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Ethics and Society: An International Journal
Religions and Cultures for Peace and Harmony
Evolving Inclusive Communities for Greater Solidarity

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**UNESCO/ Cardinal Paul Poupard Foundation Chair of
Inter-Religious and Inter-Cultural Dialogue.**

**Ethics and Society: An International Journal
Religion and Cultures for Peace and Harmony
Evolving Inclusive Communities for Greater Solidarity**



Vol. XI

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**Cardinal Paul Poupard Foundation Chair for
Inter-Religious and Inter-Cultural Dialogue
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UNESCO Chair at St. Andrew's College, Bandra

The United Nations Educational Scientific Cultural Organization is a specialized agency of the United Nations which aims at promoting world peace and security through international cooperation in education, arts, sciences and culture. With 193 member countries and partnerships with NGO's and private companies, UNESCO has a truly global network.

In 1992 the UNESCO/UNITWIN Chairs programme was established to promote inter-university and multi-institutional knowledge sharing to face the challenges of the modern world. Today, 850 institutions based in 117 countries pool their resources, personnel and knowledge to support local community initiatives, enhance knowledge, engage policy makers and expand education. At present there are 13 UNESCO Chairs in India and we at St. Andrew's College are delighted to house the UNESCO/Cardinal Paul Poupard Foudation Chair on Interreligious and Intercultural Dialogue.

Adv. Giuseppe Musumeci is President of the Cardinal Paul Poupard Foundation and also a Chair Holder of the UNESCO Chair for Inter-Religious and Inter- Cultural Dialogue. He supports and encourages all the activities undertaken at St. Andrew's College.

Programmes Offered

Seminars: To promote study and research among the students with regard to the major religious and cultural traditions.

Certificate / Diploma Courses: University of Mumbai approved diploma course in the area of inter-religious dialogue, religious pluralism and cultures so as to enable the participants to get to know various religions and cultures.

Local, National and International Seminars and Conferences: On a variety of issues to foster Inter-Religious and Inter-Cultural Dialogue and to sensitize teachers / students on the significance of the same.

Lectures: Lectures by distinguished persons of various religious traditions and cultures. The lectures will aim at creating better understanding among the students and participants, and promote peace and harmony.

Research: Offers the possibility for scholars to work on research papers and publications.

Inter-Collegiate Programmes: Essay and Quiz competitions, Seminars, Debates and Exhibitions.

Community Outreach: Assisting local initiatives such as Community centres/institutions for the aged, differently abled and palliative care units.

Editorial

Evolving Communities in Pandemic to Achieve UNESCO Goals: Challenges and Opportunities

The UNESCO and Cardinal Paul Poupard Foundation Chair for Inter Religious and Inter Cultural Dialogue at St. Andrew's College hosts an annual international symposium. In March 2021, we were one year into the Covid 19 Pandemic and for many of us we felt like we were witnessing a scenario out of an apocalyptic sci-fi film.

The Pandemic forced us to stop, re-orient and re-strategize our own lives, but what did it mean for our communities, our countries, our world? As the home of a UNESCO chair and the Cardinal Paul Poupard Foundation for Inter-religious and Inter cultural Dialogue, it is our mission, our duty to build bridges by sharing knowledge, inspiring each other and using education to create a better future. Thus we asked ourselves, could the UNESCO 2030 Sustainable Goals still be achieved in spite of the setback of the pandemic? Could we surmount national, regional, financial differences to foster a community spirit to sustain us through this unprecedented crisis?

The answers we found were inspiring. Our speakers who represented a variety of backgrounds told us stories of hope. Doctors, educationists, religious, scientists, artists and social workers showed us how they and their communities were striving to create a sustainable future even while the pandemic was raging on. This edition of our journal draws from these stories of hope, a renewed commitment to achieving a sustainable and more equitable world for future generations

Message from His Eminence **Cardinal Oswald Gracias**

Thank you very much for inviting me to this Symposium on “Evolving Inclusive Communities for Greater Solidarity”. I am delighted to be with you to share some thoughts and I look forward to a very healthy and fruitful interaction with all the students and our speakers.

I remember it was the very first days of January 2020, that I heard on Vatican radio that a virus was coming out of China, and, they were not sure what it could be. It was a small item, and mentioned in the latter part of the news. Initially, this virus gave little cause for concern, and then a few days later, I learned that they had given it a name – 'Coronavirus'. Then they called it Covid-19 because it was discovered on the 30th or 31st December 2019. 19 refers to the year it was discovered.

Around this time, I went to Rome and at the airport they checked our temperature because of the coronavirus; but I thought that it was a minor matter. It happens every now and then! I have had this experience at the airport sometimes and brushed it off.

After I returned to India, a couple of weeks later, our Prime Minister Narendra Modi came on national television to alert us of the danger. He announced a one-day shut down. The next time we heard him on National TV, he announced a total lockdown - that there were really many cases in the country and that was a serious problem.

The next day, I was invited by National TV to address the people. I urged all to cooperate with the Government, that this was a matter of concern and we had to follow the protocol that was outlined. I thought at the time that this would last only for a week, perhaps, ten days, twenty days at the maximum and then things would return to normal. But we know what happened and till today we are still confronted with this big problem. The pandemic is worldwide, one country after another has been affected. There are so many deaths - almost two and a half million deaths - who would imagine that the death rate would be so high?

It is a crisis certainly - a crisis in different ways. It has affected every aspect of our lives. The economy of all countries has been shattered. It is a crisis for relationships where people have been locked in their homes and cannot move out. There has been domestic violence in several places. Relationships are affected because young people cannot meet their friends; it has been traumatic. I know many people have gone through depression because of this.

Churches are closed. It is a Social, Economic, Psychological, Emotional and Spiritual crisis.

Pope Francis said that out of a crisis, one never comes out the same. You come out better or you come out worse. You cannot come out the same. I am proud that I am a Mumbaikar and I feel Mumbai in particular is a very resilient city. I have seen it go through terrorist attacks, natural disasters, riots, but it has always come out on top. Mumbaikars are resilient people and we cannot be cowed down. I remember after the bomb blasts when Sharad Pawar was sent as Chief Minister, the first thing he ordered was that the BEST buses should begin plying even empty! He knew that this move would increase our confidence and soon everything was normal once again.

We are in a crisis, dear friends. Many people have died and many have lost their jobs. People are insecure and educational institutions are affected. But then there have been some plus points. One big plus point is that, in a way we have been brought back to reality. We realise that man is not all powerful. I am not saying this because I am a Priest or a Bishop, but I think we all have realised the necessity for God; necessity for religion; necessity for ethics, in everything we do.

We cannot really go ahead with doing what we want and as we want. We realise that each of us needs the solidarity of the other. We have got to have an inclusive mentality, inclusive attitude. We cannot succeed, we cannot survive without the other. We are one family, and in the family, everybody must put his or her best to be able to get the family ahead. We are all in the same boat.

We need this awareness; we need this consciousness; we need this conviction and we need also to act accordingly. In this Covid crisis, every country in the beginning, began to work alone, trying to search for a remedy. Then different countries began collaborating for vaccines, for medicines and Researchers were initially working individually, but gradually all realised the necessity for speed and therefore the necessity for us to collaborate.

In our own country, we need everybody; we need the research scientists who are doing research on the Corona virus; research to find a vaccine; and to develop the vaccine, and companies to produce the vaccine. We need medical doctors, nurses and health care workers to be able to administer this vaccine and look after the sick. They have got to work together in tandem with the research scientists. We need strategists, the administration, the Government officials who will strategize how this has got to be done and where - the whole system has to be carefully planned.

We need the police to enforce the decisions taken; we need the communications people to be able to communicate to the common man so that there is no alarm; to give correct information to make sure there is no fake news going around; rumours being spread. Everybody has got to work together if we have to succeed.

There is a necessity for solidarity; solidarity at the local level, national level and at the international level too. No one country can solve this problem on their own. We need all hands on board. America is a very powerful country. It is a superpower. But we know that even America cannot do everything by itself. It needs other countries Europe, India, Australia and Africa. Everybody has got to pitch together.

My dear students, my dear friends, we cannot cut off other countries and say we will take care of our own country only. There might be a few cases in one country, but that will eventually spread to other countries. It is imperative that we take measures to wipe out the corona virus from the whole world. That is why there is the need for solidarity in everything. We can no longer speak of us working alone.

Recently, I was very happy that UAE sent vaccines to Palestine. Very proud that India sent vaccines to Bhutan, Maldives and several other countries like Saudi Arabia which needed it. I am very proud that our Indian government was generous and understood the need that we got to take care of others and help others in an act of charity. But we must also accept that we cannot take care only of ourself, for as long as the virus is somewhere else, it always could affect us too

We must have the spirit of solidarity. We cannot be exclusive anymore, saying you are not part of my family; everybody is dependent on one another. The richest country can be destroyed by the poorest country if the poorest country still has the virus. That is a realisation that has dawned on all of us. The necessity of inclusiveness, of solidarity. I spoke of this in relation to the health situation, but I think this is across the board and applies to all things.

With regard to the economy, we have witnessed a slowdown. We had seen this in 2008 and then now again, after the pandemic we have had problems with the economy. We can no longer have a situation where we have a profit alone mentality, profit above everything else, with no concern about the other, The attitude where I consider only myself, individualistic, is no longer workable, because the moment there is some poverty somewhere, that poverty will gradually creep in and destroy the so called wealthy nations.

We need solidarity to boost the economy. For a country to survive for a long time and to sustain the richness, it is important that we start sharing our goods. It is a shame that some people have tried to benefit from this pandemic for economic

purposes. It is a shame that some have tried to make money out of the misery of the people. But the realisation should dawn on everybody that this is not sustainable.

For a short time, the rich can become richer and the poor poorer, but the poverty of some will bring down the richness of all. The economy has got to have solidarity, for sustainable growth in the economy.

Let us take one more area before I close. It is about climate change. You cannot say I will take care of climate change in my country and not bother about the others. All of us together either survive or we sink. I was surprised when some countries started pulling out of the Paris accord and this thinking that you could have islands in the world which are okay, is just not possible. The whole world is one, if there is a problem in one country, its effects are felt all over the world. We have seen that in India - what is happening in the Glaciers affects everyone on the globe. We recently had a big natural disaster in Uttarkand and many people died there. Now, all that is due to climate change, due to Global warming of the earth, We have to act together, all of us, from all our countries - the United States, China, Brazil and India and unless we do that we are all going to sink together.

The world is doomed unless everybody has a sense of solidarity. Solidarity is essential – everybody is part of a family. I could go on and give many, many examples, but I know that many speakers are going to come after me and will probably deal with each of these topics individually and in greater detail, but I want to say how convinced I am and I want to share this conviction with you that we cannot anymore live in isolation.

This pandemic has brought this home to us very, very clearly and very very strongly and we cannot anymore think that we can succeed alone. We have got to be one family we have got to share our resources we have got to share our ideas we have got to work together for the betterment of everybody, we have got to work for an inclusive society. Unless we do that, in the long run, everybody will be pulled down, by those who are below us.

Dear friends, I am really delighted to be part of this Symposium. I would like you to reflect more about it, the students in a particular way. I am really delighted that Dr Marie has organised a symposium. I thank you Dr Marie – it is a privilege for me to be associated with this.

I say thank you to all your collaborators – the speakers of course, but I also would like thank Fr. S.M. Michael who has been much involved. I want to say thank you to him and the Cardinal Paul Poupard Foundation, which has inspired the whole inter-religious and inter-cultural dialogue at St. Andrew's College.

Without working together, all the religions working together, all the cultures working together, we cannot have one family - our family, the family of mankind, of men and women cannot survive. Thank you very much and I am sure we will share our ideas, work together and make the world a better place. Thank you. God Bless you!!!

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Gender Equality at the time of a Pandemic: An Allegory of Education in the DRC

Wivine MUMBA Matipa

The African Development Bank has defined the Gender Equality Index through three distinct dimensions: equality in economic opportunity, equality in human development and equality in laws and institutions; in the presence of UNESCO, I will focus mainly on education – one of the determining indicators of equal access to education.

These are difficult times and no one, no region, country or continent is spared by this pandemic, let alone safe from it. I would like to dwell for a moment on the Democratic Republic of Congo (DRC), a country which was already subjected to many challenges before the pandemic. Women face a series of obstacles which hinder the realisation of their full potential, ranging from restrictive cultural practices, discriminatory laws to highly segmented labour markets. Many Congolese women still live in traditional value systems and are subject to outdated legislation and their voices are struggling to be heard in the governing bodies of our societies. The DRC is a country where the issue of poverty reduction is fundamentally linked to the social status of women.

With regard to the empowerment of women, its main challenge lies in the educational deficit – starting from the time they are young girls. A society faced with extreme poverty, families are forced to make the choice of withdrawing young girls from school, a choice dictated by financial insecurity which can only accommodate the boy, the future foster father responsible for the family, the girl will get married, even if it means leaving school early. Sacrificed to the institution of marriage And yet, how many households in Kinshasa only survive thanks to the precarious work of these women that the husband had to take care of?

I ask that you indulge me as these shortcuts might seem satirised but can enable us to grasp the reality in the time allotted to us.

The Congolese State, aware of the importance of education in the development of our nation, has decreed free education, which even before the pandemic had its own challenges given the miniaturisation of the national budget. With the pandemic this budget has contracted even more in the face of the immensity of the needs in an essentially extroverted economy subject to the vagaries of international

confinement. If free education struggled to emerge before the pandemic, it constitutes an additional cause of demobilisation in a context where, if in primary education, discrimination tends to disappear when one speaks of free education almost everywhere, it does not diminish sufficiently in secondary education. In fact, in almost all third world developing countries, girls are still the least educated because in an environment where poverty is prevalent, it is the girl who will be taken out of school first.

If we try to push back the confines of illiteracy, advances in science and technology are not slowing down: how many young adult women know how to present a project to a bank to access financing in order to develop their business to validly participate to the blossoming of their country's economy? Their ambitions will often be limited to the informal economy as their grandmother, oh my little Ligablo! They seem limited to only low value adding professions.

The country is unable to face the impact of the pandemic on education: No online schooling, in a country where 70% of the population lives in rural areas where the lack of electricity supply and the inaccessibility to computer cannot compensate for the effects of the confinement, Education is lost! What becomes of our young daughters in this even more deleterious context? I will not dwell on the quality

of the teaching which in itself would require an entire essay! Continuing to overcome the barriers that reduce access to knowledge, continuing to break the chains that hinder empowerment, isn't that the theme of today?

Outlook

The emulation is nevertheless there: A woman climbed the steps of the lower chamber of Parliament as President, another holds a seat as Judge at the Constitutional Court and in a distant country another lady became vice-President of this so exemplary country and all over the rest of the world, women are Presidents and heads of government. Emulation is there to do better, laws prohibit child marriages, there is no need of more exhortations.

The Millennium Goals (MDGs) and the Sustainable Development Goals had already prescribed education as one of the powerful pillars of transformation, a pillar which contributes to the achievement of the objectives of the 2030 Agenda.

The Deputy Prime Minister of Planning of the DRC, a WOMAN to be exact, Mrs. Elysée MUNEMBWE TAMUKUMWE, highlighted in a quote that: "With the adoption of the Sustainable Development Goals (SDGs), the Government has set up a permanent mechanism for collecting data on SDG indicators, convinced that the SDGs are intimately linked and their implementation must take into account

their interdependent nature. Thus, the country has aligned its programmatic framework and its monitoring and evaluation mechanism with the SDGs. To date, the National Strategic Development Plan (PNSD) which constitutes the unifying framework for all national, sectoral, and provincial policies and strategies are focused on the SDGs. It is within this framework that the process of contextualisation and prioritisation of the SDGs takes place, that made it possible to define a priority national package made up of 17 SDGs and 38 targets based on 59 indicators. The goal being the achievement of these objectives and prioritised targets to allow Congolese to live a better future, in balance with its ecosystem. These include: (i) putting an end to extreme poverty, which still affects entire sections of our population, particularly in rural areas; (ii) eradicate hunger and disease; (iii) promote equitable access for all to quality education at all levels, health care and social protection and (iv) fight against climate change.

Reaffirming its commitment to the 2030 Agenda, the Government of the DRC has undertaken several reforms, including the legal framework, with a view to accelerating progress towards the achievement of the SDGs. Thus, the revision of the family code has made it possible to further promote gender

equality, as advocated by SDG 5. In 2016, the Government set up an Observatory responsible for monitoring the implementation of the SDGs and which plays the role of technical advisor in this area. The current context marked by the COVID-19 health crisis represents a real challenge in this regard. It is in this perspective that, in order not to slow down the pace of achievement of the SDGs, the Government of the DRC has developed an emergency multisectoral program to mitigate the impacts of Covid-19. This Program intends to cushion the shock linked to the health crisis on the socio-economic environment and support the revival of economic activity to pave the way to return to the trajectory of the PNSD.

I cannot conclude without taking my hat off to our daughters, our sisters who, in the East of our country, are subjected to an even greater precariousness under the throes of a war imposed on us. But who, standing tall, transform the daily lives of those who are dear to them with dignity, far from the objectives of Agenda 2030 and yet aspire to these same unknown, ignored, yet essential objectives to this well-being dreamed by all.

My gratitude to Advocate Musumeci and UNESCO for this opportunity.

Nouvelles Du Monde

Eau et Sociétés

Jean-Louis Oliver

L'eau se trouve en abondance sur la terre où elle fait partie d'un grand cycle planétaire, en perpétuel mouvement sous l'effet de l'énergie solaire. Cependant l'eau douce ne représente qu'environ 2 % de l'ensemble ; encore faut-il en déduire les quantités stockées dans les glaciers, dans les neiges éternelles et dans les banquises ; il convient aussi de tenir compte des phénomènes naturels comme l'évaporation qui provoque une importante déperdition, et les pluies qui tombent en mer !

