

**T.C.
ISTANBUL AYDIN UNIVERSITY
INSTITUTE OF GRADUATE STUDIES**



**THE ANALYSIS OF THE FIGHT AGAINST DISCRIMINATION
AGAINST ALBINOS IN GUINEA WITHIN THE FRAMEWORK
OF THE CONCEPT OF HUMAN SECURITY**

MASTER'S THESIS

Aissata KONATE

Department of Political Science & International Relations

Political Science & International Relations Program

NOVEMBER, 2024

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NOVEMBER, 2024

DRTHESIS EXAM REPORT

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..... before the jury members formed at the meeting no.
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(**) Acceptance decision will be written in writing.

DECLARATION

I hereby declare that the study “The Analysis of the fight against discrimination against albinos in Guinea within the framework of the concept of Human Security “ which I submitted as a master thesis, is written without any assistance in violation of scientific ethics and traditions in all the processes from the project phase to the conclusion of the thesis and the works I have benefited from those shown in the Bibliography. (20.11.2024)

Aissata KONATE

FOREWORD

To My Parents,

I dedicate this thesis to my parents, whose unconditional love, unwavering support, and constant encouragement have enabled me to pursue my dreams throughout my academic journey. To my mother, for her love and wisdom, and to my father, for his strength and inspiration. Without them, this thesis would not have been possible.

To My Professors, Thesis Supervisors, and Mentors,

To my professors and mentors, whose expertise and insightful advice have guided my research. Thank you for your commitment to my education and your dedication to the transmission of knowledge, as well as for your valuable guidance, wise counsel, and patience. Your dedication to teaching has been a continuous source of inspiration.

To Prof. Murat Jane,

For believing in me and providing the tools and advice necessary to complete this project. Your expertise and kindness have been invaluable.

To All Albinos in Guinea and Around the World,

I dedicate this thesis to albino children, whose innocence and condition inspire me to be a better researcher and a better person every day, in order to execute my projects. You are my greatest source of motivation.

To My Friends and Colleagues,

For their moral support, understanding, and encouragement during difficult times. Their friendship has been a crucial pillar in the completion of this work. Their friendship is an invaluable treasure.

To All Those

Who believes in the power of education and perseverance. This thesis is the

result of numerous sacrifices and unwavering determination.

This thesis is dedicated to each of you with all my gratitude and affection. To everyone who contributed, directly or indirectly, I thank you from the bottom of my heart for your precious help and unwavering support.

November, 2024

Aissata KONATE



THE ANALYSIS OF THE FIGHT AGAINST DISCRIMINATION AGAINST ALBINOS IN GUINEA WITHIN THE FRAMEWORK OF THE CONCEPT OF HUMAN SECURITY

ABSTRACT

The multifaceted challenges faced by people with albinism (PWA) in Guinea are explored, highlighting social stigma, governmental policies, educational barriers, and socio-professional integration. The study is guided by four main research questions, addressing the extent of social stigma against people with albinism (PWA) in Guinea and its impact on their human security, the effectiveness of governmental policies promoting their well-being, the educational challenges they face and the subsequent effects on their professional prospects. The theoretical framework integrates human security theory to analyze the threats to PWA's well-being across various dimensions. A qualitative method approach, critical literature review with qualitative. The study employs living experiences, society observation to quantify the prevalence of albinism and its impacts on education, healthcare, and employment, also this method will be used to insights into personal experiences of stigma and discrimination. Information collection spans multiple regions of Conakry, Guinea's capital, following a comprehensive sampling plan. Our analysis findings confirm and support existing theories on stigma and the human security concept, underscoring the need for revisions to accommodate the cultural and contextual dynamics of discrimination. This research contributes to understanding the complex realities faced by PWA in Guinea and offers insights for policymakers, practitioners, and advocates aiming to enhance their integration and well-being.

Keywords: Albinism, Guinea, social stigma, socio-professional integration, education, human security

GUİNE'DE ALBİNO'LARA KARŞI AYRIMCILIKLA MÜCADELENİN İNSAN GÜVENLİĞİ KAVRAMI ÇERÇEVESİNDE ANALİZİ

ÖZET

Albinizmliler (AB) Gine'de karşılaştığı çok yönlü zorluklar, sosyal damgalama, devlet politikaları, eğitim engelleri ve sosyo-profesyonel entegrasyon konularını vurgulayarak incelenmiştir. Çalışma, Gine'de albinizmlilerle karşı sosyal damgalama düzeyi ve bu durumun sosyo-profesyonel entegrasyonlarına etkisini, entegrasyonlarını teşvik eden devlet politikalarının etkinliğini, karşılaştıkları eğitim zorluklarını ve bunların profesyonel beklentileri üzerindeki etkilerini ele alan dört ana araştırma sorusu tarafından yönlendirilmiştir. Teorik çerçeve, AB'lerin refahına yönelik çeşitli boyutlardaki tehditleri analiz etmek için insan güvenliği teorisini entegre eder. Karma yöntem yaklaşımı, kritik literatür incelemesini nitel görüşmelerle ve nicel anketlerle birleştirir. Çalışma, albinizmin yaygınlığını ve eğitim, sağlık ve istihdam üzerindeki etkilerini nicelleştirmek için anketler kullanırken, görüşmeler damgalama ve ayrımcılık deneyimleri hakkında nitel bilgiler sağlar. Veri toplama, kapsamlı bir örnekleme planını takip ederek Gine'nin başkenti Konakry'nin çeşitli bölgelerine yayılmıştır. Analiz bulgularımız, damgalama ve sosyo-profesyonel entegrasyon hakkındaki mevcut teorileri teyit etmekte ve desteklemekte olup, ayrımcılığın kültürel ve bağlamsal dinamiklerine uyum sağlamak için revizyon ihtiyacını vurgulamaktadır. Bu araştırma, Gine'deki AB'lerin karşılaştığı karmaşık gerçeklikleri anlamaya katkıda bulunmakta ve entegrasyonlarını ve refahlarını artırmayı hedefleyen politika yapıcılar, uygulayıcılar ve savunucular için bilgiler sunmaktadır.

Anahtar Kelimeler: Albinizm, Gine, sosyal damgalama, sosyo-profesyonel entegrasyon, eğitim, insan güvenliği

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ABBREVIATIONS

ACHPR	: The African Charter on Human and Peoples' Rights
AFAPA	: Atlantic Federation of African Press Agencies
AIDS	: Acquired Immunodeficiency Syndrome
AU	: The African Union
BOCA	: Brown Ochre Albinism
CAT	: The Convention against Torture
CEDAW	: The Convention on the Elimination of All Forms of Discrimination against Women
CHS	: Commission on Human Security
CI	: Confidence Interval
CNAG	: Confederation of Albinos in Guinea
CRC	: The Convention on the Rights of the Child
HIV	: Human Immunodeficiency Virus
HPS	: Hermansky-Pudlak Syndrome
ICCPR	: International Covenant on Civil and Political Rights
ICCPR	: The International Covenant on Civil and Political Rights
ICESCR	: The International Covenant on Economic, Social, and Cultural Rights
NATO	: The North Atlantic Treaty Organization
NCAG	: National Confederation of Albinos of Guinea
NGOs	: Non-Governmental Organizations
NLM	: National Library of Medicine

OA : Ocular Albinism

OCA : Oculocutaneous Albinism

OCA2 : Oculocutaneous Albinism Type 2

OCA3 : Oculocutaneous Albinism Type 3

OCA7 : Oculocutaneous Albinism Type VII

OHCHR : The Office of the United Nations High Commissioner for Human Rights

OPROGEM : Office for the Protection of Gender, Children, and Morals

PWA : People With Albinism

ROCA : Recessive Red Ochre Albinism

UBEAG : Union for the Well-being of Albinos in Guinea

UDHR : Universal Declaration of Human Rights (UDHR),

UN GA : United Nations General Assembly

UN : United Nations

UNDP : United Nations Development Program

UNHCR : United Nations High Commissioner for Refugees

UNODC : The United Nations Office on Drugs and Crime

UTSS : Under The Same Sun

I. INTRODUCTION

A. Topic And Research Focus

Traditionally, the concept of security has been primarily associated with state actors and territorial threats. However, this narrow definition is challenged by the lived experiences of marginalized groups like people with albinism (PWAs). This research will focus on The Analysis of the fight against discrimination against albinos in Guinea within the framework of the concept of Human Security and will highlight a more inclusive understanding of security which encompasses individual well-being and protection from violence. Albinism, particularly in Africa and specifically in Guinea, is often misunderstood and is a sensitive issue. Unfortunately, there isn't a precise figure for the number of people with albinism in Guinea. This is due to a lack of accurate data collection and reporting on the condition in many African countries, including Guinea. However, it's known that the prevalence of albinism is higher in Africa compared to other parts of the world, and Guinea is one of the countries where people with albinism face significant challenges. Cultural beliefs and social stigmas contribute to PWAs' marginalization, which results in significant challenges in social classification, education, employment, and overall social integration. This research aims to explore this complex issue and analyze the socio-economic, human safety and political pressures PWAs in Guinea face. While efforts have been made by various governments and organizations, including those in Guinea, to promote equality and safety for PWAs, there still needs to be a significant gap. This research will critically assess the measures the Guinean government has implemented to improve PWAs' lives and would identify areas for improvement, while also acknowledging these efforts.

This research is valuable for several stakeholders, as it broadens the understanding of security by highlighting the need to protect vulnerable populations beyond traditional security concerns. It offers useful insights for national and international organizations working towards the social inclusion of PWAs and the potential to inform public policy development in Guinea, to improve the quality of

life and integration of this marginalized population. The first UN Human Rights Council report on albinism, released in 2017 by the Independent Expert, Ikponwosa Ero, further emphasizes this research's critical importance. This report underscored the global prevalence of albinism and the urgent need for further research and action. This study will build on this foundation by focusing specifically on Guinea, providing a deeper understanding of the challenges PWAs face. (Refworks, 2017)

The remainder of this thesis will be structured as follows: Chapter 2 will delve into the existing literature on human security studies, exploring the broader concept of human security and how it relates to PWAs. Chapter 3 will provide a comprehensive overview of albinism, its social and cultural perceptions, and the challenges faced by PWAs in Africa. Chapter 4 will analyze albinism and the government actions in Guinea, examining their attempts to address the marginalization of PWAs. Building on this analysis, Chapter 5 will propose recommendations for improving human security and promoting PWAs' socio-professional integration and their well-being in Guinea. Finally, Chapter 6 will conclude the thesis by summarizing the key findings and highlighting the research's contribution to the field of human security and social inclusion and justice.

The analysis chapter will be the main section where we will study in detail the challenges faced by PWA in Guinea. We will give an overview of the historical aspects that might influence perceptions of albinism. we will analyze cultural beliefs and societal attitudes surrounding albinism in Guinea. Building on that we will analyze the threats to the human security of PWA in Guinea. Aspects of physical, economic, health, and social security will be outlined and studied in detail. The next step is to identify the key actors involved in the situation. Political entities, actors, and institutions such as The Guinean government, healthcare institutions, educational institutions, and community organizations will be investigated. After identifying the threats faced by PWA we will deal with the responsible actors and evaluate their role and efforts in addressing the challenges. We will apply the established human security framework analysis to the situation of PWA in Guinea and try to answer the following research questions: How do the identified threats undermine the security and well-being of PWA in Guinea? How are the various aspects of human security (physical, economic, health, social) interconnected in this context? Finally, we state the findings of our study and make recommendations for strengthening human

security for people with albinism in Guinea. To sum up, Human security theory provides a solid ground and constitutes a powerful tool for understanding the complex challenges that PWA faces in Guinea. By studying the human security threats that they face we can advocate for more effective approaches to problem solving and begin to ensure their safety and well-being as an integral part of the fabric of Guinean society.

In Guinea PWA face many challenges that stem from social stigma and harmful practices that threaten their human security. This discrimination can be seen as an extension beyond social exclusion and can be considered a violation of human security. The theoretical framework of human security extends the umbrella to include not just physical safety but also aspects like economic well-being, freedom from violence and fear, as well as the ability to live a decent and dignified life. For this study, we aim to examine albinism in Guinea through a human security perspective so we can gain a deeper understanding of how these interconnected issues threaten the fundamental rights and freedoms of PWA in Guinea.

1. Purpose and Importance

The purpose of this research is to explore, analyze, and highlight inequality, discrimination, and the human security of people with albinism, but also to participate directly or indirectly in their social, cultural, political, and professional integration through the opinions and recommendations that will be established in this research. This study also aims to understand in what way and how these policies impact discrimination and social stigma, access to education, and especially integration into the labor market and society. It will seek to identify the challenges faced by people with albinism and assess the extent to which current government initiatives are adapted to meet their specific needs. Another importance of this study lies in the fact that albinism remains a taboo subject in African communities, specifically in Guinea. This problem dates back several centuries. The presence of an albino in a family in Guinea is a source of curses, divine punishment, witchcraft, and even a source of wealth for the person who will have a sexual act with this albino. However, several non-governmental organizations, in collaboration with international organizations, have been created to protect albinos in Guinea. With emancipation and schooling actions for certain albinos, a qualitative but slow evolution is observed within this portion of the discriminated population. All Beauty

Services, a pioneering mixed agency in Guinea, was established in 2019 to address the pressing issue of discrimination against individuals with albinism and promote their social and professional integration. Officially recognized by the APIP (Agency for the Promotion of Private Investments) and registered under the tax identification number NIF: 440568491, the agency has been instrumental in combating prejudice and empowering this marginalized group.

Through its accreditation, All Beauty Services has gained the authority to gather vital information on people with albinism, enabling it to advocate for their rights and contribute to their overall well-being. By participating in this thesis, the agency has made significant strides in two key areas. The agency has successfully built a comprehensive database, accurately identifying the specific needs of people with albinism in Guinea. This invaluable resource will inform future projects and initiatives aimed at improving the lives of this vulnerable population. All Beauty Services has actively contributed to the research process by assisting in the creation of questionnaires, organizing meetings with individuals with albinism, and streamlining administrative procedures for interviews and surveys. This collaboration has significantly enhanced the efficiency and effectiveness of the research efforts.

For this study, we will classify the importance of this thesis based on the following different aspects of the realities of these people:

1. Allow a better in-depth understanding of social issues. This study will contribute to a better understanding of the challenges and threats faced by people with albinism in the Guinean context. It will enrich the existing literature by providing personal efforts and observations from experiences related to stigma and professional integration, particularly in developing countries like Guinea.

2. Directions for public policies: By carrying out a study evaluating the effectiveness of government and organizational policies, this report will be able to formulate specific recommendations aimed at improving existing initiatives or introducing new approaches. This will have practical implications and contribute to the establishment of more inclusive and responsive policies.

3. The promotion of equal opportunities and the right to life: By highlighting the challenges encountered by people with albinism in the job market, socio-culturally, and even on a relational level, research will contribute to the promotion of

equal opportunities. This is crucial for the sustainable development of an inclusive and diverse society.

4. Reduction of stigma and discrimination: by identifying the sources of stigma and social discrimination, this study will propose interventions aimed at raising awareness in Guinean society and reducing prejudices against people with albinism while de-stigmatizing their existence.

Throughout this research, an assumption based on both integration and the fight against discrimination in all its forms is developed: for better participation in their socio-professional integration, it is crucial to provide access to education for children with albinism to lead to better professional integration in the future but also to conduct governmental awareness-raising campaigns that will have a positive effect on reducing stigma and social discrimination against people with Albinism. By analyzing these hypotheses, this dissertation will provide precise answers to crucial questions related to socio-professional integration and the future of people with albinism in Guinea and facilitate and broaden our understanding of social and economic dynamics. The body of this research will be based on certain research questions, which will be answered and developed in several chapters.

2. Research Questions and Hypothesis

- Research Questions:

What role do government policies play in ensuring the human security of albinos in Guinea?

How do cultural beliefs in Guinea affect the treatment of albinos?

What forms of discrimination do albinos face in Guinea?

- Hypothesis:

- The persistence of discrimination against albinos in Guinea undermines their human security by perpetuating social exclusion, limiting access to essential resources, and exposing them to physical and psychological harm. Implementing policies rooted in the concept of human security can significantly reduce discrimination and promote the inclusion and protection of albinos in Guinea.

- Main Aim:

- The study aims to provide insights into challenges faced by people with albinism in Guinea, explore the challenges they face, and propose recommendations for improvement, thus fostering a more inclusive society.

3. Research Framework and Methodology

Depending on the theme of this research, qualitative methods are used to enrich this research with literary concepts and statistical data. The data will be mixed between

primary and secondary. The method will be thematic to interpret the subject of discrimination of albinos but also to study government actions implemented to date through books, magazines, articles, and testimonies.

1. Literature Review:

The first step consists of an exhaustive review of the literature on the human security of people with albinism in Guinea, as well as similar research methodologies. This will establish the theoretical context of the project, which is focused on the discrimination and freedom of people with albinism.

2. Methodology Design

The theoretical framework supports the chosen methodology by emphasizing the human security challenges faced by people with albinism (PWA) in Guinea. This framework allows for the analysis of threats to their well-being across various dimensions. The adopted methodology is designed to provide a comprehensive and nuanced understanding of the topic by utilizing qualitative approaches to data collection and analysis. Initially, a critical review of existing research is conducted to build an overarching view of the available knowledge. Subsequently, our contribution focuses on qualitative analysis of data collected directly from the field.

This approach identifies key factors influencing access to education, healthcare, and employment while evaluating the levels of social stigma and discrimination. The data gathered reveals underlying social and cultural dynamics, local actors' perceptions, and the adaptive strategies developed by PWA.

The human security framework guides this research by identifying the priority challenges for the well-being of PWA, while the methodology specifically targets aspects of these human security dimensions. The structure of the literature

review is organized into three main sections:

- A review of existing studies on albinism in Africa.
- A review of specific research on albinism in Guinea.
- An overview of the primary data collection process.

The methodology outlines the data collection tools, sampling stages, and analytical techniques employed during the research.

3. Data Collection

The data collection phase focuses on participatory observations and interactions in different regions of Guinea. A stratified sampling plan ensures equitable representation of the various areas and sub-groups of people with albinism.

4. Data Processing and Analysis

The collected data will be processed using thematic analysis to identify key concepts and emerging themes, thereby uncovering the dynamics of discrimination and socio-professional challenges faced by PWA. Relationships between relevant variables will be explored through tailored qualitative and descriptive analysis techniques.

5. Interpretation of Results

The results will be interpreted in light of the research objectives, with particular emphasis on discrimination and the socio-professional integration of PWA. These interpretations will shed light on the challenges they face and potential strategies to overcome them.

