers maux, que ce soit naturels ou caus s par des manques de toutes sortes et des  v nements: guerres civiles, conflits arm s, famine,  pid mie et pand mie, catastrophes naturels,... Le mouvement international pour les populations en danger, qui met   la mode l'expression «sans fronti res», re oit la d nomination d'actions humanitaires. Il s'agit d'entreprendre   l'unisson, avec une coordination internationale, des efforts de grande envergure, afin de pouvoir couvrir les besoins d'une importante surface du globe en mati re de populations b n ficiaires. Car, partout dans le monde apparaissent des souffrances profondes.

Les actions humanitaires sont inspir es par l'altruisme, l'amour du

prochain. Bref, des valeurs qui permettent d'atteindre un monde meilleur, o  la solidarit , la fraternit , animent les acteurs   venir en aide   des populations ou pays dans la crise et en danger.

Et r guli rement en danger, du fait du milieu naturel, est la population de l'Extr me sud de Madagascar, du sud du sud, zone semi-d sertique, tristement mondialement connue pour les famines r guli res qui y s vissent, d nomm es localement *kere*. C'est la population de l'Androy, majoritairement *ntandroy*, groupe ethnique assez singulier du fait de son  volution dans des paysages g ographiques, historique et humain particuliers.

En effet, au plan ethnicit , le groupe *ntandroy* a son identit  sp cifique qui,   la fois, manifeste son appartenance   la population malagasy (de Madagascar), tout en le distinguant des autres groupes ethniques. C'est que la diversit  ethnique qui constitue l'unit  du peuple malagasy pr sente plusieurs d clinaisons sous la forme de parlars maternels, de syst mes de parent , de couleur de peau (le teint) et de physiologie, qui sont du domaine de l'identit  primordiale; et  galement sous la forme de l'art vestimentaire, de l'art culinaire, de l'art de se divertir, de la sexualit  et du rapport masculin-f minin, des techniques de production, des rites fun raires, qui sont du domaine de l'identit  instrumentale.

L'identit  sp cifique *ntandroy* s'est forg e au fil des temps, en milieu aride, dans un paysage g ographique domin  par les  pineux, qui entra ne   la lutte quotidienne afin de s'adapter, telles les tortues,   un environne-

ment chaud et sec, avare de produits agraires.

Avant la colonisation de Madagascar par les Fran ais, c'est- -dire, vers la fin du XIXe si cle, les Ntandroy avaient r ussi leur adaptation   leur environnement, dans une r gion qu'ils ont volontairement choisi d'habiter. Car, Madagascar est une  le de peuplement d but  avant le Xe si cle. Les autochtones, les Vazimba, petits  tres qui vivaient en zone foresti re, ont fini par dispara tre, voire   s' teindre, laissant l' le aux arrivants, et devenant des  tres mythiques dans la m moire collective.

L'adaptation ntandroy, selon les r cits de tradition orale, se manifestait en gestion des ressources saisonni res. Lors des saisons s ches, qui sont des p riodes de soudure, les *Ntandroy* se nourrissaient de tubercules riches en eau, et de petits mammif res qui peuplaient les for ts d' pineux. Et ils menaient leurs troupeaux en p turage dans des zones plus vertes hors de la r gion.

Dans les ann es 30, l'administration coloniale introduit la cochenille qui a ravag  les cactus. Or les fruits de ces  pineux nourrissaient la population lors des p riodes de soudure. Et depuis, les Ntandroy, affam s, entreprennent r guli rement des migrations en terres plus prosp res.

Mais avant tout, les Ntandroy sont reconnus pour  tre un peuple fier, qui ne se courbe pas devant autrui, m me dans la pauvret , m me affam . Il n'est pas dans la culture ntandroy de mendier. Et les *Ntandroy* ne mendiaient pas, jusqu'  ce que... Atteste de cette fiert  l'observation du chercheur Michel GUERIN:

«Pays sec et aride, l'Androy a produit un type d'homme   son image. Il est fort, robuste, d'une souplesse et d'une sobri t  remarquable. Il peut marcher des heures enti res sur le sable br lant sans ressentir la moindre fatigue. R sign  devant les al as climatiques, il subsiste avec les fruits acidul s du tamarinier. Haute taille et robuste constitution proviennent   la fois de la s lection naturelle et d'une assez forte consommation de lait pendant la p riode de croissance.

