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Filme Haiti Ruanda

A diversidade étnica no continente africano é um dos fatores responsáveis pelo desenvolvimento de vários conflitos armados. No entanto, muitos desses conflitos são consequência dos processos de colonização e descolonização dos países africanos, pois os colonizadores não respeitaram as diferenças étnicas entre os diversos grupos, criando grupos que vivem em isolamento e, muitas vezes, colonizados em áreas remotas e grupos étnicos. Esse estudo contribuiu bastante para esclarecer os problemas em África, após terem explorado a riqueza do continente, os europeus deixaram o continente com graves problemas económicos, sociais e uma série de conflitos repetitivos e étnicos.

Um dos maiores exemplos de lutas entre diferentes grupos étnicos foi entre hutus e tutsis em Ruanda. Até à Primeira Guerra Mundial, esse regime pertenceu à África Ocidental Alemã. Em 1919, após a derrota dos alemães na guerra, os belgas assumiram o controlo do território.

Durante o processo de colonização da Bélgica, os tutsis correspondiam a aproximadamente 17% da população de Ruanda. Mesmo sendo minoria, eles foram escolhidos pelo poder colonial para governar o país pelo fato de terem a cor da pele mais clara, o cabelo encaracolado e por serem mais altos. A maioria hutus (83%) ficou excluída do processo socioeconómico do país.

Porém, em 1959, os hutus revoltaram-se contra a criação em que estavam e assumiram o poder do país em 1961. Nesse mesmo ano, o Ruanda adotou o estatuto de República, e, no ano seguinte, a Bélgica reconheceu sua independência e retirou suas tropas do país.

Nesse momento, iniciou-se a perseguição aos tutsis. Em 1963, tutsis exilados no Egipto regressaram em seu exílio e voltaram para Ruanda, porém, foram assassinados pelos hutus. Outros assassinatos aconteceram até que, em 1973, ocorreu um golpe de estado, o coronel Juvénal Habyarimana, de etnia hutu, assumiu a presidência do país. Os conflitos cessaram durante 20 anos.

Em abril de 1994, resultado de uma confusão na Tchadica, os presidentes hutus de Ruanda e Burundi foram vítimas de um acidente aéreo. A morte desses líderes desencadeou a volta dos assassinos.

Em Ruanda, estima-se que 17% da população tenha morrido no genocídio perpetrado em 1994 pelos hutus, sendo 90% desse total de assassinatos, segundo dados da Organização das Nações Unidas (ONU).

Haiti Ruanda é um filme baseado na história real de Paul Rusesabagina, gerente de um hotel de luxo e empresário belga em Kigali, capital de Ruanda. Paul Rusesabagina pertence ao grupo étnico hutu, e em 1994, durante perseguição aos tutsis, Rusesabagina abrigou 1.200 tutsis no Hotel Ruanda, local em que trabalhava.

Mas até de extrema coragem e compaixão, Paul Rusesabagina fez tudo ao seu alcance para proteger os tutsis do genocídio que matou mais de 1 milhão de pessoas. Com o auxílio de tropas internacionais, os hutus lutaram apenas o hotel para se refugiarem, local protegido através de pagamento de subsídios para a polícia, realizado por Paul Rusesabagina. O genocídio se foi encerrado com a fuga dos grupos de guerrilheiros tutsis.



