



**AMITIE CODE – AWARENESS ON MIGRATION, DEVELOPMENT AND HUMAN RIGHTS THROUGH LOCAL PARTNERSHIPS – CAPITALIZING ON DEVELOPMENT**

# **MIGRATIONS TOWARDS EUROPE: CULTURE, MEDIA AND HUMAN RIGHTS**

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## Terra di Tutti Art Festival: introduction

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The 9<sup>th</sup> edition of Terra di Tutti Film Festival held during the European Year for Development is enriched with the participation of new protagonists and thus becomes Terra di Tutti Art Festival thanks to the European Project AMITIE CODE (*Awareness on Migration, development and human rights through local partnerships – Capitalizing On DEvelopment*), co-funded by the European Union and coordinated by the Municipality of Bologna.

Art, through its various expressions, represents a unique tool to communicate the profound beliefs linked to people's feelings and emotions: people whose existence is often characterized by very different living conditions. For this reason art is a path that can place us in contact with different cultures and worlds, with men and women around which lie our common belonging.

All events of the festival outline the migration phenomenon from different points of view, revealing that culture contamination has always been crucial for personal growth, especially today. Through the performances we discover new scenarios as well as restored human values for the protection of the most vulnerable individuals.

Through the organization of gatherings and meetings we shall fully explore and understand the causes and consequences of migrations, the challenges and the opportunities of the cultural and educational domain, the social, individual and collective risk of discrimination and inequalities, and the need to enhance civil and institutional commitment in order to protect and promote human rights.

## Conference program

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### **9.30-10.30 Institutional opening**

Virginio Merola, *Mayor of the Municipality of Bologna*

Elly Schlein, *Member of the European Parliament*

Elisabetta Gualmini, *Vice president and councilor for welfare policies at Emilia-Romagna Region*

Dina Taddia, *President of GVC*

### **10.30-11.30 PANEL 1 – Valorization of diversity in cities' cultural policies**

Franco Bianchini, *Professor of cultural policies and cultural planning at Leeds Metropolitan University*

Francesca Lionetti, *Representative for Intercultural Cities project - Council of Europe*

Daniel de Torres Bardeni, *Expert on intercultural policies and co-founder of Imacity*

Jude Bloomfield, *Independent researcher in Urban Cultures, Policy and Citizenship*

Moderator: Giorgia Boldrini, *Municipality of Bologna*

### **11.30-12.30 PANEL 2 – Media and migrations: a matter of points of view?**

Raffaella Cosentino, *Freelance journalist*

Barry Malone, *Journalist at Al Jazeera*

Daniel Adamson, *BBC reporter*

Moderator: Mauro Sarti, *Journalist at Redattore Sociale*

**Closing session** Sandro Gozi, *Undersecretary of the premiership in charge of EU policies*

### **14.00-15.30 PANEL 3 – Human trafficking VS search for a better future**

Alexandra Malangone, *GRETA member, Council of Europe*

Isoke Aikpitanyi, *Co-founder of the Association "Le ragazze di Benin City"*

Margherita Romanelli, *Coordinator of the project MIGRA-SAFE at GVC*

Julia Zelvenska, *European Council on Refugees and Exiles (ECRE)*

Moderator: Gabriele Guazzo, *Coordinator of No trafficking project at Cittalia*

### **15.30-17.00 PANEL 4 – Migration and right of asylum: what's happening at Europe's doorstep?**

Dimitri Bettoni, *Journalist at Osservatorio Balcani e Caucaso*

Dario Sbrocca, *Representative of GVC in Lebanon*

Debora del Pistoia, *Representative of COSPE in Tunisia*

Cecilia Dalla Negra, *Un ponte per...*

Moderator: Barbara Schiavulli, *Journalist and writer*

**Conclusions** Udo Enwereuzor, *Responsible for Migration, Minorities and Citizenship Rights at COSPE*

## Institutional opening

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### Virginio Merola, Mayor of the Municipality of Bologna

This year the 'Terra di tutti Art Festival', promoted by COSPE and GVC with the support of the Municipality of Bologna, namely of its Department for Cooperation and Human rights, has come to its 9th edition. This is a very special one made of four very full and intense days, fifty film screenings and twelve art projects aimed at focussing on the big issues affecting our continent and our city by using the following topic as starting point: 'Migration towards Europe: culture, media and human rights'.

I would like to thank the many people and entities that made it possible to design and organize this event. First and foremost COSPE and GVC. However, I really want to praise the great work done by the association Associazione Naufragi that through the PORTE APERTE pathway was able to turn dormitories, homes for migrants, single mothers and disabled people into cultural and meeting places. The Festival, together with initiatives like PORTE APERTE can voice those people who live every day in that "middle ground" which seems to be excluded from the main narration of the public city. Bringing what is marginal to the centre is an extremely interesting activity for our administration and also for the whole city that over the years has developed several tools to welcome and support deprived people.