En outre, l'eau douce, superficielle ou souterraine, est répartie de façon très inégale à travers l'espace, en fonction des conditions géographiques, - les latitudes les plus riches en eau n'étant pas nécessairement les plus propices aux établissements humains, - mais aussi très variable dans le temps, suivant les années et selon les saisons, en fonction des caractéristiques et des variations du climat local.

Cette eau est le plus ancien et le plus constant aménageur des territoires où son action, permanente et infatigable, précède, accompagne et prolonge celle de l'homme, et façonne son environnement : elle sculpte les reliefs, charrie les sédiments, fertilise les sols, modèle les paysages, nettoie, assainit, rafraichit et décore les espaces

d'agrément : les places, les parcs et les jardins ... par des jeux d'eau, des fontaines et des bassins.

En raison de ses qualités physiques, chimiques et biologiques exceptionnelles, à l'état liquide, solide ou gazeux, l'eau joue un rôle essentiel et irremplaçable dans l'existence et la pérennité de toutes les espèces vivantes, pour les êtres humains comme pour la faune et la flore composant la biodiversité de la planète.

Les êtres humains entretiennent avec l'eau des relations étroites, extrêmement complexes, et même vitales, mais ambivalentes : pouvoir de création et source de fécondité, elle permet l'approvisionnement quotidien et l'assainissement, l'irrigation et le drainage des sols, la production d'énergie et les usages industriels, le transport des personnes et des biens, ... ; elle contribue au bien-être physique, économique, social et culturel des humains, à l'équilibre des écosystèmes et à la préservation de la biodiversité. Mais cette eau, douce ou marine, représente aussi un élément hostile et menaçant, capable d'éroder, de rouiller, d'inonder, de polluer, de contaminer et de noyer, ... ; elle constitue à la fois un obstacle à la circulation terrestre et un support pour la navigation fluviale ou maritime.

Toujours et partout, depuis des temps immémoriaux, la plupart des activités économiques (agro-alimentaires, artisanales, industrielles ou commerciales), socio-culturelles et même spirituelles utilisent l'eau en quantité et qualité variées, adaptées à leur usage : l'eau est ainsi un véritable miroir d'une civilisation ...

Ainsi dès que les êtres humains vivent où que ce soit en société, l'eau douce est, avec un langage et une culture, la première chose qu'ils partagent quotidiennement. C'est pourquoi les populations se sont installées au bord des rivières et des lacs, près des sources ou de points d'eau, dans des oasis, et elles y ont créé des villages, puis développé des villes, aménagé le territoire et créé de brillantes civilisations, qualifiées parfois d'hydrauliques, comme sur les rives du Nil, du Tigre et de l'Euphrate, de la Fergana, du Yangtze, du Fleuve Jaune, du Mékong, de l'Indus, du Gange et du Brahmapoutre, ... ; ce qui implique des relations harmonieuses, équilibrées et durables entre eau, hommes, territoires et biodiversité.

Encore faut-il tenir compte des espaces spécifiques de l'eau : les *bassins hydrographiques* pour les eaux superficielles et les *aquifères*, renouvelables ou fossiles, à des profondeurs diverses, pour les eaux souterraines ; les uns et les autres ignorent les découpages administratifs et politiques dessinés par les autorités, et

beaucoup sont aujourd'hui partagés entre plusieurs pays : il y a actuellement environ 300 bassins hydrographiques ou lacs internationaux et plus d'un millier d'aquifères transfrontaliers, le plus souvent mal connus. Dans la mesure où, pendant des siècles, les personnes naviguaient sur les rivières et se déplaçaient le long de leurs berges, il y a une relation entre bassins hydrographiques, aires linguistiques et zones monétaires aujourd'hui encore !

Lorsque les ressources en eau douce sont accessibles en quantité suffisante, les besoins des populations pour leurs différents usages peuvent être aisément satisfaits. Si tel n'est pas le cas, cette eau devient l'enjeu d'une concurrence et d'une compétition acharnées, un sujet de discorde, au niveau local comme à l'échelle internationale, entraînant des tensions, des crises, voire même des conflits diplomatiques ou militaires.

Longtemps considérée inépuisable dans l'imaginaire humain, l'eau s'avère désormais une ressource restreinte et vulnérable, qui constitue une préoccupation majeure sur tous les continents. Malgré la reconnaissance d'un « droit humain à l'eau » par l'Assemblée générale de l'Organisation des Nations Unies en 2010, des centaines de millions de personnes dans le monde, notamment dans les pays en développement, n'ont pas accès à un approvisionnement en eau saine ; ce qui pénalise particulièrement les femmes et les jeunes filles chargées des corvées

d'eau, des lavoirs et de la vie familiale. La situation est pire encore dans le domaine de l'assainissement des eaux usées et pluviales, ce qui engendre de graves risques sanitaires.

Les prévisions concernant la sécurité hydrique sont en aujourd'hui devenues préoccupantes du fait de la croissance démographique et de la concentration urbaine, des besoins accrus pour l'agriculture, l'industrie, l'énergie, ..., avec une multiplication des pollutions, chroniques ou accidentelles, ponctuelles ou diffusées mondialement, y compris dans les océans, et un accroissement des risques naturels ou industriels affectant l'eau. Les enjeux sont multiples et tous primordiaux : santé publique, sécurité alimentaire, activités économiques, sociales et culturelles, prévention de crises et de migrations massives, préservation de la biodiversité, ...

Au rythme actuel, la population mondiale augmentera considérablement, notamment en Afrique, d'ici la fin du 21^{ème} siècle : elle pourrait alors atteindre dix milliards d'individus, se concentrant de plus dans des villes, parfois tentaculaires, ou enclins à émigrer. Cela nécessitera une production alimentaire en quantité suffisante, avec une agriculture qui utilise en moyenne 70 % des ressources en eau disponibles. La lutte contre la pauvreté requiert quant à elle une augmentation notable de la consommation directe : en l'absence d'infrastructures adéquates, une

personne sur cinq est aujourd'hui démunie d'eau potable, une sur deux de tout système d'assainissement, dont l'absence fait des milliers victimes par jour ! Enfin l'élévation du niveau de vie implique le développement des activités, donc des besoins supplémentaires dans les domaines de l'énergie et de l'industrie. Au total, la demande en eau devrait s'accroître de l'ordre de 40 % d'ici la fin de ce siècle !

Il faut en outre prendre en considération les incidences du changement climatique en cours dans lequel l'eau est particulièrement impliquée, par un accroissement de l'imprévisibilité, de la fréquence et de la gravité des événements hydrométéorologiques extrêmes : crues et inondations, canicules et sécheresses, tornades, tempêtes et vagues-submersions, typhons et tsunamis, ... plus l'augmentation de la température des eaux, douces ou salées, une évaporation accrue, l'élévation du niveau et de l'acidité des océans.

Avec le changement climatique, le débit moyen des rivières, notamment à l'étiage, va diminuer de façon importante, entraînant une concentration de la pollution aquatique ; l'élévation du niveau des océans accroît l'érosion des côtes, les inondations, les submersions marines, et provoque une salinisation des aquifères littoraux et une remontée des eaux de mer dans les estuaires et les deltas, ... alors que l'urbanisation s'est installée et se

renforce sur les rivages maritimes ; ces risques sont aggravés par les phénomènes de subsidence dus à la surexploitation des eaux souterraines. Moins affectés par le changement climatique, les aquifères sont appelés à jouer un rôle accru dans le cadre d'une utilisation conjointe et dynamique avec les eaux de surface.

Gérer de façon rationnelle, c'est-à-dire équilibrée et en harmonie avec la Nature, donc durable, cette ressource vitale qu'est l'eau, s'avère désormais une impérieuse nécessité dans tous les pays du monde.

Pour cela, il faut que soit efficiente la gestion particulière, quantitative et qualitative, de chaque usage : l'irrigation grosse utilisatrice, l'alimentation en eau potable et l'assainissement, les usages industriels sources de pollutions et de risques, ... ; il faut aussi concilier, à toutes les échelles, les interactions, positives ou négatives, entre les diverses utilisations et entre les territoires concernés, y compris entre les pays partageant les mêmes ressources superficielles ou souterraines ...

Cette bonne gouvernance de l'eau nécessite de solides compétences pluridisciplinaires et un certain nombre d'instruments spécifiques soigneusement conçus, bien adaptés à leur contexte et mis en œuvre avec doigté de façon complémentaire :

- Des capacités scientifiques, techniques et technologiques, tirant

parti des apports des nouvelles technologies et des moyens modernes d'observation (satellites, drones, ...),

- Des outils juridiques, institutionnels et réglementaires adaptés au contexte hydrologique, socio-économique et culturel,
- Des ressources financières, publiques et privées, adéquates.

En effet, le secteur de l'eau peut être très capitalistique : il comporte souvent la réalisation d'investissements dans d'importantes infrastructures qui nécessitent des financements conséquents à long terme, les moins chers possibles ; aux dépenses de construction et de renouvellement des ouvrages s'ajoutent les frais d'exploitation, de maintenance et d'entretien des installations, ainsi que les coûts externes faisant payer, au moins en partie, les incidences des usages de l'eau sur la ressource. La tarification et le prix de l'eau constituent, toujours et partout, une question extrêmement sensible du ressort des autorités publiques qui doivent rechercher à la fois un équilibre économique et une solidarité sociale tenant compte des besoins des personnes en situation difficile ou précaire.

La priorité doit être partout la desserte en eau de la population pour les besoins sanitaires et domestiques quotidiens, notamment dans les pays en développement, y compris pour les plus

démunis : les institutions publiques, - dont les bailleurs de fonds-, les professionnels des secteurs publics ou privés, et les mouvements associatifs, en particulier les femmes, chacun a un rôle important à jouer dans ce domaine essentiel.

Les coopérations multilatérales, régionales et locales doivent se mobiliser toutes en faveur de l'eau pour plus de solidarité humaine, pour éviter les situations de crise ou de conflit, et prévenir les migrations.

De fait, tous les continents sont aujourd'hui confrontés à de redoutables problèmes de sécurité hydrique, un grand défi de l'Humanité pour ce XXI^{ème} siècle !

Le Conseil de Sécurité de l'Organisation des Nations Unies s'est saisi de cette question de la sécurité hydrique et une grande conférence internationale concernant la problématique de l'eau est prévue en 2023 à New York, dans le cadre de la Décennie pour l'action et des Objectifs de Développement Durable (ODD).

Une vingtaine d'institutions multilatérales interviennent dans le domaine de l'eau, ainsi que de multiples agences de développement et de nombreuses organisations régionales, nationales ou associatives. Compte tenu de l'acuité des problèmes, de l'urgence des besoins, de l'importance des enjeux et des risques encourus, avec des contraintes économiques et financières accrues par la crise sanitaire, il est important que l'Organisation des Nations Unies, dont l'UNESCO et son Programme Hydrologique Intergouvernemental (PHI), se mobilise pleinement en vue de satisfaire aux Objectifs de Développement Durable et aux diverses conventions internationales portant sur le climat, sur la biodiversité, sur la désertification, sur les catastrophes, ... où l'eau est partout concernée.

Il en va de l'avenir de l'Humanité et de toutes les espèces vivantes qui composent la précieuse biodiversité de notre planète Terre !

Le Centre de Médiation de Kinshasa : une solution alternative pour le règlement des litiges

Abbé Léonard Santedi

De nos jours, l'importance de la médiation comme moyen de règlement pacifique des différends n'est plus à démontrer. Partant de l'Organisation des Nations Unies, en passant par l'Union Européenne pour aboutir à l'Union Africaine, beaucoup d'organismes et d'associations font recours à la médiation et encouragent, à cet effet, l'utilisation accrue de ce mécanisme pour résoudre pacifiquement les conflits ou les litiges entre les parties. C'est dans cette optique que, dans sa recherche de modernisation du droit africain des affaires, l'OHADA a inscrit, dans le traité constitutif, sa volonté de promouvoir la médiation comme instrument de règlement des différends contractuels.

Et c'est dans cette perspective que l'Université Catholique du Congo (UCC) en collaboration avec certains de ses partenaires, après avoir constaté les limites de la justice traditionnelle, ont créé un Centre de médiation au sein de l'UCC, appelé Centre de Médiation de Kinshasa (CEMEKIN).

Le CEMEKIN a conclu des accords de partenariat avec le barreau de Kinshasa - Matete et le barreau de Kinshasa - Gombe.

Nous savons que l'administration de la justice est capitale dans un Etat de droit. Et la situation de vie de nos compatriotes ne nous laisse pas indifférents. Il n'y a pas de doute que les procédures judiciaires formelles n'apportent pour l'instant pas la garantie que tous peuvent bénéficier d'une justice équitable, efficace et payable. Les mécanismes classiques de solution des litiges ne donnent pas toujours satisfaction ni en RDC, ni d'ailleurs dans la plupart des pays du monde. Sans pour autant nier que la justice formelle a un rôle à jouer au sein de l'Etat, nous estimons que des modes alternatifs de solution des litiges, s'inspirant même des modes traditionnels (africains surtout) de conciliation et de médiation, doivent être offerts.

Le Centre de Médiation de Kinshasa vise à offrir des services à la population en matière civile et commerciale, en excluant toutefois les problèmes de droit familial pur pour lesquels les solutions informelles existent au sein de la population. L'idée est que dans les cas où la négociation entre parties n'aboutit pas, ces dernières puissent faire appel à un tiers neutre qui les aide à trouver une solution dans le respect de l'harmonie et du consensus.

C'est pourquoi de manière plus concrète, le Centre a pour objectifs principaux :

- de mettre en place des modes alternatifs de règlement des litiges au profit des citoyens, des opérateurs économiques et autres personnes nationales et étrangères ;
- de promouvoir la pratique de la médiation par l'information, la sensibilisation, la formation et les publications ;
- de participer à des recherches scientifiques sur la médiation en général, sur les bienfaits de son inculturation et sur les liens interculturels ;
- de faire toute proposition, dans le cadre national ou de l'OHADA, de nature à maximiser le cadre législatif ou réglementaire

Si l'on a choisi de localiser ce Centre au sein de l'Université, c'est parce que l'on y voit un signal fort à la population quant à la moralisation des solutions des conflits. L'université donne une crédibilité indispensable au projet. Par ailleurs, si l'Université a recherché un partenariat avec les barreaux, c'est pour que le projet soit techniquement crédible. Il est nécessaire d'avoir l'appui du barreau, lequel y donnera son savoir-faire et en même temps permettra à la clientèle nationale et internationale d'avoir une possibilité de solution des litiges dans un contexte d'impartialité et de compétence.

Enfin, l'idée de donner à l'UCC un rôle crucial en cette matière rejoint aussi le but de l'UCC d'accorder une place de choix à la recherche sur la pensée et la réalité africaine. L'insertion du Centre dans un contexte de réflexion sur notre propre culture et sur les biens interculturels permet une approche toute nouvelle sur les procédures alternatives.

Il faut le souligner, l'interculturalité constitue un enjeu de taille pour les civilisations, les cultures, les sciences, les affaires, car elle introduit une nouvelle « Weltanschauung », une nouvelle vision du monde. Le terme inter implique mutualité et réciprocité dans la relation à l'autre. L'interculturalité se propose ainsi de respecter les particularités et de faciliter le dialogue entre les différentes communautés culturelles. Comme on le voit, la médiation que propose le CEMEKIN permet de sauver des ressources matérielles tant aux parties qu'au système judiciaire lui-même. Elle présente la flexibilité et l'adaptabilité de la négociation présidée par un tiers désintéressé ou neutre.

Aussi l'on peut communiquer brièvement les thèmes de la formation interdisciplinaire que le CEMEKIN organise : *l'importance de la médiation après constat des limites des procès ; concept, limite et extension de la médiation ; les médiations traditionnelles ; de la nature divine de la médiation ; sociologie et médiation ;*

aspect psychologiques de la médiation; caractère linguistique de la médiation; accord de médiation et son écriture; règles essentielles de médiation ; jeu de rôles; fonctionnement de la médiation dans les entreprises publiques; problèmes juridiques et pratiques de la médiation; déontologie du médiateur; problème de la confidentialité dans la médiation: les honoraires; la médiation et l'ordre public congolais.

Il est donc clair que le CEMEKIN se veut être ce centre qui propose à la nation Congolaise une autre manière de régler les différends qui opposent des personnes, des entreprises et des sociétés. Il est une structure neutre qui permet d'accueillir les parties en conflit pour les soumettre à une médiation en vue de les aider à trouver une solution dans le respect de l'harmonie et du consensus.

Le CEMEKIN a pour objectif principal de permettre un règlement pacifique des différends au sein de la société congolaise ainsi que dans le milieu des affaires.

Une des émanations de ce Centre est le cours de formation des médiateurs en vue de leur agrément comme médiateurs

accrédités dudit Centre. De son côté, l'Université Catholique se dispose à organiser des recherches scientifiques sur les aspects culturels et juridiques de la médiation en contexte africain. Ces trois activités (médiation, cours de formation des médiateurs et recherches) pourront se révéler utiles l'une à l'autre, mais ne peuvent être confondues.

L'originalité du CEMEKIN repose sur les aspects suivants : son insertion dans un contexte de réflexion sur la culture congolaise et sur les liens interculturels ; sa volonté de développer la recherche dans la collaboration avec d'autres centres de recherche étrangers ; son souci de promouvoir le dialogue interculturel; sa capacité de former et de recycler ses médiateurs.

Le Centre est régi par des Statuts et par un Règlement Intérieur. Il dispose, à ce jour, d'une dizaine des Médiateurs formés et accrédités et d'un personnel qualifié dans le domaine de la médiation et la gestion des conflits. Aussi le CEMEKIN assure-t-il des formations dans le domaine de la médiation ou dans différents domaines ayant trait à la médiation et la résolution pacifique des conflits.

