

UNIT 9 **Citizens and the Challenges of Globalisation**

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Let's Work

- The need for active and critical citizens to face up to the challenges of globalisation
- The "ambiguities" of the concept of development
- The globalisation process
- The advantages and disadvantages of the globalisation process
- Women's situation
- Disaster prevention

Introduction

Information society has presented democratic citizenship with many challenges. One of the most important is related to the questioning of the traditional functions held by democratic states in the configuration of citizenship. As democratic states, states lose control on two levels. On one hand, they lose control because of citizenship's international dimension, that is, citizens have access to all information produced around the world and have the impression that states are unable to respond to global citizenship's requirements. On the other hand, they are overwhelmed by citizenship's proximity, that is, that citizens want to be attended to as people and not simple consumers, users or files.

This double challenge comes from a globalisation that is positive and negative aspects. Anti-globalisation movements can be understood as movements promoted by an alternative class of citizens who are dissatisfied in the face of the risks to the planet, global injustice and the loss of quality of life. In this unit we are going to focus on the two sides of globalisation so that our democratic citizenship can also become a cosmopolitan citizenship.

This ambiguity in development cannot be hidden because it has created new types of poverty. Democratic citizenship cannot be built if it ignores those new types of poverty, because we cannot call citizenship "democratic" if there is no social justice. It can be called legal or national, but it cannot be called social or democratic. In order to avoid equality being a pure formality and to promote it as something real, it is important to know about feminism's contribution to the promotion of women's equality. In fact, policies associated with the promotion of equality and the fight against domestic violence could, for example, be understood as a sign of democratic citizenship.

Citizens' ability to organise themselves in emergency situations and when faced with disaster prevention is another important sign. What's the point of scientific progress and development if they aren't put at populations' disposal? We therefore want to consider a democratic citizenship able to promote a culture of prevention. A culture of mitigation, which puts humanitarian aid programs into practise, is as important as a culture of prevention that can be implemented when we know the civil defence services well enough. If we did not have those services, it would not be possible for us to build a democratic citizenship.

In Anger: Persistent illnesses?: Malaria, AIDS, Tuberculosis

There are many times when human suffering cannot be avoided, but it can be relieved. The fight against illnesses has been a constant in human history. We live in a time where many centuries of investigation and treatment are now bearing fruit, and the fight goes on. However, it is surprising, and notable, that some of the most fearful illnesses against which the world is fighting, such as AIDS, tuberculosis and malaria are not being investigated properly. The stagnation in the fight against these illnesses is also the stagnation of the development of millions of human beings. It could be argued that these investigations require time and patience, but it is also true that the process could be quicker and developed countries could provide more support in order to save thousands of lives. The globalisation of those illnesses requires a globalisation of solidarity and justice.



FIGHTING AGAINST ILLNESS.

TWO EXAMPLES OF INTERNATIONAL SOLIDARITY:

- *The Roll Back Malaria (RBM) Partnership*
<http://www.rbm.who.int/index.html>
- *The Global Fund to Fight against AIDS, Tuberculosis and Malaria.*
<http://www.theglobalfund.org/es/>

A continent in crisis

Life expectancy has decreased in Africa by four years since 1990

El sida se ha hecho fuerte en África. La epidemia, que afecta a 25 millones de africanos, frena todos los intentos de desarrollo. Su última víctima son los Objetivos del Milenio de la ONU, un programa para reducir la mortalidad, la pobreza y el analfabetismo en el mundo que ha encontrado en el sida de África un muro infranqueable. [...]

En Europa se vive de media hasta los 73 años; en Norteamérica, hasta los 77; en Latinoamérica, hasta los 71. Y en todas partes mejora año tras año. En el África subsahariana, el sida, la tuberculosis, la malaria, unos sistemas de salud endebles, la pobreza y la malnutrición han frenado la mejoría, que había elevado la esperanza de vida de los 42 años en los sesenta a los 49 tres décadas después.(...)

Siendo una enfermedad que debilita el sistema inmunológico, el VIH abre la puerta a que enfermedades como la tuberculosis o la malaria se hayan multiplicado. La tuberculosis que afecta a un seropositivo puede no ser la clásica pulmonar, lo que dificulta su diagnóstico y, por tanto, su tratamiento. "La tuberculosis es un drama mundial al que, como la malaria, hay que responder mediante innovación, buscando cambios de medicación y protocolos más simplificados", dice Vilasanjuán.(...)

