



Parallel Session Abstracts

International Development Ethics Association 2018 Conference

“MARGINALIZED PEOPLES, HUMAN RIGHTS, AND DEVELOPMENT ETHICS”

DAY 1: Thursday, May 17

Parallel Session 1.a: Gender-Based Violence as Cause and Consequence of Marginalization

Human Trafficking and Marginalized Populations in Moldova and Eastern Europe: A Public Health Approach

Maggie Langlais (co-authored with Saniya Seera), Conflict Studies, Georgetown University, USA

If human trafficking was to be categorized as a public health issue, could more be done to combat it? More importantly, could more be done to prevent it? By taking a public health approach to understanding and responding to human trafficking, it is apparent that marginalized populations in Moldova and other parts of Eastern Europe are often at distinct disadvantages that put them at greater risks of being trafficked. In return, this prevalent issue of human trafficking in the region exacerbates issues of marginalized populations. One particular challenge is the nexus between marginalization and migration in the region that organized networks of human trafficking take advantage of. Taking a public health approach is essential to better understanding how root causes of marginalization impact the pervasiveness of human trafficking in Moldova and the broader region. This paper will explore the use of a public health framework to human trafficking in the country and region and the policy implications of this new approach. A public health perspective offers important insight into how we can more effectively curb and perhaps eradicate human trafficking through more preventative approaches.

Gender-Based and Domestic Violence: Root Causes and Consequences in the Context of Moldovan Culture

Natalia Vîlcu, Women's Law Centre, Moldova

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Chişinău

Gender-based violence and domestic violence is recognised as a violation of human rights of women. Gender-based and domestic violence is a huge problem in Moldova. It is tolerated and hidden because of the stereotypes and traditional roles of women and men assumed by the society. About 63.4% of women and girls aged 15 or older had experienced at least one form of physical, psychological, or sexual violence over their lifetime with the prevalence of violence in rural areas being higher (about 69%). Only a limited number of victims have reported some form of violence against them, thus only 9 % out of 40 % of physical violence have reported it. Every second, woman from the rural area experienced at least once in her life physical violence, around of 59 % psychological violence and almost 70 % of women think that a man should be the head of the family.

A recent perception Survey conducted in Moldova reveals that in the opinion of 27.7% of men and 17.5% of women, the woman should tolerate violence in order to keep the family. 41.1% of men state that 13 % there are moments when a woman needs to be beaten. The number of women who agree with this statement is more than 2 times lower compared to men. Although women of all demographics are susceptible to domestic violence, there are specific conditions that make women experience violence more frequently and more severely and return back to their aggressors because of different reasons. First of all, women seeking to leave abusive partners often report economic concerns as a major barrier. Low socioeconomic status is determined by multiple causes such as, poverty, low educational attainment or even absence of education, which make them more influenced by stereotypes and general beliefs, the absence of their own houses, low incomes, disability or having children with disabilities. In addition, the state fails to provide long-term support, social and economic, or this support is not sufficient to cover primary needs of women who survived domestic violence.

Intersectionality in Domestic Violence: NGO responses to threats to women's rights in Moldova and the Region

Veronica Viton, Coalition Life Free of Violence, Moldova

(No abstract available.)

Parallel Session 1.b: Religion, Inclusion, and Justice

The marginalized religious ontology: Towards an inclusive capability approach to justice and development

Fernande Pool, International Institute of Social Studies at Erasmus University Rotterdam, The Netherlands

In an increasingly globalized world, development thinking and practice faces mounting challenges of inequality, marginalization, and radical diversity, including a variety of claims to what constitutes wellbeing and justice. In this context, some call for 'post-development', or alternatives to development. Such alternatives may however prove difficult to operationalize and risk legitimizing other, culturally embedded forms of inequality by falling into cultural relativism. Other theorists suggest that relation wellbeing as an approach should replace approaches anchored in individualist ontologies, which would include the capability approach.

