

## CORH Values – Season 4, Episode 3

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### *Yuliana Calvillo Solis on International Law and the Ukrainian Refugee Crisis*

Recent Humanities Graduate Yuliana Calvillo Solis speaks to us from Paris where she is pursuing a Master's Degree in Diplomacy and International Law at the American University. We talk about her thesis work at Chico State analyzing medieval French and Spanish epic poems that deal with the relations between Christians and Muslims. Then we cover International Law and examine the rights of refugees in light of the tragedy unfolding in Ukraine. What exactly is involved in the process of seeking asylum? What obligations do the receiving countries have under the relevant conventions?

#### **Podcast Link:**

[https://media.csuchico.edu/media/Season+4+Episode+3A+Yuliana+Calvillo+Solis+on+International+Law+and+the+Ukrainian+Refugee+Crisis/1\\_4l8wrxpo](https://media.csuchico.edu/media/Season+4+Episode+3A+Yuliana+Calvillo+Solis+on+International+Law+and+the+Ukrainian+Refugee+Crisis/1_4l8wrxpo)

#### **Transcript:**

Hello and welcome to CORH Values. A religion and humanities podcast. Produced by the Department of Comparative Religion and Humanities at California State University, Chico. I'm your host and chair of the departments. Daniel Veidlinger. This season we're going to be talking with recent graduates to find out what they've been up to since finishing our program. I also want to give a shout out to two of our instructors, Heather Altfeld and Quinn Winchell, both won the Outstanding Lecturer Who Brings the Profession to the Classroom award, Heather won it last year, and Quinn won it this year. It's pretty unusual for two lecturers from the same department to win back to back years. So, we're really excited about this prestigious award. Congratulations. Hello everybody. Today we have one of our former students, Yuliana Calvillo Solis. She graduated in 2020 from the Humanities Program with honors. And she's currently pursuing a master's degree in diplomacy and international law at the American University in Paris. Bonsoir Yuliana. Bonsoir. It's nice to see you. Nice seeing you as well. Yeah. It has been a long time. It definitely has. I've been wondering what you've been up to you. So, this is a great chance for me to find out and for others to hear what a star graduate is doing. Okay, Yeah, yeah. So first of all, you tell me you are at the American University in Paris. Yeah, that's fantastic. I hear it's really nice. It's very beautiful. Paris is the city to visit. Yes, it is. Yes. So, when did you start there? I started last August. Okay. So that means you've been there for like eight, or six or seven months so far? Yes. Okay. Great. And what did you do before that? So, you had a year after you graduated when you weren't in Paris yet? Yeah. I worked for a year. And then when I was working I decided that I wanted to get a masters. That's how I started applying for schools. Well, why don't you tell us a little bit about yourself. So where are you, where are you from and how did you wind up in Chico in a program to begin with? Or it is an interesting story. So, I was born in Mexico, but I moved to the US when I was like six years old. And I moved to a very small town called it's called Lakeport in the Lake County. And that's about two hours from Chico. And I had heard about Chico state during my high school years. When you got here, how did you, how did you end up deciding to take humanities? Okay. So, like I said, I was really confused. I started off as a psychology major and then I switched majors formally and informally many, many times. And then eventually I got so confused what I wanted to do that I decided to study something that I knew I really liked which was French. And at that time, I went to Natasha Alexander, who was a director of trio SSS. Yes. She's good. Yeah. She's lovely. And she kind of worked for the study abroad office before she was director of trio. And I told her I wanted to study abroad, but then I also wanted to find a different major to add to the French one. And she at that point kind of had figured out that I really liked everything that kind of composed humanities. And she told me about this major that I had no idea existed. And the minute she explained what the humanities was and what I could study, I knew right away that I was the major for me because it had everything I liked. So, I know that you worked on a really detailed and interesting thesis that helped you get your honors designations in the humanities. Can you tell us a little bit about what that dealt with? Yeah, So I wrote a thesis on the representation of Muslims in medieval epic poems specifically transform the codon, which is French and tenth and that the NEA sandwiches, Spanish and the conscious explored how the Muslims in each one of these epic poems were portrayed specifically how they were organized based on color or religion and kind of like