"Tenemos que hacer mucho más", dice Sarah Crowe, portavoz de Unicef. "No podemos dejar que estos países no se pongan en pie". Crowe recalca que uno de los dramas del sida, que se ha cebado en el continente subsahariano (sumado a una severa sequía en el cuerno de África), es su impacto en los niños y en el número de huérfanos.

Unicef está realizando una campaña para la distribución de telas mosquiteras para la prevención de malaria a mujeres embarazadas y familias: "Ahora duran más de cinco años, son más resistentes y demuestran ser efectivas, pero necesitamos más, millones", subraya Crowe, quien explica que determinados países, especialmente aquellos en los que conflictos bélicos forzaron a las poblaciones a hacinarse en las periferias de las ciudades (Angola, Congo), están viviendo episodios de cólera que no se habían visto desde los sesenta.

El África subsahariana consiguió disminuir la mortalidad infantil progresivamente, de acuerdo con el Banco Mundial, entre las décadas de los setenta y ochenta, coincidiendo con intervenciones como terapias de rehidratación oral y vacunación, pero los expertos juzgan que la inversión de la tendencia en los noventa hace ahora prácticamente cumplir los Objetivos del Milenio: en reducir la extrema pobreza, la mortalidad de los menores de cinco años, el control del sida y la malaria...

EL PAÍS, 28 Junio 2006

ACTIVITY: Draw up a code of ethics for the Internet

- Expand the information about the following illnesses: AIDS, Tuberculosis and Malaria.
- What has happened on the African continent?
- Search for some counter-arguments for those who claim that spending too many resources on these illnesses is not necessary because "we are not directly affected by them".

Contents

1. The Potential and Limitations of Globalisation

The Horizon of a Cosmopolitan Citizenship

When learning about citizenship is not limited to the legal dimensions of human life, some new spaces open up to the exercising of civic responsibility. In these cases, we are not talking about civic responsibility on a local, regional or national level; rather it's a potentially global and planet-wide civic responsibility. Mass media can inform us about what is going on in the planet instantly and it's possible to become witness to anything that happens on the planet.

This capacity to consider ourselves as individuals belonging to the human species in the most generic sense, who are able to react to distant causes, is known as cosmopolitan citizenship. It can also be called global citizenship and produces a kind of civic responsibility called planet-wide civic responsibility. Rights, obligations and duties are not limited by their closest environment; rather they can become universal and planet-wide. In that way, the universal aspiration of the first Greek and Stoic theories of citizenship, that "nothing human is alien to me", could still be applied.

Globalisation, An Unstoppable Revolution

The term globalisation does not describe a state or a kind of political system; rather it is a social phenomenon that covers the whole world and contains the following features. It is a group of processes related to:

- Information society and the development of a transnational economy. It is a consequence of The Information Era.
- The increase in trade exchanges and permanent innovation in information technologies.
- The promotion of a social and cultural sensitivity towards the whole planet as one big system whose life is in danger.
- The promotion of international solidarity based on the spreading of respect for the Universal Declaration of Human Rights.

These processes have such a dimension and such an outreach that they look unstoppable. National governments recognise their powerlessness when facing these changes alone and that is why they promote intergovernmental alliances to face these global changes.

Globalism: The Risk of An Impersonal Globalisation

Globalisation also has negative aspects. Two of them are obvious: the first is the transformation of the global village into a global jungle where the richest countries situate themselves within the commodities market in order to establish themselves in dominant positions. The second one is related to the construction of a planet-wide civic responsibility that turns its back on the most immediate needs of social justice. The defenders of globalisation do not always take little villages, minority cultures and people unable to access information society into consideration. The condemnation of these negative aspects has created new social movements with a planet-wide dimension that have been given the name of anti-globalisation movements.

¿WHAT ARE ANTIGLOBALIZATION MOVEMENTS? ¿ARE THEY ALL THE SAME?	
They are critical movements who are against the process of globalisation	
"BEYOND GLOBALISATION" MOVEMENTS	These movements are the ones that do not exactly criticise; rather they deal with problems caused by globalization by providing assistance. For instance, they look after poor people, but they do not criticise the causes of poverty. Some of the groups that mobilise against some of the aspects of globalisation could also be mentioned here, but they're the ones that do not question the process itself.
"ANTISYSTEM" MOVEMENTS	They criticise globalisation but also the systems and institutions that make it possible. Their criticism is addressed at the economic model, social structures or cultural spheres related to globalisation. According to them, the way of doing things needs to be changed. They are very critical, but they never use violence.
"VIOLENT" MOVEMENTS	They are movements that radically question globalisation, but as they use violence to do that, they disqualify any possible proposals they make. Violence means the denial of dialogue and it can never be used as an answer to conflict.
"ANOTHER GLOBALIZATION" MOVEMENTS	For these movements, globalisation is a phenomenon of our time that offers the chance for humanisation, but only if it serves everyone, not only the interests of certain minorities. They propose major changes in the way globalisation is carried out. They do not reject it, but they do demand its transformation.

