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THE G STAFF

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AT MEG

Jean Dubuffet's Art Brut – p. 14

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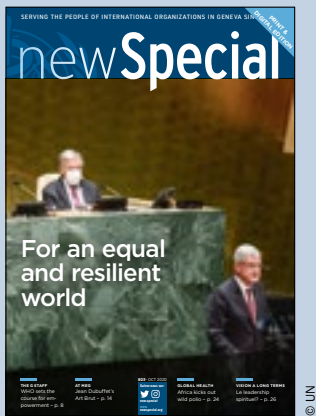
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For an equal and resilient world

It's against an uncertain global backdrop that United Nations Secretary-General António Guterres and other world leaders addressed UNGA75 last month, most of them virtually. In spite of its 75th anniversary, this is a difficult time for the United Nations, and for multilateralism. Guterres was hoping for momentum on a New Social Contract (in countries) and a New Global Deal (globally). His words were spot on: *"Public appetite for transformative change is growing"*, and this is confirmed by global polls.

Our hope is that with input from United Nations staff and internal transformation, including debate on the pages of our magazine, we will help shape the next 75 years of the Organization. The WHO G-Force story tells us how staff are exploring various ways to further align internal processes to help us achieve impact, followed by the article on differentiated approach to leadership that you will read a few pages later.

The article on the leadership unpacks the need for new ways of working with a long-term vision in sight. On our central pages, you will see that not all news about health is gloomy these days. Africa has finally kicked out polio! As you go through our pages, don't miss the article on a new high-profile exhibition in Geneva as well as the last instalment in our Namibia feature with exceptional photos and first-hand knowledge of this fascinating country. We have also launched a new series *"La Suisse inconnue"*, in which we will explore unknown places far from the beaten tourist track in different cantons of Switzerland. And finally, the story of Bertha von Suttner, who represents people whose message is universal. ■

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Pour un monde égalitaire et résilient

Le mois dernier, dans un contexte international incertain, le SG Guterres et les dirigeants du monde sont intervenus, virtuellement pour la plupart, pendant l'Assemblée Générale des Nations Unies. A l'occasion de ce 75^e anniversaire, force est de constater que l'ONU et le multilatéralisme vivent une période difficile. Le SG de l'ONU prônait un nouvel élan matérialisé par un contrat social efficient dans les pays et une nouvelle donne globale à l'échelle de la planète. Il soulignait d'ailleurs ce que confirment les enquêtes d'opinion: «les attentes de la population pour une vraie transformation augmentent».

Nous espérons que l'implication t du personnel onusien contribuera à mettre en place cette transformation pour les 75 prochaines années et nous incluons modestement notre magazine dans cet élan.

L'article sur la G force de l'OMS démontre que les processus internes amènent une réelle efficacité dans l'accomplissement de nos missions et que cette démarche est compatible avec une approche différenciée du leadership que vous lirez quelques pages plus loin. Vous noterez sur notre page centrale, que toute les nouvelles sur la santé ne sont pas moroses et que l'Afrique a finalement éradiqué la polio. Parcourez nos pages pour visiter cette nouvelle exposition à Genève. Contemplez ce dernier reportage et les photos exceptionnelles sur la Namibie. Visitez aussi cette Suisse inconnue loin des sentiers battus du tourisme. Apprenez enfin, avec l'Histoire et l'évocation de Bertha von Suttner, qu'il importe d'étudier et de découvrir les personnes dont le message est universel. ■

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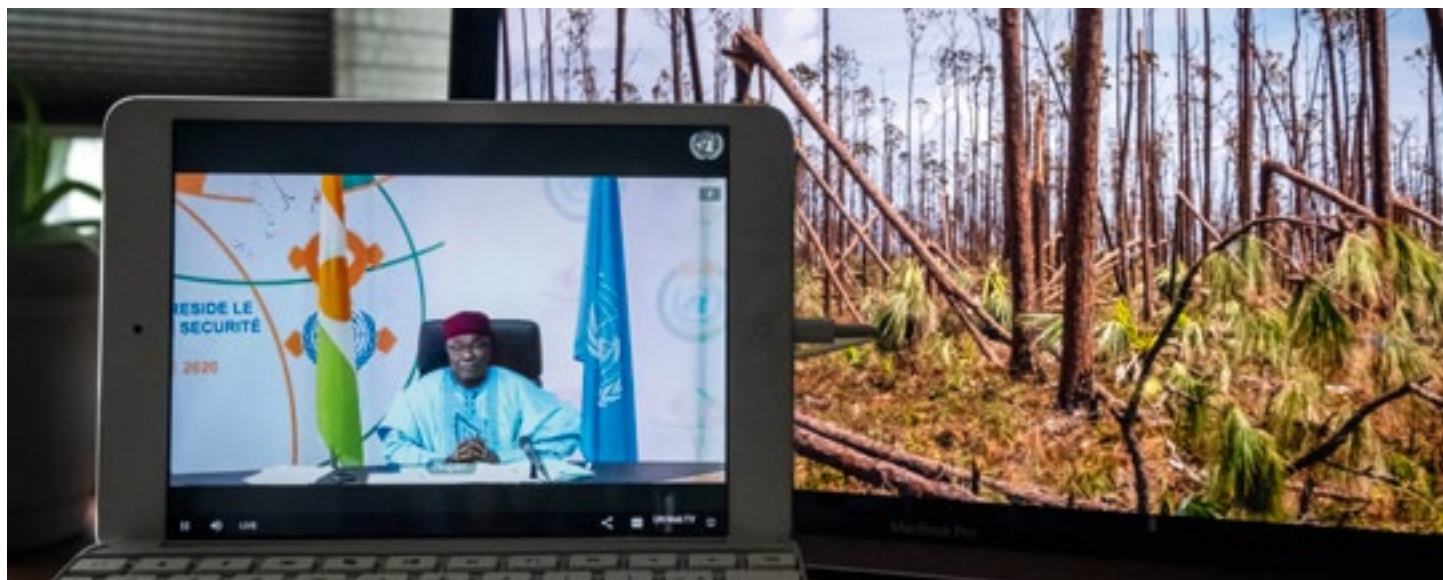
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Kalla Ankourao, Minister for Foreign Affairs, Niger joins the videoconference with Security Council members in connection with maintenance of international peace and security, with a focus on the humanitarian effects of environmental degradation and peace and security.

© UN Photo/Lucey Felipe

Let us shape the United Nations for the next 75 years

Will the pandemic save or further erode the United Nations in the year of its 75th birthday?

GARRY ASLANYAN, WHO

We started this year with excitement for an anniversary and a cause for celebration: the United Nations' 75 years of existence. But by September, at the time of the General Assembly, the mood was been anything but celebratory because the pandemic had showed us how unprepared we are and how the 75-year-old success of the Organization is threatened. Just what will come out of it all and what the multilateral system will look like in a few years is largely unknown. Maybe as you read this and reflect, you can may have thoughts as to how we can save it or how it may further erode. What role can we play personally?

As the 75th UNGA opened last month in an unprecedented virtual session, WHO presented to world leaders a plan to fight the COVID-19 pandemic. A plan which would cost US\$ 35 billion to fast-track development, procurement and distribution of 2 billion vaccine doses, treatments and tests over the coming year. However, WHO stressed that countries need to put their money on the table to fulfill those commitments.

Questioning the relevance of the United Nations in this situation, its impact and effectiveness, are not necessarily new ideas. There have been numerous attempts to try and enhance its effectiveness, increase coherence in its agencies and have more presence in the field. What is new, however, is the attempts to question the values and principles of multilateralism. The Declaration on the commemoration of the 75th anniversary of the United Nations, adopted by the General Assembly on 21 September, pledged to advance multilateral cooperation in the quest for solutions to the global health crisis and reaffirmed WHO's leadership role. In a recent WHO survey, it was found that 90% of countries are experiencing disruptions to essential health services due to the pandemic. The most frequently disrupted areas reported include routine immunization, non-communicable diseases diagnosis and treatment, family planning and contraception, treatment for mental health disorders, and cancer diagnosis and treatment. It is clear that COVID-19 offers a stark reminder of why we need to invest in stronger health and data systems, rooted in primary healthcare, to achieve universal health coverage and



A wide view of the General Assembly Hall as the general debate of the General Assembly's seventy-fifth session opens.

© UN Photo/Rick Bajomas

to meet the health-related targets of the SDGs. In terms of preparing for the next pandemic, WHO pointed to the findings of a report United Nations-sponsored Global Preparedness Monitoring Board which noted that it would take some 500 years to spend as much on preparedness as the world is losing economically as a result of COVID-19. The report “World in Disorder” also noted that it had warned last year of the likelihood a pandemic could erupt, killing millions and disrupting economies, but nothing was done.

We easily forget, but the United Nations has made a tremendous difference to the lives of millions of people, bringing aid and relief to the poorest. The United Nations is a safe space and forum for various unrepresented groups. It has helped to strengthen the institutions and systems of newly-independent nations whose previous colonizers or masters did not really care or want to see them succeed. And these are not just statements; they have been thoroughly documented with facts and evidence, earlier in the annual reports on the United Nations Millennium Development Goals (MDGs)

until 2015, and, more recently, on the 2030 SDGs agenda.

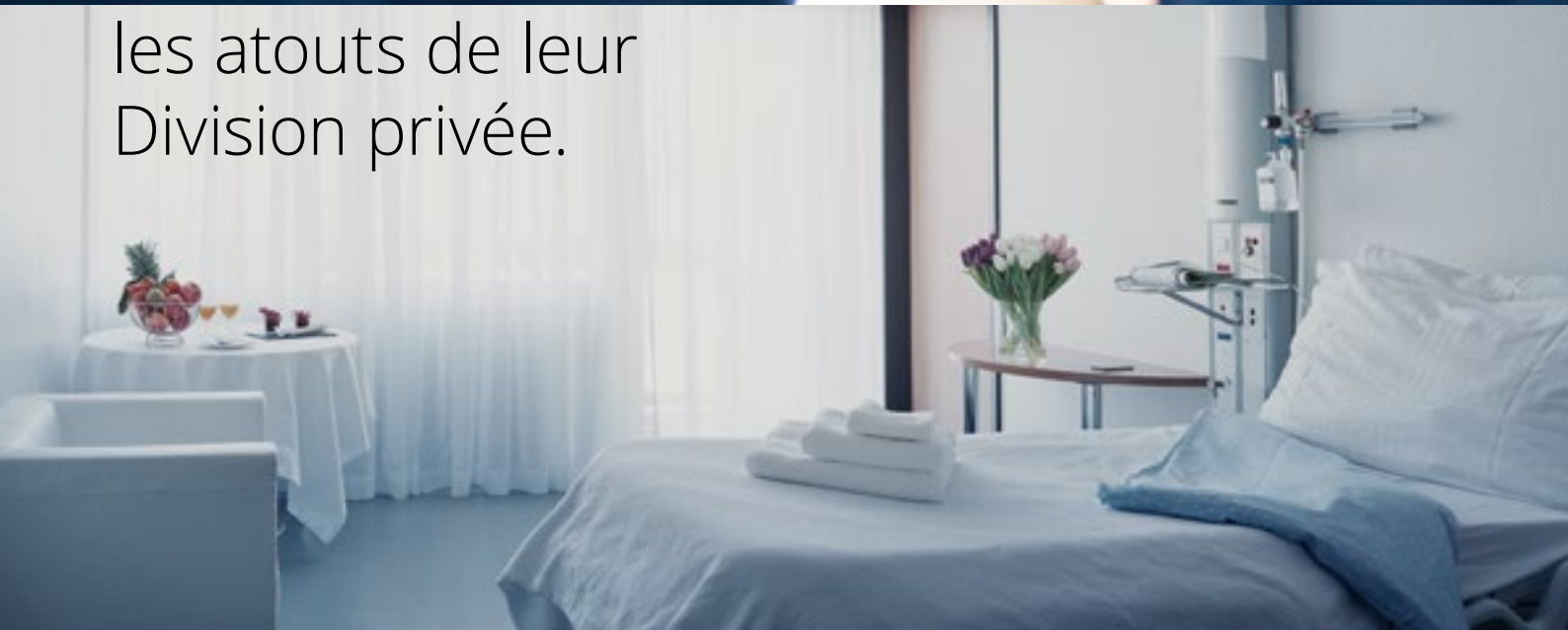
As stated in the Declaration on the commemoration of the United Nations 75th anniversary, the pandemic has reminded us in the most powerful way that we are closely interconnected and only as strong as our weakest link. Pooling investments globally provides a chance for all countries to access a greater number of tools more quickly, sharing the risks and costs together. The WHO framed the call for funds as part of a three-pronged message to the UNGA. This message includes a call to world leaders to support the ACT-Accelerator mechanism for pooling and more equitable distribution of COVID-19 medicines, tests and vaccines; to maintain the momentum on sustainable development goals, despite COVID threats; and to invest more in preparing for the next pandemic now. The investment needed in a global solution aimed at equitable access pales in comparison to the economic impacts of COVID-19 and the domestic stimulus packages designed to keep economies afloat.

That is why the United Nations puts the most vulnerable at the center of its action, treating them as agents of their livelihoods and of their future, under the protection of international law. And it will continue to make a difference in the lives of millions of people by reaffirming the core values it is built on, and by bringing together under its multicolored tent the variety of actors who want to contribute to a better future for all, from their different perspectives, united around global goals. ■



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May the GForce Be With You!

WHO Sets the Course by Empowering G-Staff

Improving administrative mechanisms for the benefit of ALL STAFF and ensuring “One WHO”

GISELLE VON GUILLEAUME, WHO

A long time ago, in a galaxy far, far away...

Soon to be extinct are the days of the typing pool, when secretaries took dictation on steno pads, used shorthand and transcribed correspondence on manual typewriters. Today’s administrative professionals rely on state-of-the-art technology to perform their day-to-day duties. In addition to organizing meetings, planning events, and creating and giving presentations, many perform tasks ranging from database and website maintenance to videoconferencing. Today, less than 15% of administrative staff still go by the title “secretary”. What future technological changes will bring for administrative assistants remains to be seen. However, if history is a guide, technology may make administrative professionals more necessary, not less.