The Performance of Free College Entrance Exam Preparatory Courses in times of Covid 19

Andréia Clapp Salvador

Brazilian society is marked by structural social inequality that most notably affects the poor, blacks, the indigenous, women and LGBTQ+ groups. This inequitable reality is also apparent in the Brazilian university system, which since its origin, has prioritized the education and training of the upper classes. However, the scenario has been changing, and access to higher education in Brazil has been expanding. Progress is attributable in large part to the advances made by Afro-Brazilian social movements (the Black Movement), the implementation of affirmative action policies, and the success of free college entrance exam preparation courses (pré-vestibulares populares – PVP) for public school students, the poor and working classes, blacks, browns, and the indigenous.

The free college entrance exam preparation courses (henceforth PVP) originated in Rio de Janeiro during the 1990s, and have assisted students from disadvantaged social groups and backgrounds, from favelas and the working-class peripheries to prepare for entering Brazilian universities, mainly through affirmative action policies. The PVPs are sometimes referred to as community or social courses for preparing for college entrance exams.

The central proposal of the PVPs is to democratize access to higher education in Brazil. The PVP courses are run free or charge a low-cost symbolic fee. They operate out of spaces provided by churches or temples, residents' associations, universities and schools. Courses are managed and classes are instructed by volunteer teachers, some of whom are former PVP students and other are recently graduated professionals looking for teaching experience. The majority of PVPs serve as a social spaces that are shaped by community relations and solidarity. Classes are offered in the evenings and on weekends and general content is provided (books and texts covering mathematics, Portuguese, literature) as well as “specific content” aimed at the formation of “critical citizens” (books and texts on race, racism, human rights, democracy...). PVPs are dedicated to both formal education, intended to help students pass Brazil's notoriously difficult and exclusionary college entrance exam, and also in the field of critical education, aimed at the formation of transformative citizens and individuals. As Nadir Zago stated, “The PVP represents an opportunity to take back education and at the same time serves as a space for sociability and the formation of subjectivities” (2008, p.159).

The first PVP center was born in Baixada Fluminense, Rio de Janeiro in 1993, and was known as the Preparatory Course for Blacks and the Underprivileged (PVNC). According to the PVNC website, the seeds were planted in 1993 for the creation of this new popular education organization, but it was in 1994 that the PVNC began to establish itself as a social movement, with its central focus the struggle for the democratization of education and against racial discrimination.

The performance of the PVNC went beyond preparing students for university entrance,

“These were political concerns, which are clear in the words of its participants, in the proposals and practices of the courses, which range from activities developed in the classroom aimed at forming a new consciousness in their students (racial consciousness, gender consciousness, class consciousness, social problems, etc.), through seminars, discussion forums, assemblies, negotiating fee waivers and scholarships with universities, legal proceedings, structuring proposals to facilitate access and the retention of students from the lower classes in higher education and to democratize education and access to knowledge” (Nascimento,2002,p.46)

The PVNC was not just some little course for helping to pass the university vestibular tests, rather it became a “privileged and socially pervasive instrument for the anti-racism struggle, fundamental for the legitimization and construction of affirmative actions aimed at elevating blacks in this country” (Renato Emerson Santos, 2003,p.152).

The PVNC was a catalyst for the ideas and proposals of several other social movements - linked to the black cause and, above all, linked to the Catholic Church - which fought for the inclusion of certain social groups in universities. Frei David, one of its main leaders, when asked about the genesis of the PVNC, made the following statement:

The intuition was born in 1986, and was shaped in 1988, when the centennial anniversary of the Golden Law [that abolished slavery in Brazil] was being celebrated, when the Catholic Church of Brazil took over to reflect on the theme of fraternity and Blacks. The intuition took shape in 1988 and became the pre-vestibular in 1991. The decision was made in 1991, the organization formed in 1992, and began operating in 1993.

Frei David's motivation in fighting in defense of blacks and for the consolidation of affirmative action policies was the desire for reparations. The argument for reparations based on a

discourse of racial discrimination and historical debt originated in the black movements and is one of the central justifications for the origin of this policy. The racial question is the basis of its entire narrative.

One of the salient points in his statements is the theme of affirmative action policies, considered by him to be an important instrument for reparations, the most visible consequence of which is structural inequality, as Frei David himself states:

“Quotas in universities are like a race. Imagine that you have a race. Imagine that two people are going to run a race. For one person, you give everything: you give a doctor, you give a coach, you give equipment to train, you give good balanced nutrition, you provide plenty of liquid to that person, you give everything to that person. For the other person, you don't give a doctor, you don't give a coach, you don't give equipment, you don't give food, and still you tie a stone to his leg. Then the shot is fired, and the race starts. Who's gonna win? Everybody says, “The one who got it all.” Yeah, the guy who got everything is the upper class guy, who's got good school... The guy who's here with the rock is the black guy who was enslaved. That reminded me that the quota fight

was a hard fight. It took me many years to see the first victories. And perseverance, therefore, for me, was the main symbol of the black community, for having persevered in this goal, through fortitude, in this fight.”

The growth of the PVNC was clear by 1994, both in competence of internal activities for the “prés” and in the establishment of new partnerships and the expansion of contacts.

The second year of the PVNC existence (1994) was fundamental for several universities that began to receive the first students from the PVP courses, including the Pontifical Catholic University of Rio de Janeiro. It was also notable for the formation process of the PVNC itself through the reorganization of its political forces, which pointed to a new configuration: there was an increase in the number of centers and also in the connections between the PVP and other organized movements. The PVNC began to establish itself as a Social Movement for Popular Education.

Three decades have passed and there are still a variety of PVP courses with distinct names and proposals, such as: EDUCAFRO, Rede Emancipa, Pré-vestibular Comunitário Bonsucesso, SerCidadão, among others, that serve as viable alternatives for poor and working-class individuals to increase their access to universities and also as a

space organized and managed by the periphery, or margins.

A recent survey¹ carried out on social media (Google and Facebook) on PVP courses, identified 97 centers operating within the municipality of Rio de Janeiro and another 46 centers spread across the 11 municipalities that make up the neighboring Baixada Fluminense region. The data reveals the existence of a substantial number of PVP courses in Rio's urban peripheries and their value and importance regarding the access that the poor and working-classes have to higher education.

Over the past 30 years, Pontifical Catholic University of Rio de Janeiro (PUC-Rio) has maintained a partnership with the PVPs, and based on its affirmative program, guarantees access for PVP students to undergraduate courses at the University. Today, PUC-Rio's student body includes students from disadvantaged social classes, residents of favelas and peripheries, and community leaders, which has made the University more inclusive, democratic, and fair than it was in the past.

However, the challenges stemming from the Covid-19 pandemic and subsequent social isolation to curb infection rates, are numerous and diverse, and have increased situations of

social vulnerability, highlighted unequal social conditions, and impacted different spheres of our society, such as: work, health and education. Research conducted in 2020 by the National Youth Council (CONJUVE), shows that with the Covid-19 pandemic, inequalities became more evident, with an increase in anxiety and uncertainty among young people, directly affecting peripheral (marginal) youth: “three out of ten young people confessed that they have already thought about not returning [to their studies], 52% do not intend to take the Enem, (...) seven out of ten young people are pessimistic about the Brazilian economy after the pandemic².

The global pandemic has also negatively affected the PVPs. According to testimonies from Felipe Guimaraes de Oliveira Gomes and Juliana Marinho, PVP course coordinators in Rio's Bonsucesso and Vila Operária neighborhoods, some college entrance exam preparation courses are operating remotely while others have canceled activities. Students and teachers have also faced significant challenges, such as poor internet access and lack of computers and smartphones. The situation has been exacerbated by poverty, in some cases extreme poverty, which has been further aggravated by

1. The data referring to the PVPs in Rio de Janeiro are part of the research: *Análise da atuação e alcance dos Pré-vestibulares populares da Região Metropolitana do Rio de Janeiro. Um olhar sobre a democratização do acesso ao ensino superior*, conducted in 2020. CLAPP SALVADOR, Andréia.

2. Available at: <https://www.juventudeseapandemia.com/>. Last accessed Feb. 10, 2021.

the currently high rates of unemployment that force low-income students and teachers to prioritize securing employment in a tight labor market over additional activities like PVP courses. To make matter worse, the Rio's poor and working-class peripheries also have some of the highest Covid-19 infection rates, not to mention other more general poor health conditions and emotional and psychological problems. The account provided by Juliana Marinho, a former PUC-Rio student and Coordinator of the PVP course Pré-Vestibular para Negros e Carentes (PVNC) in the Vila Operária neighborhood, speaks to this “new reality”:

“We work with students from the lower classes who do not have access to the internet. With the pandemic it is very difficult, because we cannot demand too much, even if we make the material available online. Most students do not have a computer and do not have internet at home. They are large families that do not have adequate space at home to study. (...) This situation has made it

very difficult for us to work, because many students are unable to study and many of the residents of Baixada Fluminense have become unemployed. These days, students are worried about how they will sustain themselves and not about if they can study for the ENEM”.

This new context that affects the whole of society, also affects the success of the PVPs. The global pandemic has caused students to dropout and has led to a regression in the movement for more equitable access to Brazilian universities for the poor and working classes. Today there is an intensification of “broken” experiences, a reference that D'Andrea provides on the university trajectory of peripheral youth, “trajectories that are filled with improvising, difficulties and obstacles; studies merged with work, the crowded buses, lack of money, the noisy home, physical fatigue”(2020, p.33) and now add to this a pandemic that affects everyone, but above all the groups that live in conditions of poverty and social inequality.

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Covid 19 and forms of Social Resistance in Rio's Favelas

Rafael Soares Gonçalves

Gláucio Gleí Maciel

Although the pandemic came to Rio de Janeiro from people arriving from Europe, in particular from Italy, and initially infected the city's upscale neighborhoods in the South Zone and Barra da Tijuca, it was quickly understood that Covid 19 was not “elitist” or “democratic”. To the contrary, the virus quickly spread to less affluent neighborhoods in the North and West Zone, to the cities in Baixada Fluminense, as well as to the city's favelas (slums).

Considering the initial absence of a vaccine or effective medication, the most widespread recommendation for combating the pandemic was social isolation and an increase in preventive hygiene measures. This was obviously much more complicated in favelas areas because of the extreme housing density. How could sick people be kept isolated in homes where countless people share a single environment? How could the regular washing of hands, product packages or clothes be expected in places with poor water service? The pandemic revealed the everyday realities of a significant part of the population of Rio, which usually only express themselves in contexts of crises.

In addition, for many favela residents, their professional activities do not allow them to work remotely, and they needed

to continue moving around to work. Certain activities were profoundly impacted by the restriction of movement and isolation, such as those carried out by shopkeepers, street vendors or day laborers. It is worth mentioning that among these workers, day laborers and domestic workers are part of the group of professionals who are most exposed to the risk of Covid-19 contamination. From an economic point of view, they are also significantly more affected, since in many cases informality does not allow them adequate labor rights. It is also worth noting that the high levels of informality and the lack of rights that affect workers are not the result of the pandemic. According to Antunes (2020), “they are the result of the lethal combination of the structural crisis of capitalism, which systematically destroys the social legislation that protects labor, and an unprecedented socio-political crisis.”

In addition, many residents of favelas also work in essential services and they have played a vital role in allowing the rest of the population to be able to isolate. These essential workers were not offered adequate transport conditions, nor, at least at the beginning of the pandemic, protective equipment so they could work safely. The difficulties multiplied when it became clear that without schools many

working-class and poor parents had nowhere to leave their children.

In line with Harvey (2020, p. 32), we can affirm that this social segment “is at the forefront and has the weight of being the workforce that is at the greatest risk of contracting the virus through their jobs or being dismissed without guarantees because of the economic restraints imposed by the virus.” These are the people who comprise the group that cannot work at home. Still according to Harvey (Op. Cit.), “This increases social division ... in the same way that I learned to call the earthquakes in Nicaragua (1973) and in Mexico City (1995) “class earthquakes”, the advance of COVID-19 exhibits all the characteristics of a class, gender and race pandemic.”

These are just small situations, which began to contrast with the first images of the European quarantine, with people singing from the balconies of their homes. It was clear from the start that such an approach was romanticized (even for the European reality) and completely unrelated to the reality in Rio's favelas. Beforehand, it was necessary to rework the information and make the fight against the corona virus part of the Brazilian and, more specifically, Rio de Janeiro reality. The tireless work of community communicators, academics and social leaders sought to bring the favelas to the center of the debate, even forcing the mainstream media to profoundly

change the way they approach the pandemic (Clapp, Gonçalves and Bastos, 2020).

This article intends to address the impact of the corona virus in the favelas of Rio de Janeiro, analyzing, first, the precariousness of public policies in the favelas and the consequences of this reality in the context of Covid. Later, this work will question the idea of favelas as spaces of absences (Gonçalves, 2020) to understand the wealth and creativity of the knowledge and understanding that circulate within them and that express themselves precisely in the context of crises.

1. The pandemic and the slums

The COVID-19 pandemic highlighted the impact of the current weakening of social policies. The expectation is that there will be a sharp increase in social inequality in the country's main cities, especially in Rio de Janeiro. The pandemic reinforced the importance of Brazil's Unified Health System (*Sistema Único de Saúde – SUS*), and how its dismantling severely affects the poorest populations. In line with this reasoning, Ferreira (2018, p. 9), in criticizing the precariousness of SUS, highlights that:

The problems faced by Brazilians while using public health services are reported daily in newspapers and other media. Difficulty of access, lack of medicines and endless lines are some of the examples. This precarious situation provides room for the private sector to

act on health policy. Thus, this policy starts to be analyzed as a commodity.

The health situation was already particularly difficult in the city of Rio de Janeiro with diminished hospitals and staff owed overdue salaries. Instead of utilizing resources to invest in existing health facilities to reverse the precariousness of health care, emergency resources in the context of the pandemic have been diverted mainly to field hospitals. Accusations of corruption resulted in the impeachment of Rio's governor, leading some of these hospitals to not even open in the face of falling infection rates in the city. The responses from public authorities did not aim at basic care, obtaining safety equipment for professionals, nor mass testing of the population.

While the response of states and municipalities was relatively rapid, the response of the federal government was catastrophic. Like a prophet of chaos, the president minimized the disease and, without any empathy, has been disparaging the impacted and the dead. He created a false dichotomy between life and the economy that ultimately has been causing thousands upon thousands of deaths and exponentially worsening the economic crisis. Along with the lack of federal management, with its continuously changing ministers of health and without any national coordination, Brazil is witnessing and shocking collapse of public health systems in each state (Clapp, Gonçalves

and Bastos, 2020). Federal authorities have invested belatedly in vaccines and, despite hundreds of thousands of deaths, still defending drugs that have proven to be ineffective.

A quite different posture was expected from the State, in its different spheres, during times of an epidemic. The emphasis on field hospitals, which are needed on an emergency basis, could have been accompanied by investments in the countless abandoned beds in the city's hospitals, especially those in the federal network. Likewise, it would be necessary to reflect more on basic care, with the monitoring of residents from the first symptoms to prevent the spread of the infection. The lack of tests and investments in primary care has produced an immense number of under reporting.

Rio de Janeiro has been one of the epicenters of the pandemic in Brazil, with a high mortality rate, especially among the poor and blacks. The poor performance by public authorities led to a naturalization of deaths, and reinforces Brazilian *necropolitics* (Mbembe, 2016) as State policy. According to a report by *O Globo* newspaper, from August 1, 2020, a survey by the Institute of Applied Economic Research (Ipea) showed that 79.6% of the 6,735 deaths registered in the capital until June 13 2020 occurred in the poorest areas of the city, the majority far from areas in the South Zone, Barra da Tijuca and Grande

Tijuca, which have a higher Social Development Index (IDS). Even with a higher elderly population, the main risk group for COVID-19, these more affluent regions had an average mortality rate of 10%, half of that recorded in the most deprived areas, which was on average 20%.

This dire situation is exacerbated by the surreal fact that there has been an increase in police operations in Rio's favelas despite the need for social isolation. The first months of 2020 were the bloodiest, heightening the aforementioned *necropolitics*. There are countless reports of residents and activists, who had to suspend activities against COVID-19 because of police operations. Until the month of June, Rio de Janeiro was the state with the highest number of police operations (2,772) and also the highest number of deaths (483). Faced with the intensification of this genocidal project, the Supreme Court suspended police operations in Rio's favelas during the pandemic. But operations continued, and in early May 2021, a Civil Police operation in the Jacarezinho favela claimed at least 29 lives, one a police officer, and the others with indications of police execution.

In urbanistic terms, the pandemic has caused enormous challenges in implementing preventive measures in the favelas, such as chronic irregularity of the water supply. Likewise, some residents of favelas that were previously affected by respiratory diseases, such as

Rocinha, expressed their concern about an uncontrolled expansion of the virus. In fact, the impact of the lack of public policies directed towards favela upgrading has been noticeable in recent years.

It is worth emphasizing that the dearth of public policies to which we are referring has nothing to do with those defended by hygienists. Nor is it related to favela removal schemes, especially those initiated during Rio's preparation period for the Olympic Games. At that time, the favela upgrading projects carried out, such as the one from Rio de Janeiro State Government with PAC resources, were highly criticized for having prioritized investments with high visibility, such as cable cars and walkways, but with little utility for favela residents and to the detriment of the population's real needs, like basic sanitation.

This neglect from the State can also be verified by the lack of restorative socioeconomic policies during the pandemic. The provision of prevention and care services with COVID-19 was insufficient to meet the growing demands from favela residents. Aware of this fact, the favela populations identified the need to foster the creation of new forms of social resistance, including the creation of support networks in their survival plan. The exchange and support networks in the favelas are important spaces of attention to face the pandemic and the poverty

resulting from a historical process, which has been intensifying and will certainly remain high for a long time.

2. Forms of resistance in Rio's favelas

Measures against disease and the global recession can disrupt economic performance, with “potentially dire” consequences. Without immediate action, we run the risk of witnessing a global food emergency - with long-term impacts for millions of people. The Pandemic crisis increases unemployment and poverty around the world. As a result, the forecast, according to the UN, is that the planet's GDP could suffer a blow of US \$ 2 trillion, throwing the world economy into a deep recession. Even if the anticipated effect is mitigated by government actions, it is expected that in Brazil unemployment, job insecurity and public health are projected to increase. This will be expressed through further environmental degradation in an even more dramatic context of *necropolitics*.