6. Writing the Final Report

The findings will be synthesized into a final report that presents key results, recommendations, and implications for future initiatives to combat discrimination and enhance the socio-professional integration of PWA in Guinea. This report will draw upon the theoretical and practical insights developed throughout the research process.

To ensure effective implementation, thorough training of researchers has been conducted. This training included reading sessions, seminars, and presentations on relevant theoretical frameworks and methodological approaches, complemented by

case studies and practical exercises in logistics and data collection. This integrated approach aims to provide meaningful responses to the questions raised by the research.

B. Literature Review

1. Existing Literature on Albinism in Africa

The existing literature on albinism in Africa can be categorized into biomedical, social and cultural, and legal and advocacy perspectives. Many studies offer holistic insights, bridging these themes.

a. Medical Scholarship

Research on the medical aspects of albinism centers on genetics, dermatology, and ophthalmology. It explores the genetic causes, inheritance patterns, physical characteristics, and the prevention of associated health risks, such as skin cancer. For instance, **Kromberg et al. (2012)** developed a clinical classification system to diagnose albinism types in Southern Africa. This system categorizes albinism into types like OCA2, OCA3, and the rarer Brown Ochre Albinism (BOCA), facilitating diagnosis and care for individuals in the region.

The literature emphasizes health challenges such as vision impairments and higher cancer risks. Studies frequently combine medical research with socio-economic analyses to reveal how physical traits create daily challenges for persons with albinism (PWAs). This research offers insights for addressing both clinical needs and broader misconceptions. (*Source: [NCBI, 2022](#)*).

b. Social and Cultural Dimensions

The daily lives of PWAs in Africa are profoundly shaped by cultural beliefs, social stigmas, and discriminatory practices. Scholars explore social dynamics, access to education, employment challenges, and traditional perceptions.

In **Elvis Imafidon's article** (2017), the author delves into the roots of challenges faced by PWAs, examining how African ontological views frame albinism as "otherness." This concept of exclusion fosters discrimination and violence, compounded by myths and superstitions. Imafidon advocates a shift toward moral universality that emphasizes human rights and dignity over discriminatory

traditions. (Accessible on [ResearchGate](#)).

Steyn (2022) critiques the negative portrayal of albinism in African media, debunking longstanding myths and highlighting examples from art, literature, and film that frame PWAs as either hunted victims or feared outcasts. The study underscores the need for informed narratives to dispel harmful stereotypes. (Published in *Journal of Global Awareness*, available through open-access platforms).

c. Legal and Advocacy Scholarship

Research in this field explores human rights violations, including physical violence and systemic discrimination. Advocacy focuses on strengthening legal protections, promoting social awareness, and combating harmful cultural practices.

Durojaye et al. (2019) highlight healthcare discrimination faced by women with albinism in Africa. They argue that this inequality violates human rights guaranteed under African charters, underscoring the need for reforms to address the compounded discrimination PWAs face due to both their condition and gender. (Available in *African Disability Rights Yearbook*).

In **Kirkham et al.'s study (2024)**, researchers conducted interviews and interdisciplinary analyses to map advocacy priorities related to albinism and human rights. Key recommendations include better awareness campaigns, stigma reduction strategies, and stronger legal mechanisms addressing witchcraft-linked violence against PWAs. (Source: *International Journal for Equity in Health*, 2024).

d. Historical, Psychological, and Socioeconomic Research

Historical analyses document changing perceptions of albinism in Africa over time, creating a timeline of systemic stigma and marginalization. Psychological studies delve into the mental health impacts, focusing on self-esteem and resilience among PWAs.

For instance, **Ojedokun (2018)** links stigmatization with negative psychosocial outcomes for PWAs in southwest Nigeria. The study highlights the urgent need to end ritual killings and societal exclusion, emphasizing interventions at the community and policy levels. (Accessible via [African Journals Online](#)).

Maunganidze et al. (2022) examine employment barriers for youths with albinism in Zimbabwe. Despite existing anti-discrimination laws, PWAs face challenges tied to both physical limitations and societal attitudes. The study calls for collaborative solutions involving advocacy groups, schools, and employers. *(Published by Taylor & Francis).*

2. Existing Literature on Albinism in Guinea

Our understanding of albinism in Guinea is faced with unique challenges. While the condition of albinism is present around the world, in-depth research dedicated specifically to this country remains limited. This section will explore the scarce existing body of knowledge on albinism in Guinea. Although some of the current research incorporates Guinea within broader studies as part of African-based studies, academic research on the topic is quite rare. Additionally, we will explore alternative sources such as news articles and reports by organizations and NGOs, which may offer a more nuanced perspective on the lived experiences of people with albinism in Guinea. What follows is a compiled list of available sources on albinism in Guinea.

Published in March 2018 by the UN Human Rights Committee, a report by Under the Same Sun organization appears to be a response to a request for information ("list of issues") before a review of Guinea under the International Covenant on Civil and Political Rights (ICCPR). This suggests the report aims to inform the review process by highlighting the specific challenges faced by PWAs in Guinea. (UTSS, 2018)

A similar report by (UTSS) outlines the key civil and political rights of persons with albinism in the Republic of Guinea. The report was published in September 2018 in cooperation with Under the Same Sun and the National Confederation of Albinos of Guinea (NCAG). The report addresses the civil and political rights of PWA in Guinea and was intended for the review of Guinea under the International Covenant on Civil and Political Rights. (UTSS, 2018)

In a 2021 Country Reports on Human Rights Practices series conducted by the Bureau of Democracy, Human Rights, and Labor of the US Department of State, a specific report on Guinea mentions albinism as part of societal violence or discrimination aspects. It states that "Discrimination against persons with albinism

occurred, particularly in the Forested Guinea Region, where historically persons with albinism were sought for ritual sacrifice and other harmful practices related to witchcraft. Albino rights NGOs continued to raise awareness of discrimination and violence against persons with albinism. On May 18, the Law on the Protection and Promotion of the Rights of People with Albinism entered into force. The law affords persons with albinism equal rights to access education, health care, mobility, and employment. The law also strengthens penalties for those who encourage persons with albinism to beg and who seek to use persons with albinism in ritual ceremonies.” The report also details a few stories of PWA who were attacked and murdered in Guinea. The report affirms that “Due to a lack of trust and capacity in the local judicial system, mob violence remained a widespread problem and was reported in the local press throughout the year.” (State.gov, 2021)

In a study by the French organization “Lawyers without Borders,” a project titled *Respect* was developed. The title of the document could be translated as follows: *Strengthening Civil Society Capacities for the Effective Protection of Human Rights Conventions and Treaties: People with Disabilities and Albinism in Guinea: Legal and Societal Obstacles to the Realization of Fundamental Rights*. The purpose of the study was to examine the situation of people with disabilities and albinism in Guinea, focusing on their rights and the challenges they face. To analyze the legal framework, both international and national, that protects the rights of these individuals. Additionally, the study aimed to identify the social and cultural factors that contribute to discrimination and violence against people with disabilities and albinism. Finally, the study aimed to propose concrete and realistic recommendations for improving the lives of these individuals in Guinea. The key findings of this study include confirming that people with disabilities and albinism in Guinea face significant discrimination and marginalization. Additionally, the study found that the legal framework for protecting their rights is inadequate and often not enforced. Social and cultural attitudes towards disability and albinism are deeply rooted and contribute to the problem. Furthermore, the study highlighted the need for a comprehensive approach that addresses both legal and social aspects of the issue. The methodology of the study consists of reviewing the relevant international, regional, and national laws, as well as examining the experiences of PWA and disabilities in Guinea through interviews and case studies. (ASF France, 2021)

In her “Country Report: Guinea” (2021) published in the *African Disability Rights Yearbook*, Marianne Séverin underscores that Guinea has laws protecting people with disabilities, but enforcement is lacking. Despite ratification of the UN Disability Rights Convention, a national report is overdue. While legislation exists to combat discrimination against people with albinism, these groups still face violence due to harmful beliefs. Strengthening enforcement and prioritizing education, especially for children with disabilities, are crucial steps toward a more inclusive society. (ADRY, 2021).

A 2010 article titled “Two Cases of Burns in Children from Guinea with Oculocutaneous Albinism” by A. Valente and E. Caleffi discusses the cases of two young patients in Guinea with oculocutaneous albinism, a genetic condition that reduces melanin production and causes light coloring in skin, hair, and eyes. Melanin also protects the skin from sun damage. Due to the lack of melanin, both children developed burns after just a few hours of sun exposure. The article explores the risks of sun exposure for people with albinism and how to best protect them. (NCBI, 2010).

The resources library of the African Albinism Network offers some of the best reports specific to PWA in Guinea, and here is a presentation of several key reports. First, a 2011 news article “Kouria: Un albinos échappe à ses ravisseurs” from Guinea published in Kaloum Presse details the harrowing experience of a 12-year-old albino boy who was kidnapped in Kouria. Thankfully, the boy was rescued by his quick-thinking taxi driver uncle who witnessed the abduction. The article reports that the boy was restrained by his kidnappers but managed to escape upon seeing his uncle's taxi. Disturbingly, the report highlights that this kidnapping is not an isolated incident. Guinea has a history of abductions targeting people with albinism due to dangerous misconceptions about their body parts possessing magical powers. This incident brings renewed focus to the urgent need to protect vulnerable populations and tackle harmful cultural beliefs. (Africa Albinism Network, 2022).

Second, we have a 2012 Guinea Human Rights report, which depicts the transition taking place in Guinea and paints a concerning picture of a country struggling to consolidate democracy and uphold basic human rights. The report focuses on broader issues like security force brutality, lack of democratic participation, and discrimination against various groups. However, the mention of

discrimination and the overall lack of accountability for human rights abuses suggests that people with albinism in Guinea might also face similar challenges. (Africa Albinism Network, 2022).

Third, we have a Preliminary Report on the Situation of Persons Living with Albinism in Guinea by the National Confederation of Albinos in Guinea (2013). This preliminary report provides an overview of the situation of persons living with albinism in Guinea. It is based on information gathered from various sources, including interviews with people living with albinism, their families, and representatives of civil society organizations. The report highlights the ongoing struggles of albinos in Guinea. Despite their potential to contribute to society, they face discrimination, lack of opportunities, and exclusion. Education and training are seen as crucial tools for their empowerment and social integration. The report calls for action from the government and society to create a more inclusive environment that respects albinos' rights and ensures they can participate fully in Guinean life. (Africa Albinism Network, 2022).

An online news article by Kalenews (2020), listed by the African Albinism Network, depicts the story of a group of women who exploited albino children. The article highlights that the Office for the Protection of Gender, Children, and Morals (OPROGEM) arrested a group of women for exploiting albino children. These women were presented to the media on Thursday, July 9, 2020. There are 8 children involved in their arrest, one of whom is not albino. Commissioner Marie Gomez, Deputy Director General of OPROGEM, explains the reasons for their arrest. (Africa Albinism Network, 2022).

Next, a report initiated by the Union for the Well-being of People with Albinism in Guinea (Ubepaag) in collaboration with the Corbetta Team led by Dr. Inena Wa Inena Gaylord, addresses the critical issue of skin diseases faced by people with albinism in Guinea. Dated November-December 2021, the report outlines a project designed to prevent, protect, and treat these conditions. The high level of sun exposure in Guinea, a tropical country, poses a significant health risk for PWA due to their lack of melanin. Recognizing the dangers of skin cancer and other dermatological problems, the project aims to deliver crucial services and raise awareness to safeguard the well-being of people with albinism, particularly children. (Africa Albinism Network, 2022).

Furthermore, we have a report on the situation of people with albinism in Guinea, focusing on the country's legal framework regarding human rights and its adherence to international and regional legal instruments. It highlights Guinea's ratification of various human rights conventions and its constitutional provisions for protecting citizens' rights and freedoms like the Universal Declaration of Human Rights (UDHR), the International Covenant on Civil and Political Rights (ICCPR), the International Covenant on Economic, Social and Cultural Rights (ICESCR), the Convention against Torture (CAT), the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), the Convention on the Rights of the Child (CRC), and the African Charter on Human and Peoples' Rights (ACHPR). However, it also acknowledges challenges in effectively applying these norms and ensuring efficient institutional functioning. (Africa Albinism Network, 2022).

Finally, authored by Issiaga Camara (Fazo), a news article titled "The Prime Minister Takes a Stand Against Crime in Guinea" reports on the Prime Minister of Guinea, Jean Marie Doré, addressing the escalating criminality in the country during a meeting held on September 19th, 2010. The focus was on the increasing crime rates in Conakry, with specific mention of tragic incidents involving the murder of two young albinos. General Mamadouba Toto Camara reassured the Prime Minister of measures being taken to combat crime, particularly during the ongoing electoral period. (Africa Albinism Network, 2022).

A few news articles were reviewed to understand the context of albinism in Guinea. One of these news reports, titled "Guinea Celebrates World Albinism Day with Focus on Inclusion and Rights," written by Magnafing Doré (2023), describes the Guinean government's celebration of International Albinism Awareness Day on June 13, 2023. The theme chosen for the event was "My albinism, my pride; inclusion is strength," highlighting the government's commitment to promoting the rights and social inclusion of people with albinism. (Guinee News, 2023).

Youssouf Keita (2023) contributed to the topic with his article titled "Guinean Albinos Speak Out Against Discrimination and Call for Inclusion." Ahead of International Albinism Awareness Day, people with albinism and concerned NGOs held a press conference in Conakry, Guinea, to highlight the challenges they face and call for greater social inclusion. Overall, this article highlights the plights of PWA in Guinea and the urgent need for action to address the discrimination and challenges

they face. (Media Guinee, 2023).

Zakaria Camara (2017), in his article titled “Albinos in Guinea Prepare a Law for Their Protection,” tackles the plight of albinos in Guinea through interviews. We hear from Morlaye Camara, a successful albino businessman, who emphasizes education as a way out of poverty. Mohamed Simakan, an albino radio technician, stresses the need for parental awareness against forced begging. The report also mentions Kabinet Camara, an albino human rights activist, who reveals the existence of a draft law seeking to guarantee healthcare, education, and protection from crimes targeting albinos. (VOA, 2017).

The Atlantic Federation of African Press Agencies (AFAPA) published a news article on their website titled “National Confederation of Albinos in Guinea Calls for Help to Support 71 Children Living in its Center” on March 13, 2024. The article states that the National Confederation of Albinos in Guinea (CNAG) is running a center to care for and educate albino children who have been rescued from exploitation and begging. The center is facing financial difficulties and is calling for donations to help cover the costs of food, rent, utilities, and other expenses. Founded in 2020, the National Confederation of Albinos in Guinea runs a center rescuing albino children from exploitation and begging. Despite facing financial hardship after being defrauded, the center cares for 71 children, including 5 non-albinos, and provides them with schooling. They are appealing for donations to continue their vital work. (FAAPA, 2024).

In an Intellivoice blog post (2016), the online website describes how the Guinean government and its social partners are concerned about the vulnerability of people with albinism, according to the Minister of Social Action, Women's Promotion and Children, Sanaba Kaba. Guinea's government acknowledges the vulnerability of people with albinism, who are often discriminated against. The Ministry of Social Action collaborates with NGOs to defend their rights. A recent enrollment campaign identified over 300 albinos in Conakry. The International Day of Albinism Awareness highlights the global effort to combat discrimination and promote inclusion. (Intellivoire, 2016).

Diallo (2022) on The Lynx website talks about the situation of PWA in Guinea. In Guinea, people with albinism experience discrimination and social exclusion due to cultural beliefs. Highly vulnerable to skin cancer, they struggle with

access to education, jobs, and healthcare. Despite protective laws, violence and attempted kidnappings persist. The UBPAAG fights for their rights, but raising public awareness and ensuring the enforcement of laws is crucial for a more inclusive society. (LeLynx, 2022).

Alseny Dine Camara (2023) in a Walimedias article shares a story of an NGO advocating for PWA in Guinea which held a press conference to denounce the ongoing social issues faced by this vulnerable group. Members spoke out against the stigma and marginalization they experienced, including spitting and accusations from pregnant women. They highlighted the dangers of violence and killings fueled by witchcraft beliefs, particularly in mining areas. Employment opportunities are scarce, and they feel neglected by the government. The Ministry of Social Action is specifically criticized for failing to protect them and even engaging in discriminatory practices. The group finds hope in an upcoming law to protect their rights but stresses the need for stronger enforcement by the government. (Walimedias, 2023).

Overall, the articles depict a situation where people with albinism in Guinea face significant social, economic, and health challenges due to discrimination and a lack of understanding. Despite legal protections, people with albinism in Guinea endure discrimination and violence due to cultural beliefs. They face social exclusion, limited access to healthcare, and difficulty finding employment. Organizations are advocating for their rights, and a new law offers hope, but stronger enforcement is needed to create a more inclusive society.

3. The Input and Difference of This Study on Albinism and Human Security in Guinea

Albinism presents unique challenges for individuals in many parts of the world. However, in Guinea, these challenges morph into a matter of human security. This research delves into the precarious existence of people with albinism (PWAs) in Guinea, exploring the intersection of their biological condition and the social, cultural, and legal landscape that threatens their safety and well-being. We will examine the root causes of the insecurity faced by PWAs in Guinea. This includes investigating harmful traditional beliefs that associate albinism with mystical properties, leading to social stigma, violence, and even trafficking. Additionally, the lack of legal protection and awareness will be scrutinized, highlighting the

vulnerability of PWAs within the justice system. Through this research, we aim to shed light on the complex interplay between albinism and human security in Guinea. By understanding the threats faced by PWAs, we can advocate for effective solutions, promoting social inclusion, legal safeguards, and ultimately, a life free from fear for people with albinism.

The existing literature on Albinism in Guinea primarily focuses on the broader challenges faced by people with albinism in Africa. While these studies highlight the discrimination, violence, and limited access to resources faced by PWAs, they often lack a deep dive into the specific context of Guinea. This study aims to fill this gap by examining the root causes of insecurity faced by PWAs in Guinea, including harmful traditional beliefs and the lack of legal awareness. By focusing on Guinea, this study can provide a more nuanced understanding of the challenges faced by PWAs in this specific context. It can explore the unique cultural, social, and political factors that contribute to the vulnerability of PWAs in Guinea. Additionally, the study can propose concrete recommendations tailored to the specific needs of PWAs in Guinea, such as targeted awareness campaigns, legal reforms, and social support programs.

