Community-Based Inclusive Development

as a strategy for

Millennium Development Goals

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Abstract

Disability is often synonym with poverty which is not just about economic development, though important if the resources are distributed democratically. The theoretical framework of Amartya Sen is used where poverty comprises many aspects such as lack of substantive and instrumental freedoms. Persons with disability often experience severe discrimination, marginalization and social stigmatization. The deprivation trap described by Robert Chamber with powerlessness, isolation, poverty, physical weakness and vulnerability is, according to this thesis, highly applicable concerning the discourse of disability. Community-Based Rehabilitation (CBR) may serve as a strategy for Community-Based Inclusive Development (CBID) to counter excluding processes on individual as well as societal level. The impact of CBID on substantive and instrumental freedoms and the interlinked empowering processes is examined by the example of the rural rehabilitation center Piña Palmera in Mexico. The study supports that the work for CBID promotes sustainable processes that may contribute to achievement of the Millennium Development Goals (MDGs) and go further. It is argued that there exists a need for an increased influence of vulnerable groups on the public policy combined with a fulfillment of the obligations by the authorities.

Muchas Gracias a Odilia, Ismael y Flavia por compartir su tiempo y sus experiencias conmigo

Un abrazo fuerte

Joaquin

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Introduction

How active should the state be to promote human rights? Should the government be as small as possible, a "nightwatchman"? (Ball and Dagger, 2006). Developing countries have been encouraged to liberalize trade etc. Though economic growth has occurred, the distribution has failed, with a widening gap between rich and poor (Fierke, 2009). How would the policies change if the democratic deficit were addressed with an increased influence of vulnerable groups? About 1,2 billion persons live in extreme poverty, among them are about 700 million women. " 771 million are illiterate, approximately two-thirds of whom are women (UNESCO 2005). More than 800 million people (mostly women and children are chronically hungry and 17 million children are born underweight each year" (Fierke, 2007, s 190). The UN Secretary-General recently expressed concerns about the uneven development and the possibilities to achieve the Millennium Development Goals[1] by 2015" (UN/ Secretary-General 2010).

Development and People with Disability

Many people are excluded from development for reason of gender, age, geographical location, ethnicity, physical or mental condition, sexual orientation, religion, being refugee etc. They generally constitute a poor group among the poor (Khasnabis, 2010; UN, 2010). According to UN 10% of the world´s population or about 650 million individuals, experience some form of disability. Approximately over 400 million live in developing countries below the poverty line and often represent 15 -20 % of the "most vulnerable and marginalized poor" in developing countries (UN/ Secretary-General, 2009). "Less than 10% of children with disabilities have access to education in low income countries, making it unlikely to meet MDG 2", - that children everywhere complete primary schooling (IDA, 2010). UNESCO estimates that about one third of the 75 million children who are out of school, are children with disabilities (WHO/DAR, 2010a; UN/ Secretary-General, 2009). It is estimated that about

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[1] The eight United Nations Millennium Development Goals (MDG) were signed in November 2000 and agreed upon by 189 UN member states, to 1) eradicate extreme poverty and hunger 2) achieve universal primary education 3) promote gender equality and empower women 4) reduce child mortality 5) improve maternal health 6) combat HIV/AIDS, malaria, and other diseases 7) ensure environmental sustainability and 8) develop a global partnership for development (Reg. Prop. 2002/03:122, suppl. 5).

"80% of all people in the world with disabilities live in rural areas of developing countries and have limited access to the services they need" (UN, 2009, p 8). However data is still lacking in the field and is in itself an indication on the low priority persons with disabilities have experienced.

Thus, disability and poverty are strongly related. The Joint Position Paper "CBR: A Strategy for Rehabilitation, Equalization of Opportunities, Poverty Reduction and Social Inclusion of People with Disabilities" expresses the strong correlation between disability and poverty: "Poverty leads to increased disability, and disability in turn leads to increased poverty. Thus, a majority of people with disabilities live in poverty. Studies show that they have higher rates of unemployment compared to non-disabled people even in industrialized countries. In developing countries, where the majority of people with disabilities live, their rates of unemployment and underemployment are undoubtedly higher. Lack of access to health care and rehabilitation, education, skills training, and employment contributes to the vicious cycle of poverty and disability." (ILO, UNDP and WHO, 2004).

Klara Stintzing describes in her interview study with parents of disabled children in rural Oaxaca, Mexico, the extra costs for families with a child with disability. There are "special needs like assistive devices, medication, medical appointments and transports" along with the extra time the care for the disabled child require. Further difficulties are lack of rehabilitation possibilities, there are centers with professionals but it is difficult to get there, due to costs and lack of transportation or/and assistive devices. Little knowledge about disabilities contributes to negative attitudes and disabled children and their parents often experience rejection from the society, this also contribute to keeping children with disability at home, not attending school (Stintzing, 2006). Some of them are left alone in the houses. It exemplifies the deprivation trap described by Chamber, where powerlessness, vulnerability, physical weakness, poverty and isolation create a "viscous circle of poverty" (Chamber, 1983, p 111, 112). Chambers description as well as Stintzing´s results presents a complex view of what poverty is. Amartya Sen writes on this subject, acknowledging poverty "as an inadequacy of the basic capabilities that a person has". The links to lowness of income is obvious, but the picture he describes is more complex. "With the same level of income a

disabled person may be able to do far fewer things" (Sen, 2004). He emphasize that a person with disability in the first place has more difficulties to earn an income, as well as "the difficulty in converting income and resources into a good living" (Sen, 2004). Sen view development as freedom, where political freedom, economical facilities, social opportunities, transparency guarantees and protective security are means or instrumental freedoms which reinforce each other on societal level and interact to advance the general capability to expand the substantial freedoms on individual level. The substantial freedoms include basic human freedoms like being able to avoid starvation, undernourishment and premature mortality as well as being able to read and count, speak without being censored and participate politically. The expansion of the substantial freedoms empowers the individuals. Some substantial freedoms are expressed in the MDGs. He presents an agent-oriented view where freedom is both instrumental means and a substantial goal for development (Sen, 1999, p 36).

The prevailing unequal situation regarding allocation of the global resources differs, to my mind, distinctly from the spirit of substantial democracy and liberal values presented by philosophers such as Eduard Bernstein (1850-1932) and Immanuel Kant (1724-1804), who argued that each individual should be seen as free and equal and as an end in himself (Ball and Dagger, 2006, s 54, 147). Amartya Sen as well as Robert Chambers join the latter tradition intending to promote the freedoms and the voices to those "hundreds of millions largely unseen people in rural areas who are poor, weak, isolated, vulnerable and powerless." (Chambers, 1983; Sen, 1999). If these marginalized people had a democratic representation in international organizations such as UN, IMF, World Bank, WTO as well as in their own countries, the structures producing inequality are likely to be better addressed. Though this paper doesn´t answer how to achieve this it deals with the role of substantial democracy for marginalized groups with focus on persons with disabilities. Discriminated groups in the society experience deprivation of capabilities. Amartya Sen addresses the democratic process of how capabilities are to be prioritized in the public policy and argues that the issue must be subject to a democratic process. "Each society and sub-group within society must be involved in debate and reflection about which capabilities are important" (Burchardt, 2004).