2015 is the European Year of Development and for organizations like COSPE and GVC, which regularly deal with cooperation issues, it is an invaluable opportunity to underscore their level of commitment and also to reach out to an always greater number of European citizens to raise their awareness as active stakeholders in development processes. The Festival opened up to all forms of art, including cinema. 2015 is also the deadline year set by the United Nations in 2000 for the achievement of the Millennium Development Goals. This is also the year of the new negotiation rounds of the international community to agree upon a new global agenda for the eradication of poverty and the adoption of the Sustainable Development Goals.

For the very first time decent and human migration was officially included in the Development Goals to be achieved by 2030. It was high time to do so: one person out of seven in the world is a migrant, i.e. one billion people. Violence and conflicts left behind 38.2 million displaced people and created a population of 19.5 million refugees all over the world, according to the UNHCR.

The Municipality of Bologna got a European grant of 2.3 million euros for a project on development education, AMITIE CODE. The project will last from 2015 until 2018 and involve 14 partners, including local entities, NGOs, migrants' and city associations from six different European countries with both old and recent migration flows: Spain, Germany, Italy, Latvia, Portugal and France. The main goal is to support local governments in enhancing the connection between "migration and development". Thanks to AMITIE we can broaden up our approach and work also on the protection of fundamental rights as daily commitment of the municipal administration, something that sometimes tends to remain hidden in bureaucratic language.

Without right protection no form of development or inclusion is possible: neither "there", in the countries of origin, nor "here", in the destination countries. I would also like to remind you that during these very same days Bologna will chair the conference of the European Coalition of Cities against Racism. This event will be devoted to the main challenges faced by cities in terms of refugee arrival and welcome quality,

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including the prevention of racism and of any other form of social exclusion towards the newly arrived citizens. Every European city is not free from risks and responsibilities, moreover it should be able to acknowledge, welcome and enhance differences and diverse cultures, origins and identities.

Who are asylum seekers? People who had to leave their homeland to save their lives and who travel to another hosting land asking for protection. These people have identities, experiences and come from extremely different economic, social and cultural backgrounds. Very often they are alone and arrive in our communities after tragic journeys looking for a better future or, simply, for the only possible future for them and their families.

Since we closed the CIE of Bologna and turned it into a HUB, a welcome and transfer centre, over ten thousand refugees have stayed temporarily in our area. Their presence did not create any problems in the local community. While so many people were talking about the refugee crisis, we have been welcoming since April 2014 more than 500 refugees every week. They go through the Bologna HUB and are then distributed all over the region. Bologna should be proud of what we are doing and there is no cultural or political step back in this respect.

The most successful cities in the world have a high number of graduates, the best companies but most of all are able to integrate in their identity the diversity and multiplicity of lifestyles. This is true for Bologna's deepest identity and DNA, it is a city of rights that is facing the typical problems of a medium-large sized city in times of crisis: the appearance of new forms of poverty, of migration flows and recent urbanization phenomena leading to the arrival of families looking for a safe place for their children. Bologna has no choice; no other direction can be taken. It is a city that every ten years changes 25% of its population, it is a city where diversity and integration should become the real engine of its development.

We, as representatives of the administration, have always committed to these topics; we made decisive choices based on one clear principle: freedom and responsibility are not against each other, on the contrary they are strictly intertwined. Actually, fundamental rights and freedoms have to do with all of us. This is a difficult but unavoidable challenge, a right-based culture can survive and be disseminated only if kept together. Any weakening or limitation for opportunistic purposes would lead in the long run to a collapse.

I wish you a fruitful work!

Elly Schlein, *Member of the European Parliament*

Some days have passed since the anniversary of the first big tragedy occurred off the coast of Lampedusa. The death of 366 people forced Italy and Europe into a path of awareness and responsibility. In front of this tragedy and other ones, a question arises: where is Europe? Yet this question is inaccurate. If we check actual data, we find out that in 2014 77% of asylum applications have been dealt with by only 6 out of 28 member States. The right question is: where are the governments of the other 22 EU Member States? Where are the solidarity and the responsibility sharing to which Article 80 of the Treaty on the Functioning of the European Union refers? Up until now, the story of European management of migration flows has been a story of egoism and lack of political will by national governments, which have always been too jealous of their own sovereignty on this matter to agree on shared policies and to find effective solutions. We have been talking about a Common European Asylum System for twenty years and it is sad to realise that its first and, so far, only result is a "European common graveyard": the Mediterranean Sea. And yet something is changing. The strengthening of Operation Triton, aimed at rescuing more lives at sea, and the decisions concerning the allocation of asylum applicants among different Member States, albeit insufficient, represent a first step.

This complex issue calls for solutions in the short, medium and long term.

As short term solution is the fight against traffickers' networks, which are linked to criminal and terrorist organizations, not only via police operations but also opening safe and legal channels for migrants looking for international protection, setting up humanitarian corridors and issuing humanitarian visas, as it is already done effectively in Brazil. A reform of the Dublin System is also necessary in order to overcome the principle whereby the Member State where the fingerprints are first stored or international protection is first claimed is responsible for that claim. This will relieve pressure on the frontier countries, not only through the redistribution of migrants among the Member States, but also with a shared recognition of the refugee status. On the other hand, the figures bandied by those who claim that Europe, a continent of 500 million inhabitants, is besieged, require an urgent European response. In 2014, 626.000 asylum applications were requested. If we consider that Lebanon alone hosts 1.2 million refugees, Turkey nearly 1.8 million and Jordan 645.000, we figure out the absurdity of the populist debate on-going now in Europe.