Ultimately, by building on existing research and focusing on the specific context of Guinea, this study can contribute to a more comprehensive understanding of the challenges faced by PWAs and inform effective interventions to promote their safety, well-being, and inclusion in society.

a. Data Collection and Analysis

Type of Primary Data Collection:

- This study will collect primary data using qualitative methods, focusing on in-depth exploration of experiences, perspectives, and societal dynamics related to the socio-professional integration of people with albinism in Guinea. The methods used will emphasize direct engagement and observation. The data will be analyzed in depth to identify trends, patterns and factors influencing the socio-professional integration of people with albinism in Guinea. The results of this will provide valuable information to guide policy decisions, inform future interventions and deepen our understanding of our subject in the context of Guinea.

Target Population:

- The study will target a sample that will consist of people with albinism, non-albinos, students, state professionals, NGOs defending the albino to understand their perspectives on social stigma, violence, violation of the human rights of the albinos.

Data Analysis Method:

- The data collected will be analyzed using a qualitative methodology to identify key themes and models.

b. Research Contribution

i. Building on existing research

By leveraging existing research on albinism and human security, this study will, emphasize the specific context of Guinea, including its socio-political environment, cultural beliefs. The socio-political environment has experienced periods of instability in the history of Guinean politics, with authoritarian regimes and tumultuous political transitions. Although progress has been made towards democracy, challenges remain in terms of governance and human rights, especially for albinos. The ongoing political events, such as elections, demonstrations and political reforms, influence the social dynamics, inclusion and protection of albinos in Guinea as the electoral periods are the most dangerous or albinos are sacrificed by men at the expense of power. For several years, the myths and beliefs about albinos in Guinea stemmed from superstition, promoting their marginalization and social exclusion, which in turn led to all sorts of stigma and discrimination. We note that in some communities in Guinea, women who give birth to children with albinism are often repudiated by their husbands and families, who are unaware that both parents must be bearers of the gene to pass it on to their children. Moreover, children with albinism are often sacrilege for parents to become rich, abandoned by their parents or, more rarely, infanticide, because of the appearance of their skin, the disabilities they sometimes suffer because of their illness, and the belief that they would bring misfortune. But despite all these difficulties, the Guinean Government has implemented policies and programmes to promote the human rights of persons with disabilities, including albinos. However, the implementation of these policies may be hampered by challenges such as lack of resources, bureaucratic barriers and lack of public awareness.

- The presence of the agency all beauty services which is today the first

mixed agency in Guinea, which works for the socio-professional inclusion of albinos but also the fight against discrimination and stigma of these people through its projects and event activities. All beauty services are a means of accessing our sample population (Albinos, non-Albinos, NGOs, professionals) to have a consistent response to our survey. Thanks to the activities of the agency all beauty services, a trust has already been established with albinos in Guinea. This experience will make it easier for us to access our cribs.

- Capture first-hand experiences and perspectives of PWAs, citizens, professionals, and non-governmental organization leaders defending albinos, students. The questions in the survey were divided into two parts:

- Develop contextually relevant policy recommendations for Guinea such as:

- Social and Economic Inclusion: implementing programmes to promote the social and economic inclusion of albinos, including through vocational education and training programmes, employment quotas and incentives for employers. This will facilitate the socio-professional integration of albinos

ii. Filling knowledge gaps

This study will address the limited information on the human security dimensions of albinism in Guinea by analyzing how social factors and resource constraints threaten the safety of PWAs. The stigma and discrimination that albinos are often subjected to because of their physical appearance constitutes limits to their social and human security. This stigma may marginalize them socially and economically, limiting their opportunities for education, employment and social participation. Discrimination can also lead to physical violence, including assault and murder, as has been observed in some parts of Africa where albinos are subjected to witchcraft rituals. They also have limited access to health care, knowing that albinos are more likely to suffer from health problems related to their condition, such as sunburns, visual impairments, and skin cancer. However, due to poverty, isolation and lack of awareness, they often have limited access to specialized health care and medications necessary to treat these conditions such as sunscreen, dietary supplements, compromising their well-being and safety. Speaking of human and social security, albinos may encounter significant barriers in their access to education due to discrimination and lack of suitable infrastructure. The cost of school supplies,

such as sunscreen clothing and sunglasses, is also a financial barrier for poor families, thus limiting educational opportunities for albinos. But also, due to the lack of legal protection, albinos do not enjoy adequate legal protection against discrimination and violence. The lack of specific laws and remedial mechanisms leaves them vulnerable to exploitation and abuse, without effective legal remedies to defend their rights and security. Because of stigma and discrimination, albinos are often excluded from the formal labor market and are forced to work in precarious and informal jobs, such as begging or selling street products. This economic exclusion exposes them to an increased risk of poverty, food insecurity and economic exploitation. All these factors are factors that have a considerable impact on the human safety of albinos in Guinea.

c. Expected Outcomes

This research has the potential to offer a unique and valuable contribution by:

- Providing a Guinea-specific perspective on albinism and human security.
- Utilizing your agency's local expertise to gather richer data.
- Amplifying the voices of PWAs through interviews.
- Developing contextually relevant policy recommendations.

This combination of factors can significantly advance our understanding of how albinism intersects with human security in Guinea and can inform more effective interventions for the future.

II. HUMAN SECURITY

Traditionally, security has been thought of in terms of security of states from military attacks by other states. This is a realistic approach which views states as the sole referent object of security and rejects any broader concepts of security. This approach, however, has been strongly challenged by more recent schools of thought, namely The Copenhagen School, the Welsh School, and the human security approach. The Copenhagen School assumes duality of security: state security and societal security. The Welsh School and the human security approach, on the other hand, regard individuals as the referent objects of security, with states being viewed as the means to serve such ends. This study will argue the case for the Copenhagen School. First, realism is unable to draw a comprehensive picture of current security issues; in many parts of the world today threats against states are internal rather than external, and state security is not the only consideration. Meanwhile, the Welsh School is a normative theory of security that lacks a realistic basis. Finally, the human security approach is flawed because its adherents disagree about what constitutes human rights, whilst humanitarian intervention is not an appropriate mechanism to protect human rights. The Copenhagen School, however, could contribute significantly to security studies by considering both the state and societal security, and thereby explaining recent internal conflicts around the world. This article consists of four sections. The first section discusses the traditional approach to security. The second section looks at the main concepts of the Copenhagen School. The third section deals with the Welsh School, and the final section concentrates on the human security approach.

A. Traditional Approach (Realism)

The Realist School had been making a great contribution in security studies from the beginning of World War II to the end of the Cold War. This school, however, has been challenged by many schools of thought after the end of the Cold War on the ground that realism has no place for security studies any longer because it

does not fit in the contemporary changes and challenges. Despite these arguments, the adherents of the realism claim that the school is still relevant in dealing with the security issues because realists believe that globalization does not change their principles, as Kenneth Waltz (2000: 5), the father of neorealism, argues that such changes did not occur at the level of the system. Waltz (1993: 60) views international politics as being in an anarchical condition, with states choosing relative gains over absolute gains. Similarly, John Mearsheimer (2002: 20) argues that the architecture of the interstate system is still dangerous; states are still the main actors in international politics, which implies that realists have a state centric understanding of security. This approach, as Baylis and Smith (2013: 143) note, views states as the main actors in international politics because they strive to maintain their sovereignty in anarchical conditions. It can thus be claimed that realists still regard states as the main referent object of security because of the constant threat of war and therefore limit security studies to the military threat against state sovereignty and security. Stephen Walt (1991: 213) argues that broadening the field of security in order to include serious problems such as pollution and disease may devastate the logical meaning of the term and make it difficult to offer solutions to these problems. Nevertheless, realism still has two strong dimensions. First, states still choose relative gains over absolute gains, and therefore it can be said that anarchy still plays a crucial role in determining states' behavior in international politics. Second, states still fear military attacks from their counterparts, as evidenced by states' continuing obsession with their own military power, and the vast amounts of money spent by great powers on maintaining such power. For example, in 2005 the Human Development Report by Watkins estimates that developed countries' military budget allocations are ten times greater than their aid allocations. This case indicates the fact that states still feel the effects of anarchy and therefore one might argue that the end of the Cold War does not mean the end of anarchy at all. Thus, since international politics is still dangerous, security can be indispensable for any state (Watkins 2005: 8). This is because, as Waltz reports, in international politics the use of force is always possible. Thus, for realists, international politics is still anarchy, and in anarchy states act in a self-help and self-defense system in order to survive (Waltz 1979: 102). This argument is further enhanced by the evidence that the USA fought three wars after the end of the Cold War to ensure its national security. However, it should be noted here that on many grounds realist perspectives on security appear

very limited. First, Brown and Ainley argue that states lived virtually in peace with neighboring states after the Cold War, but other threats to human security have emerged, such as pollution and environmental degradation, the drugs and arms trades, and international terrorism. Second, realists regard states as the best providers of security for their own people, but in today's world politics states themselves are perpetrators of breaches of rights of their own citizens (Brown and Ainley 2005: 4–5). In this regard, Keen Booth (1991: 320) argues that it is irrational to put states at the center of the thinking because states are means of security rather than ends. Third, as Barry Buzan (1997: 11–12) argues, in contemporary world politics referent objects exist above, alongside, and below states. Finally, realists assume that threats against states are external, but as Alam Saleh notes, since the end of the Cold War conflicts have significantly changed in nature from interstate to intrastate. For example, the fifty-seven major armed conflicts occurring from 1990 to 2001, only three were interstate' (Saleh 2010: 229).

Human Security Approach According to Kerr (2010: 124), human security approach came into being as a challenge to the state centric approach because it shifted the reference object of security from states to individuals. The notion that individuals are the object of security and states are means to serve such an object is accepted by all supporters of human security. However, adherents of human security do not agree about what human security should consist of. This disagreement divides the human security approach into many perceptions. The first perception, according to Hampson et al. (2001: 33), is the school of Rights and Rule of Law, which stems from liberal democratic theory. This school argues that serious threats to human security come from the denial of fundamental rights such as the right of minority (self-determination) and the lack of the rule of law. The second perspective is derived from the Human Development Report issued by the United Nations Development Program (UNDP) in 1994. According to the report, human security has two aspects: 'first safety from such chronic threats as hunger, disease and repression. And second, protection from sudden and hurtful disruptions in the patterns of daily life—whether in homes, in jobs or in communities. The report defines human security through seven areas, namely economic security, food security, health security, environmental security, personal security, community security, and political security. The third one is a narrow perspective because it looks at human security as

freedom from fear. This approach assumes that war is one of the serious threats to human security (UNDP 1994: 23). According to Krause, the narrow perspective of human security is better than the broad version for two reasons. First, the broad version is like a shopping list that includes a wide range of issues that are not correlated together, and therefore the concept becomes a synonym for bad things. Second, it is unclear what is gained by connecting human security to education, public health, and fair trade (Krause 2004, cited in Floyd 2007: 39). The fourth approach, according to Dodds and Pippard (2013), looks at human security as an umbrella to cover many contemporary security issues such as HIV/AIDS, drugs, terrorism, small arms, and inhumane weapons. The last approach stemmed from the work of scholars like Jorge Nef (1997), who distinguishes several types of human security, which are—environmental, personal, physical, economic, social, political, and cultural security. In general, human security approach has seemingly made a signify can't contribution to security studies. This is because, as Newman notes, after the Cold War a great threat facing human beings is derived from internal conflicts, disease, poverty, environmental contamination, or their own states. Thus, the human security approach attempted to be a substitute to the traditional approach. This, however, does not mean the human security approach rejects the role of the state as a provider of security for its own people, but rather the approach argues that states are providers of security for individuals in ideal conditions, with recognition that sometimes states endanger human security. Furthermore, the approach as a challenge to state centric approach changes the sovereignty of the state from absolute sovereignty to conditional sovereignty. In this light, Newman (2013: 1–2) argues that state sovereignty is not only limited to the control of the state on a certain territory but also upon fulfilling certain standards of human rights. Thus, as Kerr (2010: 131) observed, human security discourse is an integral part of the responsibility to protect. In addition, despite being criticized, according to Atanassov Cornelis (2005: 61), the broad and narrow versions of human security have been adopted by Japanese and Canadian governments, respectively. This allows the discourse to be more effective among policymakers of the state. However, it should be noted that some argue that human security approach can be problematic for many reasons. First of all, Shepherd (2013: 31) believes that the concept is very confusing because it is used with human rights and human development interchangeably. Furthermore, Buzan (1997) argues that the human security approach hopes to include almost everything and,

subsequently, in reality includes nothing. Second, Kerr (2010: 130) argues that human security discourses are used as a justification to invade other states. For example, the USA invaded Iraq through adopting human security discourse. Thus, the narrow perception of human security is becoming a tool to intervene in internal affairs of developing countries and impose Western values. Finally, human security is intertwined with the responsibility to protect and humanitarian intervention. These principles, however, are always selective. For example, the international community intervened in Libya, but not Syria, Yemen, and Bahrain. In brief, human security promotes national security and power politics because the discourse to fulfill human security and human rights mainly depends on great powers.

B. Traditional Security Concept & Human Security

Concerning the definition of human security, we shall delve into first the concept of traditional security and then we will introduce human security and its related notions. Traditional security can also be referred to as state-centric security and human security can be understood as people-centric security.

Appiagyei-Atua et al (2017) elaborate on the concept of the traditional security concept and affirm that it revolves around the nation-state as the primary actor in international relations, this reflects the focus on the state. In traditional understandings of security, the security of the state is of crucial importance. Rooted in the ideals of the realist school of thought and as the article suggests “the realization of state security guarantees the security of its citizens”, this means the security of citizens is linked to the security of the state. This understanding of security has been criticized by Critical security studies scholars, who claim that security is not an objective concept, but rather a “social construct” Appiagyei-Atua et al (2017). This can be explained further by saying that threats are perceived and labeled as such through a social process, and the state itself can be a source of insecurity for its citizens, just as much as a protector. Another criticism directed at the traditionalist idea of security comes from the scholar and political scientist Barry Buzan who advocates for a more “holistic approach” in the words of Appiagyei-Atua et al (2017). The authors state that Buzan argues that security encompasses a wider range of concerns beyond military threats. He proposes a framework that includes social well-being, environmental health, and regional stability alongside the

traditional focus on the state. This broader perspective emphasizes "freedom from threat" in various aspects of life, not just military defense. Buzan also highlights the "functional integrity" of a society, which refers to its ability to function and provide for its citizens without succumbing to internal or external pressures (Buzan, 1991, p. 432-433 quoted in Appiagyei-Atua et al (2017)). In essence, the traditional security view emphasizes the state and military might, while facing critiques for its narrow scope. Newer perspectives call for a more comprehensive understanding of security that considers societal, environmental, and regional factors alongside traditional military threats. Human security prioritizes human well-being over national interests. It focuses on peaceful solutions, cooperation, and preventing conflict to minimize human suffering. This approach stands in contrast to traditional security which emphasizes military might and territorial defense. In short, human security is about protecting people, not just borders. "The power of the human security concept is most clearly evident when it is contrasted with the traditional concept of national security. In the human security approach, the welfare of human beings around the world is the object of concern rather than the military and strategic interests of a particular state. The defense of human life is more important than the defense of land, and personal integrity is as important as territorial integrity." Dorn (2003)

Traditionally, security studies focused on protecting territories of states with military power. This was mainly the security concept of the pre-Cold War era. This understanding is limiting in terms of threats, as it does not encompass threats like terrorism or internal conflicts in addition to ignoring the security of individuals. After the Cold War security definition and dimensions were broadened to include nonmilitary threats like the environment, poverty, and migration and deepened to consider the security of more referent objects such as individuals and groups. Baluev et al (2017) specify the details of this point by saying "Despite the objections of some experts, security studies have moved away from their traditional focus on interstate conflicts (Baluev, 2015). Since the end of the Cold War, research in the field of security has been "broadened" and "deepened". The "broadening" relates to the inclusion of non-military threats such as environmental degradation, overpopulation, mass refugee migrations, nationalism, and terrorism. "The authors further elaborate on the idea of deepening security by stating that "The "deepening" refers to paying attention not just to external threats to states but also to the security

of individuals and groups (Paris, 2001). Human belief systems are also becoming an important factor in understanding asymmetric conflict and terrorism (Francis, 2016). Security studies have shifted away from the state as the object of security and have included other referents and values.” Overall, we can say that the concept of human security came to offer an alternative paradigm for addressing contemporary challenges to security.

