Un autre monde est possible

flamme d'Afrique

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Contre Courant

Abdoulaye Wade anti-altermondialiste

Aps, 27 janvier - Le président sénégalais Abdoulaye Wade s'est démarqué des méthodes altermondialistes, soulignants que leurs pratiques *«ne sont pas les nôtres»*. *«Nous tenons à rentrer dans le train de la mondialisation, même si nous restons dans le dernier wagon. C'est mieux que de le rater»*, a notamment dit Abdoulaye Wade qui présidait, jeudi dernier à Dakar, l'ouverture de la Conférence annuelle de la Banque mondiale sur le développement économique dont le thème est *«Croissance économique et intégration»*.

Le président Wade a qualifié de suicidaire et de non sens le fait de ne pas être dans la mondialisation, ajoutant qu'il faut être dans le train de celle-ci et lutter pour changer les choses. *«Nous sommes dans la mondialisation»*, a-t-il réaffirmé, non sans préciser qu'il respecte la position des altermondialistes. Le chef de l'Etat sénégalais a, en outre, affirmé que l'Afrique est un continent très en retard du point de vue du développement et de la croissance, soulignant que *«les pays développés ne considèrent pas toujours que ce qui est bon pour eux est bon pour nous»*.

Selon Abdoulaye Wade, le débat sur l'arbitrage entre la croissance et la lutte contre la pauvreté doit être évacuée. Il a estimé qu'il y a une confusion extraordinaire et que *«c'est la croissance qui doit générer les revenus pour combattre la pauvreté et non l'inverse»*. Abdoulaye Wade a expliqué que ces deux objectifs devraient être menés en même temps, soulignant, à ce propos, que *«la croissance doit être financée par nos propres efforts et par l'aide inter-nationale»*. Toutefois, a-t-il poursuivi, l'aide internationale a engendré la dette et, à ce propos, il préfère parler de désendettement de l'Afrique plutôt que d'effacement de la dette.

Abordant le volet intégration, il a indiqué que c'est une perspective de l'Afrique, avant d'indiquer que le Nouveau partenariat pour le développement de l'Afrique (Nepad) est un instrument d'intégration, parce que fondé sur la rationalité régionale et continentale.

Le Nepad ne concerne que des projets régionaux a encore dit Me Wade, selon qui, pour réusssir l'intégration du continent, les pays africains doivent développer les secteurs du Nepad. Il a cité à cet effet un certain nombre de projets intégrateurs du Nepad, comme la route Dakar-Casablanca, Alger-Bamako, l'axe Dakar-Djibouti, les barrages supplémentaires comme celui de Manantali sur le Fleuve Sénégal et le chemin de fer sur la Gambie.

(Source : Agence de presse sénégalaise)

ACCORDS DE PARTENARIATS ECONOMIQUES

Rejet d'un marché de dupes

Lancée à Lusaka en décembre, lors du dernier Forum social africain, la campagne contre les accords de partenariat Ue/Acp rebondit à Porto Alegre. Des délégués africains se sont retrouvés hier avec leurs collègues des autres continents pour faire le point, un mois après. La rencontre a ainsi permis de disséquer ces accords pour en mettre en relief les impacts négatifs sur les économies des pays d'Afrique, des Caraïbes et du Pacifique. Le principal grief, c'est qu'ils privilégient la dimension économique dans le cadre du partenariat, au détriment du social. Pire, ils mettent à rude épreuve les économies des pays Acp en les soumettant à une compétition inégale.

«Ce sont des accords préférentiels qui poussent en quelque sorte les Acp à donner la préférence, dans la circulation de leurs produits, à l'Union européenne. Ce qui limite les opportunités qu'elles peuvent avoir à l'échelle internationale. C'est une dépendance qui est basée sur des liens historiques et c'est justement cela qui est remis en cause. L'histoire évolue et l'Afrique aussi a besoin de bâtir plus librement sur la base de liens plus équitables et d'égale partie», martèle le Sénégalais Abdou Salam Fall, du Réseau intercontinental de la promotion de l'économie sociale solidaire.

Dans la même veine, plusieurs participants ont insisté sur la nécessité de rompre avec ces accords qui confinent les producteurs des pays Acp dans une situation de dépendance vis-à-vis de l'Union européenne. *«Il faut lutter contre ces accords, parce que les Acp ne sont pas du tout préparés à ouvrir leurs marchés à la compétition internationale, à la concurrence avec l'Union européenne. Jusqu'à présent, les capacités d'offres des producteurs africains sont très limitées. Nos économies ne sont pas encore à niveau pour pouvoir mettre sur le marché européen des produits qui répondent aux normes et aux préférences européennes»*, souligne le délégué Béninois Aurélien Atidegla, qui déplore les mesures sanitaires et phytosanitaires imposées aux produits en provenance des pays Acp. Et d'ajouter : *«Même si les capacités d'offres sont améliorées, l'Union européenne impose des normes extravagantes, pratiquement impossibles à respecter par les producteurs africains. Ces normes obligent les entreprises africaines à faire face à ce qu'on appelle la traçabilité des produits. Ce sont des obligations qui dépassent non seulement les questions de qualité, et portent sur des questions liées à la présence de produits présumés toxiques, de dérivés de pesticides. Or quel producteur africain est en mesure de respecter toutes ces conditions»*, s'interroge-t-il ?

Les tares des accords

Au-delà, il se pose aussi la question de zones de libres échanges qui suppriment de facto les barrières douanières existantes, dans le cadre de la circulation des produits. Une perspective qui ne manquerait pas d'hypothéquer les ressources des pays Acp. *«Avoir des zones de libre échanges, c'est supprimer les barrières douanières qui sont les principales sources de recettes fiscales pour nos Etats. La conséquence, c'est que nos Etats n'auront plus les moyens nécessaires pour faire face aux services publics, surtout en terme de santé et d'éducation. Cela va entraîner des crises sociales, parce que désormais nos Etats seront dépouillés et incapables de subvenir aux besoins des populations»*, avertit Aurélien Atidegla.

Ces tares portées par les accords actuels ont été relevées par des études d'impact effectués dans les pays africains. Et d'après M. Atidegla, *«il n'y a pas une seule étude qui a fait ressortir que les accords de partenariat économique Acp/Ue ont des effets positifs»*. Devant ce constat d'échec, les altermondialistes préconisent en lieu et place des accords existants, des accords de partenariat pour le développement. *«Nous pensons que le commerce doit être mis au service du développement. Pour ce faire, il faut créer les conditions nécessaires pour que ce commerce serve véritablement le développement. Et pour cela, il faut nécessairement la mise à niveau des économies, il faut développer les infrastructures, les moyens de communications. Il y a beaucoup conditions à réunir avant la mise en*

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flamme d'Afrique

Flamme d'Afrique-Flame of Africa, um ano depois

Foi no Fórum Social Mundial de Mumbai, em Janeiro de 2004, que este jornal foi lançado. O objectivo de Flamme d¢Afriaue-Flame of Africa era dar mais visibilidade à participação africana nesses encontros, facilitar a expressão e partilhar as ideias desenvolvidas pelos africanos, seus valores e suas expectativas dentro do slogan "um outro mundo é possível".

