exploring the streams and flows of entrepreneurship, development and social change
Dear SIT IHP Social Entrepreneurship Partners & Friends:

Allegiances are the product of give and take. To uphold such relationships we must ask, what are we taking from the other? And more importantly, what are we giving in return? Reflecting on the IHP Social Entrepreneurship study abroad program journey, reveals just how much we receive from our local partners and friends, and so, we wish to share with you our experiences.

Over the course of four months, between August and December 2017, the IHP Social Entrepreneurship cohort embarks on a learning journey that takes us to four countries: United States, Uganda, India and Brazil. Visiting over 40 social enterprises and organizations of all shapes and sizes, spending countless hours learning about worlds otherwise unknown; we realize that without our partners and friends this powerful educational experience would be almost impossible.

As a means of reciprocating your kindness and willingness to host us, we present you with SEN Magazine: a gesture of thanks, an act of goodwill, an amalgamation of image and text capturing experiences of our time shared together. Its contents include feature stories, opinion pieces, info-graphs, photo essays, food journeys and human centered design projects, all produced by the students in conjunction with our local partners. SEN is a publication critically reflecting on the challenges facing citizens and social entrepreneurs alike, and our Fall 2017 edition includes students’ exploration of local issues and the innovative ways in which enterprises and organizations attempt to foster inclusive social practices and bring about lasting social change.

We sincerely thank all of the actors, leaders and organizations doing such amazing work, particularly in Uganda, India and Brazil. Please accept this gift and may we continue to learn and grow together for years to come. To lasting allegiances!

Kind regards,

The IHP Social Entrepreneurship Cohort for the Fall of 2017
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I sat down with Robert Hakiza in his office, a small room overlooking a busy dirt road in east-Kampala. We were on the top floor of an old two-story building which housed a few small offices and two packed classrooms. Small shops skirted the second floor selling chapatti, fruit, and electronics. His office was tight – four chairs, a busy desk, and a few photos documenting his accomplished work at YARID, the organization he helped start. YARID, standing for Young African Refugees for Integral Development, has been operating for 7 years. They use a refugee driven model to provide various programs to the urban refugee population in Kampala; ranging from English to social businesses.

Sitting across from me in his desk chair, Robert leaned to the side, relaxed, paying close attention to my words. I mentioned that prior to our meeting I had been watching a local soccer team practice on a dirt field across from the YARID office. It was dusty, dry, barren, and seemingly unforgiving ground, fitted with ancient goalposts. The team practiced hard, and laughed frequently. Robert pointed out that this field was where YARID had begun their service to the community, using soccer as a community building medium to focus on serving the young refugee population. It made sense, I realized, soccer requires no spoken language to play, and YARID serves refugees primarily from the Democratic Republic of the Congo, where French is spoken as a common language. I learned that this creativity has carried on throughout YARID’s development; resourceful and community-centered, YARID has found a way to design a model that seems to work for the refugee population in urban Kampala.

Over the course of the next two hours I asked Robert about his life; specifically, how his story has informed the success of YARID. The theme that emerged was what Robert describes as his experience with ‘refugee self-reliance’ – a concept that YARID is grounded in, and one that Robert promotes heavily as the future of refugee policy. Additionally, he focuses on the need to change the way we perceive and treat refugee communities. Current policy, rhetoric, and refugee action is antiquated. A new model is necessary. At the end of our interview Robert left me with a statement that characterized his world view: “Give refugees the support they deserve, and they will pay you back with interest”. This is something he does not believe the global community is doing. If anyone was to understand this reality, it would be Robert, who himself was forced out of the Democratic Republic of the Congo (DRC) during the height of violent conflicts in the late 90’s.

Prior to the start of the conflicts, Robert Hakiza was born and raised in Bukavu, the capital of the Democratic Republic of the Congo’s eastern province, which is called South Kivu. Bordering Rwanda, Bukavu is a large city in an even larger country. Geographically the size of western Europe, The DRC has a long, shocking history of violence. After independence from the brutal Belgian colonization, political instability was a constant reality, but the height of the violence didn’t occur until 1996, when a civil war...
toppled Mobutu Sese Seko. What followed was an onslaught of insurgencies and rebellions, aimed at taking control away from the now military dictator, Laurent Kabila. This displaced countless people, and resulted in horrific violence. Robert was subject to these realities, and the political tensions were a backdrop to Roberts education.

Robert was young when the conflict started. His is accented English illustrating a dark scene as we sat across from each other, “It was a day - and I can't forget that day – because that is the same day that early in the morning, people came to my house, to my home, and they came to tell us that my uncle was killed.” A professor at the local University, his Uncle was brutally murdered in October 1996 by a local militia for his position and ethnicity. Robert describes this as the moment he woke up to the conflict, and simultaneously, it marked his families journey as internally displaced people. Robert described seeing others running down the road the same day, bombs exploding in the distance. They had no time to pack, joining others in a two day, 80km journey north to a town called Bunyakiri.

After two months, the country returned to relative calm – Mobutu had lost control, and the rebellion had been successful across the DRC. A few months passed, people went back to their businesses, and Robert went back to school. Everything became relatively normal for a short amount of time. Two years later, in 1998, political struggle started back up. Another rebellion was started, this time Rwanda and Uganda sought to remove Kabila causing, as Robert told me, “the beginning of total instability in Eastern Congo. [The rebellion] created this kind of hatred of people towards people who spoke Kinyarwanda (the language of people from parts of Rwanda) ... It became an environment of conflict everywhere”.

