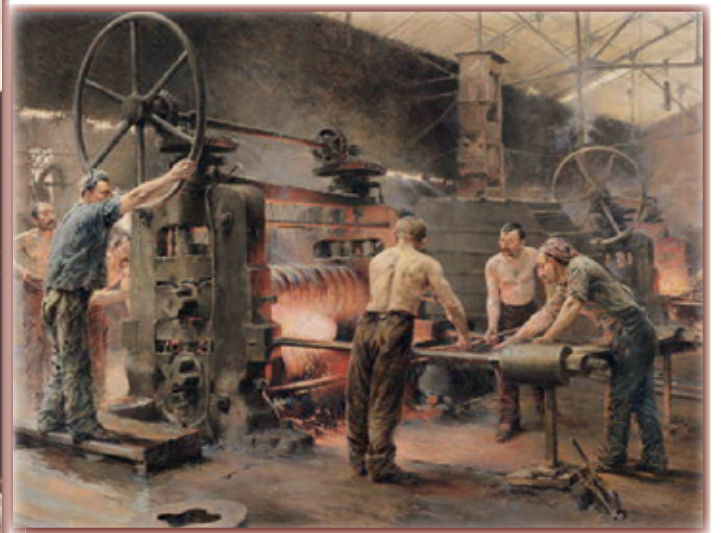




Wikimedia Commons: File: Eugène Delacroix - Le 28 Juillet. La Liberté guidant le peuple



Wikimedia Commons: File: Mustafa Kemal Atatürk introducing the new Turkish alphabet to the people of Kayseri. September 20, 1928



Wikimedia Commons: File: Ferdinand Joseph Gueldry - The Rolling Mill

INTERDEPENDENCE OF NATIONAL INDEPENDENCE INDUSTRIALISATION AND EDUCATIONAL PROGRESS

Juan Gabriel Muñoz
Construction and Wood Workers'
Union of COLOMBIA

INTERGREMIAL

After more than 200 years of independence act; there are many aspects that resemble what in theory we should have changed, there are many men and women still today feel that we are NOT free, the chains of the slaves of the colonial era, today are in museums; but our ties today are stronger and less tangible, the world rotates around supply and demand...

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Austin Muswere
Deputy General Secretary - General Agriculture and Plantation Workers' Union of Zimbabwe (GAPWUZ) - ZIMBABWE

Interdependence of national independence, industrialization and the progress of the education systems

Stephen Thompson said education is freedom and in general it has changed drastically over the last 100 years. But are people moving closer to freedom or some people continue to be left behind.

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Raquel Melo
State University of Paraíba - BRASIL

The Project "Extension of the Human Right to Education" and the role of the United Nations Organization imitations and possibilities

Adopted in this way, without consensus, in a forum then composed of only 56 States, Western or "Westernized", the Universal Declaration of Human Rights was not, therefore, "universal" even for those who participated in its creation.

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G.H.N. Pushpa
Union of Sri Lanka Teachers Solidarity (USLTS)

A Profile about the Policy of Curriculum Development in Sri Lanka

State should ensure free and compulsory education for all children aged five to sixteen years promoting accessibility through provision of resources while making it acceptable to all by raising its quality.

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Project Article 26
CONTINENTAL COORDINATION for AFRICA

Project Article 26

Continental Coordination for Africa CONSTITUTION

A new threshold in PoliTeknik's International Project "Extension of Human Rights to Education", started in January 2017

Dear Sir/Madam,

We, members of Trade Unions, Student Unions and Civil Society Organizations (NGOs), Student Organizations, High School, College and University Teachers from all parts of Africa who have freely accepted the Project Article 26, have decided to create the CONTINENTAL COORDINATION For AFRICA (CCA) in order to facilitate exchanges and actions within the guidelines of the said project. The objective of the international Project is as follows:

The Project "Extension of Human Rights to Education" has been conceptualized as a proposal 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.

Continue on page 2 ►

The goal of extending Article 26 of the Universal Declaration of Human Rights while developing a broad base of legitimacy will be a meaningful experience for all people excluded from democratic structures. This is an interesting relevant perspective, a vision, because there is rarely time for humanity to act as legislators and articulate its undistorted interests from the outside.

The African continent is already involved in this project with 20 countries and is playing a leading role in the creation of global and regional organizations for the project.

From that perspective, partner organizations have decided to create a Continental Coordination for Africa and solemnly announce the constitution of the CCA.

All African participants who are ready to support this voluntary project as partners and to take initiatives in the formulation of a declaration for the extension of human rights to education are cordially invited to join us on this long road. This coordination in the African level is subdivided into three different zones: Francophone Regional Zone, Anglophone Regional Zone and Lusophone Regional Zone. Currently we have four representatives: DOKOUMOU Romain from Benin, COULIBALY from Ivory Coast, MUMBUA from Kenya and Austin MUSWERE from Zimbabwe. This institution thus created, coordinates the activities not only for these different zones but also for the zones to be created later. The CCA will participate in the decisionmaking bodies of the International Coordination and will report to the grassroots.

We ask you to join this campaign to make the right to education for every child a reality in the 21st century. For any other questions or clarifications, please do not hesitate to write to us.

Thanks
Sincerely,

In the Name of the CCA Members
Romain DOUKOUMOU
Coulibaly ABDOULAYE
Bernadetta MUMBUA
Austin MUSWERE

CCA MEMBERS

BENIN: Organisation Béninoise des Spécialistes de la Petite Enfance (OBSPE)
Syndicat National des Enseignants des Ecoles Maternelles du Bénin (SYNAEM)
Syndicat National de l'Enseignement Primaire Public du Bénin (SNEP)
Syndicat National des Instituteurs Acteurs du Développement pour une Education de Qualité au Bénin (SYNIADEQ)
Syndicat National de l'Enseignement Secondaire Public du Bénin (SYNESP)
Association pour la Survie en l'Entraide des Personnes Handicapées, les Enfants Démunis et les Orphelins (ASEPHEDO)
Syndicat National des Personnels des Enseignements Maternel, Primaire et Secondaire du Secteur Privé du Benin (SYNAPEMAPS-SP)
IVORY COAST: Syndicat National des Enseignants du Second Degré de Côte D'ivoire (SYNESCI)
KENIA: Kenya Union of Domestic, Hotels, Educational Institutions, Hospitals and Allied Workers (KUDHEIHA)
LIBERIA: Consortium of Education Defenders of Liberia (COEDEL)
MALAWI: Private Schools Employees Union of Malawi (PSEUM)
MAURITANIA: Union des Travailleurs de Mauritanie (UTM)
NAMIBIA: Teachers Union of Namibia
NIGER: Syndicat National des Agents de la Formation et de l'Education du Niger (SYNAFEN)
Syndicat national des Travailleurs de l'Education du Niger (SYNTEN)
Alliance Globale Pour l'éducation Et Le Developpement (AGEDE)
TUNISIA: Syndicat Général des Inspecteurs de l'Enseignement Primaire (SGIEP)
UGANDA: Uganda Liberal Teachers' Union, (ULITU)
ZAMBIA: Professional Teachers Union of Zambia (PROTUZ-Zambia)
ZIMBABWE: General Agriculture and Plantation Workers Union of Zimbabwe (GAPWUZ)

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**Desperately Looking
for Answers**

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Juan Gabriel Muñoz
Construction and Wood Workers' Union of COLOMBIA



Intergremial de Trabajadores
de la Construcción y
la Madera de Colombia

Intergremial de Trabajadores de la
Construcción y la Madera en Colombia
intergremialconstruye.org

Translation: PoliTeknik

"We, the Colombian workers, frequently dream of the change that, since the independence, was intended after the fair liberation led by Simon Bolivar. Despite this idealistic thinking we see every year how the rulers make mistakes with the administration of public resources that know well how to manage their income but at the time of providing this resource to the people, we can see how the privileged are still somewhat like the Spaniards, who, although a minority, were favored in a greedy way".

After more than 200 years of independence act; there are many aspects that resemble what in theory we should have changed; there are many men and women who still feel that we are **NOT** free, the chains of the slaves of the colonial era, today are in museums; but our restrictions today are stronger and less tangible, the world rotates around supply and demand, the workforce is a business where the labor force is monetized but workers are less remunerated for their contribution to the growth of capital despite the global overproduction; workers in Colombia in 2021 are still waiting for what our liberator said,

"Surely the union is what we lack to complete the work of our regeneration. Nevertheless, our division is not strange, because the civil wars are usually between two parties: conservatives and reformers. The first ones are, as a rule, more numerous, because the prevalence of tradition produces the effect of obedience to the established powers; the second ones are always less numerous, although more vehement and enlightened. Thus the physical mass is balanced by the moral force, and the contest is prolonged, its results being very uncertain. Fortunately, among us, the mass has followed the intelligence."

http://www.cervantesvirtual.com/obra-visor/doc-trina-del-libertador-0/html/ff6f5f94-82b1-11df-acc7-002185ce6064_27.html

Changes occurred where wars and revolutions destroyed everything, even those that were useful, in other places of the world such as Europe,

and built a place of opportunities where men and women obtain well-being as a result of their effort and constant work, *"no one who works 8 hours a day should be poor"*.

Colombian workers that migrate to other places can see that their welfare comes as a result of their salary remuneration, the governments of other countries have been managing public employment policies that generate educational and technological alliances so that the economies grow for the welfare of the collective.

The construction and wood workers union of Colombia believes our projects get stronger by the fact of seeing possible a better place to work where our affiliates deliver with their hands the personal growth and the scope of their life projects, in personal aspects such as health and safety in their workplaces, in family aspects such as the conformation and maintenance of a family based on the feeling of love, in socio-cultural aspects such as the enjoyment of their targets and the free consumption of entertainment and in educational aspects such as being able to access training to strengthen their talents or even the guarantees that an expert in a trade deserves.

Technologies such as the construction of the subway of Bogota, Colombia, deserves special vigilance management, the workers of this project see their expectations of job stability that must comply with the responsible relationship of the employer - employee, being aware that this project has an extensive time of realization and as a platform of decent and dignified work we are focused on always giving support so that this avant-garde means of transportation provides pride to the Colombians that authorized it and to the workers that will make it come true, since it is a part of the progress of our country.

The labor force of our country is highlighted by its connection with the fulfillment of the goals of the administrators, we are workers with a strong sense of responsibility, thankful for the opportunities, but at the same time we are critical regarding the unequal conditions of the new forms of relationship between cap-

ital and labor, nowadays we have a more qualified and more educated labor force, we have professionalized a great deal of trades and yet today we are less remunerated economically, which indicates that we are in the middle of a restless and dynamic generation, yet more insatiable and forced to participate in processes such as social explosions influenced by the growing access to communication technologies.

Despite the fact that our country is considered to be *on the road to development*, it is difficult to measure how long we will be "on the road to development", when this road is constantly replaced by the president in office, development projects change in the same way that mayors, governors and presidents change, while the minimum wage in our country has an insufficient growth dynamic in the face of the globalized economy and transversality due to the price of the dollar as an international currency based on supply and demand, in other words, since Colombia decided to sign free trade agreements, the minimum wage oscillates between 260 and 270 dollars and thus we have realised that our economic independence does not exist and we have no sovereignty. Government strategies are becoming progressively less absolutist and are dependent on the forms suggested by the multinationals, which strengthens the theory of trade unionists that says that *"we are not free"*, that our struggles are still more alive than ever before. The COVID-19 pandemic proved that a lot of jobs that were thought to be formal and strong were based on speculative economies and when we stopped producing, many jobs ceased to exist because they were weakly supported by governments, formal employment is becoming more and more demanding in relation to the consumption indexes of human beings, but in countries like ours, labor charges are immeasurable, while a production technology in developed countries can increase its results only with industrial automation, in Colombia we still believe that working men and women must work overtime to produce more, while the deterioration of their quality of life is absolute. A different case of entrepreneurs who have opened the doors to leverage

new technologies such as the internet and social networks, new technologies are quite innovative and generate millions of dollars that were previously in charge of traditional jobs especially in the areas of logistics and public transport, smartphone applications deliver to your front door all the products and services that make everyday life easier.