Obviously, in the long period, we have to face the root causes: on the one hand it is necessary to increase the stability of the Mediterranean area, adopting a clearer and unanimous European foreign policy, in order to avoid past mistakes. On the other hand, we have to deal with the issue of climate change, which will constraint more and more people to leave their homes and Countries, not forgetting the war on inequality on a global scale. Inequality, though underestimated, is the key issue of our time. In a world where 70% of resources are in the hands of 30% of the population, nobody but the xenophobic factions can be surprised by the migration flows towards places where opportunities are concentrated. The inclusion of inequalities reduction among the 17 new Sustainable Development Goals (SDGs) approved by the UN Assembly in September goes in this direction. I was in New York too when the new and ambitious 2030 Agenda for Sustainable Development has been approved. Finally a universal agenda that involves all as ambassadors: in institutions, in NGOs and in civil society, up to citizens as individuals. All together we will have to track the advancements towards these goals, ensuring they don't just remain empty words.

Thus there are deep connections between development policies and the migration phenomena. The fact

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that the new agenda proves to be aware of this connection, that the EU has adopted this approach and that in Bologna too we are talking about it, just a week after the approval of the SDGs, is noteworthy. Today Bologna has truly shown to be “Terra di Tutti”, everybody's land, a city that has always based its development and its richness on meeting of cultures.

Good luck with our work!



## Dina Taddia, President of GVC

First of all I thank the Municipality of Bologna, not only for hosting us but for having promoted, with GVC and COSPE, within the AMITIE CODE European project, the important initiatives under the *Terra di Tutti Art Festival* and therefore this meeting and reflection on migration issues.

The tragedy of October 3<sup>rd</sup>, 2013 off the coast of Lampedusa has shocked Italian and European public opinion leading for the first time to the urgent need to take action on the issue of migrants and asylum seeker flows from the countries of the Mediterranean basin. Beforehand, our country had responded with 'Mare Nostrum' operation to help migrants and to prevent other tragedies. Despite European statements, in practice, the problem has remained mainly an Italian and Greek matter. It is only at the end of 2014 that the European Union, after many requests, decides, with a voluntary participation of Member States, to intervene promoting Triton operation, but with a budget amounting to a third of what a single country like Italy had invested until then and with a limited capacity for action. According to the International Organization for Migration, nearly 3.280 people died in the Mediterranean in 2014. The Mediterranean holds the sad record of areas where most migrants die (75% of deaths): only in the first 7 months of 2015 the number was over 2.000. An increasing data, as unfortunately was expected and denounced because of the reduction of the objectives of Triton over 'Mare Nostrum', and luckily where many lives are still saved by our coast guards.

During the Italian semester presidency in the second half of 2014, also thanks to the impulse and the stress of civil society organizations and NGOs, the debate on migration within the European Agenda has been reopened. Europe starts to act: from 10 points of the Action Plan on migration in 2015, to the European Agenda on Migration, from the assignment on the Initiative for a Report on Migrants in the Mediterranean where our Member of European Parliament Cécile Kyenge is directly involved, to the recent decisions on refugees relocation within European countries.

On the other side of the Mediterranean Sea, these facts have become background information, and the risk that we citizens develop some "habit" and impotence is growing. But the scenarios are significant and the relationships, influences and interests are not negligible, also in relation to our countries: 5 years of war in Syria have created 11 million refugees so far and internally displaced persons; the results of the Arab Spring have generated a genuine request for emancipation especially among young people - over 50% of the population - towards more democratic systems and more acceptable socio-economic conditions; the fall of the regimes in Iraq and Libya, where dictatorships were replaced by marauder situations, the emerging of phenomena such as IS, the proliferation of human traffickers. But also 10 years of war against terrorism in Afghanistan that has not resolved the situation, the dictatorship exacerbated in Eritrea, the fighting in Sudan, the bombing in Yemen. The list can be very long, facts that we know well, that GVC workers as well as those of other NGOs face every day because we are concerned to respond to humanitarian emergencies and development cooperation.

Then there are numbers, and names. In Europe there are about 33 million migrants of which 20 million immigrants from outside the EU (2013) and 0.5 million irregular, while in Italy about 2 million (25.000 irregular); 400.000 people have been expelled from Europe in 2014, while 185.000 have obtained

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protection (in Europe there are about 1.7 million refugees, equal to 0.13% of the population, the same number that welcomes Pakistan alone). In Italy the refugees, at the end of 2013, are approximately 78.000. Worldwide, in 2014, there are 231 million migrants, 35% migrating from south to north (about 82 million); while 19.5 million people are refugees according to the UN Agency for Refugees and about 60 million people are displaced by wars and environmental disasters. It is very important to note the difference between refugees and migrants: refugee is anyone who has a founded fear of being persecuted for reasons of race, religion, nationality, membership to a particular social group or political opinion, he is outside the country of origin and is not able or not willing - because of fear - to seek protection from that country; those who are considered migrants, move for family reunification, for study, and above all looking for a better future.