2. Sustainable Development and Quality of Life

A Giant With No Foundation

The best image for describing globalisation would be that of a giant with no feet. We have to bear this image in mind in the practise of citizenship so that the horizon of a democratic citizenship that can become a cosmopolitan one is not weakened. This horizon has been fragile up to now because there are many marginalised areas on the planet. Entire towns and areas of the planet are on the sidelines of any kind of health-care, cultural, economic or social development. This fragility is a result of numerous conflicts and therefore we have to promote development if we want global peace. In fact, some decades ago, Paul VI claimed that "Development is the new name for peace".

From Economic Growth to Sustainable Development

The promotion of democratic citizenship is impossible without development. However, we have to know what we mean by development. Is it about reaching a goal of progress? Is it about modernising society? Is it about increasing the amount of accessible money so that we can consume even more? It is not easy to specify what we understand by development and that is why it is important to know a little about the history of this term.

After World War II and the passing of the Universal Declaration of Human Rights, a double phenomenon occurred: the industrial production of consumer goods (rich countries) and decolonisation (poor countries). This double phenomenon, where economic growth and the desire for welfare in countries that did not have previous access to it came together to generate a future of transformation called development. However, this does not mean that development should be confused with economic growth.

Democratic Citizenship and Sustainability

Economic growth is an indicator, that is, a piece of data through which we can measure development, even if it is not the only one. This fact has transformed development theories so that other indicators are needed to measure it. If economic growth were the only factor, and health, environment and the next generation's life weren't taken into account we would be talking about unsustainable development. This emphasis on ecological dimensions transformed the concept of development, allowing us to talk about sustainable development. Sustainable development has become one of democratic citizenship's most urgent tasks .

How to Understand DEVELOPMENT

THE DEVELOPMENT OF PEOPLE	THE DEVELOPMENT OF SYSTEMS	QUALITY OF LIFE IN COMMUNITIES
- The vast display of scientific-technical reason (domination, control)	- Quantification paradoxes - The limitations of instrumental calculating reasoning	- From future to present - From the quantity to the quality of processes. - Questioning the idea of progress
<i>What's at stake...</i>		
- Modernisation - Autonomy of people - Self-organisation - Progress is identified with growth GROWTH	- Sustainability - The idea of "inclusion" - On a human scale (human necessities are finite, subjects rather than objects) - Models that look for balance between progress and nature SUSTAINABLE ADJUSTMENT	- Decentralised cooperation - Globalisation that does not forget "identity" - Human and social capital GOVERNABILITY

ACTIVITIES:

1. What is the relationship between economic growth and development? Is it the same thing? Can they be identified? Base your answer on a series of reasons.
2. Look carefully at the table of the different ways of understanding development. Express the three development ideas in your own words. Look for (or make up) some examples that correspond to each of the three ideas

3. Women's Equality and New Poverties

Feminism, Gender and Women's Liberation

Modernity's political revolutions transformed the concept of citizenship in a radical way. Not only did people look for freedom, but also for equality; not only did people look for a negative type of freedom, but also a positive one. This fight for a positive and not strictly formal freedom extended to every human being. It was not only for male citizens of a certain income with rights of participation. The fight for positive freedom and equality was not only for male citizens, but also for everyone. Of all the groups, the most underprivileged were women and that is how feminism was born. In Spain, Emilia Pardo Bazán and Concepción Arenal were two important figures that took the first steps in the implementation of real equality.

Feminism is a social and political movement that demands the recognition of the same rights for women as for men. The first victories were earning the right to universal suffrage and real equality in terms of rights. One of their basic aspirations for women's freedom was the fight to achieve the same real freedom as males. In order to achieve it, they demand that the obstacles and gender barriers that still remain in democratic states are removed. When gender becomes an obstacle to the practice of citizenship, then gender policies become important. These policies aim to establish a balance, promote equality in representative positions and spread equality between sexes.