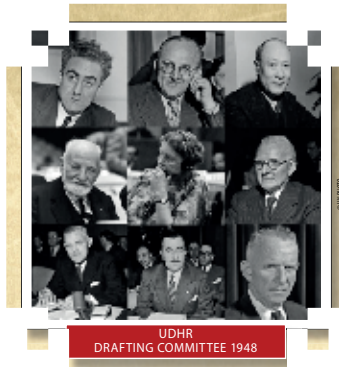
The global opening brought with it very challenging aspects that are still difficult to assimilate, consuming food that is not produced by our farmers, shoes that are not produced in a traditional way, exciting technologies that connect in a matter of seconds even if you are thousands of kilometers away, among others, are the object of a responsible position that nothing will be as Simon Bolivar and his armies imagined it. Even though if we think about it, the philosophy of uniting the whole world is the spiritual philosophy that was also taught by a liberator more than 2000 years ago.

Fortunately, access to information is facilitated for those who are interested and allows us freedom, ***"Knowledge is power. Information liberates. Education is the foundation of progress, in every society, in every family"*** Kofi Annan 2001 Nobel Peace Prize winner and former UN Secretary General.

The current generation is aware of the advantages of virtuality, today's workers know the history and we must be aware that we are still building it, many things have changed, some not necessarily for the better, union organizations are becoming fewer but those of us who are determined believe that we will find enough tools to continue floating in this immense sea, in which challenges are summarized in promoting a better world than the one we already know and allowing those loved ones who are our children and the new generations to enjoy what perhaps we have always dreamed of, but which has been difficult for us to materialize. We are responsible as guardians to function better for the generations that will inherit the world we know.

PoliTeknik
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Project Article 26 Continental Coordination for ASIA CONSTITUTION

A new threshold in PoliTeknik's Internartional Project "Extension of Human Rights to Education", started in January 2017

The Charter of the United Nations (1945) proclaims that one of the purpose of the United Nations is to promote and encourage respect for human rights and fundamental freedoms for all. This call was first given concrete expression with the promulgation of the Universal Declaration of Human Rights by the United Nations General Assembly in 1948. Adopted against the background of the horrors of the Second World War, the Universal Declaration was the first attempt by all States to agree, in a single document, on a comprehensive catalogue of the rights of the human person.

As its name suggests, it was not conceived of as a treaty but rather a proclamation of basic rights and fundamental freedoms, bearing the moral force of universal agreement. Its purpose has thus been described as setting "a common standard of achievement for all peoples in all nations". Broadly speaking, the Universal Declaration sets down two broad categories of rights and freedoms - civil and political rights, on the one hand, and economic, social and cultural rights, on the other.

- Article 22 says everyone's rights to social, economic and cultural rights are "indispensable" ... for the "free development of his personality".

• UDHR - 26.

Article 1. *Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be com-*

pulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

Article 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.*

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

- Article 29 repeats the holistic vision of human rights, saying: "Everyone has duties to the community in which alone the free and full development of his personality is possible".

However, almost 7 decades have passed after the UDHR declaration by UN and the world community has seen the significant progress of UDHR in dubious pace. In most of the IIIrd world countries the pace of universalization of education is still a dream. Let us see what happened after UDHR declaration in the world.

I.Education for all by 2000 (Jomtien declaration): In 1990, at the World Conference on Education for All, in Jomtien, Thailand, 155 countries including India took a pledge to ensure education for all by the year 2000. Needless to mention that this declaration remained incomplete by

II . Dakar Framework 2000 (Education for All by 2015): In April 2000, 180 of a total of 193 countries came together for the World Education Forum in Dakar (Senegal). The countries acknowledged that quite a significant number of -- people from the disadvantaged class, with low socio-economic status, remained without adequate access to education and came up with six objectives to be achieved by 2015.

Thus the EFA goal remained unfinished in most of the developing countries by 2015 as committed by the world community.

III. SDG-4 Education 2030 and “ensuring inclusive and equitable quality education and lifelong learning opportunities for all” by 2030: During the year 2015 the UN member states signed Sustainable Development Goals in its General Assembly. World community has also signed in “Incheon Declaration” called “Education 2030”. Having fully endorsed and embraced the vision, principles and targets of Education 2030. This is a more ambitious goal than ‘Education for All’ (EFA) goal which remained unfinished in most of the countries including India.

- Only one third countries have achieved all the measurable goals of EFA.
- Half of the countries could complete universal primary enrolment.
- **One third of countries** did not reach gender parity in primary education;
- **Half of countries** did not in secondary education
- **121 million** children and adolescents were still out of school in 2012

Some challenges and concerns:

- In third world countries the governments are not investing enough for education. The trend in education financing is not inclusive for SDG agenda.
- Rising trend of education privatization. Mushrooming privatization in education marginalized the poor from right to education. All these impact on the poor and marginalized; widen inequality even further; and weaken the public education system
- The UDHR and other international covenants like ILO article 182 and 138 are still not binding on member countries in practical terms.
- The agencies like World Bank and International business bodies are keeping an eye on promoting low fee private schools to earn money from the unfinished goals of earlier commitments of EFA.
- Rich countries are not on course either: Even at the fastest rate of progress ever seen in the region, 1 in 10 countries

in Europe and Northern America would still not achieve universal upper secondary education goal completion by 2030.

- Universalizing upper secondary completion for women in sub-Saharan Africa by 2030 would result in 300,000 to 350,000 fewer child deaths per year in 2050.
- In low income countries, universalizing upper secondary completion by 2030 would increase per capita income by 75% by 2050 and bring poverty elimination forward by 10 years.

Universal upper secondary completion by 2030 would prevent up to 50,000 disaster related deaths per decade by 2040-2050.

Within this backdrop project which is a global collective formed by academics, social workers, teacher's unions, students' associations and civil society organizations, coordinated by PoliTeknik Journal, have initiated a reflection process that led us to present a proposition of extension of UDHR's article 26, in what concerns the Right to Education.

We have been doing various activities of analysis and propagation, including symposia, seminars, publications and technical discussions between people and participant organizations and institutions, in which we would like to base, soon, for UN's General Assembly appreciation, a project to extend referred UDHR's article 26. This project aims to update the set of duties and rights evolved on the functional architecture of Human Right to Education and, therefore, to strengthen the implementation of political and institutional actions to it's full accomplishment.

Dear friends the 2030 Agenda for Sustainable Development calls on us to develop holistic and integrated responses to the many social, economic and environmental challenges we face. This means reaching out beyond traditional boundaries and creating effective, cross-sectoral partnerships.

In conclusion we can see that the UDHR article 26 as committed by world community long back is still a distant dream for learners of developing world. Second the state is not fulfilling its role in universalization of education rather its opening the doors for private sector to commercialize education through their policies, plans on reducing the funds for education sector. Thus it puts marginalized community in more disadvantaged position.

Thus this campaign “Extension of Human Rights to Education” Continental Coordination for Asia (CCAS) where we are seeking your cooperation.

Sincerely

In the Name of the CCAS Members

Mr. Ramakant RAI
INDIA

CCAS MEMBERS

INDIA:

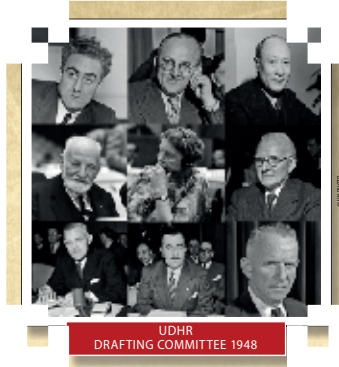
All India Federation of Teachers Organizations (AIFTO)
All India Secondary Teachers' Federation (AISTF)
United Teachers Association (UTA-Uttar Pradesh)

SRI LANKA:

Union of Sri Lanka Teachers Solidarity (USLTS)
All Ceylon Union of Teachers (ACUT)
All Ceylon Union of Teachers Government (ACUT-G)

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Official Invitation to a global scientific survey with college/university students

Dear professors, teachers and students,

Greetings from PoliTeknik!

The main objective of PoliTeknik is to work towards the modification of Article 26 of the Universal Declaration of Human Rights (UDHR) which deals with the Human Right to Education. This would ensure that every child and adult has the right and access to quality education. With this in mind, PoliTeknik started the project "Extension of Human Right to Education". The project is designed to provide a platform for all the stakeholders, students and teachers alike, from around the world to come together and understand the needs that are new or neglected. PoliTeknik is making strides toward its aim through our gratis and ad-free newspaper published in five languages with support of volunteers from more than 20 countries spanning 5 continents, various symposiums with the help from partner universities and publication of e-books with the help from student unions, professors and social activists.

As a part of the above-mentioned project, PoliTeknik intends to conduct a global scientific survey and welcomes every university around the globe to participate in it. This survey would help us understand the issues university/college students face. Aim of this survey is to provide a platform to critically discuss the problems related to quality, affordability, and accessibility of education; privatization and commercialization of education; the increasing cost of basic amenities, etc. A lot of these problems have intensified during the current global pandemic and have highlighted major flaws in the current system and available resources everywhere. In addition to this, the survey would help us understand how students perceive equal opportunity and quality education.

Comprehensive details of the survey, its objective & methodology, and the project "Extension of Human Right to Education" are in the invitation document attached. Once you have decided to be a part of the survey, an MoU/agreement will be sent to the corresponding department/university/union which will have all the finer details of the survey.

Please feel free to contact us for any query related to the survey and let us know if you will be available for a Skype meeting.

To receive further updates of the survey (skype meetings and emails) we request you to fill out this google form to help us connect in the future.

<https://forms.gle/LANpjiDW6X9ZgFfo8>

Anticipating a positive response and looking forward to a fruitful partnership.

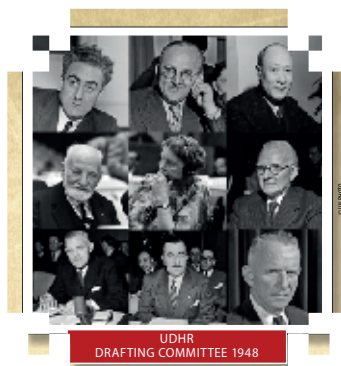
Sincerely

Prof. Raquel Melo
Akash Yadav
Tamralipta Patra

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VEREIN für ALLSEITIGE
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Dear professors,

PoliTeknik proposes to organize a global scientific survey to better understand the problems that college/university students face every day, from increasing cost of education to basic necessities like decent housing, from privatization of education to student protagonism (which has taken center stage in so many countries in the recent past). This critical discussion among participants of the survey would help understand different perspectives and possible solutions to problems faced by students from different cultures, identities, religious, social status/classes and regions of the world. Their input becomes quintessential in understanding how they perceive equal opportunity and quality of education. This is possible when students are dynamically involved in the discussion. This survey will be a part of the project “Extension of Human Right to Education” which focuses on modification of Article 26 of UN Declaration of Human Rights in the sense of a progressive enlargement (details below).

Methodology/approach – This survey has both quantitative and qualitative component, it will be conducted at university/college level with the help of our partners in different countries. This survey is spearheaded by Prof. Raquel Melo, UNIVERSIDADE ESTADUAL DA PARAÍBA, Paraíba, Brazil.

Based on Paulo Freire’s Research Action approach and critical pedagogy, this can only be achieved by dynamic involvement of students, where participating students are not just object of the study, but active subjects of social transformation. Circles of dialogue among students will be an important element of this scientific qualitative survey.