I argue that instead the capability approach can be adapted to diverse conceptualizations of humanity and wellbeing. Drawing on two years ethnographic fieldwork, I demonstrate that

Muslims in India, in a village I call Joygram, foster a dynamic concept of the human as emerging from divine submission and human relationality. As such, it is radically different from the secular individualist ontology that underlies most liberal theorizing, including most applications of the capability approach. Nevertheless, going beyond a religious-secular binary, I demonstrate that the Joygrami ontology does not in principle conflict with Nussbaum's capability theory, because they share notions of practical reason and human dignity, and both are sufficiently dynamic and flexible to allow for public deliberation towards an overlapping consensus.

This argument is a significant contribution to the scholarship on religion and development ethics and on the compatibility between indigenous worldviews and the capability approach. Religion is not an obstacle to, instrumental to or a driver of development but can be a comprehensive ethical framework at par with secular-liberal frameworks. When religious worldviews are not marginalized under the hegemony of secular-liberal views, there is the possibility of genuinely equal dialogue between religious and secular stakeholders towards inclusive development and social justice. This would also reduce the risk of cultural backlash against global modernization and its discontents.

A Case Study on Ethical Dimensions of Community Development through Interreligious Dialogue in the Republic of Moldova

Andrei Eșanu & Sabina Nadejdin, Unification Church, Moldova

United Nations Special Rapporteur on Minority Rights Ms. Rita Izsák-Ndiaye, after last visit to Republic of Moldova in 2016 wrote in her report about cases of discrimination and hate speech toward people from religious minorities. She recommended organizing interreligious meetings for dialogue, mutual understanding and peace. This paper explores ethical dimensions of community development, based on in depth interviews with youth and religious leaders, where they provide insights on experiences, conclusions and initiatives that resulted after visits in February 2018 to following religious communities: Unification Church, Islamic League, Armenian Apostolic Church, Christian Orthodox Church, Jehovah Witnesses and Jewish community. The goal was to introduce a new way of dialogue among the religions of Moldova: instead of debating to strive to learn more about each other. The initiative to organize events dedicated to the World Interfaith Harmony Week proclaimed by UN in 2010, came up from Unification Church, established by dr. Sun Myung Moon. In strong cooperation with Youth Platform for Interethnic Solidarity, Center for Religious Freedom and with support from OHCHR, a series of 6 visits for a group of 17 youth with different ethnic and religious backgrounds to different religious communities, were organized. On 7th day all participants to those visits and religious leaders participated together in an interreligious round table. At the roundtable representatives of religious communities agreed that religions need to work together more closely to solve common problems and achieve a common goal - Peace.

The Promise of Bahá'í Peace Work in Empowering Marginalized Youth

Olga Daradur, Baha'i Community Eastern Europe Geographic Group Continental Board of Counsellors for Europe, Moldova

This report is a collection of commentaries and reflections gleaned over the last year from those friends in six countries in Europe who have been engaged working with the Roma community. It captures some of the learning as well as documenting what is currently

happening of note in the peacebuilding efforts of Bahá'í community workers and youth leaders.

Session 2: Moldova's Equality Council: Successes and Challenges

Moderator: Diana Cealic, Council of Europe

- Andrei Brighidin, East Europe Foundation and Member of the Council for Preventing and Eliminating Discrimination and Ensuring Equality ("Equality Council")
- Ian Feldman, President, Council for Preventing and Eliminating Discrimination and Ensuring Equality ("Equality Council")

Presentation of the Activity of the Council for Preventing and Eliminating Discrimination and Ensuring Equality

In 2012, the Republic of Moldova adopted law no. 121 on ensuring equality, establishing the legal and institutional framework for combating discrimination. The law prohibits discrimination in the political, economic, social, cultural and other spheres of life. The criteria protected from discrimination are race, color, nationality, ethnic origin, language, religion and beliefs, gender, age, disability, opinion, political affiliation or any other similar criterion.