Citizenship of Difference and Maternal Intelligence

Feminism has significantly influenced the promotion of democratic citizenship. Rather than proposing a homogeneous citizenship based on a blind equality in the face of social, gender or educational differences, feminism has proposed a so-called differentiated citizenship. It is not a matter of segregation or marginalisation according to difference; rather it is approach situations or different groups that structurally block women's true freedom in a differentiated manner. For instance, the distribution of the family burden and the way jobs are structured cannot be carried out in the same for men and women. If family duties and housework are not better distributed there cannot be a true democratic citizenship. That is why feminism defends positive discrimination of women within the practise of citizenship. The importance of responsibilities as well as rights is very important for some strains of feminism. That is why feminism is not content with a legal citizenship; rather it demands a social citizenship that does not neglect social rights. Some feminists have pointed out that maternity, childcare and family burdens are not an obstacle to democratic citizenship, but a potential opportunity to promote a new kind of intelligence which Katherine Ellison has called "maternal intelligence".

The New Poverties, A Challenge for Active Citizenship

Information society and globalisation are creating new poverties. Up to now, poverty was related to lack of resources and opportunities or to marginalisation. Nowadays poverty is also a result of obscurity, exclusion and immigration. It is a result of obscurity when people are not provided with raw materials and are of no interest to the world's great powers. It is a result of exclusion when artificial barriers to welfare are set. And it is a result of immigration when the mobility of information and capital does not accompany the mobility of people.

Social Pact Against Domestic Violence



fundación de la comunidad valenciana
frente a la discriminación y los malos tratos

www.toleranciacer0.gva.es

- } The objectives are to eradicate violent situations that women suffer
- } To help victims of domestic violence
- } To inform victims of their rights
- } To involve the whole society by mobilising social agents
- } .../....

Activities:
1. Complete the following table:

Institutions	When it started and what its aims are	How it works and what kind of activities it carries out	How it promotes democratic citizenship
Department of Equality			
Acción Familiar Foundation			
Red Madre			
Caritas			
The Red Cross			
Instituto de la Mujer			
+Familia Foundation			
Save the Children			
.../....			

4. Disaster Prevention and Global Order

Better to be safe...: The Value of Preventative Citizenship is Double

Disaster prevention strongly contributes to populations' sustainable development. The earthquake (tsunami) in the Pacific Ocean on 26th November 2004 set off every alarm in the international community. It showed clearly how important prevention and the value of an early alarm are in natural disasters. These events not only put the international community to the test, a community that usually intervenes via humanitarian aid programs carried out by international civic organizations (ONGs), but they also put citizens' information systems, community prevention systems and the organisation of civic cooperation under the spotlight. This means that democratic citizenship is an essential element when preventing a catastrophe (before) and at the same time relieving its effects and consequences (after). Civic coordination, the training of citizens in prevention operations and cooperation capacities are essential factors in a democratic society that contributes considerably to disaster prevention.

Civil Defence and Preventive Citizenship

For democratic citizenship a community-based culture of prevention is as important as the culture of promotion rights or the taking on of responsibilities. Even if this culture of prevention is the task of every public administration and every social organisation, and it is especially entrusted to civil defence services. Therefore, along with fire and police services, a whole network of agents who are specialised in the training of citizens on how to act in disaster situations is developed.

Climate Change and Disaster Prevention

One of the basic aims of research into climate change is the prevention of disasters related to global warming and its consequences. Apart from alarming citizens about the consequences of unsustainable development, climate change can contribute to fomenting a culture of community-level prevention. Without it, democratic citizenship would be impossible.

Natural Disasters and Specialised Training

Many disasters not produced naturally or by chance. Natural disasters are a result of natural phenomenon like hurricanes, torrential rain, tornadoes, earthquakes, volcanic eruptions or other phenomenon that we understand better every day. Scientific and technological development can help us to better understand what causes these phenomena whose consequences and effects do not depend on chance. Apart from training and preparing the population, it is important to put science, technique, and all available knowledge at the disposal of the common good. In these cases, not only is it important for citizens to be organised and prepared so as to know how to react, but it is also important for seismologists, geologists, meteorologists, statisticians and every single kind of engineer to put their knowledge at citizens' disposal. There are measuring techniques that allow the detection of threats in time and the understanding of the causes of what seems to be the result of chance.

This Issue in the Press: What is Globalisation?