Community-Based Inclusive Development as a strategy for MDGs

The community-based inclusive approach has attracted attention as a strategy to make inclusive the Millennium Development Goals (MDG) and Poverty Reduction Strategies, that is to include people irrespectively geographical location, disability, gender, ethnicity, sexual orientation along with the poverty (Khasnabis, 2010). New guidelines on community-based rehabilitation (CBR) has recently been developed. "The guidelines promote CBR as a strategy which can contribute to implementation of the Convention on the Rights of Persons with Disabilities[2], and of disability inclusive national legislation, and which can support community-based inclusive development"(WHO, UNESCO, ILO and IDDC, 2010). Practical suggestions are provided how to develop or strengthen community-based rehabilitation programs to "ensure that people with disabilities and their family members are able to access the benefits of the health, education, livelihood and social sectors"(WHO et al, 2010). The guidelines support an empowering participating process to address the exclusion. To achieve CBID discriminated groups need to work together and be included in the decision making and development. This comprise a community centered approach where the community members are the "change agents" cooperating and enhancing the social capital to overcome poverty or/and other problems affecting their lives. The development initiatives are owned and controlled by the community. CBID is a rather new term, reflecting the development in the society putting attention to the importance of inclusion of persons with disabilities as well as other discriminated groups in a broad perspective. CBID was preceded by Community-Based Rehabilitation (CBR) and both terms are in use. WHO recommend the terminology CBR for a community-based inclusive development (CBID) (Khasnabis, 2010). This approach is followed in the thesis. The rehabilitation center Piña Palmera, which I use as an example of the work for CBID, has in practice by making mistakes, corrections, evaluations, new mistakes etc, developed an inclusive way of working. CBR is an integrated and important part of their work for CBID.

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[2] The UN Convention on the Rights of Persons with Disabilities (CRPD) entered into force on 3 May 2008 and is a "paradigm shift in the treatment of persons with disabilities from a medical or charity perspective to a rights-based approach" (UN, 2008).

Until recently little has been done to address disability, though the MDGs were constructed to promote human rights of the most marginalized citizens (UN, 2009, p. 2, 11, 18; UN/Secretary-General, 2009). James Wolfensohn, a former president of the World Bank expressed the need to include persons with disabilities to reach the MDG concerning education for all and lower child mortality (World Bank, 2004). Efforts are now being made to mainstream disability in MDG processes, like evaluation items, country reports, MDG reports and the report of the UN Secretary-General. The UN Convention on the Rights of persons with Disabilities (CRPD) play an important role (IDA, 2010).

CBR is viewed as one possible strategy to implement the convention and realize human rights issues (WHO, et al., 2010; Khasnabis, 2010). In an extensive evaluation of CBR programs in Ghana, Guyana and Nepal, Nilsson and Nilsson (2002) made in depths interviews with persons with disabilities. The study expressed concerns about the sustainability and efficiency of CBR programs but gave also support for many positive effects, where processes of empowerment with a change in social norms and values seemed to have been initiated. The number of communities reached was small and the participation of persons with disabilities and their families as persons "with a voice and a choice" were still negligible (Nilsson and Nilsson, 2002).

Purpose and Research questions

In this thesis it will be investigated whether and how the work for CBID may have an impact on processes which may promote achievement of MDGs.
The focus is on the present global situation where many persons with disabilities experience deprivation of capabilities.

Method and delimitations

In the thesis I describe the role of CBR along with the convention and networks as tools for Community-Based Inclusive Development. Further I investigate whether and how CBID may

influence instrumental and substantial freedoms and interlinked empowering processes which may enhance the freedom of persons with disability experiencing poverty and discrimination. The work for CBID on general level is illustrated by the example of the rehabilitation center Piña Palmera located at the southern coast of Oaxaca in Mexico. I worked there as a physiotherapist volunteer between September 2005 and April 2006. I also visited the Pan-American congress on CBR in Latin-America, which took place in Oaxaca, Mexico, 3-5 Mars 2010. The World Health Organization (WHO) was arranging the congress together with other organizations, among them Piña Palmera which made an important contribution as an active member in the national committee with experience on CBR and national networks (Riadis, 2010, a). Chapal Khasnabis, who is central to the developing work on CBR in WHO, participated in the congress and he sent me his presentation on CBID.

After the congress I visited the rehab center Piña Palmera for a few days. During these days I made three banded interviews, one with a Odilia Luís Vázquez a young adult woman using wheelchair, the second with Ismael Pérez Pacheco, a middle-aged man who had developed blindness and the third interview was made with Flavia Anãu Levi, a non-disabled women in the upper-middle age, working as coordinator at the center since many years. The interviews were semi structured (see appendix 1). A shorter additional interview was later made on Skype with Flavia Anãu. Odilia Luís Vázquez and Ismael Pérez Pacheco share with us some of their own personal experiences of their way to empowerment and inclusion. In this study I draw on these interviews as well as my own experiences. I also conducted complementary literature studies.

The design of the study has both a descriptive and an explanatory approach. My experiences from working at the center contributed to the choice of Piña Palmera as an example, but their own merits with long experience of community-based inclusive approach, practiced in their daily work among people experiencing poverty, was decisive. It made it likely to find processes of how CBID may contribute to increased freedom for persons experiencing marginalization, so called process tracing (Teorell and Svensson, 2007).

The design is also the delimitation of the thesis. Piña Palmera is, however well known as a center practicing CBR, only one of a wide range of different context specific examples of the

work for CBID. There are also other ways to work for CBID where focus may be on other aspects.

Amartya Sens five categories of instrumental freedoms (se below) and the MDGs are used to describe and make operational the processes of CBID. Chambers deprivation trap is further used along with his emphasize on the importance of participation of vulnerable groups. To frame the individual process of empowerment the theory of Aaron Antonovsky concerning the sense of coherence is applied.

Theoretical Framework

The deprivation trap and the instrumental freedoms

Amartya Sens' theory deals with the structures causing inequalities and poverty. He views the individuals as active subjects, agents with capabilities. These capabilities can be promoted or hampered by the policy in the broader society. In Sens´ book "Development as Freedom" (1999) he presents five distinct freedoms: political freedoms, economic facilities, social opportunities, transparency guarantees and protective security. Each freedom increases the general capability of a person and interacts to reinforce other freedoms. They promote basic human or substantive freedoms that include elementary capabilities like being literate, avoid undernourishment etc. The expansions of freedoms are viewed not only as the "principal means" but also as the "primary ends" of development (Sen 1999, p 10, 36).