Established in compliance with the Law no. 121, the Council for Preventing and Eliminating Discrimination and Ensuring Equality is an independent institution specialized in prevention and elimination of discrimination and ensuring equality. The mandate of the Council relates primarily to the examination of complaints alleging discrimination, assessment of legislation from the equality perspective and promotion of equal opportunities.

Analysis of the activity of the Council reveals successes but also worrying discrimination patterns along with operational impediments faced by the institution. Since its establishment the institution examined 678 complaints. Discrimination in the area of access to goods and services available to the public is on the top of Council's decisions. The number of cases on workplace discrimination doubled in 2017. Discrimination in other areas, such as education and access to justice, is also widespread. The Council lack power of on-site investigation and is competent only to find offences with discriminatory elements, the application of sanctions being the prerogative of the courts.

Parallel Session 3a: Philosophical Aspects of Inclusion and Care for Ethical Development

The Marginalized and the Creation of Identity Types / MARGINALUL ȘI CREAREA FORMELOR IDENTITARE

Angela Popa, Department of Philosophy and Anthropology, Moldova State University

Problema Marginalului este una de dată recentă și a trezit un viu interes față de Celălalt în cadrul disciplinelor socio-umanistice. Atenția trezită față de marginal nu este una întâmplătoare, deoarece în categoria marginalului intră persoane și grupuri care, de regulă, se află la periferia societății "normale", mai bine zis persoane și grupuri sociale ce nu se încadrează în conținuturile normalității sociale, unde domină normele și valorile socio-culturale tradiționale. Primele studii de referință la problema marginalului au scos în evidență stigmatizarea, etichetarea și cenzurarea acestora și totodată au demonstrat influența comunității în segregarea marginalului.

În ultimii ani, atitudinea față de conceptul de marginal a simțit o schimbare de ordin calitativ; urbanizarea continuă, migrația populației peste hotare, amploarea comunicării interculturale și interconfesionale au dus la ștergerea hotarelor între diverse grupuri etnice, religioase, sociale etc, conceptul de marginal a devenit mai curând o normalitate decât excepție. Marginalii apar la hotarul dintre diverse forme de experiență socio-culturală, unde se resimt puternic transformările, tensiunile, discrepanțele practicii sociale. Anume în asemeni condiții apar noi forme de manifestare socio-culturală, care promovează noi stiluri, de viață, de gândire, de acțiune umană. Transformările ce au avut loc în ultimii ani în societatea autohtonă au pus în evidență pluralitatea stilurilor de viață, stimulate fiind de culturile și subculturile locale.

The Human Development Approach, State Constitutions and National Minorities

Eric Palmer, Department of Philosophy, Allegheny College, USA

Sometimes the culture of a particular group, or the struggles of an alternative culture within a dominant group, allows some people to conceive of values that others would not have framed, might not clearly grasp, or might resist accepting. So the history of culture may be crucial to understanding how value is conceived, and the history of interactions among cultures may be crucial to the just formation and just assessment of common values.

This may trouble a proposal concerning the recognition of common values within states' constitutions. Martha Nussbaum has argued that a list of ten central capabilities provides a promising starting point for national conversations directed towards the goal of framing rights within a constitution. Public discussion might unearth ideals that stand as alternatives to the candidates drawn from such a list, however. If philosophers' lists and politicians' interpretations of those lists take the lead in constitutional discussions, then that priority might dominate or preclude the contributions of the people's voices, especially the voices of minorities within multicultural contexts.

Ecuador's national interpretation of the "Rights of the good way of living (buen vivir)", which is articulated within its recently adopted Constitution, may present a relevant case. The Constitution also frames this conception of the good way of living as "sumak kawsay," a Kichwa dialect term. But this ideal may not be compatible with liberal assumptions that may apply to buen vivir, for the Kichwa concept of "right of nature" does not clearly match those assumptions, and Kichwa political activists have explicitly identified sumak kawsay as a genuine departure from individualism and liberal conceptions of individual rights. Whether this also reflects a concern for multiculturalism within Europe is a topic I will offer up for discussion.