"Globalization will have to change because the world is changing"

The Nobel Prize Winner Joseph Stiglitz takes part in the Guadalajara Foro de Economía Política
CARLES GELI (SPECIAL CORRESPONDENT) – Guadalajara (México) - 29/11/2006

En el rico saco que es la Feria Internacional del Libro de Guadalajara cabe todo. Y también la economía y la política, como se demostró ayer con el debut en el marco del salón del Primer Foro de Economía Política Internacional. El epígrafe de este nuevo apartado -La globalización económica a debate- permitió la presencia en cuatro días del cuarto premio Nobel en la feria, en este caso el economista Joseph Stiglitz. En una sala con más de 300 personas y los pasillos a rebosar -una estampa clásica de esta feria-, el ex vicepresidente del Banco Mundial puso un rayo de esperanza que tocó la fibra de los asistentes al reafirmar: "La globalización tendrá que cambiar porque el mundo está cambiando: el poder de China, el calentamiento global... Quizá lo haga por problemas mayores o por reformas más sistemáticas y pensadas, pero lo hará. Hay que exigirle a la globalización que cumpla sus promesas de esperanza y justicia para todos con las que nació hace 20 años".

Stiglitz no se anduvo por las ramas, a pesar de que entre el público asistente había en esta ocasión más corbatas y trajes chaqueta que en otras convocatorias de la feria. Así, a las primeras de cambio, soltó lo que para él es la gran falacia de la globalización: "Todo iba a ser más barato y mejor, sin fronteras de ningún tipo. El resultado es que esa ola ha acabado hundiendo a los barcos más pequeños". Y en esa línea contrapuso la situación de países como China o India, que se subieron a esa ola y ahora tiene crecimientos económicos de entre el 6 y el 10%, con la de los países del África subsahariana o los de Latinoamérica. No se olvidó de México, del que resumió su situación con una sola frase a partir de los acuerdos económicos -NAFTA- que le vinculaban con EE UU: "A los 25 años de esos acuerdos, la brecha entre EE UU y su país, como bien saben ustedes, es mucho mayor. El NAFTA no fue un acuerdo ni justo ni libre para ustedes. Y esas diferencias económicas han hecho crecer los problemas migratorios entre ambos países".

Distendido, muy cómodo ante un auditorio tan atento y silencioso como expectante, el que fuera presidente de los consejeros económicos de Clinton se permitió el lujo de utilizar una metáfora - "un río subiendo una montaña, así de absurdo fluye el dinero de los pobres a los ricos con la globalización"- para introducir los que, en su opinión, son los dos grandes acicates de la cara oscura de la globalización: "Ha habido globalización económica, pero no ha estado acompañada de una globalización política, no tenemos instituciones globales fuertes que frenen las desigualdades". Y como extensión de lo anterior, subrayó lo que llamó "déficit democrático" de los escasos convenios internacionales e instituciones globales hoy existentes, como el Fondo Monetario Internacional (FMI) - "¿quién manda ahí? Pues EE UU, claro"- o el G-7 -"las siglas lo dicen todo"-.

EL PAIS, 29 Noviembre 2006

The Pope Claims that Globalisation "is not a synonym for global order"

VERÓNICA BECERRIL. SPECIAL CORRESPONDENT| ROMA 7-1-2008 08:30:32

El Papa Benedicto XVI lanzó ayer, durante la Misa celebrada en la basílica de san Pedro del Vaticano por la Epifanía del Señor, un rotundo mensaje a todas las naciones: la globalización es negativa y en el mundo hay necesidad de sobriedad y moderación.

A través de una metáfora el Pontífice criticó la globalización de nuestro mundo: «densa niebla cubre a las naciones». Para el Papa la globalización no es sinónimo de orden mundial, sino todo lo contrario, «los conflictos por la supremacía económica y el acaparamiento de los recursos energéticos, hídricos y de las materias primas dificultan el trabajo de cuantos, en todo ámbito, se esfuerzan por construir un mundo justo y solidario».

En este sentido Benedicto XVI solicitó «dar prioridad al bien común de todos, por encima del lujo de pocos y de la miseria de muchos a través de una esperanza más grande».

La esperanza de la que habló el Papa es Dios, porque según señaló «si existe una verdadera esperanza se puede perseverar en la sobriedad; si ésta falta, se busca la felicidad en la ebriedad, en lo superfluo, en los excesos, arruinándose a sí mismos y al mundo».

Por lo tanto, para el Pontífice, «la moderación no es sólo una regla ascética», sino que se transforma en camino de salvación para la humanidad. «Es evidente que sólo adoptando un estilo de vida sobrio -finalizó el Papa- acompañado por un compromiso serio en favor de una justa distribución de las riquezas, será posible instaurar un orden de desarrollo justo y sostenible».

ABC, 7 Enero 2008

ACTIVITIES:

1. What is globalisation for each of the two articles?
2. What do you think about globalisation in each of the two articles: as something positive or negative?
3. Both Pope Benedict 16th and Nobel Prize Winner J. Stiglitz use a metaphor to talk about globalisation. What are these metaphors? What do they want to express with them?
4. How should globalisation be complemented according to both perspectives?