I see Administrative Assistants – or AAs as we are called within the United Nations

family – as corporate MacGyvers (remember that TV show from the 90s? No? Google it!). We are in a unique position to be polymaths – to know about so many different aspects of our work environment and are seen as a go-to for problem-solving. Not only are we able to creatively solve a multitude of problems, but we are resourceful, tech savvy, effective communicators and generally maintain the office vibe. A rock star AA can be an organization’s secret weapon and is one of the few staff members (other than perhaps in HR) that deals with employees at every level. The word secretary originates from the Latin word *secretum*, meaning “secret”, this is because past heads of state and high officials needed to entrust their “secretaries” with confidential information and dealings, a role that has traditionally been highly valued. Through keeping our ear to the ground, and interacting with office life, there is so much we know of our organizations’ internal shenanigans.

There are over 800 General Service staff (G-Staff) at the World Health Organization (WHO) headquarters, an organization that has just recently gone through a transformation that began more than two years ago. According to Harry Robinson, senior partner at McKinsey & Company, when organizations, or corporate companies, launch a strategic rethink by way of a transformation, roughly 70 percent fail to successfully implement. The root causes of those failures are pretty straightforward. Sometimes senior leadership do not put the right change-management infrastructure in place, or, during the early stages of the transformation management do not build enough conviction within the workforce about the importance of the proposed changes. If this happens, then the workforce won't buy in to the new direction, and they don't want to invest the extra energy to make change happen. Some might even think, *"transformation? Dangerous and disturbing that phrase is"*. In the end, a transformation only really happens when the leaders get the entire organization involved in something that is bigger than themselves, but in essence, it is largely about delivering the full potential of what's already there.

In order to show support of WHO's transformation process, and to ensure that the Organization truly moves forward as a strong and effective workforce, WHO's Director-General, Dr. Tedros Adhanom Ghebreyesus, met with all headquarters G-Staff in May 2019 (to date no evidence that Jedi mind tricks were used to influence attendance). To say that the G-Staff were surprised and delighted to meet with their Director-General is an understatement, especially as there has been only one such similar meeting over the past 23 years. Of course the central principle to this decision was to obtain the perspectives of all staff and listen to the innovative ideas for improvements from all levels of WHO's workforce. This would ultimately ensure that the Organization modernizes and finally joins the race of the 21st century. The outcome of that meeting was the inception of a G-Staff Task Force, now known as "GForce", which currently is ensuring that, for the first time, a systematic inclusion of the insightful, practical and real-life perspectives of G-Staff are incorporated in shaping WHO's decisions and actions. Yoda and Obi-Wan would indeed be proud. It is the work and expertise of WHO's G-Staff,

who make up almost half of the workforce that supports the Organization in carrying out its vital work.

Through GForce, G-Staff are working across all departments and levels to make WHO a more productive and happier place to work. To be clear, the task force is not a union for G-Staff, nor an association, but rather a team which is part of the management structure, and is proposing solutions to streamline operational and administrative processes from the perspective, and based on the experience, of G-Staff that carry out these tasks. During COVID-19, this has never been more apparent. As everyone has been forced to work in new

ways, G-Staff, mostly working remotely, have been an essential pillar of WHO's immense response, ensuring the Organization's machinery has kept moving in the face of these unprecedented challenges. GForce has identified the concerns and pain points of the entire workforce, and is developing plans to resolve them. But, we don't stop there! GForce is also assisting in the development of career pathways for G-Staff across the Organization globally, and is helping to shape the vision for the WHO Academy, so that all staff, no matter their position, have equal learning opportunities. Could this ensure that WHO becomes an employer of choice other than Google and Microsoft? Only time will tell...



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This incredible momentum for change has now reached the WHO Regional Office for Europe (EURO) in Copenhagen, where G-Staff colleagues have created their own task force. EURO GSTF have recently shared their own recommendations with their Regional Director, proposing a range of changes based on the input of many G-Staff in different teams, divisions and country offices. With this expansion of a network it only makes sense that the next step is the engagement of other colleagues across the globe from Africa to Western Pacific, South-East Asia and Eastern Mediterranean. Will the transformation of WHO be one of the exceptions where an organization succeeds? Perhaps this will offer a positive answer, for the first time in over 70 years, and with the support of WHO's Director-General, G-Staff are being heard and empowered to bring forward solutions and sharing of radical ideas. This

ultimately contributes to the true transformation of how WHO will function in the future. When positive “forces” and strategic priorities within WHO are in sync, it will without a doubt increase the Organization’s effectiveness. WHO is setting the example by mapping and defining the course for future ways of working. We have climbed onboard this ship and are ready to embrace the positive changes for our workforce. Millennium Falcon over and out! ■

For more information, please contact: gforce@who.int



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Zooming out From screensavers to savours of nature

*2020 is like no other.
2020 is the year
of staycations.*

CHRISTINA YAP

My first staycation was at home during lockdown. It was at this time that I discovered a beautiful walk in my neck of the woods. Every day, at the end of the day, I would walk to this island and back. It was a joy to behold. Right on my doorstep. I've been living in the area for five years and it's taken me all this time to discover it. Because I never had time before. When I finally did, it felt like an amazing discovery... quiet, rejuvenating, refreshing.

My second staycation was a few days in Zermatt. Hiking, marvelling at the beauty of nature in its full summer sunshine glory, breathing in the purity of fresh, clean air at an altitude of over 1,608 m. It was spell-binding to gaze at the iconic Matterhorn each time the clouds lifted to reveal the fullness of its majestic form. Soaked in its awesomeness, it reminded me of how grateful I am to be able to immerse in, and truly savour, nature.

Some benefits of nature

Ever wondered why people are always saying *"it's good to get out into nature"*, *"it's good to get some fresh air"*, *"it's good to spend time with the trees."*, *"it's good to be out in the sun..."*?

Did you know...

- that, in addition to the sunshine vitamin (D) that we get from the sun, sunlight also helps to protect us against inflammation, lower high blood pressure, improve brain function, boost our mood and improve the quality of our sleep?
- that fresh air helps us to clean our lungs and release toxins, digest food more



Via ferrata Schweifinen, Zermatt

© Reto Schenker

effectively, improve blood pressure and heart rate, strengthen our immune system, increase our energy?

- Ever notice yourself taking deeper breaths when the air is fresh and clean, especially at higher altitudes? Deep breathing helps to relax us... and who couldn't be doing with more relaxation right now?
- That walking in nature helps to boost our memory and concentration? A Stanford University study found that 50 minutes walking in a city park can boost moods, memories and attention, whilst 90-minute walks can help change our brains to protect against depression! And - another study - from the University of Michigan, found that walking in nature

boosts memory 20% more than walking around the city!

So who's up for more brain power.?

How is nature such a potent source of goodness?

I believe that it all boils down to one fundamental thing: energy. Yes, energy.

We're made of energy. Energy is all around us, invisible to the naked eye. When we're out in - and truly connect with - nature, we take in energy through our five sense organs and our body. That enables us to soak up all the benefits of nature through all our bodily senses and being. We soak in the yumminess of nature through our:

- nose: when we smell the scent of sweet flowers, inhale the immune-boosting scent of trees;
- tongue: when we eat plant-based foods, fruits and drink spring water;
- eyes: when we marvel at the beauty of parks, mountains, lakes, the sea, animals, a rainbow, the sky;
- skin: when we expose our skin to the sun, stand barefoot on the earth, hug trees (if you happen to be a tree hugger!);
- ears: when we listen to the uplifting sounds of birds chirping, soothing sounds of water lapping on a lakeside, calming rustling of leaves on a trail; and
- body: when we go for a walk, hike, run, swim or do other activities in nature.

One of my favourite activities is via ferrata. During our time in Zermatt, we tackled all three parts of a challenging trail at Schweifinen. It was a pure meditative experience, as we listened to the gentle clipping and unclipping of the caribiner clip with every single move we made, whilst paying our utmost attention to where we placed each foot. Step by step, moment by moment, breath by breath. I love it because it's such an amazing way to hone mental focus and clear the mind! When I'm so intensely focused in the moment and really tune into the rhythm of my breath, there's no room for fear or anything else (even if I'm practically vertical on the mountain)!

Of course, activities aside, we can also treat ourselves to moments of pure relaxation. After all these months indoors, we can be soaking up the sun to bring some colour to our skin (avoiding strong mid-day sun and with appropriate protection, of course). Or by simply being outdoors (with appropriate social distancing).

Benefit-maximising tip

Here's one tip to enable us to savour nature fully and maximise its benefits.

Psychologist David Strayer from the University of Utah recommends putting away our mobile phones whilst we're tuning into nature. He says: *"The idea is to engage our senses and interrupt, even briefly, the steady drip of... stress."*

I couldn't agree more. We spend enough time with our devices all day long, that we can also use nature as our training ground to detach from them at will.

Savouring nature indoors

And for those of us who're not able to get out into nature, we can also savour nature at home – by gardening, having plants and fresh flowers indoors, sniffing the potent scents of essential oils that can help lift our mood, applying natural products to our bodies, eating more plant-based foods and supplements.

Nature is an all-pervasive and potent source of energy for us. The wide array of activities we can do in nature appeals to all ages, at whatever level of fitness. And here's the bonus: it's free, hurrah!

As we navigate our way through extraordinary life challenges, let's keep reminding ourselves of the importance of tapping into the potency of nature to regenerate us. And to shore up our defences. When we savour nature through all our senses and our whole body, it's like feeding our body with a powerhouse of energy... 100% natural, no preservatives, no additives. Who's up for a free dose of goodness and energy? ■

Christina Yap is an executive advisor and coach, author and speaker. She is vice chair of the Yoga Therapy Initiative of the Global Wellness Institute. Her works have been published by Forbes, PwC and Thrive Global. www.christina-yap.com



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Nunc Stans, Jean Dubuffet, 1965. Vinyl sketch on paper with collages. Animation by La Brigade du Titre, Paris. 2020. 13 m × 2.5 m.

© Fondation Dubuffet / 2020, ProLitteris, Zürich

Jean Dubuffet, a Barbarian in Europe

The newly inaugurated exhibition at the Musée d'ethnographie de Genève presents different aspects of the French artist Jean Dubuffet's art and explains the thinking behind it. It tells the story of the birth and development of the genre known as art brut.



© MEG, Johnathan Watts

Tschäggättä mask, Unknown author, Switzerland, Valais, Lötschental, Wiler (Lötschen), 1940-41. Carved and painted Arolla pine wood, sheepskin and bovid teeth 48 × 44 × 18 cm. Gift of Eugène Pittard in 1959.

SARAH JORDAN, UNOG

A barbarian in Europe? The photo by renowned photographer Robert Doisneau at the entrance to the new temporary exhibition at the Musée d'ethnographie de Genève (MEG) is not the 1950 image that you all know: *Le baiser de l'hôtel de ville* (The Kiss by the City Hall), a photograph of a couple kissing on a busy Parisian street. No, this is a 1951 photograph of a middle-aged painter, surrounded by all the paraphernalia you would expect to find in an artist's studio. This artist is Jean Dubuffet, a former wine merchant from Normandy, who was French and therefore European. His life and work as a painter, sculptor, writer and musician is the focus of a surprising and enlightening exhibition that does justice to the buzzword "storytelling", because it does just that. It tells you the story of why and how Dubuffet is a barbarian, and relevant to 21st century Geneva – to 21st century anywhere, in fact.

Dubuffet's artistic calling was gradual. He was from a sufficiently wealthy background to study art in Paris in his youth, between the two world

wars, meeting key figures of the 1920s, such as Juan Gris and Fernand Léger. These studies were essential to the artist and iconoclast he was to become. By 1924, in his early twenties, he was disillusioned with painting and he gave it up for eight years. After running the family wine business, he took up painting again in the mid 1930s, but quickly abandoned it once more. Only in 1942 did he finally renounce the family business and settle into the life of an artist. Once fully committed, he continued to create to increasing acclaim until his death in 1985.

Dubuffet knew what sort of artist he wanted to be "I am for art which would be in immediate connection with daily life, an art which would start from this daily life, and which would be a very direct and very sincere expression of our real life and our real moods." (Jean Dubuffet; *positions anticulturelles*, 1951 ©Editions Gallimard). His early work was well-received and he rapidly positioned himself in the post-war Parisian artistic avant garde. He was a self-styled artist of the people; like an ethnologist, observing and painting everyday scenes

such as the Galeries Lafayette department store or the métro in Paris: “I often roam the subway for pleasure with great relish. What a strange place!” (Letter from Jean Dubuffet to Jacques Berne, 6 November 1949).

The MEG exhibition is in three parts:

Part 1: the “common man”

Part 1 celebrates the “common man”, be that the painter, the viewer or the subject. Dubuffet first used this term in 1944 in opposition to the figure of the “war hero”. “The more banal a thing may be, the better it suits me,” said Dubuffet in 1945. “Luckily I do not consider myself exceptional in any way. In my paintings, I wish to recover the vision of an average and ordinary man.” Along with other artists at this time, he questioned the primacy accorded to western values. He

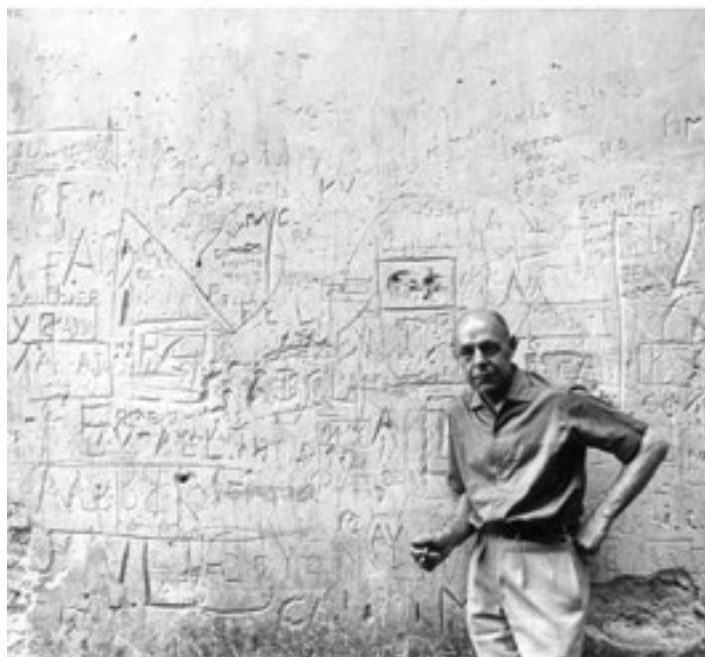
called on the values of humility and modesty to portray human beings. One of the meanings of the word barbarian is “a member of a people not belonging to one of the great civilizations (Greek, Roman, Christian)”. Dubuffet was the barbarian who rejected the benchmarks of Greek and Roman art. As he said: “It is not being a man of exception that is marvellous: it is being a man.”