Robert managed to continue into University, but not without with many interruptions due to the regional conflict. In 2002, his father had to leave because of safety concerns; he spoke Kinyarwanda and was constantly suspected of being a part of the insurgency. The rest of the family left for North Kivu, leaving Robert to complete his degree in agriculture; he graduated despite the conflict in 2006. Robert joined his family soon after to begin an internship with the UN Food and Agriculture Organization, marking his introduction to community work that involved supporting internally displaced people in North Kivu.

In 2008, Northern Kivu had rebellions of their own and it became very dangerous for Robert’s family to stay. His father was one of the people targeted by the rebellion, and they left quickly. This time, they headed towards the Ugandan border, reaching Kampala in February. According to Robert, Kampala was then hosting 37,000 refugees, and 300,000 living in the rest of Uganda – most of whom being from the Congo. “We found ourselves in a new environment, where we left everything behind – our properties, you know, all the hope” Robert recalls to me, leaning forward in his chair. “Of course, life was very tough, and refugees in Uganda, especially those who were in Urban areas, were completely left behind.” The conversation seemed to shift here towards a larger point regarding urban refugees. I quickly understood why. Robert’s situation was a reality for far too many living in Kampala: violence, the loss of family, being forced out of your home, fear. “No one chooses to become a refugee”, Robert said, looking me straight in the eye.

Robert began describing to me how Uganda handles refugees. The policy that the government has passed in 2006 is central to his argument on shifting global refugee policies. Uganda’s domestic refugee support is settlement based. This means that all the aid given to refugees is dependent on where they stay; refugees can either choose to remain in a settlement, or move to another area of Uganda. Refugees in government settlements receive aid, while those who choose to leave do not. In
addition to the freedom of movement, there is additionally freedom to work. Government support gives refugees an incentive to remain in settlements, but settlements are not the only option. Theoretically, moving to Kampala means that you can take care of yourself, but this is hardly the case. Robert's family, like many others, ended up moving to Kampala solely because they had an urban background, and thus felt more comfortable being in a city. It was not because they had enough to sustain themselves long-term. Others moved to avoid problems in the settlements, or because they did not have the skills required for rural living.

I could clearly understand how Robert's story informed the organization he helped build. His lived experience has driven him to be a catalyst for change, as well as informed him on how to do so. Building self-reliance was a fundamental to Robert's journey. He never once received aid from an organization, and worked in Kampala to support his family.

Robert's story seamlessly shifted into discussing YARID. After becoming more established within Kampala he and two friends, Sedrick and Keffa, started a network of support in the refugee community, beginning on the soccer pitch I was admiring earlier. Their main tactic: they listened as a group, sitting underneath the mango tree adjacent to the pitch. YARID now supports a whole community of refugees; its model is completely community driven, contrary to what other organizations were doing. Robert proudly reviewed how the community managed to come up with most of these programs that we have now. All of them came from the people. There are not any single activities that we in the office decided we wanted to do. It seems to be quite effective, as Robert's refugee empowerment programs were catching global attention.

Through YARID, Robert is a spokesperson for urban refugees. A recent Ted fellow, Aspen Institute Fellow, and a collaborator on an Oxford report on refugee economies, Robert's message is spreading. He believes that we need to redefine our relationship with refugees as a global community. We need to view them as who they are: people with skills, passions, and overall, the ability to contribute greatly to wherever they may reside. Public perception is one part of the solution, still. To create sufficient change, Robert discusses how governments must create, and promote, self-reliant systems. This includes policy that grants the community autonomy, freedom, and the ability of economic self-determination. He sees policy first-hand every day; he has lived it.

Robert's story has unequivocally informed his position. His displacement from the DRC has allowed him to speak on the behalf of refugees, as a refugee. I believe that the narrative he presented me becomes increasingly important as Robert's voice continues to grow. Understanding the lived experience of the marginalized must include listening to their solutions. This is what Robert does with YARID, and it is what we should do to him. Our current world needs to understand the value of not only supporting, but incorporating refugees into economies on their own terms. As refugee populations continue to grow, enclosing them into camps becomes much less feasible. Again, dealing with the global refugee crisis must include listening to the refugee driven solutions. “Whenever you involve the people with what you are doing you should expect impact, good impact. The chances of failing when you involve the community are very, very, small.” He stated confidently, “If we fail, we all fail together; If we succeed, we succeed together. And no one wants to fail, no one wants to fail.”

Robert Hakiza outside of the Yarid headquarters
“That product is imported from”, “that company started in”, “that innovation came from two entrepreneurs in Uganda”; are words rarely uttered in the Western world. Yet, the claims have been made, Uganda is the global hotspot for young entrepreneurs. Still little is published about this great movement (BBC). Is entrepreneurship really booming in Uganda or is this simply a looming myth that needs busting?

Considering the claim of explosive entrepreneurship the facts need to be considered. In 2016 the Global Entrepreneurship Monitor (GEM), asserted that a whopping 28% of adults in Uganda own or co-own a new business. And with a third of the country operating private business it is curious as to why growth hasn't exploded out of Uganda to influence the world.