These data reveal the negative situation for the survival of workers and, above all, of blacks who were already on the margins of society. Thus, there is a risk that peripheral populations will be further impoverished in Brazil and, more specifically, in Rio de Janeiro. The amounts involved in the sector's direct and indirect activities justify and encourage the strengthening of social resistance practices and the structuring

and expansion of survival networks, both in epidemiological and economic aspects.

The changes caused by the COVID-19 pandemic and the crises resulting from it tend to further influence socioeconomic policies in the world, reducing their flow (which is already unstable), discouraging their practice, even changing the profile of those who somehow received some form of support from social policies and from their work (Antunes and Alves, 2004). Despite the shameful lines at banks to obtain the emergency assistance, the granting of this benefit by the federal government, on the initiative of parliament, lessened the impacts of the economic crisis for the poorest population. However, the end of the assistance payments and the late return in much lower amounts makes the impending post-pandemic economic horizon seem very problematic.

Due to the suppression of social rights that economic relations increasingly impose, social resistance activities value the authentic, which originates locally and avoids the homogeneous (Zaoual, 2009). The current challenges of managing the health crisis in the favelas include local actions to confront COVID-19 and its consequences. Such actions enhanced the exchange of experiences and generated significant revenues through the circulation of resources among the favelados themselves. It has been possible to

observe the purchase of basic products to be sold and consumed collectively, opening spaces for the construction of knowledge and practices within the scope of local health, without degrading or annulling local experiences (Freire, 1996). The plans constructed by the minority groups entered dialogue, and sometimes, into conflict, with the responses of the State.

In short, these are important innovations for connecting local entrepreneurs, residents, activist groups, and leaders. Such initiatives fostered local business networks in the direction of a common survival objective, minimizing the negative impacts of crises and maximizing the distribution of alternatives. A careful observation of the current reality indicates that the key to almost all contemporary solutions to the challenges listed above is in the development of participatory planning, which encourages the democratization of incomes and promotes sustainable ways of dealing with scarce resources. In the face of COVID-19 and the worsening of the social problems that lie ahead, it is expected that participatory planning will provide a democratic public management, so that the interested parties can participate in the decision-making processes or intervene in guiding the processes that affect them directly (Hall, 2008; Oliveira, 2008).

In addition to the economic issues, there are acts of social resistance in the favelas that demonstrate innovative

methods in treating Covid-19. The mobilization effort in the favelas started with community communicators delivering reliable information about the coronavirus to the favelas. Considering the lack of knowledge of the virus, the elitism of traditional media in dealing with the topic and the profusion of fakes news, this was a great challenge for such communicators.

In addition, it took a lot of creativity on the part of the communicators to get information to residents. Local information portals, WhatsApp groups, social networks, sound trucks, posters and the traditional word of mouth were used. In some favelas, the number of infected and killed was painted on the walls so that the population could follow the growth of the pandemic. As Menezes and Magalhães (2021) analyze, the work done in the construction of community panels questions the State's action and reverses the attempt to make the reality of the pandemic in the favelas invisible. They tension a field of dispute over the truth of the pandemic in the slums and the peripheries.

Under reporting has been a constant issue, especially in the favelas. According to the president of the Jacarezinho Residents' Association, Leonardo Pimentel: "I think that more than 20 thousand people have already caught the disease in Jacarezinho alone, due to the enormity of the reports we received. For me, the pandemic was a

shock. The rope broke to the weakest side.” The problem of under reporting inspired innovative experiences, such as the Covid-19 Unifying Panel in Favelas, created by an autonomous network of social movements in July 2020. It was a collaborative initiative, whose main objective was to support prevention efforts carried out by community movements to inform residents and press for necessary public policies, in addition to providing a more accurate view of the impact of the pandemic in these communities. With technical support from FIOCRUZ, the panel provides data for the movements so they can disseminate daily information on the progress of the pandemic through community news portals and social networks.

The main lesson to be learned have come from the associative movements in favelas. In addition to the communication effort, other initiatives were evident in numerous favelas, demonstrating not only solidarity, but a refined knowledge acquired from mobilization during a crisis (Gonçalves, 2015): distribution of basic food containers, hygiene kits, water installations, mapping of the sick, disinfecting the streets of the favelas, distributing resources to purchase gas cylinders for cooking and isolation strategies. Mobilization efforts were unique to each favela community, but shared a network logic, where collaboration of ideas and resources circulate among the groups involved.

For example, the Covid-19 collective money-raising campaign in the favelas, which mobilized resources for different movements in the favelas.

There were also initiatives carried out by the Eco ONG from Santa Marta favela, which delivered thousands of masks and basic food parcels, utilizing the churches (Catholic and Evangelical), Spiritism centers and residents' association as delivery points (Grupo Eco, 2020, p.1). They even hired a local resident, a former health worker at the Family Clinic and social worker, to contact family members and talk about the deaths, to find out how many died from Covid-19 and under what conditions (Grupo Eco, 2020, p. 2).

All of this points to the retraction of social policies shows the importance of social resistance, such as creative innovations to expand access to rights. Peripheral populations, especially favela residents, are more flexible in responding to everyday demands. However, to improve the current context, it will be necessary to overcome specific efforts and invest in mapping, forming networks and groups with greater capacity for political mobilization.

Veloso and Martins (2020) explain the importance of community work, but affirm the importance of public policies, since it is not up to these local organizations to solve the structural problems of sanitation, public health system or financial aid to workers. Thus,

they affirm the necessity of public policies that guarantee basic rights for the favela population. As we emerged from this crisis, it is important to recognize that it was the mobilization of this population that prevented complete chaos. The diverse initiatives in the favelas took on different responsibilities, both in the areas of health and assistance, and allowed for a more contextualized response to the pandemic. This validates the enormous capacity and potential of the favelas and their residents, contradicting, once again, the recurring negative representations associated with these spaces.

3. Rethinking favelas as spaces of resistance

A broad social support network came together, assuming the role of protecting, informing, and guaranteeing people's livelihood during the pandemic. Local leaders and activists used their external contacts and their connections to ensure information, sanitation, remote care, protection (masks and alcohol gel), sinks for hand washing and food (basic parcels) for vulnerable families in the favelas. According to Tiago Firmino, a 39-year-old tour guide, who voluntarily disinfects the narrow streets of the Santa Marta favela: "Coronavirus is just another problem for residents and the favela. Here we have already died of stray bullets, health problems and so many other everyday things."

The responses from the favelas to the pandemic demonstrate the capacity of their residents to respond to extreme events. Based on the case of the collective *Juntos pelo Alemão*, Cunha et al. (2015, p. 115) argue that the collective experience of resistance in these contexts translates into the creation of support networks and the exchange of information with the resurgence of collective forums for debate and intervention. If impermanence is the hallmark of policies aimed at favelas, as Cunha et al. maintains (2015, p. 116), "the dimension of permanence and belonging is present, through their community struggles or even their housing, built in a collective effort and through their networks of sociability, woven over the years."

Ananya Roy corroborates this understanding, when she uses the expression of subaltern urbanism as a way of recognizing spaces of poverty and forms of popular agency that often remain invisible and neglected in the archives and annals of urban theory (Roy, 2017, p. 8). In this context, Benjamin (apud Roy, 2017, p. 12) argues that favela urbanism is necessarily "subversive" and has a "political conscience that refuses to be disciplined by NGOs and well-intended progressive activists."

In the same sense, Cunha et al (2015, p.117) underline the importance of the knowledge produced in favelas,

recognizing that favela movements must brave extreme situations and confront the invisibilities and the silence of society while facing the historical denial of rights to residents of these communities in a way that allows them to break with the difficulties of spreading anti-hegemonic discourses about the favelas. On the contrary, such struggles demonstrate the residents have a refined knowledge. Ensuring the memory of these initiatives is both a duty and a denunciation of the criminal response of public authorities to the pandemic.

It is important to value such discourses, since the knowledge produced circulates in restricted spaces and is systematically neglected by institutions, specialists, and public information systems (Cunha et al., Op.Cit., P.117). We believe that the discourses produced in the favelas should be valued not only when addressing the issues imposed on the favelas, but also in relation to the whole of society. Thus, part of the solution to the coming crisis may lie in the responses built in the favelas.

Rio de Janeiro, an extremely unequal city, now has the duty and the opportunity to promote itself as one of the references due to the social demands that will certainly be increased. Public intervention has not been sufficient to

respond to the coming post-Covid crisis. Governments have faced the problems in a palliative and negligent manner, reaffirming the need to identify, recognize, build, and disseminate forms of social resistance within the favelas.

The fact that we seek the recognition, the elaboration and diffusion of forms of social resistance to minimize the socio environmental impacts, enhanced by COVID-19 in a context of systemic economic crisis, does not invalidate the search for the strengthening of existing social policies, as an existing vehicle for the social and economic development of favela residents. Such practices have the advantage of allowing greater freedom in the creation of ideas, enterprises and services in a way that specifically affects the formulation and application of new social policies.

The innovations developed by the *favelados* in the context of the pandemic call upon the State and different segments of society to face the serious social and racial injustices in Rio de Janeiro. We emphasize, therefore, that such innovations are not limited to the challenges imposed by the pandemic, but indicate possibilities for the emergence of new societal forms, that is, they demonstrate that returning to the “normal” pre-Covid is not and cannot be our goal as we exit the current crisis.

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Green Finance and a Culture of Life

Galina Fomina

The Paris Climate Agreement in 2015 marked the beginning of a major transformation of world economies and business. The culture of people's life and business is fundamentally changing, the “portraits” of borrowers in the financial market are emerging, new tools, standards, ratings are emerging, the corporate culture and business strategy are changing as are attitude shifts towards consumption.

Economics is divided into Green (environmentally friendly) and Brown (polluting). It is no longer enough for Business to be just profitable and generous in dividends. An increasing role in assessing investment attractiveness is played by its social and environmental responsibility. This approach is called “responsible financing”. It is based on three criteria: ecology, social development and corporate governance. i.e. Environmental, Social, Governance, hence the abbreviation - ESG.

During 2018 - 2020, the Green Financing market was very lively.

- The President of the Russian Federation instructed to accelerate the work of the green finance market
- The Central Bank of the Russian Federation included responsible

financing measures and created an expert council, together with the Ministry of Economic Development and VEB.RF

- The national project "Ecology" has launched
- The first green bonds were placed, the issuers of these were Russian Railways, Moscow Credit Bank, Bank Center-Invest and other market participants.
- The Moscow Exchange joined the UN Global Sustainable Development Initiative
- The NAKDI Competence and Green Expertise Center was established

The National Institute for the Development of VEB.RF pays great attention to green financing.

Without taking into account the environmental component of each business project, it is impossible to ensure the growth of the Russian economy. Thus VEB.RF is developing the National Green Financing System and methodological recommendations based on the experience of world leaders, (CBI, ICMA, IDFC and the experience of China), have been released.

Today the situation has changed and we

clearly understand that there is an urgent task to protect the environment, increase the social responsibility of business, and respond to the SDGs. We understand that ESG today is a culture of society, the state and business. The significance of ESG should be considered on the same level as such concepts as: democracy, human rights, market economy, etc.

The Russian-Italian Coordinating Council, “Ethical Entrepreneurship”, of which I have been President since 2001, bases its work on international standards, ISO 26000, as well as on the principles of PRIME in the field of education. It actively implements SDGs and ESG, mediation in finance and business ethics.

An extremely important program, as in all spheres of human activity, is the presentation of its spiritual and moral principles and human values. Just like in politics, business or culture,

It is extremely incorrect to do business without ethics. Since this is a business culture, one should understand the aspects of ethics and entrepreneurship first of all! Moral principles should be laid at all stages of a person's life. If a business is built only for enrichment, without the principles of ethics and morality, such business has no prospects.

The activities of the Council are aimed at:

- Implementation of the UN SDGs in the lives of people and companies

- Development and maintenance of charity
- Social and corporate values in society
- Business responsibility to society
- Ethics and culture of modern society

The world is changing rapidly, new inter-country spaces are constantly being created, (the Eurasian space, the Brix countries, the SCO), new interstate banks, coordination institutions and new joint businesses are evolving.

In this connection, the question arose of introducing new unique pattern for Russia and many world countries; educational programs that could quickly help integration processes in the economy .

An important achievement in Russia was the introduction of a unique program on Business Ethics and Mediation in Finance. Together with the Professor of the Presidential Academy, Seda Nasibyan, we have implemented this program at all levels of education. At the moment, we are introducing the “Financial Diplomat” qualification as a new type of profession in the financial and banking world, responsible for representing the interests of the company, as an integrator of a large number of competencies for sustainable development.

Harmonization Of Financial Relations is the primary task of any company, any country...

The main task of today is to teach business ETHICS.

The second instrument of mediation was introduced several years ago, within the framework of the Association of Russian Banks, the new Institute of Financial Ombudsman for Russia. Former State Duma's deputy, Pavel Medvedev, made a great contribution to regulating the work of the banking sector and borrowers in Russia.

Charity - The Life Line Foundation, Alfa Group, led by Faina Zakharova, who received the Medal of the RF President, is a strategic partner of the Ethics Council. As a member of the Board of Trustees, I am very proud of the Fund's achievements. For 16 years on the market, the Fund makes medicine more accessible for children and their parents and for Russian doctors. It unites large companies and private donors, has saved 12,000 children, and supports high technology in medicine for the sake of common causes such as purchasing equipment for clinics. My personal contribution to the work of the Fund is the organization of events aimed at attracting donors and donor funds .

“The Green Suitcase” charity project allowed a large-scale action in Russia to collect pre-owned clothes, which were later sold and the money raised was used to plant large forests in different regions of the country.

Russia's goals in implementing international agreements in the field of greening the economy and business are ambitious. A whole cluster of “renewable energy” has been created, plans to reduce greenhouse gas emissions are being drawn up, agricultural greening programs have appeared and the industry has a big plan for organic production and other projects. My contribution to the development of organic production was the creation of the Russian-Italian company FactorBio, together with the Russian Grain Union of Russia, which includes more than 3,000 grain companies. Ex-Deputy Minister, Professor Andrei Volkov, became its ideologist . The company was created with the support of the Russian Orthodox Church and the Embassy of Italy in Russia.

We actively cooperate with our foreign partners, in particular with the largest FeederBio Association in Italy, in the field of education, practical experience and joint programs . We have created a practice of introducing the principles of SDGs, ESG and Business Ethics into Russian agricultural companies in the field of organic production. They created a joint Academy and introduced new models of online education in terms of professional retraining of agricultural personnel.

The three-day international conference ProAgroTalk which recently ended, saw more than 1,500 agricultural companies

participating, with over 50 excellent speakers presenting their cases in the field of digital technology, AI, land cultivation, mineral fertilizers, forest and agricultural machinery, reclamation, certification, business models, corporate governance and work with green instruments of the financial and banking sector.

The task of our international company is to introduce the best technologies in organic production in Russia, work with land and water resources, create clean environmental products, preserve biodiversity on earth, combat hunger on the planet and preserve the environment. For this purpose, today we have established contacts with Italian trading companies, have become the exclusive representative of the Sana Exhibition in Bologna and conduct educational webinars.

The UN is actively working with businesses on green projects. A platform has been created and more than 9,000 companies have already entered this initiative, including Russian companies, work has begun on 10 principles, including sustainable growth.

As reflected in the international and domestic agenda today, ESG factors and principles must be taken into account in the strategy of each enterprise, regulators, and government institutions at the legislative and executive levels.

The main aspects that the regulator is working on today (Bank of Russia) include:

- Create tools in the financial market to achieve ESG goals, green finance.
- Create taxonomy, ratings, verification system, audit, reporting, etc., introduce a system of benefits for Green Enterprises. The green insurance market will appear.
- Create business recommendations for those businesses that want to start the transformation and issue Green bonds or attract green loans. It doesn't matter if these are state or non-state enterprises, everyone should have tools with which to transform new models and get a new quality.

There is also the task of disclosing information as it is important for labor collectives and the state.

The regulator prepares recommendations for the Boards of Directors of Public Russian Companies on integrating ESG factors and risks into strategic development plans. Plus the disclosure of information by public societies, whatever it is accepted by international investors

Company transparency is the first step to make an ESG decision.

A large working group has been created on the basis of the regulator, together with the Government of the Russian

Federation, VEB.RF, personally Mr. Shuvalov pays great attention to this work, Minister of Economics Maxim Reshetnikov and other market participants. I want to note that at the Gaidar Economic Forum in Russia, the Green Agenda was given great attention, the leaders of the largest companies and banks shared their experience in transforming the business, placing Green Bonds, and developing strategies for greening the business.

It should be noted the contribution of the largest company, PhosAgro, as the leader of the country's agro-industrial complex on the ESG agenda.

It is very pleasant, because the company has been engaged in this work at the professional level for many years, permeating all areas of activity with business ethics, social responsibility and responsible investment. This is the position, first of all, of the company's shareholders and the labor collective, to be responsible for the environment now and for the future generation.

We know that the Head of ESG Practice at the company is the former head of UNESCO, Ms. Irina Bokova.

It should be noted her great role in the implementation of the SDGs in the world.

I also want to note the leading participants in the ESG Agenda, global players in Russia like Sberbank, Russian Railways, Novatek, PJSC Magnit, JFC Sistema, Center-Invest

Bank, the largest energy companies and others who are actively investing in the green economy, have understanding that Business Ethics is primarily a market reputation, responsible financing and social responsibility.

Sberbank PJSC developed an ESG strategy until 2023. 165 billion has already invested in green projects. Based on the global practice of the financial and banking sector, the Green Economy needs to introduce normal regulation, preferences for capital and reserves, and introduce a unified policy for assessing the risk factors of Green projects. Sberbank made a pilot deal where the bet made it dependent on the ESG rating. And this lending program plans to increase.