Amartya Sens theory combines with the approach of Robert Chamber, who in his books "Rural Development –Putting the Last First" (1983) and "Whose Reality Counts? –Putting the first last" (2000) present a democratic participating perspective. In the "deprivation trap" he concludes some of the complexity regarding poverty, the elements there described consists of powerlessness, isolation, vulnerability, physical weakness and poverty. These elements affect each other, depriving the capabilities of the persons (Chamber, 1983; 2000).

According to Amartya Sen individual capabilities depend not only on the individual but among other things on "economic, social and political arrangements" (1999). He joins with Chamber in emphasizing the importance of the democratic inclusive processes, where "people have to be seen, in this perspective, as being actively involved – given the opportunity – in shaping their own destiny, and not just as passive recipients of the fruits of cunning development programs" (Sen, 1999, p 53). The five interrelated instrumental freedoms mentioned above can be seen as "instrumental rights, opportunities and entitlements". The process of development depends heavily on these interconnections. To develop these interconnected freedoms "there is a need to develop and support a plurality of institutions, including democratic systems, legal mechanisms, market structures, educational and health provisions, media and other communication facilities" (Sen, 1999). NGOs and cooperative entities among others can participate in this process. "The state and the society have extensive roles in strengthening and safeguarding human capabilities. This is a supportive role, rather than one of ready-made delivery" (Sen, 1999, p 53). According to Sen the ends and means of development require to put "the perspective of freedom at the center of the stage" (Sen, 1999, p 53).

A process of empowerment and inclusion

Klara Stintzing describes in her study "Being parents/guardians of disabled children in a low income area in rural Mexico" (2006) how parents to disabled children"withdrew socially" as they felt "not being good enough". Stintzing´s study describes the "stigmatization and discrimination" experienced by many. Prejudices and lack of support from society contributes to a feeling of guilt and shame. The judgement of the society may to more or less degree be internalized. Some had experienced stigmatization and multiple discrimination "for being indigenous people, poor, women, parents of a disabled child, all the classical marks of stigma" (2006). The situation concerning prejudices and discrimination is similar in other parts of the world. Einar Helander writes about this in his book Prejudice and Dignity (1999). As does Amartya Sen, he emphasizes the connection between empowerment, substantial and instrumental freedoms like political freedom, economical facilities and social opportunities (Helander, 1999, p 88, Sen 1999, p 53). Stintzing and Helander writes about the "viscous circle" of segregation. Stintzing (2006) describes how

children were kept at home due to difficulties to go to school, poverty, lack of support and negative attitudes in the society against people with disability and their parents. Helander (1999) expresses his experience from many low-income areas: "as long as disabled people are out of sight, nobody will get to know them, and fear and anxiety about meeting these hidden members of society will grow".

Aaron Antonovsky (1991) contributes to explain the empowering process with his theory concerning *sense of coherence*. The sense of coherence is built up by an ability to *understand* one´s situation and what happens, the resources needed to be able to *handle* or deal with it and finally an experience a feeling of *meaningfulness*. The increased understanding, ability to handle, and feeling of meaningfulness is an empowering process contributing to a sense of coherence which increases the possibilities to cope with challenges in life. The perspective of Antonovsky is often called salutogenic approach, due to its focus on factors that contribute to wellbeing.

Results

The work for CBID – on a general level

Community-Based Rehabilitation (CBR)

Community-Based Rehabilitation (CBR) was an answer to the situation in many low- and middle-income countries where there exists rehabilitation services at district or province level while many people are living in villages far from these centers.

CBR is focusing on persons with disabilities, recently with an increasing attention to the value of cooperation with other vulnerable groups to achieve a change. CBR works as a tool or strategy for CBID. The needs of persons with disabilities as well as of the broader community are addressed. This implies capacity building of disabled people and their families as well as of the community. Self-reliance, equal rights and opportunities are promoted as well as community action to remove barriers for active participation (Khasnabis, 2010). One of the most fundamental barriers is poverty.

Community-Based Rehabilitation (CBR) is multi-dimensional; the intention is to address the five sectors: education, livelihood, social, health and empowerment (see fig. 3)
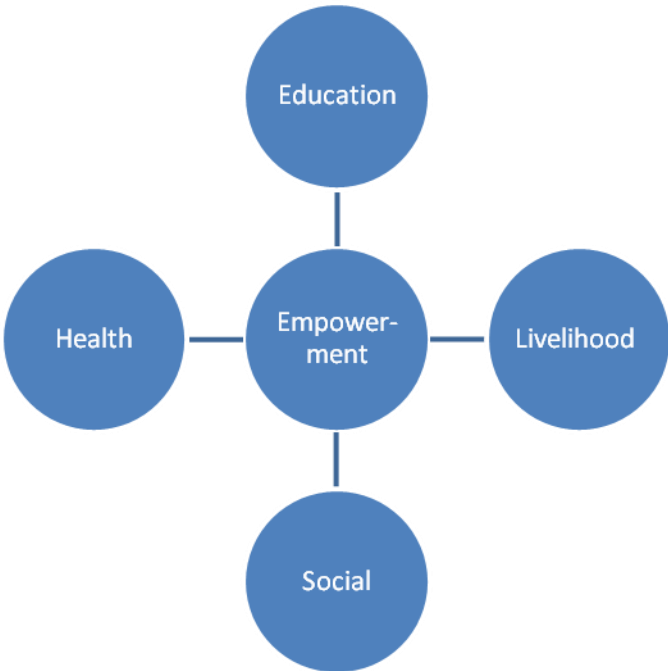

Fig 3. Components of CBR (WHO/DAR, 2010b; Khasnabis, 2010)

The CBR strategy is commonly described as a flexible "learning process" not a "blueprint" copy due to the different social, economical and cultural circumstances found at different places (Helander, 1999). "Disabled community members and their families should be involved in all discussions and decisions regarding services and opportunities provided for them…[in that way they will not be] "deprived of their human rights" (Helander, 1999, p 8).

Strengths with CBR have been identified such as social focus, community education and involvement, trying to "reach all disabled people, with most concern for the poor" (Werner, 1998, p. 10). In spite of the intentions to include, the application of CBR has too often excluded people with disabilities in the planning and evaluation processes as leaders, organizers and decision makers. Projects have often been organized for - not by – disabled people. Similar criticism on elite dominance in community-based projects has been presented by Nilsson and Nilsson (2002) and Mansuri and Rao (2004). Another departure of criticism concerning the practice of CBR is that the model has been applied as a rather rigid

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concept from above not as a liberating opportunity discovered by the community in a creative and participative learning process (Werner, 1998, p. 10; Werner, 2010; Rao, I., Bhattarai, K., Hans, A., Alam, K., J., Mamun, J., I., Rahman, N. et al, 2009). Many disabled peoples organizations have for these reasons been skeptical to CBR. One additional criticism has been that CBR, in its effort to reach all with the small existing resources at hand, may present a second best solution, not delivering qualitative rehabilitation.