Este quotidiano, que circula apenas por ocasião dos foras, faz aqui a sua quarta experiência. Após Mumbai, o Chama da África acompanhou o 1º Fórum Social social da África de Oeste realizado em Conakry (Guiné) de 28 a 30 de Novembro 2004. Em Lusaka, durante o 3º Fósum social africano, que decorreu entre 10 e 14 de Dezembro, fez-se mais uma edição deste jornal. Este 5ª FSM é, portanto, a quarta etapa de uma experiência que completa agora um ano de existência.

A iniciativa de animar este jornal resulta de uma parceria entre Enda Tiers-monde, Instituto Panos da África do Oeste e Mulheres pela Mudança. Paralelamente ao acompanhamento da participação africana nos FSM, traduz uma vontade de aumentar o trabalho dos m ídias e as comunicações para reforçar os movimentos sociais africanos, assegurando uma maior difusão das ideias e das perspetivas que se vão surgindo. Os jornalistas que compõem a redação do Flamme d'Afrique-Flame of Africa vêm de diferentes países africanos. A par do jornal, eles fazem a cobertura do FSM para melhor informar o público africano através de outros canais (listas de difusão e jornais on line).

Rédaction française, lusophone et anglaise

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Contribution

Diplomatie et jeux de puissance en Afrique

La question de la primauté des intérêts politiques et économiques des pays du Nord dans la coopération avec les pays du Sud est très récurrente et se traduit par la dépendance politique, économique et sociale de ces derniers, avec des impacts très négatifs sur leur développement. D'où la nécessité de faire une analyse de la situation pour envisager des alternatives indispensables pour promouvoir une véritable coopération Nord – Sud.

Dans cette démarche, on peut partir de quelques constats principaux :

- les relations économiques et commerciales au niveau international sont gérées sur la base de contrats et de conventions de différentes natures, aux plans bilatéral et multilatéral ;

- ces contrats/outils sont conçus sans, ou (dans le meilleur des cas) avec la participation insuffisante et inéquitable des pays Africains. Si bien que leurs négociations se font au détriment des intérêts de ces pays ;

- on assiste de plus en plus à des conflits inter-Etats (entre les pays du Nord et ceux du Sud ou entre groupes de pays de ces deux parties) dans lesquels les rapports de force sont très inégaux ;

- il y a beaucoup de cas et d'exemples dans lesquels l'interprétation, voire la mise en œuvre d'accords bilatéraux et multilatéraux ont entraîné des difficultés réelles de coopération (pressions sur les pays africains individuellement, sanctions unilatérales par les pays du Nord, etc.) dont les conséquences se font sentir aussi bien dans la sphère économique que dans les sphères politique et sociale ; ce qui ouvre la voie à une compétition entre ces puissances elles–mêmes sur le continent africain ;

Face à une telle situation, la question se pose de savoir comment faire pour promouvoir une coopération politique effective, qui se fonde sur un véritable dialogue politique et une concertation avec toutes les parties prenantes. Il est désormais clair que la société civile et les mouvements sociaux africains doivent s'approprier, dans un élan citoyen, tous les enjeux liés aux différentes négociations en cours ou à venir, pour soutenir et au besoin influencer, aux niveaux national, sous-régional et africains, les positions de leurs pays, régions et continent afin que la diplomatie soit plus efficace.

Les parlements nationaux, régionaux et africains ont également un grand rôle à jouer, surtout en ce qui concerne l'éveil et l'attention nécessaires à accorder aux différentes lois et textes avant leur ratification. Enfin, un jeu de solidarité sud-sud et nord-sud ainsi que le renforcement des capacités des acteurs de la sphère sociale sont indispensables pour renverser la tendance et permettre aux pays africains de sortir du joug des puissances du Nord.

Aurélien ATIDEGLA

MODE ALTERNATIF D'EDUCATION

Apprendre, désapprendre et réapprendre

Il n'y a pas que l'école qui dispense le savoir. Le milieu social est aussi un lieu d'apprentissage.

«Les illettrés de demain ne sont pas ceux qui ne savent pas lire et écrire. Mais ceux qui ne savent pas apprendre, désapprendre et réapprendre». Cette réflexion résume en grande partie le débat qui s'est posé hier au cour de l'atelier sur la notion de «désapprendre». Animé par les membres du Réseau d'organisations dans le monde travaillant pour l'émergence des visions alternatives et diverses d'éducation et d'apprentissage (Learning Societies), le thème de cet atelier peut paraître paradoxal. Dans un monde où l'heure est à l'accumulation du savoir, pourquoi désapprendre ?

Animatrice du réseau Learning Societies, l'Indienne Sheela Pimpare confie que *« l'homme doit pouvoir se débarrasser des certitudes acquises et valoriser le potentiel de connaissances innées en lui»*. En d'autres termes, *«l'école n'est pas l'unique voie de salut, comme on le fait croire. Il existe beaucoup d'apprentissages qui ont lieu où qui se déroulent en dehors de l'école»*. Et Mme Pimpare de s'interroger : *«L'enfant qui abandonne les classes est-il irrécupérable ? N'est-il pas possible de l'accompagner dans un processus d'apprentissage ? Doit-on croire qu'un enfant est irrécupérable parce qu'il refuse d'aller à l'école et l'y conduire manu militari ? Le jeune joueur de football qui n'a jamais mis les pieds à l'école ne fait-il pas des mathématiques sur le terrain de football ?»*

Pour mieux faire appréhender cette «notion alternative» du savoir, l'atelier de Learning Societies a alterné discussions et expériences pratiques. Ainsi, chaque est allé faire un tour sur le site du forum durant une quinzaine de minutes, pour observer. Au retour, chacun a rendu compte. A travers ces restitutions, il est ressorti que chaque participant avait des informations différentes les unes des autres, résultant d'observations individuelles opérées sur un même espace. Conclusion tirée de l'expérience : un leader n'est pas indispensable pour faire avancer la communauté et chacun est assez doué, assez conscient, assez responsable pour prendre des initiatives au profit de la communauté.

Des «savants communautaires»

La notion de désapprendre demande ainsi un effort pour *«se débarrasser des certitudes acquises, des notions figées, ancrées dans les esprits par les institutions et qui empêchent de se frayer d'autres modes alternatifs d'apprentissage et de développement»*.

Au Bénin par exemple, l'Eglise catholique fait déjà l'expérience «des savants communautaires». Il s'agit des personnes ressources qui n'ont jamais mis les pieds à l'école, mais qui font des réflexions pour la bonne marche de la communauté chrétienne.

Cette expérience semble rejoindre celle de Learning Societies, comme modes alternatifs de savoir et d'apprentissage.

Hippolyte DJIWAN

PRESSE — **BRASIL DE FATO**

Un autre regard sur l'Afrique

Paulo Lima est éditeur à l'hebdomadaire Brasil de Fato (www.brasildefato.com.br), l'un des rares journaux brésiliens à consacrer une page entière à l'Afrique.