Survey includes basic quantitative questions in order to draw correlational conclusions during the analysis. And, the qualitative questions (for e.g., regarding student

protagonism, quality education) can act as anchor for the survey and ensure that there is a critical discussion among the participants and they can analyze solutions to these questions themselves. Empowering students to think critically about their reality will be an outcome of using this research approach.

Findings (Tentative) – This survey would try to find answers for the problems in real situations, investigate topics used in discussion with a clear objective, which for our context is: Extension of the Human Right to Education. The core set of questions for discussion will guide us towards this objective. Themes generated from individual local studies will be used to find common themes spanning the globe. Our findings and novel solutions can then be presented to the UN as a part of this project.

Practical and social implications – This collaboration with voices from students and other stakeholders (partner universities, students and teachers’ unions, academicians etc.) through e-book, PoliTeknik publication, symposiums and surveys can help us understand the dimensions of this huge undertaking, extension of the human right to education.

Originality/value – This survey would provide an overall understating of students’ idea and perspective on certain specific issues that needs to be highlighted. The conceptual work can be useful for future research that attempts to further expand this. It also provides an opportunity for student bodies both as participants and ushers of the survey. Partner universities which are already a part of the project “Extension of Human Right to Education” can help expand the number of local discussions and dialogues among students. Findings from the analysis of the survey can form basis for our recommendation to the UN.



Heleno Araújo Filho¹

Presidente de la Confederación Nacional de Trabajadores de la Educación CNTE - BRASIL

The heritage of Portuguese colonization in Brazil and its impacts on the national education system: obstruction of the right to education



Translation: PoliTeknik

One of the major signs of inequality in Brazil can be found in the country's educational deficit, which is still the result of decisions made by the national elites since the colonization, which, sadly, lasted after the country's independence from the Portuguese metropolis. In contrast to the Spanish colonization model that was applied in almost all the countries of Spanish America, Brazil still suffers today from the option taken by the Portuguese Crown to refrain from any policy of development of the national educational system. This occurred despite the colonization model we live in, which has been marked by historical specificities incomparable to what has been seen in any other part of the world, such as the transfer of the Portuguese court to Brazil in 1808, during the French invasion of Portugal by Napoleon Bonaparte in 1807.

The arrival of the Portuguese Crown in the colony of Brazil represents an unprecedented event for a colony to house and host a European court: the Portuguese royal family, its noble court and thousands of servants settled in Brazil in 1808 and the Portuguese Empire's orders emanated from the tropics. In contrast to the expectations of such a measure, that persisted until our national independence from Portugal in 1821, in the colony of Brazil nothing was benefited, neither in the constitution nor in the formation of its educational systems, by the presence of the colonizers. This was despite the fact that the transfer of the Crown to the colony of Brazil represented an event of utmost importance for the constitution of the identity that, later on, called itself Brazilian.

Despite this general panorama, this remarkable fact is very different from what is observed in the colonization of Spanish America, which had a different form, in general, from what was experienced in Brazil. Bolivia, for instance, had a very important university established in its territory even before its process of colonial independence from Spain, when it was still living off the wealth of colonial

mining exploration, the University of San Francisco Xavier de Chuquisaca was founded in 1624 in the city of Sucre in Bolivia. Eduardo Galeano, in his famous book "The Open Veins of Latin America", mentions this important fact that reveals the differences in the colonization models developed in the Americas by the Spanish and Portuguese. After more than 2 centuries, Brazil underwent the constitution of its first educational institute, linked to the area of Law.

Brazilian historian Luís Cláudio Rocha Henriques de Moura, in his doctoral thesis, explains and historically situates how this process of formation of the first educational systems in Portuguese America took place:



Wikimedia Commons: File:Johann Moritz Rugendas in Brazil

"The first half of the 19th century was the time for the country to launch the foundations of national sentiment and organize proposals for nationhood. Institutions linked to culture began to develop. The press, the faculties - the first in Olin-da, of Law, in 1828, followed by that of Medicine, in 1832, in Salvador - the Historical Institutes, theaters, museums and libraries began to integrate the cultural life of some of the main cities of the Brazilian Empire²." Comparing it to Spanish Ameri-

ca, Moura adds: "The cultural world of Portuguese America, compared to Spanish America, was poorer and with a less organized State. Up to the arrival of the Portuguese court in 1808, the circulation of books and the press were prohibited. Higher education, organized in the 1820s by means of a few faculties, resulted only in the 1920s in the creation of a university in the country. Meanwhile, in Latin America, the press, the circulation of books and the universities had been present since the 16th century". (idem)³.

These factors of the Portuguese colonization in Brazil have led to the development of our national educational system, which, even after indepen-

restricted, established at 32.7% of young people aged 18 to 24 years who study, according to survey data from Brazil's official research institute in 2019.

A survey by the OECD (Organization for Economic Co-operation and Development) in 2019 indicated that just 21% of young Brazilians (aged 24-34) completed higher education, much lower on average than observed in other Latin American countries, such as Argentina (40%), Chile (34%), Colombia (29%) and Costa Rica (28%). The average of this index among OECD countries is 44%.

The challenges facing Brazil to overcome the current state of obstruction of the right to education of its people are huge and, having detected this diagnosis from a colonial heritage that still traps us in a context of dependence now instituted by an increasingly globalized world, we must reinvent ourselves as a nation, so that, all together, we can look forward. The educational lag that has always been imposed on us by determinations that were never built by ourselves must serve as an encouragement to fight for the education of the Brazilian people. Article 26 of the Universal Declaration of Human Rights, inscribed in 1948, urges Brazilians to fight for the inalienable right to education. In the coming year of 2022, we will be celebrating the Bicentennial of Brazilian Independence and the entire educational movement of the country is on alert so that its celebrations do not underestimate the important role of education for our population, still so lacking in this universal right.

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² MOURA, Luís Cláudio Rocha Henriques de. Ideias de nação na Argentina, Brasil e Chile (1830-1860): Juan Bautista Alberdi, José Inácio de Abreu e Lima, Andrés Bello. 2013. 368 f. Tese (Doutorado em História) — Universidade de Brasília, Brasília, 2013.

³ Idem, ibidem. p. 103.

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Interdependence of national independence, industrialization and the progress of the education systems.



"Education is freedom" says Paulo Freire when looking at the revolution of education development process over the past hundred years. It is argued education has drastically changed by the passage of time as industrial and technological developments reflect. What remains to be seen is whether, due to the developments witnessed in education so far, people have moved closer to freedom or people continue to lack the freedom of the national independence that education should have brought. Article 26, of the Universal Declaration of Human Rights emphasizes the right to education. It makes universal free primary education compulsory for everyone and since its inception, the UN, has reported it as one of the most achieved provision of the UDHR, list of human rights, and reports that more children around the world have access to education than ever before, with rates of access to primary school attendance for girls rising to parity with boys in some regions and a huge decline in the overall number of children not attending school. However, this is just an outlook; more critical thinking and analysis needs to be done at all levels. There is need to examine the inclusive approaches to education systems.

It should be noted that with industrialization and high technological developments there has been expansion, internationalization and growth of the global knowledge economy, proliferation of institutions, universities, becoming internationally focused, prioritization of international partnership and students, educators as well as research being highly valued by international community and modern economies. However, the developments have not addressed adequately the national independence of the education systems across the globe.

The UN has reported that, lack of education especially in girls has an enormous impact in society at large in areas like health, economic development, and deprivation of the right to education often spans generations and perpetuates entrenched cycles of poverty, exclusion and marginaliza-

tion of adults and children making it impossible for them to play an active role in the processes and decisions that affect them.

Thus, the UN saw education as a fundamental right, essential to exercise other rights as it promotes individual freedom and contributes definitely to a child's broader empowerment, well-being and development ensuring that they are equipped to understand and claim their rights for the rest of their lives.

In assessing the interdependence of the progress of national education systems, it is best to look at the local, regional and international systems of educations in relation to Article 26, on the fundamental right to education, taking into consideration issues affecting the practice of this right, whether cultural, religious or political. UN member states have an obligation to provide free primary education for all regardless of sex, age, religious and political affiliation, race and so on but have the member states ensured progress in education systems to ensure the right to education for all.

Amnesty International South Africa in 2020 posed a question after its research on the South African Education system on whether South Africa has fully complied with both, its own, constitutional and international human rights obligations with respect to education and proposed a complete overhaul as a major change was needed urgently. This was after the observance of crumbling infrastructure, relatively poor educational outcomes, racial and socioeconomic inequality in the education system resulting with the poor hardest hit in receiving quality education.

This raised question on the definition of the right to education for all. Is it all about school attendance and numbers or is it about the quality of education received, where learners are safe to learn and have adequate infrastructure and facilities to do so? Research has shown this is not the reality in most marginalized communities.

Therefore, the major issue on Article 26 should not only be about school attendance and numerical data but, on the quality of education received by everyone.

Stephen Thompson said education is freedom and in general it has changed drastically over the last 100 years, but are people moving closer to freedom or some people continue to be left behind. There is need to examine inclusive approaches to education and pedagogy.

Digitalization is creating new opportunities including online distance learning and development of new interactive digital spaces. International policies and goals support international education e.g., disability inclusive education. The SDGs focus explicitly on the delivery of inclusive and equitable quality education and promote learning opportunities for all.

Barriers to access remain, as many people globally have been untouched by the potential benefits of higher education and while growth in education is undeniable, serious challenges with regards to equitable higher education remain. Globally, people with disabilities are often excluded from higher education due to a variety of social attitudes and physical barriers. Ethnic minorities continue to be marginalized in terms of all the outcomes. Discrimination based on gender, religion, social status and others continue to characterize different groups of people included in 'inclusive' education.

The future of the world without classroom has shown the digital development of education, knowledge is provided to anyone with internet connection. The concept of interdependence is that we do not learn or educate in a vacuum. Contexts and constraints include families, cultures, available technologies, religion as well as political and financial realities. Many institutions mention transformational programs but many of the programs are provided with no dependence.

Knowledge should not be isolated into discrete inputs; learners need to see the relationship of all the stakes involved. Interdependence means that the global trends have greater effects at the local level; more local communities are affected by events beyond their borders. Analysis of education from a historical perspective that analyzes education within the global world or through the international perspective is required.

The role of educational institutions, actors and technologies as well as pedagogical ideas that for centuries have crossed regional and international borders have also been affected by international movement of educational policies, curriculum pedagogies, universities within and across different socio-political settings. Centrality of colonial education needs to be dealt with through decolonization.

Interdependence is the key to post-secondary education, need for academic freedom and the ever-changing technologies offer a new way of learning methods. Universities that have tried to decolonize curricula remain low. Discrimination based on gender, religion, sexual orientation and other characteristics continue to result in some people or groups being excluded.

Historical links of education to colonization, poverty, power imbalances, within the discipline including conceptualization and philosophy of education as a progressive process should be understood with an aim to improve the human experience. There are deep structural, social inequalities that have been historically extended and there is a need to uplift higher education systems that address the current challenges.



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The Project “Extension of the Human Right to Education” and the role of the United Nations Organization: limitations and possibilities



The Project “Extension of the Human Right to Education” arises from the articulation of multiple social actors linked to the field of education - universities, unions, national and regional non-governmental organizations, social movements, teachers and students, in 36 countries (up to the time). The objective is to “mobilize the world community and the United Nations”² and, more specifically, submit to the General Assembly of the United Nations a document containing suggestions and alternatives for the progressive extension of article 26 of the Universal Declaration of Human Rights (UDHR from now onwards), so that education is capable of strengthening peace and social justice.