The Alliance Approach

Lori Keleher, Department of Philosophy, New Mexico State University, USA

Agro-ecological innovations aim at promoting sustainable agricultural practices that have long term benefits. However, farmers rarely adopt beneficial innovations in agro-ecology despite expressing an understanding of the benefits and a desire to do so. It has been argued that the farmers lack sufficient knowledge to implement complex innovations. We believe that in many cases such knowledge is necessary, but is ultimately insufficient for complex innovation adoption. We argue that in addition to knowledge and a desire to adopt an innovation, many farmers require a collaborative relation with an ally. We call this method the Alliance

Approach to innovation. This approach is modeled after the therapeutic Alliance Approach at work in cognitive and behavioral sciences. We argue that using the Alliance Approach will not only prove effective in helping farmers adopt complex agro-ecology innovations, but also a better fit for the human centered development of capability approach human development, as it is likely to enhance both the well-being and agency of the farmers.

Dignity in Dying—from Philosophical Concepts to Applied Ethics

Rodica Gramma, Bio-Ethics, School of Public Health and Management, Moldova

(No abstract available.)

Parallel Session 3b: Democracy, Democratization, and Democratic Participation

The marginalization phenomenon from the viewpoint of the Political Ethics in the process of democratic transformation in the Republic of Moldova

Grigore Vasilescu, Department of Philosophy and Anthropology, Moldova State University

The presentation will be focused on analysis of marginalization phenomenon from the Political Ethics point of view in the conditions of the Republic of Moldova, in special in the context of democratic processes, democratic transformations. In this context it is necessary to bring efforts for including people to participate in discussion and solving the urgent and pressing problems of our country. So, it is necessary to establish or to build a Participative Democracy. In the same time the present governance used in great detail Non-Ethical middles and modalities for to solving of the problems appeared, to promote their own interests of groups or party using in this goal such means as manipulation, fabrications, insinuations, blackmail, political corruption, political bribery, double standards, when it says one, but in reality it done another and so on. All this have as a result political marginalization of great groups of citizens, such as those who does not participate in the political life, inclusively in elections, who leaves the country for ever etc. In these conditions it is clear that in the present in the Republic of Moldova all political actions do not conduct to have a Development Ethics.

Development, Democracy, and Human Rights: The Case of Kashmir

Nitasha Kaul, Politics and International Relations, University of Westminster, UK

In this paper, I will bring together two strands of my work – one relating to a critical interrogation of the economics discourse and its implications for development practice, and the other relating to Kashmir as a territory where populations are marginalised and excluded through the discourses of development and democracy in India. Owing to a disciplinary neglect of the specificities of identities due to which people are marginalised (gender, ethnicity and so on), it has become possible for neo-nationalist states to practice a technocratic discourse of development without reference to a more holistic frame of democracy. Thus, the human rights violations can be legitimated in the name of democracy, and development is offered as a response to the demands for political rights. A detailed examination of the case of Kashmir - a conflict relating to human rights as well as self-determination - will allow us to interrogate how development and nationalism are utilised by the Indian state to marginalise Kashmiri people. This study has implications beyond the emerging power of India or for that matter the contested region of South Asia for it raises questions about the complex ways in which development, rights, democracy, nationalism and politics of self-determination interact with each other in the postcolonial world.

Roma and Sinti youth democratic participation in Europe: Current opportunities and the way forward

Simona Torotcoi, Central European University, Hungary

The current background paper aims to provide a substantial analysis of the participation of Roma and Sinti youth in the Europe. It analyses the specific factors and challenges influencing the participation of Roma and Sinti youth, as well as the status of their participation and representation.

The paper combines desk research with interviews and personal communication with Roma and Sinti youth from various European countries. One of the limitations of this paper is the fact that there is little written on Roma and Sinti youth and their participation in general. There is scarcity of both academic literature and other types of documents on the subject, with most of the resources related to Roma and Sinti political and public life participation in general. The available documents of this type are mainly press releases, statistical results from previous years – which also include the reserved places for Roma and Sinti at different levels within the public administration or other political institutions.