Let's go to the Cinema: *Central Station*

Our society is dominated by information, especially by the media. The media usually creates an “opinion”, and this is the reason why we must be critical of it. The media is not objective; it changes depending on interests and ideologies. It is powerful, but can also be controlled by other powers, like politics. The film “Wag the Dog” is a bitter criticism of the different communication resources used by power in order to control and manipulate society.



ORIGINAL TITLE Central do Brasil
YEAR 1998
RUNTIME 115 min.
COUNTRY Brazil
DIRECTOR Walter Salles
WRITERS João Emanuel Carneiro & Marcos Bernstein
MUSIC Antonio Pinto & Jaques Morelenbaum
CINEMATOGRAPHY Walter Carvalho
CAST Fernanda Montenegro, Marilia Pêra, Vinicius de Oliveira, Soia Lira, Othon Bastos, Otávio Augusto, Stela Freitas, Caio Junqueira, Matheus Nachtergaele
PRODUCER MACT Productions / Videofilmes

WHAT IS IT ABOUT?

Dora is a mature woman who lives on small-scale fraud carried out by pretending to write letters. She has no choice but to look after a child, the son of one of the regular clients who is killed in front of the entrance of Rio de Janeiro's Central Station.. At the beginning she wants to get rid of the child, Josué. Dora will have to go with him around Brazil to find his father. The experiences gained throughout many days and kilometres of want will bring them together in a very peculiar relationship.

IT MAKES US WONDER ABOUT:

- The poverty and misery of most of the population, also of those people in richer countries with more resources.
- Illiteracy and its consequences.
- The most privileged “suppression” strategies carried out through policies in the Third World.
- Redemption through commitment.



THINK

- If you watch the film, make a list containing the characters in it and describe them briefly: what they are like, what they do, how they argue.
- How is childhood presented through Josué's story? Search for some information about childhood situations in the world.
- The film shows us “situations” of poverty and a lack of political and social resources when facing up to it. Briefly underline some of these situations in your environment, in your town or in your region. What do you think are caused by? What kind of measures should be taken?
- In order to change many of these situations of injustice, what do you think is more important and of a higher priority: social and institutional change or people's own change and commitment?

Looking Through Images: African Art: Masks

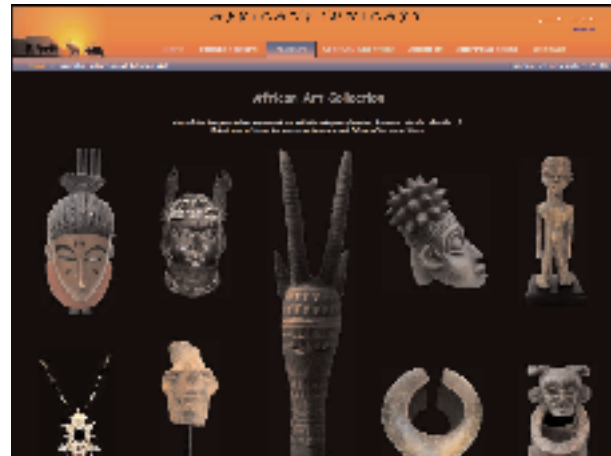
African masks are one of the most appreciated and best-considered artistic elements of African culture. They are made of different materials such as metal or leather. They are not only artistic objects; they are also symbolic elements which play – and have played in the past – a critical role in the daily life of many African towns. For instance, in funeral rituals, the mask captures the vital strength of the dead person. They believe that the mask channels that strength and avoids damaging the community and distributes the strength in a way that benefits everyone. It also happens with dancing, as the one carrying the mask is protected and becomes a different being for a time. Many rituals involving masks and agriculture are frequent, for example when celebrating times of plenty or demanding much-needed rains in time of drought. Therefore, masks are symbolic and artistic elements that celebrate a town's life and vitality.

African art, as with the art of any other continent, cannot be described in a few strokes; we are talking about art with thousands of years of history and hundreds of places of reference. The following images are an example and a glimpse of it. These images are taken from different pages on the Internet; they are very useful pages for a visual trip: <http://www.africaclub.com> or <http://www.artetnicoafricano.com>.

Bambara Mask



Dan Mask



Marka Mask



Look for Some Facts

- Expand the abovementioned information about African masks in the following ways: a) materials they are made of, b) rituals or ceremonies in which they are used.

Learn to Look

- Briefly describe some of these masks. What attracts your attention? How are the faces represented? What kinds of feelings do they want to express?