notes that was used and the history and how they were referred to and How religion was used against them to demonize them more or animalize them. So, it's kind of, it's a really broad explanation of what it was very just concentrated on small details of each plan. So, in general, was there any sympathy that the Christian's had towards the Muslims or were the poems always portraying them negatively because I think you've mentioned it wasn't necessarily all negative, right? It wasn't all negative. Depends on which one you're talking about. In my opinion, on this very negative. And I never saw anything positive about Islam and Muslims ever. Whereas when you said was actually more humanly, more empathetic towards us and community. But I also think that in my analysis and in my opinion, it was because the songs are trying to do two different things. What I kind of have concluded was that license on the commandments trying to just really promote the greatness of Christianity and really demonize the Muslim versus and contempt. I mean, you said that one more trying to glorify and pan of pre-training and set himself as a god, almost like a profit. So, he was a lot nicer to anybody in general. Okay. Which who was LCD? Can you remind me what the character was where he's Muslim or Christian? No, insist his Christian, okay, actually Island and the poems he, he's battling Muslim forces because it's trying to take the lead. And he also works for that piece. So, he asked Muslim trends. I said, Okay, yeah, When teachers kind of kills everybody and rates. So, do these take place during the crusades? It's also going to do, okay. And appears isn't the language of medieval French and medieval Spanish? How different are they from the Spanish and French that is spoken today? Did you need to learn a special version of those languages to be able to read these? Or were you able to kind of still get through them knowing Spanish and French from today? It definitely helps to study the medieval French and Spanish to a certain degree to understand it better. But specifically, I think medieval French, when you read it out loud, is basically same thing as modern French, which makes it very easy to read. If you take the time that it requires, rates me just like reading Shakespeare is English today, it's just, it's much more complicated. You've got to read it more slowly, but it is the same language. The words are used in very different ways. And maybe that's a similar sort of scenario that we have was French. But I thought I, for me, the frankness, medieval French was really easy to read. Actually, I hadn't made, it must create a career and I was close enough to what we right now that you can read it behind now I'll make medieval French background really affect your understanding. I see. Okay. So, you got the Spanish almost harder. Okay. I see even though your Spanish is probably better than your friends, but it's still kind of on the same level. Oh, okay. Yeah. Right. So yeah, I guess you said you left Mexico, you but six years old, he said, right? Yeah. Okay. And I think also maybe I don't need as much Spanish as I do. French. Had been setting medieval French for a while and I had never studied medieval Spanish. So, I think maybe that also credible and how I understand it. Sure. That makes sense. Okay. Yeah. So, tell me a little bit about that. Yeah. So, what are you doing this program now? It's international relations. So, the stuff you studying that so the program is diplomacy and international law. And tell it a GUI will focus on humanitarian law. So, we do a lot of human rights law, public law, criminal law focused primarily on how that fits in the international world, but mostly bring big humanitarian crises. So right now, like the situation in Ukraine is a huge public like that. So, when we talk about, Yeah, I can imagine, Yeah, it's nearly everything we talk about. What are people saying about it in terms of so you discuss it mostly from the framework of international law, human rights law, that kind of thing, right? Yeah, but whether there had been violations of the law and these kinds of questions have come up. Yes. That's what we focus on and that's what we're studying. And right now, I mean, legally, we're talking about how it's very likely that Russia, I mean, somebody like wiping Russia has my land. Many humanitarian laws and human rights law and international law. But because everything, it's all about details and really analyzing every single thing about the attacks and proportionality regarding similarly in badness worth the military target. It's hard to see on my way up something asking why, okay. Yeah, I'm sure it's very difficult because of course, there's a few issues that go on. One is that weapons do miss. Sometimes you aim at something and you miss and even the most sophisticated weapons miss. And sometimes neighborhoods that are near a military base might get hit by an air and missile, for example. So that creates a problem. What point is it a crime and at what point is it an accident? And that also you've got the problem that some countries don't have a sophisticated machinery. So, their stuff misses a lot more. But then it would be not fair to say, well, they're not allowed to go to war because there's equipment isn't as, as targeted because they might be poorer countries, they get invaded and like it's not fair to say, well, because you guys are more likely to miss you not lead to failure back. It's complicated picture right there. Very complicated, yes. And especially regarding civilians and humanitarian actors and just see everything that's going on. These weapons are weapons Center and I'm not sure. Definitely then. So, I'm going naughty things. I know maybe you know that