The International Center for Financial Diplomacy (ICFD) of the Presidential Academy, which I head, is actively engaged in research and scientific work in the field of Green Financing, business consultations, and holds conferences and educational webinars. My report, *Green Finance and a Culture of Life*, was presented on World Quality Day 2020 and endorsed by the Ministry of Economic Development for participating in the organization and holding the online forum.

My report, *Green Finance and ESG*, was celebrated at the PROAGROTALK international conference, along with the reports of Nobel laureate Professor Valentini and Rector of the Rome Research Institute Professor Marco

Riccheri, as well as other scientists.

Climate change is a crisis that affects the whole world and from which no one can isolate themselves .

The desire of companies to be environmentally responsible, to apply innovative solutions aimed at improving environmental performance, suggests that in many industries, there is a shift towards a truly sustainable

business and ECOLOGIZATION, even if it is a slow change.

The role of Green Finance and the Culture of Life is of great value in the formation of a new paradigm of human life at all stages of its formation, in new business models and as a result, preserving the environment, biodiversity and caring for the future generation.

Thrown in the unknown: Gateway's response to teaching and learning in the pandemic

Radhika Misquitta

The Gateway School of Mumbai is a not-for-profit organisation dedicated to serving students with disabilities. Gateway is a small organisation of less than a hundred students. We are small by design. We look at ourselves as a lab school. Our focus is to drive innovation and research so that we can better understand what works to serve children with disabilities in India. Gateway values inclusion. We strive towards making our society inclusive by partnering with like-minded organisations to share the practices that are impactful for students in the Indian context.

Life was hectic as usual before the pandemic. We had just completed our annual Sports day and were preparing for our end of term assessments and our Arts showcase. Then overnight we were told we had to close school, with no definite time frame for how long the closure would be. Instead, we had to go virtual. Few of us had heard of Zoom, let alone how to begin to teach with it. Our students thrived on movement. How were we to conduct therapy sessions without being close to the child? How could we engage with students through little boxes on a screen? We had always been a school that experimented with tech. Our content was all housed on the cloud, and we were very familiar with

tech tools to engage students. But none of us were prepared to use ONLY tech to teach.

In March and April of 2020, we went into maintenance mode. We chose just to reteach what we had already done. We still had to explore the features of Zoom, many of our students were without laptops or internet, our teachers were struggling with juggling home and work responsibilities, and our school parents had to double up as teachers. Learning took a backseat.

By April it became clear that the lockdown would continue, and online learning would be here to stay. When we realised this, we decided to end school early and use the time to better plan for online learning. We began learning at a frenetic pace. We explored literature on best practices for 'flipped classroom' learning, what optimal school hours for online schooling looked like for younger and older students, and what was the 'just right' balance between synchronous and asynchronous work, terms once alien to us that we now threw casually into conversations. By June we were ready for what would turn out to be a year of virtual schooling.

Virtual schooling has had its challenges. We missed the students terribly and longed for the camaraderie of the

teachers' lounge. But we also had some success stories. Teachers drove learning. They were innovative, constantly thinking out of the box. We were able to cover some deep concepts virtually, and in some ways, virtual supported learning. For example, our younger students had to do a unit on their family tree. The students could now interview family members all over the world as part of their project because they knew how to use Zoom! Our movement breaks became eye breaks instead, or quick 'run to the fridge' activities. We found we could differentiate effectively using breakout rooms and could even personalise learning better because we were not bound by limited school hours or a classroom. One student for whom reading was always a challenge jumped a level up during the lockdown thanks to dedicated remedial classes.

Parents became our champions. They stood with us throughout, giving us time to explore, and then supporting students in our stead at home. Parents even shared that for some students virtual teaching worked better, especially those who had a very long commute, or for whom a noisy classroom could get overwhelming. Of course, parents added as an afterthought, it meant that they had to give up their work to support the child, but the students were benefitting. Many of our students have underlying medical conditions and parents were unsure about sending them back to school too soon. We are

exploring keeping virtual schooling as an option for some students.

We have had challenges too. Many students were just unable to learn and regressed significantly. There was immense strain on families, especially those trying to juggle work and support the child and dealing with the financial challenges brought about by the lockdown. We had our 10th grade students come to school for a few days in January and they begged to be able to extend face-to-face learning time because it was much more powerful. We cannot wait to get back physically. But we will take our learnings with us, and we've grown for the better because of the pandemic.

The pandemic has brought surprising upsides. We run a 6-month professional development programme which we decided to launch virtually in 2020-21. It was extremely well received. We even had international participants because the course was online. Participants in Mumbai too, shared that the online format had made it possible for them to participate where previously they had struggled to attend face-to-face classes because of the long commute and family commitments on weekends. We will continue offering the online format for coming years.

Another positive outcome of the pandemic was the webinars we hosted. We have access to and consult with several experts all over the world. How often we can interact and learn from

them though is limited and we're limited in how we can share the learning with the community at large. In the past, we've assumed we either had to bring experts to India or we had to visit them in their country. But the pandemic changed all that. We hosted several webinars with experts from various fields in other parts of India as well as the world. We plan to continue this beyond the pandemic.

Research thrived during the lockdown too. We have developed an app to assess and support foundational literacy skills. We had been working face-to-face with schools prior to the pandemic. With the

pandemic though, we moved all assessments and teacher training virtually. Mainstream schools were able to go ahead with virtual assessments and thus keep up their internal assessment cycles. Virtual teacher training allowed us to work with schools out of Mumbai too. We plan to continue with virtual teacher training post the pandemic and even virtual assessment should it be necessary.

Overall, the pandemic has been hard on us, and our families at Gateway. But we've learnt a lot, it's driven us to think out of the box, and it's brought about innovations that are here to stay.

Covid 19: Theological Perspectives

Gilbert de Lima

Since its outbreak in December 2019, the world is battling COVID-19 and nothing has brought the world together in a fight against a common enemy more than this disease. Covid – 19 has affected life in more ways than one!

For, apart from the enormous disruption at the macro-level to industry, commerce, trade, transport and so on, with terrible consequences for global and national economies, there are the personal and communal effects, as well.¹ So many have suffered the ravages of the disease, so many have lost family members and friends, and so many have also lost their lives. We think of the surreal sight of funerals with few mourners. We marvel at the demanding and selfless service of front-line staff, be they in hospitals, at check-outs in supermarkets, on public transport or on the streets cleaning and collecting garbage. All across the globe nations have imposed lockdowns of various kinds. People have also had to handle the pain of not meeting their loved ones. Today, there is mounting uncertainty and anxiety since the virus appears to be mutating into an even more deadly form. Many of us have now had an experience of what Pope Francis likes to

call “the peripheries”, i.e. what life is habitually like for so many migrants and asylum seekers, the homeless, and prisoners.

On March 27, 2020 Pope Francis had delivered an extraordinary blessing: 'To the City and to the World' when he prayed for an end to the COVID- 19 pandemic, while giving his message of hope to the world that was being apparently engulfed by the darkness of the Pandemic. In his meditation, the Holy Father reflected on Jesus' words to His disciples in Mark 4,40: “Why are you afraid? Have you no faith?” The COVID- 19 pandemic has indeed reminded us that we are all in the same boat – rich or poor, educated or illiterate, young or old,...we are experiencing fear and anxiety, hopelessness and frustration and we wonder when will life come back to normal again?²

Indeed, Covid-19 and its impact is unprecedented in our living memory and has thus attracted conspiracy theories, speculations and diverse explanations. In the context of faith we have theologians who proffer that God had made this universe a perfect place. There was no evil, no viruses, no cancer, no

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1. Impact of the Covid 19 Pandemic on Trade and Development, United Nations, Geneva 2020, United Nations publication issued by the United Nations Conference on Trade and Development, at
 2. Cf. Pope Francis, **Pope Francis' Urbi et Orbi address on coronavirus and Jesus calming the storm** (March 27, 2020) at [www.americamagazine.org > faith > 2020/03/27 > read..](http://www.americamagazine.org/faith/2020/03/27/read..)(20 April, 2021)

addictions. Man was created by God in God's image and likeness and as the steward of creation. However, we misused or rather abused our stewardship over creation. And so this pandemic is a kind of 'payback time'.³ Some have gone so far as to even describe it as the revenge of the wild animals on humans. A reflection from 2002–2003 SARS regards “SARS as the tears of animals!” We did not fully learn our lessons from SARS (Severe Acute Respiratory Syndrome) for it was a surprise to see that the Hunan Seafood Market had such a large scale of wild animal trade, and that millions of wild animals were consumed by humans.⁴

In the field of theological reflection, the pandemic has also prompted many theologians to seek out a deeper meaning to the events we are enduring. This search may not arrive at a religious conclusion, but it invariably touches on religious questions. Covid-19 confronts believers with what has been called the question of theodicy: how does one justify the existence of a good God when there is so much evil in our world? This question is in fact, at the centre of the Book of Job in the Bible, since this book deals with innocent suffering! We also

recollect the character Ivan in Dostoevsky's “The Brothers Karamazov” whose perfectly appropriate outrage at innocent suffering, especially of children, is so hard to reconcile with the existence of an all-powerful and good God.

However, for Christians it is the figure of Jesus who reveals who God is and gives us a profound insight into the heart and the mind of God.⁵ Far from being distant and uninvolved, Jesus reveals that God is with us. This is literally the title given to him in the Infancy Narratives recorded in the Gospels: Emmanuel – God-with-us. The Christian claim is that God takes on human form (Incarnation) in Jesus. He is “like us in all things but sin.”

Perhaps the most beautiful, as well as the most difficult thing about Christ's teaching is that he actually commanded his followers to love others. In fact, the historical person of Jesus Christ not only taught love but personified it!⁶ As 1 John 4, 7 says: He *is* love. When we think of the doctors and medical workers giving up their lives so that others may live, we are moved profoundly. This is the ultimate form of love: giving up one's life so that another

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3. Clay Smith, **Theology of the coronavirus pandemic**, at www.theitem.com › stories › **theology-of-the-coronavir...** (25 April, 2021)
 4. Cf. Yongshi Yang et al., The deadly coronaviruses: The 2003 SARS pandemic and the 2020 novel coronavirus epidemic in China, in *Autoimmun*, 2020 May, at [\(25 April, 2021\)](#)
 5. In him, the mystery of the one God is personally present: “I and the Father are one.” Pope Benedict XVI, **Jesus of Nazareth**, Doubleday: New York, 2007, pp. 345-357
 6. Stephen Backhouse quoted in Simon Ponsonby, [Loving Mercy: How to Serve a Tender-Hearted Saviour \(Oxford: Monarch Books, 2012\), 155.](#)

may live. And it is precisely this kind of sacrificial and selfless love that Christ embodied.

Jesus is in solidarity with us through his suffering and so manifests the mercy and compassion of God. Indeed, in the context of the Pandemic, the events of Good Friday take on a new meaning. For instance, Christ is one who dies through asphyxiation and respiratory problems as we are haunted by this virus. His family and friends were denied the chance to grieve as well. Also it was the authorities who intervened in the disposal of his corpse. After his death his followers came to believe that this fascinating, mysterious, and very human person whom they had known and loved so much had risen from the dead; and that his life, suffering, death and resurrection had definitively sealed God's plan of salvation for humanity and all creation.

Christianity, in the light of Scripture and Christian tradition, offers us a profound insight into the mystery of the death and resurrection of Christ. For instance, the eminent theologian Hans Urs von Balthasar, states that the classical Greek pursuit of the unity of the transcendentals of Being declared that which is beautiful is also good and true as well.⁷ This understanding of the glorious tied up with the Hebrew notion

of glory (*kabod*, *doxa*). In the Hebrew tradition, as well, glory similarly meant something impressive, powerful and splendid. It overwhelmed us and drew out our respect, awe and worship.

The Christian conception, on the other hand, affirms that humanity reached its glorious perfection not in a figure who amassed great power, but in one who “emptied himself” of his divine status to become not just human but our servant, even to the point of accepting death on a cross on our behalf (Philippians 2: 5-11). This theology of *kenosis* (self-emptying) implies that beauty (the transcendental equivalent of the biblical glory) now embraces not just a perception of a form that is pleasing and captivating, but a form that can be ugly or hard to look at, but, beautiful because it is suffused by love. Also the Cross which was an instrument of torture and used to terrorize a colonized people; now in the hands of Christ, the Messiah from God, became a symbol of self-sacrificial, non-violent human solidarity. In fact, traces of this revolutionary insight persist in our contemporary language, as well. The popular phrase of Italian lovers, “*ti amo da morire*” (I love you to death), is exemplified in the life and death of Jesus Christ.

7. Dellis, N., *Seeing the Form of Glory, Von Balthazar's Theology of Beauty*, (Feb 2020) Covenant Classical Academy, at ccalouisville.org/blog/seeing-the-form-of-glory-von... (26 April, 2021)

And so, Balthasar argues that self-sacrificial love is not an abstract claim, but, in fact, the very nature of God's being, who is a Trinity of Persons. And so in the Trinity, God was focused on the Other even before there were other persons in existence because God is within God's self a unity-in-diversity, a "Communion of Persons".⁸ This profound unity in God consists in the circumincession or perichoresis i.e. the mutual indwelling of the Divine Persons.⁹ Also proper to each Divine Person are the temporal Missions, or missions in time, of the Son and the Spirit, i.e. the Son is the Redeemer and the Spirit the Sanctifier!

And so Jesus promises to be with us, even in suffering and death. Our theology must take seriously the fact that even with COVID-19, when many people die and some are healed, the presence of Emmanuel, God with us, is assured. Indeed, like St Paul in Romans 8,38-39, we affirm: "For I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love

of God, in Christ Jesus our Lord". Even in death, we have a promise of resurrection, since: "When this perishable body puts on imperishability, and this mortal body puts on immortality, then the saying that is written will be fulfilled: 'Death has been swallowed up in victory.'" (1 Cor. 15:54) Therefore, despite the myriad difficulties in this life, and, in particular, during this pandemic, the constant refrain of the Christian scriptures is "do not be afraid, I am with you", and as Paul says, 'for when I am weak that I am strong' (2 Cor 12:10). This, however, is not some kind of masochistic belief when we glorify suffering and weakness. But, the fundamental New Testament belief that Christ emptied himself that He might identify himself with us, and so enable us experience the fullness of life!

In like manner, Covid-19 is a reminder of our calling to be in solidarity with the poor and the vulnerable COVID-19 has impacted people differently.¹⁰ In nations, cities and villages where the church is present, it is reminded to take seriously its call to be in solidarity with the most vulnerable - the poor, the homeless, the unemployed, refugees.

8 f. Timothy J. Yoder, **Hans Urs Von Balthasar and Kenosis: The Pathway to Human Agency**, Chicago: Loyola University, 2014, pp. 28-35 (at <https://ecommons.luc.edu/cgi/viewcontent>) (26 April, 2021)

9. **Slobodan Stamatović**, *The Meaning of Perichoresis*, *Open Theology* February 24, 2016, at <https://www.degruyter.com/doi/10.1515/oth-2016-0026> (25 April, 2021)

10. Pope Francis' Encyclical, *Tutti Fratelli* calls for more human fraternity and **solidarity**, and is a plea to reject wars. It focuses on contemporary social and economic problems, and proposes an ideal world of fraternity in which all countries can be part of a "larger human family"

With the lockdowns we hear about a dramatic increase in gender based violence against women and children. People with disability are not cared for properly. And those who have recovered from the disease face stigma in their own communities¹¹.

Hence, the Covid-19 crisis has given us an opportunity, through the pain and disorientation that they are experiencing, to reach out to them, to re-engage and redouble our efforts to create, with God's grace, a new and better world. In fact there are moving stories of people who reached out to the other and helped them rediscover themselves. I recollect the true story of Yan a twenty-three-year-old female infected with COVID-19 who resisted treatment and refused to eat and drink; each day she only stared into the ceiling. The love of a “mother-like” nurse, Qing, eventually opened her up: she was traumatized by her parents' divorce in her childhood and grew up with her father who had died one year earlier. She was newly graduated from university, worked in Wuhan, and had recently broke up with her boyfriend. Her mother was remarried and had another daughter living in Shenzhen. Yan was alone and

never contacted her mom. Fear, anxiety and despair led her to behave listlessly. Finally, Qing helped Yan walk out of her darkness. She eventually reconnected with her mom, was healed and discharged. When interviewed by a journalist, Qing stated that it is love that empowers us with courage and strength to defeat COVID-19.

How do we understand the words of Jesus who exclaimed: “I have come that you may have life and have it in abundance”, meaningfully in the context of Covid 19? It is common to associate the “abundant life” promised by Jesus with material things. Wealth and wellbeing are presented as the ultimate result of our faith and a kind of fulfillment of the promise of Jesus. The outbreak of COVID-19 has taught humanity that those things that we seek most, are after all, not that valuable! On the other hand during the pandemic we have tangibly received understanding, commitment, forgiveness and support perhaps, from strangers in the hospitals and our neighborhood. And in all this we have experienced the fullness of life, that money and material wealth cannot offer us!¹²

11. Describing COVID-19 Pandemic as Wake-Up Call, Dress Rehearsal for Future Challenges, Secretary-General Opens Annual General Assembly Debate with Vision for Solidarity. “We are at a foundational moment,” said Secretary-General António Guterres, as he addressed an Assembly Hall sparsely populated due to restrictions imposed by the pandemic. “Our world is struggling.” For the first time in 30 years, poverty is rising, nuclear non-proliferation efforts are slipping away and countries are failing to act in emerging areas of danger. ([General Assembly Plenary, Seventy-fifth Session, 4th & 5th Meetings, 22 September 2020 @ Cf. T. White, Genesis 1:27: “So God created man in his ... at <https://www.cedarville.edu> > Files > PDF > President \(29 April, 2021\)](#))
12. Cf. Melinda Giese, Abundant Life (Even in a Pandemic - Puyallup United... in www.puyallupumc.org > news blog > abundantlife-ev..(29 April, 2021).