But in the life and career of Jean Dubuffet, *barbarian* was not the key word; *brut* was.

Part 2: “performing in ethnography”

Part 2 focuses on the influences that went on to shape Dubuffet’s work and is both central to the exhibition, to the MEG, and to Dubuffet’s artistic path.

In July 1945, he paid a visit to Geneva and went to the MEG, directed at that time by Eugène Pittard.



Jean Dubuffet in front of a graffitied wall, John Craven France, Alpes-Maritimes, Vence. 1959.

© Archives Fondation Dubuffet, Paris / photo. John Craven

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Galeries Lafayette, Jean Dubuffet, 8 May 1961. Gouache on paper. 49 × 66 cm. Gift of Mr and Mrs Jean Dubuffet in 1968. Musée des arts décoratifs, Paris.

He was profoundly influenced by what he saw there: for example, grotesque carnival masks from the canton du Valais and watercolours of exotic flora and fauna by the Congolese painter Albert Lubacki. These and other exhibits confirmed his belief that no art is “primitive”. He was influenced by those he met too, including the well-known psychiatrist, Charles Ladame, director of the Bel-Air psychiatric hospital who showed him his “art of the insane” collection.

Art brut is the term invented by Dubuffet in 1945 – at the time of his visit to Geneva – to characterise this art and his art. But just what does it mean? *Art brut* is raw, crude, or natural art, created outside the boundaries of official culture (Roman and Greek) and produced by men and women untouched by traditional culture. The term is often translated as *outsider art* or even *low art*. Throughout his life, Dubuffet exalted those ignored by the world of “official” art.

Further to his visit to Geneva, Dubuffet went on three trips to the Algerian Sahara from 1947–1949. Objects presented in this exhibition show how he started and continued his immersion and observation. Folklore, ethnography, and anthropology in a wider sense, were huge influences on both Dubuffet’s method and production.

Part 3: “a critique of culture”

Part 3 of the exhibition widens and deepens the scope, as certainly happened in Dubuffet’s thought process and production as he grew older. It examines his struggle against five aspects of post-war culture: viewpoint, language, music, systems of belief and values of art. A projection of the unfinished two-part mural for Nanterre University (Paris) “Nunc Stans” (abiding now) and “Epokhè” (suspension of judgement) is a powerful evocation, in a temple of learning, of this need to “think outside the box”. This exhibition was originally scheduled to take place in May

but was postponed because of Covid-19. With the hindsight of the pandemic, it could not be more relevant. There are the masks of course... but more seriously, the “common man” (or woman) reminds us of the front-line workers we clapped every night on our balconies. “Acts in ethnography” is an anthem to inclusion and the commonalities of humanity – we’re all in it together. A critique of culture is the new normal we are trying to define right now. But what is new? And what is normal? Dubuffet would have been in his element! In his words:

“It is not forbidden to imagine the interpretation of a world deciphered differently, regulated differently, than those which we have held until now in full confidence.” (Jean Dubuffet in a letter to visitors to an exhibition of his work in his natal city of Le Havre 1976 ©Editions Gallimard). ■

The MEG exhibition is a Genevan iteration of an exhibition organized in collaboration with the Dubuffet Foundation and the Art Brut Collection in Lausanne. It was previously exhibited at the Museum of Civilizations of Europe and the Mediterranean (Mucem) in Marseille and at the Institute of Modern Art in Valencia, Spain.

The exhibition runs until 28 February 2021. Further details: <https://www.ville-ge.ch/meg/en/>

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Bertha von Suttner (1843-1914)

Mère du militantisme moderne



La Bibliothèque des Nations Unies à Genève recèle des trésors méconnus et parfois oubliés. C'est notamment le cas des archives personnelles d'une grande dame visionnaire dont les convictions, l'action et le message peuvent encore de nos jours, nous montrer la voie.

CHRISTIAN DAVID, UNOG

Les archives personnelles de Bertha von Suttner (et de son collaborateur Alfred Fried) ont été achetées par la SDN en 1931 pour une raison très simple: elle a grandement contribué à la création de l'Organisation.

Pour peu que quelques chercheurs se penchent sur sa vie, et nous en avons rencontrés (cf. encadré), ils sont fascinés par l'immensité de son apport à la cause humanitaire.

Dans cet Empire Austro-Hongrois, quelque vingt années avant la fin du siècle, l'aristocrate autrichienne Bertha von

Suttner possède une vision globale et universelle de l'engagement pour une humanité meilleure. Elle aborde de front et quasi simultanément tous les dysfonctionnements de la société, si nombreux et malheureusement toujours actuels. La mémoire de son militantisme perdue dans les pays d'Europe Centrale ou anglo-saxons et en particulier son action pacifiste. Cependant, malgré l'actualité de son message, un processus d'oubli s'est mis en place. Peu de ses ouvrages ont été traduits en français et en anglais.

Quelque 30 années avant la première guerre mondiale,



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Bertha von Suttner initie le militantisme moderne par une rupture totale. Dans une société hyper militariste, souvent hostile aux nouvelles idées et plus généralement à l'éducation, elle possède cet esprit libre et avide de connaissances qui lui permet de surmonter les conventions et les blocages de son époque.

Elle invente non seulement le pacifisme, l'antiracisme,

l'anticolonialisme, mais milite pour les droits de l'homme et pour la cause féminine, contre le dogmatisme de la société et de l'Eglise avec une modernité étonnante.

Maitrisant parfaitement quatre langues: l'allemand, l'anglais, le français et l'italien, elle se passionne pour la littérature, la science et reste ouverte aux approches novatrices

notamment celles de Darwin sur l'évolution et Henry Buckle¹. A une époque où peu de femmes osent s'exprimer, son esprit rebelle, sa curiosité intellectuelle constante et son indépendance lui confèrent une légitimité croissante qu'elle matérialise par l'écriture puis par l'action.

Son action pacifiste


Agée de 30 ans, sa vie devient un roman. Elle est un temps la secrétaire d'Alfred Nobel. Elle entretiendra une correspondance avec lui jusqu'à sa mort. Elle lui inspirera de consacrer sa une partie de sa fortune, acquise grâce à l'invention de la dynamite, à la mise en place du prix Nobel².

Elle se marie avec le Baron Arthur von Suttner malgré l'opposition de la famille de ce dernier. Les jeunes mariés quittent Vienne pour s'installer

dans le Caucase. Tour à tour écrivain, journaliste, le couple, plus complice que jamais, poursuit des activités d'écriture. Elle conservera, toute sa vie, cette conviction pour la force de l'écriture et cette propension à rédiger des phrases souvent prémonitoires.

Au fil des années, la production littéraire de Bertha devient de plus en plus engagée. Le succès de son roman «*l'ère des machines*» (1888) la conforte dans la nécessité de se consacrer plus activement à la cause de la paix dans le monde. En 1889, son roman «*Bas les armes!*»³ rencontre un immense succès. Véritable best seller avant l'heure, l'ouvrage met en scène une héroïne qui conteste les préjugés va-t-en-guerre de son entourage et qui, à l'aide de son mari, va vivre et dénoncer l'abomination des champs de bataille. Ce succès


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en 1905. L'interrogation sur la légitimité des actions et des motifs qui justifient les guerres deviendra un leitmotiv qui lui permettra d'initier un Bureau International de la Paix dont le siège est d'abord localisé à Berne, puis à Genève⁴.

Elle mentionnera de manière visionnaire, dans son dernier roman⁵ «l'usage de la fission de l'atome pour la fabrication d'une arme «Fustigeant le nationalisme, la course aux armements, les ventes d'armes, elle écrit en 1904 «il faudra bien un siècle à l'humanité pour accéder à la raison.» Il semble malheureusement qu'elle ait sous-estimé la corrélation entre humanité et raison.

Son action contre le racisme

La lutte contre toutes les formes de racisme et d'exclusion reste une grande cause de sa vie militante. Ses références sont

puisées chez les philosophes des Lumières. Elle dénonce les errements d'une époque colonialiste où l'esclavage est encore présent mais se consacre principalement à un combat antiraciste en Europe sur deux fronts principaux:

L'anti-slavisme: En Europe, les Slaves étaient traités comme des sujets de seconde catégorie.

L'antisémitisme: Pendant longtemps l'antisémitisme ne dépasse guère les propos «de salon» et des brimades.

La situation s'aggrave à partir des années 1880. Des millions de juifs de Russie et d'Ukraine sont sauvagement attaqués, menacés dans leurs biens et leurs personnes, et, à l'occasion, massacrés, ce qui provoque une grande vague d'émigration. Le couple Suttner proteste contre ces persécutions et fonde une

«Association de Défense contre l'Antisémitisme» (1891)

À partir de 1891 les responsabilités nationales, et surtout internationales de Bertha von Suttner dans son combat pour la paix devenant par trop écrasantes, elle délègue la lutte contre l'antisémitisme à son mari.

«Une autorité sanitaire contrôle tous les matins la qualité du lait vendu sur le marché; mais aucune instance ne contrôle des feuilles de haine qui empoisonnent tous les jours l'esprit de la population» écrit-elle.

Les Suttner sont confrontés à la problématique du sionisme. Bertha exprime des réserves: à quoi cela sert-il de créer de nouvelles frontières, un nouveau nationalisme, alors qu'il est urgent d'affaiblir l'un et l'autre? Le sionisme a, à ses yeux, le tort fondamental de



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ne traiter que les symptômes du mal qu'est l'antisémitisme et non ses causes profondes. Pour elle, l'objectif demeure que les Juifs deviennent, le plus rapidement possible, des citoyens comme les autres. L'antisémitisme, bien loin de faiblir, redouble de violence à partir des années 1900.

Action féministe

La société de cette époque est encore fortement influencée par la religion. Les récits judéo-chrétiens qui constituent la référence ont été écrits par des hommes et ont généré un état de pensée patriarcal qui perdure.

Bertha von Suttner refuse d'entrer en matière pour opposer hommes et femmes selon une approche féministe, voire activiste qui les stigmatiserait. Elle s'attache à prôner une égalité des droits et devoirs de chacun

en insistant sur la justice et la réciprocité. Pour lutter contre l'ordre établi, il s'agit de gommer cette connotation subalterne de la femme qui est de fait une «incapable légale» dans tout le fonctionnement de la société.

Pour cette raison, son action constitue une référence qui a fait évoluer, décennies après décennies la cause féminine.

Bertha meurt le 21 juin 1914, quelques semaines avant le début de la première guerre mondiale qu'elle annonçait en 1910 comme meurtrière et qui provoquera des millions de morts.

Ses cendres sont déposées dans une urne au cimetière de Gotha (Allemagne).

Un demi-siècle plus tard, Eléonore Roosevelt, présidera

la commission qui aboutira à la Déclaration universelle des droits de l'Homme. Deux femmes, deux destins qui se ressemblent étrangement, se complètent et qui ont contribué à façonner l'opinion... ■

1 Henry Buckle: «*Histoire de la civilisation en Angleterre*» ("History of Civilization in England") (1857, 1861)

2 Bertha von Suttner agira pour que le premier prix Nobel de la Paix soit remis conjointement en 1901 à Henry Dunant pour la création de la Croix Rouge et à Frédéric Passy pour la création de la Société d'arbitrage des Nations, qui deviendra la SDN puis l'ONU

3 *Bas les armes!* fut considéré, pour la cause pacifique, comme l'équivalent de *La Case de l'oncle Tom* pour l'abolition de l'esclavage et du *Souvenir de Solferino*, pour la création de la Croix-Rouge. (Verdiana Grossi, *Le pacifisme européen*, 1889-1914)

4 Bureau International pour la Paix: <http://www.ipb.org/who-we-are/>

5 *Der Menscheift Hochgedanken* («les pensées sublimes de l'humanité»)

Références

Articles et conférences de M. Jean Paul Vienne

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Brigitte Hamann: Bertha von Suttner, une vie pour la paix- traduction française de M. Jean-Paul Vienne

Site web: (D' Elizabeth May) <https://www.berthavonsuttner.com>

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International mobility, a specialty of employees of intergovernmental organizations

We all know it: As international civil servants, the world is, quite simply, our daily professional environment! Our professional duties are, by essence, of international scope.

BERTRAND MUTTER, AMFIE COORDINATOR

We speak how many languages during our coffee breaks with colleagues from all over the world? World news headlines often mention our employing organization... All this being our daily life, we sometimes forget how extraordinary this life is...

Many of us live and work outside of our home countries, changing two, three, sometimes up to 10 times duty stations/countries/continents in a career. Our children often attend international schools, our professional languages become part of our international family settings. We keep, sometimes intimately, a special link with “home”, with “the village”, because we feel

the diversity we belong to, and we are conscious of it...

We have, in many respects, a rich, diversified and fascinating life, and we know it. We also know that this life, that so many envy, sometimes exposes us to personal, family, and financial constraints, specific to our unique professional environment.