In this framework, I think we should underline some issues, which we will have the opportunity to deepen during this conference born from a successful collaboration between the Municipality of Bologna leading AMITIE CODE project and GVC, and thanks to the different conference speakers and people with different points of view. Behind numbers, fingerprints, behind identification centres, barges and trains moving huge groups of people every day from one border to the other of the Mediterranean Sea, there are men, women, children. Stories of people having lost a perspective and their identity because of a war, stories of women suffering rapes and violence, having no alternative, stories of children traveling alone because they have lost everything, stories of whole families saving money to allow the youngsters and educated children to grow up elsewhere. So the question lasts: what can we do in Europe, in Italy, in our communities, to recognize and protect the humanity behind the numbers? And the question becomes stronger because it questions our values of respect for human rights, solidarity and reciprocity, the promotion of development. All these rights are written into our constitutions, by the Treaty of Lisbon, the Italian Constitution, international treaties that we signed, starting from the Declaration of Human Rights dated 1948.

In order to find solutions, it is essential to understand and therefore to narrate. Which language, what narratives and with which consequences? The work of divulgation and construction of the imagination done by the media is essential. It is not a simple transmission of information, it influences our way of looking at an immigrant, it has an influence on the demands of the public opinion toward politics, and therefore it influences political choices. In this scenery, arts play a pivotal role: they are able to convey an emotion by putting in contact needs, reasons and people. That's why GVC is promoting the engagement of artists, both in the countries of origin of migrants and in Italy. And it's from here that the *Terra di Tutti Film Festival* this year has been enriched with the component of artistic disciplines thanks to the collaboration with AMITIE project.

I started reminding the challenge that is taking place in Europe. The phenomenon of migration has highlighted shortsighted behaviours, but especially the difficulty to put into practice the founding principles of the European Union. Few weeks ago, on the occasion of the decision on the reallocation of asylum seekers among the European countries, the Eastern block did not agree: this fact clearly outlines the limits and the long work that has to be done towards the integration of our countries. It is clear that Europe is still more attentive to financial issues instead of the social ones: the focus is on the external borders defence, to prevent questioning internal mobility. During the last couple of weeks we have also seen Schengen falling through. If the philosophy of the defence, of the walls, the demarcation of cultural and economic border will prevail in Europe, this approach will be spread also outside Europe. Which Union do we have to defend, which idea of society do we want to build?

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In NYC the new Agenda for Global Development has been approved: it is even more ambitious than the Millennium Development Goals, which in many countries have not been achieved. Still, all the states committed to a rights-based global coexistence, to mutual recognition, to poverty's defeat, to security and peace conditions, to equality and sustainability in using resources. And, above all, the Agenda recognized the global commitment in coherence with different responsibilities. An agreement stipulating the guidelines for the overall national policies allows to face the causes of migration flows conceived as escaping from unacceptable and unsustainable situations as far as it concerns people's basic needs and dignity, as well as the inability to accept, to integrate and to find solutions from the other side. But nowadays the approach to migrations is flattened on the emergency, which must be addressed consistently and effectively. But mid and long term causes cannot be ignored. Similarly, needs and challenges of societies such as the European and the Italian ones cannot be overlooked: taking into account the demographic situations characterising these countries, migration is an important resource for the sustainability of our economic systems, as well as for the welfare, for fiscal and pension contribution (foreign citizens contribute to the Italian GDP to 11%, while for them the state allocates less than 3% of social spending).

That's why the investment in international development cooperation, active in reducing inequalities and in the promotion of rights, needs to become strategic and coherent with EU policies (and here I address MEP Schlein) but also with national and local policies, by removing the causes leading to forced migrations. Cooperation, in particular the territorial and decentralized one, in coordination with broader European strategies, can create bridges between communities that today are not as relevant as they could be. For instance, let's think about the role that a synergistic effort of NGOs, local institutions and other civil society and private organizations could play in informing migrants departing, in welcoming them, in socio-cultural integration in the areas of destination and in reintegrating them in the communities of origin once they decide to come back, creating the conditions to recognize and value their experience and skills acquired. Sadly, the Mediterranean is back at the centre of our agenda. Europe did not develop proactive relations in promoting human rights and active civil society organizations, for broadening social and economic opportunities and human rights protection. This role of civil society, like a strengthened relationship among Mediterranean local institutions, has to be back at the centre of the development and coexistence goals. The communities and its players can ensure resilience and integration: as far as it concerns migration flows management, the solution is the involvement of local actors. In Italy the SPRAR (System for the Protection of Asylum Seekers and Refugees) experience is following this direction. Moreover, we need to value experiences of community integration such as the one carried out in Calabria (Caulonia).