In this essay, I intend to raise some questions that allow us to reflect on the limits of the UN in actually absorbing these recommendations, which involves not only possible conflicts of interest on the part of its member states, but also the very worldview of the UN, as an international bureaucracy emerged from a western hegemonial context.

Adopted by the UN General Assembly in 1948, the UDHR enumerated the human rights already mentioned

generically in the organization's founding Charter. Among them is the right of every person to education. In order to guarantee this right, article 26 states that education must be free, at least at elementary and fundamental levels, and that “higher education shall be equally accessible to all on the basis of merit”.

Lindgren Alves (2013, p. 24) draws attention to the Western character of the UDHR, highlighting its Enlightenment heritage, like that of the UN itself. The author states the following:

Adopted in this way, without consensus, in a forum then composed of only 56 States, Western or “Westernized”, the Universal Declaration of Human Rights was not, therefore, “universal” even for those who participated in its creation. Under these conditions, those who did not participate – the vast majority of today's independent States – had more reason to label the document as a “product of the West”. (Alves, 2013, p. 24, free translation).

The mention of merit as a form of access to higher education in article 26 is an example of the liberal and western character of the UDHR. Meritocracy, as an expression of the universalist ideology, which supports the modern

world-system (Wallerstein, 2007, p. 38), makes invisible the discrimination and exclusion of groups based on color, origin, gender, social class, disabilities and other markers, hindering their access to human rights, such as education, while legitimizing the privileges granted to those who ascend to certain positions supposedly by “merit” (Wallerstein, 2007, p. 40).

Universalism, operationalized, among other ways, by meritocracy, is important for the formation of a qualified technical staff capable of ensuring the efficiency of the capitalist economy and, therefore, the accumulation of capital - which is the ultimate purpose of the system (Wallerstein, 2007, p.40). However, this meritocratic universalism is preceded by “anti-universalism” (Wallerstein, 2007, p. 40), which ensures that universalism only applies to a specific privileged group of people while other groups are subject to subordination and exploitation inherent in a system based on capital accumulation and inequality.

In Brazil, a newspaper with large national circulation recently published an article with the following headline: “Blacks face extra barriers to enter a course of international relations”³. In

this specific case, knowledge of several languages and geographic distance - most courses are concentrated in the richest regions of the country - are pointed out as the main obstacles to the black population. In the same article, attention is drawn to the fact that, despite the quota policy adopted in public universities in Brazil between 2004 and 2012 - when it became mandatory - the representation of blacks in universities is still low in relation to whites.

Obstacles in access to higher education for certain groups are structural and of an economic and social nature, intrinsically associated with the past and present colonialism and with the international capitalism system. As such they are made invisible by the liberal western order what is consistent with the text of the article 26 of the UDHR when it legitimizes meritocracy as an expression of universalism. The COVID-19 pandemic made clear the precariousness of the right to education, especially among excluded groups and individuals, in the context of a system in which inequality is a pre-condition for its existence. More than an economic system, the world system (Wallerstein, 2007) needs to be understood in the Gramscian sense, which implies

The Project “Extension of the Human Right to Education” and the role of the United Nations Organization: limitations and possibilities

a symbiotic relation between an economic mode and a certain structure of hegemonic ideas (culture). Modern Western liberalism provides the ideological apparatus for capitalism, by naturalizing individualism, competition, meritocracy and the superiority of white western men. It is within this ideological framework that the United Nations operates.

the separation between two classes of human beings (Grovogui, 2006). On the one hand, the white western man, who has always been given the titular of human rights; on the other hand all the others who have their humanity more or less denied on the basis of the intersection among their color, gender, sexual orientation, origin, economic status and so on.

will be taken into account by the Organization and by its member states.

It is important to point out that even though the UN General Assembly is made up of a majority of states from the Global South - using the term as the UN applies it to identify developing countries - the interests of those states and national elites do not necessarily reflect

of several goals of this big initiative. I believe that the greatest achievements of the project “Extension of the Human Right to Education” are to amplify the voices and perspectives from the Global South on the right to education, to promote the exchange of experiences and partnerships among social actors, for the creation and implementation, at the local level, of strategies for the pro-



The United Nations General Assembly adopt the Universal Declaration of Human Rights, Palais de Chaillot in Paris, 10 December 1948.

From this perspective, it is important to question the notion of humanity underlying the Western liberal paradigm and what are the limits of universalism in the Universal Declaration of Human Rights.

In 1976, the Covenant on Civil and Political Rights and the Covenant on Economic, Social and Cultural Rights came into force, aimed at regulating the application of the rights recognized by the Universal Declaration (Alves, 2003, p. 48). It is important to note that, according to Lindgren Alves (2003), the creation of two separate pacts to deal with human rights was a requirement of Western countries, as they understood that they were dealing with two distinct categories of rights, the first one (civil and political rights) which were subject to jurisdictional collection and the second one (social, economic and cultural rights) which was not.

As a result, basic rights, such as the right to adequate food, to adequate housing, to education and to health, continues to be denied to subaltern and exploited groups in a very unequal system. That impedes them to exercise their individual rights and guarantees as well. This cycle reveals the continuous reproduction by liberalism of

Those “subhuman” people are also represented by Paulo Freire (2019) in the figure of the oppressed, those subjects dehumanized and made to *be less*, a “distortion of being more, which is the “vocation” of all people, but denied to the oppressed “by the injustice, the exploitation, the oppression, and the violence of the oppressors” (Freire, 2019, p. 40).

Given this, the questions that arise are: How to define education? How to extend the human right to education in the context of a capitalist western neoliberal order? If education is to be defined in terms of emancipatory education that enhances the capacity of oppressed individuals and groups to claim the humanity that is systematically denied to them, as well as their economic and social rights beyond a legal abstraction, then the human right to education requires the disruption of the world-system in which the relations of inequality and subordination are structured. Considering the cultural and epistemological hegemony of the Western liberal paradigm reproduced by modern institutions - school, church, family and international institutions such as the UN - it remains to be seen to what extent the voices of peripheral groups and individuals on the matter

the interests of groups and individuals from the Global South. The concept of the Global South that I’m referring to here is not necessarily defined by state borders or by geographic criteria but by an identity built from the *awareness* of a common past (and present) of colonial exploitation and subordination as well as of resistance. However, this does not mean that the Global South is a homogenous or fixed identity. On the contrary, it is made of diversity and even contradictions, which makes the concept much more complex. That is why we have many “souths” within the South (Alden, Morphet e Vieira, 2010) and many “souths” within the North too.

That being said, I stress the importance of this broad articulation of social actors in more than 36 countries, many of them in Africa, Asia and Latin America, to discuss education as a human right in a critical perspective. The above limitations do not mean that they should not present a document to the United Nations, especially if we recognize not only the power of states in a territorialized world largely defined in terms of national frontiers, but also the important role of the UN in promoting and disseminating norms (in a broad sense) in such a world. Therefore, my argument is that this should be one

motion of critical education that reaches the most excluded and enhances their capacity to organize themselves politically to claim their humanity and their vocation *to be more*.

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² The Human Right to Education Extension Project, p. 03. Available in http://politeknik-international.org/wp-content/uploads/2021/06/PROJECT_DOSSIER_POR.pdf.

³ Folha de São Paulo, 26th of November, 2021.

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The COVID-19 pandemic as a global test for democracy



Translation: Alhassane Faty

The international context is dominated by a mysterious pandemic of the Coronavirus called CoVID-19, an unknown that remains unknown with its numerous mutations and several variants (Alpha-Beta-Gamma-Delta-Kappa-Omicron etc.) circumscribed in waves (1-2-3-4 etc.) tending to disrupt scientific progress. Damaging, thus, the human lives, the sanitary structures, the finances, the economy, the politics, the social, the democracy, the culture, sports, the world of work, the climate etc.

Before diving into the depths of this article, it is appropriate as the first step to make a brief historical review of the origins of democracy and then see how this COVID-19 pandemic is challenging one of the oldest systems of governance in the world, namely democracy.

Indeed, if we consider the etymology of the word democracy in ancient Greek *demokratia*, *demos* which means people or population of a country and *kratos* meaning power, authority. From this, we can say that democracy means power and authority belong to the people.

Indeed, it is in the city of Athens in ancient Greece around the 5th century B.C., following the serious economic and political crisis that it has known that this new system of gov-

ernance was put into action for the first time. And whose craftsman is the Greek Solon (640-658), which earned him the appellation of the father of Athenian democracy. After him, it was the Greek Pericles who took up the torch by opening the political life to all the citizens of Athens.

Several thinkers and leaders after them came to consolidate the concept, we will quote among them John Locke (1632-1704) and Charles de Secondât known as Montesquieu (1689-1755) through the principle of the separation of powers (Executive, Legislative and Judicial) in order to limit injustice and abuse.

And a leader in this case, the president of the United States from 1860 to 1865 Abraham Lincoln said about democracy: It is the government of the people by the people for the people.

Democracy can be direct (citizens gathered in assembly) or representative (citizens choose representatives to exercise power on their behalf) whose fundamentals are characterized by the freedom of expression, consultation, circulation, representation, participation, voting, choice through equality, justice, equity, respect for the fundamental rights of citizens (association, groups,...), separation of powers, etc..

Nowadays, this democracy functions as a representative system that is exercised through free elections that determine the parties or independent personalities that attract the confidence of the largest number of citizens.

After reviewing the history of democracy, we will see how the COVID-19 pandemic has strongly undermined its foundation.

It is in 2019 that this democratic system, long considered the best governance system in the world, faced an unpredictable COVID-19 virus that originated in the Chinese city of Wuhan (Hubei province).

This has created a health crisis with an uncertain future, plunging the world into an indescribable situation of stress. The advent of this pandemic has pushed the vast majority of the world's governments to urgently implement barrier measures with the closure of borders, curfews, confinements, closure of markets, cafes, restaurants, schools and the stoppage of intercity traffic.

Add to this the closure of theaters, workshops of the informal and formal economy sectors, the halt of tourism, the halt of flights and slowdown of transport, the enlisting of some workers on technical unemployment,

a quasi-continuous slowdown of political, economic, social, artistic, cultural and sporting activities setting the democratic system to a severe test.

A set of measures dictated by the health emergency situation, applied differently in each country, have put the democratic system in question. Also, the freedom of movement of people and goods and the freedom of expression have not been spared. To this must be added the efforts to fight against climate deregulation which have been largely affected.

In this framework, the governments of the world were divided in two, on one hand the authoritarian rulers who largely benefited from the advent of the pandemic of the COVID-19 to carry out their Machiavellian plans affecting a democracy already in throes in their countries. And whose direct consequences were the undemocratic and unconstitutional changes seen in some of these dictatorial regimes. It is true that building the rule of law, good governance and transparency depend on the respect of the most fundamental democratic rules, namely the respect of human rights.

And on the other hand, democratic governments that were between a rock and a hard place either apply anti-democratic measures and save human lives or respect democracy and let human lives perish.

The COVID-19 pandemic as a global test for democracy

The most relevant examples are: the confinement, depriving the population of their fundamental freedom of movement; the firewalls; the repression of demonstrations opposed to this situation; the stopping or postponing of electoral processes (campaigns, meetings, electoral operations, etc.) which constitute the foundation of democracy. Another illustration is that of regular and especially irregular migrants (undocumented migrants, asylum seekers, etc.), migrant women and their children, who are already living in precarious situations, will see their basic rights to family reunification, access to vaccines, and money transfers strongly affected.

In addition to the millions of workers who have lost their jobs, others subjected to technical unemployment, the sector of the formal economy and especially that of the informal economy have been largely shaken by the pandemic. It is clear from the above that COVID-19 has subjected democracy to a difficult examination by opening a wound that remains gaping.