The founding members of Financial cooperative association of international civil servants (AMFIE) were like us; they had our lives, and were inspired by the ambition to create an environment that knows us, to serve us. They engraved in AMFIE’s identity this unique understanding and knowledge of our situation, to the point that, still today, active and former



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international civil servants are members of AMFIE's board, attend its general assemblies, contribute to the design of its offer and its advocacy, to make sure that AMFIE remains constantly accurate in its response to our financial needs. But let's have a look to see if it rings any bells:

Many of us handle several geographical locations that are part of our lives, because of our jobs... Our duty station is certainly one, but what about the financial support we give to an elderly parent back home, or our youngest child starting his bachelor in Copenhagen University, while his older sister is enrolled in a language certification in the US, following her successes in English language classes at the international school of our previous duty station in Africa... Our salaries are sometimes denominated in a currency we never touched before getting this job, our retirement benefits may also be based in a currency we will never use, etc... All this sounds business as usual for many of us, we just handle so many currencies in so many locations... AMFIE knows these situations, and this is why it offers current and savings accounts in seven international currencies, at unequalled conditions. The free international credit card allows us to access these multi-currency accounts from anywhere.

If not enough, or if we prefer different arrangements, our children and our parents may themselves join AMFIE after us to enjoy the exact same services, while account to account transfers are of course free of charge.

Because our world has its own standards, our relationship with our employer is unique, not least because our employer is also our social services provider... How many of us have faced statutory conditions that are different from what we were used to in our national context? The uncertainty concerning the long term, the "fixed term" contract of our international position, the numerous social contributions accumulated over the years, the sometimes late arrival within the international civil servant system and the consequence on our financial future... Many of us are acutely aware of how the daily comfort of today may be only remotely comparable to what our future may hold. AMFIE knows that financial stability and long-term planning possibilities may alleviate the fears of an uncertain future, so frequent in our world, and therefore proposes, at again, unequalled conditions, a solid independent retirement plan, access to international investments and safe or more dynamic savings plans, with no time, geographical, or employment status limitations. Above

all, those financial products are subject to the control of the government and legal framework of Luxembourg, one of the safest financial centers in the world. Therefore, in response to those serious uncertainties, specific to our international civil servant world, AMFIE offers us the reassurance of a secure financial environment, which our international lives sometimes deprive us of.

Our geographical mobility, our impressive diversity, ultimately make us part of a quite homogenous group, because we live and share comparable feelings and experiences that are specific to our life style. We have all experienced reactions from people or family members when we describe our life across the world, and our colleagues from all over the world... We even sometimes feel "different", which may even be disturbing... How many times have

we had to come up with a convincing argument for a banker or a service provider about our financial capacity? Haven't we ever felt socially "weird" in comparison to our national social systems, which are sometimes not even remotely comparable to our international civil service environment? While AMFIE's role is not to answer all these questions, it proposes a reassuring network, grouping together people from very diverse origins, who all have similar concerns and share valuable answers within the Association, because, yes, AMFIE is an association!

Last, but not least, I know of only one financial institution that offers the Luxembourg guarantees, yet remains at a humanly accessible scale, in which one has access to staff, to board members, to detailed accounts, and gets an individual person answering a call... ■

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In 1996, the great African leader Nelson Mandela launched the Kick Polio Out of Africa campaign with Rotary International, setting out a vision for a polio-free Africa. At the time, wild polio paralysed more than 75,000 children each year, across the entire continent. To protect communities from this paralysing disease, African leaders, health workers, volunteers, parents, global donors and organizations such as Rotary International, the United Nations, WHO, UNICEF, the Centers for Disease Control and Prevention, the Bill & Melinda Gates Foundation, and Gavi, the Vaccine Alliance, united to reach every child with polio vaccines.

On 25 August 2020, after four years without a single case of wild polio, Africa was certified free of all wild poliovirus. Decades of extraordinary investment has paid off. Yet the job is not finished. These efforts must continue to prevent wild polio from returning and to end all forms of polio for good – both in Africa and globally.

For more, please visit www.polioeradication.org and www.africakicksoutwildpolio.com



In the Democratic Republic of the Congo (DRC), ferries are routinely used to transport vaccines across rivers. Here a WHO vehicle and staff are transported by ferry across the Kwilu river, Bandundu.



Aminu Ahmed created the Polio Victims Trust Association in the state of Kano in 2004. "There were 150 cases in Kano when the entire country counted 400 cases," he recalls. We wanted to use the association to create awareness among the community. They persuaded reluctant community members to allow their children to be vaccinated by asking them, "do you want your son to become like me?" Today, the association works with Rotary, UNICEF, WHO and other partners in 20 states in northern Nigeria.



"Our strategy relies on vaccinators going door to door to vaccinate children in internally displaced camps and villages everywhere," says Dr Sule Mele, the Executive Director of the State Primary Health Care Development Agency of Borno State, Nigeria.

Africa kicks out wild polio



© WHO

A child is vaccinated against polio during a national immunization campaign in DRC.



© UNICEF

A polio volunteer plays with a child in a village in Odienné village, Côte d'Ivoire, while making sure that every child in the village has received their vaccinations as part of a national polio and vitamin A campaign, 2017.

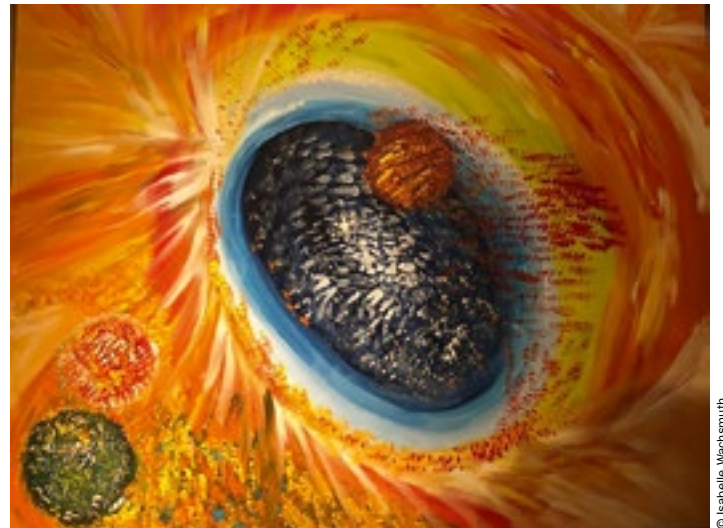


© Rotary International

Volunteer community mobiliser Fatima Umar uses a pictorial flip book to communicate with Hadiza Zanna about maternal and child health, hygiene, vaccine-preventable diseases and the effects of polio in an internally displaced persons camp in Maiduguri, Nigeria, 2019.

Le leadership spirituel, une solution pour le futur?

Au sein de nos sociétés, la population est avide de leaders et d'organes de gouvernance qui lui assurent une vision à long terme et une réponse à leurs préoccupations immédiates.



© Isabelle Wachsmuth

**ISABELLE WACHSMUTH, OMS¹,
FRANÇOIS MABILLE, FIUC²,
CHRISTIAN DAVID, ONUG**

À l'aune de cette dernière crise, il apparaît désormais comme évident, que nos leaders n'ont pas pris la pleine mesure des défis planétaires. Les Objectifs du Développement Durable semblent d'autant plus inatteignables que les modes de gouvernance politique paraissent incapables de mobiliser les populations. Alors que d'aucuns définissent notre époque comme «volatile, incertaine, complexe, ambiguë» (VUCA: *Volatility, Uncertainty, Complexity, Ambiguity*), la question du sens vient interpeller dirigeants et citoyens.

«Le 21^e siècle sera spirituel ou ne sera pas» cette phrase, attribuée à André Malraux, fait écho dans la recherche d'un leadership spirituel.

«Le 21^e siècle
sera spirituel
ou ne sera pas»

Les religions ont favorisé l'émergence de leaders charismatiques, pour le meilleur et parfois pour le pire. L'approche spirituelle transite par des valeurs universelles, pour occuper une position au sommet du développement de l'ensemble des systèmes. Le leadership spirituel est fondé sur l'inspiration du leader, ses facultés à stimuler, à influencer le moral et à motiver. Les Nations Unies ont travaillé sur cette approche mais sa mise en œuvre et son impact sont difficiles, particulièrement suite à la pandémie qui a profondément modifié le mode de fonctionnement mondial.

Crystal Wiedemann³ a exploré les questions relatives à ces

changements. Elle indique que les valeurs personnelles déterminent notre comportement en instillant un engagement à atteindre les objectifs définis et à réévaluer les priorités.

Avec la pandémie, quatre nouvelles valeurs ont émergé: la différence, l'adaptabilité, le bien-être et l'attention. Les valeurs de l'apprentissage continu et de la famille déjà présentes avant le COVID, sont devenues essentielles. Ce changement reflète le besoin que ressentent les gens à prendre soin les uns des autres dans un contexte d'incertitude. La priorité accordée à la toute puissante finance a été remplacée par un recentrage vers les personnes, l'agilité et la communication. En même temps, les politiques de confinement ont perturbé les activités des entreprises, les obligeant à revoir leurs



© Isabelle Wechssmuth

schémas organisationnels. Les logiques verticales de management ont souvent cédé le pas à de nouvelles pratiques. Ainsi, la transformation numérique imposée aux organisations a révélé son efficacité.

Une partie de la population perçoit désormais que les médias « mainstream » nourrissent leur « fonds de commerce » sur le contrôle et le maintien de la peur. Il apparaît aussi que pour survivre, l'adaptabilité et l'agilité sont plus efficaces que la gestion par le contrôle et la

contrainte appelée **entropie culturelle**.

La négentropie culturelle met au contraire en évidence l'importance de la santé et du bien-être des employés, le souci de la prise en charge et de l'équilibre entre vie professionnelle et vie privée. Des ajustements successifs se dessinent ainsi que l'abandon de certaines valeurs potentiellement limitantes. L'autonomie dans le travail est complétée par une pédagogie adaptée. Une communauté éducative

permet d'étudier en fonction du sens dévolu aux études et à la profession future.

Depuis la Seconde Guerre mondiale, la psychologie s'est préoccupée des aspects négatifs de l'existence humaine (dépression, contrariété, angoisse, phobies, *burn-out*). Elle a négligé le fait que les aspects positifs tels que la force, la croissance, le bonheur ou la créativité font tout autant partie de la vie et doivent donc être pris en compte par la science. Suite notamment aux travaux de recherche de Martin Seligman (2000), un changement de paradigme est apparu: la prévention de maladies mentales impose la prise en considération et la promotion des forces humaines. L'optimisme, la responsabilité ou l'authenticité constituent des barrages importants contre les troubles mentaux. Il en est de même pour le leadership classique basé sur le contrôle et la peur. Quelques grands leaders spirituels se sont, quant à eux, concentrés sur le vécu positif des êtres humains et leurs cheminements de résilience. Ils ont examiné la mise en valeur systématique des sentiments positifs tels que le bien-être, le bonheur, l'espoir ou la satisfaction. Il apparaît encore plus essentiel et urgent aujourd'hui, d'identifier les interventions et conditions qui permettent de passer d'un état simplement exempt de souffrance à un état qui donne du sens à la vie.

La plupart du temps, le leader commande et contrôle les

autres en jouant sur la peur exercée sur des équipiers qui ne sont pas consultés et peu qualifiés. Les leaders transactionnels disposent d'un pouvoir de récompenses afin de permettre les ajustements et la discipline de leurs suiveurs. Très peu de structures organisationnelles savent et mettent en pratique la transparence, l'autonomie et la responsabilité de l'individu et misent sur sa valeur intrinsèque. Dans un tel contexte, le leadership spirituel peut s'exprimer et avoir un impact au niveau organisationnel et sociétal. La spiritualité évoque les préoccupations ultimes, le sens de la connexion de soi et apporte un cadre vertueux.

Le leader valorise les personnes en les écoutant et en mettant en avant les besoins des autres avant les siens, il construit également une communauté en soudant les équipes, et en construisant un univers relationnel rapprochant les personnes plutôt qu'en les séparant (Beazley 2002).

Le leadership spirituel requiert un haut niveau de confiance particulièrement dans la capacité des membres à résoudre des problèmes collectivement et à prendre des décisions dans l'intérêt de l'organisation. La communication reste essentielle. L'information circule et les décisions et les responsabilités sont prises en équipe. Cette forme de leadership que d'autres qualifient d'organique (Avery & Bergsteiner 2011) peut paraître chaotique. En réalité,



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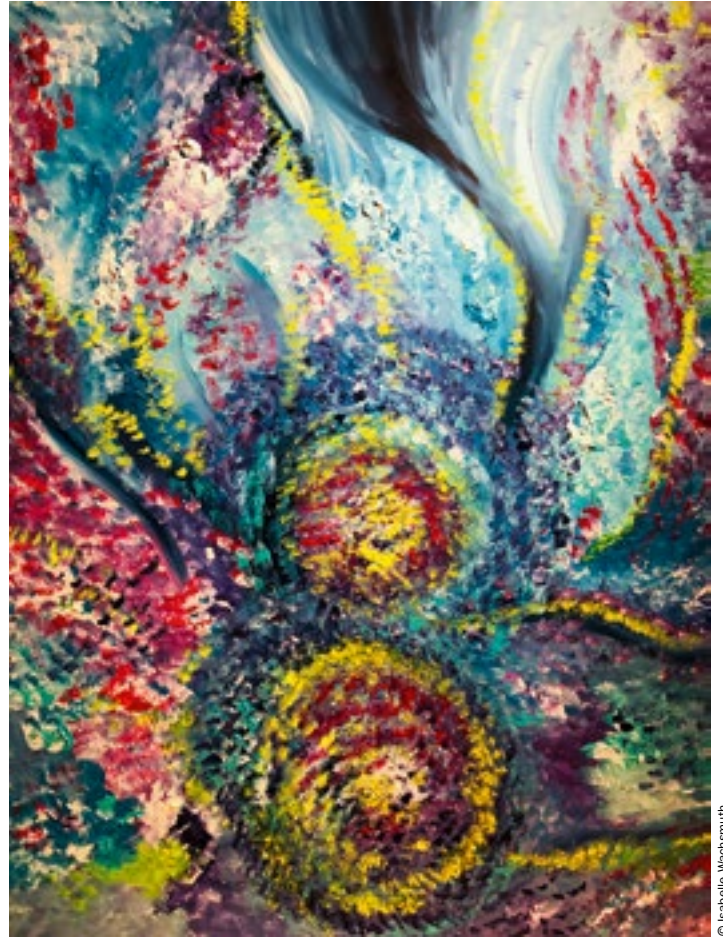
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tous les rôles et les fonctions sont couverts par les différents membres selon leur mission. Il n'est pas question ici de dépendre d'un leader désigné. Les mécanismes de contrôle réfèrent à l'autocontrôle et nécessitent de nombreux flux de communication et de partages. Le leadership organique s'appuie sur la création d'une culture de l'engagement. Il faut de l'intention, de la prospective, du temps, de l'attention et des ajustements en fonction des conditions et des différents contextes.