In closing, actors of international cooperation, as well as media and research centres, must play a role in creating bridges of knowledge, filling a gap about what is happening globally. If European numbers have called for concern, we must avoid thinking that this phenomenon affects only us: the migration data tells us that in fact most of migration flows take place in areas outside EU. For instance, among the countries where GVC operates, we work with local communities and institutions to meet the needs of 1.3 million Syrian refugees hosted in Lebanon, to protect 1 million Cambodian migrants flowing every year to Thailand from human trafficking and exploitation, experiences that will be analysed during the discussion panels in the afternoon. We need to have a wider perspective to understand a global phenomenon, and look for new exchanges of views rather than moving back our fences.

With these traces of reasoning I will follow with great interest the discussion during the four panels, thanking all the participants who will share their reflections and hereby wishing everyone a fruitful work.

## PANEL 1 - Valorisation of diversity in cities' cultural policies

Francesca Lionetti, Representative for Intercultural Cities project, Council of Europe

'Intercultural Cities' is a programme directed by the Council of Europe supporting local authorities in planning governance mechanisms and policies aimed at diversity management able to value migrants' and minorities' potentiality. These target groups aren't therefore considered either as people in need or for security issues; they are considered as resources. The main aim is to put into practice the *Diversity Advantage*: it is the principle according to which, under some circumstances, diversity represents an advantage especially for the development of a city. The main elements of this paradigm are: considering diversity as an advantage especially from political authorities and media point of view; making political and administrative institutions "different" and aware of diversity; planning public spaces and policies (educational, cultural, housing, social, media, economical ones...) in order to encourage the interaction among different communities living in the city; involving all public institutions, trade unions, NGOs, community organisations, media.

In an intercultural city the sense of belonging can not be based on a racial, religious or ethnic factor, but it has to be based on a common commitment to be part of a political community. An intercultural city face fear and intolerance by taking into account the material and cultural dimensions of reception, of recognition and representation. In these aspects, an important support is coming from cultural projects, which legitimate the presence of diversity in the public life of a city.

Thus, we can resume four models of interaction between cultural/artistic policies and intercultural model:

- 1) Art and culture at the service of social inclusion: these actions show the cultures present in the city and underline the value of individual beyond his belonging to a specific community. One example can be *Copenhagen Taastrup Theatre*, a theatre established in an area populated by 49 different groups, which have focused its action in finding a way to serve the interests of all its users. For this reason it has revolutionised its use of spaces, its repertoire (in terms of actors and subjects analysed) and its process of artistic creation (thanks to ambassadors promoting dialogue before and after the performance for dealing with the theme of social importance of theatre).
- 2) Art and culture at the service of memory and identity: during XVIII and XIX centuries, cultural policies have been used as instruments for reinforcing the state, by creating a collective national identity. Nowadays, urban cultural policy can be an instrument for re-defining civic identity on the basis of the collective memory of its inhabitants, of the cultural heritage, and especially of the common future perspective. One example can be the requalification of Piazza Domenico Sacchi in Reggio Emilia: it has been the driving force of a participative process, and an occasion for discovering and sharing the history of Emilian Resistance with its new citizens. Another example can be *Geneve, sa gueule*, a photographic project which has been the occasion for asking to Genevan citizens to build a portrait of the city.
- 3) Art and culture at the service of public space: street art and festivals often create the opportunity for citizens living in suburban areas to be protagonists and to be recognized, and above all to recognize themselves and their role inside the community.

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- 4) Education: the promotion of intercultural dialogue can not overlook learning about other cultures present in the city.

In conclusion, on the basis of all these aspects, a commitment of ruling political class has to be present, because especially in period of crisis the advantages of cultural diversity are not automatic and they need some preconditions: the interaction among cultures, the positive acceptance of diversities, the encouragement in demonstrating the diversity, equal institutions and power sharing.

Daniel de Torres Barberi, *Expert on intercultural policies*

Achieving a complex balance between unity and diversity that combines respect for and recognition of differences, but at the same time places emphasis on the common bonds that unite us more than they separate us, has become a challenge for most present-day societies. Above and beyond the great challenges of cohesion and coexistence, we must remain well aware that in the context of globalisation and greater interdependence at all levels the cities that are most dynamic and generate most opportunities will be those that are capable of converting the potentialities of diversity into a factor of social, economic and cultural vitality. In order to advance with confidence towards this twofold goal of ensuring social cohesion and at the same time exploiting the advantages deriving from cultural diversity, it is essential to define a specific global strategy for the city.

The example of the *Barcelona Interculturality Plan*

The context in which diversity is truly lived and experienced on a day-to-day basis is, without doubt, our towns and cities, and local governments are having an increasingly decisive impact on a more complex and plural social reality. Areas such as education, culture, town planning, housing or economic development and participation policies and so on, are all fundamental areas in which local governments have a lot to say.