Miles (2007) explains some of these shortcomings with the limited training and education that the CBR-workers often receive. Often the complexity of the disability and the many different situations, environmental and individual, requires flexible solutions for a good result. Furthermore in many CBR-projects, local workers are also unpaid part-time volunteers. These factors interfere with long-term sustainability and can make it difficult for the rehab workers to get sufficient experience, skills and confidence enough to perform the rehabilitation-work with high quality (Miles, 2007). Voluntary work, though an act of solidarity, may also risk being contra productive for mainly two reasons: firstly it may have the consequence of putting another burden at already hard working poor people and secondly it may, as writes Eidlitz, prevent a change in attitudes from charity to a rights-based perspective (Eidlitz, 1996; Piña Palmera, 2005). Klara Stinzing also observed some of these difficulties in her interview study performed at Piña Palmera, recommending that the "community could chose a person to become a rehabilitation promoter and send him/her to courses. The person would need a salary to be able to fulfill his/her task" (2006).

When the community has decided and expressed the will to start with CBR, it has the responsibility for the program, maybe with initial support from the CBR team. The importance of Disabled Peoples Organizations (DPOs) and other NGOs and the cooperation in networks at regional, national and international levels as well are emphasized in CBR for CBID along with the insight that vulnerable groups need to support each other and work together for a society for all. CBR Network (South Asia) has made a summary in the publication "ABC of CBR inspired by grassroot realities: Planning and Management of CBR Projects with Rights Based Vision in Developing Countries – Guidelines" of the top-down features of many CBR programs contra the pursued bottom-up perspective. Top-down

features listed include implementation by outsiders in a cross-sector approach as a CBR-program; people´s needs are predetermined at macro level; and a rigid top-down planning without a focus on legal options to change public policies. Among the guiding principles to be pursued are found to be a focus on human rights; social and political participation; substantial democratization with influence from vulnerable groups; where CBR evolves by the communities; being flexible to local needs as well as focus on strengthening public policy (Rao, I. et al., 2009).

CBR and CBID, the networks for CBID and the UN Convention on the Rights of Persons with Disabilities (CRPD) are all interlinked. Below will follow a short description of the networks and the convention.

Networks for CBID and the Convention

The development of CBR has accompanied the increased occurrence of transnational networks in international politics. The transnational networks are of different types. Some are networks of scientists; others involve economic actors and firms. Others deal with human rights issues. An example of this is the recommendations to build partnerships and strengthen the communication between vulnerable groups and between NGOs and UN-organizations in the report concerning mainstreaming disability of partnerships (UN, 2009, s. 19, 20). Transnational advocacy networks engaged with human rights issues as described by Keck and Sikkink (1998), are included in the broader term "networks" used in this thesis. These networks function by "building new links among actors in civil societies, states, and international organizations, they multiply the channels of access to the international system" (Keck and Sikkink, 1998). They are communicating structures and information exchange is at the core of the relationships. The networks are actors which participate in activities at domestic and international level simultaneously, promoting human rights issues and new policies. Sometimes networks can promote human rights values applying the theory of the "boomerang pattern" which is a kind of triangulation. That is where a local group search support by international networks/NGOs to exert pressure on their government.

Thus the boomerang pattern can be used by the transnational advocacy network in accountability politics. Concerning the implementation and realization of the UN Convention on the Rights of Persons with Disabilities the actors in the network seek cooperation, as stated at the CBR-congress in Oaxaca and in summaries after the congress, like the summary made by Riadis, the Latin American network of DPOs:

"In the development of this strategy it´s possible to construct very productive synergies between communities, disabled peoples organizations, NGOs related on the matter, professionals, universities, cooperating international entities and agencies, however the participation of the state is indispensable, fulfilling its obligations to its communities and citizens." (Riadis, 2010a)

I have chosen to use the more general term "networks" to include not only the transnational advocacy networks of NGOs but also networks on regional, national as well as international levels of organizations like universities, international intra-state organizations such as WHO, governments etc. In this thesis, international actors make use of networks at different levels, searching cooperation to promote a community-based inclusive society. The Pan-American congress on CBR, in March 2010, organized by WHO and several NGOs, was an opportunity to continue a process of developing a stronger international network for CBID.

Experiences concerning the implementation of the UN Convention on the Rights of Persons with Disabilities (CRPD) by CBR strategy were discussed during the congress. The convention serves as a tool which could increase the awareness among persons with disability and their families about their rights. When signed by the governments it can be used in a dialog of cooperation with the governments for the purpose of creating a public policy according to the priorities of the democratic process of local societies (Rao, I. et al, 2009). If necessary the convention can also be a tool to exert pressure according to the "boomerang pattern", possible through networks between different organisations on different levels.

The International Disability Alliance (IDA) is an example of an important network of global and regional organizations of people with disabilities which promote the inclusion of the Convention on the Rights of Persons with Disabilities in the UN system, also regarding the Millennium Development Goals (IDA, 2010). When MDG were written disability wasn´t

mentioned. The work of the disability movement and others to promote the convention has contributed to the increasing attention to the situation for persons with disabilities.

CBID – an example to counter the poverty-disability trap

We will now look at the application of the work for CBID, making use of CBR as well as the convention and networks. The relation to expansion of substantial and instrumental freedoms will be studied, and the interlinked process of empowerment. I do this by experiences from the rehabilitation center Piña Palmera. Amartya Sens instrumental freedoms will be used in the analysis together with Robert Chambers deprivation trap.

Centro de Atención Infantil Piña Palmera, A. C.

Piña Palmera is located in the rural parts of the state of Oaxaca, Mexico. It started 1984 by Frank Douglas as a reaction to the difficult situation children and youths with disabilities experienced. Not long time thereafter Anna Johansson, a Swedish volunteer, joined with the work, and at the early death of Frank Douglas, Anna Johansson became the coordinator at the center. 1989 Piña Palmera was registered as an NGO independent of political parties and religious organizations. The intention is to work for an inclusive society with a human rights approach (Piña Palmera, 2010a). It is financed by projects funded by different national organizations as well as by private donations in Mexico (55%), international funds (41%) and by the Mexican government (4%) (Interview by mail, 24 of August, 2010, with Ana Berta Cortez Bibiana, responsible for the economy at the office at Piña Palmera). Since the center started, about 5 000 children, youths and adults have participated in different programs (Piña Palmera, 2010a).