Participation in the public life and political life is broadly defined as both the visible part of it (institutionalized) – a set of activities which aim to influence the decision-making processes and the outcomes of such processes at different levels, voting, representation, but also the less visible part of it (non-institutionalized) - active participation in the community life, including volunteering for different causes, defending human rights etc. As such it should be emphasized that participation should not be reduced to voting or being voted, but include also volunteering, different types of civic activism, including their representation in public institutions, or appointed positions Roma and Sinti youths can be found in.

This paper starts by providing a brief account of the existing international standards, including electoral systems insofar as they are relevant for the participation of youth, in particular women, and their effects/consequences on the participation of Roma and Sinti youth. Secondly, it looks at the factors and obstacles influencing the participation of Roma and Sinti youth in electoral processes at national and local levels (e.g. the lack of personal documents, enlisting on voters' registration list, family voting, vote buying, accessibility of voting, including the availability of information in Roma language).

The paper also points out the relevance of voter turnout for electoral processes, with its particular impact on the participation of Roma and Sinti youth in electoral processes. Fourthly, the paper provides a review of the participation of Roma and Sinti youth (a) as candidates in elections; (b) at national levels (elected and appointed positions); (c) at regional and local levels (elected and appointed positions) in countries within the OSCE area. Last but not least, a brief overview on the existing strategies for the promotion of the participation of Roma and Sinti youth in the public life and in electoral processes. The final part includes a set of conclusions and recommendations.

Assessing Moldova's Development Progress: Between Democratisation and Free-Trade

Amandine Sabourin, Department of International Relations, Moldova State University

(No abstract available.)

Participatory Budgeting in Chişinău

Vitalie Sprinceana, Center for Research, Initiatives and Policies PLATFORMA, co-director of PLATZFORMA.MD, Urban Civic Network in Chişinău, Moldova

(No abstract available.)

Parallel Session 4a: Negotiating Ethnic and Cultural Diversity in Multicultural Democracies

Assessing some Approaches to the Negotiation of Cultural Differences in Contemporary Democratic Societies

Irina Cojuhari, Department of International Relations, Moldova State University

In the era of globalization, the problem of the coexistence of different cultures becomes more important, since the processes caused by the openness of borders and relatively free movement of labor force dictate new rules for social interaction.

The idea of preventing intercultural conflicts through the formation of a multicultural environment does not lose relevance even today, although the term “multiculturalism” has acquired ambiguous character. It is strongly criticized, defined as failed and even as being dead. It appeared new concepts - “post-multiculturalism”, “interculturalism”, “transformed assimilation”. However, the crisis of multiculturalism is sooner the crisis of state social policies in Western democracies and not this of the concept. It is a question if these policies were aimed at real social integration or the main objective was using cheap labor force.

New social approaches to interethnic relations emerged as the responses to the requirements of a new time are envisaged by most researchers as complementary to multiculturalism. Post-multiculturalism is seen as an alternative to multiculturalism aimed to offer a way of combining strong national identity with the official recognition of diversity. Meanwhile it doesn't deny multiculturalism. Declared distinctiveness and superiority of interculturalism consisting in encouraging communication, recognizing dynamic identities, promoting unity and critiquing illiberal cultural practices seems to be unconvincing as well. As each of these are important features of multiculturalism. Even the return to assimilation and the emergence of its new transformed variant represent a natural, indispensable reaction to multicultural practices.

Thus, the ongoing processes can be more likely characterized as multiculturalism metamorphosis than its death. In the world of increasing “superdiversity” it is not reasonable to deny the main “conquest” of multiculturalism – recognition of diversity. Its transformations, alternative variants or new phases capable to avoid the main problem of society fragmentation may become effective tools of securing peace.

Invisible Groups within the Roma Population: Intersectionality & Marginalization

Natalia Duminica, Roma Education Fund, Moldova

(No abstract available.)