Sur la douzaine de pages publiées en moyenne, votre journal *Brasil de Fato* en consacre une entière au continent africain. Quelles sont les raisons de ce choix ?

Le Brésil a la deuxième population noire dans le monde après le Nigeria (environ 40% de la population totale). En consacrant une page par semaine à l'Afrique, nous aidons tous les Brésiliens et pas seulement les Afro-brésiliens à découvrir nos racines qui sont là-bas. Mais attention, nous ne parlons pas de l'Afrique de manière folklorique, avec les tambours ou les grands espaces. Nous parlons des mouvements sociaux, des luttes de l'Afrique pour se libérer du capital, des multinationales et de la dette. Nous parlons de l'Afrique qui s'organise en même temps que nous montrons que certaines de ses luttes, telles que la question de l'eau ou des aliments génétiquement modifiés, concernent le Brésil également. En clair, nous voulons montrer l'Afrique méconnue. Pour cela, nous voulons établir des liens avec des journalistes africains sur place, pour qu'ils puissent occuper cette page.

Depuis quand existe votre journal ?

Brasil de Fato est né il y a deux ans pour donner la parole à tous ceux qui sont exclus des grands médias, le plus souvent contrôlés par des familles. Notre rédaction est à Sao Paulo ? mais nous avons un réseau de collaborateurs dans tout le pays, comprenant des intellectuels célèbres, des membres des communautés noires, des gens qui militent dans les mouvements de libération aussi bien dans les régions rurales que dans les zones urbaines.

V..MONTEIRO

Rejet d'un marché de dupes

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œuvre de ces accords mais qui ne le sont pas encore», estime Atidegla.

Mais encore faut-il parvenir à convaincre les gouvernants des pays Acp à renoncer à ces accords. C'est à ce travail qu'Abdou Salam Fall invite la société civile des pays Acp : *«Il faut convaincre les gouvernants et les peuples africains de l'intérêt de bâtir des accords de partenariat sur la base de nos intérêts propres. Les dispositifs des accords actuels ne nous sont pas favorable. Donc il s'agit de démontrer techniquement les modalités qui peuvent nous permettre de faire autrement et ensuite politiquement, de démontrer l'ouverture que nous, nous avons intérêt à négocier avec le monde, et privilégier en particulier la protection de certaines filières agricoles»*, souligne M. Fall

Ousseini Issa

MOUVEMENTS SOCIAUX ET CITOYENNETES

Les travailleuses du sexe exigent des droits

Dans la salle n°B 204 ? cet après-midi de samedi 29 janvier 2005, l'ambiance est particulière. Les femmes dominent de loin quelques rares hommes éparpillés dans la tente qui abrite l'atelier sur le thème «Construire la citoyenneté : l'expérience du réseau brésilien des professionnels du sexe». Profitant du Forum social mondial, les différentes associations de travailleuses du sexe du Brésil, regroupés en réseau, se sont donné rendez-vous pour réfléchir sur des stratégies pour mieux intégrer la société.

A l'entrée, une jeune fille des documents dans lesquels sont glissés deux préservatifs. A l'intérieur, des acclamations accompagnant les réponses des animateurs. *«Nous sommes des citoyens comme tous les autres. Nous avons des droits. Nous voulons être prises en compte par la politique générale de la société. Nous disons non à la discrimination»*, déclame une femme. Carmen Lucia Paz, secrétaire de l'association «Nùcleo de Estudos da Prostituiçào» confirme : *«La prostitution est une réalité sociale qui fait partie intégrante de la société brésilienne. Voilà pourquoi les professionnelles du Brésil du sexe se sont retrouvés en atelier pour parler de leurs problèmes»*. Ce que nous souhaitons, à côté des autres couches sociales, déclare-t-elle, *«c'est la solidarité, l'intégration sociale de toutes les couches, le respect, l'égalité devant la loi…»*

A Porto Alegre, on compte quelque douze mille travailleuses du sexe, selon les chiffres avancés par Carmen Lucia Paz. Le réseau qu'elles ont mis en place leur permet de capitaliser des acquis. Entre autres, *«d'exiger du ministère de la Santé et de la Protection sociale, ainsi que du Travail, un regard attentif sur celles qui exercent cette profession, et qui se refusent d'être des marginalisées»*. Leur citoyenneté, ces professionnelles du sexe l'expriment en travaillant pour se sensibiliser et sensibiliser aussi les populations pouur la prévention des maladies sexuellement transmissibles.

Hippolyte DJIWAN

REUNION DU SMSI EN TUNISIE

Rencontre des libertés en terre de répression

La seconde phase du Sommet mondial de la société de l'infomration (Smsi) se tiendra a Tunis, dans un contexte politique jugé répressif, vis-à-vis des organisations de défense des libertés, qui soulève des inquiétude. En particulier pour la liberté de la presse. Hier, alors qu'elle participait à un panel initié par l'Association mondiale des radios communautaires (Amarc) sur le droit à la communication, Sihem Bensedrine, journaliste et porte-parole du Conseil des libertés en Tunisie (Clt), a annoncé que le siège de son organisation était bouclé par la police et le permanent des lieux empêché d'accéder à son bureau.

Déjà la semaine dernière, l'assemblée générale du Clt avait été interdite par les autorités. Pourtant, l'Afrique a soutenu la candidature tunisienne pour abriter cette seconde phase du Smsi, avec à ses côtés de la Chine et d'autres pays asiatiques, dans le cadre de ce que Sihem Bensedrine appelle *«la solidarité des dictatures contre les démocrates»*. La journaliste-militante a également lancé un appel en faveur de son collègue Abdallah Zouari. Ce dernier a entamé une grève de la faim depuis une dizaine de jours pour exiger son droit à la circulation. Alors qu'il vient de purger onze ans de prisons, les autorités tunisiennes l'ont assigné à résidence à plusieurs centaines de kilomètres du lieu de résidence de s a famille.

De l'avis de Sihem Bensedrine, le gouvernement tunisien n'a d'intérêt dans la tenue du Smsi que pour la visibilité que l'événement va donner au régime du président Ben Ali. Une opinion appuyée par le récit que Steve Buckley de l'Amarc a fait de la première réunion préparatoire organisée à Hammamet (Tunisie). Selon lui, le gouvernement tunisien a mobilisé et massivement appuyé des «Gongo's» (Gover-nemental non-governemental organizations). Ces structures ont littéralement bloqué les débats par le biais de différents stratagèmes. Mme Bensedrine renchérit que *«sur 8440 organisations non gouvernementales officiellement reconnues en Tunisie, seule une dizaine sont véritablement indépendants ; et parmi ces dix, très peu s'occupent des libertés civiles»*. Lors de la Prepcom (conférence préparatoire) de Hammamet, seules trois organisations indépendantes avaient été accréditées par les autorités.