recently BY the International Criminal Court opened an investigation on Russia, US attack on Ukraine, which is a big deal because it usually takes years for that to happen. And this time because the ICC, which is the International Criminal Court, got so much support and enacting about 39 referrals from different state parties to the to the corn that they decided to skip a couple steps and go directly to investigation, which stinks pretty highly of how serious this entire situation is. Yeah, definitely. I've always wondered about how the International Criminal Court works. I mean, let's say they find somebody guilty who's going to enforce that, who comes and actually takes the person to jail. Because often they're trying leaders of countries or powerful move gradually rate. For my understanding, I think they're a little tricky because we don't like the ICC in the prosecuting a person. The person has to be because it can really particular and awareness the states are cooperating. In this case, with Russia being part of the UN Security Council. I'm going to make it harder for me how the countable yes, that's a problem. Exact UN is never going to condemn this because it'll always be vetoed by Russia. Congressman Sanders, Chapter 7 on much as I go. I'm sorry, I'm a tags and whether or not you can use military force to stay, right? So, in doing a program like this, what do you aim to do? Do you want to go and become an actual lawyer at some point? Or are you more interested in the philosophical issues underlying human rights and international law? As a theorist, where do you plan to do after this? Hey, don't think I want to pursue legal career yet. Maybe my opinion will change. The idea of working more one-on-one with specifically refugees and migrants, which we're having a heatwave constantly from different parts of the world. So, I think I would much rather work with AS individuals one-on-one, whether that be helping them with being like very mundane things which has administrative work by actually gets in the way of that being allowed to enter a country or be given refugee status, accepting that something I wouldn't drink. So, let me actually change. Right. So, what is my point? Yes. Right. Yeah. Getting buried under legal paperwork but helping the people to negotiate the complicated system. In fact, I had a very basic question. I know people in Ukraine and I was thinking, if they wanted to come to America as a refugee, how would that even work? Like normally, Ukrainians need a visa and it takes two or three months to process the visa. You need a sponsor, you need to pay a fee and stuff. What about now? Do they still need that? Or is this some special permission that Ukrainians can have to get into America? Do you know about that? I'm only asking refugee. In your personal smoking status. You have probably unless you want to sync referencing. And so bright should be hard for them to get to the US in the first place because he wouldn't be able to get on the airplane. If it's just a regular commercial airliner, they won't even let you want to the plane unless you show that you have a visa to enter the country that you're landing in. So, they wouldn't really get here. And you start to apply for a gene status in the country that you first read, the first country you set foot in, that's not a belligerent that you're trying to escape. So behind, unless the US science sang crime and for Ukrainians customers, humanitarian crisis. Then they will probably have to apply for refugee status elsewhere. But sometimes stay talked to, they can decide to disregard that requirement, right? But that would require extensive research and seeing what the US government is deciding about Ukrainian refugee Eastland. Because that can be the case that they've made them unhappy, said that it's okay for them to apply and just go directly to the US. And then they would start their equity private purpose process. And the state, although of course, since the airspace is basically closed over Ukraine, to commercial airlines, you write that they would have to fly out from Poland or Hungary or something, yet even get to the US, which would mean once they have entered those countries. So, the, the refugees papers will be processed in those countries you right? So, there wouldn't be a situation which they would wind up in America without having been a refugee somewhere else already. Begun would be a lot less stressful. For second reference, started, we just started a process and a European country that's closer to the ground. So, these Ukrainians that are coming into Poland, they are allowed to cross the border without any visa, and then once they're inside, get refugee papers processed. Is that how it works? Do you know how when you know, my understanding of it is technically, you arrive in the country and then you typically end up in some kind of refugee camp. And then I'll just kind of on the border and the assistance. And then you have you have to search my people to process. So, it's not like normally and people aren't actively trying to help you fill out refugee documentation, right? But if you haven't and pressure that, you end up in a non-profit that specializes in that. And you would have people that are there ready to help you complete the paperwork. Hey, when really depend on where you end up in the border and what kind of non-profits are there? Because obviously it's not, it's definitely not easy sciency thing to do. And we could see it with Afghan refugees, Syrian refugees that are still in refugee camps today because the system is so complicated, there's also have been really serious topic that difference between the way that non-Western or like nine European refugees are being treated