The period between the closing years of the 20<sup>th</sup> century and the first decade of the 21<sup>st</sup>, is characterised by the arrival of thousands of people from all over the world. The globalisation of migratory flows, and consequently the great diversity of origins and social profiles of the new citizens, is the most notable feature of this period in comparison with earlier times. In January 2000, the number of foreigners living in Barcelona represented 3.5% of the total population, but at the beginning of the year 2010 this proportion was around 17% (almost 300,000 people). Consequently, we can regard the first decade of the 21<sup>st</sup> century as a reception stage, characterised by the arrival of thousands of people of different origins. At the present time, due to various factors but especially as a consequence of the economic crisis, the intensity of this flow has slowed down appreciably. But this reality has signified a notable increase in the socio-cultural diversity of a city that was already notably complex and plural. The diversity of origins, languages, customs, values and beliefs, poses new complexities for coexistence and social cohesion, but also new opportunities that have to be taken into account. The way we interpret and approach this new reality will determine the different priorities we give to the various factors

In recent times, and in view of the evident problems suffered by the traditional models of integration and accommodation of diversity, what we call an intercultural approach has gradually gained ground in certain academic, political and social fields. This perspective differs from previous models in that it is based on the premise that in order to achieve a balance between respect for and recognition of diversity and the common, shared elements that guarantee cohesion, it is essential to pay attention to the relationships established between citizens. Specifically, we can identify three principles on which the intercultural approach rests:

- 1) Principle of equality. The first principle is based on the premise that in order to advance in interculturality it is essential previously to have a context of respect for fundamental democratic values promoting true equality of the rights, obligations and social opportunities of all our citizens. Consequently, advancing towards true interculturalism requires, in the first place, the existence of ambitious policies in favour of equality and against situations of exclusion and discrimination,

especially those related to the citizens' origins and cultural differences.

- 2) Principle of recognition of diversity. The second principle refers to the need to recognise, value and respect diversity understood in a broad sense. But this principle goes beyond simple contemplation or passive tolerance, and places the emphasis on the need to make an effort to exploit the opportunities offered by sociocultural diversity, opportunities linked to cultural enrichment but also to the economic and social spheres.
- 3) Principle of positive interaction. The third principle is the one that defines the interculturalist approach and differentiates it from other philosophies such as multiculturalism. It is the principle of positive interaction or unity in diversity. Starting from the recognition of differences, the emphasis must be placed on the common, shared aspects that unite us all as citizens. Coexistence can only be achieved through day-to-day efforts, and for this reason it is important that, in parallel with social policies and the promotion of equality of rights and duties, we stimulate contact, mutual knowledge and dialogue as the way to reinforce this common sphere and a feeling of belonging, which is the cement of cohesion. Intercultural coexistence has to be lived with normality by everyone and in all social and urban spheres.

It is important to point out that the interculturalist approach does not prevent conflicts, since the fact of fostering contact and spaces of interaction inevitably causes the occurrence of conflicts in everyday life. Conflicts have to be accepted, and what we have to do is search for appropriate and innovative ways of tackling them. As a political strategy, interculturality views diversity as an opportunity and a source of innovation, creativity and social, cultural, economic and human development. In order to apply new intercultural policies in Barcelona, it was necessary to draw up a "road map" which, on the basis of our territorial context and by means of rich and plural work, would mark out the guidelines defining the city we wanted and how to achieve it. The *Barcelona Interculturality Plan*, then, had the ultimate goal of incorporating the principle of interculturality as a fundamental variable in the definition of the entire body of municipal policies of the present and the future.

### From cultural diversity to cultural enrichment

The *Barcelona Interculturality Plan* has 10 strategic lines and the 5<sup>th</sup> deals with the importance of taking into account the intercultural approach when designing and implementing cultural policies. The following is the conceptual approach of this strategic line.

Barcelona is a city that renews itself every day, incorporating new elements that shape its own identity and its traditions in a permanent manner. The cultural diversity that exists in Barcelona reveals the wealth of the city and requires, at the same time, a management that highlights common elements, that promotes dialogue and exchange.

In the same way that we wish to acknowledge existing cultural diversity, we must also value the city's cultural heritage. This is a rich and diverse resource, the result of many contributions interwoven over time through dialogue and coexistence. For this reason, the role of the arts as generators of knowledge, creation, exploration, dialogue and debate, have taken on a fundamental importance. One of the great challenges for the future is the promotion of the creative development of citizens and the dissemination of, and provision of access to the cultures of a range of different audiences and creators that make up the city. Having cultural diversity doesn't mean we get cultural enrichment. We need to guarantee that the

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intercultural principles are applied and translated into concrete policies based on assuring equality, diversity and positive interaction. The three main objectives of this strategic line are the following:

1. Promote the acknowledgement of cultural diversity in Barcelona based on the cultural heritage of the city and promote interaction, knowledge and intercultural dialogue. For cultural diversity to be translated into cultural enrichment it is essential that this diversity is firstly acknowledged and valued. But so that a real process of enrichment can occur, it is essential that there is interaction, dialogue and cultural exchange based on the cultural heritage of the city, so that this is enriched and shared amongst everyone.
2. A network of cultural facilities committed to diversity in their structure, in their philosophy and in their coming closer to all citizens. The functions of public cultural institutions, such as promoting the cultural heritage of the city, encouraging the dissemination of and access to culture and working in the interests of creative disciplines and the cultural sector in Barcelona, have been directly modified by the increase in cultural diversity. New strategies must be drawn up and new projects considered.
3. Broadening of opportunities and access to cultural practices for all citizens. There are several examples of how the participation of people from different backgrounds in the celebrations and festivals that form part of the traditional and popular cultural heritage, have become opportunities for interaction and enjoyment in public spaces in the city. But more progress is needed to come up with a citizens' cultural agenda that is a reflection of the diversity that exists, whilst simultaneously promoting opportunities for management, creation, production, consumption and education in culture for all citizens.