De plus, Tunis jouerait la carte de la division entre les organisations africaines. C'est ainsi, explique Sehim Bensedrine, que le gouvernement a invité des organisations de l'Afrique subsaharienne pour les mettre en garde contre celles qui, en Tunisie, sont soutenues par des partenaires du Nord. Selon l'argumentaire de Tunis, cela constitue une ingérence dans les affaires internes et une menace pour la souveraineté des pays du continent. Il s'est trouvé des Africains qui ont été sensibles à ce discours et *«qui se sont mis contre nous»*, regrette Mme Bensedrine. Pour elle, les organisations africaines doivent être vigilantes et ne pas se laisser prendre à la politique de division du pouvoir tunisien.

Au moment où se tient ce Fsm, les organisations africaines se réunissent à Accra (Ghana), dans le cadre de la préparation du Smsi. Mais Sehim Bensedrine n'avoir été informé de cela qu'il ya une dizaine de jours. Et de conclure que c'est une preuve supplémentaire de la «ghettoïsation» des organisations de défense des libertés en Tunisie, mais surtout de la nécessité de renforcer les relations et les partenariats de part et d'autre du continent.

Souleymane NIANG

"As mulheres são o motor da economia africana"

Tribunal das mulheres no FSM

Romper com a conspiração do silêncio

Mulheres e homens da África e do Brasil apresentaram na tarde de ontem, 29, as suas experiências e iniciativas que mostram que um outro mundo é possível e se rebelaram contra o sistema de mercado, a globalização neo-liberal e o capitalismo no decurso do "Tribunal das mulheres". Esta, iniciativa realizada com sucesso em Lusaka, Zâmbia, foi importada pelo Secretariado do Fórum social mundial em Porto Alegre e preconiza, essencialmente, romper com a conspiração do silêncio e dar voz às mulheres de diferentes regiões que trazem a mesma marca: da exclução a resistência.

Em representação do instituto da mulher negra/ articulação de ongs de mulheres negras brasileira, Nilza Iraci abriu a sessão desta tarde fazendo votos para que o eco da 'Corte de mulheres` fosse ouvida no Território Social Mundial.É que, a seu ver, expressões como racismo, dominação, sexismo, pobreza e vulnerabilidade descrevem as mulheres, sobretudo das mulheres negras. Mas também o empoderamento, a resistência, a luta, as conquistas, os avanços, a teimosia. "São termos que, via de regra, tipificam a história das mulheres negras no mundo. Não é, pois, difícil encontrar o fio que liga as mulheres negras e o lugar da subalternidade: antes escravizadas e coloni-zadas, agora discriminada e marginalizadas", revela Nilza Iraci, lembrando que essas mulheres podem e vem falando por sua própria voz.

Fazendo uma espécie de colagem com o discurso de Nilza Iraci, Rabia Abdelkrim, Algéria, que fez uma intervenção centrada na economia da vida, criticou sobretudo o sistema vigente que, segundo ela, é violento. "As mulheres enfretam dificul-dades eneorme originádos essencialmente pelo

Continua pà gina

ARMAZÉNS DO CAÍS DO PORTO EM PORTO ALEGRE

Arte e história de mão dadas

Se a história da cidade de Porto Alegre está ligada ao seu porto - foi por ali que chegaram os primeiros povoadores, os açorianos, africanos, italianos e alemães -, o aproveitamento do seu monumental património composto por um conglomerado de armazéns, em benefício da cidade e dos porta-alegrenses, era pois uma consequência natural. Neste caso em concreto, as autoridades agiram rápido e hoje esse espaço, tantas vezes ampliado e transformado, escreve uma outra página da sua história, Museu de Arte Contemporânea, sem perder o espírito de armazéns portuários.

O Museu de Arte Contemporânea se instala no caís do porto em Fevereiro de 2004, numa cerimónia acompanhada por mais de duas dezenas de artistas, colaboradores, funcionários e amigos do museu, com uma exposição colectiva de artistas de todo o estado de Rio Grande do Sul. Esta era, segundo a então directora do MAC-RS, uma iniciativa, há muito esperada, que consagra, definitivamente, as aspirações da comunidade. «Somos a cidade, somos Porto Alegre e, portanto, somos também a Orla do Guaíba e o Porto dos Casais. Como cidadãos somos o lugar. O lugar da Capital. Somos o Estado e somos os visitantes. Somos o Brasil e os turistas. Amamos o Guaíba, a Orla, o Porto, a Cidade. As pessoas necessitam de espaços qualificados e de contato com a água, respirar a brisa, sentir o vento, contemplar o pôr do sol e se emocionar com a lua cheia nas iluminadas noites do Cais do Porto».

Água, luz, frio e calor, vento, verde e ar, silêncio, contemplação, oração e meditação, por que negar tudo isto ao povo? Armazéns, Cais e Usina, barcos, lanchas e pescarias por que não intensificar os seus usos de forma integrada? Artesanato, arte, cultura, música, praça de alimentação, design, dança, teatro, exposições, caminhadas, passeios, turismo, economia e comércio, como expressões humanas, são indispensáveis para a cidade. Emoções, sentimentos, sensações, introspecção, reflexão e acesso democrático ao que é seu junto à orla do mais emblemático rio da cidade, junto ao cais, junto aos espaços públicos, por que não permitir aos cidadãos? O espaço edificado, sem dúvida, teve de ser adaptado de forma sustentável. A cortina de concreto foi mantida, sim, por que não? O direito autoral do Plano Diretor do Porto dos Casais teve a preocupação de se adaptar, resultados de estudos efectuados pelos órgãos responsáveis que não descuraram, em nenhum momento, sustentabilidade e proteção do Centro Histórico.

O Fórum Social Mundial manteve vivo todos esses sentimentos vivos e, durante os seis dias, 26 a 31, respira-se arte em quase todos os armazéns do caís do porto de Porto Alegre. Colagem de tecidos, retractos, oficinas diversas, reciclagem de materiais, teatro lambe lambe, aquarela, grafiete e muitos outros oriundos de todos os países do mundo. É este o mundo da diversidade cultural que o fórum oferece aos seus participantes e que retracta de forma bastante abrangente um dos objectivos preconizados pelos organizadores deste evento: cultivar o diálogo através da arte e da criação. Esta é a a forma escolhida pelos programadores do FSM para construir as culturas de resistência dos povos, o pensamento autónomo e a diversidade.

Constança de PINA

GABRIELA LEITE, PROSTITUTA DO RIO DE JANEIRO

Objectivo : profissionalização

Gabriela Leite define-se como prostituta mas não fica preocupada se alguém lhe chamar *« puta! ». « É o meu predileto. Acho lindo. Mostra até que ponto o preconceito chega »*, afirma a mulher, na casa dos 50. Foi precisamente a luta contra o preconceito e sobretudo, os maus tratos contra as prostitutas que Gabriela se ergueu, corria o ano 1987.

«Eu era prostituta na Boca do Lixo quando um delegado começou a fazer uma grande e imensa repressão às prostitutas de São Paulo. Houve muitas detidas, duas desapareceram, uma das quais estava grávida », conta Gabriela. Ela e outras colegas de profissão organizaram então uma passeata na capital económica do Brasil e a imprensa acabou destacando a situação das prostitutas.