Mexico is an "upper middle" income country (Hague and Harrop, 2007) and though it is a rich country the distribution of the resources are as in many other countries quite unequal. The Mexican state is by no means alone; the failure of the states to distribute resources democratically to the inhabitants is almost universal. Approximately 24 million Mexicans live in extreme poverty (UNICEF, 2010). The state of Oaxaca has a population of more than 3

million, about 50% lives in rural areas, a high percentage live in poverty. Undernourishment is common especially among women (Piña Palmera, 2005).

Piña Palmera observed the value of the rehabilitation made at the center, but also that the person with disability in most cases continued to be isolated in their houses when they came back to their village, without participating in education or social and cultural life. The local team at Piña Palmera decided 1994 to begin gradually with CBR and implement the ideas of transferring knowledge to the families and their communities (Piña Palmera, 2005). In the period from 1994 to 1997 the CBR-team at Piña Palmera made many experiences from different villages. They met difficulties and a long learning process followed. Today it is stressed that the work for human rights should develop from within the local communities. The participation of persons with disabilities and their families is a prerequisite. Formation of local networks with together with teachers, doctors, priests, students etc is pursued (Piña Palmera, 2005). There are now about 30 employees and more or less 12 volunteers working at the center.

Below will follow a short presentation of each one of the respondents.

Odilia Luís Vázquez

Odilia Luís Vázquez grew up in a village in the rural areas of Oaxaca. She was born with moving difficulties. Odilia couldn´t walk alone. She felt different from other children, and she didn´t leave the house. Her brothers and sisters teased her and she thought she was the only person with a disability.

"Before when I was at my home, I didn´t leave the house, I didn´t accept myself as I was, I also felt discrimination…But, well, after I had spent a long time shut-up in my room, a long time…I can´t remember how long time, but I was… we just continued to quarrel at home, my mother and my father quarreled, because they thought it was their fault that I had been born like that, and also I blamed them" (Luís Vasquez, O. Interview, 7 of March, 2010).

Things went on as before but after a while her father caringly said that "you have to study". But Odilia didn´t want to, because she was much older than the other children.

"I hadn´t any [wheel]chair then, my father always carried me in his arms or….[in a] wagon, …but also there was discrimination from the teacher and from my class-mates, always [I] quarreled with them and always they quarreled with me, that I was worthless" (Luís Vazquez, O. Interview, 7 of March, 2010).

In the village however was a friend to the family who had heard about Piña Palmera. The contact with Piña Palmera started little by little; she went to the center for some week in the beginning together with her father, until she decided to stay for a longer period. Odilia Luís learned gradually to be independent. She learned about physical and social rehabilitation– she learned exercises, she got a wheelchair which she learnt to drive, learned to wash her clothes and her uniform by herself, make her homework etc. And she learned to live with others than her family and finally she managed to go to school of her own with her wheelchair.

"Yes it was very difficult for me, but yes I succeeded with what I wanted. And thanks also to Piña because they helped me much in this part because they encouraged me. And my friends that I learnt to know here… had come further in their process" (Luís Vazquez, O. Interview, 7 of March, 2010).

When Odilia Luís started in the new school in Zipolite, close to Piña Palmera, again the teachers and the children didn´t understand the situation for a person with disability and therapists from Piña Palmera visited the school, to inform about disability. Piña made, as they used to do, a workshop where the children and teacher would try to drive a wheelchair, walk with knees tied together etc, followed by discussions, questions and information about disability. The situation became better and Odilia succeeded with the school.

Ismael Pérez Pacheco

"My name is Ismael Pacheco, I´m 43 years old and my community is Puerto Escondido, Oaxaca, Mexico. Well I was a man without disability until 38 years of age when I became blind. Now when I became blind, they fired me from my employment. The company where I worked liquidated me. Well the company where I worked doesn´t has a plan when a person gets a disability. In that way they liquidated me, they fired me, thus my situation with disability… well, became even worse because not only I became blind, I also became

unemployed. This made me very sad, very bothered, very depressed, and further it made me reject the disability, because I thought that the disability was guilty for losing my employment. Well it was a very difficult period, very sad in the beginning… So I didn´t know which way to take, I didn´t know what to do…to regain my balance, so it was through a friend I learnt to know Piña Palmera and its´ program for CBR. Besides learning to know Piña Palmera, I started my process of rehabilitation…

… [My friends with disability] explained to me that they also had been sad, annoyed or rejecting the disability. But they commented that when they accepted their disability, they could work in other situations, and return to recognize themselves as persons with rights, and well then the right to rehabilitation… well I became aware that also I […] persons with disability, we don´t have to stay in our homes, shut in, depressed, marginalized or abandoned. When I learned to know my friends with disabilities, it became clear to me that I as well as them also had the right to rehabilitation and also to return to live included within the society, and it I became aware that also I have the same rights as anyone else without disability, well to pass on [pedestrian] crossings, well that is I have the right to accessibility, I have the right to inclusive education, although it may be informal education. It´s important to recognize myself as a person with rights, and I also began to reeducate myself for this stage [in the process] of disability…participating in workshops" (Pérez Pacheco, I. Interview, 8 of March, 2010).

Flavia Anãu Levi

Flavia Anãu is born in Brazil, during the military dictatorship she immigrated to Mexico and began to study anthropology. She became anthropologist and got much experience of community-based work. After some time she came to Piña and began to work together with Anna Johansson. Flavia Anãu is now since many years coordinator at the center. She is a non-disabled woman in the upper middle-age.

Political freedoms and disability

Among the experiences presented in the evaluations Piña Palmera 2005 and Eidlitz, 1996, was the difficulties to get sustainability in the CBR work. The CBR-model was presented

without discussing sufficiently with the inhabitants of the villages. The local community needed to discuss, analyze, define and prioritize among the problems the village confronts. It needed to be a democratic process where disabled people and their families (as well as other vulnerable groups) and other inhabitants together with the different authorities take part. This process takes time. The community has to be involved to get sustainability. The society has to decide how to reward the local supervisor/ rehabilitation workers. The work for an inclusive development has to be based in the community, where the substantial democratic influence by persons with disabilities and their families and other vulnerable groups comes to practice. The community was stressed as the principal actor, and each community have to define the problems and make suggestions to the CBR team concerning how to work in their context respecting the local conditions and culture.