In my home state of Pennsylvania, USA, Uganda's innovative entrepreneurs are unheard of because entrepreneurship is supposedly different in Africa. Why? Is it possible that entrepreneurship in Uganda is a global fallacy? Is it that barriers invisible to the west freeze Ugandans out of scaling their own economy? According to Crous, Attlee, and Ferguson, authors of the African human capital and labour report, an “interest in Africa is on the increase. Africa is seen as the new economic frontier. Investors are scrambling for resources as well as for the new fast growing middle class consumers”. But these claims only tell half the story. These pioneers harnessing the frontier are not from Uganda, making Uganda just the new western economic frontline. This notation is supported by Kayizzi-Mugerwa, a professor at Makerere University. He argues that while it may seem like Africa and Uganda's economy has come a long way since the early 1990s; it has not. The reality is that in 1999, Uganda's “per capita income (was) increasing by (only) .3 percent and 2.1 percent (Kayizzi-Mugerwa, 1999). In Uganda's 2016 reality growth is not much better. In fact as reported by the World Bank, it is actually worse. Over a five year span from 2011 to 2016 Uganda's average annual economic growth rate was 4.5% and slowing. This rate is compared to the 7% growth rate achieved during the 1990s and early 2000s. Growth is projected to continue to slow with a 2017 rate of 3.5%. This stunted growth rate shows the lack of impact new business are having on the Ugandan economy.

Yet the myth of the entrepreneurial eruption in Uganda continues to get traction. This is most likely due to the misleading statistics presented by big media. One example comes from the BBC which points to Uganda as the top ranked entrepreneurial country. However, this statistic is in terms of the percentage of the adult population engaged in entrepreneurial activity. This does not in any way mean these entrepreneurial ventures are successful. In fact, 10% of Ugandans started businesses in 2015, but one-fifth of individuals ages 18-64 discontinued a business the same year (GEM). What this shows is that the Ugandan market can support start-ups but not necessarily long term, sustainable growth of business.

Create, innovate, sell, or die. With an explosive surge of startups popping up in Uganda, why is it that the frequency of business failure is so incredible high? Is the market infinitely better in Uganda? Or could it be that with 9,000 new job openings each year and 400,000 young
Ugandans entering the job market annually, entrepreneurship is the new natural selection? Three academics studying entrepreneurship in Uganda, Langevarg, Namatovu, and Dawa argue “entrepreneurship is promoted as a way to solve the youth unemployment crisis (Langevarg, Namatovu, et al, 2012). While this may sound extreme, the reality is that the unemployment rate is 80% for individuals 18-24 years old.

So what is causing this stunted business cycle? What are the problems, barriers, and hindrances of long term survival? Why must all the startups perish in the hot blaze from which they came? As stated by The Guardian, most entrepreneurs across Africa cite access to capital as the dominant barrier for growth. This is supported by the exceptionally high interest rates in Uganda. For example, the Ugandan government’s [Youth Venture Capital Fund](https://www.youthventurefund.org/) offers to entrepreneurs loans at 15% on up to 25 million Ugandan shillings. But many including Rebecca Kaduru, a co-founder of [KadAfrica](https://kadafrica.org/), a commercial passionfruit farm, understands the unrealistic nature of these loans. To Kaduru offering “a very high interest rate and a relatively low cap” – is not sustainable for growing a business. High interest rates often create more problems for the debtor than the problems existing before the loan. And, 15% in Uganda is a generously low interest rate. [FINCA](https://www.fincauganda.org/), a micro finance organization focusing on providing loans to the bottom of the pyramid, offers a median interest rates of 68.76% per year. The [Millennium Village Project](https://mvp.ug/), which created a community bank charged loans at a rate of 24% per year. These rates not only put individuals in a cycle of debt, but suck any profit out of a growing business until both the person and the business have succumb to poverty.

Other problems hindering Ugandan business owners is poor record-keeping, mixing of business capital and personal money, and or spending profits on themselves instead of the company. This short-term minded money management, is destructive especially when the most widespread training programs in Uganda for new entrepreneurs focus solely on the start-up process and ignore the growth / sustainable business practices.

Even with these obstacles, some entrepreneurs are doing it, scaling and sustaining their enterprise. An example is the social enterprise [Tugende](https://tugende.org/) which believes there is a better option instead of the traditional bank loans offered. Tugende is among the first to lend affordably to motorcycle taxi drivers, an occupation that employs an estimated 400,000 Ugandans, enabling them to buy their bikes after 19 months. However, the success story is not the common tale. The rate for successful business in Uganda is still very low.

This forces a reflection on the myth of entrepreneurial growth in Uganda. Is Uganda the entrepreneurship capital of the world or is it more plausible that the BBC and the Guardian are too eager, predicting the trends of the next twenty years. Maybe the myth cannot be busted or proved. Maybe only time can tell if Uganda is truly the door to entrepreneurial opportunity. But for right now, it appears to be a drastic over exaggeration to claim Uganda is the world’s most entrepreneurial country when all the economy can support is HURRY, START UP, FAIL.
A dreamer, a maker, a believer, a fighter, a lover... a brother, a sister, a mother, a father, a son, a daughter... a leader, a changer, a person, a human... This is only part of the narrative of who we are...

The rhetoric about refugees is unfortunately one of fear, criminalization, and uncertainty, especially in the West. People are constantly being pushed away from their homes only to encounter the argument that for national safety, social order, and economic stability one must keep them out. But the “them” we are talking about is as bones and dust as all of us are, and, therefore, need and want as much safety, order, AND stability as everyone else does.