Think about the Image

- Why in almost every human culture are masks such important artistic and social elements?

- Do you think that our tradition's carnivals have anything to do with what you have investigated in terms of African masks?

- Taking what you have learnt here, comment on the expression: "The eyes are the window to the soul".

LET'S KEEP THINKING AND IMAGINING

- Is there any typical symbolic object or element in the religion of your region or the town where you live?

- If you had to organise an exhibition about cultural traditions in your town, what would it feature? What would it be about? Feast days? Traditional work?

The World of Literature: Amartya Sen, A “Human” Economy

Amartya Sen was born in 1933 in Santiniketan, India. He studied at Calcutta University and at Trinity College, Cambridge (United Kingdom). He got his PhD from this university too. Then, he worked as a professor in India, the United Kingdom and the United States. He is currently a professor at Trinity College. In 1998 he won the Nobel Prize in Economic Science for his contributions to economic welfare research.



“En el año 1944, en Dhaka, Bengala, entonces todavía parte de la India, un niño de once años vio llegar arrastrándose al jardín de su casa a un hombre malherido que pedía agua. Se llamaba Kader Mia y era un operario musulmán miserable que, pese a los desórdenes y matanzas que ensangrentaban la ciudad, había salido a trabajar para poder alimentar a su familia. Lo lincharon en la calle fanáticos hinduistas por el único delito de ser musulmán, así como muchos musulmanes fanáticos degollaban en los barrios de Dakha a los hinduistas que encontraban en su camino. Kader Mia falleció en los brazos de aquel niño y su padre cuando éstos trataban de llevarlo a un hospital.

Amartya Sen, el niño de mi historia, nunca olvidó aquel episodio de su infancia ni las matanzas de cientos de miles de personas que ocurrieron aquellos días en la India por la guerra religiosa desatada entre hinduistas y musulmanes que culminaría con el desmembramiento del país y el nacimiento de Pakistán, país que, años más tarde, se desmembraría a su vez por luchas despiadadas entre los propios musulmanes, por razones étnicas y regionales, a causa de las cuales nacería Bangladesh. Desde aquel entonces el futuro economista y filósofo galardonado con el Premio Nobel de Economía y uno de los pensadores liberales más lúcidos de nuestro tiempo, aprendió a desconfiar de esas categorías colectivas -religión, raza, nación, lengua, etcétera- que pretenden definir de manera concluyente lo que es un individuo y a ver en esa "minimalización del ser humano", como la llama, a la corta o a la larga, una semilla de violencia y de crimen.

M. VARGAS LLOSA (EL PAÍS, 8 de abril de 2007)



“Si, en cambio, se da énfasis a la expansión de la libertad humana para vivir el tipo de vida que la gente juzga valedera, el papel del crecimiento económico en la expansión de esas oportunidades debe ser integrado a una comprensión más profunda del proceso de desarrollo, como la expansión de la capacidad humana para llevar una vida más libre y más digna.

Aunque la prosperidad económica contribuye a que la gente lleve una vida más libre y realizada, también lo hacen una mayor educación, unos mejores servicios de salud y de atención médica y otros factores que influyen causalmente en las libertades efectivas de las que realmente gozan las personas. Estos ‘desarrollos sociales’ deben ser considerados directamente como ‘avances en el desarrollo’ puesto que contribuyen a tener una vida más larga, más libre y más provechosa, además del papel que juegan en el aumento de la productividad, el crecimiento económico o los ingresos individuales”. A. SEN, “Capital humano y capacidad humana”, World Development 25, 12, diciembre de 1997.

“Dividir el mundo en civilizaciones separadas no es solamente torpe, sino que nos empuja a creer absurdamente en que esa división es cosa natural y necesaria y que debe sobreponerse a toda otra forma de identificación de la Humanidad. Ese arrogante punto de vista no va solamente en contra de la impresión de que ‘todo el mundo está prácticamente hecho de lo mismo’, sino, también, del concepto más plausible de que todos somos diversamente distintos.

Una esperada armonía no se basa en una uniformidad imaginaria, sino en la pluralidad de identidades solidarias esforzadas en eliminar fragmentaciones tajantes en campos de civilizaciones impenetrables. Cuando se nos despoja de nuestras identidades plurales no sólo quedamos empequeñecidos, sino que el mundo entero se empobrece. A. SEN, “Tras el 11 de septiembre”, La factoría (revista electrónica), nº 16, Enero, 2002

FEELING AND THINKING WITH WORDS

- Read the text by Vargas Llosa about A. Sen carefully. What does Vargas Llosa tell us about A. Sen's biography? What does he stress in his thinking? What does the minimisation of the human being mean? Who is Vargas Llosa?