Ind pendant et fier, il n'accepte aucune contrainte. Il veut aller o  bon lui semble. Dans ce pays ingrat, l'habitant, nous dit B rard, est orgueilleux, querelleur, parle fort et ne cache pas son m contentement. En cas de disette, il pr f re la mort   la mendicit  ou plut t au fait d' tre vu mendier.»¹

On l'aura compris, l' ducation *ntandroy* h rit e des traditions  duque la population   la fiert .

Mais au plan g n ral, c'est- -dire pour l'ensemble de l' le malgache, l' ducation  volue avec le temps. La modernit  joue un r le important dans cette  volution/transformation. On peut lire Velomihanta RANAIVO, enseignant chercheur   l'Universit  d'Antananarivo qui  crit:

«D crire l' ducation   Madagascar, c'est  voquer les apports des influences ext rieures qui ont consid rablement marqu  l'histoire de la Grande  le, en particulier depuis le d but du XIXe si cle. En effet, l' cole est n e avec l'arriv e des envoy s de la London Missionary Society dont l' uvre civilisatrice  tait con ue et organis e dans un but

religieux», tout en appuyant le «d veloppement de l'imp rialisme britannique» au sein d'une monarchie soucieuse au d part d'assurer l'ouverture de Madagascar au travail et au commerce» (Belrose-Huygues, 1993 : 189 et 191).

Apr s la loi d'annexion du 6 ao t 1896, l'institution scolaire a  t  r organis e de fa on   constituer un instrument de la domination coloniale fran aise qui s' tendait   tous les secteurs d'activit s politiques,  conomiques et socioculturelles.²

Les composantes et acteurs ntandroy qui interagissent dans l' ducation, formant le syst me  ducatif ntandroy, passent du traditionnel au moderne, sans que le traditionnel disparaisse. Les deux formes d' ducation continuent donc d' voluer en parall le pour assurer l'enseignement et l' ducation des acteurs de base, formant ce qu'on entend par syst me  ducatif ntandroy.

Selon le Minist re de l'Education Nationale dans son site web, consult  le 30 Octobre 2020:

«Trois directions R gionales de l'Education Nationale (DREN) dont l'Anosy, l'Androy et l'Atsimo Andrefana sont les principaux b n ficiaires de la cantine scolaire. Les dotations sont destin es   l'unit  de coordination nationale de la cantine scolaire aupr s du Ministre de l'Education Nationale (MEN) ainsi qu'aux responsables du programme dans les Circonscriptions Scolaires. Le PAM renforce de ce fait son soutien au MEN pour am liorer le fonctionnement de ce programme et en assurer la p rennisation, ... Ce programme am liore d'une part de mani re sensible le taux de r ussite scolaire. D'autre part il permet de r duire le taux d'abandon. Des mets fortifi s, riches en oligo l ments, sont servis dans les cantines scolaires. Ces supports alimentaires enrichis

le probl me de la faim qui entra ne celle de la fr quentation scolaire. En fait, l'exp rience d montre que l'introduction des cantines scolaires a  galement des impacts n gatifs sur le mental : les enfants (et les parents) se focalisent sur les repas qui seront distribu s   l'heure du d jeuner. Psychologiquement, aller   l' cole devient synonyme de manger   midi, et non apprendre. Et en ce qui concerne la population de l'Androy qui  tait toujours  duqu e pour lutter dans la vie, elle perd de son agressivit  et de sa combativit  devant la nourriture qui arrive sans que des efforts de sa part soient fournis. Tels des fauves qui en captivit  perd tout instinct de chasse. Cette perte se manifeste de diff rentes mani res:

- Les enfants qui allaient volontiers   l' cole avant les interventions du PAM refusent d'y retourner quand la cantine scolaire n'est plus op rationnelle.

renforcent l' tat nutritionnel des enfants et leur procure de ce fait de l' nergie n cessaire pour mieux se concentrer pendant les cours. Les cantines scolaires permettent d'obtenir des meilleurs r sultats en classe, outre le fait qu'elles offrent aux familles les plus d munies la possibilit  d'envoyer leurs enfants   l' cole en toute qui tude, malgr  la situation de pr carit    laquelle elles sont confront es»,