Apesar do afastamento do delegado, Gabriela dediciu continuar a batalha para a dignidade das prostitutas e para o direito de também poder dar sua contribuição na sociedade. Viaja de carrona pelo Brasil e acaba por instalar-se no Rio de Janeiro. *«Foi ali onde falei pela primeira vez em público, num encontro de mulheres das favelas»*, recorda. Começa então uma caminhada que desemboca num encontro que pela primeira vez reúne prostitutas vindas de todo o Brasil e cujo resultado concreto é a criação de uma rede nacional de profissionais do sexo.

Gabriela não se esquece das dificuldades na altura para reunir os 2.000 participantes: *«Tínhamos dinheiro mas os hotéis não queriam hospedar-nos. Quando conseguimos um local, o pessoal da faxina disse que não trabalhava. Mas no dia do encontro, lá foram eles nos oferecer flores»*. Hoje, a rede está mais organizada: deixou cair a expressão *«profissionais do sexo»* por *«prostitutas»*, integra 25 associações e edita "Beijo da Rua" desde 1988, porque até então *«as prostitutas só apareciam nas páginas da polícia»*, segundo o editor do jornal Flávio Cesar.

A luta pelos direitos laborais é o novo passo.

No entanto, a batalha das prostitutas brasileiras ainda não terminou e passa hoje pelas questões laborais. *«Lutamos pela nossa profissionalização. Há um projecto de lei em andamento. Queremos outras relações de trabalho»*, explica Gabriela Leite. Neste momento, o grupo participa de um grupo de trabalho dos informais criado pelo Ministério do Trabalho. Dessas actividades, a rede de prostitutas brasileiras espera ver definidas as futuras regras e relações trabalhistas para sua profissão. **V. MONTEIRO**

Romper com a conspiração do silêncio

Continuaçã pa gina 4

mercado, pela globalização neo-liberal, pelo capitalismo, que as sufoca e as oprime. E esta guerra não declarada, frisa, limita a capacidade das mulheres gerir a sua condição de vida individual e colectiva. "Mas essas mulheres fazem a sua economia, uma economia da vida quotidiana, que não é considerada e que entretanto merecia um nobel. Essa economia é como diamente, que só é bonito depois de bem trabalhado", completa Rabia Abdelkrim, destacando o facto dessas mulheres, sobretudo as africanas, viverem com menos de um dólar/dia.

Uma 'ginástica financeira`que exige imaginação. E foi na imaginação que Corine Kumar, India/Tunia, foi buscar "A sua economia imaginária". Segundo ela, vive-se actualmente tempos violentos e as mulheres estão a morrer por causa dos valores universais e dos modelos de desenvolvimento que destróem a civilização. Tempos de globalização americana, incertezas, guerras, terrorismo estatal dos Eua, distribuído pela Cia e mundializado pelo mercado. "As instituições têm dificuldades em reprimir a violência e garantem o direito apenas aos priviligiados. Temos de produzir novas visões através da diversidade e novos discursos que preconizam a ética. É preciso imaginar um novo modelo baseado no diálogo das culturas e conceitos que vêm das conexões e do diálogo", sugere Kumar, para quem é preciso criar alternativas políticas capaz de produzir novas imagens para contrabalançar com os discursos dominantes.

Mas foi da Vila de Doba, Tchade, que veio a imagem mais real da devastidão provocada pela globalização, neste caso em concreto provocado pela exploração do petróleo e pelas políticas imperialistas do Banco Mundial.Denénodji Seiba Martine, Tchade, apresentou um retracto dramático em que, segundo ela, hoje as suas crianças não têm escola porque os professores foram trabalhar nas usinas, as jovens abandonaram as vilas, as suas árvores foram cortadas e, com isso, a agricultura foi afectado, inclusive enfrentam dificuldades para alimentar as suas crianças. "desvastados as nossas florestas. Como mulher isso choca-me muito porque os nossos maridos não conseguem alimentar suas famílias. Vi crianças morrem de diarreia porque as nossas águas estão contaminadas. Através das ongs temos vindo a pedir uma compensação por terem ocupado as nossas terras e desvastado nossas florestas. Prometeram contratar mão-de-obra local, electrificar as nossas vilas, construir escolas e não fizeram nada. Responsabilizamos o BM por tudo o que está a acontecer".

Constânça de Pina

Um outro mundo é possível

Mulheres querem particpar da obra

«Todas as mulheres querem construir um outro mundo, com mais liberdade, mais solidariedade, sem preconceitos e com justiça». A pesquisadora brasileira Vera Soares é bastante clara. Co-autora dos livros "Mulher e Política - Género e Feminismo no Partido dos Trabalhadores" e de "A mulher brasileira nos espaços público e privado", Vera Soares reconhece que no entanto que não é tarefa fácil. Apesar dos avanços significativos ainda há muito caminho pela frente. *«Uma pesquisa mostrou que 20% das brasileiras já sofreram algum tipo de violência doméstica e isso acontece no privado»*, indica. Versa Soares aponta ainda as relações de poder onde ainda existem muitas asimetrias seja nas instituições como os partidos políticos ou nos parlamentos onde, na sua opinião, a representação da mulher ainda é muito pequena.

Conforme disse, esse quadro não é excluviso ao Brasil, tendo notado alguma semelhança com Cabo Verde onde esteve em 2003 no quadro de uma acção de formação sobre a macro-economia e o feminismo. *«Pelo pouco que vimos em Cabo Verde é muito semelhante com aquilo que se vive no Brasil. Encontramos mulheres formadas, inseridas no mercado de trabalho formal ou que ocupam alguns postos de decisão mas sentimos nas discussões que temos os mesmos problemas»*, recorda Vera Soares.

Para transformar essas relações no Brasil, a pesquisadora precisa que o movimento feminista no Brasil concluiu que as mulheres brancas e mulheres negras devem trabalhar juntas na medida em que a dimensão racial neste país estrutura e define também as relações de poder.

V. MONTEIRO

É OBRA DO SOCIÓLOGO BOAVENTURA SOUSA SANTOS

O Manual do FSM

Uma das novidades do FSM 2005 é um "Manual de uso do FSM", um livro do sociólogo português Boaventura Sousa Santos lançado sexta-feira na tenda F206 ao lado do Teatro Pôr do Sol, juntamente com os livros "O desafio do Fórum Social Mundial" e "FSM - A história de uma invenção politica" de Chico Whitaker e José Corrêa Leite, respectivamente.

Na sua intervenção, o sociólogo português começou por afirmar que aquele livro constitui uma forma de partilhar com outras pessoas e não excluiu a publicação de outros manuais. É um livro que procura mostrar o fenómeno politico que o fórum social representa, destacando novidades de domínio cultural, politico-organizativo através de uma analise em detalhe da evolução do FSM desde a sua criação em 2001, as tensões que o atravessaram e os principais desafios com que se confronta.