Les valeurs du leadership conscient ou «spirituel» ont été présentées lors de l'exposition d'Isabelle Wachsmuth «Oser Agir pour la Santé» lors de la 72^e Assemblée Mondiale de la Santé à la demande du Directeur Général de l'Organisation Mondiale de la Santé, Dr Tedros Adhanom Ghebreyesus. A cette occasion,

l'OMS et les pays membres du groupe «Diplomatie et Santé» se sont associés pour présenter l'exposition. Cette dernière a été structurée autour de sept thèmes du leadership conscient qui correspondent à sept niveaux de conscience (Richard Barret 1998): la survie, la relation avec les autres, l'estime de soi, la transformation, la cohésion interne, les partenariats et les services. Les œuvres illustrent le processus d'amélioration de la santé dans ses différentes dimensions: au niveau de l'individu, mais aussi au niveau plus global des systèmes de santé et du concept plus large de «santé publique». L'OMS a fait de la couverture santé universelle, une priorité de son nouveau Programme général de travail. Alors que 400 millions de personnes dans le monde n'ont toujours pas accès aux services de santé de base, il est urgent de parvenir à une couverture santé

universelle et ce, grâce à un leadership qui prend en considération les valeurs universelles.

Le leadership conscient ou spirituel reste donc une piste intéressante destinée à mettre en œuvre notre meilleur potentiel au service du bien commun.

En vieil anglais, le mot *leath*, racine du mot *leadership*, prend un double sens: disperser et développer, étendre. Il évoque le franchissement d'un seuil et la fin des représentations dépassées. Le leader n'occupe pas la position hiérarchique basée sur le pouvoir. L'approche suscite élan et engagement autour de soi grâce à la compréhension cognitive du monde, un sens aigu du service des autres et du bien commun. «Ce chemin de sagesse dont notre monde a besoin» selon Robert Greenleaf, rend les personnes qui cohabitent avec ces leaders plus réfléchies, autonomes,

indépendantes et sont en meilleure santé. Elles sont également plus à même de devenir elles-mêmes des leaders. ■

- 1 Isabelle Wachsmuth, OMS est responsable du projet L'impact de l'Art en Santé.
- 2 François Mabilie est secrétaire général de la FIUC (Fédération internationale des universités catholiques).
- 2 <https://www.valuescentre.com/covid>
- 3 Dans tout archétype, et le leader en est un, il y a l'ombre selon Jung. Pour le leadership, l'ombre sera le «gourou» (utilisons le terme dans son acception commune, pas dans son étymologie), c'est-à-dire la déviance sectaire ou risque de «gouroutisation» des personnes.

Breast Cancer Awareness Month

The importance of early breast cancer screening

Every year, October marks Breast Cancer Awareness Month, an international communications campaign that aims to promote awareness of early breast cancer screening among women. Several years ago, some Swiss cantons had already introduced an early screening programme for all women over the age of 50, and which is 90% covered by Swiss health insurance. Dr. Mariana Hodina, Swiss Medical Association (FMH) radiology specialist at the Clinique de Montchoisi in Lausanne, tells us more about the role of early screening in the prevention of breast cancer and about the systematic screening programme.



Dr. Mariana Hodina, Swiss Medical Association (FMH) radiology specialist

newSpecial has asked Dr. Mariana Hodina a few questions to help our readers to better understand the importance of breast cancer screening.

Dr. Hodina, can you tell us more about breast cancer in Switzerland?

Breast cancer is the most common cancer among women in Switzerland, with almost 5,700 new cases diagnosed every year. It is also the cancer that causes the greatest number of deaths in women, with around 1,400 deaths per year.

Over the past 10 years, however, the breast cancer death rate in Switzerland has steadily declined thanks to the increased

number of screening mammograms being performed as well as advances in treatment. In fact, when detected at an early stage, breast cancer has an 80% chance of being cured.

Why resort to screening?

There is no absolute protection against breast cancer. However, the earlier cancer is detected, the higher the chances of it being cured. This is why the Swiss Cancer Screening Federation and the Swiss Cancer League recommend all women between the ages of 50 and 75 undergo mammograms within a screening programme.

How does that happen in practice in Switzerland?

In Switzerland, only some cantons have implemented the systematic breast cancer screening programme. Every two years, women aged 50 and over who live in the canton are invited, by letter, to undergo a screening mammogram. It is ultimately the woman's decision whether or not to participate in the screening programme. The test costs around fr. 200 to perform and is 90% covered

by the basic Swiss health insurance. Women who participate are only invoiced for 10% of the cost – approximately fr. 20.–.

How is a mammogram performed?

The overall procedure requires a good 20 minutes, even if the mammogram itself only takes a few minutes. On arrival, a health questionnaire must first be filled in, and consent to perform the test must be given by signing a consent form. The mammogram is then performed. Each breast is slowly

compressed between two plates in order to achieve the highest possible image quality. The compression involves a few seconds of discomfort but is not painful as such.

Two images of each breast are taken by the radiographer. The images are then analysed independently by two radiologists. You do not meet the doctor on the day of the test; the results are sent to you by post within eight working days after the mammogram. ■

USEFUL INFORMATION

- If you have a history of breast cancer in your family, do not wait until the age of 50 to talk to your doctor about it.
- It is absolutely possible to request the mammogram be performed by a woman. Simply request this clearly at the time of booking the appointment.
- Mammograms can be performed if you have breast implants. It is, however, necessary to make this known at the time of booking the appointment.
- The date of the test should be carefully considered! For women who still have periods, the appointment can be made for a day that falls after the start of the woman's period, when the breasts will be less sensitive.

If you are over 50 and have not received an invitation but wish to take part, please contact:

- Canton of Vaud:
Vaud cancer screening programmes
+41 (0)848 990 990
- Canton of Geneva:
Geneva cancer screening foundation
+41 (0)22 320 28 28

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What is WHO?

Things I learned from being around the Geneva world-health behemoth

What is WHO, where and why? Such questions abound these days regarding the UN health-expert body, and have flown around the Internet since the Covid pandemic was officially announced in March 2020. I have no medical expertise, but some personal and anecdotal knowledge of its role. This can help clear up the fog enveloping the embattled global giant

DAVID WINCH*

Long ago I applied for a job at WHO, was called in for a short-list exam and interview, but never heard back. It was 1998 and, having recently arrived from New York to work as an editor at UN Geneva, I received a belated reply from WHO to my application for an editorial post there. But this came to naught, which may have been fortunate. I moved on to a fruitful 15-year career elsewhere in UN Geneva, focusing on human rights.

The WHO building was part of the neighbourhood there, one

of many UN agencies dominating an entire sector of the city. It was very much part of daily life: I went there regularly for meetings, conferences, documents. I met friends there and attended parties. As a board member of the UN staff monthly, we shared editorial duties with WHO colleagues. Their cafeteria was one of the better ones on the midday Tour des Cafétérias that I often took around UN buildings; a good salad bar, as I recall. On the way home, the suburban-bound F bus passed nearby, and I often stretched my legs by walking two stops past the UN Geneva gates to

the bus stop near the WHO gardens.

Many friends worked at WHO, often Irish women who had come to Europe with English-language skills that helped them into admin posts and who sometimes advanced impressively in the WHO bureaucracy. Others worked in HR, IT or Finance.

Problems abound

All of them agreed: there were problems at WHO. Lots of administrative flats without clear basis. A rigid hierarchy. Massive staff downsizing. And

loads of short-term and precarious contracts for staff who needed financial stability. In 2011, there was even a one-day strike. People were not happy.

As a staff-union activist, I tried to publicize these issues and our union, New Wood, tried to help. But like many big UN agencies the vagaries of contributions by member States made it hard for Human Resources to plan its spending. Which brings us to the core of the issue today: how good and useful is the WHO?

As an editor, I was always impressed by their key publications, one of which was the solidly produced monthly *Bulletin* for medical readers on world health topics, complete with full tables of statistics and three-language summaries. WHO disease alerts and issue-raising were excellent. They developed the first aggressive HIV-AIDS programme, which later spun off into an entirely new body, UNAIDS. WHO has been the ultimate source of all those grisly photos you see on cigarette packages and its anti-tobacco campaign continues. WHO highlights the fight against residual landmines. Obesity and lifestyle issues have more recently climbed its agenda as the world middle class has expanded.

In 2009-10 the H1N1 pandemic saw WHO in full-throated alert. While the general Swiss population did not have obligatory immunizations, UN staff did. Many colleagues resented this; the vaccine was rumoured to sicken people. I dutifully got mine, with no side-effects. The epidemic soon petered out. Many people faulted WHO for overreacting.

The current pandemic, Covid-19, is largely WHO-centric. It launched the pandemic alert in mid-March, which brought much of daily life in the West to a crashing halt under lockdown. Their guidance as to best practices – hand-washing, social distancing – has been at the core of States’ actions.

States’ pressure

In early May WHO dropped its more apocalyptic Covid forecasts and adopted a realist platform, endorsing the Swedish model of relaxed lockdown as “the best way forward”. This was much welcome, but belated. It came well after Britain had been scared stiff in March by doomsday predictions from Imperial College London. PM Boris Johnson reversed course from a relaxed to a severe lockdown. People could suddenly get arrested for jogging in British parks or walking on the beach. Nutty.

Complaints also came that WHO was too close to China, and had downplayed the extent and nature of the initial virus spread. This is unproven, but ongoing. China is a major UN member with a huge population and of course WHO works closely with them, balancing other regional and world demands. These issues will play out in coming months.

Under U.S. pressure, which now plans to withdraw from the body in 2021, WHO announced in July a “full review” of its response to Covid-19. This crisis could end several ways, including with a Democrat being elected this year and the proposed American withdrawal being cancelled. Stay tuned.

All these memories and my connections to WHO came to mind during the pandemic as a bit of a surprise. I never thought of WHO as a close relation, so to speak, but more like a distant, inscrutable colleague. It is authoritative but disjointed, and an imposing place full of human error.

Now I am happy to hear again from WHO. Just glad they never hired me. ■

1 David Winch is a former UN Special editorial committee member, and now Montreal-based principal of davidwinch.website



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Raconter son week-end à ses collègues... et pouvoir dire avec qui on l'a passé

L'homophobie et la transphobie sont encore bien présentes dans le contexte professionnel. Les initiatives visant à développer un milieu de travail inclusif et respectueux fleurissent toutefois, aussi bien au sein des grandes multinationales, pionnières dans la prise en compte des enjeux de la diversité, qu'au sein des organisations internationales et plus largement des institutions publiques.

LORRIS GERMANN, UNIGE

L'Université de Genève propose depuis quatre ans une session de formation continue «Développer un milieu de travail inclusif: management de la diversité et droits LGBT» pour soutenir ces efforts. Rencontre avec la Professeure Lorena Parini, directrice de l'Institut des Études genre, et Ferdinando Miranda, directeur exécutif du Fonds universitaire «Maurice Chalumeau – Connaissances des sexualités».

La crise actuelle a bouleversé l'organisation du monde du travail et a posé avec force la question du bien-être des employé-es. Il est en effet plus que jamais nécessaire de garantir des conditions de travail optimales et inclusives afin que chacun-e puisse se sentir reconnu-e et accepté-e. «Lorsque l'on se lève et que l'on va au travail avec la boule au ventre, eh bien peut-être que notre journée ne sera qu'à moitié productive voire pas du tout!», relève Ferdinando Miranda. Développer un milieu de travail inclusif est désormais incontournable, aussi bien pour attirer que retenir les talents: au-delà des enjeux de responsabilité sociale, l'inclusion est un enjeu économique.



Organisation internationale du Travail (OIT), Genève, à l'occasion de la Journée internationale contre l'homophobie, la transphobie et la biphobie (2019).

«L'homophobie et la transphobie sont encore bien présentes sur le lieu de travail.»

Les questions d'inclusion au travail, jusqu'il y a peu, étaient encore largement limitées à l'égalité entre femmes et hommes et à l'intégration professionnelle des personnes en situation de handicap. Ce n'est que dernièrement que les questions ethniques, raciales et LGBT commencent à être conceptualisées, voire prises en charge, dans le contexte entrepreneurial européen, souligne Ferdinando Miranda. Des débats tels que celui du mariage pour tous, de l'extension de la norme pénale anti-raciste aux discriminations en raison de l'orientation sexuelle, ou encore la tenue de la «Marche des fiertés» en 2019 à Genève, ont largement contribué à rendre visible les enjeux d'inclusion des personnes LGBT au travail, notamment en Suisse.

«Lorsque l'on se lève et que l'on va au travail avec la boule au ventre, eh bien peut-être que notre journée ne sera qu'à moitié productive voire pas du tout!»

– Ferdinando Miranda

Le chemin est toutefois encore long. Le label «LGBTI Suisse», décerné pour «distinguer les entreprises et organisations ayant une culture organisationnelle ouverte et inclusive et pour favoriser l'inclusion des personnes LGBTI¹», existe par exemple seulement depuis 2018. «L'homophobie et la transphobie sont encore bien présentes sur le lieu de travail» rappelle Lorena Parini.

Les situations varient fortement selon la taille et le type d'entités. Les multinationales sont ainsi souvent plus avancées dans la prise en charge des questions LGBT sur le lieu de travail, explique Ferdinando Miranda. La culture d'entreprise de ces dernières est souvent d'influence anglo-saxonne, avec des mécanismes de décisions, de management et d'efficacité qui sont bénéfiques au développement rapide de politiques d'inclusion. L'importante hétérogénéité des employé-es, de nationalités, ethnies, cultures, etc. différentes appuie d'autant plus la nécessité de la prise en compte de la diversité dans la politique du personnel.