C. The Politics Of Security And The Problem Of Widening

For all of the contending approaches, security is an empowering word, setting political priorities, and justifying the use of force, the intensification of executive powers, the claim to rights of secrecy, and other extreme measures. How it is understood and used profoundly affects the way that political life is conducted. As is well known, excessive securitization produces the international equivalents of autism and paranoia. Closed states such as the erstwhile Soviet Union, Iran and North Korea, that are trying to promote distinctive development projects, securitize everything from nuclear missiles and opposing armies to mini-skirts and pop music. Such wide-ranging securitization stifles civil society, creates an intrusive and coercive state, cripples (eventually) the economy, and maximizes the intensity of the security dilemma with Neighbours who do not share the ideological project. Avoiding excessive and/or irrational securitization is thus a legitimate social, political and economic objective of considerable importance. The academic debate about how to constitute Security Studies cannot responsibly proceed in isolation from this. The question is how best to limit the claims to security so that the costs and benefits of securitization are reasonably balanced? Progress on this question is closely linked to the much wider sense of progress attached to the development of Western international society as a whole. It perhaps begins with the construction of the Hobbesian state in the nineteenth century. The creation of leviathan was aimed at opening a sphere of public economic and political life, and this could not be done without pushing the use of force back into a contained space controlled by the state. Under leviathan, citizens could not draw swords over economic grievances or political disagreements, which were to be handled by the rule of law and the market. The logic of existential threat, and the right to use force over economic or political relationships, was reserved for the state, and, in so doing, largely de-securitized

amongst the citizens (Williams). This domestic development pointed the way to the wider sense of progress-as-de-securitization inherent in the liberals' project since the nineteenth century of attempting the intellectual and political separation of economics from politics. To the extent that this separation can be achieved, it de-securitizes the international economic realm in order to leave people, firms and states freer to pursue efficiency without the constraints of self-reliance and the need to consider calculations of relative gain. Paradoxically, this separation, and the interdependence that follows from it, is then supposed to allow de-securitization to spill over into military-political relations. The de-securitization of economics is central to the ideology of capitalism. This project has been taken furthest in the 'zone of peace' that now characterizes Western international society. With the demise of the communist counter project, and the closed states and societies associated with it, the prospect exists for a more widespread dissolving of borders, de-securitizing most kinds of political, social and economic interaction. This development is the most advanced within the EU but is inherent in the shift from modern to postmodern states, and from more closed to more open political constructions that is going on in many parts of the world (Buzan, 1995; Buzan and Segal). On the face of it, this project to limit the scope of securitization would seem to argue in favor of the traditionalists, with their narrow agenda, and against the wideners. It is indeed rather surprising that such a line of attack has not been used against the new Security Studies, except in a limited way by Deudney (1990) and in our own previous reflections (Buzan, 1995, Waever, 1995b). The wide agenda certainly seems to be more vulnerable to excesses of securitization than the traditional military one (which is vulnerable enough by itself if taken to extreme). Reserving security for the military sector has a pleasing 'last resort' ring about it and fits comfortably with the broadly liberal ideology that is now enjoying its post-Cold War ascendance. In this perspective, widening the security agenda can be cast as a retrograde move. It threatens the hard won de-securitizing achievements of liberalism, and perhaps even of the Hobbesian leviathan, over the past three centuries, and is out of line with the imperatives towards more openness in the post-Cold War world. We do not wish to question the general progress of Western international society, and we are on record here and elsewhere arguing in favor of de-securitization as the long-range political goal. But note that the liberal approach to de-securitization is primarily about detaching and freeing other sectors from the use of force, and so eventually reducing and

marginalizing the military sector itself. Demilitarization by sector has been the characteristic liberal approach to de-securitization, and in that sense TSS is, surprisingly, one of its products (and not of conservatism, as one might first think). For what is TSS about if not the isolation of the military sector as embodying 'security' (and for some of its more liberal practitioners, hopefully then its eventual marginalization in international relations). This liberal approach has costs as well as benefits. It is one way of understanding de-securitization, but arguably not the best, and certainly not the most appropriate in current circumstances. Ironically, it is the very success of the liberal project that now gives rise to the demand for a wider security agenda, for a reinvention of security in terms other than military. Rather than being an atavistic assault on the three-century liberal project, we see the wider agenda as a constructive and necessary response to it. Even during the Cold War, two costs of the liberal approach equating demilitarization with de-securitization were already evident. One was its ideological role in international power politics, and the second was its vulnerability to politico-military logics of over-securitization. Whether intentionally or not, liberal de-securitization legitimized the post-1945 American/Western imperium, which operated on the demand for access rather than in the traditional European style of direct control. The de-securitization of economic relations facilitated an imperium of access. It made economic penetration by the strong legitimate and threw political obstacles in the way of the weak who saw their security in much wider terms than just military relations. For many states and peoples in the periphery of the international system, the attempted liberal de-securitization of the political economy was itself a security issue. The self-serving qualities of liberal choices about defining the security agenda were seen as invidious, whatever their merits elsewhere. Liberal states were able to delegitimize the non-military security claims of other actors, in the process of subordinating them to the 'normal' politics of the market economy and pluralist politics. By itself this situation justified a wider perspective on society, but only the voices of the weak supported it, and it was largely drowned out by the titanic military confrontation of the superpowers. This confrontation can be seen as evidence for the vulnerability of politico-military logics to over-securitization. By equating 'security' with 'military', the Western, and particularly the American, political establishment exposed itself to an objectivist, externally determined definition of security that was extraordinarily difficult to break. It drove the logic of nuclear parity with the Soviet Union, paved

the way for the disaster in Vietnam, and legitimized the self-mutilation of McCarthyism. This objectivist, military understanding of security but forecloses the option of fundamentally questioning any securitization. When locked into a military sector defined as 'security', and faced with a military threat, it is difficult to do more than argue about 'how dangerous' the threat is. In this mode of thinking, asking whether something military should be securitized or not is extremely difficult, since it requires not only making a case on the issue at hand, but also redefining the terms of the discourse. One advantage of the securitization approach advocated here is that it points to the responsibility involved in talking security (or de-securitization) for policymakers, analysts, campaigners and lobbyists. It is a choice to phrase things in security (or de-security) terms, not an objective feature of the issue or relationship itself. That choice has to be justified by the appropriateness and the consequences of successfully securitizing (or de-securitizing) the issue at hand. With the end of the Cold War, the extension of the market economy into nearly all of the ex-communist world, and the intensification of global finance, investment and production, the case for a wider security agenda has become stronger. The demise of the Cold War has, at least for the time being, greatly reduced military rivalries amongst the great powers. Now security concerns are more about the consequences of how the open international system operates, a set of issues that affects the strong actors as much as it does the weaker ones. This is most obvious in the case of the international economy. International economy. The rise of economic security is not just a throwback to classical mercantilism. It is a reaction against the various dangers of global liberalization: the risk of becoming a loser; the general hazard of system instability, especially financial; and the dark side of trade in the form of criminal activities in drugs, weapons and other banned products (e.g. CFCs). It is also about the crossover effects of the global economy on environmental issues, domestic political autonomy and stability, and military self-reliance. As we argued in our 1993 book (Waeber et al.), some of the postmodern liberal moves in the international system, most notably the integration of the EU, were also crucial to the generation of societal security problems. In the post-Cold War world, therefore, it can be argued that a wider security agenda is a necessary response to the global success of the liberal project. Among other things, this can be seen in the rising number of system and subsystem level referent objects in the current security discourse. In some central ways, the liberal project does seem to have succeeded in marginalizing military

security, and, along with it, the approach of Traditional Security Studies. But in so doing it has raised new security problems that can only be handled in a multi-sectoral framework. The danger of excessive securitization remains, and a core part of Security Studies must therefore be to provide means of identifying and criticizing counter-productive claims to securitization (including military ones). But to assume that the post-Cold War world has been successfully de-securitized, or that only military security issues remain, would risk misunderstandings equal to or greater than those associated with the wider agenda. It has the basic merit of conceptualizing security as a labelling for which actors can be held responsible, rather than an objective feature of threats. Thus, while its multi-sectoralism enables a proliferation of securitization, its constructivism delivers the means for questioning and politicizing each specific instance. This is in contrast to TSS that has a limit, but has depoliticized, indeed naturalized it.

D. Core Elements Of Human Security

Human security is being safe and secure. People should be able to live and feel protected from violence within their own country. This can include peaceful conflict resolution and rebuilding after conflict. In the case of PWA, this can be protection from attacks of other people, and protection from discrimination in schools, workplaces, and communities. Everyone deserves equal rights and responsibilities, regardless of background. This includes all human rights categories. Furthermore, everyone should have a fair opportunity to be involved in and benefit from decisions that affect their lives, like political, social, and economic life in their countries. Moreover, everyone should be subject to the same laws, enforced by a fair and independent justice system. This helps prevent unfair treatment.

On the elements of Human Security, we can present this quote by Sadako Ogata a former United Nations High Commissioner for Refugees as part of her statement at the UNHCR at the Asian Development Bank Seminar, “Several key elements make up human security. The first essential element is the possibility for all citizens to live in peace and security within their borders. This implies the capacity of states and citizens to prevent and resolve conflicts through peaceful and nonviolent means and after the conflict is over, the ability to effectively carry out reconciliation efforts. A second element is that people should enjoy without discrimination all the

rights and obligations - including human, political, social, economic, and cultural rights - that belonging to a State implies. A third element is social inclusion - or having equal access to the political, social, and economic policy-making processes, as well as to draw equal benefits from them. A fourth element is that of the establishment of the rule of law and the independence of the justice system. Each individual in a society should have the same rights and obligations and be subject to the same set of rules. These basic elements which are predicated on the equality of all before the law, effectively remove any risk of arbitrariness which so often manifests itself in discrimination, abuse or oppression.” (Ogata, 1998). The core elements of human security can be summed up in four main points and they are freedom from violence, equal rights and obligations, social inclusion, and rule of law. To elaborate, freedom from violence means living in peace and security within our own country. It emphasizes resolving societal conflicts peacefully and rebuilding communities based on equality and freedom. Everyone deserves fair treatment and enjoys all human rights, including political, social, economic, and cultural rights. This means no discrimination based on background, disability, race, etc. People should have equal opportunities to participate in shaping their societies. This includes involvement in political, social, and economic decision-making processes, along with sharing the benefits of those decisions. Finally, the rule of law refers to a fair and impartial justice system which is essential to human security. Everyone should be subject to the same laws, enforced equally, to prevent discrimination and abuse. The focus areas of human security include economic, food, health, environmental, personal, community, and political security. Human security is characterized by being people centered. (ICT4COP, 2020). It deals with how individuals live, make choices, access resources, and more. Threats in one area of human security can affect others, leading to multiple or connected insecurities which reflects a sense of interdependency. In addition, focusing on early intervention is considered more effective and cost-efficient, but it is not enough to deal with the short-term issues of human security we must seriously consider issues that can develop in the long term and prevent them from happening. Finally, human security is relevant to everyone. It is universal regardless of location or individual characteristics. It addresses common threats like unemployment, crime, and pollution. The human security approach doesn't just prioritize individual safety, it sees it as essential for global peace and stability. It goes beyond physical survival to

encompass a person's mental and emotional well-being, their sense of dignity, and their ability to live a fulfilling life. (Massari, 2020).

E. Challenges Of Human Security

Human security faces many challenges worldwide. These challenges include the multifaceted threats beyond military conflicts. Like economic hardships, food insecurity, health pandemics, environmental degradation, personal violence, and social exclusion.

Human security acknowledges that problems and solutions differ depending on the location. It encourages tailoring international and national plans to fit the specific needs of each community, ensuring everyone has a chance to benefit and preventing anyone from being excluded. (UNTFHS, n.d). Balancing security and human rights can be a serious obstacle in the face of achieving human security. Prioritizing state security can come at the expense of human rights. Striking a balance between protecting borders and safeguarding individual freedoms remains a challenge worldwide, especially in countries that struggle with internal conflicts and an unstable political and national climate. Some argue that focusing on human security can weaken national stability and international peace. They believe state security should be the top priority, and respecting national sovereignty is more important than universal human rights concerns. On the other hand, others believe human security and state security are intertwined. They point out, as former UN Secretary-General Kofi Annan said, that the UN exists to protect individuals, not those who violate their rights. The key lies in recognizing that nation-states have borders, but humans don't. This doesn't have to create conflict. (Abad Jr, 2000). Another challenge to fostering human security is resource constraints. Implementing human security measures requires significant resources for areas like poverty reduction, healthcare, and education. Limited resources can hinder progress. Fatima Hajaig MP from South Africa elaborates on resource allocations about diseases and states that "HIV and AIDS create a strain on the already overstretched government resources, especially in the sphere of health. Furthermore, many people still suffer from preventable diseases, especially in Africa, such as malaria." Moreover, the ability to measure and evaluate human security initiatives and quantify human security improvements can be difficult. Developing clear metrics to track progress in

areas like well-being and human rights protection can be a challenge. It is worth mentioning that in terms of the relationship between government and human security, there can be an issue of corruption. For example, weak governments that already struggle with corruption can undermine human security efforts. Without strong institutions and fair practices, resources allocated for human security improvements can be misdirected to serve the narrow personal interests of the corrupt elite. Fragile states affected by internal conflicts like civil wars and instability can exacerbate existing human security challenges. Displaced populations, violence, and disrupted basic services leave people vulnerable.

For the sake of this study that deals with a human security issue in an African country like Guinea, we can take a brief look at the approach to human security of the African Union in general and the possible challenges it faces. The African Union (AU) is moving beyond a purely state-centric security approach. It aims to balance the needs of governments with the rights of citizens, as seen in its new people-focused institutions. Human security, encompassing freedom from fear and want alongside economic and social well-being, is gaining traction within the AU. However, fully integrating this broader concept into policymaking remains a challenge. The AU's strategy emphasizes both human security and collective defense, acknowledging the need for a multifaceted approach. Building a more secure Africa requires overcoming challenges like measurement and resource allocation. Key strategies include regional collaboration, national security reform, and democratic oversight of militaries. Ultimately, the AU recognizes that long-term stability hinges on prioritizing human well-being and democratic progress alongside traditional military security. (Murithi et al 2005).

F. Human Security Business Partnerships

The proposal of Human Security Business Partnership (HSBP) is based on identifying and leveraging what are the shared interests of business, policy and communities in specific situations of insecurity. Using human security as a language to frame common goals and to provide the methodology for addressing security needs, and limiting risk, HSBP's aim to build new forms of co-operation and alliances involving the private sector; HSBPs seek to replace sometimes confrontational relationships between communities, outside stakeholders and

business with a new form of dialogue, a set of agreed objectives and a participatory process for generating development with security. HSBPs will draw on key principles including the respect of human rights, justice, equity and transparency. They will aim to deliver protection and empowerment by exploiting areas of overlapping concern and interest between investors and communities within a context of national and local policy goals, while recognizing and respecting the relative capacities and resources of different stakeholders. Where HR uses rules to benchmark companies and hold them to account, operationalizing HS in terms of the private sector is about understanding the impacts of business operations, identifying both positive and negative potential and establishing common goals and mutual processes. HSBPs represent an agenda to discuss needs, objectives and an equitable distribution of power, realized through partnership, dialogue and constructive co-operation. United Nations at LSE | 4 Human Security: An approach and methodology for business contributions to peace and sustainable development The HSBP Framework is currently being elaborated as a research and policy program by the London School of Economics, UN agencies, Swiss Peace, International Alert, Peace Startup, Business and Human Rights Network and ESSEC-Irene. The Framework will emphasize participatory processes for creating positive interactions between diverse stakeholders, to improve the kinds of freedoms envisaged in the human security concept and SDGs. The HSBP Framework will not be a compliance or regulatory mechanism for business. Nor is it intended as a way of delivering CSR. It is intended to encourage a flexible, dynamic and mutually beneficial agenda for action, between business and other stakeholders, which is tailored to local circumstances.

G. Business And The Value Added Of Human Security

There are many ways in which business intersects with the idea of security from below and in the everyday, and with the aim of building community and individual resilience. As employers, companies are a source of material security but also personal dignity. They operate amid and rely on networks of social relationships – between individuals, communities, governments and other stakeholders from civil society, international organizations and media. While security provision is acknowledged as a public good and the responsibility of the state, companies are

frequently the ‘force on the ground’ and how they engage at the local level is an integral part of transforming the post-conflict environment, delivering not only economic development, but influencing social cohesion and applying core norms such as human rights and good governance. Companies often create heightened expectations and fears among local populations since their influence is proportionately greater than in settled societies with robust governance and universal rule of law. They also deploy leverage over other actors, and are therefore able to act as convenors, bringing together diverse capacities and perspectives among local, national and global stakeholders. Ideas of business and peace, corporate social responsibility and license (or privilege) to operate express an increasing understanding that business and investment have a role to play in achieving security and sustainable development. However, innovative approaches are required to assist business to deploy this role and build human security. Such approaches emphasize the need to generate positive connections between investment and security, a recognition that the quality and methods of development matter, and that while companies are not primarily development actors, they can make important contributions to sustainable development with security.¹¹ They are based on achieving new forms of association and cooperation between companies, communities and other stakeholders

H. Frameworks For Analyzing Human Security Threats

1. Human Security Analytical Framework: UNDP Framework

In today's complex world, threats to human security extend far beyond traditional military conflicts. Frameworks like the UNDP Framework with Seven Dimensions of Security offer a valuable lens to analyze these diverse challenges. By systematically examining various aspects of human well-being, these frameworks help us identify and understand the root causes of human insecurity, allowing for more effective responses and a more secure future for all.

The UNDP framework with seven dimensions of security offers a comprehensive approach to understanding the different factors that overlap in human security issues. First, in terms of economic security, the focus is on access to resources and meeting basic needs. Second, food security, we examine reliable access to sufficient and nutritious food. Third, in health security, we consider

protection from physical and mental health threats. Fourth, in environmental security, we analyze threats from environmental degradation and natural disasters. Fifth, personal security assesses freedom from violence and fear. Sixth, community security relates to evaluating the strength and support of social structures. Finally, political security examines participation in decision-making and human rights protection. (UNDP Nepal) These dimensions are linked, issues in one area can affect others, requiring a comprehensive approach, By examining all seven dimensions, the framework helps identify the root causes of human insecurity, allowing for more effective solutions.

2. Human Security and Health Framework

Human health is essential for individual well-being, development, and poverty reduction. Health security, human security, and human rights are all interconnected. Human security can strengthen existing health programs by attracting new resources, fostering partnerships, and connecting health initiatives with programs addressing other human security needs. Human security can support health security initiatives by mobilizing new resources, and building partnerships, locally and internationally that recognize global health interdependence. Health is an essential pillar of overall human security. The individual physical and mental health of people allows them to function at their full potential, physically and mentally. It empowers them to pursue education, work, and personal goals, leading to a more fulfilling life. Generally, good health makes people less susceptible to illness and disability, increasing their resilience and ability to cope with challenges. On a broader level, a healthy nation can be a strong workforce that pushes forward the growth of a country. Healthy people can participate in the workforce, contribute to the economy, and generate income for themselves and their families. This creates a ripple effect, boosting overall development individually and nationally. Being healthy can help people break off the poverty cycle. Bad health can hinder people from progressing in life. While suffering from an illness, high medical bills, and lost wages due to sickness, individuals can not pursue opportunities to improve their situations. Furthermore, the spread of infectious diseases can destabilize entire regions. Investing in national and global health initiatives not only protects individual health but also national and international security. This is illustrated in the Covid-19 outbreak in the past years where individuals and countries suffered serious

negative impacts. In addition, threats like violence and conflict can have a devastating impact on health, poor health can contribute to social unrest and conflict as it can drive people to protest and riot to demand their rights to good health care. The right to health is a fundamental human right. When people are healthy, they are better equipped to exercise their other human rights, creating a more secure and just society. The human security perspective is very important as it can attract funding and support health programs by highlighting the broader societal benefits of good health. It also encourages collaboration between health organizations, governments, NGOs, and other stakeholders, leveraging their combined expertise and resources. Overall, by connecting health initiatives with programs addressing other human security needs like clean water, sanitation, and education, the human security approach creates a more holistic and effective approach to promoting well-being. In conclusion, good health is not a personal issue, it is rather a critical factor for individual well-being, development, and global security. Human security approaches recognize this interconnectedness and offer a holistic framework for strengthening health programs and promoting a more secure world for all.

