
Göç ve İnsani Yardım Okuma Listesi

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İnsani yardım, en geniş tanımıyla “savaş, açlık, yoksulluk, doğal afet ve kriz bölgelerinde mağdur olan insanların ihtiyaçlarını karşılamaya yönelik acil yardımlar” olarak tanımlanabilir. Acil yardımlardan kasıt aslen ve ilk olarak gıda, barınma, hijyen ve sağlık.

Bugünkü kurumsallaşmış ve profesyonelleşmiş diyebileceğimiz haliyle insani yardım, 1863’te Kızıl Haç’ın 1868’de de Hilal-i Ahmer Cemiyeti’nin (bugünkü Kızılay) kurulmasıyla ortaya çıktı ve o günden beri hala geçerli dört temel prensip üzerine kurulu: **insanîyet, ayırım gözetmeme, tarafsızlık ve bağımsızlık**. Bu prensipler, kısaca şöyle açıklanabilir: *İnsanîyet*, insani yardım faaliyetlerinde (bu hayat kurtarma ya da ıstırapın dindirilmesi faaliyetleri olabilir) tüm insanlığın insanlık onuruna yakışır ve eşit bir muamele görmesi zorunluluğu; *ayırım gözetmeme* (impartiality) insani yardımın din, dil, milliyet, ırk, toplumsal cinsiyet ya da politik aidiyet/fikir ayrımı gözetilmeden yürütülmesi ve önceliğin sadece aciliyet temelinde belirlenmesi zorunluluğu; *tarafsızlık* insani yardım örgütlerinin çatışmalarda taraf tutmama prensibi ve son olarak, *bağımsızlık* yapılan yardımın çatışmada çıkarı olabilecek taraflarla bağlantısı olmaması zorunluluğu anlamına geliyor.

Bu prensiplerin yerine getirilmesinin bir koşulu olarak insani yardımın, politikadan uzak durması gerektiği sıkça tartışıldı, hala da tartışılıyor. Hatta politikanın ahlaken yozlaştırıcı olduğunu iddia edenler bile oldu. İnsani yardım faaliyetinin etik-ahlaki bir alan olduğu ve politik olandan kesinkes ayrılması gerektiği uzunca bir süre dile getirilen konular arasında.

Ancak, son dönemde yapılan hem tarihsel hem de güncel çalışmalar, insani yardım etrafında örülmüş ilişkilerin politikadan bağımsız düşünülemediğini gösteriyor. Öncelikle, tarihselliğine bakıldığında, insani yardımın –çoğu zaman birbirleriyle ideolojik, toplumsal, dini ya da irksal sebeplerle birbiriyle pek de uyum içinde olmayan– çok sayıda aktörü var. Şayet zaman içinde bu aktörler değişmiş, aralarında çeşitli çatışmalar çıkmış, bazı aktörler diğerlerini massetmiş ya da pratiklerini dönüştürmüşse, bir ilişkiler bütünü olarak insani yardımın politik olmamasından söz edemeyiz. Bunun yanı sıra, yardım alan kişilerin de yardım etme “ayrıcılığı” haiz kişilerin de “hak ederliği” (deservingness) hem tarihsel hem de politik-ideolojik tartışmalarla şekillenmiş. Yani “acı ve ıstırap içinde olan” herkes insani yardımın yararlanıcısı olamıyor.

Hal böyleyken, bugün –bir yandan geçim krizi, kitlesel yerinden edilmeler, iklim krizi ve derinleşmiş eşitsizlikler tüm dünyayı etkisi altına almışken, bir yandan da dayanışmanın neredeyse her türünün kriminalize edilme riskiyle karşı karşıyayken– insani yardıma dair tartışmaların toplumsal ve politik konularda bize ne söylediğine bakmak kritik görünüyor.

Bu okuma listesi de göçü odağına almakla birlikte, insani yardıma dair hem güncel hem de artık klasikleşmiş kaynaklara dair daha geniş bir çerçeve sunmayı hedefliyor. Tabii ki genişletmeye ve güncellenmeye açık.

Alana ilgisi ve merakı olan herkese yol göstermesi ve bir başlangıç noktası sunması dileğiyle.

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