Ismael Pérez expressed in the interview that the workshops, carried out by Piña Palmera, had been empowering for him. The workshops may deal with gender issues for equality between the sexes or workshops, citizenship and self-trust. The convention on the rights for persons with disability is one tool among others to empower persons with disabilities, creating awareness of their rights as citizens. Often, the issue of disability is a forgotten theme among the municipal authorities. Supported by the convention, networks for human rights can try to influence the public policy, concerning education, employment etc, promoting an inclusive society. Ismael Pérez explained:

"How do we participate; well we are doing proposals to the different authorities, to the different actors in the communities…Concretely we are doing proposals concerning accessibility, but general accessibility, that is that the inclusive education would be accessible, that the public transports would be accessible, that the public buildings and services would be accessible, that qualitative healthcare would be accessible. We are making all these concrete proposals, it´s the only form that we may procure that these rights may be fulfilled". He continued:

"Because it is of no use if we have a convention on rights for persons with disability, if it is unknown in the communities… If they don´t know about it, they can´t use it, this tool… I think that the only form to change the public policy is that the persons with disability, well that we empower ourselves with help of this tool which is the convention, and start from

there. Then we will make us visible and be able to…procure our rights in that way and change the public policy. But it has to departure from us, because the authorities are very little or almost not at all interested in the theme of disability… They prefer to use these economic resources to other things than set about actions in which persons with disabilities…would get opportunities to employments or have a just policy concerning health, concerning inclusive education, concerning a life with quality" (Pérez Pacheco, I. Interview, 8 of March, 2010)

Flavia expressed an appreciating surprise after the continental congress on CBR in Oaxaca, 2010, concerning the interest shown by the federal government, which expressed an intention to use Piña Palmera as a referral point when considering how to continue the work in the theme of disability:

"I didn´t think they really were that interested to change their way of working…It appears to me that this is very important, because it opened a new possibility not only for Piña Palmera but for the theme of disability" (Anãu Levi, F. Interview at Piña Palmera 9 of March, 2010).

Piña Palmera is in this way working for enhancing substantial democracy - political freedom, in the rural area where they are working, by stimulating vulnerable people to participate in the debate concerning influence of public policy in a human rights perspective.

Economical facilities

Ismael Pérez is working with self help groups for persons with disabilities and their families in his community. His work includes informing about disabilities, the convention about rights for persons with disability and about CBR/CBID in radio programs in the area. His goal is that they may succeed starting to work with CBR also in another community. They have started with self help groups to facilitate an inclusive society and an independent life for persons with disabilities. They also try to reach distant rural communities with ethnical minorities in the area, to inform them about CBR/CBID and human rights.

Concerning economical facilities Ismael´s story tells about the way the center working with CBR/CBID has changed his life together with his own efforts. He is now working to empower

others, promoting human rights for all. In this way and through working for an increased awareness in the society about disability including the importance of accessibility, he together with his friends at Piña Palmera promotes increased opportunities for persons with disability to get an income and be independent, whether it is by employment or own business. Ismael Pérez seem to verify Amartya Sen´s opinion that a "freedom-centered understanding of economics and of the process of development is very much an agent-oriented view. With adequate social opportunities, individuals can effectively shape their own destiny and help each other" (Sen, 1999, p 11). Ismael expressed:

"Today I am living independent, but above all a life with quality. Now I´m not rejecting my disability, because I have accepted it" (Pérez Pacheco, I. Interview, 8 of March, 2010).

As for Odilia Luís she is working with fair trade at Piña and is strengthening others who come to Piña for rehabilitation. And says that with time "my idea is to return to my community… also [to] have a steady small place for me, to have my own business and…be more independent" (Luís Vázquez, O. Interview, 7 of March, 2010).

Since the start of the center have "Hundreds…been fully rehabilitated, they work or study and some are married and have children, and in that way serve as examples and encouragement in their communities" (Piña Palmera, 2005). During 2009 Piña Palmera established the work with economic solidarity and fair trade. The project had its departure from the production of handicrafts by persons with disability and persons in a difficult social situation produce different things, along with the shop in Piña Palmera, which have existed for years. An extension has now taken place and the center is "involved with small manufacturers, cooperatives, handicraft makers, and members of surrounding communities."(Piña Palmera, 2010b). During 2009, 13 families were trained in Candelaria and Puerto Escondido in the craft of painting wooden birds. The aim was to strengthen the economical self-sufficiency. In Morro, persons with and without disability were trained to produce handicraft from recycled paper. Bond were reinforced "with other local manufactures of local handicraft and other products" in these communities. In the Zapotec community Cozoaltepec, Piña Palmera started programs for separating rubbish and planting trees (Piña Palmera, 2010b). Flavia tells during an complementary interview on Skype that Piña Palmeras most frequent strategy is to increase the capabilities of the person in need of

rehabilitation and when he or she returns to her community he or she will search a work out of his or hers interests, where he/she may develop.

Social opportunities

CBID is about accessibility to social opportunities for all, like accessibility to education, healthcare, rehabilitation and other arrangements of the society. Odilia Luís tells much about the social opportunities of rehabilitation and education that Piña supported her with. She tells in her own words about the freedom Amartya Sen emphasize as mean and goal of development. She has the goal to return to her village and take contact with the authorities and suggests them to make workshops "taller de sensibilizacíon" with them, to increase the understanding about the need of ramps and other adaptations in the environment, which makes it possible to move around in the community with a wheelchair. Odilia said she wishes "that there would be more adaptations, because always there are just stairs, stairs…"(Luís Vazquez, O. Interview, 7 of March, 2010).

Already Odilia Luís is helping others in their rehabilitation process by being a model and sharing her experiences, and even if she doesn´t use these words, her ambition is to become one of those who promote CBR in their village for a more inclusive and understanding society, after having been empowered through the rehabilitation process. Thus, through the instrumental freedoms of social opportunities Odilia Luís is now experiencing freedom, she helps other as an active agent for change, and her chances to live independent and get an own income have increased (Sen, 1999). This is another example of the connections between social opportunities and economical facilities. Ismael Pérez, Odilia Luís and Flavia Anãu tell also about the connections between political freedom and social opportunities. Flavia holds that "politicians should join with persons [in the communities] and make participating programs". She also wishes that the people of the communities engage in the development and supervise that the resources are used as decided, taking an example of the transports that "would help *all* the groups, also the persons with disability" (Anãu Levi, F. Interview at Piña Palmera, 9 of March, 2010).