This framework focuses on the security of individuals and communities, rather than just states. Thus, making it advantageous to examine threats like violence, discrimination, and marginalization. In our case study: Guinea, we will analyze how societal beliefs about albinism create insecurity and hinder professional opportunities and how education and raising awareness can help alleviate the circumstances of PWA. We will try to bring to light that discrimination against PWA in Guinea takes on a new dimension when it is viewed through the lens of human security theory. We aim to delve deep into the interconnections of human security and discrimination against PWA to explore the theory's benefits for understanding and addressing the issue. Human security theory goes beyond the physical safety of a person, it encompasses a broader range of human rights and freedoms, including economic security, food security, health security, personal security, community or collective security, and environmental security. Beyond the narrow understanding of being safe from physical violence human security brings to light other aspects of human life and needs, such as shelter, food, and healthcare. Human security as a study framework helps us analyze discrimination and security threats against PWA in Guinea. The discrimination PWA faces in Guinea disrupts the human security of these individuals

in several ways. PWA faces a heightened risk of violence and attacks due to misconceptions and cultural beliefs. This violates their right to personal security. In addition, Economic security challenges are another obstacle for PWA. Social stigma can limit their access to opportunities for education and employment, hindering them from being able to earn a decent income and have a good education. Discrimination has a psychological impact on PWA as well, they face exclusion, fear, and violence which takes a toll on their mental health and overall well-being, thus affecting their health security. On a social scale, discrimination prevents PWA from fully integrating and participating in their societies. PWA often feels a sense of unbelonging in their community. A human security-based theoretical framework goes well with the topic at hand as it helps us understand the issue at a broader and deeper level. It allows for a deep understanding of the interconnected threats faced by PWA beyond the negative social norms and prejudices. By implementing this framework, we can analyze the root cause of the issue by identifying the key underlying factors that drive discrimination, like poverty, weak governance, and of course social norms and cultural heritage. This leads us to an important aspect which is finding solutions, because in finding the root cause we can start to strategically design the appropriate multi-faceted approaches that not only address violent acts against PWA but also the lack of access to education, healthcare, and economic opportunities. In relevance to our case study Guinea, in applying the human security theory we can gain an opportunity to dissect the current situation of PWA in the country, understand the causes and effects, and turn towards advocating for the need for stronger policies and legislation that promote and protect the human rights of Albinos in Guinea. We can also focus on a proactive approach to securitizing PWA from discrimination and instead of only reacting to cases of violence we can address the root casue by tackling issues of lack of awareness through educational campaigns. It is also important to engage all relevant stakeholders, PWA, society, local community leaders, NGOs, and government entities and bring them together to work towards creating effective solutions.

To sum-up: this chapter explores the concept of human security, a paradigm centered on the protection and well-being of individuals beyond traditional concerns of national security. It examines the essential dimensions of human security, including economic, social, health, political, environmental, and personal security.

These interconnected elements aim to safeguard the dignity, rights, and freedoms of individuals against multidimensional threats. The chapter highlights the role of human security as an analytical framework to understand the vulnerabilities faced by people with albinism in Guinea. By emphasizing specific challenges such as discrimination and social exclusion, it demonstrates how these violations undermine their fundamental rights and socio-professional integration. Consequently, the chapter advocates for policies and interventions rooted in human security to holistically address these issues.



III. ALBINISM IN AFRICA

A. Definition Of Albinism

As defined by the National Library of Medicine” Albinism is a group of heritable conditions associated with decreased or absent melanin (a chemical in the body that determines the color of skin, eyes, and hair) in ectoderm-derived tissues, yielding a characteristic decrease in skin pigmentation. The NLM further describes patients with albinism as particularly susceptible to solar damage and states that they must utilize lifelong sun protection precautions. The organization underscores the importance of education on preventative and protective measures that Albinos should practice such as the avoidance of prolonged UV light exposure and avoidance of medications that increase photosensitivity. (Federico et al 2023)

B. Prevalence Of Albinism In Africa

Albinism prevalence exhibits significant geographic variation. While historical estimations placed the global range at 1 in 17,000 to 1 in 20,000 individuals, recent research suggests these figures might be underestimates. Sub-Saharan Africa demonstrates the highest reported prevalence rates, reaching up to 1 in 1,000 affected individuals in specific populations. Conversely, Europe and North America historically reported lower rates, but ongoing studies suggest these numbers may be inaccurate. For instance, recent estimates in the Netherlands and Northern Ireland reveal a prevalence of 1 in 12,000 and 1 in 4,500-6,600, respectively. Indigenous communities worldwide also exhibit heterogeneity in albinism prevalence. Oculocutaneous albinism type 2 displays a range of 1 in 28 to 1 in 6,500 within distinct populations of southern Brazil, southern Mexico, eastern Panama, and the southwestern United States. Notably, the prevalence among the Hopi people of Arizona (1 in 200) and the Kuna people of Panama (1 in 160) is particularly high. Across Asia and the Pacific, prevalence data demonstrates further geographical disparity. Japan exhibits a range of 1 in 7,900 to 1 in 27,000, while unofficial data

from India and China suggests considerably higher numbers (150,000 and 90,000 individuals, respectively). Estimates from civil organizations indicate a prevalence of 1 in 17,000 in Australia and 1 in 16,000 in New Zealand. The Pacific Island nation of Fiji potentially holds the highest global rate, with a reported prevalence of 1 in 700 for type 2 oculocutaneous albinism. Data on albinism prevalence in the Middle East and North Africa remains limited. While clinical studies identify individuals with albinism residing in Algeria, Egypt, Iran, Jordan, Morocco, and Tunisia, no prevalence information is currently available for these countries. Extracted from (albinism in Africa as a public Health issue in 2006) on BMC Public Health issue by Hong Es, Zeeb h, Repacholi MH

C. Challenges for Albinos in Africa

On Albinism the UN states that “The physical appearance of persons with albinism is often the object of erroneous beliefs and myths influenced by superstition, which foster their marginalization, social exclusion and violence against them.” The increased violence against people with albinism pushed the UN to create the International Albinism Awareness Day which is June 13th to promote a better understanding and awareness of Albinism.

D. Social Stigma And Discrimination

Due to a lack of awareness, some wide misconceptions and myths lead to social exclusion and marginalization of people with albinism. The UN 2013 Annual Report of the United Nations High Commissioner for Human Rights and reports of the Office of the High Commissioner and the Secretary-General stated that “In some communities, erroneous beliefs and myths, heavily influenced by superstition, put the security and lives of persons with albinism at constant risk. These beliefs and myths are centuries old and are present in cultural attitudes and practices worldwide.” Some of the myths surrounding PWA are that they may be seen as bringing misfortune or associated with witchcraft. They are often seen and labeled as ghosts, apes, and sources of money, and are not treated as normal human beings. Interacting with albinos is even believed to bring bad luck, sickness, and death in some communities.

The UN report describes other forms of attacks on PWA that stem from social stigma such as physical violence, witchcraft and sexual violence, and rape. The report mentioned that “ Other frequent myths that threaten the life and physical integrity of persons with albinism include: that sexual intercourse with a woman or a girl with albinism can cure HIV/AIDS; that the sacrifice of persons with albinism can appease “the god of the mountain” when a volcano starts to erupt; or that pulling out the hair of a person with albinism brings good luck. It has been reported that miners use the bones of persons with albinism as amulets or bury them where they are drilling for gold and that fishermen weave the hair of persons with albinism into their nets to improve their catches.” The report highlights that “the OHCHR has received information about more than 200 cases of ritual attacks against persons with albinism in 15 countries between 2000 and 2013. Owing to the secret nature of witchcraft-related rituals and the vulnerability and stigmatization of the target population, it is believed that many attacks remain undocumented and unreported. “

People with albinism face discrimination in education, employment, and social interactions. It can be said there is a type of structured discrimination and social exclusion practiced against albinos. It is often difficult for PWA to live a normal life and seek to fulfill their basic needs and rights. Access to adequate healthcare services, good education, and employment opportunities are quite difficult for this marginalized group. Albinos are challenged with accessibility to sunscreens to protect themselves from skin cancer and are subject to bullying and unemployment. Because there is a wide deeply ingrained stigma and stereotypes held against them, PWA are seen as cursed and are often rejected and abandoned by their families due to societal pressure. Fathers and mothers struggle to care for their albino children and provide their basic needs and rights for them. Due to the physical symptoms of Albinism such as vision impairment children at school face bullying and are often ostracised and pushed to drop out. There are very few specialized institutions that provide specific and tailored attention to PWA if any, in comparison to albinos their access to resources and opportunities is slim to non-existent. This interconnected system of discrimination traps PWA in a vicious cycle of poor education, injustice, unemployment, and poverty, not to mention health risks.

E. Violence And Ritualistic Killings

These harmful baseless beliefs and superstitions about albinism that are spread around the world, especially in Africa put the lives of albinos in danger as they fuel a range of violent acts against them. These attacks are often deadly, involving ritualistic mutilation, organ trafficking, the sale of children, and the killing of infants with albinism. People with albinism are targeted for body parts used in rituals. Deeply rooted myths and superstitions claim that PWA possesses magical body parts. Witchcrafters use these body parts for magic, creating potions, and promising wealth and power to those who acquire them. Some of the horror stories are told as follows in the report “ On 11 February 2013, a 38-year-old woman with albinism was attacked with machetes by her husband and four other men while she was sleeping, and had her left arm chopped off. Her 8-year-old daughter witnessed the attack and saw her father coming out of the bedroom carrying the arm of her mother. The woman survived the attack. On 31 January 2013, a 7-year-old boy with albinism was attacked while he was asleep. The attackers slashed his forehead, right arm, and left shoulder and chopped off his left arm above the elbow, using machetes. The child did not survive the attack. His grandfather, a 95-year-old man, was killed while trying to protect his grandson. The child’s father and grandmother were also attacked and survived with serious injuries.” Civil society groups and NGOs report that in countries where witchcraft is commonly practiced, PWA is most at risk at times of elections. Since it is believed that body parts of PWA bring good luck and success, the demand for them increases thus skyrocketing the rate of attacks. Wealthy individuals and businesspeople are reported to fuel these attacks in an attempt to preserve their business interests and deals so they pay high prices for the body parts. Moreover, police oftentimes either fail to properly investigate incidents and crimes against PWA or cover them up further endangering these people. Extracted from people with albinism worldwide face persecution, witchcraft and violence by **United Nations Human Rights Office of the High Commissioner (OHCHR)** in 2021

F. Health Concerns

People with albinism face significant health challenges, primarily due to their sensitivity to sunlight and related risks of skin damage and cancer. Photophobia, a

condition where light sensitivity causes discomfort, is a common issue, and their lack of melanin increases vulnerability to sunburn and skin cancer. A study by Mouhari-Toure et al. in Togo highlights key factors influencing the prevalence of skin cancer among people with albinism (PWA). This study, conducted over dermatological consultation campaigns, underscores that cumulative sun exposure and aging significantly elevate the risk of skin cancer. Interestingly, the research also suggests that freckles, or ephelides, may act as a protective factor, an insight that could refine prevention strategies.

Additionally, people with albinism often experience vision problems, such as strabismus, further complicating their quality of life. While there is no cure for albinism, proactive measures like consistent use of sunscreen, protective clothing, and avoiding direct sunlight can mitigate some risks. These challenges emphasize the importance of targeted health interventions and public awareness to improve the well-being and safety of PWA.

G. Economic Hardship

In a study conducted on Albinism in Lilongwe district in Malawi, Tambala Kalati et al (2021) explored and analyzed the challenges faced by PWA in the region. The study method consisted of an interpretative approach of in-depth interviews and focus group discussions that included 30 participants, 13 females, and 14 males. The study found that several factors consist of economic constraints for people with albinism. Sun sensitivity for example can limit working outdoors in the sun due to the light sensitivity of albinos. Farming jobs and other similar jobs that require spending time outside can be dangerous for these people. Not only direct sunlight can make albinos suffer but also heat. Albinos are forced to work in cooler hours to protect themselves from skin burns and as a result, they work fewer hours and are eventually earning less. The same social discrimination is also reflected in the job market. PWA are less likely to get hired by employers because of superstitious beliefs held about people with albinism. It is important to highlight that lower education levels among PWA prevent them from accessing and applying for many job positions and restrict them to mainly menial jobs. The authors conclude that these factors combine to create a cycle of poverty for many people with albinism, especially in rural areas.

Sum-up: Chapter 3 of the thesis examines discrimination against people with albinism in Africa, highlighting its forms, causes, and impacts. It explores cultural beliefs and superstitions that fuel marginalization and violence, rooted in harmful social norms. This discrimination restricts access to education, employment, and healthcare for people with albinism, compromising their social inclusion and human security. The chapter emphasizes that these injustices extend beyond individual prejudices, exacerbated by the absence of inclusive policies and legal protection mechanisms. In relation to human security, it demonstrates how discrimination violates multiple dimensions, including social, economic, and personal aspects. Lastly, the chapter calls for coordinated efforts to raise community awareness and advocate for policies founded on dignity, human rights, and integration.



IV. ALBINISM IN GUINEA

Albinism is a rare genetic condition, often hereditary, characterized by a lack of melanin production in the hair, skin, and eyes from birth. In Guinea, this biological trait, while medically benign, exposes individuals with albinism to systemic stigmatization and discrimination at multiple levels of society. Such practices undermine fundamental aspects of human security, including health, personal integrity, and dignity.

People with albinism in Guinea face unique challenges that go beyond physical attributes. From a health perspective, their low melanin production makes them vulnerable to conditions such as skin cancer and vision disorders. However, the psychological impact of their social marginalization is equally concerning. Many experience profound feelings of exclusion, driven by discriminatory practices such as being denied access to certain schools and widespread social ostracism. Albinos are often excluded from public markets and leadership roles, limiting their ability to actively contribute to the country's economic and social development. These exclusions perpetuate a cycle of poverty, undermining their economic security, an essential pillar of human security. Furthermore, restrictions on their personal autonomy, particularly regarding reproductive choices and marriage, highlight a violation of their individual freedom.

Despite the global nature of the issue, Guinean society pays insufficient attention to the plight of individuals with albinism. A lack of in-depth research and tailored policies perpetuates their vulnerability. The direct consequences of this discrimination are evident in their limited access to healthcare, education, and employment, reinforcing their social and economic marginalization.

This analysis aims to shed light on the prevalence of albinism and the daily challenges faced by this population, to deepen the understanding of how this condition impacts those affected. By exploring the realities faced by albinos in Guinea, we hope to contribute to a better understanding of albinism in the region. This knowledge can guide public health initiatives, improve access to care, and

ultimately enhance the quality of life for individuals living with albinism in Guinea.

A. Historical Context Of Albinism In Guinea

The lack of comprehensive research dedicated exclusively to albinism in Guinea reveals a critical gap in understanding the complex challenges faced by persons with albinism (PWA). Analyzing this issue within the framework of human security necessitates exploring the historical, cultural, and political dimensions that shape societal perceptions and treatment of PWA in Guinea.

Historically, albinos often referred to as *fonfi* in some local languages have faced beliefs and behaviors rooted in narratives that conflate albinism with spiritual or supernatural ideas. For instance, in communities like Lelae and Shiapilabe, certain traditions have linked this genetic condition to foreign beliefs, such as the notion of "merits from a previous life," loosely borrowed from spiritualities like Hinduism, predominant in neighboring regions. These interpretations often fueled negative attitudes, further marginalizing PWA in societies already grappling with structural challenges.

Colonial administrators also played a significant role in shaping perceptions of albinos in Guinea. During the colonial era, sporadic efforts were made to protect albino children, often clashing with local practices. These efforts were sometimes perceived as interference by traditional leaders, illustrating the complex dynamics between colonial dominance and cultural resistance. For example, in the Labé district, conflicts arose when colonial administrators sought to include albino children in protection programs, an initiative met with mixed reactions from local authorities (Smith & Diallo, 2023). This interaction highlights a tension between paternalistic colonial policies and indigenous sociocultural realities, leaving a lasting impact on modern perceptions of albinism.

Today, the legacy of these historical narratives continues to shape attitudes and behaviors toward PWA in Guinea. They remain largely excluded from many social, economic, and political spheres. Their marginalization is not only a matter of discrimination but also a fundamental challenge to human security, encompassing access to healthcare, education, employment, and a dignified life. PWA face social stigmatization, and a glaring lack of public policies tailored to their specific needs,

exacerbating their vulnerability.

Analyzing albinism through the lens of human security involves recognizing that the fundamental rights of PWA including dignity, social inclusion, and protection against discrimination are inseparable from their overall security. As outlined in the United Nations Development Program (UNDP) report on human security (1994), social, economic, and political threats must be addressed collectively to ensure an environment where every individual can live free from fear and want. Furthermore, studies like those by Smith et al. (2018) emphasize that historical and cultural narratives can either reinforce discrimination or be transformed to promote social inclusion.

It is imperative to conduct in-depth research in Guinea to understand the extent of the challenges faced by PWA. Such studies could inform policymakers and non-governmental organizations, enabling them to develop inclusive initiatives and tailored policies that address the immediate needs of PWA while fostering long-term shifts in sociocultural perceptions. Such change is crucial to ensuring that PWA fully enjoy their fundamental human rights within an enhanced framework of human security.

B. Legal Framework And Protection Of The Rights Of Persons With Albinism In The Context Of Human Security In Guinea

1. National and International Legal Provisions for the Protection of the Rights of Albinos

As a sovereign state, Guinea has adopted a constitution that emphasizes human rights. It guarantees fundamental rights and freedoms for all individuals, without distinction, aligning its laws with various international treaties. In the context of human security, the protection of the rights of persons with albinism falls under both national and international obligations, as these individuals are often victims of systemic and structural discrimination.

Internationally, Guinea is a party to various instruments, including the African Charter on the Rights and Welfare of the Child, the United Nations Convention on the Rights of the Child, the International Convention on the Elimination of All Forms of Racial Discrimination, and the Convention on the Rights

of Persons with Disabilities. These commitments obligate the state to protect vulnerable individuals, including persons with albinism, from marginalization, abuse, and violence.

However, the practical implementation of these laws remains a significant challenge. While the treaties and conventions exist, efforts to enforce them are hindered by socio-economic and cultural barriers. Persons with albinism face challenges in accessing education, often due to prohibitive costs and a lack of state support. Additionally, social norms in certain villages perpetuate stigmatizing beliefs, where the birth of albino children is met with negative signs and discriminatory attitudes, undermining their right to human dignity and equality.

2. Marginalization and Obstacles to the Effective Implementation of Laws

The Guinean legal framework reflects aspirations regarding the protection of human rights, but gaps in the effective implementation of these laws undermine the goals of human security. For example, persons with albinism, particularly young girls of marriageable age, face profound discrimination. They are often marginalized in community clubs and forced into unwanted unions, such as becoming second wives or concubines, exacerbating their isolation and sense of moral inferiority (Diallo & Keita, 2021). Interactions between local NGOs, international institutions, and government actors have highlighted these issues. However, initiatives aimed at strengthening the rights of persons with albinism lack coordination and institutional support.

3. Forms of Discrimination Faced by Persons with Albinism in Guinea: A Human Security Perspective

In Guinea, individuals with albinism face various forms of discrimination that severely impact their human security, particularly in their access to basic services such as education, healthcare, and employment. This discrimination can be categorized into three main forms: structural, institutional, and interpersonal discrimination. However, these categories often overlap and interact in practice. The aim of this analysis is not to view albinism solely as a medical condition but rather to understand the social mechanisms that contribute to the exclusion of individuals with albinism, thereby threatening their security and well-being.