Certes, initialement, et selon le regard des acteurs qui  voluent dans les organismes pour les aides humanitaires, une action, comme le pourvoi de cantines scolaires, r sout

son pas ce qu' taient les anc tres et ce que sont les anciens en perdant les valeurs culturelles et le savoir-vivre ancestral. Eux qui avaient la r putation de r sistants, de braves, de forts, de fiers, ils deviennent des assist s pour n'avoir pas eu le loisir de repousser une forme d'aide humanitaire qui, se voulant humanitaire, d truit l'humain dans ce qu'il a de noble. Parmi les *Ntandroy*, il y a des groupes ou des villages qui, par sur-saut de fiert , refusent les vivres et sont tax s d'orgueilleux et de faux fiers par les agents des organismes. Et g n ralis es, les qualifications n gatives   leur  gard sont r sum es en «population retard e qui ne conna tra jamais le d veloppement». C'est un comble que d' tre qualifi  d'arri r  pour avoir voulu garder sa fiert  et conserver ses principes  ducatifs.

Manque d'ouverture

Connaissance insuffisante pour  voluer dans la soci t  moderne

- Il y a encore des clans qui n'envoient pas leurs enfants   l' cole pour cause de pr servation de la tradition, c'est- -dire   cause du souci de d perdition de la culture - co t  lev  de la scolarisation selon l'avis des parents

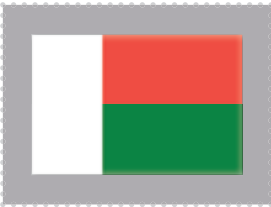
- Dans le paysage des villes de l'Androy apparaissent un ph nom ne nouveau: des petits et des grands m dient dans la rue. Cela  tait impensable avant l'arriv e des aides humanitaires en vivre.

- Le mensonge, la dissimulation, la ruse sont cultiv s pour b n ficier des vivres gratuits de PAM. De plus, quand les paysans r coltent beaucoup de produits agricoles, ils recommandent de n'en rien dire au PAM.

Les notables et Les anciens se d solent devant ces  tats de fait, d plorant que les nouveaux *ntandroy* ne

¹ Michel GUERIN, Le d fi. L'Androy et l'appel   la vie, Fianarantsoa : s. d, 1977.
² Velomihanta RANAIVO, « Le syst me  ducatif de Madagascar », Revue internationale d' ducation de S vres [En ligne], 46 | d cembre 2007, mis en ligne le 30 juin 2011, consult  le 30 avril 2019, <http://journals.openedition.org>

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Early Year's Learners with Special Needs: Covid-19 and Technology-Mediated Learning



On March 11, 2020, an outbreak of the viral disease COVID-19 which was first identified in December 2019 in Wuhan, China was declared to have reached the level of a global pandemic by the World Health Organization (WHO) citing concerns with "the frightening levels of spread and severity." The WHO called for governments to take urgent and aggressive action to stop the spread of the virus. In response to the call, on March 15, 2020, the Kenyan government announced closure of public and private schools, colleges and universities nationwide in reaction to COVID-19 raid. The closure disrupted nearly 17 million learners countrywide. Since schools closed in Kenya, the ministry of education and other agencies has maintained that learners should continue with online learning or technology-mediated learning on TV, radio, end-tech apps, and mobile phones.

On-line learning platforms among early year's learners face myriads of

challenges of accessibility. Staff training and support. Most of the teachers have not acquired the 21st century skills and are unable to access internet, upload and even retrieve information for on-line class or learning and so is the case among children. The condition is worse where young learners in their early years of education have disability and are expected to continue with their on-line classes. The challenge of on-line lesson planning, teaching and assessment has remained an uphill task for teachers.