God, who has created us in God's image and likeness as Gen 1,27, also gives us the intelligence and the resolve to restructure our social and economic life, so as to ensure that inequality and injustice can eventually be eliminated.¹³ In a sense history repeats itself. But more importantly, what are the lessons that we have learnt so that we proceed with wisdom into the future. It may be that in this instance humanity will learn to abide by the ethics of eco-justice, as Pope Francis teaches, that the resources of the world may be enjoyed by all, and that we realize that opportunities of life are best enjoyed when they are shared equitably!

We remember the encouraging words of St Paul in 1 Cor 10,13, "God is faithful, and he will not let you be tested beyond your strength, but with the testing he will also provide the way out so that you will be able to endure it". We need to entrust ourselves and our future into the provident hands of God, whose other name is: 'The Future', since he abides with us and always walks ahead of us, as well! And so while we do not know what the future holds, we know WHO holds the future! And so let us stop thinking about how to live, and begin to **live!**

13. Cf. T. White, Genesis 1:27: "So God created man in his ...", at [https://www.cedarville.edu › Files › PDF › President \(29 April, 2021\)](https://www.cedarville.edu › Files › PDF › President (29 April, 2021))

Inclusive approach to managing health care in the covid pandemic

Rosemarie de Souza

As the Covid 19 Pandemic began, the Kasturba Infectious Disease Hospital was initially used as a nodal point for patients, especially those from overseas, to screen them, quarantine them and to treat them. The treatment was still evolving at that early stage. Then as the disease spread, other hospitals such as the Nair Hospital were also turned into Covid19 treatment centres.

When lockdown was imposed in March 2020, attendance of Health Care Workers (HCW) dropped to 35%. Thanks to the BEST (public transport buses) and other agencies, attendance of HCW improved and 88% of HCW's were able to attend duties.

- (1) Coordination committees were responsible in helping HCW's attend their duties. Multipurpose labour / manpower were recruited through 5 agencies to allow for 6 hour shifts.
- (2) Initially the beds available were just 100. These were quickly augmented to 430 beds in a week's time and once again quickly rose to 1043 beds. At first there were just 25 beds in the ICCU which I head. This was raised to 110 and all were provided with ventilators. A further 100 beds were allotted to the step down care unit, and these

were provided with HFNC/ BIPAP / NIV. High end care was given to all and this was subsidized by the government and via donations.

- (3) A 1,000 bed step down Covid Community Center with DCHC facility was started at Richardson and Crudas, (a former public engineering facility), and NSCI (National Sports Club of India), with oversight provided from Nair Hospital. An algorithm was established and managed by the BMC (Brihanmumbai Municipal Corporation), war room which coordinated admissions, transfer of patients to the step down ICU etc. This helped create an orderly atmosphere. A dashboard updating patient admissions and location with an update on the patients' conditions was created. This was refreshed every 15 minutes in real time so that correct information on the patients' health condition and location could be transmitted to the relatives and caregivers.
- (4) Oxygen was the vital part of treatment. The oxygen delivery system was upgraded and 2 more additional tanks were installed. These had a capacity of 13 kl and 6.3 kl respectively and these were

refilled twice a day. A pipeline supplying oxygen was installed connecting the tanks to the 'H' building. Reverse osmosis plants essential for dialysis were installed. For Covid positive patients requiring dialysis, 30 slots were created and 15 slots for Covid suspected were created.

- (5) More than 11,000 covid positive patients were treated and over 700 deliveries on covid positive mothers were conducted safely.
- (6) Of note is that the overall mortality reduced significantly from 25% down to 14%. This was from July 2020 over a period of 6 months.
- (7) The treatment we offered was on par with the best anywhere in the world and the Nair Hospital was the first to give Remdesivir, steroids, Monoclonal antibodies like Tocilizumab, Itolizumab and convalescent plasma with good results. All these were procured for Nair Hospital by the BMC. Monoclonal antibody therapy was costly but was given at subsidized rates for patients. It must be mentioned that convalescent plasma was only available under very special circumstances. Nair Hospital was one of the few select designated hospitals that could administer this treatment modality, as part of the ICMR trial, wherein I was one of the principal investigators.
- (8) Prone oxygenation a very well-known and proven strategy to improve oxygenation was done at the Nair Hospital to improve oxygenation without intubating the patient. But if the work of breathing increased and the O2 saturations dropped, the patient was put on a ventilator.
- (9) Health care workers were at the highest possible risk of contracting the infection. All were provided with the best available PPE's and special beds were set aside and reserved in case one of them fell ill. Our policy at the Nair Hospital was to look after and care for our own HCW. No HCW at the Nair Hospital had to be transferred out for treatment to another institute if they fell ill.
- (10) All the HCW's acted as one cohesive group and a chain of command was created. There was absolutely no discrimination. The only concern was saving lives. This was done because once PPE's were put on, it was impossible to identify the HCW. Several strategies were adopted to answer calls on video conferencing so that those inside and outside containment zones knew what was happening in real time and so could respond appropriately.

- (11) The triage area was carefully constructed so that the possibility of the disease spreading to others was limited. All had to wear a mask correctly. Social distancing was strictly observed.
- (12) All were subjected to getting swabs taken , details were taken down so that contact tracing could be observed. All this involved tremendous organization and dedication. This was carried out all through the scorching summer and monsoon.
- (13) The government took steps to contain the disease with the cooperation of residents in the Dharavi and Worli slum areas. The principle was to track, trace and treat.
- (14) Persons suffering from happy hypoxia were quickly identified. These patients were then hospitalised and treated promptly. Rapid antigen testing was introduced. Psychiatric counselling was offered to patients through video conferencing on smart phones which served as a valuable tool to keep these patients in touch with the outside world. This considerably lessened the feeling of isolation and reduced the incidence of depression.
- (15) The resident doctors across all specialities contributed to patient care. Since there was a shortage of manpower, their assistance was invaluable.
- (16) Analysis of critically ill patients was carried out with the view to lessen mortality. Each death was analysed by the death audit committee.

Now that the vaccine is available, all are encouraged to take it because it decreases mortality. The vaccine increases herd immunity and this in turn helps the community at large and results in the normal functioning of society. Factors that helped reduce mortality were timely supply of ICCU beds, O₂, ventilators and medicines and the commendable commitment of health care workers even though there was a shortage. Appropriate policies to meet the need of the hour, improved testing and tracing and heightened vigilance were game changers.

Mr Ratan Tata, Chairman Emeritus of Tata Sons and Tata Group, most generously and graciously provided all health care workers with accommodation and food, free of cost. He also graciously donated life-saving equipment and we are very indebted to him for these unselfish acts of generosity.

The financial systems as a catalyst to achieve the UN Sustainable Development Goals

Ferdinando Pelazzo

The word “sustainability” has become one of the most used and abused words in the contemporary world. International Organizations, States, NGOs and other Institutions stress, each day, the urgency to change our personal and corporate lives. Moreover, our idea of income is also changing to take into account natural capital, like the environment, and the wider stakeholder community.

It has also been widely recognized that social justice is a key precondition in order to achieve improved air quality and cleaner waters. This is not an old, romantic, hippy dream, but is instead the conclusion achieved by serious and famous economists, like Kate Raworth. In her donut economy model (Raworth 2017), Raworth explains the correlation between pollution, the incoming environmental disaster and the social injustice.

The business world has been discussing sustainability from more than forty years and, increasingly, young leaders from all over the world, nurtured with the idea of sustainability, are entering their professional careers. This new business generation is global, thanks to an education system that, when it comes to sustainability, is spreading the same worries and values to all the continents.

It is clear that Globalisation will continue and therefore, in order to save the world and humanity from a future collapse, sustainability measures need to be global as well. As such, regional or national solutions make sense only if they are an example to be followed globally.

Civil society is also changing quickly and many consumers are becoming increasingly conscious of their quality of life. This represents a shift from the purely consumeristic approach that developed in the Western World following World War 2. In supermarkets it is now possible to meet families, who, in the hope of improving their lifestyle, are ready to pay a premium to eat biological and organic food.

On the other hand, the business world changes at a slower pace and the financial results are still the major indicators of the soundness of a company. Due to the developments in data gathering and elaboration technologies, businesses are now required to provide financial data more often than in the past. In particular, investors now expect to be able to monitor the financial status of their investments daily, while analysts require detailed information every quarter. This constant demand and

review of financial data not only re-enforces the current importance of financial results, but also serves to create a short-term focus on strategy for most companies. This often comes at the expense of longer term, more environmentally and socially friendly, strategies.

Over the past fifteen years, the UN millennium development goals (MDGs) have achieved only moderate results, such as the slight death rate reduction and the increase in economic growth of very poor countries. Unfortunately, these positive results vary greatly among different countries and, arguably, some of them could have been achieved without the UN programme. Furthermore, these changes have not impacted the development of rich countries and have not answered some key global questions, such as on the environment and social justice. In fact, as the Mitchell's stakeholder model (Mitchell et al 1997) proves, the environment and social justice are stakeholders with legitimacy, but without power. If a stakeholder doesn't have power it means it doesn't have a voice, and therefore it is not considered by people and entrepreneurs. To change the world for the better it is therefore crucial to provide the environment and social justice with power.

Unfortunately, power can only be provided to these stakeholders if consumers are ready to change their habits and if large corporations will pay

more attention to their reputation by also taking into account the ethics of their supply chain. However, durable and effective results can only be obtained if the banking system is involved.

The need to involve the banking sector has become more important due to the UN's decision in 2015 to replace the Millennium programme, with a new programme, named the Sustainable Development Goals (SDGs). The UN SDG programme was adopted by the UN General Assembly and states committed to realize the programme's 17 different goals by 2030. To achieve these goals in the next 8 and a half years, it is compulsory to involve the world banking system immediately. Banks are global institutions and even small banks can count on a network of correspondent institutions nationally and abroad. In addition, banks operate in the same way all over the world as they buy and sell the same fungible product, money. Finally, banks have the power to either provide or refuse money to the commercial and productive sectors of the economy, thus no company can live without banking support. Starting from payments management to the financing of projects and even to the capital market, companies need banks in order to operate. In one expression, banking is the blood system of the global economy and, as such, banks have the power to check all financial transactions and ask for their reasons.

Banks have to observe strict compliance rules in order to keep their only real value: reputation. As a result, banking institutions are under tight control from either local communities, or national or international structures, such as central banks, the Basel Committee on Banking Supervision and so on. Regulators, national and supernational organizations check the banks' risk management, their capital requirements and, last but not least, the activity of their clients, particularly about matters such as money laundering, terrorism and so on. The main aim of this article is therefore to oblige banks to enlarge their compliance to also include the analysis of their clients' internal and external supply chains.

Banks can collect all the information they need directly, or through their relationship network with local and foreign banks. This information is much more useful than just hypocritical declarations signed directly by their clients. Such declarations are sometimes required by banks just as a way to protect their reputation in case of scandals, instead of truly improving their knowledge on their own clients. The information collected directly or via the banking network can actively be used when deciding whether to extend credit lines, and not just kept in the client file as a form of compliance.

Supply chain information is key in order to avoid exploitation, injustice or pollution. It allows banks to collect

additional information regarding both the production processes and the client's suppliers. The client's suppliers are important from a social point of view, as they are often located in poor countries with weak, and poorly implemented, regulations. Local banks, who are interested in maintaining their reputation, can help their foreign counterparts by providing information on the local companies in the supply chain. This information can then be checked by the lending bank against the information it receives directly by their client.

This exchange of information is not an additional encumbrance for banks; in fact banks are already used to ask for this information when they extend joint credit lines in the frame of large projects, involving international organizations, such as: the World Bank, EBRD, the European, African, Inter-American and Asian Development Banks. However, this activity is not often carried out during the daily banking activities, even if could be easily standardized or, at least, carried on a sample basis, particularly when there are doubts about the clients' activity. It is important to note that banks know a lot of sensitive data about their clients. This data is obtained not only through financial documents, but also from the other sources, like contracts, payments and so on. As a result, banks can largely define what clients need to be checked based on the information they already have available.

Gathering additional data on the client's activity and on its supply chain could therefore be viewed as a waste of time for the bank. On the contrary, it is necessary to stress that it represents an indicator of transparency and good reputation. In addition, the cost of banking personnel can hardly be considered a direct production cost, and as such, the activity to gather additional information could be done by the existing personnel together with other duties.

Financial institutions, particularly the mid-sized ones, are committed to do charitable activities and to support the local economy. This is usually done for marketing reasons and to compensate for the bad comments surrounding the banking activity. In particular, some banks are often criticised for focusing too much on global finance at the expense of the real economy. Sustainability, therefore, offers a great opportunity for banks to address this concern. If banks are to become the driver of sustainability, they would need to stress their commitment to the real economy, deciding which clients deserve to be served and which don't.

However, banks are not yet ready to collaborate voluntarily, because of the following main reasons:

- compliance is already a huge cost for banks and so banks are scared to increase it;

- banks prefer to occupy a neutral position between clients.

The bank neutral position was key in the past, but now, credit institutions are already requested to dig deep inside their clients' activities and to take their share of responsibility.

Coming close to 2030, the international community is starting to increasingly understand that the banking system should be obliged to carry out this extra due diligence work. Recently, the European Union issued a new regulation (EU Regulation 2021/2088) in order to get information from the European banking system about the sustainability of the financial system. This request is only a preliminary step, as at the moment banks are only required to indicate the guidelines of their activity regarding sustainability and are not requested to implement any new procedure to check their clients. However, getting banks to formalise on paper their strategy in this context is already an important first step.

Even the USA, after ignoring the problem for decades, seem now, from the actions of President Biden, to understand this issue. In particular, the US will be organizing a summit in April 2021 concerning sustainability, where Russian President, Vladimir Putin, and Chinese President, Xi Jinping, have been requested to take part together with other leaders of the developed countries. The only useful result expected from this summit will be to enforce and speed

up the process of imposing an active role to the banking system.

Voluntary sustainable choices from the corporate world have, unfortunately, proven inefficient. Very often competition is a good excuse for closing an eye to social or environmental exploitation, resulting in the non-financial balance sheet becoming just a hypocritical activity to compensate for the daily bad behaviour. Non-financial balance-sheet, or similar declarations to be added to the balance, are produced by 90% of the index SP500 companies; however this voluntary disclosures do not mean to change the way in which profit was achieved and the number of stakeholders considered.

In this regard, several banks distinguish themselves because of better conditions for their employees and a high respect of the environment in the premises where the banking activity is done. However, these conditions are not checked so carefully when evaluating the clients' activity and, even less, when the question is the soundness of the clients' supply chain.

The supply chain is not just an issue related to poor countries, located very

far from the developed world. Very often the gathering of fruit and vegetables or the production of garments is done by modern slaves living illegally in developed countries.

Banks can play an enormous role by looking for a wider meaning of profit and for a "blended value" (Emerson 2003). "Blended value" is an indicator that includes all the possible data concerning the transparency of the client activity and checks for all the possible elements of injustice against people or the environment. Of course, the risk is to provide too much power to the financial system, but this risk could be mitigated by the network of organizations and regulators checking the banking activity globally.

If banks are able to break down the environmental and social injustice, companies will be able to continue to compete between themselves without the risk in taking un-sustainable shortcuts. The average level of prices in the market will be higher, to compensate for the improved social and environmental conditions, but, as demonstrated, communities will be ready to pay for this.

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Water Resource Management in Drought Prone Areas

Anil Patil

Good Morning and Good Day Friends. I am Anil Patil, Chairman Maharashtra Vikas Kendra an NGO working in water sector since last 20 years. I am thankful to St. Andrew's College Mumbai and Adv. Giuseppe Sir, UNESCO Chair on Inter-religious and inter-cultural dialogue at St. Andrew's college who have organised a Symposium on most important issue 'Evolving Inclusive Communities for Greater Solidarity.' Thanks for giving me an opportunity to talk on most crucial issue i.e. Water and my topic is 'Water Resource Management in Drought Prone Areas.'

Water is the fundamental need of every living creature. It is a valuable national recourse so maximum utilization of available water resources and their conservation is immensely important. The demand and supply of water has to be taken into consideration for water management. Rain is the primary source of water. Rain water is available from rivers, canals, tanks besides underground resources like wells and bore-wells.

97% water is present in oceans while 2% water is in ice-bergs and only 1% water is available for living beings. Among this 1% of water 70% water is utilized for farming 25% for industries and 5% for household. India has 2% of land, 4% of total water available in the world and about 17% population of the world

resides in India. Evaporation is major issue in India.

In recent years, it seems that the pattern of monsoon is changing. There is a radical change in the pattern of arrival of monsoon and its journey across the country. For the last few years, the monsoon covers its area before its regular time and it stays back until the last week of September. In most of the areas of Maharashtra where we are working as an NGO, the rainfall in the first ten days of October was recorded more than that of the month of June. Due to this change in rainfall pattern, many districts in drought prone areas are affected and the Maharashtra state government has to spent a huge amount of money on drinking water needs as well as on animal fodder. This has become a routine or vicious circle to fight drought or to manage the needs of people in drought prone areas. Our organisation is actively involved in such process of helping needy families. We had undertaken a grassroot level study to resolve water issues.

- 1) To study the management of water in light of the uneven distribution of rainfall.
- 2) To identify the importance of water resource management in drought prone areas.

Management of water is the key in the fight against drought and situation arising from uneven distribution of rainfall. This will result in eradication of poverty.

Our organisation Maharashtra Vikas Kendra is working with the farmers in drought prone area of the Bhima River Basin which is the tributary of the Krishna River. This Bhima basin is very typical in terms of water availability, usage and pollution issues. Our organisation had organised a campaign against water pollution in the year 2011 and made rural folk aware of crucial issues of water pollution. During this campaign of 4 days, we collected real time data from stakeholders and according to the ground situation, we submitted the demands of stakeholders with the recommendations of water experts in various parts of our country who were involved in this campaign.

