



FREEDOM of MOVEMENT: A POSITION PAPER Support document

This document exists to help organisations use the document for advocacy purposes.

Background:

The idea for the Freedom of Movement campaign came when CCIVS realised that in the White paper for International Voluntary Service we talk about Freedom of Movement as a strategic objective for the thematic of Active Participation and Social Inclusion. However this was not visible in any place. There were also questions at the time of advocating for a volunteer visa. In many cases a volunteer visa does not facilitate freedom of movement but can add more barriers. It was decided that whilst individual organisations may continue to advocate for a volunteer visa, CCIVS should advocate for Freedom of Movement for all people.

During a Raising Peace training in Barcelona in 2014 a group of young representatives from CCIVS, SCI and Alliance came together and made a first draft for a proposal which could be taken back to their networks. The text was further developed and validated by the CCIVS General Assembly in the Republic of Korea in October 2014. The approved paper was then shared with the Global Leaders of IVS; CCIVS, SCI, NVDA and Alliance decided to support the campaign and shared the proposal for validation to their networks. Once the validation had taken place CCIVS created a common logo and blog-page www.ccivs.org/freedomofmovement to share the common position.

During a Raising Peace Study Session taking place in the European Youth Centre in Strasbourg in 2016, it was proposed to work on a specific advocacy strategy for Freedom of Movement. It would be an advocacy campaign supported by the Raising Peace Campaign; a group of 15 activists worked together and developed a further detailed position paper. The paper went through several edits by the original group, by the Global Leaders of IVS organisations and again by the General Assemblies of the networks. It was a long process but finally a document was developed which could be agreed by all participating networks (CCIVS, SCI, NVDA and Alliance).

The document as it stands needs to have a supporting document to explain some of the issues which may not be understandable to all users of the document and also needs a guide for its use.

Text guidelines:

Two main issues were highlighted concerning the text:

1. In the first paragraph:

We, as networks and organisations engaged in the management of international voluntary service projects, are committed to a world in which all people and peoples are free to move and free to settle. This right is universal, inalienable and to be exercised without distinction of any kind, such as 'race', colour, gender, sexual orientation, language, religion, political or other opinion, national or social origin, economic situation, birth or other status.



Support:

From the Alliance General Assembly

[1]We believe there is only one race, the human race, and the use of the term no longer reflects contemporary social anthropological and scientific understanding. However, the omission of the word race from the position paper would hinder the power of the paper. Both the European Convention on Human Rights (article 1 and 14) and the UDHR (article 2 and 16) clearly make use of the word race. For further reading consult R.W. Sussman « The Myth of Race: The Troublesome Persistence of An Unscientific Idea ». Harvard University Press, Cambridge. 2014 or the American Anthropological Association, statement paper, 1998 <http://www.americananthro.org/ConnectWithAAA/Content.aspx?ItemNumber=2583>

Some concepts on racism

Joëlle Golmann, 27th of November 2016.

As an IVS movement we, our organizations and the individuals that make part of them, are not standing outside the world, the racism, its history and the whiteness norms that are still being reproduced all around the world. We are a part of the environment in which this is happening. The contradiction that is brought up in research and statistics is this one: While many people experience racism on an everyday basis, a great majority consider ourselves as being antiracists. All of us need to be the change we wish to see and that change needs to start with oneself. Still today there is a confusion and difficulty addressing these matters discursively – how do we name it, what can we say and what shouldn't we say. Although there is no such thing as a universal truth, there are some basic frameworks and concept that might be useful, as a start.

Racism: Today's society on a global level is racialized both on a structural, institutional and on an everyday level between people. Although racism is everywhere in today's society as an underlying power factor, it is usually invisible and non-conscious. Racism is grounded mainly in the norm of whiteness. In the same way as masculinity is constructed as the superior position in relation to femininity within the gender order, whiteness is constructed as the superior position in relation to non-whiteness within the global race order. Since whiteness is such a strong norm that has been naturalized it is usually invisible and non-conscious. That is way it is rarely being questioned. In order to understand the racist structures and racist violence of today, the history of racism is a fundamental starting point. There is a historical racism that is built inside our societies structures and everyday life. The norm of whiteness goes way back. The idea of a white race was formulated during 1800 and the beginning of 1900. The «aryan race» was understood and produced as the purest of all. Carl Von Linné, a Swedish scientist who is worldwide recognized for his successful inventions within biology, was the first scientist to divide people into different races. He divided humanity into 4-5 races that were given different characteristics depending on appearance. Back then, the white European was put high up in the hierarchy and the darker the skin color, the lower down in the hierarchy. This division was followed by various racial laws. This history has still an impact on our lives and society. Much of the original division is reproduced through today's racists stereotypes.



Racialization: The process in which people are divided according to racist stereotypes such as appearance, culture and religion is called racialization. The one that is subject to this process is being racialized. One group that is especially subjected to violence, hate crimes and discrimination is racialized people who due to their appearance are being given a race pertinence and with that, certain characteristics that are associated with it.

Race: A biological race does not exist. When the concept is used, it refers to the socially and historically constructed race. We believe there is only one race, the human race, and the use of the term no longer reflects contemporary social anthropological and scientific understanding. However, the omission of the word race from the position paper would hinder the power of the paper. Both the European Convention on Human Rights (article 1 and 14) and the UDHR (article 2 and 16) clearly make use of the word race. For further reading consult R.W. Sussman « The Myth of Race: The Troublesome Persistence of An Unscientific Idea ». Harvard University Press, Cambridge. 2014 or the American Anthropological Association, statement paper, 1998 <http://www.americananthro.org/ConnectWithAAA/Content.aspx?ItemNumber=2583>

Norm of whiteness: What is seen as positive, something to strive for, and normal is whiteness. Whiteness is in itself not just a color. It refers mainly to a power position. The fact that our society is characterized by a whiteness norm means that that people who are racialized as white are given social, economic and political privileges on the cost of others. Whiteness is also a norm critical concept since it is pointing out the power and not the excluded positions. The concept therefore makes visible that people considered white has a color, an aspect that rarely is made visible due to the fact that whiteness is the norm. Usually it is the non-norm aka “the others” which are being described. A norm critical approach can be an important step forward in our antiracist work.

2. On the list of items we are calling for:

On behalf of the International Voluntary Service Movement we call on all countries to immediately:

- Support the vision of a world without borders and facilitate the free movement of all people;

Support:

(From the original text)

The Coordinating Committee for International Voluntary Service (CCIVS), Service Civil International (SCI), the Alliance of European Voluntary Service organisations and Network for Voluntary Development Asia (NVDA) believe in a just world without discrimination where all people can fully enjoy their Human Rights including freedom of movement. We strive for a world in which every citizen has the opportunity to participate actively in the construction of a just global society. We consider that we should work towards a more inclusive society, campaigning widely against laws which restrict movement across the world. We strongly believe that our ability to join forces for the implementation of the Freedom of Movement Campaign will bring more power to our movement so that together we can change the situation regarding freedom of movement and active global citizenship



Our vision:

'A society which allows freedom of movement in which all members without distinction are empowered to exercise active citizenship' (White Paper for International Voluntary Service 2011-2021)

Ways of using the Position Paper

1. Include the information about the Campaign in info-sheets,
2. Implement special planned activities and workshops in workcamps,
3. Organise an activity to promote freedom of movement in your countries
4. Campaign for freedom of movement in your countries at local and national levels
5. Include reference of the text to any relevant funding proposals