In this delicate and urgent situation, the right to health and life are undeniable rights and remain the utmost priority. In this sense, democracy is a system of governance that has the advantage of promoting human life, rights, development and the blossoming of citizens. Can we say in this situation that the application of barriers that undermine human dignity is not a necessary evil to human dignity?

This challenges our conscience to put in place laws that are adapted to times of natural and health crises. A legal arsenal that gives priority to human life without being at odds with the most fundamental democratic rules, a democracy concerned with the future of the people, a democracy that gives priority to the changing expectations of citizens in order to build a more sustainable and forward-looking world.

The COVID-19 pandemic is a devastating scourge that has come to undermine the fundamental rules of democracy, to make humans aware of the need to rethink the democratic model in force.

Why not rethink a democratic model that is more attentive to the needs and expectations of populations that are changing with the unpredictable evolution of life?

A democracy that privileges the health dimension and gives priority to human life, while avoiding being in full contradiction with the principles on which it is founded.

The democratic system in force is in disarray in several countries around the world, lack of good governance, authoritarianism of certain leaders, difficulties in restoring a state of law, the meteoric rise of corruption, pressure of all kinds on electoral processes, the rise of men holding large amounts of capital, thus changing the political order, the buying of consciences, submission to the community order, notability, ideology,

sectarianism, ethnicity, tribe established and blackmail of all kinds, etc. In short, a democratic system (representative) failing through a legislative power most often subservient to political power and largely under the sway of economic power is now faced with a new executioner (COVID-19) that may bring the coup de grâce.

We ask ourselves the question, if this representative democracy is sustainable and able to transcend the many contemporary challenges we are facing?

We believe that we need to rethink the representative democratic system in full crisis and why not consider replacing it with a more participatory or consensual democratic system that takes into account the changing needs and expectations of the people, a sustainable and resilient democratic system capable of dealing with the unpredictable changes and natural and health disasters that the world is facing.

A democracy that serves equally the strongest and the weakest, a democracy that honors the voice of consensus, dialogue & continuous consultation and not a democracy in the hands of a majority that submits a minority to its will.

Not a democracy that gives birth to parliamentarians who have cut off all contact (consultation) with their constituents and do not respect any accountability to them. From this point of view, we advocate a democracy with a conscious human dimension

that takes its vitality from the new technologies of information and communication but a continuous democracy that refers to the people's pools through surveys, communication platforms, forums and others, a democracy where the opinion of each citizen is important and where only reason prevails.

If we want to achieve the Sustainable Development Goals (SDGs), in particular Goal 16 (Promote peaceful and inclusive societies for sustainable development, ensure access to justice for all and build effective, accountable and inclusive institutions at all levels), we must urgently review our failing democratic system and see a democratic system that adapts to all times and contexts.

It emerges that the representative democracy in front of the test of the COVID-19 pandemic demonstrates its limits, for unable to adapt to this new crisis of pandemic through the excesses and excesses noted in its management.

This dares us to propose a sufficiently consensual democratic system, open to new technologies of information and communication, which is more resilient and sustainable.

A word to the wise is enough!

Regards,

The "PROJECT EXTENSION of HUMAN RIGHTS to EDUCATION" invites you to join

a special democratic experience for the humankind



The Project "Extension of Human Rights to Education" has been conceptualized as a COUNCIL. 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 project is designed to take on board concerns of affected and interested parties around the world, and to meet needs that are new or neglected.

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Climate change, causes, and effects

"Humanity faces many threats, but none is greater than climate change"

Climate change refers to change in the pattern of weather and related changes in oceans, land surfaces, and ice sheets, occurring overtime scales for decades or longer. Weather is the state of the atmosphere, its temperature, humidity, wind, rainfall, etc. These changes happen due to many internal and external factors. Climate change has become a global concern over the last few decades.

These changes can be natural but since the 1800s human activities have been the main driver of climatic changes, primarily due to the burning of fossil fuels like coal, oil, and gas, which produces heat-trapping gases.

Scientists have observed earth's surface is warming, and many of the warmest years on record have happened in the past twenty years.

Global climate changes also include warming temperature and changes in precipitation as well as the effects of earth's warming such as

- Rising sea levels
- Shrinking mountain glaciers
- Ice melting at a rapid rate than usual in Greenland, Antarctica, and the arctic
- Changes in flower and plant blooming times.

Global sea level has risen by about 8 inches since reliable record keeping began in 1980. It is projected to rise another one to eight feet by 2100. This is the result of added water from melting land ice and the expansion of sea water as it warms.

In the next several decades, storm surges and high tides could combine with sea level rise and land subsidence to further increase flooding in many re-

gions. Sea level rise will continue past 2100 because the oceans take a very long time to respond.

The climate changes are having various impacts on the ecosystem and ecology. Due to these changes a number of species of plants and animals have gone extinct.

Earth's climate has constantly been changing even long before humans came into the picture. However scientists have observed unusual changes recently. For example, earth's average temperature has been increasing much more quickly than they would expect over the past hundred and fifty years. Certain gases in earth's atmosphere block heat from escaping. This is called the greenhouse effect. A greenhouse gas absorbs and emits radiant energy within the thermal infrared range, causing the greenhouse effect. The primary greenhouse gases in earth's atmosphere are water vapor, carbon dioxide, methane, nitrous oxide and ozone.

These gases keep the earth warm like the glass in a greenhouse keeps plants warm.

Human activities such as burning fuel to power factories, cars and buses cause the atmosphere to trap more heat than it used to leading to a warmer earth.

Man due to his need and greed has done many activities that not only harm the environment but to himself too. Human activities that harm the climate include deforestation using fossil fuel, industrial waste, a different type of pollution and many more.

Natural reasons including volcanic eruption, solar radiation, tectonic plate movement, orbital variations. Due to these activities raise the temperature of earth to a greater extent causing an imbalance in nature.

Volcanic eruptions are often discussed in relation to climate change because they release carbon dioxide

and other gases into our atmosphere. However human contribution to the carbon cycle one more than hundred time those from all the volcanoes in the world.

Tackling the climate crisis is imperative. Individuals along may not be able to make drastic emissions cut that limit climate change to acceptable level. Personal action is essential to raise the importance of issues to policy makes and business. Using a voice as a consumer, a customer as an active citizen, will lead to changes on a much grander scale.

A prosperous future for a country depends on their decisions about the environment, green spaces, roads, cycling infrastructure, waste and recycling, air quality and energy efficient home ultimately, steps to reduce carbon emissions will have a positive impact on other issues, like improving air quality, and public health creating jobs and reducing inequality.

National Aeronautics and Space Administration (NASA) is an expert in climate and earth science. It will provide the necessary information to the global community, the public, policy and decision makers and scientific and planning agencies around the world.

It is the prime duty of the aforesaid agencies to take necessary actions now to enable a future, where the environment and living conditions are protected and enhanced in implementing sustainability practices. It is great to see leaders from across the planet come together to accomplish this vital mission.

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Interdependence of national independence, industrialization and the progress of the education system



Three major concepts come out on this topic:

- (a) Interdependence of National Independence
- (b) Industrialization
- (c) Progress of the Education System.

A brief definition of the concepts will be given, then an extended discussion given on how the two main variables impact on the third variable (the progress of the education system).

My discussion largely centres on the global perspective though, with attention to the developing world especially in Africa.

Interdependence of National Independence refers to how nation states depend on one another in order to achieve their development and sustainability goals.

A two Nation category is also considered in my discussion; the developed/affluent nations on one side, the weaker and developing Nations on the other.

Industrialization in this discussion, is considered as the growth of industries in a given country or nation for development; while the progress of the education system refers to how the various components of the education delivery process grow positively to fulfill the desired education goals of any country; baring on the generally acceptable global standards, focusing on the quality of education.

Since many theorists, globally consider education as "... a key to the realization of most of the goals and targets of 5 Global Sustainable Development Goals (SDGs) (Saeed Adam, et al (2013), a good and progressive education system must be looked at in the aspects of; access, retention, affordability, relevancy, with gender equity, bridging social class gaps, ensuring sustainability against any forms of negative discrimination as in culture, state or class; towards, towards national building with values such as integrity, openness, and against all forms of corruption; and developing closer global partnerships and bringing closer nations into a coherent World Community.

With the above conceptual background, I now go ahead to give a detail of how the two (above explained) variables impact on the progress of the education process.

Our global education system is challenged with high levels of school dropout.

This is at both basic and higher levels of education, with the developing world and more so Sub-Saharan Africa taking the lion's share.

According to UNESCO (2012), Africa bags a school dropout rate at basic level of 42%, with individual countries varying in their proportions, for example, Uganda at 72%, Angola at 68% respectively, among others. The rate at which learners dropout of school has been described as alarming (UNESCO 2013). Nation interdependence and industrialization would call for more campaign for an education system with a higher retention level aiming at 0% dropout.

Interdependence of national independence and industrialization can also provide an opportunity where success stories in some nations (especially the developed world) can be shared to help bridge the education system gaps in the developing nations; A case in point is where bilateral co-operation can aim at popularizing policies in education, like cost-cutting to ensure access, and vocationalisation to ensure education relevancy and job orientation to reduce on the dropout rates.

For example, German co-operation through various nation-based agencies such as World Bank have been providing technical and financial support to the developing world aimed at developing practical skills in the education system. This is extremely crucial in the reorientation of the education system in the developing world which has been mainly theoretical and resulting in creation of more job-seekers, than job-makers, hence clogging the labour market with the less employable school graduates. A progressive education system must produce graduates ready for jobs on the market.

Growth of industries in nation states can also help to improve on the education system by providing equipment highly needed in the learning and the teaching process. Things like computers and all sorts of laboratory equipment can be easily produced to support a progressive education system. This makes education relevant as it is practical and field-oriented.

Interdependence also implies that some of the education values can be shared across the globe to improve the entire education system on the globe. For example, values like reduction of gender disparity in the access and retention of the learners/children in various communities.

The phenomenon can also lead to a situation where training of education manpower can be easily developed and shared across the globe with desired competences and values to pass on to the young/learning generation. Exchange valuation programmes can be encouraged across nations/regions and at continental levels to achieve such purposes.

At progressive education system further entails the aspect public funding and public control/ guidance of the education institutions in a given nation. This can be achieved through nation interdependence as well as through industrialization.

In most of the developing world, especially in Africa (ranging between 3% to 6%), education budgets constitute a very small portion of the national budget, attention being given to the military and governance sectors exclusively. Much of education funding in low-income countries is through development support from philanthropic organisations.

This can be greatly improved through deliberate campaigning to ensure education takes up her due share of the national budget and reducing wastage, which reduces education costs at the household level.

Cooperation across independent nations and industrialization can also be very relevant in the global fight against privatization and commercialization of education, especially in the developing world and more so in Africa.

This has greatly watered down the quality of education, where it is looked at a commodity to be purchased at an escalating price, than a service and public good, and a fundamental human right.

Success stories of free and quality public education in the developed world, talk of USA, Germany, Canada, the Netherlands, can be shared with the developing world to have a free and accessible quality education across the entire globe. This is in line with fulfilling the SDG No.4 (education) and 7 (cooperation). Interdependence of National independence and industrialization can do hel in the governance sector of different countries; which can directly result into a wonderful progress in the system of education.

Governance values like democracy, positive prioritization, transparency can be easily shared across the globe, especially between the developed, free and industrialized countries; with the developing and controlled countries.

Interdependency and industrialization can help to overcome cultural barriers to education. Industries/factories bring together people of diverse backgrounds to work. This leads to growth of new ideas and new outlook to life - this paves the way for an education that is all inclusive and avoid unnecessary biases and prejudices. This is also implied when different countries come together for sharing on education development.