Les multinationales ont également très vite compris que la prise en charge des questions de management de la diversité et des droits des personnes LGBT représente un enjeu de marketing, aussi bien à l'interne qu'à l'externe. Toutefois, «un autre défi est que la thématique soit abordée de manière sérieuse pour aller au-delà d'un 'pink washing' un peu superficiel» relève Lorena Parini. Les multinationales sont en effet souvent dénoncées, car elles se montrent progressistes sur les questions LGBT et d'inclusion, tout en maintenant

d'autres formes de discrimination dans leurs politiques économiques, par exemple. Ainsi, quand bien même les mesures en faveur de l'inclusion et des droits LGBT peuvent être tout à fait efficaces, elles ne sont pas considérées de manière transversale puisqu'on discrimine ailleurs et autrement. Pour Ferdinando Miranda, «il s'agit ici de considérer l'éthique transversale à toute la culture de l'entreprise/organisation, laquelle est centrale pour guider une véritable politique d'inclusion qui ne tombe pas dans l'instrumentalisation du 'pink washing'».

Au sein des organisations internationales, avec leur corpus d'employé-es issu-es de nationalités, cultures, ethnies, etc. très variées, la diversité occupe une place centrale. «Toutefois, le politique y occupe une place centrale, souligne Ferdinando Miranda, et en ce sens le reflet des politiques nationales s'en ressent: la difficulté majeure est celle de convaincre la pluralité des pays représentés, qui ont des cultures, valeurs, ressources économiques et préoccupations très éclectiques». Cependant, Lorena Parini précise que ce n'est pas une raison pour baisser les bras et ajoute que les organisations internationales «constituent un vecteur très positif

«Un autre défi est que la thématique soit abordée de manière sérieuse pour aller au-delà d'un 'pink washing' un peu superficiel.»

– Professeure Lorena Parini

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des analyses, réflexions et propositions d'actions concrètes».

Quel que soit le contexte ou le secteur d'activité, il s'agit simplement d'offrir la possibilité à une personne qui le souhaite d'échanger librement avec ses collègues et sa hiérarchie. Tout le monde devrait par exemple pouvoir raconter son weekend sans invisibiliser la personne qui l'accompagne dans sa vie, que cette personne soit ou non du même sexe, et ce sans aucune crainte. Ferdinando Miranda souligne d'ailleurs que «les questions d'orientation sexuelle ou de genre sont au centre de la plupart des bruits de couloir, à la fois pour discréditer voire discriminer une personne que pour alimenter les

ragots. Elles concernent dès lors le milieu du travail».

Or, bien souvent les entreprises, institutions et organisations sont désemparées face à la grande diversité des situations vécues par les personnes LGBT au travail, a constaté Lorena Parini dans une recherche conduite en 2014-2015.² Encouragée par le fait que les employeurs/employeuses prennent de plus en plus conscience de leur devoir de protéger la personnalité de leurs employé-es (dont la lutte contre les discriminations LGBTphobes fait partie),

«Les employeurs/employeuses doivent garantir un climat de travail serein et respectueux pour le bien de l'entreprise aussi»

– Professeure Lorena Parini

l'idée d'une formation a émergé. Le succès est au rendez-vous: la 4^e édition de la session de formation continue «Développer un milieu de travail inclusif:

management de la diversité et droits LGBT» offerte par l'Université de Genève aura lieu cette année en novembre. ■

La session de formation continue «Développer un milieu de travail inclusif: management de la diversité et droits LGBT» aura lieu les 6 et 7 novembre 2020. Plus d'informations sur <https://www.unige.ch/formcont/cours/diversite>.

1 <https://www.lgbti-label.ch/fr/le-label/>

2 https://diversite-au-travail.ch/wp-content/uploads/2015/10/LGBT_Travail_resultats_recherche_OK.pdf

The United Nations was formed to protect and champion equality and human rights, and it's important that it practice those ideals internally. UN-GLOBE ensures that this happens by promoting the inclusion, equity and non-discrimination of LGBTIQ+ personnel in the UN System and its peacekeeping operations. Yet all too often there is silence, if not overt hostility, about the rights and safety of people with diverse and intersectional identities, even in multicultural workplaces.

By lending its technical expertise, UN-GLOBE ensures that LGBTIQ+ issues are main-

streamed for a UN that is representative and reflective of today's world. It does this by advocating for:

- inclusive and equitable employment conditions;
- diverse, safe and enabling working environments and cultures;
- the representation and engagement of LGBTIQ+ people.

Some of UN-GLOBE's key achievements to date include equality of all legal partnerships and survivor rights regardless of nationality for all UN staff, mainstreaming of LGTBIQ+

issues into guidelines for security staff, equal parental leave equality in a number of specific UN specialised agencies, to name but a few. Every year, UN staff march under the UN-GLOBE Banner in Pride Parades across the world. Their presence affirms the commitment that the UN strives towards a more inclusive and diverse workplace.

Gurchaten Sandhu (Nanoo), President of UN-GLOBE

Rainer Maria Rilke, aus dem Buch *der Bilder*

TRANSLATIONS OF ALFRED DE ZAYAS, UN SOCIETY OF WRITERS

Herbsttag

*Herr: es ist Zeit. Der Sommer war sehr gross.
Leg deinen Schatten auf die Sonnenuhren
und auf den Fluren lass die Winde los.*

*Befiehl den letzten Früchten voll zu sein;
gieb ihnen noch zwei südlichere Tage,
dränge sie zur Vollendung hin und jage
die letzte Süsse in den schweren Wein.*

*Wer jetzt kein Haus hat, baut sich keines mehr.
Wer jetzt allein ist, wird es lange bleiben,
wird wachen, lesen, lange Briefe schreiben
und wird in den Alleen hin und her
unruhig wandern, wenn die Blätter treiben.*

Autumn Day

*Lord: it is time. Summer was so vast.
On sundials now your mighty shadow cast,
and over open fields let winds blow past.*

*Command all tardy fruit to ripen on the vine;
bestow upon them two more southern days
to reach perfection in the autumn rays
and drive that final sweetness in the heavy wine.*

*Whoever has no house, will build no more,
who now lives all alone, will so remain,
will read, compose long letters, wake in vain,
and ramble to and fro the lonely lane –
uneasily – as leaves drift o'er the floor.*

Día de otoño

*Señor: es hora. Que largo fue el verano!
Pon tu sombra sobre el gran reloj solar
y en los prados deja vientos ya soplar.*

*Ordena que tardías frutas tomen cuerpo,
concédeles dos días más de sol austral,
aliéntales hasta la perfección, penetre
así en el vino aquel dulzor final.*

*Quien aún no tenga casa, no construirá,
quien solo esté, tan solo quedará
en velas de lectura, de escritura epistolar
y luego inquieto por senderos vagará,
mientras que las hojas huyen sin jamás llegar.*

Holiday tips for United Nations consultants

How to feel like you're on holiday when you're not



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ANONYMOUS, UNITED NATIONS CONSULTANT

Despite the United Nations' own conventions and policy recommendations for the provision of paid vacation leave for workers, many staff-role and long-term United Nations consultants ("disguised employees" in ILO lingo) here in Geneva haven't taken a holiday in years. There is no provision of paid leave of any sort in consultant contracts, contributing to fatigue, reduced productivity and compromised mental health. Some supervisors agree (but never in writing) to some limited paid time off, but these are the few. Other "lucky" ones have a verbal agreement to take limited leave, but under the condition that they work time off taken through a no-cost contract extension. For the rest though, unpaid contract breaks have to suffice, meaning you have no choice about the timing of your vacation.

Luckily, I have some tips/motivation for others like me who are tired and in desperate need of some self-care. Here is my guide to how to feel like you are on holiday, when you are not.

Having good friends stay with you is a really great way to change up your routine and get some love in your life. If all you can afford is 13 square metres of living space, make sure it is someone you really like! It can be lonely living in Geneva as a consultant, and even though you will be working in the

daytime, those precious evenings and lunches out with a familiar face will refresh you more than you expect. Though this is a challenge in this time of COVID, maybe keep this card in your pocket for later.

Weekends are your saviour. Try to make the most of them (even if you have worked a 50-hour week with no acknowledgment, let alone overtime pay). Don't be tempted to stay in, and definitely don't be tempted to work! Weekend trips can be tricky in high season when many holiday apartment rentals are for a minimum of one week. Don't despair, keep looking... daily rentals during ski season or over the summer do exist!

Try to front-load your hours earlier in the week so you can finish up after lunch on Friday. You will avoid the hours of traffic/extra packed public transport on a Friday evening which clog Geneva and the surrounding area. If you, as a consultant, can manage to register a car with your carte de légitimation type, bravo... road trips await you and there are some phenomenally picturesque places a drive away from Geneva. If not, there are car hire options. One tip to save costs is hiring from the French side of the border.

We often work in Geneva with no teleworking arrangements, even though there is nothing in our contracts assigning a duty station. Think positive: despite

not being able to afford it, we are fortunate to live in such a beautiful part of the world. You only have to drive or take a bus/train for an hour or less to stroll on a fancy Riviera (Montreux), lie on one of the countless beaches of Lake Geneva in the setting sun, or take a hike with glacier views (Chamonix). Teleworking due to COVID-19 serves as an opportunity to work from elsewhere, offering some silver lining to this terrible cloud that the world is suffering under at the moment.

We are situated fairly centrally in Europe with many low-cost flights from Geneva. We have access to the world famous Swiss railway system connecting us to many other international train networks (for the more ecologically minded). Again, this may be limited during COVID related travel restrictions, but as more and more routes are opening, don't hesitate to put on your face mask and EXPLORE. Don't be daunted by the vastness of the options for short breaks... if you can navigate the Swiss tax and social security system in a foreign language with zero help from your employer, you can manage a short trip away! Leaving Geneva for a change of scenery will also refresh your mind and revive that youthful sense of adventure that has been wrung out of you by UN bureaucracy and mistreatment.

There are some places in and around Geneva that I love to go

to in the summer to feel like a tourist. The Jardin Anglais, with its souvenir stand and touristic red train and boat tours makes me feel like I am away somehow. (I advise stopping at a *gélaterie* first, or an ice-cream from Movenpick near the pont de la machine works very well indeed.) The same can be said of Place du Bourg-du-Four or Carouge, an island old-town with Sardinian roots found in the south of Geneva.

A bit further afield and where this effect is amplified is Annecy, with its medieval canals, boat tours and pedalos, and most importantly, its tourists. Being surrounded by stunning scenery but also swathes of people taking pictures or doing walking tours will certainly make you feel like you are on holiday. The same can be said for Yvoire, also a medieval French town less than an hour away.

There are some spas in Geneva that offer after work packages. On a brut 6k a month salary, this may be a squeeze, but why not consider treating yourself!?! You have earned it. And make it a Friday night, in order to preserve that post-spa zen for as long as you can by following it with a relaxed weekend plan.

Smell and taste are strong elicitors of memory, so think of a past holiday and try to find a restaurant serving the cuisine of that past destination. For me, anywhere that serves Sangria is a hit! Olé Olé is a tapas bar in



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les Pâquis, which brings back memories for me of holidays in Spain. The more the merrier (in line with current COVID advice, of course) for your holiday-reminiscent evening out!

So there you have it. Happy holidays to all you hardworking and highly skilled consultants who deserve more. ■

Reflections on the “discovery” of America

On 12 October many celebrate the “discovery” of America by Christopher Columbus. What do we learn in history books about the colonization of North and South America? What do we understand under the term “History”? What uses does it have? As Herodotus noted, history-writing, means “inquiry”, a vocation further developed and applied by Thucydides.



Fray Bartolomé de Las Casas

ALFRED DE ZAYAS, UN SOCIETY OF WRITERS

Ideally, History should be a contextual timeline of true events, reflecting the five “C-s” of historical analysis – chronology, comprehensiveness, context, causality and comparison. Yet, as can be easily demonstrated, historians throughout the ages have manipulated the record – primarily by omitting crucial facts, sometimes by inventing them, a phenomenon attributable to opportunism, career expectations, political correctness, literary enthusiasm, poetic license (*se non è vero è molto ben trovato!*), optimism (feel good stories), and even greed.

Let’s face it, many historians – like lawyers – write for a specific audience. The name of the game is not always uncovering the truth, but catering to a client or a specific reading public. Both lawyers and historians write what they believe is expected of them, or what will render social and economic benefits. This is why historical accounts that raise uncomfortable questions, upset the established order, i.e. are not black

and white, neatly separating good and bad, heroes and villains, are seldom written, and if written, are difficult to place with commercial publishers, are often marginalized and ignored by the corporate media and by other accommodated pens for hire.

Let us now revisit a major historical event that is mostly perceived as a success story, a romantic adventure, the winning of the golden West, i.e. the classical caricature known as the “discovery” of America.

Now, did the Europeans really “discover” an empty continent, which they then settled and developed, or were our ancestors more like “migrants” to new frontiers? Throughout history, migration has been a natural behaviour of the human species, hardly “deviant conduct”. Yet, one of the many differences between 21st century migrants and 16th-20th century European migrants is that 21st century migrants do not come to devastate our crops, slaughter our buffalo or wipe us out. Basically, all that modern migrants (we often call

them “illegal aliens”) want is a better chance for themselves and their families.

Let us look at Europe during the “age of discovery”. Our European ancestors were pretty poor, our cities were squalid, overcrowded, unemployment, disease and violence were rife. The 16th, 17th, 18th, 19th century migrants – the Spanish, the Portuguese, the British, the French, the Dutch, the Germans, the Poles, the Irish and other “colonizers” – were adventurers, mavericks bent on getting rich fast, followed by simple folk hoping for a new start. The historical fact is that what we know today as North America (the Western hemisphere north of the Rio Grande) was a rich land, ecologically-balanced, populated by some 10 million human beings, minding their own business and posing no threat to Europeans, when in 1492 Christopher Columbus landed on Guanahani, an Island in the Bahamas, thinking that he had found a western route to India. Columbus went on to Cuba and the Antilles, undertook four voyages to the Americas, still

thinking that the inhabitants were “Indians”.