- After reading the texts by A. Sen, underline the two ideas you consider most important. How does he conceive the economy? How does he conceive human being?

- Our identity is a result of multiple belongings and meetings. Try to trace your meetings, your identity. You can go from general to more concrete ideas of identity: from Europe, for instance, to Spain, to your region, to your family, and then to your own identity.

Final and Summary Activities

1. Carefully read the text by J. L. Sampedro. Why does he compare our time with the Middle Ages? What makes him say that the world is bad and it should be better? Use the knowledge acquired through this unit and give reasons that are in agreement and disagreement with him.

“Está clarísimo. De acuerdo en que ahora con el desarrollo de la higiene, la medicina y la cirugía vivimos mucho más... pero, por lo menos en mi opinión, el problema no puede plantearse así. En la Edad Media carecían de los medios para lograrlo, ahora los hemos inventado, los hemos creado. Ya disponemos de ellos. La pregunta apropiada, entonces, es si con los medios que tenemos para resolver una cantidad de problemas, éstos ya están resueltos. Y la respuesta es no. Por ello seguiremos diciendo que el mundo está mal y que podría, debería ser mejor.”

J. L. SAMPEDRO, en VV. A., Ciudadanos de Babel. Diálogos para otro mundo posible, Madrid, Fundación Contamíname, 2002.

2. What does this Mafalda strip represent? Comment on it briefly and write a summary of the most important ideas studied in this unit.



3. You will surely know about “The Little Prince”, written by Saint-Exupéry, about Baobabs. Read it carefully and use a little of your imagination. What can we learn from him about how to care for the Earth and ourselves?



Be careful with baobabs

“Indeed, as I learned, there were on the planet where the little prince lived - as on all planets - good plants and bad plants. In consequence, there were good seeds from good plants, and bad seeds from bad plants. But seeds are invisible. They sleep deep in the heart of the earth's darkness, until some one among them is seized with the desire to awaken. Then this little seed will stretch itself and begin - timidly at first - to push a charming little sprig inoffensively upward toward the sun. If it is only a sprout of radish or the sprig of a rose-bush, one would let it grow wherever it might wish. But when it is a bad plant, one must destroy it as soon as possible, the very first instant that one recognises it. Now there were some terrible seeds on

the planet that was the home of the little prince; and these were the seeds of the baobab. The soil of that planet was infested with them. A baobab is something you will never, never be able to get rid of if you attend to it too late. It spreads over the entire planet. It bores clear through it with its roots. And if the planet is too small, and the baobabs are too many, they split it in pieces...

"It is a question of discipline," the little prince said to me later on. "When you've finished preparing yourself in the morning, then it is time to attend to the planet, just so, with the greatest care. You must see to it that you pull up regularly all the baobabs, at the very first moment when they can be distinguished from the rosebushes which they resemble so closely in their earliest youth. It is very tedious work," the little prince added, "but very easy."

And one day he said to me: "You ought to make a beautiful drawing, so that the children where you live can see exactly how all this is. That would be very useful to them if they were to travel some day. Sometimes," he added, "there is no harm in putting off a piece of work until another day. But when it is a matter of baobabs, that always means a catastrophe..." (A. de SAINT-EXUPERY, The Little Prince.)



Find Out and Take Part

1. In order to face up to problems related to socioeconomic development, often linked to globalisation, our participation is needed. First of all, we have to understand the problems. Secondly, we have to contribute with our action; whether big or small it will always be welcome. A way to do it is through some NGOs. They inform us and channel our action.

We invite you to visit some of the ones in your neighbourhood or your town. Find out, ask them what they do, what they work on, ask them for some information.

Here are some of them.

EDUCACIÓN SIN FRONTERAS
<http://www.educacionsinfronteras.org>

MANOS UNIDAS
<http://www.manosunidas.org/>

INTERMON OXFAM
<http://www.intermonoxfam.org/>

AMNESTY INTERNATIONAL
<http://www.amnesty.org/en>

AYUDA EN ACCIÓN
<http://www.ayudaenaccion.org/>

MEDECINS SANS FRONTIERES
<http://www.msf.org.uk/>



2. GETTING READY. In the face of an emergency situation, what should you do? Complete the following table:

How to react in case of:	On a personal level	On a neighbourhood level	On a local level
<i>Fire</i>			
<i>Earthquake</i>			
<i>Long-lasting blackout</i>			
<i>Flood</i>			
<i>Elevator malfunction</i>			