International co-operation and industrialization can also make a good deal in the development of the love for education as the greatest value one can have in one's life time. This value can help in overall access, going to school, creation of an attractive and conducive school environment that cannot be inhibitive to learners, and the parents/guardians. This can be through the provision of the necessary basic infrastructure in education/ learning centres.

The aspect of improved technology in education cannot be left out. The development of online classes, can greatly improve access through industrialization and international co-operation. This calls for the technical support and training of both the teachers and learners especially in the developing world as well as budgeting for study equipment for all the learners and teachers, especially in higher education in designing access to online education.

This greatly overcomes the physical barriers to education of quality as in aspects of travel, accommodation and larger physical classes and increases the teacher/learner ratio, as bigger online classes can be handled by one teacher or expert. It also increases sharing of knowledge and skill across regions with limited limitations.

In a nutshell nations interdependence and industrialization play a key role in the progress of the education system globally; giving ground for key factors that bring about the desirable and sustainable education system such as access, affordability, sustainability and geared towards sustainable development of the global community.



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A Profile about the Policy of Curriculum Development in Sri Lanka



Abstract

The objective of Free Education Policy of C.W.W. Kannangara was to develop the Head, Heart and Hands of the students and that objective is matched to the current situation according to the development of new knowledge, new technology, morality and good conduct. All structured learning experiences which are planned, organized and implemented by school comprise the school **curriculum** and it was enriched by informal experiences in line with the **National Education Policy**. The curriculum should be meant for the development of the child physically as well as mentally and the inherent capabilities and competencies of the child should also be developed in a child friendly environment towards the national development.

Quality of School Education

The quality of school education is measured by the curricula and it should develop the social skills, thinking skills and personal skills of the child to have an integrated personality. Restructuring of education levels and organization of subjects at different levels should facilitate a balanced personality. Curricula developed for schools should provide a sound foundation that enables the youth to lead a successful personal and work life. Fulfilling national goals, languages should play a vital role to reduce the language barrier by developing language skills in phase with national interests and pay attention to the accumulated knowledge, local and global needs and strategies that can cater to regional variations.

The policy of Curriculum Development implemented by the Ministry of Education in Sri Lanka considers the issues related to the quality, equity and relevancy which are inter-related for improving the education. Equity can be assessed at access, participation, output and outcomes achieved through legislative measures which ensure that all children gain entry to a school. Child's potential could be realized by partici-

pating in learning teaching process as well as cocurricular activities and hidden curriculum. Relevancy related to be responsible citizens in a society, respecting accepted norms, knowledge, skills, attitudes and values.

The policy of curriculum development needs to change the society towards a better future in this 21st. Century education. Therefore, it should be for all and to fulfil the needs of the national goals. The guiding principles for the prevailing issues would be for the rights, duties, privileges and equal opportunities, for the total development of the child in all aspects, for free and compulsory education, for world of work, for medium of instruction, for national languages, for religious education, for national cohesion, for unity in policy and diversity in decentralization for human resource development, for the professional standards of teachers and other education personnel, for resources and utilization, for differently abled children, for change and adaptability, for the learning teaching process and for the evaluation.

As mentioned above the Policy of Curriculum Development is important for the general education in Sri Lanka in improving the education considering the issues related to the quality, equity and relevancy. Since the Education Ordinance, 1939 is not applicable in the prevailing context, the National Education Commission in 2003 has recommended "the formulation and enactment of a development - oriented simple and broad -based new Education Act incorporating all relevant aspects of existing ordinances, Acts, Laws and Regulations relating to general education and introducing new features where necessary." A national system of education should bring into focus the need to orient education in the context of national development. State should ensure free and compulsory education for all children aged five to sixteen years promoting accessibility through provision of resources while making it acceptable to all by raising its quality.

Curriculum Development - Primary and Secondary Education

Sri Lanka commenced systematic curriculum development with the establishment of the Curriculum Development Center (CDC) in 1960s. With a major reform in 1972, the CDC was expanded and strengthened to develop the new curricular and in 1985, National Institute of Education initiated to develop the national curriculum. The three levels that linked to three different curricula are;

- Integrated Curriculum at the Primary level (Grades 1 to 5)
- The common and the balanced curriculum at the junior secondary level (Grades 6 to 9) and the G.C.E.(O/L) - (Grades 10 to 11 with core and optional subjects)
- The specialization Curriculum at the G.C.E.(A/L) - (Grades 12 to 13) under Science, Arts, Commerce and technology stream.

Prevailing policy issues related to curriculum development that deals with the purpose:

Restructuring of education levels together with the irrational selection and organization of subjects at different levels do not facilitate a balanced personality.

The curriculum reform of the 1990's dealt with four levels of education:

1. Primary Level (Grades 1 to 5)
2. Junior secondary Level (Grades 6 to 8)
3. Senior secondary Level (Grades 9 to 11)
4. Collegiate Level (Grades 12 to 13)

Prevailing policy issues related to curriculum development that deals with the structure:

The overloaded curricula and the small percentage of university admission make the learning process dull and boring in the education system of Sri Lanka. The top down approach to curriculum development has affected the structure of the general education and the success of the future of the young. Teachers find it difficult to cover the syllabi on time and these curricula are needed to be researched to see whether those improve the relevance of school

education into real life in general and to the world of work in particular.

Prevailing policy issues related to curriculum development that deals with the medium of instruction:

The official language policy was introduced in 1956 and the reforms of 1990 introduced the Second National Language; Tamil as a subject of the primary, junior secondary and the G.C.E.(O/L) curricula. The interest for uplifting the standard of the two national languages fell on the decision to introduce the English medium for G.C.E.(A/L) Science in 2000 and in 2002, it is introduced English medium instruction at the junior secondary level. Bilingual education became the policy of the government in 2008 with a considerable number of subjects of the G.C.E.(O/L) and the G.C.E.(A/L) selected to be taught in English. It became an issue in talking about quality, equity and relevancy because of the scarcity of English teachers in the system and the difficulties of distributing the available few.

Prevailing policy issues related to curriculum development that deals with the process:

Curricula should be tested before introducing it into the school system and should focus on producing capable young facing the emerging challenges of the future. Curriculum developers have to search for educational concepts and practices that are rooted in our culture. The paradigm shifts that are taking place in education need consideration to bring out education in line with the needs of the global economy. New thinking emerging in terms of Subject Matter Knowledge and pedagogical Content Knowledge have to be matched with local research findings and individual experiences to adapt them appropriately for the task.

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A Critical Assessment of British Cinema and Literature



Introduction

As a rule, the two terms British and cinema do not seem to go together. François Truffaut and Hitchcock represent two types of approaches, on the one hand a conventional wisdom about British cinema and the contradictions which reveal the formal characteristics of British cinema. The British cinema conveys a realistic image in so far as actors observe the reality of the characters. It is also filmic in the way it uses a unique camera movement; theatrical as a link between the film and the theatre, both located in London. In America there is a bipolarization; Los Angeles for the film and New York for the theatre.

The present article is an attempt to disclose the repression of love and lack of sensitiveness for the middle-class and, but still representing the English, and, the interests of the middle - class. This paradox in the British cinema will be analyzed by showing the formal contradictions of filmic aesthetics and the repression in the British films such as: *Brief Encounter* and *I Know Where I'm Going*. Ultimately these should help understand the aesthetics and symbolic aspects of British cinema and literature.

1. The Formal Contradictions of Filmic Aesthetic

The British cinema is important in so far as it reveals an aesthetic and symbolic aspect. So its space is organized. These filmic devices are exemplified in the movement of the camera. As a case in point, *Brief Encounter* is the prototype of British cinema for some people,

but seen by others as a bad prototype due to its limitations to middle-class culture. It is based on a play by Noel Coward (*Still Life*, 1938-39) and directed by David Lean. The movie tells the story of a short-lived affair between a married woman and a married man. The two meet at a train station. Location and space play an important part in telling a story, and in this particular case, the location, a waiting room of a suburban railway station; as a result, the trains play important role in unfolding and telling the narrative. The story begins and ends at a train station. Laura Jesson, a respectable middle-class British woman, lives in an affectionate but rather dull marriage, who while sitting at home with her husband, imagines that she was confessing her love affair to him.

Laura, like many women of her class at the time, goes to a nearby town every Thursday for shopping and to the cinema for a *matinée*. Returning from one such excursion to Milford, while waiting in the railway station's refreshment room, she is helped by another passenger, who solicitously removes a piece of grit from her eye. The man is Alec Harvey, an idealistic general practitioner (GP) who also works one day a week as a consultant at the local hospital. Both are in their or early forties, married and with children (although Alec's wife Madeleine and their two sons are unseen). The two characters accidentally meet again outside the chemist shop and, then on a third meeting share lunch, and attend an afternoon performance

at the Palladium Cinema. They soon realized that their innocent and casual relationship develops into something deeper, approaching infidelity.

Next, they meet openly, until they run into friends of Laura to whom they conceal their somewhat guilty relationship. The second lie comes more easily, as they eventually go to a flat belonging to Stephen, a friend of Alec's and a fellow doctor, but in the process are interrupted by Stephen's unexpected and judge mental return. Laura, humiliated and ashamed, runs down the back stairs and into the streets. She walks and walks, and sits on a bench for hours, smoking, until a concerned policeman encourages her to get in to avoid the cold. She arrives at the station just in time to take the last train home. The recent turn of events makes the couple realize that an affair or a future together is impossible. Understanding the temptation and not wishing to hurt their families, they agree to part. Alec has been offered a job in Johannesburg, South Africa, where his brother lives.

Their final meeting occurs in the railway station refreshment room, now seen for a second time with the poignant perspective of their story. As they await a heart-rending final parting, Dolly Messiter, a talkative acquaintance of Laura, invites herself to join them and begins chattering away, obstacles unaware to the couple's inner misery.

As they realize that they have been robbed of the chance for a final goodbye,

Alec's train arrives. With Dolly still chattering, Alec departs without the passionate farewell for which they both longed. After shaking Dolly's hand, he discreetly squeezes Laura on the shoulder and leaves. Laura waits for a moment, anxiously hoping that Alec will walk back into the refreshment room, but he does not. As the train is heard pulling away, Laura is galvanized by emotion and, hearing an approaching express train, suddenly dashes out to the platform. The lights of the train flash across her face as she conquers a suicidal deception. She then returns home to her family. Laura's kind and patient husband, Fred, shows that he has noticed her distance in the past few weeks, although it is not clear if he has guessed the reason. He thanks her for coming back to him. She cries in his embrace. The message is make tea not love says a French critic. British people seen, in this film, as cold fish; with their stiff-upper as a symbol of repressed sexual emotions.

British either lack emotions or repressed them. Too much realism restricts the emotions. The film is so well done as formal qualities are parts of this emotional repressiveness. Laura, tells the story in a series of flashbacks. The audience hear mostly her version of the affair with the "other man", Alec. She tells us about her feelings and passion towards him, her self-denial of infidelity, and eventually her guilt. Both Alec and Laura share a common attraction towards one another. British film reveals also the commitment to the welfare state through the representation of the genuine psychodrama.

A Critical Assessment of British Cinema and Literature

In the last part of *Brief Encounter* Laura imagines returning to the station. Everything happens in her mind but does not tell her husband about this, which shows the psychological aspect in the British cinema. Laura physically is always absent at home and in her mind she is also absent. She is lost in her reverie, recollecting moments spend with the doctor Alec whom she loves. And he wants to experience her feeling but was unable to express it because of moral restriction with the puritanism. Use of music: played clearly is a meaning of the sexual life that cannot be explained. Feelings that are restrained, emotions are held.

In British culture, *The unsaid* is part of middle – class culture. *The unsaid* is what is so overwhelming that you cannot say it. The film resorts to expressionistic devices: darkness, closing around Laura, a voice, etc., all these devices convey overwhelming felt emotions.