Transparency guarantees

This theme deals with trust in society: "the freedom to deal with one another under guarantees of disclosure and lucidity" (Sen, 1999, p 39). This area seems to be little dealt with explicitly in the literature, and also in my interviews concerning CBR/CBID. However, the problems with corruption and murders of journalists in Mexico severely harm transparency and development in the country. In a couple of the interviews the theme was addressed however. Ismael Pérez expressed that "regrettable, the corruption and the lack of solidarity….causes the [situation for people with disability] to be worse" (Pérez Pacheco, I. Interview, 8 of March, 2010). Resources are not coming to those who need it most. Flavia said that CBR/CBID isn´t the magic solution for all problems. The corruption is everywhere in the society, also among persons with disability and she pointed out that at least as individuals, or at group level we have to be aware of and little by little change and put into question the attitudes of corruption, but "we haven´t the capacity to do all this" (Anãu Levi, F. Interview at Piña Palmera, 9 of March, 2010). Indirectly however, the work for a democracy from below, where different vulnerable and discriminated groups join in networks to share experiences, may have an impact on human rights, as Ismael said:

"I think that if we start to work for inclusion from the different angles, from the different groups, vulnerable, it may form an important force…It is important to make networks, isn´t it, with other discriminated groups, or with themes that are hardly dealt with, and I think that we will have good results…one group of us helping the other groups [to promote] justice concerning the human rights" (Pérez Pacheco, I. Interview, 8 of March, 2010).

In the long run this democratic work together in networks may stimulate trust and a culture of accountability. The work for making known the convention on rights for persons with disabilities and its application is at the same time a work for transparency guarantees, that agreement made are pursued to be followed. My experience is that international networks for human rights also are a force for "disclosure and lucidity" in the society (Sen, 1999). If human rights are violated, the situation can quickly be known, as also writes Keck and Sikkink (1998).

In the Oaxaca Manifest made at the congress, the participants expressed the need for the states "to include people with disabilities in the development of their communities and societies by implementing the Convention on the Rights of Persons with Disabilities and promoting the use of CBR in public policies" (WHO, 2010). In the manifest is also expressed commitment to:

"5. Work towards the constitution of a continental CBR network, as well as the development and building of networks and discussion groups at local and national levels.

6. Create and build opportunities for persons with disabilities and their organizations to exercise their leadership, ensuring their democratic operations, transparency, ethics and responsibility, alternancy in the direction, gender equity, and equal opportunities." (Riadis, 2010b)

Flavia Anãu who also participated in the congress expressed her vision concerning democracy, accountability and trust, where the goal in the work for CBR/CBID is that the government and politicians join with the people and serve them according to the priorities made by the inhabitants in the villages.

"…and also that the people supervise that this money [are used] adequately, isn´t it, and that the government make guarantees…that this money really are used to the things that the groups have decided" (Anãu Levi, F. Interview at Piña Palmera, 9 of March, 2010).

One example concerning the work for CBID and fulfillment of promises made by authorities is from the community of Cozoaltepec, where the work "was strengthened by the continued participation of the families and by their demands to their local President in the municipality of Tonameca to fulfill his responsibilities" (Piña Palmera, 2010b).

"Political freedom" is then very close interlinked with "transparency guarantees". Through the work for participating substantial democracy defending human rights for an inclusive society for all, the work with CBR/CBID may be a force for disclosure, lucidity, accountability and trust - transparency guarantees. This may be a liberating force, increasing the capabilities of individuals making it possible to resist and leave the deprivation trap.

Protective security

The instrumental freedom of protective security is about a social safety net, with institutional arrangements like emergency public employment to get an income, unemployment benefits or famine relief. Social security in Mexico is only available for those who work in the government, healthcare, schools or employees in companies. Peasants or craftsmen are not included. The social security offer certain protection when being fired, paid vacation, gives access to medical care and some extra economic compensation. In the state of Oaxaca, only 23,4% of the total population was covered by social security which was the lowest figure in the country (Stintzing, 2006). In the interviews made by Stinzing with parents/guardians of disabled children, she found that the medical care was too expensive, people had to travel long distances, the tickets and the medicine were expensive and a problem for the families. But there were also examples of doctors and a clinic in the mountain that didn´t charge at all. "School was another expense. The parents/guardians paid inscriptions, uniforms, fotos, materials, shoes…" (2006).

The instrumental freedoms are closely interconnected; the area of political freedom with substantial democracy from below, may lead to extension of the protective security if seen as a priority by the people. In fact the CBR/CBID work in Piña has generated interest by DIF (Integrated Family Development), the governmental organization for rehabilitation and social support. Stintzing (2006) describes in her interview study how poverty is an urgent priority for the families. Among the higher relative costs for persons with disabilities and their families, could be "assistive devices, medication, medical appointments and transports" as well as increased care time (Stintzing, 2006; Sen, 2004). Stintzing explains concerning her in depth study that "Money was most important for all informants. Many families were small farmers and gained just enough to survive" (2006). Sen emphasizes the "earning handicap" that combines with the "conversion handicap" and calls for attention to the in many societies "unshared burden of disability" (2004). He calls for the need of prevention and exemplifies with the maternal malnutrition, which make children more prone to develop a disability, a reality common also in the rural areas of Oaxaca where Piña Palmera works (Sen 2004; Piña Palmera 2005). When I worked with Piña Palmera 2005-2006, I also saw the concrete work of the centre aiming to prevent malnutrition in the villages.

Empowerment, Instrumental freedoms and MDGs

The results in this study indicate that the combined and flexible work for CBID using CBR along with the convention and networks seems to increase substantial and instrumental freedoms. The sharing of experiences and support from others who have come further in the rehabilitation process, the discussions about rights and obligations, as well as the many themes in workshops and self-help groups increase awareness in an empowering process, making tools available how to handle the life with disability along with awareness of not being alone. Knowing the reasons to disabilities people can be free from feeling guilt and shame. The focus can change from frustration to see the resources together with others in an increased sense of meaningfulness. A feeling of meaningfulness together with increased substantial freedoms can replace a situation of deprivation with powerlessness, isolation, vulnerability, physical weakness and poverty as described by Chamber (1983). The above described instrumental freedoms contribute to enhance the general capability to live more freely and promote these freedoms for others (Sen, 1999).

All the millennium development goals are most relevant for persons with disabilities, as for persons in other vulnerable situations. Depending on the conditions, different CBR programs and different villages may prioritize differently among the areas of the MDGs. This study supports that substantive freedoms like those expressed in MDGs may be affected by the work for CBID. I will below give examples of the interlinked processes between empowerment, instrumental freedoms and the MDGs.

Goal 1 is to eradicate poverty and hunger. Poverty with the additional elements of powerlessness, isolation, vulnerability, physical weakness, as described by Chamber in the deprivation trap, may be addressed in the multiple approaches by CBID. The liberating process is exemplified by the stories of Odilia Luís and Ismael Pérez. As well it is addressed in the efforts for CBID by promoting empowering processes among which are primary education for all (MDG 2). The case study gave concrete examples concerning this second goal by information about the convention, building local networks of people with disabilities, civil society and the authorities, supplying physical rehabilitation and assistive devices like wheelchairs, work for the accessibility and visit schools giving practical workshops and discuss with teachers and children about disability. Regarding MDG 3 to promote gender

equality and empower women, this is an important theme in workshops held for CBID. Participating in the groups often gives an opportunity to share and understand one´s situation and discuss how to handle it.