This is a selfie of a story that is often told by those who have never been a refugee. The resilience of people that experience the forced removal from their country, followed by their journey to challenge the odds of finding a place such as the Young African Refugees for Integral Development (YARID). YARID is an organization that (seeks the empowerment of) looks to empower young refugees that come to Uganda from across Africa, to continue building on their skills and help them integrate into the new community. They offer programs ranging from teaching English to helping young female refugees design clothes to sell in the market. In this photo series, you will find faces of those that have been displaced by the Congolese political instability. Most of the captions and the photos are both a product of these young men and women, the “selfie” of their story summarized by what they allow us to see, and what they want us all to know through their captions. This project challenges the us and them narrative that surrounds the conversation of the refugee crisis. This is not a project to humanize, as these young people are already human, rather to uplift the often untold and uniting story that makes each person as likely as the next to share such a challenging experience.
YARID: home to the learning and empowerment of many refugees in Kampala, Uganda. (Kampala, October 3rd, 2017)

Scolie and Josue starting the process of creating a poster that answers the question “who are you and how have you become the person that you are today?” (Kampala, October 3rd, 2017)
You better shoot me with a bullet of truth than massage me with oils of lies.
–Josue (Kampala, October 3rd, 2017)

Make sure that you must fulfill your duties.–Scolie (Kampala, October 3rd, 2017)

Experience is the Best Teacher. –Baraka
(Kampala, October 3rd, 2017)

No more suffering. I am determined to succeed.
–Chrisoline (Kampala, October 3rd, 2017)
A blurred focus on a story half-told... Let us try to create a clearer image in understanding refugees’ experience. (Kampala, October 3rd, 2017)
Follow the Dusty Road
Uganda's Public Transportation for Travelers

By Hannah Harrity

How many vehicles are in Uganda?
635,656 vehicles

How long is Uganda's road network?
129,469 Km

How many national paved roads are there in Uganda?
3,981 Km

How many accidents are there?
In 2014, there were 9,259 serious road crashes

5 Taxi Tips:
1) Know the cost of taxi ride before you get on
2) Ask where they are going
3) Get ready to be squeezed
4) Packing NOT Parking
5) Pay attention to driving route

What would a Ugandan change about the Transportation System?

The Ugandan view on safety of public transportation

Tugende's (Bodaboda micro-financing organization)
Social Impact
- Creating 3,682 jobs with no formal education required
- Increases job security
- Increases community access to transportation
- Helps Uganda's economy

http://sustainably.com/sustainably/ and
Social innovation often starts with a pressing social or environmental need, which becomes the opportunity for a social enterprise to design a solution. But this is only the first step. Even once a solution has been developed and tested it needs to be understood and integrated into society. Organizations trying to achieve transformative social change often struggle to communicate new ideas in a way that is relevant to local people. As a result, social innovators have to create forms of communication that can convey their social mission within the cultural context that they are working in. I find this aspect of social innovation particularly interesting because the ways that organizations communicate bring out the relationship between designers and beneficiaries. This photo essay looks at two organizations, Barefoot College in Rajasthan and Sulabh International in Delhi, to see how each of them has created strategies to communicate across cultural, linguistic, and social divides.

Barefoot College focuses on empowering people in rural communities by teaching them practical knowledge and skills. The organization is based on the ideas of Mahatma Gandhi who promoted the use of traditional knowledge and craft to created self-sufficient rural communities. To do this, Barefoot College has developed a holistic community based model of social development that addresses issues ranging from health and education to solar engineering and design. As much as possible, all these subjects are understood through traditional knowledge and taught by community members.
The organization's values are evident in the way knowledge is communicated and shared. Rather than teaching information from the top down, the college has developed media that facilitates the spreading of information and experience between the stakeholders.

As the name suggests, Barefoot College is an educational facility, but not in the traditional sense. Educational games and toys are made on site using recycled materials. These toys help children learn subjects ranging from literacy and music to math and problem solving.

Barefoot College has adapted traditional Rajastani puppet shows to tell educational stories in villages. The puppets, which are supposedly made from recycled World Bank reports, act out lessons to village people through entertainment and the medium of traditional craft.
A mural in a communal space teaches basic nutrition. Many of the people at Barefoot College are illiterate so pictures are used to model important concepts such as health.

Barefoot college operates a small radio station that plays locally relevant information such as prayers, folk music, weather updates and interviews. The studio walls are lined with recycled egg cartons to reduce noise.
Sulabh International is a social business that is dedicated to improving sanitation and public health in India by designing and building improved toilet facilities. They work to create innovative solutions for managing and even utilizing human waste through technological innovations. In addition, the organization is working to reform the entire system and culture surrounding sanitation and toilet facilities in India. This includes educating the public about related issues and changing the dialog about the importance of sanitation. They also work to empower scavengers (people who traditionally clean toilets and deal with human waste) by giving them opportunities to learn vocational skills and find jobs in other sectors.

Sulabh has created working models of their technology so that visitors and community members can understand how it works. Groups ranging from potential customers and news agencies to school groups and tourists visit the facility to learn about and see this technology in action.

Sulabh International has built a museum dedicated to toilets. Here, visitors can reflect on the social value of toilets as they learn more about the history and innovations surrounding toilet design.
Sulabh international operates a public school where local children learn about sanitation and public health as well as more traditional subjects. Half of the children come from slums and families that have traditionally been cleaners and scavengers. One of the main goals of this school is to empower these children to move up in society by finding jobs that are different from what their parents do. This allows them to move up in society and escape the discrimination associated with this kind of work.

Inside the school the walls are covered with signs containing slogans and quotes related to the mission of the organization. One sign reads, "If you have not helped anyone today, you have not yet prayed to God" while another one gives tips for personal hygiene.