Multiculturalism as a Mechanism of the Valuation of the Ethical Content of the Public Discussion on the Relationship between Identity, Culture and Politics / MULTICULTURALISMUL CA MECANISM AL VALORIFICĂRII CONȚINUTUL ETIC AL DISCURSULUI PUBLIC VIZÂND RAPORTURILE DINTRE IDENTITATE, CULTURĂ ȘI POLITICĂ

Dumitru Dodul, Department of Philosophy and Anthropology, Moldova State University

Mobilitatea populației - caracteristică definitorie a contemporaneității, migrația generată de condițiile socioeconomice, dar și de urmările tragice ale „primăverii arabe”, au modificat semnificativ situația relativ stabilă din spațiul comunitar, inclusiv în statele din imediata apropiere.

În cazul în care se schimbă cetățenii unui stat, apar și numeroase întrebări cu referire la revederea discursului care definește evidențele etico-politice. Ideea că ar exista un singur răspuns la aceste întrebări, este una imposibilă. Situații create datorită nevoii de legitimizare a identității culturale, naționale sau religioase ca principiu unificator al diferitor moșteniri culturale, în contextul globalizării devin tot mai frecvente.

În acest context, prin intermediul discursului public și a politicilor unui stat, poate fi valorificat conținutul etic al realizării drepturilor fundamentale. Orice comunitate democratică pretinde de la cetățenii săi, inclusiv de la imigranți, integrarea politică, indiferent de identitatea etnică sau culturală, care este cheia succesului în tratarea diferențelor într-o democrație contemporană.

Astfel, putem menționa că, pentru a fi funcțională, orice strategie presupune o societate deschisă capabilă să accepte dialogul dintre diferiți actori implicați în construcția acesteia. Pentru a elimina suspiciunile, temerile și stereotipurile este nevoie de comunicare pentru a schimba atitudinea față de Celălalt și a Celuilalt față de noi.

Parallel Session 4b: Labor Markets, Opportunity, and Mobility [NO TRANSLATION]

Social Dialogue on Labor Marginalization in Eastern Europe

Valentina Teosa, Department of International Relations, Moldova State University

(No abstract available.)

International Brands and Local Workers—A Mapping of the Clothing and Footwear Industry in the Republic of Moldova

Lilia Nenescu, PLATZFORMA, Moldova

(No abstract available.)

Russian Youth on a Labor Market—the Regional Disparity and Social Inclusion Study

Dmitry Omelchenko, World Bank; Higher School of Economics (Saint-Petersburg), Centre for Youth Studies, Russia

The presentation is based on recent quantitative and qualitative study in four large Russian locations: Khabarovsk Territory (including Khabarovsk and Komsomolsk-on-Amur), Saint-Petersburg, Sverdlovsk Region (including Yekaterinburg and Nizhniy Tagil) and Stavropol Territory (Stavropol and Pyatigorsk).

The major aim for the study was to understand the social inclusion and exclusion of Russian youth in the labor market and through a regional disparity lens in the Russian Federation. The ways of entering the market, perspectives, difficulties and career choices youth is facing in Russia today. Our research covered the analysis of the access to the labor market of young men and women in different regions of Russia, the description of the employment cycle of Russian youth, and the analysis of regional disparity of youth employment experience and challenges.

Studies show that the youth situation at the Russian labor market is one of the most vulnerable in comparison with older workers. The unemployment rate among young people is 4 times higher than the generally low level of unemployment throughout the country. It is young people who often start their way on the labor market with informal employment, agrees to low-paid jobs and cannot find good places because the lack of skills and experience.

At the same time, in spite of such a vulnerable position there is an obvious shortage of all-Russian youth surveys of the labor market and quantitative data that would allow to analyze the attitudes of young people towards the labor market and work, as well as to identify barriers that young people face in their search of work and career building. The data on youth employment in small towns and remote regions of the Russian Federation is in a particular deficit.

This study focuses on investigating the experience of Russian youth living in different regions of the Russian Federation in large and small cities environment that will fill, at least in some amount, the existing data deficit and understand how social inclusion, exclusion, and vulnerability of young men and women vary across regional labor markets in Russian Federation. The special attention was also paid to exploring the gender specifics of current labor market situation on an example of studying single mothers' employment strategies.