4. Structural Discrimination

From a structural perspective, persons with albinism in Guinea face significant systemic obstacles. These barriers hinder their access to essential services, and the lack of a comprehensive legal and institutional framework to prevent discrimination perpetuates these inequalities. Families of individuals with albinism often report significant social isolation, where even the most basic support networks are non-existent (Kaye, 2022). Persons with albinism are frequently excluded from basic services, subjected to public humiliation, and exposed to violence. A large portion of this discrimination stems from the social stigma surrounding albinism, with some viewing it as a curse or a supernatural anomaly, further exacerbating their exclusion.

5. Interpersonal Discrimination

In interpersonal relations, individuals with albinism are often victims of verbal and physical abuse. Reports indicate that albino children are consistently mocked at school, with derogatory nicknames like "white girl," "ghost," or "vampire" being used against them. These verbal insults sometimes escalate into physical violence, creating lasting psychological trauma. Additionally, rather than offering support, caregivers and teachers are sometimes complicit in perpetuating these discriminatory attitudes, further diminishing access to healthcare and education.

6. Institutional Discrimination

Institutionally, discrimination is entrenched in practices and policies that exclude persons with albinism. Despite Guinea's ratification of various international human rights conventions, such as the Convention on the Rights of Persons with Disabilities and the Convention on the Elimination of Racial Discrimination (United Nations, 2019), the application of these laws remains insufficient. Persons with albinism are often excluded from schools, adequate healthcare, and the labor market, preventing them from leading fulfilling and equal lives. This issue is compounded by a culturally ingrained view that links albinism to mystical beliefs or superstitions, making their integration into society even more difficult.

Interviews conducted in various regions of Guinea reveal that this exclusion varies by geographical area and community. For instance, discrimination tends to be

more pronounced in rural areas, where traditional beliefs remain strong. In these communities, people with albinism are often seen as different and are excluded from social activities and family circles. In urban areas, while stigmatization still exists, awareness campaigns have started to emerge, though they remain inadequate given the scale of the issue.

It is crucial to move beyond simplistic discussions of "discrimination" and understand how it manifests differently across various social sectors and local contexts. A deeper analysis is necessary to explore the complex dynamics of exclusion affecting persons with albinism, taking into account the geographical, ethnic, and cultural specifics of each community.

C. The Impact Of Discrimination On The Health And Well-Being Of Persons With Albinism In Guinea Within The Context Of Human Security

Discrimination and stigmatization have devastating effects on the health and well-being of persons with albinism in Guinea, directly compromising their overall human security. Social isolation, combined with the marginalization of this population, leads to severe physical and mental health issues. Persons with albinism in Guinea often suffer from social neglect and lack access to appropriate healthcare infrastructure, exacerbating their living conditions and security. For instance, they are frequently deprived of basic medical services, such as early detection of skin cancer, which is common among this vulnerable group (N'Diaye & Sow, 2021).

The constant humiliation and oppression experienced by persons with albinism results in stress, anxiety, and depression, which significantly undermine their psychological security and mental well-being. Furthermore, social disdain and mockery create a toxic environment, where isolation and stigmatization contribute to the deterioration of their health. This situation goes beyond mere discrimination, affecting their right to health and social security. Testimonies gathered highlight the severe consequences of this discrimination on their physical and mental health. Despite facing numerous health challenges, they are systematically excluded from healthcare services, worsening their situation. For example, traditional healers, although often the first point of contact in many communities, are not trained to treat individuals with albinism or refer them to appropriate medical care. This neglect by healthcare authorities, coupled with ineffective preventive measures, leaves these

individuals in a state of vulnerability and precariousness, threatening their physical and social security.

The situation calls for urgent intervention from political leaders, local researchers, and healthcare professionals to design initiatives tailored to their specific needs. Awareness campaigns, community programs, and a revision of health policies are essential to ensure these individuals have adequate access to healthcare. An inclusive approach, considering the local cultural and social realities, is crucial to improving their human security in this context. Extracted from report of the independent expert on the enjoyment of human rights by persons with albinism by **United Nations Independent Expert** on the enjoyment of human rights by persons with albinism in 2016

D. Social Stigma And Stereotypes Surrounding Albinism In Guinea

In Guinea, the social stigma associated with albinism profoundly affects the human security of those affected. These individuals are often victims of discrimination, rooted in deeply ingrained cultural beliefs and superstitions. In many communities, albinism is seen as a curse or a divine punishment, not only for the affected individuals but also for their families Camara, A. & Sylla, S. (2023). This discriminatory treatment leads to their marginalization, as they are perceived as different due to their light skin, contrasting with the majority Black population. As a result, they are often seen as outsiders or even as non-human by some groups, leading to the breakdown of relationships and marriages.

Moreover, individuals with albinism in Guinea face multiple forms of social exclusion. Traditional belief systems and cultural practices reinforce this stigma, with the term "albin" often used in a semi-neutral but distanced manner, reflecting a lack of emotional, physical, or social support. This alienation forces many to withdraw from public life, preferring to remain within their family circle where they find comfort and solidarity. Such social exclusion leads to psychological issues, including low self-esteem, identity confusion, and other mental health challenges Keita, M. & Touré, F. (2022). Several studies have shown that daily discrimination severely impacts the well-being of people with albinism, who often develop coping mechanisms to counter society's negative beliefs about them.

Additionally, some communities use euphemisms such as "FONFI" (colored) or "YABARAN" (a person marked by birth defects) to refer to individuals with albinism, further deepening misunderstanding and misinterpretation (Camara & Sylla, 2023). While these terms may seem harmless, they carry negative connotations, often associated with disabilities or anomalies. This stigma makes it difficult for people with albinism to receive proper recognition and support, especially in terms of healthcare and social integration.

Despite efforts in some regions of Guinea, such as in the Forest Zone where some albino men have embraced Islam a generally more tolerant religion people with albinism continue to face considerable barriers. Even when integrated into their families or communities, they remain marginalized and excluded from full participation in society. In particular, albino women suffer in polygamous settings where they have little control over their lives, and their health and well-being are often neglected Barry, L. & Bah, T. (2021). The stigma surrounding albinism in Guinea directly threatens the human security of affected individuals, exposing them to both physical and psychological dangers. A comprehensive approach is necessary to combat these deeply rooted prejudices, including legislative reforms, awareness campaigns, and improved access to healthcare, to protect the rights and well-being of people with albinism in the country.

E. The Role Of Media And Awareness Campaigns In Human Security In Guinea

In the context of human security in Guinea, media and awareness campaigns play a crucial role in transforming social perceptions and combating the stigma faced by people with albinism. As human rights advocate Alpha Kabinet Camara highlighted in a local show, "When the media defend the cause of a marginalized group, they can transform the perceptions of society towards these groups." Media interventions, such as TV spots on national channels, are integral to campaigns aimed at raising public awareness about the realities of people with albinism and dispelling misconceptions that compromise their well-being.

Despite progress in awareness efforts, the media in Guinea pays limited attention to the specific issues faced by people with albinism. Media campaigns focusing on these individuals are infrequent and shallow, often overshadowed by

other more prominent social issues such as elections or women's rights. Although Guinean media sometimes report on violations of the rights of people with albinism, the focus tends to be on specific events like crimes or protests, with little follow-up. According to the Media Diversity Institute, a similar trend is observed in other African countries, where coverage often relies on stereotypes or reduces the experiences of people with albinism to narratives of victimization.

Awareness initiatives are often led by NGOs or international campaigns rather than local media. For instance, in Guinea, organizations like the Africa Albinism Network and Under the Same Sun have played a more significant role in raising awareness about the challenges faced by people with albinism. These campaigns have a broader reach and are often more in-depth than the media's efforts.

Looking at other countries, such as Malawi, where the media has been instrumental in advocating for protective policies, Guinea could learn valuable lessons. In Malawi, the media played a key role in mobilizing the government and raising awareness at larger societal levels, helping to push forward policies for the protection of people with albinism.

By embracing more frequent, in-depth media coverage and integrating local media into awareness campaigns, Guinea could improve both the societal perception and the human security of people with albinism.

F. Presentation Of Qualitative Data With Albinos In Guinea

Qualitative data obtained from this study is crucial for deepening the understanding of the lived experiences of people with albinism and their community members. Here's how this data illuminates the social context of albinism.

1. Gathering Lived Experiences

Collecting information from people with albinism has allowed us to gather detailed personal accounts of their daily lives, challenges, and successes. These stories offer a human and nuanced perspective that quantitative data cannot capture. For example, during our research with a young woman named Aicha Diallo, she shared: "I was born in the city of Pita, and my family is very poor. I was constantly sick, and my parents couldn't afford to send me to the hospital. Every evening, my

mother called a traditional healer who came with traditional medicines and bathed me with them. Once, I overheard my father telling my mother that I was a curse to the family and that I should die. At that time, I was 15 years old, and I was terrified of dying, so I ran away without knowing where to go." She continues, "Today, I am 22 years old and have been sleeping at the Koloma market for 5 years. Sometimes men rape me, and there is nothing I can do. I have become pregnant three times due to rape. I did not choose to come into the world with albinism; it is God who created me this way. I need help and support."

2. Perception and Stigmatization:

Collecting information from people with albinism has helped us explore societal perceptions and attitudes towards people with albinism. This includes understanding the stereotypes, prejudices, and discrimination they may face. During our interview in the city of Siguiiri with a young man named Aliou, he shared: "I am Aliou, a young man with albinism, and my journey has been marked by several incidents of discrimination throughout my schooling and professional career. At school, I was often the target of mockery and teasing by my peers because of my pale skin and light-sensitive eyes. These experiences deeply affected my self-confidence and had an impact on my social and academic participation. Growing up, I continued my studies and began looking for work. However, I quickly realized that finding a job was difficult due to my albinism. During job interviews, I faced prejudices and stereotypes, with some employers expressing doubts about my ability to work effectively because of my vision problems. Despite these challenges, I persevered. I decided to educate my potential employers about albinism and my unique professional skills. Thanks to my education, determination, and talent, I eventually secured a job in a company that valued diversity and inclusion. Today, I use my experience to raise awareness about albinism and to help others with albinism overcome similar obstacles. I actively engage in awareness initiatives in schools and workplaces to promote greater understanding and acceptance of diversity in all its forms. Through my journey, I demonstrate how perseverance and education can help overcome discrimination and pave the way for greater inclusion of people with albinism in society."

3. Family and Community Support:

Discussions with family and community members can reveal the forms of emotional and practical support available for people with albinism. This includes the role of families in educating and advocating for their relatives with albinism. Here is a conversation with Fatoumata, the mother of Moussa, who has albinism "My name is Fatoumata, and I am the devoted mother of Moussa, my son with albinism. From the beginning of his schooling, I have been proactive in ensuring he receives the necessary accommodations for his specific visual needs. In the early days at school, I noticed that Moussa had difficulty reading the boards and written texts in class due to his vision being affected by albinism. Aware of the importance of appropriate support, I took the initiative to meet with the school officials to discuss Moussa's special needs. I explained in detail the specific challenges related to his vision, emphasizing the need for adequate lighting in the classroom and the use of large print learning materials. I also highlighted the importance of regular breaks to rest his eyes and continuous access to specialized ophthalmological care. The school was very receptive to my clear and well-documented request. Together, we worked to implement the necessary accommodations. They installed additional lighting in Moussa's classroom and provided large print texts and documents. Moreover, they arranged individual reading sessions for Moussa with a teacher to ensure he fully understood the subjects taught. Thanks to my commitment and determination to advocate for Moussa's rights, he not only successfully adapted to the school environment but also excelled academically. I continue to work closely with the school to monitor Moussa's progress and ensure his needs are always met throughout his educational journey. Today, I share my experience with other parents of children with albinism, encouraging them to speak up and request the necessary accommodations to ensure their children's academic success and well-being."

4. Adaptation and Resilience

Collecting information from people with albinism has highlighted the adaptation and resilience strategies developed by people with albinism to navigate their social and professional environments. Kabinet Cisse shares his experience: "For as long as I can remember, I have been passionate about education and raising awareness about the rights of people with albinism. Working in an office where I was often the only employee with this rare genetic condition, I quickly realized there was

an urgent need for awareness among my colleagues. From my early days in this job, I had to deal with curious looks and awkward questions about my skin and vision. Rather than withdrawing, I decided to turn these moments into opportunities for education. I took the initiative to organize informal sessions during coffee breaks, where I openly discussed facts about albinism, its challenges, and its implications. Simultaneously, I embarked on educating myself about my own rights as a person with albinism. I consulted online resources, met with medical and legal experts, and participated in workshops on the rights of people with disabilities. Armed with knowledge and confidence, I was able to clearly articulate my needs in terms of reasonable workplace accommodations, such as adequate lighting and easy access to printed documents. Over time, my efforts began to bear fruit. My colleagues not only developed a better understanding and empathy towards albinism, but some also took the initiative to learn more and become allies in raising awareness. They started to recognize my professional skills and my commitment to changing mindsets within the company. Today, I continue to play an active role in raising awareness about albinism, both at my workplace and in my local community. I am proud to see how my efforts have contributed to creating a more inclusive and respectful environment for all individuals living with physical and medical differences."

5. Barriers and Access to Services

During our research sessions, people with albinism revealed the obstacles they face in accessing healthcare, education, and employment opportunities. Here are some insights: "My name is Ahmed, and I was born with albinism, a condition that has shaped my journey through various challenges in healthcare and sun protection. My story begins in a small, remote village in Guinea, where from a young age, I was aware of the prejudices and obstacles faced by people like me. At the age of seven, my parents noticed the first signs of severe sunburn on my sensitive skin. Unfortunately, our village lacked the specialized dermatological care I needed. We had to undertake a long journey to the nearest city to finally consult a qualified dermatologist. I still remember the relief I felt when I received an accurate diagnosis and advice on proper sun protection measures. Despite this, each day was a constant struggle. I had to ensure I wore covering clothing, a wide-brimmed hat and regularly applied high-protection sunscreen. These precautions were crucial to avoid the pain of sunburn and reduce the increased risk of skin cancer associated with my condition.

Over time, I found comfort and support within local support groups, where I could share my experiences with others with albinism. These communities offered me not only a safe space for discussion but also practical advice on managing my daily health. Discussions about effective sun protection products and strategies to overcome obstacles to dermatological care were particularly valuable to me. Today, I am passionate about raising awareness about albinism and actively committed to improving access to appropriate healthcare for all people with this genetic condition. My personal experience has motivated me to advocate for inclusive public policies and educational programs aimed at reducing healthcare disparities for people living with albinism in Guinea and beyond. I firmly believe in a future where everyone, regardless of their differences, can access the necessary care and live fully integrated into society."

6. Social Integration and Self-Acceptance

Qualitative data allow us to explore how people with albinism perceive their place in society and how they develop their self-esteem and identity. Here is our encounter with a young woman named Sophie, who is a member of the "Albino Wellness Club": "My name is Sophie and I have been living with albinism since birth. It hasn't always been easy. In my community, I often felt isolated and stigmatized. Curious looks and hurtful comments about my appearance were common despite my efforts to integrate. Then, everything changed when I joined a local support group specifically designed for people with albinism. It was a space where I could finally be myself and share my challenges without fear of being judged. I met others who shared the same experiences, and who understood not only my struggles but also my successes and aspirations. The emotional support and camaraderie I found among my peers were essential in boosting my self-confidence and fully accepting myself. Over time, I became a respected figure within our support community. I had the opportunity to benefit from the wise advice of more experienced mentors, and I even had the chance to become a mentor myself for other young people with albinism. Together, we organized educational and awareness sessions in local schools and community centers. Our goal was to demystify myths about albinism and promote inclusion. Through my involvement in this group, I learned to embrace my unique identity and value my contributions to society. Today, I feel valued and accepted not only by my peers but also by my broader community.

My experience and leadership are recognized and respected. This support group not only helped me overcome the challenges related to albinism but also allowed me to find my voice and make a positive difference in the lives of others and in the perception of our condition in society."

Qualitative data from interviews and focus groups provide a wealth of information on the social context of albinism in Guinea. They reveal not only the specific challenges faced by people with albinism but also the dynamics of support and resilience that can be strengthened to improve their quality of life. These insights are essential for guiding public policies and community initiatives aimed at promoting the inclusion and well-being of people with albinism.

7. Evaluation of Data Collection Results and Methodology

In general, scientific research and especially security studies research, implementing clear concepts and establishing theories acts as a roadmap. This roadmap helps us grasp complicated issues, dissect the interlinkages of concepts, build a strong foundation of knowledge, and even inform how policies are created. Ultimately, the study aims to bring light to a very important issue and shift the narrative from reactive to proactive in terms of policymaking. For this study, we will construct our theoretical framework based on the Human Security theory to analyze the socio-professional challenges faced by people with albinism in Guinea. Security isn't just about countries and borders. The challenges faced by PWA show us that security also means protecting people's safety and basic needs and rights.

8. Evaluation of Data Results and the Human Security of (PWA) in Guinea

G. Overview Of The Connection Between Human Security And Albinism

The Human Security framework focuses on the security of individuals and communities, rather than just states. Thus, making it advantageous to examine threats like violence, discrimination, and marginalization. In our case study: Guinea, we will analyze how societal beliefs about albinism create insecurity and hinder professional opportunities and how education and raising awareness can help alleviate the circumstances of PWA. We will try to bring to light that discrimination against PWA in Guinea takes on a new dimension when it is viewed through the lens of human

security theory. We aim to delve deep into the interconnections of human security and discrimination against PWA to explore the theory's benefits for understanding and addressing the issue. Human security theory goes beyond the physical safety of a person, it encompasses a broader range of human rights and freedoms, including economic security, food security, health security, personal security, community or collective security, and environmental security. Beyond the narrow understanding of being safe from physical violence human security brings to light other aspects of human life and needs, such as shelter, food, and healthcare. Human security as a study framework helps us analyze discrimination and security threats against PWA in Guinea. The discrimination PWA faces in Guinea disrupts the human security of these individuals in several ways. PWA faces a heightened risk of violence and attacks due to misconceptions and cultural beliefs. This violates their right to personal security. In addition, Economic security challenges are another obstacle for PWA. Social stigma can limit their access to opportunities for education and employment, hindering them from being able to earn a decent income and have a good education. Discrimination has a psychological impact on PWA as well, they face exclusion, fear, and violence which takes a toll on their mental health and overall well-being, thus affecting their health security. On a social scale, discrimination prevents PWA from fully integrating and participating in their societies. PWA often don't feel a sense of belonging in their community. A human security-based theoretical framework goes well with the topic at hand as it helps us understand the issue at a broader and deeper level. It allows for a deep understanding of the interconnected threats faced by PWA beyond the negative social norms and prejudices. By implementing this framework, we can analyze the root cause of the issue by identifying the key underlying factors that drive discrimination, like poverty, weak governance, and of course social norms and cultural heritage. This leads us to an important aspect which is finding solutions, because in finding the root cause we can start to strategically design the appropriate multi-faceted approaches that not only address violent acts against PWA but also the lack of access to education, healthcare, and economic opportunities. In relevance to our case study Guinea, in applying the human security theory we can gain an opportunity to dissect the current situation of PWA in the country, understand the causes and effects, and turn towards advocating for the need for stronger policies and legislation that promote and protect the human rights of Albinos in Guinea. We can also focus on a proactive approach to

securitizing PWA from discrimination and instead of only reacting to cases of violence we can address the root cause by tackling issues of lack of awareness through educational campaigns. It is also important to engage all relevant stakeholders, PWA, society, local community leaders, NGOs, and government entities and bring them together to work towards creating effective solutions.