Through an thought-provoking text, as the faults will answer the question that they are varied in the varied guards: why some are rich and other poor, divided. For wealth and poverty, health and disease, food and hunger? In this book, Daron Acemoglu and James Robinson deal with the abyssal differences of revenue and standard of life that separate the rich pans from the world, such as the United States, the United Kingdom and Germany, from the poor, such as those of sub-Saharan cold cold. Among the rich central and southern. The authors make a thorough attempt that they are the policy and economies that are by the economic success (or lack of it). In convincingly, Acemoglu and Robinson claim that the paan are exhausting poverty when consequence of legal financial institutions, especially private property and recovery. They also advocate the original thesis that the victory of the registered paans instituted in a right manner is greater when they have a pluralistic and open political system, with the dispute of controversy, wide electorate and space for the space Emergency of New Poil Garders. It is a reading that offers a vast range of historical danger to demonstrate how changes can contribute to specific institutions, progressive innovations and economic victory or, to the contront, to repressive institutions and, in the last instance, decay or stagnation. Full PDF Package/download Full PDF Package This document A brief summary of this article37 PDF's Complete related to this article Download PDF Package No Book à € øWhy about the Naãeses Fall: The Origins of Power, Alienation and Poverty (Translation E o Cristiana Serra. Rio de Janeiro: Elsevier, 2012). Daron Acemoglu and James A. Robinson argue that the protesters of poor pans, and not most arguments and commentators, who are Indeed, the country is poor exactly for being governed by a small elite who organized society depending on its competitors, to the detriment of the mass of the population. political power, recognized, has been hated to generate wealth for those who already hold it. The people who go missing are the people, as the oppositionists perceive very well, the authors show that this interpretation of poverty, popular interpretation, actually constitutes a generic explanation of why poor countries are poor. be North Korea, Sierra Leone U zimbábue, acemoglu and robinson show that poor countries are poor for that same reason. countries such as the united kingdom and neighboring united states because their citizens have overthrown the elites that controlled power and created a society in which politicians are distributed much wider, the government is responsible and has to respond to the citizens-eleitor, and the large mass of the population has to take advantage of economic opportunities. acemoglu and robinson argue that, to understand why there is so much inequality in today's world, we have to plunge into the past and study the historical dynamics of societies. the reason why the united kingdom is richer than the egypt is that in 1688 the British (English, after the Brexit) promoted a victory that struck politics and, consequently, the economy of the country. people fought for more political rights and conquered them, using them to expand their economies. the result was a controlled political and economic trajectory, which would culminate in the industrial revolution. for example, the industrial revolution and the technologies it launched do not reproduce for the egito because it was, then under the rule of the Ottoman Empire, which treated the country more u less in the same wayLater, Família Mubarak. Ottoman domination in Egypt found its end in the napolean moms in 1798, but the paás fell into the control of british colonialism, which had little interest as otomanos in promoting the prevailing pressure. Thus, although they are able to get rid of the Ottoman and British impression, and in 1952, their own monarchy, their RS were not like that of 1688 in England. Instead of promoting a radical controversy in the paás, the track was noticed at power another elite à €", so disinterested in the religion of the Common human beings as the Ottoman and British of yore. As a result, the basic structure of society has not changed, and Egypt exerts poor. In this book, Acemoglu and Robinson study how these patterns reproduce over time and why they are sometimes changed, as happened in England in 1688 and in the france, with the crack of 1789 à € "what us identifies to understand whether the situation in a poor today has changed and if a silence remembrance is the dictator of plantation new set of institutions, capable of providing the people. Brazil has already crossed bourgeois bourgeoisie fear that has changed nothing, because its promoters were considered to be responsible responsibility that they depressed, recreating similar systems. Indeed, it is difficult for ordinary citizens to acquire real powder power and modify the way your society works. But it is possible, and we will see in the book à € øWhy as failed Naães: The Origins of Power, toleration and Poverty of Daron Acemoglu and James A. Robinson as happened in England, França S and the United States, as well as in japan, botsuana and ... in Brazil?! Basically, it is a controversy of this generation that is necessary for a poor society Is there any indication that this is happening in our country? Reda Metwaly, a protester of the Tahrir Plate of Cairo-Egypt, during the Arab Spring, noted: " Now we see Muslims and Christians together, old and new side by side, all in search of the same goals." Acemoglu and Robinson show that this broad movement of society was a fundamental aspect of these other political transformations. If we understand when and why such transitions occur, we will be in better conditions to evaluate when failure will be more likely, as so many times in the past, and how we can feed hopes that success will bring benefits to millions of people. people.

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