compared to your course, yes, I'm sure that this racist issues that get tied up into that as well. No depth is a very problematic and complicated issue. And it's funny. Thought about a lot of these questions, but I haven't really looked into it in more detail. So, you're a perfect person to ask about these things. So, for example. So, refugee camps are on the border of countries. Usually there's a problem in one country and another country's view to safer. So, the refugees go to the new country. And I guess the so-called refugee camps. Do you know? Do they tend to be actually within inside the border of the safe country, just at the edge of the border, but in it? Or do they tend to be on the other side? In the dangerous country? Like sort of pushed up against the border while people wait to get papers processed. Let's look at LSE. I wouldn't be able to really give you like an answer to that. But based on what I read the document, yes, I've seen and I've heard of refugees now caught up and bow, you write, I guess it just, yeah, you end up wherever you can. And often times you are met with that question. Of course, because people in the new country might not necessarily want you coming in there. And they wonder how long you can stay six, every refugee has the same problem that they don't know how long they're going to have to be refugees for. And some come thinking, well, I want to get somewhere safe for a few weeks while the war it plays itself out and then I'll go back home. And then they end up staying for years. That happens a lot, but you just never know how long you can stay and the receiving country doesn't know how long they stay. So, creates a lot of uncertainty and complications. And that's so are there international laws that you have to let refugees in? Like let's say in the case of Ukraine, once these hundreds of thousands or I guess millions, if you're creating refugees, come up to the Polish border. Legally speaking, this pull it, have the option to just say, no, we're not going to let you in and you have to stay in Ukraine, or is there a legal obligation to actually that there is a legal obligation to let the men especially. That's a concept that I don't know what's going in English by Francis Galton, aka football, which is basically saying that in the kings as somebody said, or country specific refugees and you can now send them back to where it will lie, right? They don't send them back, right? So then technically obviously that means that you would have to accept refugees, but then every state has their own. Hey, requirements, they are afresh on refugee requirements. It might be now Refugee Convention. Now many people meet those requirements. You have to be you have refugee status, which makes it legal that you have to be about 20 country. But technically a country cannot send you back to, they can send anyone back to a place where they're going to be personally tortured or killed, right? Yes, sir. Being sent back to Ukraine right now is an obvious case that is not allowed into those because there's an active heart worthy. You don't have to convince PM the front pages every day, right? So, this of course, like everything in law, there's a lot of wiggle room here, right, where you've got obvious cases, like somebody from Ukraine trying to get in Poland. Nobody's going to argue that they're not really refugees. They're just seeking better financial opportunities. But there are other situations in which the country is not completely falling apart, but there's dangerous areas. And there is also, there might be some backlash against people from a certain community in that country, but not other communities. And they tried to get in as refugees. And those cases, it's a little bit less clear as to what their status should be, right. So, like any legal issue, you have to get lawyers that argue that, oh, yes, it is so dangerous for these people that they can't go back. They have to live in some safe area because of course, it can't be the line, can't be so low, like anytime life is a little challenging for you, you get to be called the refugee. So, it's heard the side rear to make that line, you know. Yeah. I mean, you definitely have to show that your life is in danger for one of the protected categories. And I believe that's right, religion group on sexuality. And there's a couple more. So, there's my color palette part of coins that righteous sexuality is one of these categories. So, for example, you might get refugees who are LGBTQ Plus. And in the country of origin. Those sexual identities are illegal, right? And they might go to jail for it. So that counts as a legitimate refugee according to the UN conventions as far as you know, counts because our air from former ally to your life right now that you're still will not protect you. What about people from that community who don't come from states where it's illegal, come from a region of that state with the people frowned upon it so much that they likely to get beaten up. What about that? People? Do you know if that could be considered refugee status? Does it have to be where it's illegal in that country? They have to be able to prove that, again, like their life is not black, but also their state is unable to help them. Such as a position where they are unwilling to go back to that country because they know that they are not going to be safe at all, which means that we have to be abetted by your state politically. That's what makes him refugee. The fact that, you know, maybe go back to that country, you will most likely be count or rate and that the state does not have the resources or the interest or the ability to help definitive? Yes. I mean, that's one of the requirements for refugee status and some males mating community, it's probably the one that might have a really hard to