Sulabh does outreach in rural areas to teach public health and hygienic practices. When they arrive in a village or slum they start by playing Bollywood movies on TV monitors on the outside of this bus. This helps encourage people to come out and watch. After an hour or so, the program switches to educational material.
Sulabh has also created their own Bollywood style music videos on topics related to their mission. One video explains the social value of proper sanitation with the chorus “making people smile, changing your lifestyle...”
NEW DELHI has a population of nineteen million and growing. That is twelve hundred thousand people per square kilometer. It is the fifth most populous city in the world, and lies within in a country on the pathway to first. While facts reveal the immense scale of life, I found NEW DELHI a remarkable example of the complexity of human ecosystems — the mega-city experiment is a fascinating test of human coexistence. Upon my arrival, I was astonished by the beauty of the urban networks; Each intimate detail changed my perception of how we utilize the space around us. During my morning commute, I tended to stare blankly out the window. Lifted by the metro, I enjoyed witnessing the passing blocks, neighborhoods, and city streets underneath. Yet, what stood out to me were the vast construction projects underway. Dark, ominous, hollow structures stood up to the hazy skyline, collectively rising above the otherwise flat urban expanse. I began photographing them, unsure of what to make of it.

OVER three weeks of city commutes, I began to understand the allure; they represented nascence, a new era for the city, and a growing population. The concrete walls remind me of an open canvas; the blank concrete contrasts to the established residential buildings, and the hollow cavities stand out against the glass office buildings. I wondered what these buildings would look like in forty years. One weekend, I took a trip to Lodhi Colony — the murals had been recommended as a must see. The contrast of residential space was all too apparent, and I decided to try and draw a line between this space, and the cases of new development taking place. In this essay, I draw a comparison between old and new, comparing life cycles of buildings.

THE theme of this piece is ‘Our Walls as a Canvas’ — showing how innovators can provide for ecosystems in their residential space. As leaders moving through an age of rapid-development, how can we better utilize space for art, the environment, and social well-being. Additionally, how can we, as social entrepreneurs, make sure that these spaces are furnished for more than just humans? Through realizing that our very walls are canvases, we can begin to see opportunities for increasing social and environmental well-being.
Hollow, dark, and ‘coming soon’. Descending into the background, new apartments in Uttar Pradesh go up—most are recent additions of the past 10 years.

Men out front chatting, working, and making chapattis. Lodhi Colony, built in the 1940’s for government officials, has utilized whole walls for creativity.
Dogs greet each other through the art lined the archway. The cleverly designed space allows for a wonderful mural, communal living space, and trees and plants. Making sure to develop spaces for more than humans is important.

The frontier of rapid development, expanding into the Rajasthani desert. These buildings lined the edge of the desert, extending their shadows onto previously un-developed land.
"Women are already strong, it's about changing the way the world perceives that strength."

Recognize local knowledge
In order to
Harness innate potential

Barefoot College Solar Engineers Training Program

Encourage Collaboration rather than reinforcing gender expectations

Goonj Sanitary Napkins

Lack of education (60% illiterate) inhibit mobility beyond household

Cultural Expectations and Socioeconomic Constraints Reduce Access to Viable Finance Options (20% hold salaried jobs)

Utilize Regenerative business model
Galvanizing access to wider market

Jaipur Rugs Weavers
Dhiiriti W.E. Can

Dependence on inadequate infrastructure which views women as "high-risk" (lacking experience and collateral)
SAFETY
IN LIBERDADE, SÃO PAULO
BY: EMELY CHEN

AGENDA
Research
Interviews
Problem
Question
Solution
Reflection
SAFETY

- There are high rates of violent crimes and petty crimes.
- The local police forces face problems with insufficient training, a lack of manpower, and equipment shortages.
- The police response time is often delayed due to the lack of patrol cars.
- Criminal investigation is slow because of the ratio of high number of daily incidents to the bureaucracy involved in processing the cases.

"People are ruthless, they rob you even when there are guards around."
"You can't walk these streets alone."
"There are a lot of things wrong with Brazil, but the biggest problem is the crime."
"There is nowhere safe to go and the police are no help."
"I feel unsafe."

December 9th
I can't leave my house at night because I am afraid of being attacked.

WOMEN FROM LIBERDADE

The community members of Liberdade, São Paulo do not feel safe walking around their neighborhoods, especially at night.
**Initial Question**

How might we provide a service that will allow the Liberdade community members feel safe at night?

**Final Question**

How might we increase communication between the police force and the Liberdade community members to feel safer?

**Revised Question**

How might we provide a twenty-four-hour service for the Liberdade community members to feel and be safe?

**SOLUTION**

A free phone application for all members of the Liberdade community.
AVAILABLE FEATURES

1. Speed Dial
   Calls are free of charge to the list of emergency numbers hotlines that are provided

2. Stay Informed
   Scroll through feed of tips to safer routes and crime reports

3. Timer
   Set a timer when you're on route. Your emergency contacts will be notified if the timer hits zero

4. Language
   Set your settings to the language that fits you best

5. Police Involvement
   Police now have data to make the streets safer and be more aware of the sights

REFLECTION

#1 Practice makes perfect
#2 It is not a linear process
#3 Two heads are better than one
#4 Stick with one problem
Food Puts Me in a Good Mood

By Hannah Harrity

My host mother and father do not speak English, however, from our first night in Brazil, food has created an atmosphere to show appreciation, build connections and open conversation. Night one with our host parents, Carminha (host mother) prepared an extravagant meal for us. We all sat around the dining room table together, which I later realized was a formal setting as the rest of our meals were around the kitchen table. The dinner consisted of various foods, like roast chicken, salad, mashed potatoes, grape juice, and a mousse dessert etc. Preparing this complex and formal meal was their way of welcoming us into their home. Carminha's hard work in cooking this meal made me feel important, comfortable and excited for the start of my time in Brazil.