Ao mesmo tempo, Boaventura Sousa Santos disse que estava preocupado com o fórum social pois apesar da sua evolução, expansão e multiplicação este fenómeno está muito ligado ao Brasil e apesar do Lula e o PT estar no poder o Brasil não mudou e o exemplo disso é a própria audiência que não mostra o verdadeiro Brasil, numa clara alusão da ausência dos afro-brasileiros e dos índios no FSM que se realiza no território Brasileiro. Disse que temos que "*nos libertar dos automatismos da formas como vivemos para aumentarmos a diversidade nos for a sociais e aumentar a representatividade e participação da África um continente escravizado, colonizado e marginalizado*".

O sociólogo luso dirigiu as suas críticas directamente ao presidente Lula, dizendo que a chamada global para a acção contra a pobreza que ele lançou não iria dar em nada e não pois até o programa lançado pelo Kofi Annan não está dando resultados. Disse também que com a evolução foi vista com algum descrédito, mas o facto de se ter levado o fórum social para Mumbai mostrou que não se deve temer o crescimento e evolução e que o sucesso Mumbai contribuiu bastante para realização deste presente fórum. Em jeito de conclusão, disse que o fórum social é um movimento de esquerda inovador que elevou uma energia positiva que não se via há muito tempo mas disse que devia-se usar positivamente esta energia "*porque o mundo ainda não está bem*".

Viriato TAMELE

Launch of the Arab Social Forum

'another Arab world is possible'

Cairo 4-6 January 2005

WE representatives of civil society organizations and social movements from the Arab world, having met in Cairo from 4 to 6 January 2005, have agreed on forming the Arab Social Forum to serve as a framework for a united stance. The Arab Social Forum is a space for civil society organizations and movements' unison in their struggle against neo-liberalism's attack on the political, economic, social and cultural rights of the people of the Arab region.

In particular the Forum condemns the militarization of globalization and its attempts to impose a world imperialist hegemony led by the United States of America and its ally world Zionism on the Arab world, as is manifest in the occupation of Iraq and Palestine, crimes of war and criminal attacks, and all other forms of threats, be they direct or indirect, on the people of the region.

The launch of the Arab Social Forum is the culmination of a three year process in which the founding members were involved. This process includes the Cairo meeting in 2003, the Mumbai declaration which took place during the Word Social Forum in January 2004 and in which the Preparatory Committee for the Arab Social Forum was formed, and the Cairo meeting in May 2004, where the Committee was expanded.

The organizations have agreed on a Charter of Principles for the Arab Social Forum, which serves as a guide for its activities. The Forum is an open space for all Arab civil society organizations and movements that aims to achieve political reform and democratization as the basis for the struggle against neo-liberalism and brutal capitalist hegemony. The Charter involves the necessary fundamentals for the work of the Arab Social Forum. It is grounded in democratic values and is in line with the Principles of the World Social Forum.

The founders believe there are objective factors that have rendered the launch of the Arab Social Forum necessary. These include neo-liberal, imperialist and Zionist aggression that targets the Arab region as a principal arena for imposing its project with the use of military force, the evident weakness of official Arab systems in the face of these factors and their inability to deal with these critical challenges, and despotic systems where corruption and the absence of democratic mechanisms and popular will and participation are the norm.

In light of these conditions, it has become imperative to mobilize popular participation to confront the attacks against people's sovereignty, and to involve all social groups in the defense of their political, economic, social and cultural rights.

The Arab Social Forum therefore faces enormous tasks. We consider this launch an open invitation to all civil society organizations and social movements both within the Arab nations represented at the founding and those that have not participated yet to contribute and take part in this Forum at an equal footing.

We also consider the Arab Social Forum to be an integral part of the social forum movement and a bridge between the Asian and the African Social Forums as well as a vital link connecting Arab activists.

It is an arena for cooperation and joint Arab work that takes into consideration the particularity of the Arab world and the issues pertaining to the region and its people as well as a unit of solidarity with all activists around the world working against neo-liberalism, American hegemony and capitalist exploitation.

Stories of refugees told through art

By Salma Maoulidi

"WHAT is a home when you are a problem and surviving in provisional conditions?" reads one caption projecting the voice of one of the many refugees who stories are captured in a powerful exhibition about displacement.

40 million people around the world are refugees and internally displaced, the majority are escaping war and political, religious or ethnic harassment and persecution. Women and children constitute 75% of the refugee population, a big number being concentrated in Africa.

Marie Ange Bordas, a Brazilian artist put together an inspiring exhibition that tells the stories of refugee populations around the world. Stories of African refugees are center stage. From the situation of conflict in Dafur and the Congo, to the camps where most people fleeing persecution end up like in Kakuma Refugee Camp, artistic visualizations give an intimate account of the displacement, in time and identity, individuals feel.

Using a combination of photographs, digital imprints, documentaries, recordings, music and sounds, the exhibition presents voices of individuals, each recounting a story of their status as a displaced person. Powerful quotations explain the photographs and images represented. One read, "to be displaced is not only to be transplanted from your place to another. It is to loose the very ground where your roots were once planted".

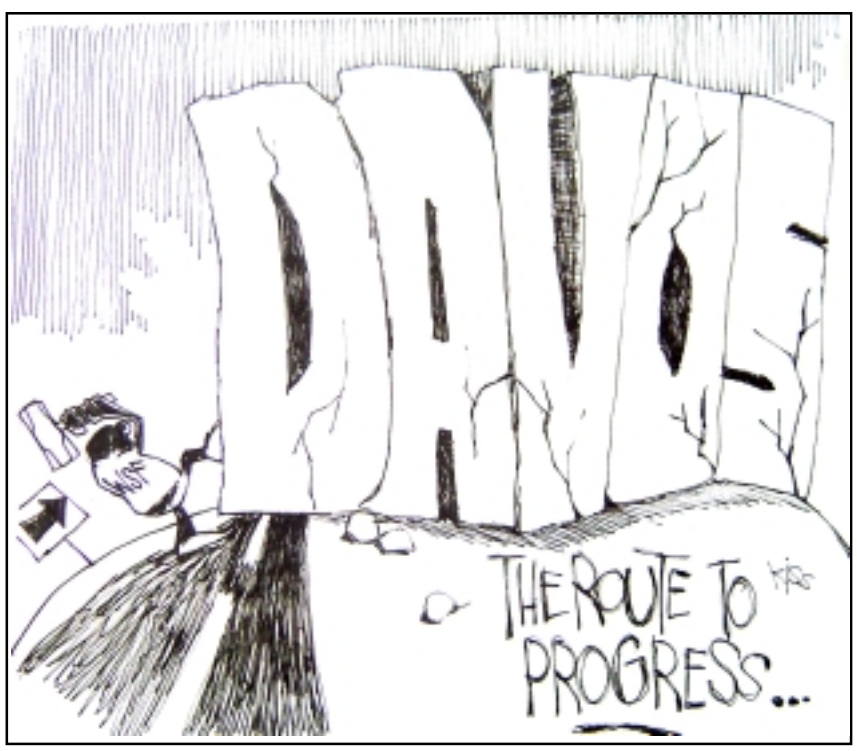
The exhibition represents art as a political expression. Foremost it draws attention to the numerous conflicts around the world, many of which do not receive the attention they need. Through her images Ms. Bordas raises key human rights issues facing refugee populations. It is not only the persecution they face in their home countries but also the uncertainty they face in their new homes such as refugee women risking being raped when fetching firewood or water. Likewise deforestation is posing survival challenges to communities near refugee sites.