Jude Bloomfield, *Independent researcher in Urban Cultures, Policy and Citizenship*

Culture is almost entirely excluded from the discourse of the European Union on migrants where the policy focus has been on one-way integration into the national language, education system and labour market of the receiving country and is increasingly concerned with security, drugs, trafficking and police control of borders. This has reinforced a negative mind-set in the current refugee crisis.

Migrants and refugees need to be reconceptualised as human beings rich in language and culture and active protagonists in their history, not passive clients or recipients of charity. We need a change in policy mind-set seeing cultural difference, not as the bearer of poverty or fundamentalism but as a value and asset to the diversity, openness and renewal of European societies.

In practical policy terms, this means harnessing cultural difference even in the first emergency stage of arrival of refugees – for example by engaging them as cooks and translators in migrant reception centres, and in educational programmes to teach their language of origin – e.g. Arabic, Urdu, Chinese in schools where young immigrants can act as language assistants. In actively engaging newcomers and making them feel safe and at home, informal spaces and places of mixing can play a crucial mediating role, where migrants and refugees can access services and advice, meet locals and settled refugee communities, build friendships and contacts and engage in artistic and practical projects – such as carnival arts or community gardens. In the longer term local cultural institutions must transform themselves into hubs of meeting, cultural exchange and co-production with diverse communities – whether leisure centres, libraries, theatres, art galleries or museums.

## PANEL 2 – Media & migration: a matter of points of view?

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Raffaella Cosentino, *Freelance journalist*

In the Mediterranean there is an on-going war defined by the media "against the smugglers," but it is actually a war against immigrants, or rather, as Barry Malone on *Al Jazeera* says, a war against "refugees" fleeing war and persecution and not having a legal way to reach Europe and safety. This is a classic example of words reversing reality.

Italy is a border country, overlooking the world's most dangerous route for migration. About 3.000 people died in the Mediterranean Sea in 2015. Although this particular front line position of the European frontier, Italian media, even the most important ones, do not have publishing guidelines directed to journalists or freelancers indicating how to treat this sensitive and important subject for human rights and geopolitical issues.

This is a first strong element differentiating us from international media such as *BBC*, *The Guardian* and *Al Jazeera*. To make up for this flaw, taking also into account the presence in Italy of an order of journalists and a unique trade union aimed at journalists, the *Charter of Rome* is born: it is a code of ethics for dealing with news on migrants and Rom that should be observed only by the members of the order. The *Charter of Rome* gives information about the terminology to be used for correct, responsible and non-discriminatory information, but national and local Italian media largely disregards it.

This debate about words is quite recent in Italy, whereas internationally media staffs are questioning themselves about the composition of the editorial offices for making them representative of the minority groups present in the society and of many different points of view. In Italy we have in most cases editorial staffs composed by white men often having sixties years old who are responsible for the selection of the news.

In Italy media are still using the words "illegal immigrants" and they associate constantly boat arrivals with the metaphor of waves or they even define it as a "human tsunami". These hyperbolic expressions create the frame of the invasion, used for all news regarding the migrants. Only when Pope Francis went on a visit to Lampedusa, the island of "illegal immigrants", the pontiff met only "migrants". The information may therefore be clever, but it can also change the point of view. What is lacking in this narrative are people's stories, their 'before'. The image of a crowded boat, among waves, transmits the idea that refugees come from nowhere. We do not know anything about what prompted them to escape, risking their lives, in the hands of border smugglers, the traffickers.

Last but not least for human and strategic importance, there are dead people at the border: after Lampedusa shipwreck they have appeared for the first time, tragically, on the media. Before that event, thousands of people died, but public opinion and politicians did not seem to believe it. Only after having seen hundreds of coffins, large and small, we decided to launch a major rescue operation for one year realized by the Italian government, and then become an international operation.

Until the epilogue of Aylan's photo, the dead child of Kobane laying on the beach in Bodrum, a photo published by all newspapers and known by everyone by now. Beyond all ethical discussions and considerations on the fact that, among the many dead people we have chosen a picture of a white child,

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having western dresses, a child who may look like one of our children, I wonder: why public opinion needs to see such an horrific image to understand that people are dying at sea, and to ask that no one will die because of wars and borders? Which responsibility do we have as media workers for the story told for years about the invasion, the waves, the illegal immigrants, the baseless apocalyptic numbers, in these anesthetized consciences?