This first delicious meal only set the tone for the rest of the meals to follow. Not only did meals become a time to eat home cooked, diverse, fresh food, but also a time to have face to face interactions. I always looked forward to meal time because it is a chance for me to take a break from the day. Carminha, who usually prepares the food, sits with us while Ayleen and I eat. We check in with each other during meals by discussing our day or going through our schedule.

For breakfast, the same food is offered every morning. My breakfast consists of two pieces of toast with jam, a mashed-up banana with uncooked oats, and a cup of coffee. Our host mother admitted that she has bananas every day because they are healthy and delicious. For dinner, there is more diversity in food. Carminha prepares various cuisines, however, each meal consists of the main food groups (meat, dairy, grain, fruit, vegetable, etc.). Rice and beans are also usually prepared with dinner as staple foods.

When we spoke with our host mother about our assignment, she seemed excited as she loves cooking and has many recipes that have been passed down from generation to generation. This assignment helped to deepen our relationship, discover new recipes and reflect on the systems in place that surround our food.

**Most memorable dinner conversations:**

As stated, dinner is not only a time to cook and eat food, but also have conversations. One dinner, Carminha unknowingly prepared one of my all-time favorite meals back in the United States. When I walked into the kitchen, I saw homemade hummus, fresh vegetables (peppers, tomatoes and cucumbers with seasoning), warm pita bread and chicken. This meal immediately reminded me of home and opened a conversation about my home life. With the help from Ayleen because of the language barrier, I admitted that at home, I usually have hummus at least three or four times a week if not more. I further explained that when members in my group and I travelled to Rishikesh, I ordered hummus and pita four different times. We laughed and our host mother immediately offered to show us how to make homemade hummus for our homework assignment.

The second dinner conversation that will forever be engraved in my memory was when my host mother prepared chocolate cake and chocolate mousse. As someone who has a strong sweet tooth, I was ecstatic about these desserts. Our pure excitement for this dessert lead to lots of laughter and a happy atmosphere. Ayleen and I confessed that dinner time is one of our favorite times of the day. Tasting these chocolatey desserts immediately made me smile and feel happy. We ended dinner jokingly arguing who was going to clean the dishes and laughing.

These interactions surrounding food are a part
of this family's culture. Meal time is a system to build relationships and has been a great avenue for us to bond with them. It is this family's way to show love and appreciation.

**Grocery Store Day:**

On Sunday, Ayleen and I went with our host mom to her favorite grocery store which was about a 3-minute drive away from the apartment complex. This grocery store is very close to our house, so it was not economically friendly of us to drive. We spent about forty minutes in the grocery store. Carminha explained that there is another grocery store she goes to that is also very close, but she prefers this store because it is smaller and it has better quality food even though it is more expensive. She walked us down each isle, explaining her daily schedule. Red tags indicate that prices are cheaper, so when she sees that flowers are on sale or rice or certain vegetables, she buys them. There are other foods, like meat, she does not buy on sale because she wants good quality meat and is willing to pay money. She will only buy meat in this store as she knows it is good quality and comes from the South of Brazil. She also likes to buy certain foods that are from her hometown. For example, there was an organic coffee brand that is from the town she grew up in. This coffee is expensive, so she only buys it on special occasions and proceeded to say that she would make it for Ayleen and I one day. This speaks to her class. It is a luxury to have the money to buy good, healthy and organic food.

Although she usually goes to grocery stores on Wednesday, we still bought a few items. For example, she bought a big bag of rice and beans. Rice is a staple food ingredient that should always be in the home. In addition, yogurt and ingredients to make homemade hummus were purchased as she knew it was one of my favorite foods. Our last aisle was the bread aisle. She voices her frustrations towards purchasing bread. There are too many options and she does not know where the bread comes from. This immediately sparked her interest in teaching us how to make homemade bread. As we left, she called her husband Airton to pick us up and paid with her credit card. Although Carminha did not take us to her second grocery because of scheduling challenges, Ayleen and I walked there ourselves. In general, Carminha seems to be an ethical eater, as she prefers to buy organic and locally produced food. Her passion for cooking is reflected in her knowledge about purchasing food.
Cooking Day 1: BreadMaking

Homemade bread was a very fun process. Carminha has a recipe book with many recipes from her family members. Each recipe is handwritten, indicating that these recipes have been passed down from generation to generation. This book not only exemplifies her love for cooking, but also how food has been a way for the family to connect even when they are not together. It also demonstrates that her meals are unique and authentic. In addition to having unique recipes, she also has lots of little “kitchen hacks” when cooking. For example, after you make the first ingredients for bread, you need to let the bread rise. If you put a piece of bread in water, it will sink. However, when the piece of bread rises to the top of the water, then you know that it is ready to be put in the oven. Carminha is also creative in the kitchen and decided that we should add tomatoes, olives, cheese and walnuts to our bread. She pulled out a kitchen tool that helped remove the seeds from inside the olives. These tools and tricks only further illustrate her experience in the kitchen.
**Cooking Day 2: Hummus**

Homemade hummus is delicious, so I was very excited about making this. Again, she pulled out her book of homemade, handwritten recipes. This recipe consisted of simple steps, however, she was not following the recipe directly. She artistically added ingredients and did not include others to make the hummus. It was impressive watching her taste test the hummus and then immediately thinking of another ingredient that would make it better. Her special ingredient, although in Portuguese, was an Arabic spice. This hummus may have been the best hummus I have tasted. Her ability to be creative in the kitchen is a skill that does not come quickly, but is practiced overtime and this hummus only further explains her experience.