Health continues to plight displaced populations. As a result of the war in the Democratic Republic of Congo one caption reads, 31 people die each month, 98% of them being killed by malaria, malnutrition and diarrhoea. Between February 2003 and November 2004, 300,000 people died and 1.8 million were displaced in Dafur western Sudan reads another.

The exhibition is not all gloom. For one it is an example of using art for therapeutic purposes. The subjects were involved in making the documentaries or recordings over time. It also shows how art is used to build bridges between peoples. Cultural relations between the black community in Brazil and Africa are enhanced through cultural programmes and film. The exhibition of refugees in Brazil focuses on black Brazilians and Portuguese speaking Africa, mainly Mozambique and Angola. These communities get to know "the other" through photographs and letters.

The project targets young people and is useful since Brazil hosts refugee communities from 52 countries, the largest coming from Angola. Brazil is party to the Cartanega Declaration, which proposes the creation of Borders in Solidarity, Cities in Solidarity and Resettlement in Solidarity as a way for the concrete application of human rights and the enhancement of the protection of refugees in the region.

Displacements is a culmination of work undertaken over three years of working and living in refugee communities in South Africa, Kenya and France. The exhibition is in the B terrain.



Strategies for dismantling the power of Trans-National Corporations

By Kimani Ndungu

AN otherwise sleepy session discussing strategies for dismantling the power of rans-National Corporations (TNCs) was roused into action when a speaker from China challenged activists to wake up to the reality of the true meaning of the widely touted notion of Corporate Social Responsibility (CRS).

Apo Leong of the Asia Monitor Resource Centre which researches, documents and exposes labour rights violations by industries and businesses owned by major TNCs such as Coca-Cola, Nike and Levis, said CSR has become the new buzzword for corporations which they now liberally use to fool workers and co-opt activists.

Leong expounded on the problem of sweat shops,a dominant feature of the Asian labour scene, where workers slave for as long as fifteen hours a day under horrific working conditions. While the workers are paid as little as ten US Dollars a day, executive directors, other high ranking members of management and consultatnts who are often recruited directly from the parent countries earn as much as 1000 US Dollars a day.

Many of the TNC owned factories are located in special areas dubbed Export Processing Zones in which a particular country's labour legislation does not apply while international worker's rights standards are excluded. He said Asian goverments are collaboraters in this grand scheme of exploitation of cheap labour which enables the TNCs to produce high quality goods cheaply for sale at astronimical profits in Western markets.

One of the reasons why the corporates prefer to set up the sweat shops in Asian countries is that besides the cheap labour, low wages and complete disdain for workers' rights, they would not be allowed to operate the same enterprises under the same conditions in their own home countries.

Corporate Social Responsibility has become the new instrument of choice for TNCs as they have continued to employ it with far reaching succeess to dupe civil society organisations including social movements that with the setting up of appropriate "codes of responsibility" which are mutually agreed between themselves, workers and organisations, the corporates will at the same time be doing their share of improving the lives of workers and helping to uplift their communities.

Leong said one of the strategies employed by the TNCs' is to call for regular roundtable discussions with non-governmental organisations through which they pretend to investigate "workers concerns and grievances" and propose appropriate remedial mechanisms. The TNCs then comission some uncritical local consultants and academics to write glowing reports ahout how they are going the extra mile to respect the rights of workers, especially their right to associate freely. These reports are also used to cover up the real working conditions inside the factories.

At times, Leon made direct references to those present and resorted to language that appeared to make several of the Northern based activists uneasy. In calling for the dismantling of the CSR movement, he urged activists to "stop this illusion that the TNCs are really interested in respecting their workers' labour rights through CRS". He went on to castigage those "who cannot see what the CSR truly stands for:'Co-optation and Sell out without Resistance'"

Leong's views would appear to find strong support in the words of respected UK journalist, intellectual and activist George Monbiot who has described the entire CSR agenda as "a fraud developed as a means of avoiding regulation [for the TNCs), by trying to persuade the public that there is no need for the government to act, because the corporations are acting already."

Monbiot has gone on to warn that corporates tirelessly propagate the idea of CSR because they know very well that it does not work and as soon as it becomes inconvenient for them, they drop their commitment to observe it.

As Karl Marx once observed in his classical analysis of political economy, capital has the singular ability to mutate into different forms and activists too should be aware that corporates have a similar if not more sophisticated way of exploiting any circumstances that would ensure their peaceful accumulation of super profits. This they will do using soft and subtle means such as CSR, but when such proves cumbersome and unworkable, they will as easily summon the repressive forces of the state to their aid, as they will invite activists to an all expenses paid roundtable.

Others who presented their views on ways of dismantiling the power of TNCs were George Dor of Jubilee South Africa who spoke about his organisation's legal campaign for reparations against multi-nationals that benefitted from the apartheid regime, and an activist from the American based Polaris Institute.

African youths feel marginalized in Forum

By Diana Mulilo

AFRICAN youths aired their concerns at the lack of financial support by the Africa Social Forum (ASF) council and secretariat.

Youths at the World Social Forum (WSF) have been engaged in debates about issues that concern them like the lack of extensive participation by African youth delegates in the Youth Camp.

Participants from Africa expressed concerns that often issues that affect youth are left out in most African fora, leaving the youth without voices.

Issues have not been tabled so much in a number of meetings and workshops organised at the WSF and, of which government and some of the stakeholders have been in attendance and planning on implementing with out there input.

The question still remains and will continue to ring in most of the youths minds on how and when governments and stakeholders who are usually NGOs will listen and put things in a clear perspective on the involvement of youths at decision making levels.

Kiss Abrahams from Zambia says: "the participation of the African youths is disappointing. Most lack financial support. Only five African youths are at this year's camp out of thousands from all parts of the continents."

It was further noted that youths constitute a big group among those who are marginalized.

"The youths are amongst the most affected by extreme poverty in addition to women and they are the least represented when it comes to issues," Abrahams said.

Some Brazilian also suffer the same fate.

Nathalia Capillim, a Brazilian youth working for the Women's march says participation in the forum has been so difficult for her because she does not understand the issues that are being discussed.

"I have been finding difficulties in language communication because there is no translations at the youth camp discussions," says Capillim.

Youths will always continue to be left out in dialogues and yet they argue that they are the future.

East Africa full of inspiring resistance struggles

INTERVIEW WITH NJUKI GITHETHWA ON THE WSF

Njuki Githethwa works with Kenya Debt Relief Network.
And is a member of the Kenya Social Forum.
Below he shares some thoughts about the World Social Forum.

Q: It is confirmed that the forum is coming to Africa. Are you ready for it?