Inequality of Access to Opportunities and Perceptions of Upward Mobility in Transition Economies

Alexandru Cojocaru, World Bank

Expectations of future socio-economic mobility are an important determinant of current policy preferences. But how may these expectations be formed? Using Life in Transition survey (LiTS) data for a large set of Transition Economies and a number of Western European countries, the paper examines, in particular, the link between beliefs about the importance of personal connections for getting access to opportunities such as a good job or university education and expectations of future socio-economic mobility. The analysis of data pooled over all countries in the LiTS survey, as well as of subsets of European Union (EU) and non-EU countries, finds evidence that: (i) lack of connections is associated with expectations of a lower position on the future social ladder; and (ii) when informal connections are unavailable, it matters for your aspirations whether you perceive connections to be vital or not. There is also some evidence that in the EU, where formal institutions are stronger, individuals are less likely to resort to informal institutions such as personal connections, even when these are available. Perceptions of unequal access to opportunities are also linked with stronger redistributive preferences.

DAY 2: Friday, May 18

Parallel Session 1.a: Accommodating and Empowering Persons with Disabilities

Human Rights-Based Approach for Persons with Disabilities in the Transnistrian Region of the Republic of Moldova

Alexandr Covalciuc and Andrei Esanu, Sustainable (community) Development Platform of Organizations representing People with Disabilities from Transnistrian region of the Republic of Moldova

Marginalization and exclusion of persons with disabilities from mainstream society has led to raising stereotypes and discrimination that people with disabilities face in Transnistrian region. In order to promote Rights of persons with disabilities in 2017, with the support of OHCHR, 15 organizations and initiative groups that represent People with Disabilities from different localities in the transnistrian region of the Republic of Moldova created the Sustainable (community) Development Platform. This paper presents good practices and results achieved through the Platform, based on in-depth interviews from people with disabilities and excerpts from mass media. More than 120 people with disabilities learnt for the first time about convention on the rights of people with disabilities. In transnistrian region 2018 was declared “the year of equal opportunities” as a result of advocacy activities organized by Platform in cooperation with OHCHR. Charity and medical approach towards people with disabilities were prevailing both in society and among people with disabilities, while the platform is advocating for human rights based approach. Communication and cooperation with de-facto authorities represent an important objective of the platform. The Platform sent a letter with 4 requests to de facto Central Authorities and received an answer. First steps in development of community services that will have peer workers people with disabilities in order to promote and support social inclusion is another important objective of the Platform.

Learning environment for educational inclusion of children with special educational needs

Ludmila Malcoci, Institute of Juridical and Political Studies, Moldovan Academy of Sciences

The presentation will be focused on analysis of inclusive education of children with special educational needs, including those with disabilities in the Republic of Moldova. The main findings of the complex sociological research conducted in 20 schools shows that the social and learning environments play an important role in reducing the marginalization of students with SEN and increasing their level of educational inclusion. The students with SEN feel happier and register more progresses in their development in educational institutions with accessible support services based on educational needs, tolerant environment, and strengthened capacities of teacher staff. Despite the fact that the policies in the Republic of Moldova promote the inclusive education of all students in mainstream schools and there are already many good practices in the field, the research points several problems/barriers to be solved, including: lack of specialists, like speech therapists, psychologists in educational institutions, low level of preparedness of teachers to support the students with different types of disabilities based on their needs, increased volume of work of teachers within inadequate remuneration, high number of children with SEN per support teacher and limited number of support teachers, limited budget for inclusive education and low level of preparation of school environment, including the physical accessibility, low level of awareness

of typical children on how to behave with children with SEN and still high level of discrimination of the last ones, high vulnerability of parents of children with SEN and low level of their interaction with teacher staff.