**Disposal**

After each meal that was prepared, we put the scraps of food in a compost bin and recycle the others. The food that we do not eat is always put in a container in the fridge in case we want it later. This proves their consciousness of being environmentally aware of their waste. Both Airton and Carminha are strict about where their waste goes, as in the kitchen there are only two option to put your trash, either in the recycling bin or the compost. When the trash is full, they place it outside of their apartment door and the employees of the apartment take their trash for them. This is a problem as it continues to create a divide between trash and people. All the family needs to do it put the trash outside and then it goes away. They do not even see the trash men take their trash away. Speaking to Slavoj Zizek’s point about how the trash disappears from our world, this is exactly what happens not only to this family, but to the entire apartment complex. This system of trash disposal is unfortunately common within many other societies and promotes this lack of knowledge about waste. In general, a lot of this experience reminded me of home. Carminha reminds me a lot of my mom because my mom also loves to cook. The grocery store is like my grocery store at home. It was also interesting comparing the differences from the United States, like the different foods offered, the different staple foods as well as the disposal process. Overall, this process exposed me to a new part of Brazil and it was beneficial for me to learn about the food system in a new country.
Food for Thought

This diary follows the journey of a girl who is sometimes moderately hungry and most times a pain for homestays to feed.

Day 1

After arriving to our new homestay Sophie and I were given a tour of the kitchen by our host mother. She made it very clear that she “dislike(s) cooking”, though she prepares most of our meals. When our dad does cook the meals are generally elaborate. He is very focused on how foods and favors pair with each other; however, he does not cook often. And, when he cooks the meal is more of an experience which spans over a few hours. The pictures below are from our tour of the kitchen. They are a glimpse into our homestay fridge. It is easy to see the emphasis placed on leftovers from each of the pictures.

On the first day of the food journey assignment we had been staying and eating at our homestay for about a week. The food represented in day 1 of this food journey is fairly standard for our homestay. It is half cooked at home and half prepared at the supermarket. For example, on the first night of the food journey we had pastel. The pastel was made fresh at the supermarket (see Day 2 pictures). The pastel then had to be cooked or rather fried at home. The pastel was not particularly Sanders friendly; however, the rest of the meal: salad, and vegetables were delicious. These were prepared at home i.e. washed, chopped, and cooked.
Day 2

The Highlight of day 2 was purchasing food at a supermarket for the first time in about 3.5 months. All of our food at our homestay comes from the super market. My host mom, Claudia, does the majority of the grocery shopping, though both parents work. Claudia is a real estate broker and Fernando, my dad, is a professor of architectural design. Fernando only goes to the store when he is asked by Claudia to pick up a specific item or two. Claudia gets the food from three different markets.

She shops here for her fresh produce because she believes they are more fresh and better from here. It is important to note that the produce for sale at this market is not specified as local or more fresh compared to the other markets. “All the produce we eat comes from Brazil” claims our homestay mom and I am inclined to believe her because she is very specific about her produce. The second market Claudia shops at is fancy, like the Whole Foods of Sao Paulo. We visited this market on day 4 of our food journey. Pictures are included along with a better description on day 4.
Day 3

For day 3 of the food journey assignment I am highlighting breakfast. Breakfast is eaten between 7:00 and 8:00 for Sophie and me. The time ranges depending on our schedule. Our mom eats before us because she wakes up very early. We have never seen our dad eat breakfast or spend time in the kitchen in the morning, and our brothers eat after we leave for class. For breakfast each morning we eat whole wheat toast with honey and or cheese, butter, jam, and fruit. To drink we have juice and coffee. Breakfast is fairly easy to make so we all help out. I am generally on toast duty but have been known to make coffee too. Our homestay mom sets out the food and plates on the breakfast table. People take / prepare what they would like.

Our homestay dad is never present for breakfast and does not help prepare or set the table during this time. The food purchased for breakfast comes from the two markets we visited. The fruit, juice, and toast come from the more casual first market. The fancy jam comes from the second, more expensive market. All of it is purchased by our homestay mom who travels to the grocery store every other day.

The most common produce in our home is fruit. We eat it every morning for breakfast and sometimes as dessert after dinner. In the house we always have papaya, bananas, and apples. There is a plentiful amount of tropical fruits because that is what is grown in Brazil.

What is not seen is any type of berry such as raspberry, blackberry, or blueberry because they are not grown as often here. Besides fruit we also have iceberg lettuce. We have a salad every evening with dinner.

Generally when our homestay mom cooks us dinner it is served between 8:00 and 9:30. Our homestay mom calls and we come and set the table or help make food depending on the evening. Most nights it is just our homestay mom, Sophie and I and or one of our brothers. Culturally dinner is not seen as a large meal or a family event. Dinner is not where family or friends socialize. Because of this, most of the family is absent from dinner. Our host dad generally does not eat dinner and our mom eats very little. Lunch is the biggest meal of the day in Brazil and where people come together with food. Our host mom taught us that most schools, public and private finish before lunch so the kids can be at home during lunch time. Lunch is much more important.

When it comes to the actually food served at dinner it is not from a recipe but from common kitchen intelligence. We have steamed broccoli, salad, mashed potatoes without milk or butter (my homestay brothers love me), ravioli prepared in the market and cooked at home, and warmed bread. The one recipe that is used and displayed is a special family waffle recipe which they unfortunately have not made it yet. It is located in two places in the kitchen, the refrigerator and a side counter.
Day 4

Day 4 was filled with one major food journey event, a trip to the fancy super market (different from day 2's supermarket). This super market is considered by our host mom to be the whole foods or “whole paycheck” of the community. She only buys a few small, and special items there.