The analysis chapter will be the main section where we will study in detail the challenges faced by PWA in Guinea. We will give an overview of the socio-political and historical aspects that might influence perceptions of albinism. We will analyze cultural beliefs and societal attitudes surrounding albinism in Guinea. Building on that we will analyze the threats to the human security of PWA in Guinea. Aspects of physical, economic, health, and social security will be outlined and studied in detail. The next step is to identify the key actors involved in the situation. Political entities, actors, and institutions such as The Guinean government, healthcare institutions, educational institutions, and community organizations will be investigated. After identifying the threats faced by PWA we will deal with the responsible actors and evaluate their role and efforts in addressing the challenges. We will apply the established human security framework analysis to the situation of PWA in Guinea and try to answer the following research questions: How do the identified threats undermine the security and well-being of PWA in Guinea? How are the various aspects of human security (physical, economic, health, social) interconnected in this context? Finally, we state the findings of our study and make recommendations for strengthening human security for people with albinism in Guinea. To sum up, Human security theory provides a solid ground and constitutes a powerful tool for understanding the complex challenges that PWA faces in Guinea. By studying the human security threats that they face we can advocate for more effective approaches to problem-solving and begin to ensure their safety and well-being as an integral part of the fabric of Guinean society.

Albinism, a condition marked by a lack of melanin, affects individuals worldwide. While primarily a medical condition, it intertwines with human security in various ways. Misconceptions surrounding albinism can lead to discrimination and social exclusion. For instance, a child with albinism might face bullying at school due to their different appearance, impacting their sense of safety and well-being. Furthermore, albinism can pose physical security risks. Individuals with albinism

often have heightened sensitivity to sunlight, making them more susceptible to skin cancer. This necessitates careful sun protection measures, such as wearing sunscreen and protective clothing, which can be challenging and inconvenient in daily life. Additionally, visual impairments associated with albinism can affect activities like driving or crossing the street, potentially increasing the risk of accidents. Addressing the link between albinism and human security requires a comprehensive approach. Education and awareness campaigns can dispel myths and promote understanding, reducing stigma and discrimination. Legal protections are crucial to safeguard the rights of individuals with albinism and hold perpetrators of violence accountable. Improved access to healthcare, including specialized eye care and sun protection, is essential. Ultimately, fostering inclusivity and challenging discriminatory attitudes are key to ensuring the safety and well-being of people with albinism. Extracted from the article *Albinism in Africa: Historical, Geographic, Medical, Genetic, and Psychosocial Aspects* by Kromberg, J. G., & Manga, P. in 2010 by the dermatological clinic.

Human security offers a comprehensive framework for understanding the various threats and vulnerabilities faced by individuals and communities. By focusing on the safety and well-being of people, rather than solely on state security, human security allows us to examine how albinism can impact individuals in multifaceted ways.

Firstly, human security highlights the importance of physical security. Individuals with albinism may face heightened risks due to their distinct appearance. In some regions, harmful beliefs and superstitions have led to targeted attacks and violence against people with albinism. This underscores how albinism can compromise physical safety and bodily integrity, a fundamental aspect of human security. Secondly, human security emphasizes the significance of social and cultural security. Misconceptions and stigma surrounding albinism can lead to social exclusion, discrimination, and limited opportunities. This can impact individuals' sense of belonging, self-esteem, and overall well-being. By recognizing the social and cultural dimensions of human security, we can better understand the challenges faced by individuals with albinism and work towards creating more inclusive and accepting societies. Furthermore, human security encompasses economic and environmental security. Individuals with albinism may experience difficulties in

accessing education and employment due to discrimination and societal barriers. This can limit their economic opportunities and contribute to poverty and vulnerability. Additionally, albinism can affect individuals' health and well-being, particularly in relation to sun exposure and visual impairments. This highlights the intersection of human security with environmental factors and the need for access to healthcare and support services.

In conclusion, human security provides a valuable lens for understanding the complex ways in which albinism can impact individuals' safety, well-being, and overall quality of life. By considering the various dimensions of human security, we can advocate for policies and practices that promote the rights, inclusion, and empowerment of people with albinism.

H. Analysis Of Albinism Perceptions Within Guinean Society

Albinism is often surrounded by numerous beliefs and attitudes that vary across cultural and social contexts. In Guinea, as in many other regions, these perceptions have significantly influenced the lives of individuals with albinism. Here is an exploration of the prevailing beliefs and attitudes towards albinism within different social groups:

1. Traditional Beliefs and Superstitions

In Guinean communities, albinism is steeped in superstitions and erroneous beliefs. These perceptions are pervasive and vary between rural and urban areas, often passed down through generations. Some believe that individuals with albinism possess mystical powers or are omens of good or bad fortune. Others think that touching a person with albinism can bring luck or misfortune. From a human security perspective, PWA becomes vulnerable due to the misconceptions surrounding them. The belief in mystical powers or their being omens can lead to social exclusion and marginalization.

2. Discrimination and Stigmatization

Negative perceptions and lack of understanding of albinism lead to various forms of discrimination and stigmatization in different aspects of social life, including education, employment, and social relationships. Educational harassment

children with albinism often face bullying and exclusion at school. Employment barriers that adults encounter include employment obstacles due to prejudices about their capabilities.

3. Perceptions Among Socio-Economic Groups

Community attitudes towards individuals with albinism vary based on socio-economic status. More educated and informed groups have a more nuanced and less stigmatizing understanding of albinism. In urban and more educated settings, there is better acceptance and greater inclusion of people with albinism. However, in rural areas, where superstitions may be more entrenched, discriminatory attitudes can be more pronounced.

4. Role of Media and Education

Media and educational programs play a crucial role in shaping public perceptions of albinism. Sensitive media coverage and educational initiatives help change negative attitudes. For example, school and community awareness campaigns can help dispel myths and promote a better understanding of albinism. Positive media representation such as media stories highlighting the achievements of people with albinism can shift negative perceptions.

5. Familial and Community Perceptions

Family and local community attitudes towards individuals with albinism vary significantly, influencing their social integration and well-being. Some supportive families actively protect and support their members with albinism, helping them overcome challenges and thrive. However, there are neglectful families that, unfortunately, may hide or neglect these members out of shame or fear of local superstitions.

6. Impact of Perceptions on Quality of Life

Beliefs and attitudes towards people with albinism have direct impacts on their quality of life, affecting their access to education, healthcare, and economic opportunities. Educational and professional opportunities are impacted by Stigmatization. This can significantly reduce educational and professional opportunities, while strong family and community support can enhance resilience

and personal outcomes.

Exploring the beliefs and attitudes towards albinism in Guinea reveals a complexity of perceptions influenced by cultural, socio-economic, and educational factors. Understanding these perceptions is crucial for developing effective interventions aimed at reducing stigmatization, promoting social inclusion, and improving the quality of life for individuals with albinism. Continuous efforts in awareness and education, supported by inclusive policies, are essential for transforming negative attitudes and fostering a more inclusive society.

I. Impact Of Albinism On Daily Life

Albinism can have a significant impact on various aspects of daily life, particularly in education and employment. Here's how the collected data illustrates the challenges and threats faced by individuals with albinism in Guinea in these areas.

1. Education

Individuals with albinism face significant challenges within the educational system in Guinea, particularly in relation to vision problems and social exclusion. Vision impairments are a core issue, as individuals with albinism often experience difficulty seeing, especially in classrooms with inadequate lighting and without appropriate learning aids like large print texts or screen magnification software. These challenges are exacerbated by a lack of necessary resources and accommodations that would enable students with albinism to fully participate in school activities.

Beyond these physical obstacles, the social environment in schools is often hostile. Children with albinism are frequently subjected to bullying and mockery from their peers, which negatively impacts their emotional and academic development. Discriminatory attitudes from teachers further hinder their educational experience, as some educators may hold preconceived notions about their intellectual capabilities, leading to less support and fewer opportunities. As a result, many children with albinism are unable to access the same educational opportunities as their non-albino peers, which affects their long-term prospects and overall development.

2. Employment

The employment landscape for individuals with albinism is fraught with challenges, including discrimination and the lack of necessary accommodations in the workplace. Many employers hesitate to hire individuals with albinism due to misconceptions about their abilities or concerns over the costs of making their workplaces accessible. Common accommodations, such as special lighting or technology to assist with vision impairments, are often unavailable in many workplaces, limiting job opportunities for people with albinism.

Social prejudices also play a significant role in limiting employment opportunities. These prejudices can lead to the perception that individuals with albinism are less capable or suitable for certain roles, restricting them to low-skilled or informal jobs. As a result, people with albinism often face higher unemployment rates, and those who do find work are typically relegated to positions with little room for advancement or professional development.

3. Socio Economic Impact

The barriers faced in education and employment have profound socio-economic consequences for individuals with albinism. The lack of access to quality education and secure employment opportunities contributes to a cycle of economic insecurity. Many individuals with albinism struggle to attain financial stability, leading to higher rates of poverty and economic vulnerability. These challenges not only affect their personal well-being but also impact their families, perpetuating socio-economic disadvantages across generations.

4. Healthcare

Access to healthcare is another critical issue for individuals with albinism, particularly given the economic barriers they face. Due to financial constraints, many individuals with albinism are unable to afford necessary medical care, including treatments for vision impairments and skin conditions, both of which are prevalent in this population. This lack of access to healthcare exacerbates their vulnerability, as untreated medical conditions can significantly impact their overall health and quality of life.

In summary, the educational, employment, and healthcare barriers faced by

individuals with albinism in Guinea contribute to a cycle of marginalization and socio-economic hardship. These challenges highlight the need for inclusive policies and targeted support programs that can address the specific needs of individuals with albinism, ensuring they have equal access to education, employment, and healthcare. Without such interventions, individuals with albinism will continue to face significant obstacles to achieving a secure and fulfilling life.

J. Applying Human Security Frameworks To The Case Results

1. Social Threats to Human Security of PWA in Guinea

Experiences of social stigma and discrimination: These experiences are based on real facts that we observe and notice in Guinean communities. Exclusion from Family events is a common threat to the right to social life. In Guinea, people with albinism (PWA) are often excluded from family events and social gatherings. For example, during weddings, birthdays, or other celebrations, PWA might not be invited or may be asked to stay away from key areas to avoid being seen or to prevent bringing bad luck and misfortune to the event. In many communities, PWA is not welcomed at public festivals or community events. Their presence is sometimes considered a bad omen, leading to their exclusion from these culturally significant gatherings. Bullying Incidents include verbal abuse and insults. The verbal abuse that PWA suffers in Guinea is inhumane. This can sometimes include name-calling. Children with albinism are frequently subjected to cruel nicknames and taunts from their peers. Terms like "ghost," "white," "sacrifice," or other derogatory names based on their appearance are common. In some cultures, there are myths that PWA are cursed or bring bad luck. As a result, they are often insulted based on these superstitions, being called "demons" or "cursed ones."

2. Physical Threats to Human Security of PWA

Physical threats like violence at schools, and community attacks, are common threats that PWA face on a daily basis. Physical bullying, such as being pushed, hit, or having their belongings destroyed, is a common experience for children with albinism. This can lead to physical injuries and a deep sense of insecurity. In more severe cases, there have been reports of community members attacking PWA based on superstitions. Some believe that their body parts have magical properties, leading

to horrific incidents of kidnapping and mutilation. Safety concerns also arise due to myths and misconceptions surrounding albinism. The ideologies and stories created around the existence of albinos in Guinea create insecurity in their lives, with some false ideas and beliefs that the Guinean community holds. For some, there are beliefs that people with albinism possess magical powers or have body parts with special properties. This has led to kidnappings and attacks against people with albinism for decades, as their bodies are used in ritual practices or for the production of potions believed to have healing or protective powers. Some myths perpetuate the idea that people with albinism are supernatural beings or bring bad luck. In certain regions and within the Guinean community, this results in acts of violence, including murders, against people with albinism, perpetrated by individuals seeking to benefit from their organs or blood for ritual practices or alleged traditional remedies. In some cultures, albinism is associated with superstitions about luck or misfortune. For example, some people believe that touching a person with albinism brings luck, while others think it is a sign of misfortune. Young girls grow up with ideologies such as: ("You should spit on your chest when you see an albino, otherwise you will also have an albino child"). In some communities, mothers who give birth to albinos are rejected, and the children are buried alive to eliminate any risk of contamination. These beliefs can lead to reckless or alarming behavior towards people with albinism.

3. Psychological Threats to the Human Security of PWA

Psychological bullying includes isolation from peer groups and intimidation tactics. PWA might be deliberately ignored by classmates or subjected to threatening behavior. The spread of false rumors about PWA can lead to widespread fear and further isolation. For instance, myths that touching a person with albinism can bring misfortune can result in extreme social ostracization.

4. Threats to the Right to Access to Healthcare

The barriers to accessing healthcare for people with albinism vary in Guinea, with the most common obstacles being. There is limited access to competent healthcare professionals in Guinea. It is very rare to find healthcare professionals trained to treat specific health issues related to albinism, such as vision problems and skin cancers. In addition, there is a lack of suitable equipment and products. People with albinism need special equipment and products to protect their skin and eyes

from sun damage, but these are not always available. Other threat that PWA faces is the cost of medical care. Treatments and specialized equipment needed to manage albinism complications, such as sunglasses, special sunscreens, and regular medical consultations, are expensive and often inaccessible to them. When it comes to mental health issues, Stigma and difficulties associated with albinism also impact their mental health and self-esteem, which in turn affects their ability to seek and receive healthcare. The lack of information and awareness of albinism in many regions of Guinea, can lead to delays in proper diagnosis and treatment and discourage people with albinism from seeking healthcare. Healthcare is generally very costly, and people with albinism living in precarious conditions, poverty, with low income from donations, struggle to afford medical consultations, medications, and necessary treatments. Social stigma prevents people with albinism from seeking healthcare, fearing marginalization or discrimination by healthcare providers or other members of society.

5. Threats to the Right of Education

Many children with albinism face barriers to attending school. They might be outright denied admission due to myths surrounding their condition, or they might drop out due to persistent bullying and lack of support. This results in a significant number of people with albinism living in poverty and being uneducated. Even when they are allowed to attend school, the lack of accommodation for their visual impairments often leads to poor academic performance. Teachers might not make the necessary adjustments, such as providing materials in larger print, leading to further and unacceptable marginalization. The difficulties in securing education for individuals with albinism include social isolation in schools. Individuals with albinism experience social isolation in educational institutions due to their physical appearance, vision differences, social pressure, and prejudices. This isolation leads to feelings of loneliness and exclusion, affecting their overall well-being and academic performance. Peer harassment is another issue in schools. Students with albinism are often victims of harassment and bullying by their peers, ranging from verbal mockery to physical violence. This harassment creates a hostile learning environment, affecting their self-confidence and ability to engage in school and educational activities. Many students with albinism suffer from visual impairments that require specialized resources and support in educational institutions. However,

schools lack the necessary resources such as magnifiers, large print materials, or assistive technologies to meet their needs, hindering their ability to fully participate in learning activities.

6. Interpretation of Results: Analysis of Results in Relation to the Hypothesis

The interpretation of results affirms the validity of your hypothesis, which posits that the persistence of discrimination against albinos in Guinea undermines their human security by fostering social exclusion, restricting access to essential resources, and exposing them to multifaceted harm. The findings elucidate not only the pervasive impact of these challenges but also the critical role of policy interventions in ameliorating these conditions. Below is a refined analysis adjusted to better align with the hypothesis.

K. Human Security Strategies Of Individuals With Albinism

1. Individual Efforts for Personal Human Security

a. Building self-confidence

Many individuals with albinism work on building their self-confidence by focusing on their strengths and talents and their diversities. They engage in activities in which they excel or that bring them pleasure, such as sports, music, or art. Strengthening self-esteem helps them resist negative stereotypes and overcome social stigma. Individuals with albinism often develop coping mechanisms to navigate the challenges they face, including social stigma and vision difficulties. Here are some coping strategies. For example, Madame Hadjiratou, a journalist for at least 10 years in Guinea and vice president of the NGO UBEAG (Union for the Well-being of Albinos in Guinea), is now an entrepreneur in jewelry making.

b. Finding support group

Connecting with others who share similar experiences can be empowering for individuals with albinism. Support groups provide a safe space to share feelings, exchange advice, and offer mutual support. Through these groups and NGOs, individuals can gain a sense of belonging and solidarity, which helps them face the challenges they encounter.

c. Overcoming vision difficulties

Individuals with albinism often develop strategies to overcome vision difficulties and maximize their visual abilities. This may include using assistive devices such as magnifiers, screen readers, or special lighting to aid in reading and other visual tasks. They may also learn alternative learning methods, such as using auditory or tactile cues, to access information effectively.

d. Seeking education and advocacy

Many individuals with albinism in Guinea fight for themselves and others by seeking information about their condition and raising awareness in their communities. By educating others about albinism and dispelling myths and misconceptions, they can reduce social stigma and promote acceptance and inclusion.

e. Developing resilience

Despite the challenges they face, individuals with albinism often demonstrate remarkable resilience and determination. They learn to adapt to obstacles and setbacks, finding creative solutions to overcome them. By focusing on their strengths and maintaining a positive attitude, they manage to thrive despite the challenges posed by their condition.