prove refugee status because they have to be able to bring document teacher knows. They have to prove that they are actually part of the LGBTQ. Me. Oh, yes, that's a good point, which we mean is hard and I didn't. Now, thankfully, there's people that are teaching members of those communities how to gather proof, right? Because you don't have an identity card or something. It's not like it's part of a national group or ethnic group where it's I see what you mean. That evidence would be heard. Yes. That's complicated because I mean, I know it's a serious issue. And of course, in many, many parts of the world, people are not accepting of these identities. And people really do run into a lot of serious life-threatening difficulties. So, it's just something I'm interested in, but like everything, there's just endless levels of complication, right? Especially when again, our next TA, once somebody is admitted as a refugee, then you get this thing called refugee status, which is, Is it like a temporary residency permit? You know what it means even be refugee in the country. Does that mean that you're allowed to be there legally, but you're not a citizen? You're probably not even what would be called a resident, like a refugee allowed to work in the countries or do they have to? I don't know for sure. I want to mask wearing a moused and France welcomed work because obviously you don't want to hear, I guess, right? If you're willing and able heartworm, why shouldn't you be able to work? Of course. Yes. I believe you would have to apply for citizenship eventually, right? Yeah. Definitely. Ug? Yeah. Well, I think maybe you can because you have to apply for citizenship status and get approval process and ship status. But I'm again, I'm not fully sure about that. You're like, I wonder if refugee permits have a time limit, like Okay, you've now been a refugee status and it's going to last for one year that you've got to reapply or go home at the end of the year, I went to how long they last again, going to be different in different countries. Yeah, we'll do that as well. I want to say it will make sense to have them be temporary because we aren't so good in your life living or dying off and allowing it to go back to your country. Okay. Hi, I'd like to just interject something. After this interview was over. I did some research on this topic because I didn't know that we are going to be talking about refugees as the conversation went along. So, I do want to confirm that Juliana was, of course, exactly right. It's not just in France, but in all of the signatories to the Convention on Refugees, you are allowed to work in the country that grants you asylum after you've been granted it. And she was also right. That is not temporary. Basically, once you've been granted asylum as a refugee, that can extend for quite a long period of time. If the situation in your country radically improves, then there may be a process in which it can be repatriated. But you also have a path, usually to citizenship. You have to apply for citizenship. Refugee status does not grant that, but it can and often is, ends up being permanent. Things. I want other people that have fled Syria and other countries do not want their messages because your only refugee. Passive FET Samos asking bar in countries with our legal status. Oh, I see is an absolutely night. And they can then I like to work. Right? So, my sleep violated. They have no representation. So, it's also really important to remember that not every single person who has fled conflict refugee because not everybody gets admitted or accepted as the refugee, right? So, this, I think millions of Syrians who went to Turkey for example. So, they're not all accepted as formal refugees in Turkey. Some of them are and some of them aren't. I said yes. And I also think, for example, in Lebanon, I don't think Lebanon as a state party to the Convention, which means that they don't have to take in refugees because they haven't agreed to put that international law. So that means that the Palestinian refugees now the Syrian refugees, may not have actually no legal protection under the Refugee Convention because that has not been ratified by Robert. I see. Right. Yeah, because I know that there's millions of Palestinian refugees who've been living as refugees for what would it be about 80 years now. It's the long urology crisis in the world. And in fact, many of the conventions I think we were written in the forties specifically to address the Palestinian issue. And it hasn't been resolved yet as we know. So yeah, these refugee camps in in Lebanon where many hundreds of thousands it needs live as well as I guess they have them in Jordan as well. Yeah. Those people don't really have any status. They're not citizens of Lebanon or Jordan or Egypt. But they've now I would really like to see withstand to my convention. And then let's say, let's say liquid. They have no status marriages there as guests for loading people nights. So, they're very writes them. I mean, it's very difficult to have no citizenship. Like to be a citizen of a country that's collapsing is one thing. But to be a citizen of no countries particularly difficult in many Palestinians have new citizenship of any country. I should point out that the one country that has given citizenship, Palestinians in large numbers is Jordan. Most of the Palestinian refugees, but 60 to 70 percent have eventually become citizens of Jordan. I think it's the largest US people in the world that are stateless, just have no country. Yes, and they're constantly being displaced within their countries. So there also, I would say one of the most praised populations. I wondered about the Rohingya in Myanmar. I also wonder in 1982 it seems there was a law that stripped of their Myanmar. So, they were regarded as Bengali's