Njuki: Kenya and the East Africa region in particular is ready for the WSF. We represent a history of people's struggles. Tanzania is the bastion for agents of change in the continent. You know that Mwalimu Nyerere supported many people' struggles in Africa. He set the pace for popular resistance. In Kenya, the MauMau embodies a people's resistance against colonial domination. This history was transported across borders as far as Jamaica in the dreadlocks culture. Uganda waged its own war towards democratic rule in the country.

Q: The history of movements is just one of the aspects that make a successful forum. Does the region have adequate facilities to host the world?

Njuki: Nairobi is the hub of travel between different points in the continent to other points of the world. Kenya Airways also has extensive routes to Southern and Western Africa. The East Africa region is not new to hosting global events. We hosted Nairobi Women's meeting in 1985 and subsequent to that, a number of regional and international forums have taken place in different parts of the East Africa region. Don't forget, we host a number of fairs such as Jua Kali (informal sector) and trade shows annually. The beauty about the WSF is that it is an open event and most things occur in the open. For that, we have a lot of space!"

Q: What about technology?

Njuki: Towards the middle of this year, we expect to see an expansion of IT services. In particular, the capacity of most internet providers will be increased broadening the availability of internet and IT, making it more cheaper.

Q: What would be the added value Africa can bring to the WSF?

Njuki: I think we embody a living culture of resistance encompassing colonialism, neo-colonialism and now neo liberalism. Also, we can go beyond the ideological basis of resistance since we have communities resisting the grabbing of their land, as is the case of the Maasai, eviction from forest areas as is the case of the Kikuyu, and from deprivation as is the case of many slum dwellers.

Q: What has been your experience at the 2005 WSF?

Njuki: This was my first time at the WSF. For me, it represents a carnival of resistance expressed by different people, each in their own way. It brings a lot of hope, re-energizing the world and the actors that seek to transform the world.

Q: Any insights as you anticipate the WSF in Africa?

Njuki: The level of organization is impressive. It is something to emulate and improve upon. I have also been impressed with the participation of the youth in the WSF. Latin American youths I met seem more aware of political realities around them and are actively engaged. They have taken up a lot of the space at the forum. Our youths back home are very Americanized and not equally engaged in global movements. This is a challenge I take back home to work in preparation of the WSF 2007.

Q: What single thing will you leave Porto Alegre with?

Njuki: I came as an observer to learn about how it is organised and what needs to be done to replicate the idea in my community. What I take back to Kenya is the solidarity in people's struggles which is evident in the causes articulated and the diversity of voices. I have to relay the same to the common people in Kenya, the street peddlers, cobblers and peasants so that they can join in the larger struggle instead of the fragmented struggles we wage to resist oppression.

AFRICA IS NOT FOR SALE!

African Flame
Another World is Possible

30th Sunday, January 2005 - Number 4 - World Social Forum, Porto Alegre (Brasilia)

African Minister calls on WTO to act more decisively on behalf of the marginalized

Diakalia Ouattara promoting "bubus" a symbol of Africa's readiness to host WSF in 2007

By Salma Maoulidi

AN example of the North- South relations in challenging globalization is the Helsinki process, which Tanzania co-chairs with Finland. It was therefore befitting that the Minister for Community Development, Gender and Children Affairs, Dr. Asha Rose Migiro, be at hand at the World Social Forum to launch the Helsinki Process Final Track Reports. The reports are, Mobilizing Resources for the Millennium Development Goals, Empowering People at Risk- Human Security Priorities for the 21st Century, and Governing Globalization- Globalizing Governance.

The Helsinki Process is a joint initiative of the government of Finland and Tanzania that aims at creating partnership between major stakeholders: civil society, business and private sector, researchers and other groups in search for a more democratic governance of globalization.

According to Hon. Asha Rose Migiro, "the process seeks for novel and empowering solutions to the dilemmas of global governance and offers an open and inclusive forum for dialogue between major stakeholders".

The process recognizes that tackling global problems demands more than traditional government collaboration but an expanded field of actors. The Helsinki Group consists of high-level imminent people from all walks of life. After concluding the process in its current status, the group will present its final report at the Helsinki Conference on September 7-9, 2005. According to Dr. Migiro, " The main working papers and yardstick for the work of the Helsinki Group were three global thematic and leading tracks: new approaches to global problem solving, global economic agenda, and human security". The papers were the subjects of the launch.

Notable observations are made in the reports. A report on New Approaches to Global Problem Solving for example discloses two key deficits - a democracy deficit in the global economic governance with international decision-making and agenda setting monopolized by the G-7 countries; and a coherence deficit in addressing key challenges in the economic, social and environmental spheres. New approaches to global problem solving are therefore required to overcome the current inertia at local and international levels.

Another report, Towards an Ethical Globalization Regime: Global Aspirations and Guiding Principles notes that the wealth of a few people is growing rapidly while billions live in abject poverty. It goes on to conclude, "If the world is unequal, it must be undemocratic".

The paper argues that at the core of a transformative development agenda is the need to strengthen global commitments to human governance focusing on the strengthening of global ethics and responsibilities by bringing the principles of human development and social protection into the concept of global economic governance. This concern is picked up in the Human Security Report stating that human beings, and not states should be at the center of security concerns. This requires coherence in policy perspectives making the connections between human rights and development.

The Minister closed her remarks with a fierce challenge. She observed, "The WTO must go beyond the Doha Development Round and address issues of social responsibility and accountability. I think time has come for the WTO to act more decisively on behalf of the increasingly marginalized members of our one world".

Enda propelling Forum to higher heights

By Glory Mushinge

FOR the first time in the history of the Social Forum process, the organisation behind the mobilisation of African participants ENDA (Environment & Development in the Third-World), has decided to record its physical presence at the on-going World Social Forum. ENDA, a Senegalese initiated and based organisation that is involved in the development of advocacy programmes on policies as well as field operations, to provide help in areas of urbanisation and other activities has decided to take up an active role of participation after spotting loose ends, in the World Social forum in as far as some of the cardinal issues of society are concerned, resulting into them rising up to participate as an organisation. Being the headquarters of the Africa Social Forum,

ENDA has always operated behind the scenes, taken a back seat and remotely ensured that there is an African participation at regional and World levels in the forum as way of highlighting real issues being faced by the continent, through financial facilitation of Africans to participate and sending representatives to attend as individuals but has never participated as an organisation.

Taoufik Ben Abdallah, explained that the organisation had always participated by way of supporting him as a member of the organisation to support an African initiative, adding that the organisation was engaged with the Social Forum process at certain levels.

Taoufik brought the paper's attention to the fact that his organisation decided to be part of this year's World Social Forum (WSF) in order to create relations with the Afro-Brazilians and to bring out urban issues addressing sanitation, good housing, slums and others, which he said were seen to be absent, by the organisation.

Said Taoufik "ENDA, as an organisation which is part of the social movement is particularly part of the social forum, we just took a responsibility to support Africans in the forum and space and the forum has to be free of this organisation. This year we decided to be part of the World Social Forum, to have relations with the Afro-Brazilians and we wanted to bring out the urban issues which we thought were absent through out the forum."

Over 90 African participants are this year participating in the WSF, registered to attend the under the facilitation and umbrella of the ASF headquarters which is hosted by ENDA.