2. Role of Supportive Communities and Families

a. Role of the Family

The role of supportive communities and families is crucial for individuals with albinism in managing the challenges they face. Families play a vital role in providing emotional support and helping individuals with albinism build self-confidence and resilience. Encouragement and understanding from family members can mitigate the effects of social stigma and isolation. Families must advocate for the rights and needs of their members with albinism in various settings, including schools, healthcare facilities, and the community. This advocacy ensures access to necessary resources and accommodations. Families should invest in educating others about albinism, helping to dispel myths and misconceptions. By raising awareness, they contribute to creating a more inclusive and supportive environment for their loved ones.

b. Support Groups

Support groups should provide a safe space for individuals with albinism to share their experiences, fears, and successes. This peer support can be incredibly validating and empowering, reducing feelings of isolation. Support groups should offer practical assistance, such as information about assistive devices, educational resources, and healthcare options. They can also provide guidance on navigating social and institutional challenges. Being part of a support group fosters a sense of community and belonging. It helps individuals with albinism connect with others who understand their experiences, creating a network of solidarity and mutual aid.

c. Role of the Community

Communities that promote inclusion and diversity should significantly improve the quality of life for individuals with albinism. Initiatives such as inclusive education programs, anti-bullying campaigns, and public awareness efforts are essential. Community organizations and NGOs should provide resources such as sunscreen, protective clothing, and visual aids. These practical supports are critical in managing the health and well-being of individuals with albinism. Community groups should advocate for policies that protect the rights of individuals with albinism and ensure their access to healthcare, education, and employment opportunities.

3. Stories of personal triumphs and achievements

Hadjiratou Barry, a notable figure from Guinea, has demonstrated remarkable resilience and determination. Despite facing societal stigma and the physical challenges associated with albinism, Hadjiratou pursued a successful career in journalism for over a decade. Her work in the media helped raise awareness about albinism and advocate for the rights of individuals with the condition. Additionally, she serves as the vice president of the NGO UBEAG (Union for the Well-being of Albinos in Guinea), where she continues her advocacy. Today, Hadjiratou is also an entrepreneur in jewelry making, showcasing her creativity and business acumen.

Salif Keita, an internationally renowned singer originally from Guinea and with Mali citizens, has used his platform to address the challenges faced by individuals with albinism. Despite being ostracized by his community and family due to his albinism, Salif pursued his passion for music and achieved global success. His unique voice and music style have earned him numerous awards and accolades.

Beyond his musical career, Salif founded the Salif Keita Global Foundation, which works to improve the lives of people with albinism in Africa by providing medical care, advocacy, and education.

Kabinet Camara, born on October 22, 1986, in Conakry, Republic of Guinea, is a Guinean journalist and reporter. In January 2015, he also served as a commissioner at the National Independent Human Rights Institution. On January 22, 2022, Kabinet Camara was appointed by decree as a member of the Guinean National Transition Council, representing people living with disabilities.

Ikponwosa Ero, originally from Nigeria, has made significant strides in human rights advocacy. She serves as the first United Nations Independent Expert on the enjoyment of human rights by persons with albinism. In this role, she travels globally, raising awareness about the discrimination and violence faced by individuals with albinism. Her efforts have led to greater international recognition of these issues and the implementation of protective measures. Ikponwosa's journey from experiencing severe discrimination to becoming a global advocate exemplifies the power of perseverance and dedication.

4. Exploration of Themes of Self-Acceptance and Social Integration

Self-acceptance and social integration are crucial themes for understanding the experiences of individuals with albinism in Guinea. These processes are interconnected and heavily influenced by social attitudes, family support, and educational and community opportunities. Qualitative data shows that despite challenges, individuals with albinism develop resilience strategies and greatly benefit from the support of their surroundings and community initiatives. This analysis explores how these individuals navigate social interactions and build their self-esteem despite the challenges and prejudices they face.

a. Self-Acceptance

Self-acceptance for individuals with albinism often involves a complex journey, influenced by individual and social factors. Individuals with albinism often need to overcome feelings of inadequacy and inferiority induced by social stigma and discrimination. Interviews reveal that many individuals with albinism struggle to accept their distinct physical appearance, which can affect their self-esteem. Emotional support from family and friends is essential for boosting self-esteem.

Testimonies indicate that individuals surrounded by understanding and encouraging loved ones are more successful in developing a positive self-image. Support groups and community networks also play a crucial role by offering a space to share similar experiences and receive encouragement. Individuals with albinism use various strategies to build their self-esteem, such as participating in community activities, pursuing education, and engaging in advocacy for albinism awareness. Self-affirmation and recognition of their individual skills and talents also help strengthen their sense of personal worth.

b. Social Integration

The social integration of individuals with albinism is influenced by public perception and cultural attitudes. Social interactions can be challenging due to stereotypes and misconceptions about albinism. Individuals with albinism often report experiences of rejection or marginalization. However, awareness and education initiatives in communities help improve attitudes and promote greater acceptance. Education plays a crucial role in social integration. Albino children who attend school with non-albino peers are better integrated and develop stronger social skills. Educational programs that include discussions about albinism and diversity help reduce prejudices and encourage acceptance. Participation in community and cultural activities offers important opportunities for social integration. Testimonies show that individuals with albinism who actively engage in their community are more likely to feel accepted and valued. Local organizations and support groups play a key role in facilitating access to these opportunities and creating an inclusive environment.

Sum-up: Chapter 4 of this thesis focuses on the discrimination faced by people with albinism in Guinea and the efforts to address it. It highlights specific forms of marginalization and stigmatization, intensified by cultural beliefs and limited awareness. The chapter details governmental actions, such as awareness campaigns and legal protections, while acknowledging challenges in their enforcement. It also examines the crucial role of NGOs in raising awareness, providing education, and offering legal support to victims of discrimination, complementing governmental efforts for sustainable social inclusion. The chapter discusses the innovative approach of the All Beauty Services Agency, which delivers targeted services to improve the well-being and social acceptance of people with

albinism. These efforts are analyzed through the lens of human security, emphasizing the need to combat discrimination to ensure their dignity, health, and socio-professional integration.



V. CONCLUSIONS AND RECOMMENDATIONS

A. Conclusions

Our findings confirm several well-established stigma and socio-professional integration theories, providing additional empirical evidence of their validity. In addition, we provide a revision of theoretical models of some existing theories that need revision to understand better the complex dynamics of discrimination and integration of individuals with albinism. For example, intergroup contact and assimilation theories could be enriched by incorporating contextual and institutional factors. Our results open new research avenues, including the impact of media and community interventions on prejudice reduction, and resilience strategies among individuals with albinism. In conclusion, the findings of this study have profound theoretical implications that confirm, revise, and enrich existing theories in the fields of stigma, socio-professional integration, and awareness. They underscore the importance of a multifaceted and systemic approach to improving the lives of individuals with albinism and contributing to their social and professional inclusion. These findings enrich the theoretical understanding of stigma and integration processes and pave the way for new research and interventions.

In regard to our recommendations for future research, we can first encourage expanding the sample. Increasing the sample size to include a broader and more diverse representation of the population affected by albinism and society at large. Second, we would recommend that the selection bias be reduced. This means using random and diversified recruitment methods to minimize selection biases and obtain a more representative sample. Third, we recommend deepening analyses, this could mean conducting longitudinal studies to examine changes in perceptions and experiences over time. Fourth, we highlight the importance of broadening the geographical scope. Conducting comparative research in different regions and cultures to understand contextual and cultural variations. Lastly, it is important to consider interdisciplinarity. Collaborate with experts from different fields (public health, sociology, psychology) to gain a more comprehensive understanding of the

challenges and potential solutions for the integration of people with albinism.

The results of this study provide valuable insights into the challenges faced by people with albinism, as well as societal perceptions towards them. While access to education and awareness campaigns are identified as potentially positive factors in reducing stigma and discrimination, the study's limitations must be acknowledged. The small sample size and selection biases have limited the generalizability of the conclusions, underscoring the need for further research. Recommendations for future research include expanding the sample size, reducing biases, and extending the geographical scope of studies for a better understanding of diverse cultural contexts. By applying the findings of this study to public policies, professional practices, and specific interventions, it is possible to promote more inclusive socio-professional integration and reduce the challenges faced by people with albinism. These efforts will contribute to improving their quality of life and fostering a more equitable society. By following these steps, you can provide an interpretation of your research results that is clear, rigorous, and meaningful, making a valuable contribution to knowledge and practice in your field of study.

In the next section we will try to examine the practical implications of the findings of this study that could be applied in real-world contexts such as public policies, professional practices, and specific interventions. Practical implications can be seen on the level of public policies. One of the implications of the findings of our case study is the enhancement of Anti-Discrimination Laws. The results indicate a high prevalence of discrimination against individuals with albinism. This can be manifested in proposing and strengthening specific laws against discrimination in areas such as employment, education, and healthcare to safeguard the rights of individuals with albinism. Additionally, the study highlights the need for increased public awareness and sensitization campaigns to combat social stigma and promote the inclusion of individuals with albinism in society. Second, our findings can foster national awareness campaigns. This can be done by raising public consciousness about the challenges faced. Advocacy groups can play a crucial role in these efforts and prevent stereotypes about albinism from persisting in society. We can apply this by launching national media campaigns using various channels (TV, radio, and internet) to educate the public about albinism, debunk stereotypes, and promote social inclusion.

On the level of professional practices, we can highlight that there is a need for specialized training for professionals. Professionals in education, healthcare, and social services need a better understanding of the specific needs of individuals with albinism. Incorporating training modules on albinism into educational and professional programs can enhance awareness and appropriate care. What is more, there is the need for equitable access to resources. While the results indicate that individuals with albinism require access to assistive devices, sun protection, and other important resources to support their health and well-being, many faces significant barriers in obtaining these necessary provisions. This is because individuals with albinism require access to specific resources such as special glasses and sun protection. Additionally, implementing grant programs or assistance initiatives can provide these essential resources in a fair and accessible manner.

To promote inclusive education for children with albinism from an early age, schools should adapt their curricula to include accessible educational materials and train teachers to meet the specific needs of these students. This would benefit children with albinism by providing them with more inclusive and supportive educational environments. Adapting school programs to utilize specialized teaching materials, assistive technologies, and trained instructors would help ensure that children with albinism receive the accommodations and resources necessary to thrive academically and socially. By implementing these inclusive practices, schools can empower children with albinism to reach their full potential through equitable access to quality education. The findings underscore the critical need for comprehensive psychological and social support systems for individuals with albinism and their families. These support systems can be a lifeline, helping individuals navigate the complex challenges associated with albinism. Firstly, offering psychological support and counseling services can address the emotional toll of stigma and discrimination. Therapists can equip individuals with coping mechanisms to manage feelings of isolation, anxiety, or depression. Support groups and peer networks can be another powerful tool. Connecting with others who share similar experiences can foster a sense of belonging, reduce feelings of isolation, and offer valuable advice on managing daily challenges. Furthermore, establishing support centers can provide a centralized hub for resources and information. These centers can connect individuals and families with medical professionals, educational specialists, and social workers.

Additionally, support centers can raise public awareness about albinism, combating harmful stereotypes and promoting inclusion. By providing a network of support, psychological services, and educational resources, these comprehensive systems can empower individuals with albinism to thrive and navigate the social and emotional challenges they may face.

In terms of socio-professional integration, there are many opportunities and challenges, albinism amplifies these and requires new tailored solutions. Individuals with albinism often face hurdles in integrating into the professional world. These challenges can stem from a lack of awareness or misconceptions about albinism in the workplace. To address this, the development of mentoring programs and targeted internships is crucial. Here, collaboration with businesses is key. Businesses can provide valuable real-world experience through internships specifically designed to accommodate the needs of people with albinism. Additionally, mentoring programs can pair individuals with experienced professionals who can offer guidance, support career development, and advocate for their skills and abilities. Furthermore, specific vocational training programs can be instrumental. By collaborating with businesses to understand their current and future workforce needs, these programs can equip individuals with albinism with the specific skills and knowledge required to succeed in high-demand fields. This targeted approach not only benefits individuals with albinism by increasing their employability but also benefits businesses by creating a more diverse and qualified talent pool. By implementing these recommendations, we can create a more inclusive work environment where individuals with albinism can thrive and contribute their unique talents. This not only improves the quality of life for this population but also strengthens the overall fabric of the workforce.

This study underscores the importance of a multifaceted approach to empower individuals with albinism and create a more inclusive society. Here's a roadmap to translate these insights into tangible action. Firstly, dismantling the walls of ignorance requires a robust educational and awareness campaign. Imagine interactive workshops in schools, led by individuals with albinism themselves. These sessions can dispel myths, foster empathy, and create a generation of informed and inclusive young minds. Secondly, ensuring access to quality healthcare is paramount. Public health initiatives can utilize mobile clinics, bringing free dermatology and eye care directly to underserved communities. This expands access to vital medical

services, safeguarding the well-being of individuals with albinism. Finally, bridging the gap to economic opportunity requires a collaborative effort. By partnering with businesses, organizations can create targeted internship and training programs. These programs equip individuals with albinism with the skills and experience they need to thrive in the workplace. This not only empowers individuals but also fosters a more diverse and qualified workforce, benefiting both businesses and society as a whole. By implementing these comprehensive interventions, we can dismantle the barriers that prevent full participation in society. Strengthened public policies, adapted professional practices, and targeted support programs can create a ripple effect. Imagine a world where stigma and discrimination are replaced by understanding and acceptance, where individuals with albinism have the opportunity to reach their full potential and contribute their unique talents. This multifaceted approach is not just about improving lives, it's about building bridges for a more inclusive and equitable future for all.

Research on albinism in Guinea can pave the way for significant improvements in the lives of people with this condition. By translating research findings into concrete actions, policymakers and organizations can address key issues. This includes developing anti-discrimination laws and allocating resources for specialized healthcare. Public education campaigns and employer training can combat stereotypes and promote inclusion. Additionally, establishing support networks, improving access to specialized healthcare through mobile programs and subsidies, and encouraging education with targeted support programs can all empower people with albinism. Ultimately, these policy changes and interventions aim to create a more equitable society where people with albinism can thrive. Practical implementations in the public policy field could include the following suggestions. Developing and implementing specific anti-discrimination policies to protect the rights of people with albinism in employment, education, and healthcare sectors. Strengthening existing laws and creating new ones to ensure equal access to services and opportunities, and to penalize acts of discrimination. Allocating funds and resources to develop specialized health infrastructures and ensure the availability of essential products like sunscreen and protective eyewear. Implementing large-scale awareness campaigns to educate the public about albinism, reduce prejudices, and promote social inclusion. Organizing training sessions for employers and

managers to educate them about albinism and the benefits of a diverse and inclusive workforce. Creating community support groups where individuals with albinism can share their experiences and receive practical advice. Finally, develop mobile health programs to reach remote areas and provide specialized dermatological and ophthalmological care. Implement scholarships and educational support programs for students with albinism, including specific accommodations like large-print educational materials.

Both qualitative and quantitative data may be influenced by the subjectivity of responses and researchers' interpretations. The study focuses on a specific context, and the subject being taboo within the Guinean community. The different interventions and belief, the results found cannot reflect the realities of other regions or cultures in its generality. Cultural and geographic differences in the practice of consanguinity may not be fully captured by the available data. Results can vary significantly between regions, and other unmeasured social, economic, or environmental factors may also influence the prevalence of albinism. The data collection period may not be sufficient to capture seasonal variations or long-term changes in perceptions and experiences. The sample size in this study is likely limited due to several factors, including the geographic dispersion of people with albinism in Guinea and the difficulty in identifying and contacting the individuals concerned. The study's sample size is relatively small, which limits the generalizability of the results. The conclusions drawn may not be representative of the entire population of individuals with albinism or of societal perceptions towards them. A sample of 270 participants, though relevant, may not be representative of the entire Guinean population. A larger sample size would be necessary to generalize the findings to the whole population. A small sample size limits the statistical power of our study and may result in less robust findings. Conclusions drawn from this small sample may not be representative of the overall population of people with albinism in Guinea, making it difficult to generalize the results. An insufficient sample size can also increase the margin of error and reduce the precision of estimates.

Selection bias occurred because participants in the study were not chosen randomly but rather based on their availability, accessibility, or willingness to participate. For example, those who had more positive or negative experiences were more likely to participate. Albinism is a very taboo and sensitive subject in Guinea,

the individuals concerned are often very withdrawn for fear of being discovered by their community. This bias may lead to both under-representation and over-representation of certain sub-populations. For example, individuals living in urban areas with better access to services may be overrepresented compared to those in rural areas. This affects the ability to generalize conclusions to the entire population with albinism in Guinea. Individuals with specific experiences or perceptions of albinism may be overrepresented, thereby influencing the study's outcomes. Self-reported data may be subject to biases, such as social desirability bias where participants might provide answers, they believe are acceptable rather than those that reflect reality. Participant recruitment could also introduce bias if certain populations are overrepresented or underrepresented in the sample. Participants sometimes provided responses they deemed socially acceptable rather than accurately describing their real experiences and opinions. This phenomenon is particularly relevant when questions touch on sensitive topics such as discrimination and stigmatization. This bias can distort the results, making the data less reliable. Consequently, conclusions regarding experiences of discrimination or barriers to socio-professional integration may be underestimated or overestimated, affecting the formulation of relevant recommendations. The use of secondary data from official sources, NGOs, or other entities is sometimes subject to inaccuracies, omissions, or methodological biases, such as unsystematic reports or political agendas. Incomplete or biased secondary data can lead to erroneous conclusions or a partial understanding of the actual situation of people with albinism. This limits the ability to accurately assess the needs and challenges faced by this population. The situation of people with albinism varies significantly across different regions of Guinea due to cultural, economic, and social differences. Results obtained in one specific region may not be applicable to other regions. This regional variability limits the generalization of conclusions on a national scale and necessitates a more nuanced contextual analysis for each region.

Recognizing these limitations is essential for correctly interpreting the study results on the socio-professional integration of people with albinism in Guinea. To mitigate these limitations, it has been recommended to adopt rigorous methodological strategies such as increasing the sample size, even though this is almost impossible in our case study, using random sampling techniques, data triangulation from multiple sources, and raising awareness among researchers about

potential biases. By taking these limitations into account, the study's conclusions can be appropriately contextualized, allowing for a more precise formulation of recommendations to improve the socio-professional inclusion of people with albinism in Guinea. In conclusion, while the results provide valuable insights into the factors influencing the prevalence of albinism in Guinea, it is crucial to consider these limitations when interpreting the data and guiding future research and interventions. Explain the Significance of Your Results: Connect your statistical results to your research questions or case study. Discuss what the data reveals about albinism in Guinea.



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RESUME

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2022-2024: Istanbul Aydin University

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Work Experience:

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- Reviewed official documents and ambassador's speeches
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Training and Seminars:

- **2021-2022:** Istanbul Aydin University
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