Basically water is used for agriculture, drinking, power generation & industry but unfortunately there is lack of vision & planning. East & North east India is blessed with perennial rivers but in the South, rivers like the Penna has water availability of less than 300 cubic meter per head. In the eastern region a flood like situation is created due to heavy rains in August & September. In India heavy rainfall & snow melting in the Himalayan region causes floods in the plains of north India such as the Ganga & Yamuna river basins. The heavy rainfall & cyclones in the lower catchment area of West Bengal

& Orisa result in devastating floods. Frequent rainfall in the hilly regions of Assam causes frequent floods of high magnitude through the Brahmaputra River almost every year whereas certain regions have to face drought every year. So it is very important to manage water resources for a growing population. Everyone knows India's population is growing very fast, so to manage this drought situation we have to manage our water resources.

Droughts in recent past, from 2001 to 2019: Maharashtra has been facing drought like situations or at least water scarcity on a continuous basis. In 2001, about 20 districts in the state faced a drought like situation. All these years Solapur, Ahmednagar, Jalana, Pune & Chandrapur Districts were some of the worst hit districts. In 2003 Maharashtra was in the grip of acute scarcity conditions for the third successive year. During 2000-01 & 2001-02, our Kharif & Rabbi crops in large areas of the state were adversely affected due to erratic rains & prolonged dry spell. The state then declared a situation of scarcity in about 12000 villages. In 2013 also with inadequate rainfall in many parts, the state once again faced severe scarcity of water & fodder. Of the 353 sub districts 221 were declared drought hit & scarcity hit. Sangli, Satara, Solapur Districts were identified as the worst hit areas. Such type of severe scarcity is being faced by farmers 3 to 4 times in every decade. In Solapur District our organisation is working with the farmers who are

suffering from consecutive drought years.

Out of total 5000 dams in our country, In Maharashtra state there are about 40% dams constructed that are operational but the area under irrigation is only 18%. In this state we receive rainfall from 3000 mm to 450 mm in different places. On the top of Sahyadri hills or we can say western ghat we receive 2500 to 3500 mm of rainfall which is call heavy rainfall zone where as in Eastern Vidarbha region, we receive about 1000 mm rainfall which is called assured rainfall zone. In the central part of the state, which is the biggest part of our state, we receive an average 500 mm of rainfall and this area is the drought prone area. Management of water resources in this drought prone area has become very crucial because of many reasons.

Water shortages are getting worse as surface water source are not utilized carefully & aquifers are depleted. Water conservation is the most effective means of increasing fresh water supply. Utilisation of water resources can be rationalised by recycling and reuse in activities like irrigation and industrial processes. Also the same can be easily implemented in domestic use.

Water conservation measures are to be taken in four ways.

- Retention of rainwater from surfaces through construction of reservoirs, and tanks.

- For ground water recharge, construction of check dams, percolation tanks etc.
- For agriculture water management use of lift irrigation, drip and sprinklers for irrigation.
- Recycling of waste water after proper treatment, rainwater harvesting, conservation of natural wetlands, recharging ground water, watershed management and reduction in water pollution.

Under these circumstances we come to some conclusions that,

The rivers in Maharashtra are becoming more & more dull & polluted day by day. The rivers are rapidly dying because of pollution, vast wood cutting, the disintegration of earth & too much withdrawal of sand from them. In cities it is seen that the canals & small rivers & lakes are intentionally and intensively damaged. The banks of the rivers are severely damaged.

At the fountain rivers are pure and unpolluted, but as they flow towards cities they become a major cause of diseases like cholera etc. The bio-polluted garbage occurs in rivers like the Krishna near Sangli and Pune's Mula. A peculiar type of pollution, again occurs in Bindusara at Beed. Dead fishes occur on a large scale in Panchanga river at Kolhapur. This happens because big cities are discharging their untreated sewage into the rivers, major industries are situated on the banks of rivers and they also discharge their waste without

any treatment into the rivers. Specifically when there are floods in the rivers, they discharge their untreated waste into the flowing water.

Horrible incidents of pollution are taking place not just in the rivers of Maharashtra but across the country. Some important and big rivers from the Himalayas that enriched the lives of Indian people for 600 years are becoming narrow & rapidly drying. In 2050, it is predicted that water saturation will be lessened & the majority of India will face water scarcity. So under these circumstances and with our grassroot level study with the stakeholders living in the drought prone areas, living in the water stress areas and living in the areas where water is most polluted, we have submitted our recommendations to the government. These are as follows.

- 1) Indian scientists should study deeply the existence of rivers generated in the Himalayas.
- 2) The Government should take steps for conservation of Himalayan rivers. This will help to control floods. These rivers are so important because they can produce 1 lakh kilo watts of electricity by which some states of the country would receive electricity.
- 3) Rain water is to be stored in such a way so that underground water levels can increase & rate the of evaporation can be minimized.

- 4) Prohibiting cluster of wells in one area as well as deep digging of wells
- 5) Water pollution has to be minimized by preventing mixing of drainage water in the households & chemicals & other effluents from industry in the fresh water.
- 6) Joint river projects within the state and within the county should be introduced by the central govt. of India. The complete project was submitted by the Task force on interlinking of rivers of India under the leadership of Hon Shri Suresh Prabhu, We have also started a movement called NISARG NAKSHAK meaning Nature Saviour to protect our water resources and environment.
- 7) Small irrigation schemes are very much advantageous because it saves the money & time of construction.
- 8) The proper planning of watershed management is needed, prohibition of water flow, its percolation should be done for saving of water.
- 9) A Number of methods should be applied for conservation of water, like Tube well recharge, Nala bunding, Construction of dams.
- 10) Water resources awareness among society should be created.

These are the most important activities needed at every river basin. This will be the only effective tool to manage our

water resources specifically in drought prone areas.

In Maharashtra where there is proper awareness, you will find many villages are harvesting the rain and collecting about 85 to 90 percent of rain water. They are using this water wisely and they have eradicated poverty and created employment at their own

villages through awareness campaigns.

Lastly I urge St. Andrew's College to conduct awareness campaign along with all other organisations who are working in different parts of the state and this will help us to manage our water resources at large.

About the Contributors

1. **Wivine MUMBA Matipa:** graduated in Law from the Catholic University of Louvain (Belgium), and holds two Masters degrees, obtained with distinction, at the Free University of Brussels, one in International Law and the other in Maritime Aviation Law. Having passed the Bar exam in the Republic of South Africa (South African Association of Law Society School for Legal Practice), Ms. MUMBA also took an Advanced Management Program course at Wits Business School (RSA). In terms of training, she participated in the Charles Rousseau International Law competition where she obtained the Prize for the best dissertation in Lyon / France. She attended several other courses including International Law at the Academy of International Law in The Hague, Netherlands, the Professional Reinsurance Program, Bank Strategy Master Class: Advanced Course in Credit, Trade and Commodity Finance, Asset and Liability Management with Euromoney Learning Solutions (RSA).

Mrs. Wivine MUMBA Matipa worked as a lawyer in Brussels until 1988 and is still a member of the bar of Kinshasa / DRC. She also served as Consultant to UNICEF, and worked at Lambani & Associates Attorneys and Maritime Brokers and Consultants in South Africa. She also has to her credit several functions exercised in various international, banking and other institutions such as: Legal Office of the United Nations in New York (Internship), High Commission for Refugees (RSA), Client Management at SWISS RE, Regional Director at Stanbic Bank (Standard Bank) and Director of Client Relations at Barclays Bank Plc.

Ms. MUMBA has also been an Assistant at the University of Kinshasa since 1990 in the Department of International Law. In 2009, she was appointed Principal Delegate to the Steering Committee for the Improvement of the Business and Investment Climate (CPCAI) in the DRC, a function she will assume until her appointment to the rank of Minister of Justice and Human Rights in 2012. From February 2015, she became Director General of the National Agency for the Promotion of Investments in the DRC, ANAPI. She has just completed her mandate as portfolio (Public Enterprise) minister and has returned to the Kinshasa bar.

2. **Dr. Jean Louis Oliver:** is the General Secretary of the Academie de l'eau, Paris. Dr. Oliver has spent over 25 years at the Water Academy, specializing in Water Management and Environment. Since the beginning of his career, Dr. Oliver has served in various government departments in France including the Ministry of Public Works, engaged in Public Housing, Transport, Urban

Planning and Public Utilities Management. Dr. Oliver was the co-founder of the African Water Supply Association and has also designed training programmes for water and water pollution management. Through his career with the Ministry of Environment and the World Bank, Dr. Oliver began networking with several Eastern European and Asian countries. As a member of the Overseas Academy of Sciences and the International Union of Francophone Engineers & Scientists, Dr. Oliver brought his expertise to the Water Academy, Paris in 1996.

3. **Prof. Leonard Kinkupu Santedi:** Please see Editorial Board

4. **Prof. Andreia Clapp Salvador:** holds a bachelor's and master's degree and a PhD in Social Work from the Pontifical Catholic University of Rio de Janeiro. She is currently an adjunct professor of undergraduate and graduate programs at the Department of Social Work at the same University. Dr. Salvador also coordinates the affirmative action and recognition research group (GPAAR). She has experience in the area of Social Work and acts mainly in the following topics: affirmative action and recognition policies, popular pre-entrance exams and higher education.

5. **Prof. Rafael Soares Goncalves:** Please see Editorial Board

Dr. Glaucio Glei Maciel: holds a Masters degree, PhD and post-doctoral fellowship in Social Work at the Pontifical Catholic University of Rio de Janeiro (PUC-Rio). He is an Associate Researcher at the Urban and Socio-environmental Studies Laboratory (LEUS/PUC-Rio).

6. **Dr. Galina Formina:** was awarded a PhD degree and KEN and is currently a Member of the Scientific Council of Russian Academy of FFBS and the Director of RANEPА, an International Center for Financial Diplomacy. She has been a member of the board of trustees of Life-Line Foundation belonging to the Alfa Group, Moscow since 2001. Dr. Formina has over 35 years of experience in the banking sector. She is the director of the EMBA dual degree program "Private Wealth Management and Alternative Finance" with the University of Monaco and President of the Russian-Italian Coordination Council "Ethical Entrepreneurship" since 2012. Additionally, she is the founder of the Russian-British company "FemFinTech", on digital technologies in the financial and banking industry and cybersecurity and the founder of The Viennese Ball Company (Moscow, Vienna, London, Beijing, Riga). She is a member on the Board of Trustees for Tsaritsyno Palace and Park Complex, the Bely Parakhod Charitable Foundations and Yuri Rozum. Dr. Formina also serves as a Member of the Board of the International Foundation

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7. **Dr. Radhika Misquitta:** completed her Doctorate in Special Education (Learning Disabilities) from the University of Texas in Austin. She is also a B.Ed. M.Ed. in Special Education from SNDT Women's University, Mumbai. Dr. Radhika is a founding member of the Gateway School of Mumbai and she is passionate about teacher education and developing systemic supports for children with disabilities. Dr. Radhika teaches Language to Highschool students and works with teacher development, strategic planning and research. She is also committed to exploring how technology can be harnessed to optimize learning.
8. **Dr. Fr. Gilbert De Lima:** completed his doctorate in Theology from the Pontifical Urban University, Rome. He is a resident professor at St Pius College, Goregaon, Mumbai. He was the Dean of Studies at St Pius College from 2006-2011. Dr. de Lima was the Chairperson of the Conference of Diocesan Priests of the Archdiocese of Bombay from 2009 to 2012. He continues to wear many hats as the Dean of the Borivali Deanery, Secretary of the Ecumenical Commission of the Western Region, the Director of the Permanent Diaconate Committee, Archdiocese of Bombay and the Vice-President of the International Diaconate Centre, Rottenburg-Stuttgart, Germany. He has authored books, articles and read papers at national and international symposia.
9. **Dr. Rosemarie de Souza:** is a doctor of Medicine having completed her MBBS and MD from Seth GS Medical College and KEM Hospital, Mumbai. She is currently Professor of Medicine and in charge of the Medical Intensive Care Unit at Nair Hospital Mumbai.
10. **Ferdinando Pellazo:** was appointed a member of the Supervisory Board of Mikro Kapital Management S.A. in January 2020. Based in Russia since 1990, he has over 40 years of experience in Italian banking institutions abroad. He began his financial career with Sanpaolo Bank where he fulfilled many roles before becoming the head of International Organizations and European development programs for Central Europe and the CIS countries in 1991. From 1997 to 2006, he headed the bank's representative office in Moscow, Sanpaolo IMI being one of the major Italian banking and insurance groups with around 44,000 employees and 7 million customers. In 2006 Mr. Pelazzo was appointed the Deputy General Manager of the Russian branch Intesa ZAO (Intesa

Sanpaolo Group). Additionally, since 2007, he is the head of the Moscow representative office of UBI Banca Group, the fourth-largest Italian banking group and he is a consultant for the Board of the Russian Banking Association (ARB).

11. Mr. Anil Patil is Chairman Maharashtra Vikas Kendra. The Maharashtra Vikas Kendra, (MVK) Pune formed on May 8, 2000 a registered Non- Governmental Organization (NGO) aimed to create awareness, undertake training programmes, assist grass root level beneficiaries and other various aspects related to Health, Education and Sanitation. Since 2000, MVK had organized many programmes with community funds. Along with this work, MVK has formed Self Help Groups of Rural Women to uplift their Economic Status. MVK is working in the field of bringing awareness about Water and Clean Environment through youths and school going children. We sincerely feel that the awakened and motivated children are our true messengers and will take pivotal role in establishing a concerned and responsible society. These children will lead the future. We wish them to take appropriate ecologically sustainable decisions for a larger Regional and Global interest. Many awareness programmes on Water Pollution were conducted specifically in Bhima River Basin during last 22 years resulting in much awareness amongst the stakeholders.

- To organize Youth from Rural Area to work for the development of the State, an organization viz. “Maharashtra Vikas Kendra” was established in 2000.
- Have worked as a “Water Voice Messenger” for third World Water Forum held at Kyoto, JAPAN in 2003.
- Participated in third World Water Forum held at Kyoto, JAPAN in 2003.
- Initiated actions to create awareness amongst school children from rural area about economical use of the scarce water resource so that they would spread this message to the society.
- Started tri-monthly magazine titled as “JAL-MITRA”(friend of water) to create awareness amongst elite and citizens from Urban Area.
- Organized one day workshop on “Interlinking of Rivers of India”, which has a potential to meet food and water needs of growing population beyond 2020.
- Published a book on “Watershed Development - a Sustainable Development Alternative for Rain-fed Cultivators”.
- Published a book on “Use of e.m. Solution” to increase agricultural

productivity and to reduce pollution of domestic water.

- Organized series of workshops for Entrepreneurship Development amongst Rural Youths.
- Organized one day workshop on “Co-op. Lift Irrigation Scheme - Problems and Remedial Action Plan” held at Pune in 2005.
- Participated in fourth World Water Forum held at Mexico City, MEXICO in 2006.
- Participated in the International Agricultural Trade Fair held at Tel- aviv, ISRAEL in 2006.
- Organised one day workshop on “National Policy for Farmers” at Tembhorni, Tal. - Madha, Dist. Solapur in 2006.
- Organised free marriage ceremony for needy poor rural community of all castes in 2007, 2008 and in 2009 at Warwade, Taluka-Madha, Solapur.
- Organised free health check up camp in Modnimb, Tal-Madha, Dist-Solapur in 2007.
- Organised a Career Fair for Rural Youths in 2007, 2008 and in 2009 at Warwade, Taluka- Madha, Solapur.
- Organised a job fair for Rural Youths in 2007, 2008 and in 2009 at Modnim, Tembhorni, Madha, Taluka-Madha, Solapur.
- Participated in Fifth World Water Forum held at Istanbul, TURKEY in 2009.
- Started Senior College (Conquest College of Arts, Commerce and Computer Studies) at Pune with affiliation to Savitribai Phule Pune University in 2009.
- Organised one day workshop on Water Pollution Problems and Solution to resolve this issue at Solapur in 2010.
- Organised a campaign of continuous 3 days in Ujani Dam area and Bhima River basin against pollution in 2011.
- Participated in Sixth World Water Forum held at Marceille, FRANCE in 2012.
- Organised a signature campaign of water pollution affected folk in Bhima Basin and letter with more than 100000 signatures is handed over to Hon'ble Chief Minister Maharashtra in 2012.
- Started Dnyan Samruddhi Talent Search Exam (dstse) for school children in 2012.
- Organised one day workshop on drought and its effects at Modnimb, Tal-Madha, Dist-Solapur in 2013.

- Participated in the Seventh World Water Forum held at Daegu, SOUTH KOREA in 2015.
- Participated in the Eighth World Water Forum held at Brasilia, BRAZIL in 2018.
- Participated in World Water Council's Board of Governors meeting as a observer held at Dakar, SENEGAL in 2018
- Organised a day workshop on Chandrabhaga River pollution at Pandharpur, Maharashtra in 2018
- Organised one day workshop on diversion of water from Bhima River Basin to Westward Direction at Pune, Maharashtra in December 2018.
- Participated in the kick-off meeting of 9th World Water Forum at Dakar Senegal in 2019.
- Organised a day workshop on ground water issues in Solapur District at Sangola in 2019.
- Initiated a program for environment called Nisarg Rakshak Abhiyan in 2020.
- Started “Jal-Mitra” Award in 2013 to felicitate outstanding work in water sector.

Ethics and Society: An International Journal Religion and Cultures for Peace and Harmony (Vol XI)

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Dr. Marie Fernandes has been Principal of St. Andrew's College, Mumbai from 2006. She is also a member of the Academic Council at the University of Mumbai and a recognized Research Guide. Her book “*The Animal Fable in Modern Literature*” was published in 1996. She has to her credit 35 research articles published in journals both in India and abroad. She was awarded the prestigious – 'International Visitor's Leadership Award', funded by the U.S State Department in 2010 and visited Colleges and Universities across the US.