basically by the Myanmar government and not as actual citizens of Myanmar. They are stateless, just like the Palestinians. And that's creating lower. It's very difficult to be stateless for sure. I do want to point out that there are probably 1.5 million, maybe by now 2 million Palestinians who are full citizens of Israel. The Palestinians didn't flee during the war of independence in 1948. Palestinians, it just stayed put in their villages within the land of Israel. It didn't flee. They became citizens of Israel. And they vote and have the citizenship rights. But the ones who fled and went to the West Bank and Lebanon, places like that. They of course don't have citizenship. So, but they were never given citizenship of the countries they fled to. That's where the real problems lie. In the yams. Now, I see non-citizens swell, but it's also a matter of inequalities among Israeli. Oh, yeah, there's no doubt they are second class citizens. That's for sure, yes, yes. That's another issue. Many countries have second-class citizenship. Citizens around the world. Many can have groups that have a more difficult time than others. Even the United States, as we have minorities that have a more difficult time getting resources, more difficult time in front of the law. These things happen all over the world. Yeah. Mexico has, I guess, unfortunate. Yeah. And it often is based on some sort of ethnic characteristic, presumably, what your background is, your ancestral roots makes a big difference in many countries on how US, which is very, very soon for sure. And it gets even sad it when it's so bad that you have to leave that like that, right? I mean, they were living in Myanmar for hundreds of years and it just got very bad for them. It's just, it's, so it's, it's hard and complicated topic in general because there's somebody like we've talked about suny legal requirements. And then, then you have to find that a lot of states aren't necessarily follow the law. They haven't necessarily been updated. The conventions that ratified international, which makes it hard to follow when you don't have a lot actually see, accountable suddenly went, Oh, yes, exactly. This kind of problem comes up in international relations all the time. In fact, it's probably the key central problem in all of international law. How do you enforce the laws? If the countries usually enforce their own laws? So, who's going to enforce the laws over the countries? So even if they ratify. So, you've got the problem where some countries just don't ratify these international agreements. So, they're not bound to follow than other countries do ratify them, but they still don't follow them. And what are you going to do about that? Yeah. So, it's so endlessly complicated. And people find in international law one of the most frustrating fields to study to work it, because it's so few apparatuses to mutate it into enforce it. Yes, that's something I, I'm stressing about. Now. Instead, I will see me, you know, the International canal choir and the International Court of Justice, you know, the international legal frameworks exist to help 23 and then connecting and hold people accountable. Now awesome. My opinion pretty limited with what they do and who they can hold accountable and how they hold people accountable. But they help is a complicated philosophical question, but I'm curious to hear your thoughts on it. So, you believe in the idea that there is such a thing, Human Rights, that humans have the right to practice their religion, to express their sexual identity the way they want. They have the right to freedom of the press, these kinds of things, right? You believe that atoms. So why do you think they have the right? Where did these rights come from? Who gives them these rights? Human rights, and social contract. You see that? Well, most people say that, but philosophically, if you think about it, that doesn't really work because that means that if society as a whole decided that actually it's better if people don't have the right to practice their own religion than they could all agree to take away that right. But the whole point of human rights is that they are inalienable, right? That's a term that's used in human rights law. Inalienable. In other words, the government can't decide to take the rights away from people. Even if everybody agrees, select, let's say in China you don't have freedom of religion. And even if 90 percent of Chinese society, it's not just the government, but the people agree that, you know, for the smooth functioning of society, it's best if we just don't have freedom of religion. Let's say that's the case. Do they still have the right to freedom of religion? Yes, they do, right? I mean, you don't think that China could just vote to remove the right. I mean, they don't exercise the right, I understand that, but the people still have the right in theory to practice their religion. They're just not legally able to do it, right? But if that's the case. Why do they have the right to freedom of religion if both the government and society as a whole in a referendum, let's say, agreed that we shouldn't have this rate. But you still think they have the right. That means that it doesn't come from society. It comes from somewhere. I think it does. Problems in society had to eventually at some point, this side, that these rights were needed. And I think that they will need a primarily to hold the dignity and humanity of individuals. So, I feel like humans because I don't think their society where you are told what to do with sustainable at all. Because I think as human beings, our brains are wired to seek out different bags and to learn. And because we are naturally going to do that, we are naturally going to be away from the path that's being constructed by our state. That is the case, which would just turn into chaos. So, I think