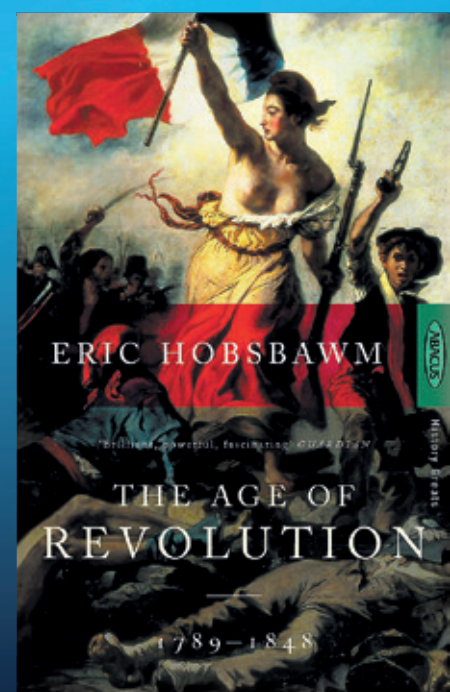
Large fund required to procure and manage equipment, has been the main challenge the government as well as private owners of schools face. This is because it has not been imagined that such a pandemic would strike in a life-time, not forgetting the fact that it has not been a priority in the government's budget for schools. Further, majority of learners with disability cannot operate med-tech gadgets such as computers, tablets

and smart phones among others. The constraints of tight syllabus, curriculum and term dates make it difficult for a teacher to train a learner with disability on operation of learning gadgets.

As you may be aware, learner with special needs takes extra time to perform the same task 'normal others' will perform faster. In the case of a learner with hearing impairment, the completion of a task wholly depends on sign language. Some teachers would pose content on-line but fail to give the appropriate translation or media for the learners with disability. Various categories of learners with disability in the same classroom in regular schools attended by a single teacher may exacerbate effective use of technology mediated learning among learners with disabilities upon the re-opening of schools.

In addressing the new normal, nations should ensure that information;

facilities, services and programmes are made accessible for learning of children with special needs. Early years teachers need training on the use of assistive technology and assessment to optimize the educational outcomes of children with disabilities. All official communication must be made accessible to persons with disabilities through the provision of information in alternative formats such as an accessible website with subtitles and alternative text for images or signed option for video content for children with hearing impairment and audio for the learners with visual impairments. Teachers should directly communicate to the learner or the guardian of the child with disability through direct phone calls and text in the event that an assignment is uploaded that requires the actions of the learner.



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E. J. Hobsbawm

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**FOR WHOM
THE BELL TOLLS**
Ernest Hemingway
ISBN: 9780099289821

High in the pine forests of the Spanish Sierra, a guerrilla band prepares to blow up a vital bridge. Robert Jordan, a young American volunteer, has been sent to handle the dynamiting. There, in the mountains, he finds the dangers and the intense comradeship of war. And there he discovers Maria, a young woman who has escaped from Franco's rebels. **FOR WHOM THE BELL TOLLS** is Ernest Hemingway's finest novel, a passionate evocation of the pride and the tragedy of the Civil War that tore Spain apart.

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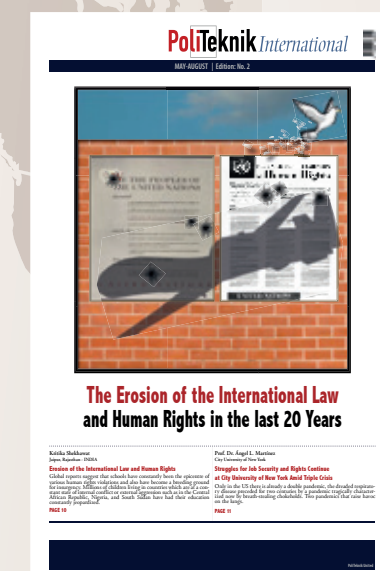
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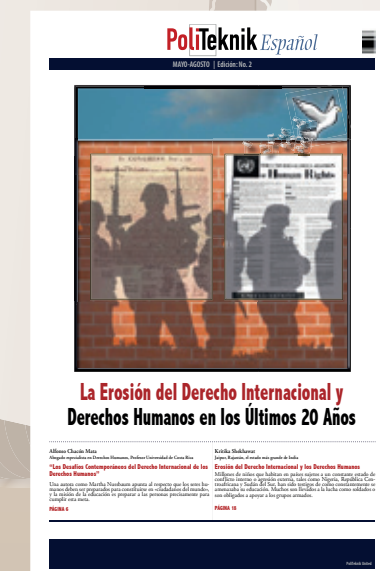
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