Regarding the very important MDG 4 and 5 concerning reducing child mortality and improve maternal health, this have been addressed in Piña Palmera by putting attention to the malnutrition in the rural area, especially among women. The sustainable impact of CBID on these important goals is, as for all the other MDGs, closely related to the extent of democratization, with increased influence by poor people. This process may be difficult and needs time and patience. All the other areas of instrumental freedoms treated have also impact on these goals, not least protective security, the importance of which Stintzing as well as Sen call attention to (Sen, 2004; Stintzing 2006).

MDG 6 is to combat HIV/AIDS and malaria and other diseases and MDG 7 is to ensure environmental sustainability. One way Piña Palmera works with this is by having self-help groups and workshops concerning sexuality and gender, as well as the work with the convention and increased accessibility in the society. It is known that persons with disabilities, especially women and girls are at high risk of "experience sexual assault or abuse during their lifetime", which increases the risk of HIV/AIDS (UN, 2009, p 8). At the same time concerning the environment: the accessibility of information often is very limited, for example because of physical barriers or lack of sign-language.

The eighth goal is to develop a global partnership for development; this goal is suggested to include a "non-discriminatory trading and financial system (includes a commitment to good governance, development and poverty-reduction – both nationally and internationally)" (UN, 2009). Piña Palmera has with the years build up an extensive network with national universities, NGOs, governmental organizations etc. Recently is a network for fair trade developing and on regional level is in Latin America a network under construction regarding CBR/CBID. Internationally Piña is extending their contacts. In the literature concerning Piña Palmera and in the interviews, the building of local networks in the villages is crucial to realize substantial democratic influence from vulnerable groups, to influence the public policy affecting other instrumental freedoms as well as substantive freedom like those expressed in the MDGs.

Discussion

How can marginalized groups achieve a substantial influence on the public policy in a sustainable way and not just in a limited number of communities? How can the governments and politicians join with the people to fulfill their obligations to the citizens concerning human rights? May the work for CBID be a possible way for an public policy which allocate resources according to the priorities of persons experiencing marginalization? The capabilities of the citizens "crucially depend on, among other things, economic, social, and political arrangements"(Sen, 1999).

I have been working as a physiotherapist in Sweden, Russia, Ghana, Mozambique and Mexico for children and youths with different disabilities and also been secretary in the Association for Rehabilitation in Developing Countries (FRU) and The Association Friends of Piña Palmera (FPV). The work in the boards of the associations is made at spare time and is unpaid. My background may influence the results of the study, though my best intentions to do an honest work.

A weakness of the study-design is the limited possibility to generalize the results. Other CBR/CBID programs may focus at other aspects concerning for example sanitation, malaria, micro credits and/or income generating activities. An advantage of the design of the thesis on the other hand, is the increased possibility of examine how processes are related.

The millennium development goals are kind of quantitative in their nature, made possible to measure. Studies from CBID programs that put attention to quantitative variables in extensive studies combined with intensive studies may give more understanding how to expand the instrumental freedoms and achieve result beyond MDGs. To my mind it would further be valuable with studies concerning increased substantial democratic influence for persons in vulnerable situations, as well as how networks on different levels can promote this. Not only networks promoting an inclusive society should be in focus but also networks and structures contra-productive to MDGs, which preserve the democratic deficit; be it conditions for trade, institutional structures, weapon industry and/or corruption, etc.

The effects on MDGs are a result from processes promoted in CBID which enhance substantial and instrumental freedoms and empower the individual, countering the

deprivation trap. This may suggest that the focus shouldn´t be only on the quantitative results but how to achieve sustainable processes for long term results that go further than the goals.

Conclusion

The study supports that the work for a community-based inclusive development to more or less degree promotes processes that contribute to increased substantial and instrumental freedoms. Persons with disabilities are empowered with an increased sense of coherence, built up by increased understanding, sense of meaningfulness and ability to handle the situation. Stigmatization and discrimination can be replaced with empowerment and inclusion. The instrumental freedoms political freedoms, economical facilities, social opportunities, transparency guarantees and protective security are interlinked, converging to enhanced general capabilities and freedom for individuals. The deprivation trap with powerlessness, isolation, poverty, physical weakness and vulnerability may thereby be countered. This may contribute to sustainable processes where the elements of increased sense of coherence, substantive and instrumental freedoms reinforces each other in positive circles having an impact that may go even beyond the MDGs, while dealing not only with the substantive freedoms in the MDGs, but also with some of the structures and conditions that contribute to poverty, as expressed in the instrumental freedoms and the deprivation trap. The work for a community-based inclusive development (CBID) includes in the study the flexible application of CBR making use of the Convention on the Rights of Persons with Disabilities as well as constructive networks in the communities and between different organizations to promote substantial democracy and a public policy for human rights. The government and the politicians have an important supportive role to fulfill their obligations according to the priorities of the citizens in the communities.

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Appendix 1

Questions to the respondents

Odilia Luís Vázquez, 7 marzo 2010, Piña Palmera

How was the life before you came to Piña?

What did the teachers do?

Has Piña worked in your community….Has the work of Piña helped in any way?

How is your experience, has the work of Piña had any political aspect?

If you were president or minister in your community, what would you like to do in your community?

Ismael Pérez Pacheco, 8 de marzo, 2010

Tell me, how was your life before, what has the contact with Piña meant?

Concerning corruption and transparency, what is your experience, has CBR any role concerning this subject? I think at the politics and how corruption and transparency may affect the life for persons with disabilities?

What do you think about social opportunities or economical facilities – the possibilities to use economical resources like to find a job, earn an income, buy, sell, exchange… What´s your experience about the role of CBR in this?

I would also like to ask about poverty, what´s your experience in this area, what may CBR do or what´s your experience?

Do you think CBR could have any political influence, is it possible with CBR or not?

What about democracy and CBR – is it anything more you would like to say on this theme?

If you were politician in your city, what would you like to do?

At the congress it was mentioned about different discriminated groups. Could these groups join and work together for a community-based inclusive development? What do you think about this?

Flavia Anãu Levi, 9 marzo 2010, Piña Palmera

How do you feel after the congress?

What do you think was the most important at the congress?

Piña is like an example, which little by little begin to inspire on national and international level….

I think you said something about the plans for the future…concerning the network….

How do you think it is possible to succeed with CBID?

Does CBR have any role in fair trade?

Does CBR have any relation to the theme of transparency and corruption?

What do you think concerning democracy and CBR or community-based inclusive development? Do you have any ideas?

What do you think, the disabled poor or ethnical minorities in the communities, their voices are often not heard. And how, what do you think they would like us and the politicians to do? What would they like to say?

How do you understand public policy?