Overall, the store in fancy and appears visually to be upscale. As seen in the pictures, the food is displayed in an aesthetically pleasing manner. This is a contrast to that of the super market displays seen in day 2 of the assignment. This contrast helps to highlight the economic reality of grocery shopping for different communities. The better your financial status the larger the variety of food options available to you. The more unique food experiences you have.

Day 5

On the last day of our food journey assignments I am covering what happens to the waste. By the fifth day of the assignment we had a clear understanding of where the left over food scraps went.

Most of the leftover food is turned into left overs. This stems from our mom's hatred of cooking and our dad's lack of time to cook. There is no food waste from breakfast because people make what they want to eat. Any fruit scraps or paper napkins go in a little white garbage can on the kitchen counter. It is deposited each day in a compost pile outside. Compost appears to be common across the Brazilian culture as Anna May and Hannah / Ayleen's family also compost.

Jars and bottles are either saved and repurposed or recycled. If there is any non compost or non-recyclable trash it is thrown in a white garbage can on the far side of the kitchen. I have yet to see it completely filled. When the garbage for the landfill is full it is tied, and taken outside where it is placed in a basket elevated above the ground. Garbage collectors come at night on Monday, Thursday and Saturday. Recycling is picked up on Wednesdays. After a typical dinner, the leftovers (as seen below) are placed in small glass containers or covered with saran wrap. They will be eaten over the next few days. Everything else follows the outlined compost, recycling, trash guidelines. We are not around for lunch, which is our family's largest meal of the day; however, we know what happens to the food...leftovers. Often, dinner consists of partial leftovers from lunch.

Keeping leftovers is not seen as a characteristic of someone from a lower income bracket. Leftovers are common practice in Brazil and as our host mom would say “throwing away food is silly, I don't like to cook it anyway”. Using leftovers is not about saving time. Meaning, there is not a purposeful surplus of food provided one night so that there will be leftovers for the whole week. Simply, if there is some food left then it is saved, but generally our host family tries to make just enough for the one meal maybe slightly more. No left over lasts more than one more meal. The leftover culture is about using resources i.e. food and money wisely. It is not about saving time.
Lastly, there is an emphasis on the environment as a reason to discard food materials in a conscious manner. I know this is the case because several family discussions have centered around climate change and how awestruck my host mom is that southern Brazil had a dusting of snow last year.

Overall the food journey assignment highlighted the values of composting and leftover culture. These sustainable food practices show a level of consciousness surrounding food consumption. Something that is emphasized less is the lack of segregated recycling practices and or the inefficiency of a four day a week garbage / recycling pick up system. Cutting back on garbage pick up would be a positive step toward sustainability for the community. Unfortunately, I am not sure all neighbors are of the same mindset and or eager to try.
YES YOU CAN FIGHT AGAINST DOMESTIC ABUSE

By Sophie Schrader
Domestic Abuse in Brazil

Women in Brazil are assaulted every 15 seconds and one is murdered every 2 hours. This is an improvement from past decades.

According to a survey of 1172 women in Sao Paulo, 22% of abused women have never told anyone and 55% have never sought help.

Domestic abuse is generally underreported for fear of further angering the aggressor and not trusting the security offered by the state.
Domestic Abuse in Court

Former Brazilian president Dilma Rousseff took action against domestic abuse in March, 2015 by producing a zero tolerance policy towards violence against women and girls.

Increased penalties for domestic violence will not be enough to change the patriarchal mentality which disempowers women.

In the court system, there are judges and lawyers who believe that when a couple fight, it is a private matter which they do not have the right to intervene in.
SO. The Problem.

Domestic abuse is a major issue all over the world, especially in Brazil.

Societal change is necessary for any of the laws against domestic abuse to become effective.

Victims must stand strong and come together to fight back! #enddomesticabuse
Question:

How might we design a safe and welcoming platform for women facing domestic abuse to become safe and empowered?
SafeLiving

This app, looking like a period tracking app from the outside, would help women seek help from domestic abuse.

Including self defense tips, safe locations to get away from abuser, phone numbers to call when seeking help, and an anonymous online community to find support.

SafeLiving would also help connect victims to nearby organizations helping with substance abuse, mental health, and rape crisis centers.
Reflection

This project was harder than I originally anticipated. At the beginning of my ideation process, I intended to focus on an issue surrounding education. I was fairly deep into the process when my entire plan changed. We were in the field researching people in a street situation and a woman was so clearly distraught. It was so apparent that she wanted more than anything to share her story and to find some kindness. She had been on the street for about a month, after leaving her abusive partner. This woman made me immediately know that doing another project on education wouldn’t feel nearly as meaningful as a project on domestic abuse in Brazil. I’ve already done quite a bit of research on domestic abuse in the US, but the statistics I discovered regarding Brazil were daunting.

This project was difficult not only because many of the stories are painful to hear about, but also because research was so difficult to complete. I wanted to talk to people in the field about their experiences or opinions on domestic abuse but, with the exception of the woman who changed my research topic, it was incredibly difficult to find anyone who would open up about their experiences. That is part of the difficulty with domestic abuse— it is a silent killer. Another difficulty was the language barrier. Not only was I a twenty year old college student trying to ask these difficult questions, but I also was unable to communicate in the local language. Thus, my field research did not go as planned.

Though field research was quite difficult, there was tons of information online. I found that once I compiled the information I wanted to share and figured out the solution I wanted to pitch, my presentation easily fell into place.

I think that, over all, I would not have changed my research topic. Domestic abuse is a major issue all around the world, but especially in Brazil. There is not nearly enough awareness and there’s not enough being done to combat the delicate structures of abuse.