Unlike the Spaniards who “Christianised” the indigenous populations and used them as cheap labour, our Anglo-Saxon forebears had little use for the natives, whom they referred to as “devils” and “wolves”. The Massachusetts Puritans, who also burned witches, killed the native “Indians” who taught them how to survive, while the Reverend John Cotton of the first Church of Boston, and the Reverend Cotton Mather of the Second Church of Boston held their racist, rabble-rousing sermons worthy of a Julius Streicher. In the course of three centuries 98% of the native North American population was not only displaced pursuant to the official policy of “manifest destiny” – it was deliberately exterminated.

The founding fathers of the “land of the free and the home of the brave”, Benjamin Franklin (“the design of Providence to extirpate these savages”), George Washington (“beasts of prey”), John Adams (“blood hounds”), Thomas Jefferson



Thanksgiving in Massachusetts



Ronald Barnes, Ambassador of the Alaska Indigenous, AdeZ, Leon Siu, Foreign Minister of the Hawaiian Kingdom

(“merciless Indian savages”), James Madison, James Monroe, Andrew Jackson (“the wolf be struck in his den”)- all called for the extinction of the American “Indian”. There is damning evidence that Lord Jeffrey Amherst actually waged germ warfare on the Indigenous by deliberately delivering small-pox-contaminated blankets. These dreadful historical facts lie sleeping in the archives, if anyone cares to consult them. But most historians and the mainstream media only choose to remember “Thanksgiving Day” and the story of Pocahontas.

What we know as Meso-and South America, was also a rich land, densely populated with some 60 million human beings, with magnificent cities like Tenochtitlan (today Mexico City), capital of the Aztec kingdom, with towns, villages, impressive architecture, aqueducts, sports facilities, science, astronomy, art, and vast agricultural lands producing such wonderful foods as avocado (*aoacatl* in Aztec, originating in the Tehuacán valley near Oaxaca), beans, blueberry, cacao,

cashews, cassava, cayenne pepper, chilli peppers, cranberry (native to the region around Edmonton, Alberta, in Canada), gourds, jalapeños, maize (*mahiz* in Arawak language, commonly known as corn), maple sugar and maple syrup (produced by the Ojibwe and Algonquin peoples of Northeast Canada), passion fruit, peanuts, pecans, pineapple, quinine (tonic water!), sunflowers (*helianthus*), sweet pimentos, potatoes (*papa* or *patata* in Inca language), pumpkin, squash, tapioca, tomatoes (*tomatl* in Nahuatl language), topinambour, vanilla, “wild rice” (anishinaabe manoomin, hand-harvested by Anishinaabe peoples in central-north America), zucchini, etc., not to mention that very bad import to Europe – tobacco (from the Arawakan or Taino word referred to by the Dominican friar, later Bishop Bartolomé de Las Casas), hitherto unknown in Europe (until introduced in Spain in 1558 by Francisco Fernandez).

As we can read in the writings of Las Casas, our Spanish ancestors brutally aggressed the indigenous population,

murdered and enslaved millions of the men, raped their women, and eventually mixed with the survivors to create the “mestizo” society we know in Latin America today. If you travel to Mexico, Guatemala, El Salvador, Nicaragua, Colombia, Venezuela, Ecuador, Peru, Bolivia – you will see the descendants of the Aztecs, the Mayas, the Incas. Former Presidents Toledo of Peru, Chavez of Venezuela and Evo Morales of Bolivia have Spanish surnames, but they certainly also have as many indigenous forefathers (*a mucha honra!*). So much for the “discovery” of the Americas and for the legal fiction of “*terra nullius*”.

It is worth remembering that, far from being xenophobic, the first nations of the Americas received Cristóbal Colón with remarkable hospitality, as Columbus himself acknowledged in his writings. – The European newcomers, however, were migrants with the sword. Perhaps the only good thing that can be said for Spanish colonization is that the human rights activities of Friar Antonio de Montesinos (“are these

not also men”?) and Bartolomé de las Casas before King Ferdinand and Emperor Charles V led to the adoption of the Laws of Burgos of 1512 and the New Laws of 1542 which recognized the human nature of the indigenous population and forbade their ill-treatment and enslavement.

The great disputations of Valladolid 1550-51 have gone down in history as a milestone in the development of the concept of human rights. Admittedly, Charles’ laws were violated with impunity, which only illustrates the truism that norms and their enforcement are not identical. Yet, if we had no norms, we would be totally subject to the law of the jungle, otherwise known as “might is right”.

I cannot help wondering how our world would look if instead of the Europeans “discovering” America, the Iroquois, the Cree, the Dakotas, the Aztecs, the Incas, had crossed the Ocean to “discover” Europe. Would they have slaughtered the Europeans, as our ancestors slaughtered them?



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1552 engraving by Joos van Winghe of Spanish atrocities in Cuba, as described in Las Casas's *Brevisima relación de la destrucción de las Indias*.

What Indigenous Names in America tell us

Now that it has become “politically correct” to condemn the discrimination and humiliation of Afro-Americans, will historians and the media finally come to grips with the discrimination, exclusion and aggressions against the First Nations of the Americas? When will the mainstream media recognize the crimes committed against the indigenous, the hundreds of broken treaties, including the treaty of Laramie of 1868 that had recognized the Black Hills of South Dakota as Sioux property in perpetuity, and discarded as soon as gold was found there. There too was the massacre of Wounded Knee. There too the Four Heads of white American Presidents were sculpted on the sacred hills of Mount Rushmore, two of whom were slave owners and all four of whom were “Indian”-haters.¹ *Le Courrier de Genève* “Sacré mont Rushmore”, 2 août 2012.²

We all agree that the endemic racism against Afro-Americans is criminal, but four centuries of massacres and exploitation of the Algonquins, Cherokees, Crees, Iroquois, Navajos, Pequot, Seminoles, Sioux have not elicited general outrage or even interest. Alas, the clash of civilizations during the 16th-20th centuries, when European migrants destroyed the livelihoods of 70 million North and South American Indigenous, continues. And yet, the physical and cultural genocide perpetrated against the First Nations of the Americas curiously remains a taboo subject.

If the people are pulling down monuments of US Confederate officers, will they also pull down statues of the killers of native Americans, including President Andrew Jackson, General William Sherman, and General Philip Sheridan, who coined the phrase “the only good Indian is a dead Indian”?

Let us pause and reflect on what indigenous place names tell us:

Adirondack, Alabama, Alaska, Algonquin, Allegheny, Apache, Apalachee, Appalachia, Appomattox, Arkansas, Biloxi, Calumet, Calusa, Canada, Caribou, Cayuga, Chatanooga, Chautauqua, Chepanoc, Cherokee, Chesapeake, Cheyenne, Chicago, Chickasaw, Chilliwak, Chinook, Chipola, Chippewa, Chiwawa, Choctaw, Clatsop, Coloma, Colusa, Comanche, Commack, Connecticut, Coquitlam, Cree, Curyung, Cuyahoga, Dakota, Delaware, Denali, Detroit, Erie, Hackensack, Hawaii, Hialeah, Hiawatha, Hopi, Huron, Idaho, Illinois, Inola, Inyo, Iowa, Iroquois, Kalamazoo, Kanab, Kansas, Kelowna, Kenosha, Kentucky, Keweenaw, Klondike, Kuskokwim, Lillooet, Mackinac, Mackinaw, Malibu, Maliseet, Manatee, Manhattan, Manitoba, Mantou, Mattawa, Massachusetts, Meramec, Merrick, Merrimac, Metoac, Miami, Miccosukee, Michigan, Michipicuten, Micmac, Milwaukee, Minnesota, Minnewanka, Mississippi, Missouri, Moab, Moccasin, Modoc, Mohawk, Mohegan, Mohican, Mojave, Monache, Montauk, Muscogee, Muskegan, Muskingum, Muskoka, Muskwa, Nakota, Nanaimo, Nantucket, Napa, Narragansett, Natchez, Naugatuck, Navajo, Nebraska, Niagara, Norwalk, Ocala, Ohio, Okanagan, Okeechobee, Oklahoma, Omaha, Omak, Oneida, Onondaga, Ontario, Oregon, Orono, Osage, Oswego, Ottawa, Palouse, Pamlico, Panola, Pataha, Pawnee, Pennacook, Pennamaquan, Pensacola, Penticton, Peoga, Peoria, Peotone, Pequot, Pocahontas, Poconos, Pontiac, Potomac, Potosi, Poughkeepsie, Quebec, Rappahannock, Roanoke, Sarasota, Saratoga, Saskatchewan, Saskatoon, Savannah, Sawhatchee, Scituate, Seattle, Sebago, Seneca, Sequoia, Seminole, Sewanee, Shannock, Shawnee, Shenandoah, Shetucket, Shiboygan, Shoshone, Sicamous, Sioux, Siska, Sonoma, Sowanee, Spokane, Squamish, Squaw, Stawamus, Sunapee, Susquehanna, Swannanoa, Tacoma, Taconic, Tahoe, Takoma, Tallahassee, Tampa, Tecumseh, Tennessee, Texarcana, Texas, Tichigan, Ticonderoga, Tippecanoe, Tomahawk, Topawingo, Topeka, Toronto, Tucson, Tulsa, Tunica, Tuscaloosa, Tuscarora, Tuskegee, Tuya, Utah, Ute, Wabamun, Wabasca, Wabash, Waco, Wadena Walla Walla, Wallowa, Wanakit, Wanchese, Wannock, Wapota, Wasco, Watauga, Watonga, Waupaca, Wausau, Wenatchee, Wenonah, Wichita, Willamette, Winnebago, Winnimac, Winnipeg, Winona, Wisconsin, Wyoming, Yakutat, Yazoo, Yosemite, Yuba, Yukon, Yuma...



© Alfred de Zayas

UN Rapporteur de Zayas speaks before Chiefs at an Alaska Powwow 2014.

Alaska means “great land” in Aleutian
 Allegheny means “beautiful stream” in Lenape language
 Apalachee means “other side of the river” in Muskogean
 Chesapeake means “great shellfish bay” in Algonquin
 Chicago means “place of the wild onion” in Algonquin
 Illinois means “ordinary speaker” in Algonquin
 Iowa means “sleepy ones” in Algonquin
 Kansas means “Southwind” in Sioux language
 Kentucky means “meadow” in Shawnee
 Manhattan means “island” in Lenape language
 Massachusetts means “large hill place” in Algonquin
 Mississippi means “big river” in Algonquin
 Missouri means “people of the big canoes” in Algonquin
 Nebraska means “flat river” in Sioux language
 Niagara means “Thundering water” in Iroquois
 Ohio means “good river” in Iroquois
 Ontario means “beautiful lake” in Iroquois
 Ottawa means “trading centre” in Algonquin
 Pensacola means “hair-people” in Muskogean
 Potomac means “something brought” in Algonquin
 Quebec means “straits” or “narrows” in Micmac
 Toronto means “meeting place” in Huron
 Ushuaia means “deep bay” in Yaghan
 Wallowa means “sinding water” in Sahaptin language
 Winnipeg means “dirty water” in Algonquin
 Wyoming means “at the big plains” in Algonquin

What language do these sonorous names speak? What message do they convey to us?

Indigenous names are vestiges of the First Nations who lived and prospered in the rich lands of the Americas. Anthropologists estimate that some ten million human beings resided in North America when their lands were “discovered” by the Europeans. This vast continent was theirs, full of villages, wigwams, tipis, laughter and life. Where are these people now? Where have they all gone? Gone and forgotten, blown with the wind and the clouds.

What does Chapultepec, Chichen Itza, Machu Picchu, Tikal and Ushuaia tell us?

That south of the Rio Grande the continent was populated by millions of human beings, perhaps as many as 60 million. Their land was not terra nullius. We can still recognize the Aztec, the Maya, the Inca, the Quechua in the populations

of Central and South America. From the writings of the Dominican friars Bartolomé de las Casas and Antonio de Montesinos we have learned that the Arawacs, the Siboneyes and Tainos were massacred and enslaved. How many indigenous lives were deliberately extinguished by the European colonizers? How many died or disease and deprivation? Ten million? Twenty?

The “Christianisation” of Latin America and the Anglo-Saxon policy of “manifest destiny” constituted perhaps the greatest demographic catastrophe in the long history of mankind, maybe the 21st century will revitalize these honourable peoples and their millennia of understanding and caring for nature.

Perhaps the new consciousness of the horror of slavery and the oppression of Afro-Americans may open our eyes to the

genocide against Native Americans, whom we wrongly call “Indians”, will motivate us to come to grips with the on-going looting of the natural resources of the North and South American Indigenous, acknowledge the gross injustices committed against them and prompt us to consider how to ensure adequate reparation and sustainable rehabilitation.

The bottom line is that the European colonization of the Americas never ended. There was no decolonization process like in Africa or Asia. To this day the Indigenous Peoples of North and South America continue to live in a form of colonial subjugation, and unlike the peoples of Africa and Asia, the Original Nations of the United States, Canada, Meso- and South America were never restored to independence and prosperity, partly because the Original Nations were victims of physical genocide and partly because the European settlers grew so numerous that the Indigenous Peoples became minorities in their own lands, only the indigenous names of the rivers, mountains, lakes, cities and villages remain as testimony of their existence.