2. *I Know Where I am Going*: the Repression of Desires

I Know Where I'm Going, a 1945 romance film by the British-based filmmakers Michael Powell and Emeric Pressburger. Joan Webster (Wendy Hiller) is a 25-year-old middle-class Englishwoman with an ambitious, independent spirit. She knows where she's going, or at least she thinks she does. She travels from her home in Manchester to the Hebrides to marry Sir Robert Bellinger, a wealthy, much older industrialist, on the (fictitious) Isle of Kiloran. When bad weather postpones the final step of her journey (the boat trip to Kiloran), she is forced to wait it out on the Isle of Mull, among

a community of people whose values are quite different from hers. There she meets Torquil MacNeil (Roger Livesey), a naval officer trying to go home to Kiloran. They are sheltered for the night in the nearby home of Torquil's friend, Catriona Potts (Pamela Brown).

The Castle in the film may refer to the Gothic theme where it represents symbolically the psyche and the hidden part of human consciousness where repressed desires are kept. Patrick Day gives a similar interpretation of this fact in these words: "*The Gothic arises out of the immediate needs of the reading public to . . . articulate and define the turbulence of their psychic existence. We may see Freud as the intellectual counterpart of this process*" (Day 1985: 179). *I Know Where I'm Going* is an example of the turbulence that the characters are experienced. The repressed desire or feelings that cannot be expressed is the consequence of this repression in the film. Joan and Torquil trying to find a shelter in the castle is a perfect illustration of the repression.

The presence of music is another important aspect of British cinema in so far as what makes the film so attractive to audiences are the use of the local folk music and folklore. In how many other scenes in a film does the romantic lead profess his love for a woman by quoting a Scottish folk song? Whilst Joan and Torquil watch the local community enjoying themselves at a Ceilidh (pronounced Kay-Lee, a local dance), to celebrate a sixtieth wedding anniversary, Torquil quotes a verse from the song that the pipers are playing, "My Nut Brown Maiden".

The film also hinges on superstition for part of its poetry. One of the key images is an old Scottish castle that is supposed to have a curse on any member of the sailor's family. The notion of unknown or invisible forces fits in very well and naturally in this film. The film is asking you to believe in superstition the way you would believe in true love as stated by Clark: "*When life is fierce and uncertain the imagination craves for classical repose. But as society becomes tranquil, the imagination is starved of action*" (1950:63).

Conclusion

This article has revealed the formal contradiction of filmic esthetics characterized by symbolic aspects in the British cinema. The lack of emotion and the repression of feelings are seen in *Brief Encounter*. The constant formal repressiveness that characters are undergoing is a typical aspect of British cinema. *I Know Where I am Going* is another example of the turbulence that the characters are experiencing. The repressed desire common to the gothic is illustrated in this film.

So, in the light of all these analyses, we can say that British cinema is similar to what Varma explains, that is to say, the films like the novel *are characterized by an awe-struck apprehension of Divine immanence penetrating diurnal reality* (1966: 211). The British cinema is very formal; it cannot depart from the theatre. Thus, the link between cinema and theatre is a real fact. The cinema unveils a stream of consciousness and is a commitment to the Welfare State too. Music in the cinema plays an important role in the sense that, it is the melody which expresses

repressed and controlled emotion but, at the same time displays what is left, the unsaid to paraphrase T.S. Eliot as illustrated by Shakespeare's character Iago in *Othello* (1622) who always left the words unsaid.

NOTE

See Paule Byrne, 2005, "Real" vs. "Reel" Magic: An Appreciation of *I Know Where I'm Going!* https://www.sensesofcinema.com/2005/cteq/i_know_where/ consulted 05/12/2020.

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Desperately Looking for Answers



Something died in her, portion of her being died, with the dying of her father at a tender age. It was Sunday afternoon; the sun, like the moon of the day had mocked the island of uThango¹ with a promise of warmth. The sun gave off light than heat. Boikemiselo had done preparing Sunday meal and ready to serve her emaciated and unwholesome father the meal in his room. Boikemiselo, with enthusiasm and with a sense of sanguine, entered his father's room to serve him his meal. She conventionally and gently woke her father to have his meal before his head could hit the pillows for the day. Unfortunately, before Boikemiselo could finish preparing the meal, Bophirima had drawn his last breath.

Bophirima's death torn Boikemiselo apart and grief could be deciphered from her face. Boikemiselo was left with more questions than answers and filled with lamentations. "Why? Why did He did not save my father from the death?" Boikemiselo wailed while expressing her grief.

Boikemiselo continued weeping while expressing her dream, "My father did not even have a chance to see my first largest bakery in town with ten workers, large pans, and delivery to all homes every morning."

Bophirima's death further bought back the grief to Boikemiselo of losing her mother at a tender age too. At the

funeral, people, Boikemiselo's kinship, conventionally and out of uncommunicated cultural rules and normativity, they all came, and comforted Boikemiselo. Post the funeral, the kingship extended their pledges to Boikemiselo, "In our culture of ubuntu, orphan is foreign phenomena my brother's child. We shall take good care of you, Boikemiselo" in unanimous voice, they all said. Nonetheless, Bophirima's death waxed Boikemiselo's ²daughters of music. Boikemiselo couldn't comprehend the kingship relentless pledges. Ultimately, her aunt, Nomusa, took Boikemiselo to live with her in her house.

Weeks after the death of her father, Boikemiselo began to lose weight and became frail. She had ceased to be kind to herself. Boikemiselo deprived herself the liberty to sustain herself, and with passion, she spent unhealthy amount of time devising ways to bring her father back to life again. Boikemiselo was determined to see her father alive again by any means.

She had an idea to sell her soul to the devil since her father started to lose weight and was persistently coughing. Not every doctor in the island could cure her father's illness. During the period of Bophirima's sickness Boikemiselo was everyday becoming anxious about the possibility that her father might never get the opportunity to witness her vision becoming a reality nor to see his grandchildren. Boikemiselo's father

was a man who valued labour, with love and care, he raised Boikemiselo when her mother died. Boikemiselo's father did everything in his power to ensure their survival and her daughter's well-being. Boikemiselo ever promised her father she is going to repay him for everything he had done for her when she matures. Boikemiselo's vision was to build the biggest bakery in the village to generate wealth, and to build her father a nice comfortable home. However, death thwarted her dreams.

Boikemiselo's bereavement over the death of her father continued to be visible for all to see. Her determination to bring her father back to life again was gaining momentum in every second, and that strengthened her position of an indubitable will to bring her father back to life again. Religious scriptures about resurrection and eternal life Boikemiselo and her congregates used to recite most of the time on Sunday church services couldn't console her. They made no sense to her anymore. Life had deprived Boikemiselo all that was precious and valuable to her and thus she possessed an unequalled will to bring her father back to life again. She had lost her mother at very tender age and her father was all what she was left with.

There was a popular belief in Boikemiselo's island that the devil lives at the bottom of the sea. One day Boikemiselo had a conversation with

her aunt about the devil specificity in the sea. Terrified and concerned, her aunt asked, "Boikemiselo, why my child do you want the devil? You know devil is evil and he will blind you and kill you for just seeing his territory".

Boikemiselo replied, "I know, I heard he grants wishes for a soul. I will sell my soul to him to bring my father back to life"

Boikemiselo's aunt retorted, "Look, I know you miss your father a lot, and his passing hurts you a lot. However, I urge you my child, kindly refrain from saying things like that."

"No aunty, I'm serious. I won't just stand by and do nothing when there is still an option to save my father. Perhaps, he is not deep in the afterlife, therefore, he might fetch him for me at the right price" Boikemiselo retorted to her aunt assertions.

"Blasphemy my child! How dare can you think and say such a thing. That is wickedness. Take it back. It is God that gives, and it is God that takes. What is wrong with you? Are you out of your mind child!" Her aunt rebuked Boikemiselo. Boikemiselo stood up, looked her aunt in the face and said nothing to her, and left the house and went to the forbidden side of the sea-shore at her village.

¹ uThango is a IsiZulu word referring to fortified wall

² Daughters of music is referring ears

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When she arrived at the seashore, it was windy, cold, the trees were making strange noises, and the waves were going up and down strongly. "Devil!" Boikemiselo shouted. "I know you are here and you're listening. Listen here, I have an offer for you. You will like it. I am willing to trade with you my soul for my father". Nevertheless, nothing happened. Boikemiselo, again, shouted, "I am serious, they say you live here, and I am not leaving until you come out." Still nothing happened for the second time, but Boikemiselo was determined. She kept waiting. She waited until it was twilight and kept on shouting, "Come out; let's bargain". Nevertheless, nothing happened, and she eventually left.

The next day she went again at dawn to the sea and shouted, "Hey, it's me again, I've come to bargain, come out". Nothing happened. She got impatient when the day hit the afternoon and decided to go in and swim to the end of the sea. "Devil, they say the waters are the end of the world, but I don't believe that. What keeps the water from falling off, there must be walls keeping it in on the other side. I believe those walls are gates to your kingdom, therefore, if I swim to them, and knock you will answer" Boikemiselo spoke to the sea while swimming to the horizon. The sea waves got mad and Boikemiselo started to drown. She cried for help while trying to retreat to the land. She felt her lungs filling up with water, and she got weaker and weaker. The sea coughed her out, she stood up, and she ran home as fast as she could without looking back.

Weeks passed by without single utterance to anyone about her father nor the devil. Things looked like they were back to normal. Her aunt invited Boikemiselo's childhood friend, Pherekong, and his family over for launch. Boikemiselo's aunt resurged the marriage talk to Boikemiselo. She noted that it was perhaps about time Boikemiselo and Pherekong resumed their union endeavours. Boikemiselo and Pherekong union talks were halted when Bophirima's medical condition deteriorated. The news did not make her happy, not because she did not like the guy. Pherekong was decent although Boikemiselo wanted to have closure about her father's passing before she can commit in any romantic relationship let alone to enter courtship. The next morning, she went back to the sea again. "Hey, it's me again, I've come to bargain. I took the last incident as a harbinger that you don't want to talk, but I'm a girl who doesn't take a no for an answer. Respond damn it!" Nonetheless, no one answered. It was merely sea waves going back and forth. Boikemiselo stayed until midnight but she eventually left.

The next dawn again she went to the sea. It was misty and she could barely see her own feet. "Hey! Today I'm super

serious than the other days. If you don't come out, I will jump in for good this time or I will not leave until I starve to death", Boikemiselo shouted at the sea.

"You there" said a voice from a distance but not in the sea but rather at the seashore on her far right.

"Yes!" Boikemiselo replied.

"What are you doing on the forbidden seashore shouting?" asked the distant voice.

"It's none of your business", Boikemiselo replied.

"I understand you just looked like someone curious to know what's on the other side of the sea", said the distant voice.

"We know it's the end of the world", Boikemiselo retorted to the distance voice.

"Ridiculous, it isn't", shouted the distant voice.

"How do you know that", Boikemiselo curiously asked.

"I've been on the other side", confidently claimed the voice.

"How! How, did you swim all the way?" Boikemiselo asked as she was approaching the distant voice.

"With my ship", a silhouette of a man at a distance pointed to the sea as the mist was beginning to clear.

"What's a shiiiiiiiiipppp!" Boikemiselo exclaimed as she saw what looked like a mansion floating in water. "What is that thing? How are you keeping it floating? Who are you?" Boikemiselo asked the man.

"That is my ship; do you want to explore with me the other side of the sea? I will bring you back before dusk", the mysterious man proposed. Boikemiselo looked at the man closely and began to ponder. The man did look like her people. The man was in his middle ages, dark skinned, starting to wrinkle, spoke Boikemiselo's language, and had typical afro hairstyle starting to be grey. The man looked familiar, like someone she would come across to at the streets notwithstanding the only one thing peculiar was his outfit (the man was wearing a classic tuxedo; it was unusual in Boikemiselo's eyes. She had never seen anyone in her island wearing such clothing). "Sure, I want to come" Boikemiselo said as she confidently jumped into the ship with the man.