Social inclusion of persons with disabilities versus marginalization

Parascovia Munteanu, Keystone Moldova; Moldovan Academy of Sciences

By ratifying the UN CRPD in 2010, the Republic of Moldova has committed to take actions in treating people with disabilities without discrimination, improve and enforce legislation, protect the human rights of people with disabilities, educate the public about these rights, and to involve persons with disabilities in decision-making and in participating equally in all aspects of life. According to official data, there are at least 182,000 persons with disabilities in Moldova with the population of 3.0 million. About 2,000 persons with mental disabilities from Moldova are still isolated and continue to live in neuro-psychiatric residential institutions. Nearly 100 persons with mental disabilities per year are in a high risk of institutionalization in marginalized facilities. The rights of those people are not ensured and protected, in many cases they have no legal capacity and the states don't provide support according to their rights and will.

The presentation to the Conference will be based on the results of the sociological research on social inclusion of persons with disabilities conducted in Moldova. (The sample -1108 persons with disabilities from 92 communities). The main results of the research show that: (a) persons with disabilities from Moldova represent the most marginalized group of population due to the low income and limited access to mainstream services; (b) the level of discrimination and stigmatization towards persons with disabilities is still high; (c) persons with mental disabilities from neuro-psychiatric residential institutions have very limited knowledge and opportunities to defend their rights; (d) resistance on behalf of local public authorities and community services providers to reduce the separation and social exclusion of persons with mental disabilities.

Parallel Session 1.b: Ethno-Cultural Minorities and Indigenous and Tribal Peoples: Challenges for Ethical Development

An Evaluative Framework for Agentic Participation in Indigenous Self-Determination

Stacy J. Kosko, Department of Government and Politics, University of Maryland, USA

Development, understood as a process of social and economic change, can be a source of great freedom. But when individuals and groups have little or no control over that process, it can be a source of vulnerability as well. This paper proposes the concept of "agency vulnerability": the risk of being limited in one's ability to control the social and economic forces that propel one into change. All individuals and groups are susceptible to harm, but indigenous groups often face the gravest constellation of such threats. In particular, indigenous peoples struggle against both individual and societal vulnerabilities and often have the least control over processes of change that affect them. The language of human rights is frequently used to justify policies aimed at reducing vulnerability. For indigenous peoples, this often takes the form of a right to self-determination, a right in part intended to reduce agency vulnerability. This paper draws a distinction between the process and substantive aspects of self-determination, and identifies participation as a key component of the process aspect, defending its importance in decision-making in any residual areas of shared rule

between indigenous and non-indigenous groups or entities. Finally, it proposes a framework for evaluating the extent and quality of participation of indigenous (or any other) peoples in decisions that affect them.

The process to self-determination: From transnational network to making room in international law

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Indigenous peoples are distinct in terms of their origin. They have been the native groups of peoples in the territory in which they live. They maintain a separate identity around the language they speak, culture and religion they practice and the ways of lives they traditionally preserve and promote. Given that the state-centric notion of sovereignty is unknown to them, and that these groups of peoples have never maintained any external or internal territorial divides within the vast lands held collectively, these lands have been increasingly grabbed in the name of sovereignty by the dominant groups. Over the centuries, therefore, they have been colonized by the settlers making them gradually marginalized in their own territories. This historic injustice, as well as the need for recognition as the distinct groups of people, has been first raised in the League of Nations (LoN) during 1920s and 1930s. However, Euro-centric development of international law during this point in history had not paid any attention to indigenous issue, and thereby the issue found no place in LoN agenda. Nevertheless, after the creation of the United Nations (UN), indigenous movements started becoming more formalized as there were emergences of various indigenous organizations in different geographical locations. The 1970s saw a significant development – strong networks of indigenous organizations. These networks were able to successfully bring some of their issues to different fora including within the UN, making their voices internationally heard. Against this background, this paper particularly explores: how the transnational indigenous movements had matured overtime to make a room in the promotion of their claim of a right to self-determination within the framework of international law.

UN Minority Rights Standards and Mechanisms and the Current Situation in Moldova

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Session 2: Moldova 2030 National Development Strategy: A Discussion

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