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He was General Secretary, Office of the European Economic Community Commission in charge of the relations with the European Council where he was entrusted to attend various international meetings with European Prime Ministers and Ambassadors and prepare the related reports. He is also the co-founder of the Centre for Mediation, Kinshasa, recognised by the Democratic Republic of Congo in 2018. He has also served as Professor on Mediation at Georgetown University. He has his own law office in Milan and Rome, Italy and avails of seven assistants. The nature of the practice of the firm is the following: litigation including arbitration and mediation, corporate and contract law.

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the series *Appati Publici* and a regular column entitled *NORMAT(T)IVA* in www.ilgiornaledellafondazioni.it. He has authored several codes for notaries, succession, donations, theatre and music foundations.

In his role as Secretary of the Board of Directors of CERBA, (European Centre for Advanced Biomedical Research Foundation), and advisor to the WellFare Pordenore Foundation of Microcredit and Social Innovation, he has conducted and presented at several seminars including the most recent *La Rivoluzione Digitale nel Mondo Dell'arte*, (The Digital Revolution in the World of Art), in 2019.

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Prof. Santedi has served as a Catholic priest of the Archdiocese of Kinshasa since August 1, 1980 and Scientific Secretary of the Association of African Theologians since 2010.

He is also a member of the Theological Commission of the Symposium of Episcopal Conferences of Africa and Madagascar. He was an expert at the Second Synod on Africa (Rome 2009) and the Synod on the New Evangelization (Rome 2011). He is the Rector of the Catholic University of Congo since 2016. He is also the President of the "Saint John Paul II Chair".

Prof. Santedi has authored several books and articles, such as La mission du prêtre dans l'œuvre de promotion humaine, Kinshasa, Edition Signes des temps, 1995, Culture, Politique et Foi en Afrique. Mélanges en Hommage au P. Efoé-Julien Penoukou, (in collaboration with N.Y. SOEDE and P. POUCOUTA), Abidjan, ed. Paulines, ATA, 2019 and "La pratique des théologies contextuelles à l'heure de l'interculturalité. Défis et perspectives," in POUCOUTA, G. OGUI, P. DIARRA, Les défis du vivre ensemble aux XXIème Siècle, Paris, Karthala, 2016, pp. 263-278.

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**IN THE FRAME
of the program
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International Symposium 1

International Conference
July 2, 2021
(9:00 am - Rio de Janeiro, Brasil)



Pontifical Catholic University
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Zoom registration: <https://puc-rio.zoom.us/meeting/register/tJArceGorz8vGde-dUfS5W2Tvr6yWFYSGrvK>

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Welcome Address by
President of UNESCO IHP Intergovernmental Council
Prof. Fadi Georges Comair

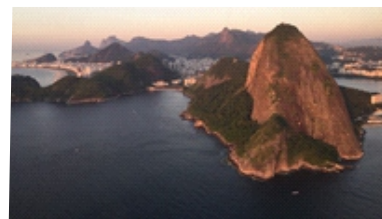
Welcome Address by
Prof. Luiz Roberto Cunha
Professor of Economics Department and
Dean of Social Sciences Center - PUC-Rio, Brasil

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Mr. Giuseppe Musumeci
UNESCO Chairholder of the UNESCO Chair
of St. Andrew's College – Mumbai, India

Mr. Garegin Tosunyan
President of The Association of Russian Banks
Moscow, Russian Federation
***"The Role of the Financial System to Achieve
the UN Sustainable Development Goals"***

Mr. Alexander Otte
Associate Programme Specialist,
Division of Water Sciences of Natural Sciences Sector,
UNESCO
"Social dimensions and cultural values of water"



Dr. Milagros Couchoud

Presidente de Honor del Instituto Mediterráneo del Agua y Miembro del Comité Científico y Técnico de la Fundación Príncipe Alberto II de Mónaco
“Gestión de los Desequilibrios del Agua en la región Mediterránea: Inundaciones y Sequías”

WATER AND INEQUALITIES

Mr. Anil Patil

Chairman, Maharashtra Vikas Kendra – Pune, India
“The Role of Water Management in Poverty Reduction”

Prof. Rogerio Ribeiro de Oliveira

Professor of Geography and Environment Department, PUC-Rio, Brasil
“People and Forest in Rio de Janeiro”

Prof. Rafael Soares Gonçalves

Professor of Social Work Department - PUC-Rio, Brasil
“Rains Disasters in Rio de Janeiro's Favelas and the Community Reforestation Project for the City's Hillsides”

Prof. Sebastian M. Michael

Professor of Cultural Anthropology, Director of Institute of Indian Culture Post Graduate Research Centre in Society, Culture and Religion – Mumbai, India
“Ecology, Water, Culture Differences: a Case Study on Differing Culture Adjustment in Economic Development”

SURVEY OF INEQUALITIES

Mr. Wivine Matipa

Attorney at Law and former Minister of Justice and Human Rights – Kinshasa, RDCongo,
“Essai sur la Tentative de Réduction de la Pauvreté: RDC Casus, des Solutions Surannées à la Réalité”

Prof. Maria Sarah Telles

Professor of Sociology, Social Sciences Department - PUC-Rio, Brasil
“Une Analyse de la Lutte Contre les Inégalités au Brésil: Progrès et Defis”

Prof. Lidwin Dias

Principal of College of Social Work Nirmala Niketan – Mumbai, India
“Job Opportunitie in Social Work”

Profs. Inez Stampa and Nilza Rogéria Nunes

Director of Social Work Department, PUC-Rio and Professor of Social Work Department - PUC-Rio, Brasil
“Precarious Work in Brazil and the Covid-19 Pandemic”

International Symposium 2



International Conference
October 8, 2021
(4.00 PM Mumbai, India)



St. Andrew's College of Arts,
Science & Commerce – India

Leaving No One Behind: Water & Inequalities - Part II



Zoom Link-

<https://zoom.us/j/95927710612?pwd=WWhNK0J5dE5rSExyNUsrak4vdkJKQT09>

Meeting ID: 959 2771 0612

Passcode: UNESCO8

Programme

4.00 – 4.15 PM IST

Introduction: Prayer Dance, Lighting the Lamp

4.15 – 4.25 PM IST

Dr. Marie Fernandes,

Principal, St. Andrew's College

Welcoming Chief Guest

His Eminence, Cardinal Oswald Gracias and other delegates.

4.25 – 4.35 PM IST

Adv. Giuseppe Musumeci

UNESCO Chair Holder, St. Andrew's College. Address

4.35 – 5.00 PM IST

Chief Guest

His Eminence, Cardinal Oswald Gracias

5.00 – 5.30 PM IST

Guest of Honor President Fadi Comair

Address by Chairperson of the Intergovernmental Council
of the UNESCO Intergovernmental Hydrological Program (IHP)

5.30 – 6.00 PM IST

Mr. I. S Chahal IAS

Municipal Commissioner Mumbai
'Handling of COVID 19 Pandemic'

6.00 – 6.30 PM IST

Mr. Alexander Otte

Associate Programme Specialist,
Division of Water Sciences, UNESCO
Dr. Aurélien Dumont - Project Officer,
Division of Water Sciences, UNESCO

6.30 – 6.50 PM IST

Ms. Milagros Couchoud,

President de Honor del Instituto Mediterráneo dell'
Agua y Miembro del Comité Científico y técnico de la
Fundación Príncipe Alberto II de Monaco

**“La gestion intégrée de ressources en Eau,
une base de référence mondiale dans le monde hydrique”
(To be confirmed)**

6.50 – 7.00 PM IST

Release of Journal

7.00 – 7.15 PM IST

Dr. Alexander Epstein

Deputy Executive of Russian Association of Water and Wastewater Treatment
and

Dr. Victoria Ursegova,

National Projects Assistant of Technological Policy
Department of the Russian Association of Water and
Wastewater Treatment (RAWW)

Russian National Water Policy:

On the way to Achieving SDG-6 Clean Water and Sanitation.

7.15 – 7.35 PM IST

Mr. Jean Louis Oliver - General Secretary of Water Academy, Paris

“Transboundary Aquifers, Climate Changes and Sustainable Development”.

7.35 – 7.55 PM IST

Dr. Vidyanand Ranade

Pune, India - Retired Secretary Water Resource Department,
Govt. of Maharashtra - India'.

**Integrated Water Resource Development and Management -
Case Study Maharashtra.**

7.55– 8.15 PM IST

Dr. Bobby P. Mathew

St. Xavier' s College, Mumbai

**“Impact of Sea-Level Rise on Sea Water Intrusion in
Coastal Groundwater Systems”.**

8.15 – 8.35 PM IST

Mr. Anil Patil,

Chairman, Maharashtra Vikas Kendra, Pune

“Raising Water Awareness”

8.35 – 8.55 PM IST

Dr. Fr. Gilbert de Lima,

Professor of Dogmatic Theology, St. Pius X College, Goregaon, Mumbai

“Empowering Special Children and Youth for an Inclusive Society”.

8.55 – 9.15 PM IST

Dr. Fr. S.M. Michael,

Director, Institute of Indian Culture

“Hope on Wheels: Leaving Nobody Behind.”

9.15 – 9.35 PM IST

Dr. Lidwin Dias,

Principal, College of Social Work. Nirmala Niketan

“Inclusive social work practice.”

9.35 – 9.45 PM IST

Prof. Sharmila Dhote,

Secretary UNESCO Chair, St. Andrew's College.

Vote of Thanks.

An International Symposium serves to highlight the ways students, faculty, and partners add global dimensions to their teaching and learning, research, and community engagement.

The two International Symposiums (Webinars) “Leaving No One Behind: Water and Inequalities – Part I and Part II” organized by the Chair were highly successful in creating awareness and sensitizing all towards the availability, accessibility, distributpion and management of water resources along with its cultural and spiritual value.

The sessions by eminent National and International speakers were inspiring and their vital inputs served the purpose to stimulate new initiatives and reinforce the concept of mobile education to the underprivileged and partnership with the school of special children.

Educational Initiatives

A) Gateway : Internship Partnership: St. Andrew's College & The Gateway School of Mumbai

*Janine Coelho, Sakshi Chauhan,
Anoushka Jebakumar, Kavya Jain*

The Gateway School of Mumbai, begun in 2012, is dedicated to empowering children with disabilities and their parents. Not only is Gateway a school, but it is a research school which continually develops new techniques and paradigms to offer its students a range of learning activities and life skills. Understanding that each child's needs and talents are unique, the school offers various learning pathways and makes its students partners in the process of evolving new activities and learning material.

Our first encounter with Gateway was through their dynamic principal Dr. Radhika Misquitta who presented a paper at our International Symposium, Evolving Communities in 2021. When our students returned to physical lectures in June 2022, we decided to run a pilot internship wherein 3 of our students would spend 20 hours at the Gateway School.

The purpose of this programme was for our students to be exposed to such inclusive education initiatives while also perhaps offering them a possible career choice. A great many staff at Gateway were initially volunteers who then opted for formal or Informal training in special education needs. Ms. Daya Chatani, SE Coordinator, guided our students through the internship.

The experience of our student has been very positive. Anoushka Jebakumar, Sakshi Chauhan and Kavya Jain were our Gateway Interns. They were paired with a teacher and their role was to assist the teacher and the students in their respective classes. This included singing, reading, sports, games, the library and art. With a handful of students in each class, the Gateway teachers and assistants continuously offer support to the students while each activity is ongoing. One of the most remarkable aspects of the school is the atmosphere which is buzzing with happiness. Aesthetically and intelligently designed, one is surrounded by colour and the vibrant art work of the students.

Sakshi, Anoushka and Kavya briefly share their experience below.

Sakshi Chauhan

The Gateway school is very inclusive and Provides a learning opportunity for any student wanting to intern. The needs of the children were considered while designing the classrooms with visual representation of classroom etiquette on the learning desks. Academics are made interesting and practical with focused learning methodologies and teachers encourage students push their limits while giving them individual attention

and assessing their comfort. Guest speakers are invited to augment the curriculum. E.g. A guest speaker demonstrated how to avoid injuries while the skeletal system was being studied. Fun quizzes and treasure hunts are part of the testing system. Attention is paid to Library time and students are allowed to take a book home each week. The Librarian also reads to the students and keeps them engaged in the story. The transition from one class to another is managed using sensory videos that help students to calm down and focus and nap time is also provided if required. Thus, the Gateway school provides ample opportunity not just for students but also for educators. I am thankful to have worked with them as a student interested in this field and if opportunity permits, I look forward to working with them again.

Anoushka Jebakumar

At Gateway School, a class has a flexible age criteria for everyone around a similar mental age. I was assigned to work with the students whose ages were around 6 to 8 years which functions under the Lower School. Physical Education classes are scheduled after the break. In PE the aims include strengthening their motor skills, Eye-to-hand or eye-to-leg coordination, to throw a weighted ball or to work their way through a set of hurdles etc., which encourage the students to solve problems in creative ways. Before every class students often sit in the corridor to have a 'self-regulation' time. When they enter the class, they communicate with their teacher what 'zone', (green zone for happy, blue zone for sad, purple zone for fear or anxious), they are in and whether

they need to take a break. The students are allowed to take naps in between their schedules in their nap cubicle; this allows them to refresh their minds.

There are lessons and worksheets designed to suit each class and their evaluations differ. The students also have two emotional support toys that they can keep in the teacher's cupboard and ask for when they need it. This makes them feel safe to ask for help when they are feeling upset or overstimulated.

Another notable pattern I witnessed was the correction of the 'inappropriate' behavior. When students misbehave or talk back rudely to their peers or teachers, they go through a process called 'consequence'; which is meeting with a counsellor that initiates the conversation to correct the inappropriate actions and completing the work missed due to being sent outside of the class. In this conversation, the student speaks about how and why they behaved the way they did and whether it was appropriate.

Being in an environment like this was very astonishing for me. All the students are taught to be accountable for themselves, efficient and self-reliant through these innovative learning techniques and this moulds them to be independent and confident. In a short period, I was able to create a bond with the students and at every visit they would give me short details of what had happened when I wasn't there with them. No matter what the world holds for them, they are ready to grace it with their intellectual minds.

Kavya Jain

My internship at Gateway has allowed me to understand the different aspects of the Gateway School programme while improving my skills and abilities in teaching. I loved working in the school because of the culture and environment which is so different from other schools. I worked with two different classes and thus observed different age groups. Not only were the children polite, but also cooperative and kind. The school teaches social cues and etiquette alongside academics in order to skill the student for their life outside the classroom. The teaching strategies and

lesson plans make learning fun and the reward system encourages the students to pay attention to us and do better.

Having received positive feedback from The Gateway School and our students, we aspire to establish a more defined partnership between our two institutions in the coming year. Not only did our students benefit from this valuable experience but the teachers and students at Gateway were delighted to have their support. We feel proud to have initiated this programme, our tiny step toward the Sustainable Development Goals or Agenda 2030

B) Mobile Education :Hope on Wheels



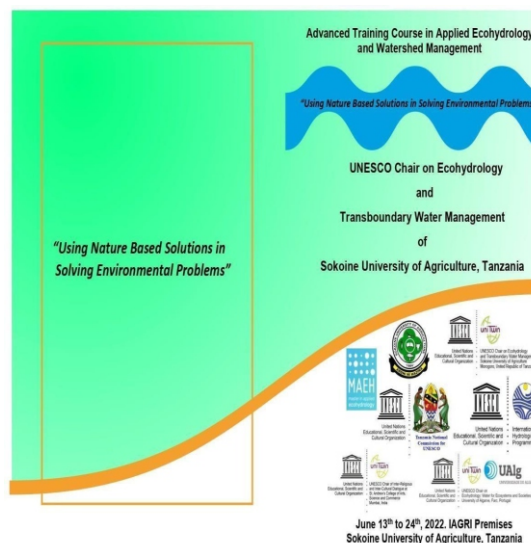
Jogeshwari and Andheri are located in the North-West Suburb of Mumbai. There are several slums located in these areas. Plenty of children roam here and there without going to School. These children do not have proper dress and financial means to study in the formal schools. Knowing well their situation, with the request of Advocate Mr. Giuseppe Musumeci, the Chair holder of UNESCO Chair at St. Andrew's College, we began to collaborate with the NGO known as Hope on the Wheels. Dr. Marimuthu, runs this NGO. He began gathering the wandering children at Jogeswari slums and began to arrange a makeshift temporary shed to educate these children by appointing a teacher to

teach these children to count numbers and to learn alphabets of Hindi, Marathi and English. A lot of children were coming to learn. But this could not be continued during rainy season. Knowing this well Dr. Marimuthu devised a long bus with educational facilities. We began to collaborate with Dr. Marimuthu to continue this mission of non-formal education in the bus during the rainy season. The Bus was named as "Hope on the Wheels". This Bus use to move from one slum to another at Jogeswari and Andheri East collecting children and giving them the basic Non-formal education. This mission is continuing. By this collaboration, the UNESCO activities of St. Andrew's College is involved in Non- formal education of slum children.



Cooperation with other UNESCO Chairs

UNESCO Chair on Ecohydrology and Transboundary Water Management, Tanzania



The UNESCO Chair at St. Andrews' College collaborated with the UNESCO Chair on Ecohydrology and Transboundary Water Management from 13th to 17th February 2023 for the 4th International Training at Sokoine University of Agriculture in Tanzania on Ecohydrology titled “Ecohydrology for Environmental Sustainability”.

**Our Prsence in the territory
Collaboration with Institute of Indian Culture and
Nirmala Niketan Institute**

“Water for Sustainable Development” was the theme selected for the post-graduate diploma course. This course is run in collaboration with St. Andrew's College, Institute of Indian Culture and Nirmala Niketan Institute. The course is conducted at Nirmala Niketan. Dr. Fr. S.M. Michael, Professor, Institute of Indian Culture delivered a few lectures along with other faculty members and the funds for running the course is provided by St. Andrew's College, through the Cardinal Paul Poupard Foundation.

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