The ship took off; they embarked on their journey to the horizon. Boikemiselo was perplexed by the whole experience. As they journeyed to the horizon, Boikemiselo barely uttered a word dur-

ing the journey. Boikemiselo looked at the man, and asked him, "Hey mister, what should I call you?"

"It doesn't matter what you call me", the man answered.

"Okay, who are you?" Boikemiselo retorted. However, the man just looked at her and said nothing. "Are you the devil?" Boikemiselo further asked him.

"Do I look like the devil?" the man answered Boikemiselo.

Boikemiselo kept asking questions, "Where are you from..."[the man interrupted] Boikemiselo "Oh! Look the land! Would you like to go and explore the land?"

"Yes, but how are we going to climb up there? The land is so high" Boikemiselo remarked.

"Come let's use the helicopter", replied the man while uncovering his helicopter.

"What does that thing do?" Boikemiselo asked the man.

The man replied, "It will land us up there. It's an aircraft. I mean, it's an air transport"

The helicopter landed on the isle. Boikemiselo was excited to see land beyond the sea. She could not believe it. The man observed and said to Boikemiselo, "It looks like it was an aircraft base"

"I see they are in different shapes and sizes, but where is everyone? Why is it abandoned?" Boikemiselo respectively remarked and asked.

"They are all dead!" the man answered.

Concerned Boikemiselo further asked, "What killed them?"

"War. War killed them all. This base was created specifically to create war aircrafts. Come let's go back to the ship and look for more land", the man said. They walked around the isle a little bit. They explored the land. Inquisitiveness got better of Boikemiselo thus she asked the man plenty of questions about the aircrafts, how were they manufactured, and how to use them. They returned to the helicopter and took off back to the ship.

With curiosity Boikemiselo asked, "How vast is the land out there?"

The man answered Boikemiselo's question, "I can't quantify with precision how vast is the land, however, I can assure the land is vast"

"Wow, I wish my father was with me or at least still at home. I would have loved

to tell him about this adventure where I was exploring with a strange man to the unknown land" Boikemiselo expressed herself

"Oh! I see. That would have been a nice thing", the man said to her.

"Yes, do you know where the devil lives? I would like to talk to him" Boikemiselo asked the man.

The man replied, "Isn't the devil supposed to be a spirit in another realm?"

"No, I believe he is on land and that he can grant wishes for the right price" Boikemiselo remarked.

With bewilderment, the man asked Boikemiselo, "Why? Wishes from the devil! Can anything good come from him? Isn't he supposed to be evil and corrupt to the core, incapable to give anything good?"

"No, that's what they want us to believe. I believe no one is inherently good or bad, every being is capable of great good and evil", Boikemiselo argued

With determination, the man responded to Boikemiselo's argument, "For human beings, yes, but the devil is an evil spirit whose main purpose is to corrupt humans and rob them of anything precious. So, yes I believe Satan is an exception and does not have the capacity to do what is right nor what is good."

Boikemiselo's bitterness could be discernible from her voice, "Well then, God is not all good neither. Why did He let my poor father die?"

"See! Another land. Do you want to go and explore?" the man enthusiastically asked Boikemiselo.

"I would love to" Boikemiselo replied to him. The man lowered his anchor and said to Boikemiselo "let us use the hot air balloon now because the helicopter was loud"

They flew with the hot air balloon to the bay of an island. There was an old exquisite store nearby that mesmerised Boikemiselo. Upon entering, the store Boikemiselo picked up a glittering intricate golden scenic; she wrapped it around her and embraced it, "This is so delicate, I have never seen a cloth this cute, where is the teller?" she asked the man.

"No one is here" the man replied, "Come, let's go. Take as much as you need". Then they moved to the nearby city.

Out of concern, Boikemiselo remarked and asked respectively, "It seems this land is empty too. Where is everyone?"

"They are all dead", the man replied to Boikemiselo.

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"They are all dead", the man replied to Boikemiselo.

"All of them? What killed them?" Boikemiselo astonishingly asked.

"War" replied the man "War killed them all!"

"Why were they fighting?" Boikemiselo further asked.

"In here, come, I bet it is still working" the man interjected Boikemiselo. They entered a beautiful building that had no display of destruction, only weeds were growing on it. Inside the building, they found a giant door that was connected to a computer and the man headed straight to the computer beside the door. The door began to emanate blue and white lights. The man called Boikemiselo and said, "Come! Let's get in".

Boikemiselo asked the man, "What is that?"

"They called it a teleporter, an instant transport. I just put on coordinates to an interesting place", the man answered, and they walked in the teleporter.

They exited to the other side on a destructed door, which was in the brink of collapsing. The sky was overcast and red, the air scent was not desirable, and they were hemmed by broken walls, bomb, and nuke shells.

Boikemiselo asked, "What is this place?" and she further remarked, "I don't like it"

"This was the heart of the war zone. Pretty messy, isn't it? Follow me this way", the man said to Boikemiselo. They climbed the broken walls and hiked a little hill. The man was leading the way. Boikemiselo asked the man, "So, concerning this war, when was it? Did it kill everyone except us on the other side of the sea?"

"The war was long time ago," the man answered, "and yes everyone is dead except you on that Island".

"How do you know?" Boikemiselo asked.

"I do" the man answered.

Boikemiselo further asked the man, "Were you here during the war? Are you the last of your kind?"

"Yes, I was watching when they were eliminating one another" the man answered Boikemiselo. "You seem exhausted, how about we take a rest at this house nearby. There might be something to drink and to refresh." the man further suggested to Boikemiselo.

"Oh yes, I can use a drink right now" Boikemiselo enthusiastically replied.

They walked into a collapsed mansion nearby closer to the top of the hill and rested inside. The man requested Boikemiselo, "May you rest here while I go to look for something to drink?" Boikemiselo was left at the mansion while gazing upon the destruction that was brought by the devastating war to the mansion. She looked around at the aesthetic jaw dropping art on the walls and the intricate statues, and the furniture perplexed her. The man came back and said to her "I couldn't find water, but I found orange juice. I'm certain you'll enjoy it."

"Would I?" Boikemiselo curiously asked and she took a sip and cringed, "It's cold! Why so cold on a normal day?" she asked.

The man replied to Boikemiselo's question, "Oh, it's from the fridge. A fridge was useful device for cooling things anytime of the seasons. Pardon me for not informing you prior." The man approached a nearby gramophone and played a record. "Wow! What kind of music is that?" Boikemiselo asked the man and she immediately remarked, "It's beautiful. I have never heard something like it before?"

"It is ballroom music," the man said.

Boikemiselo said, "Its rhythm is vague. How do you dance to it?"

"Come, take my hand. I'll show you how to dance to it", the man proposed. She took his hand and they danced underneath the candelabra. Step by step, the man showed her how to dance ballroom. The music then changed to a fast tempo, they began to improvise, and scrambled anything and laughed intensively. They spun around, tapping their feet out of rhythm, and having a good time.

They laughed and laughed and Boikemiselo breathing heavily said "Man I have never been this happy in a while. I should laugh and dance more. It feels amazing!"

"Yes it does!" the man said, "You look exhausted. Why don't we rest?" the man further requested.

"But I have to get home before dusk. We should be going" Boikemiselo said.

"Don't worry it will be only an hour. I'll set an alarm", the man said.

"Okay", Boikemiselo said as she lied on the floor to take a young nap.

"Wake up", the man said to Boikemiselo.

"I feel refreshed", Boikemiselo said, and she asked, "How long was I asleep?"

"Just enough time to get rest. Come, let's go", the man said.

"Do we have to go down the hill again?" Boikemiselo asked complaining, "Isn't there any other way?"

The man said, "There is another way. Come I found another working teleporter in this mansion" They entered the teleporter and exited near the bay where they left their hot air balloon. They got in the balloon and took off to the ship. When they got on the ship Boikemiselo asked the man, "Did you even sleep back there?"

"Does it matter if I slept or not?" the man replied.

Boikemiselo replied, "Yes, it does. What was even the meaning of all of that? Why did you take me to the devastated war zone and the collapsed mansion on the hill?"

The man looked at her and said nothing but continued starrng the ship. Boikemiselo retorted, "All right, I'm no longer playing your games anymore. I need answers now! Who are you? Why do you know so much about the past human history? Why are keeping on saying all humans died except you? Are you not a human? What was the meaning of all this?"

The man looked at Boikemiselo and said, "It was all necessary"

Boikemiselo replied, "Necessary for what? Necessary for me to forget about seeking the devil? Did you take me up there so that I can see that desperation on a lost course, and an unsatisfied heart can cause humans to destroy themselves? Was I supposed to realise that fixation on what I can never attain, and selfish ambition would destroy me and those around?" However, the man looked at her and said nothing. Boikemiselo further asked the man, "Were the music and dancing showing that life is more than our losses, to see that there is life complex, yet, enjoyable after loss; were they to make me realise to eat, drink, praise and be glad?"

The man said to Boikemiselo, "Why aren't you a sharp one?"

Boikemiselo said, "No way! How can I forget? I want my father back! He was supposed to see my dreams come true. I'm still convinced to exchange my soul for my father."

"Cancer!" the man said to Boikemiselo.

"What?" Boikemiselo asked.

The man replied, "Cancer killed your father. Lung cancer to be specific. At least that's what the humans before called it."

Boikemiselo exclaimed, "What is that? I have never heard about such disease. What causes it?"

"Smoking. How often did your father smoke in a day?" the man asked Boikemiselo.

"Wow! A lot. Are you implying that his death was his own doing?" Boikemiselo asked the man.

"Yes, I am saying that. Even if it wasn't his own doing. Isn't dying part of life? The unpredictability of when and how you'll die? Doesn't it give you the thrill to live your life at its fullest when you can still breath?" rhetorically asked the man. He further said, "Observe form your predecessors, they had everything their hearts could ever wished for. Life was simple for them. They could cure every disease; they could travel fast as if they were able to be at multiple places at once. They had created artificial intelligence which answered almost every question they had; farming, diseases and even domestic work was no longer a concern to them. They had power to move mountains, part seas, pull land out of the ocean, conjured rain at will, stabilize earthquakes and prevent floods with advanced technological inventions. Nonetheless, they still fought and massacred each other with advanced weapons of mass destruction."

The man went on to say, "Now there is your island, we have arrived on time right at dusk. Now I want you to go home and stop looking for the devil at the sea or else he will find you and ruthlessly murder you." The man lowered his anchor, pulled out his plank stairs so that she could get off the ship, and said to her, "Send my regards to your aunt and uncle." Boikemiselo descended from the ship quietly as she was pondering on what the man was saying. When she set her feet on the shore, she began to shout and said "Hey! Are you God?"

The man replied as he was pulling his anchor, "Do I look like God?"

Suddenly, a prickly wind rose and mist covered the sea. When Boikemiselo fixed her eyes to look at the ship sailing to the horizon, she couldn't see it. The ship was no more to be seen. She headed home, went straight to her room without talking to anyone, and did not join her family for a supper that evening.

The next morning Boikemiselo's aunt and uncle woke up to a delicious smell of apple pie. They were flabbergasted. They asked themselves who could have baked it? Their front door opened and Boikemiselo walked in on an apron and with an apple pie on her hands. "Oh! Good morning aunty and uncle. I was cooling the pie outside. I have made tea, now please sit down and let me tell you a story you will probably, certainly, and most definitely not going to believe" she said. Her aunt said "Oh, no!"

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