Martin Luther King attempted to draw attention to the tragedy of Native Americans. In his book “Why we can’t Wait”, he wrote: “Our nation was born in genocide when it embraced the doctrine that the original American, the Indian, was an inferior race. Even before there were large numbers of Negroes on our shores, the scar of racial hatred had already disfigured colonial society. From the sixteenth century forward, blood flowed in battles over racial supremacy. We are perhaps the only nation which tried as a matter of national policy to wipe out its indigenous population. Moreover, we elevated that

tragic experience into a noble crusade. Indeed, even today we have not permitted ourselves to reject or to feel remorse for this shameful episode. Our literature, our films, our drama, our folklore all exalt it.” ■

- 1 <https://blog.nativehope.org/six-grandfathers-before-it-was-known-as-mount-rushmore>.
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La Suisse inconnue, à la découverte des 26 cantons

Canton du Jura: Les Bois

*Une série de 26 impressions des lieux
plutôt inconnus – loin du tourisme.*

**CARLA EDELEBOS, UN SOCIETY
OF WRITERS**

La souveraineté du canton du Jura date du 1^{er} janvier 1979 et il est donc le plus récent des cantons de la Suisse, toujours en construction. Il a été établi suite à une lutte prolongée pour l'indépendance de ces districts francophones qui dépendaient du canton de Berne. Cette fameuse «question jurassienne» a même vu l'opération d'un front de libération qui a utilisé des explosifs contre le pouvoir bernois. Enfin, le 24 septembre 1978 c'est par un vote positif de 82% que le peuple suisse a accepté de créer ce canton du Jura.

Depuis la Chaux-de-Fonds, on accède tout d'abord à la commune les Bois. Nous sommes dans les Franches Montagnes,

où régnait un climat si dur au quatorzième siècle que le prince-évêque de Bâle à qui ce territoire appartenait, décida d'exonérer des habitants d'impôts afin que la région ne se dépeuple pas. Un certain Jean Ruedin répondit à l'appel et fonda le village *Rudis Sylva*, ensuite devenu Les Bois Jean Rudin et actuellement simplement Les Bois. La population n'a pas beaucoup évolué avec les siècles, en 1794 la commune comptait 913 habitants (nommés Ruedisylvains) et en 2010 elle en comptait 1165.

Comme nous dit un des habitants: ici, c'est le calme. Ainsi, en janvier dernier, il ne restait il ne reste presque plus de neige dans les vastes pâturages boisés qui entourent le village et ses hameaux. L'hiver

a été exceptionnellement sec cette année: les pistes de ski de fond étaient fermées et des sorties de traîneaux de chiens ont dû être suspendues. Mais, contrairement au plateau où régnait un stratus épais, le soleil brillait dans un ciel bleu azur. Malgré le froid ça donne presque envie de sortir le vélo pour parcourir une des nombreuses routes cyclables qui traversent la région.

Le centre du village des Bois est tout petit, quelques maisons, une église, un hôtel fermé, un restaurant (fermé aussi), une école primaire avec une salle de gym qui surprend par sa modernité et sa luminosité, un magasin d'alimentation, une boulangerie, un café et une boucherie qui vend des produits locaux et où nous ne résistons pas à la tentation d'acheter de la viande séchée faite maison, du miel local et du fromage. Saviez-vous que la fameuse tête de moine est

fabriquée dans cette région? Pour ceux qui arrivent après les heures d'ouverture, la boucherie a placé une automate à l'extérieur, où on peut acheter des saucisses et d'autres délicatesses, quel service pour les gourmands nocturnes!

Un peu au-delà du centre se trouve le hameau du Boéchet. Au milieu des champs il y a un cimetière des pestiférés qui date du dix-septième siècle quand la peste avait ravagé le village des Bois et ses environs. Une inscription sur la croix lit: «À la mémoire de Thibaud Ory premier curé des Bois et de tous les fidèles inhumés dans ce cimetière pendant la peste en 1636».

Au Boéchet se trouvent aussi deux restaurants. L'un des deux abrite un petit musée de l'horloger paysan. Le musée raconte l'histoire des paysans qui depuis la fin du dix-septième siècle se transformaient



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en horlogers pendant l'hiver, quand il y avait moins de travail à la ferme. Ensuite ils livraient leur production à la Chau-de-Fonds, à pied bien sûr et le plus souvent dans des conditions enneigées. Pendant la deuxième partie du 18^e siècle, les premières usines furent établies. Deux fabriques installées aux Bois avaient même une succursale à Londres! Je ressens une admiration profonde pour les fermiers du coin qui jonglaient si habilement avec les durs labeurs à la ferme avec le travail fin de l'horlogerie. Je vois bien que je ne possède pas la finesse requise – ma faible tentative de me servir du kit de montage mis à disposition est vouée à l'échec.

Nous faisons halte au restaurant dans le même bâtiment (qui d'ailleurs a aussi quelques chambres si l'envie vous prend de rester un peu plus longtemps sur place pour profiter du calme et du paysage

boisé). Les plats de jour sont goûteux, raffinés, les filets de rouget probablement les meilleurs que j'ai jamais mangés! Nous partons très satisfaits et je regrette seulement d'habiter trop loin pour en profiter plus souvent.

À l'autre côté du village nous rendons visite à une maison de retraite pour chevaux. Le domaine «Maison Rouge» accueille 80 chevaux et abrite aussi un petit restaurant et une exposition. La seule race chevaline suisse tire son origine des Franches Montagnes et la région, où les pistes pour cavaliers sont nombreuses, est un paradis pour les amateurs.

Avant de partir, je ne résiste pas à l'attraction du lieu nommé «La Grande Journée». Nous y trouvons une maison et une ferme, ainsi qu'une belle chapelle privée avec le nom rêveur «St. Joseph de la Grande Journée». Malheureusement



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on ne trouve personne qui peut nous expliquer l'origine du nom.

Le Doubs coule tout en bas de la commune et constitue la frontière entre les Bois et la France. Le soleil commence à décliner et donne une belle lumière au lac artificiel de Biaufond sur la surface duquel glissent des cygnes silencieux et élégants. Je regrette de devoir rentrer dans la grisaille de Genève. J'y retournerai, promis, pour faire des randonnées. ■

Depuis Genève, prenez le train pour Neuchâtel, ensuite le train régio-express pour la Chau-de-Fonds et après le train régional en direction de Saignelégier. Durée de trajet un peu plus de deux heures. Il y a des arrêts sur demande aux Bois, au Boéchet et à la Grande Journée.



© Claude Maillard

NAMIBIE 4/4

Sanctuaire animalier d'Etosha

En Namibie, des grands arbres aux petits insectes tous ont dû s'adapter pour faire face à la sécheresse et à l'aridité des régions désertiques du pays ... La moindre petite goutte d'eau est tellement précieuse !

CLAUDE MAILLARD

Le jour se lève sur «Dolomite Camp»; le parc national d'Etosha s'éveille et commence à s'animer. Depuis la frontière avec l'Angola que nous avons quittée hier (voir le précédent numéro de *newSpecial*), l'accès au parc s'est fait par l'ouest via la «Galton Gate». Peu fréquenté par les touristes, l'endroit est par contre très apprécié des girafes. Depuis notre campement, la vue sur les plaines environnantes est magnifique; et il y a même un point d'eau permettant de contempler la faune sans trop s'écarter de son lit! En s'éloignant un peu, le cadre d'observation des animaux, exempt de toute activité humaine depuis un demi-siècle, est superbe.

Depuis son perchoir à la cime d'un arbre, un calao à bec jaune nous observe. Sa voix qui porte à longue distance émet des grincements, des

sifflements, des caquètements et des grognements. Sédentaire, il a une activité diurne mais il se fait surtout remarquer dans la fraîcheur du petit matin. Le calao à bec jaune fait partie des 340 espèces d'oiseaux recensées dans le parc d'Etosha.

Le Pan d'Etosha

Etosha et sa région sont découverts en 1851 par les explorateurs suédois Charles Andersson et britannique Francis Galton. Rapidement, des routes commerciales sont ouvertes et, en 1876, un négociant américain nommé McKeirnan décrit avec enthousiasme l'abondance de la faune qu'il y a observé. Mais très vite, sous la menace croissante de chasseurs fervents de gros gibier, il faut réagir pour réfréner l'hécatombe. C'est ainsi qu'Etosha sera proclamé réserve de chasse en 1907, à l'ère de la colonisation allemande, par le gouverneur



© Claude Maillard

Au petit matin, un calao à bec jaune nous observe depuis son perchoir situé à la cime d'un arbre



© Claude Maillard

Dispersés dans le parc national d'Etosha, les points d'eau attirent les animaux par centaines, notamment les girafes et les oryx

Friedrich von Lindequist. D'une surface de 93 240 km², cela en faisait alors la plus grande réserve du monde. Mais les polémiques et les changements politiques font que sa superficie se voit réduite à 23 175 km² en 1970. Entre-temps, le parlement sud-africain avait accordé à Etosha le statut de parc national qui demeure de nos jours l'un des plus grands d'Afrique. Au cours des années 1970 à 1980, du fait d'extrêmes sécheresses et des conséquences de la guerre, la plus grande partie de la faune disparaît. D'importants efforts réalisés depuis ont permis d'augmenter à nouveau le nombre des espèces animales parmi les plus rares et les plus populaires qui évoluent entre 134 variétés végétales différentes.

Dans le langage de la tribu ovambo, Etosha signifie «grand endroit blanc». Près d'un quart du parc est occupé par le plus

vaste marais salant d'Afrique, le Pan d'Etosha, l'endroit par excellence pour l'observation des animaux. Voici 12 millions d'années, ce pan minéral naturel était un lac peu profond alimenté par le fleuve Kunene. Par la suite, les bouleversements climatiques et tectoniques abaissèrent le niveau de l'eau et créèrent cette étendue saumâtre qui ne s'emplit que de temps en temps. Tous les ans, pendant quelques jours, le Pan d'Etosha se transforme en une lagune d'une dizaine de cm de profondeur, attirant des milliers de flamants migrateurs.

Peu d'endroits en Afrique australe peuvent rivaliser avec la nature sauvage de l'extraordinaire parc national d'Etosha. Son réseau de points d'eau dispersés dans le bush et les prairies entourant le pan attire les animaux par milliers. Et tout au long de la piste qui va nous conduire jusqu'à Okaukuejo,

situé en bordure du pan, puis à Namutoni, à l'extrémité est du parc, ce ne sera que du bonheur à l'état pur. En découvrant Etosha il y a bientôt 150 ans, M. McKeirnan s'exclamait: «*Les animaux libérés de toutes les ménageries du monde ne parviendraient pas à égaler ce que j'ai vu en un jour à cet endroit*». Aux côtés des lions et des éléphants qui se disputent le titre de «roi des animaux» et des girafes qui dominent les lieux de leur grandeur dépassant les 5 m, plus de cent espèces de mammifères se mettent en scène pour notre plus grand plaisir et celui de nos appareils photo qui ne savent plus où donner de la tête.

Bienvenue chez les San

Direction plein sud pour la ville minière de Tsumeb, puis Grootfontein où fut découverte en 1920 la plus grosse météorite du monde d'un poids de 54 tonnes. Mais entre deux,

nous avons rendez-vous avec le peuple le plus insolite de la planète et certainement aussi l'un des plus fascinants: les San, connus également sous le nom de Bushmen, les «hommes du bush». A nos jours, ils sont environ 100 000 qui vivent dans le désert du Kalahari, répartis entre Botswana, Angola et Namibie. Seul un nombre infime subsiste de manière traditionnelle, disséminé en petits groupes à travers d'immenses «territoires de la soif». Peuple premier d'Afrique, il est devenu l'un des derniers parmi les authentiques chasseurs-cueilleurs de la planète. Héritier de 20 000 ans d'expérience du bush, ce peuple qui reste un exemple pour l'humanité est cependant menacé de disparition à tout jamais.

Accompagnés de notre guide Joseph, nous crapahutons à travers le bush avant de déboucher sur une clairière occupée



Pouvant peser plus de 6 tonnes, les éléphants d'Afrique sont organisés en une société.



Par le passé, armés d'arcs et de flèches empoisonnées, les San partaient plusieurs jours d'affilée sur les traces d'animaux sauvages.

par une dizaine de huttes traditionnelles en branches recouvertes de feuilles et de paille. Au milieu couve un feu que le clan a allumé en frictionnant deux baguettes de bois. «!Kao» bonjour, «!Ka tsey» comment allez-vous? Les langues de plusieurs groupes san de Namibie sont des langues à «clics» qui se prononcent en faisant claquer la langue contre différentes parties du palais. Quatre sons différents scandent presque chaque mot.

La journée se passera au rythme des chants et des danses. L'initiation au tir à l'arc et à la réalisation de pièges pour capturer des animaux sera également au programme. Et, en compagnie des femmes, nous partirons en forêt à la cueillette de baies. Autrefois, les femmes récoltaient fruits, noix et racines qui composaient l'essentiel de l'alimentation quotidienne, tandis que le gibier chassé par les

hommes, surtout des espèces d'antilopes, constituait une nourriture appréciée. La vie semble douce et paisible dans le clan, et la majorité des femmes abordent un large sourire qui illumine leur visage. Mais l'apparence est trompeuse. Les San vivent dans la pauvreté et ils ont dû se résoudre à élever un peu de bovins et de chèvres pour s'en sortir.

La vie des San dans le bush est en permanence sur le fil du rasoir...

La route pour rejoindre Windhoek est longue et, avec regret, nous devons nous séparer de nos hôtes si accueillants. Une interminable piste en terre battue bordée d'immenses propriétés où l'on pratique l'élevage nous conduit au plateau de Waterberg.

Ici, la nature sauvage offre des paysages sans égal en Namibie.

A 150 m au-dessus de la plaine désertique, l'endroit abrite sur une cinquantaine de km une faune rarement observée, comme l'antilope des sables et les rhinocéros blancs. Mais la brousse est épaisse et les animaux timides, et nous n'aurons pas la chance de pouvoir en observer. Seuls quelques babouins effrontés viendront perturber notre intimité en s'invitant dans nos tentes, prêts à nous dépouiller de nos victuailles. Néanmoins cela ne gâchera pas notre soirée d'adieu à ce fantastique pays qu'est la Namibie. ■

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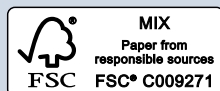
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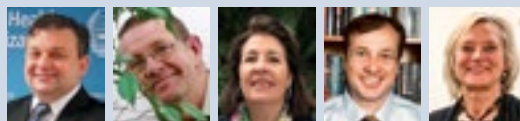
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