at some point, Society concluded that sprites made us who we are as humans and that they should be protected. But honestly, they're not always actually respected by states. Yes, certainly. They're not. They're not always enforced or respected by state. Yeah. In one of my classes I have a kind of question where we're talking about human rights. And I asked the students in China, two people have the right to freedom of speech. And people say, no, they don't, they don't. And I say, we'll think about this again. In China, two people have the right to freedom of speech. And then I say the answer is yes, they do have the right. It's just that the government is not respect that right? But this could get confused between law and rights, right? Yes, legally, they don't have freedom of speech, but they have the right to it. It's just the government doesn't recognize that right. They don't have the legal ability, but they have the right, the theoretical right under there. When drinking, they might get some decimal points. You cannot. Yeah. Anyway, this is a really interesting discussion and I'm, I've been thinking about these issues especially now because of Ukraine seeing all these refugees. So, I'm glad you're able to talk about some of these little detailed questions that you know, much of international law and just the workings of the world come down to little details that often people don't think about. Like what side of the border is a refugee camp on what papers they need. All these little things make a big difference in people's lives. So, I encouraged in this news, if you're interested in these issues, go look it up. Because nowadays is becoming ever more important. Now how international law works and to support the various human rights organizations that are operating around the world. So, I'm wondering, do you feel that studying the humanities in our program helped to prepare you for this work that you're doing in international law in France? Rosa, yes. I think the program and analysis, really intensive program. We're required to do really in-depth analysis and now required to read a lot. And in grad school That's mostly what you do, especially you have to learn how to analyze like a comma and how to manipulate that. Be aware. And I think in the humanities that's a lot of what we do is we analyze really small details. And we're kind of seeing what makes a person to be different things. And that's what you do with law. You, you take a specific frame and then you find the loopholes. You such a topic where you want it exactly. So, we study how to interpret texts. That's one of the main things we do the humanities, we just read all sorts of different texts from different naturally different periods and learn how to really understand what the words are trying to say. And in LA, you're doing the same thing. You are really helpful to be able to, to look at things so in detail. And also, because we study a little bit of everything, we are able to view things from all kinds of angles. And I've noticed that some of my peers sometimes struggle with doing that, right. Leaving the mindset of the humanitarian side and entering the mindset of the rebel. Or like, you know, like a state that's starting a war. Because there's some focus on just being a humanitarian and the humanities because we study everything. We're asked what towels, extra, somebody perspectives. When I'm asked, somebody has actually done it for so long. Fantastic. I, I had not thought of that aspect of it. Together we learn how to use our imagination, how to be creative, how to think like other people, how to appreciate other points of view. It's really important in the humanities. We don't. The third is this is the right answer. That's wrong answer. But we weren't that great. Helped you consider the different approaches. And why would somebody? Because all human beings have reason and they have understanding. So, if a lot of people believe something, there's got to be some reason that they do and some way that you can imagine yourself being in their shoes. And I think we're really good at that in the humanities. We are actually trying to get to know cultures and peoples and everything else, that community that in itself helps you really understand the people you're trying to work with, Right? That makes a lot of sense. I mean, if you're dealing with refugees, they're going to be speaking different languages, have different cultures. And the more you know about their language and culture, the easier it will be to work with them to make them feel comfortable. Exactly. And that's one of the biggest issues for humanitarian actors. Sometimes they don't really know how to poach culture or language or specific community because they haven't studied it. That makes implementing any kind of assistance or challenging or any kind of sustainable, long-term solution. Challenging. And I think in the humanities you are exposed to, to all kinds of things, cultures, languages, music, and August. Details that people find can be actually allow you to actually try and connect with people from different cultures and understand that. And understand what they want, what their community actually define it as capable of doing and are therefore really capable of implementing the appropriate mechanisms. So, I'm sure that you will be a wonderful diplomat and human rights worker in the future, working to make our world a better and fairer and more just planet. So, thank you so much for talking with us, for having me. It's an honor. Okay. All the best. Thanks, you too. If you'd like to learn more about the Department of Comparative Religion and Humanities, please go to our website at [CSU Chico.edu slash CORH](http://CSUChico.edu/slash/CORH). That's [CSU CH ICO.edu slash CORH](http://CSUChico.edu/slash/CORH). I want to point out that the opinions expressed here in do not

necessarily reflect those of the faculty and staff of our departments. Faculty actually care about the professors. I mean, about the students, sorry. Actually, it's okay. We care about each other as well. Everybody loves each other there. It's perfect.