Barry Malone, *Al Jazeera* journalist

Imagine waking your children in the morning. Imagine feeding and dressing them. Imagine pulling a little girl's hair into a ponytail, arguing with a little boy about which pair of shoes he wants to wear. Now imagine, as you are doing that, you know later today you will strap their vulnerable bodies into enveloping life jackets and take them with you in a rubber dinghy - through waters that have claimed many who have done the same. Think of the story you'd have to tell to reassure them. Think of trying to make it fun. Consider the emotional strength needed to smile at them and conceal your fear.

What would it feel like if that experience - your frantic flight from war - was then diminished by a media that crudely labelled you and your family "migrants"? And imagine having little voice to counter a description so commonly used by governments and journalists.

The umbrella term migrant is no longer fit for purpose when it comes to describing the horror unfolding in the Mediterranean. It has evolved from its dictionary definitions into a tool that dehumanises and distances, a blunt pejorative.

It is not hundreds of people who drown when a boat goes down in the Mediterranean, nor even hundreds of refugees. It is hundreds of migrants. It is not a person – like you, filled with thoughts and history and hopes – who is on the tracks delaying a train. It is a migrant. A nuisance. It already feels like we are putting a value on the word. Migrant deaths are not worth as much to the media as the deaths of others - which means that their lives are not. Drowning disasters drop further and further down news bulletins. We rarely talk about the dead as individuals anymore. They are numbers.

When we in the media do this, when we apply reductive terminology to people, we help to create an environment in which a British foreign minister can refer to "marauding migrants," and in which hate speech and thinly veiled racism can fester. We become the enablers of governments who have political reasons for not calling those drowning in the Mediterranean what the majority of them are: refugees. We give weight to those who want only to see economic migrants.

The argument that most of those risking everything to land on Europe's shores are doing it for money is not supported by the facts. According to the UN, the overwhelming majority of these people are escaping war. The largest group are fleeing Syria, a country in which an estimated 220,000 to more than 300,000 people have been killed during its appalling and escalating war. Many others come from Afghanistan, Iraq, Libya, Eritrea and Somalia, all places from which people are commonly given asylum. There is no "migrant" crisis in the Mediterranean. There is a very large number of refugees fleeing unimaginable misery and danger and a smaller number of people trying to escape the sort of poverty that drives some to desperation.

So far this year, nearly 340,000 people in these circumstances have crossed Europe's borders. A large number, for sure, but still only 0.045 per cent of Europe's total population of 740 million. Contrast that with Turkey, which hosts 1.8 million refugees from Syria alone. Lebanon, in which there are more than one million Syrians. Even Iraq, struggling with a war of its own, is home to more than 200,000 people who have fled its neighbour.

There are no easy answers and taking in refugees is a difficult challenge for any country but, to find solutions, an honest conversation is necessary. And much of that conversation is shaped by the media. For reasons of accuracy, the director of news at Al Jazeera English, Salah Negm, has decided that we will no

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longer use the word migrant in this context. We will instead, where appropriate, say refugee. At this network, we try hard through our journalism to be the voice of those people in our world who, for whatever reason, find themselves without one. Migrant is a word that strips suffering people of voice. Substituting refugee for it is – in the smallest way – an attempt to give some back.

## Closing session

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### Sandro Gozi, Undersecretary of the premiership in charge of EU policies

Facing the challenge of migration in Europe and in Italy today means above all facing a cultural challenge. We must have the courage to say that we want an inclusive society, an open society, and a society ready to recognize the rights, but that this does not stand up without an equal recognition of the duties. We must help people received, supporting them in becoming Italian and European citizens, but we also have to let them know and respect our values.

In the Italian and European case, these values are dealing with individual freedom, religious freedom, democracy, gender equality, the prohibition of discrimination based on race, sex or religion, the respect of political rights, the knowledge of what is considered a crime in our culture. And of course language knowledge. This is what we ask migrants we receive: the recognition of our values in exchange for the recognition of their needs.

That's why for European people, but also for Italian ones, it is crucial not to suffer the migration process, but being able to govern it. Ruling migration flows means facing their causes in migrants' countries of origin, because we need to know – particularly Italian people - that the multitudes fleeing wars and dictatorships and the multitudes fleeing from misery and poverty should be treated differently.

And of course we need culture, which together with education is the key vehicle to open hearts and minds. This is the challenge we have to face. We need a policy taking its responsibility and making courageous decisions, in Italy and in Europe. We need Europe, of course: a Europe finally not having fear in facing the migration phenomenon, going beyond national and egoistic interests.

And we need art and culture. The intellectual Claudio Magris said that the hardest thing is to recognize that we are all foreigners. But with cinema, music, photography and theatre, maybe it will be less difficult.

## PANEL 3 – Human trafficking vs. search for a better future

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### Isoke Aikpitanyi, Co-founder of the Association “Le ragazze di Benin City”

In fighting human trafficking, we have got some news: victims of human trafficking are organizing themselves for presenting their needs to national and international institutions. From being object of studies and interventions, they are now an active subject responsible for the analysis of problems and of planning and realizing interventions.

This phase has had a long preparatory period: since about 15 years in Italy a network of victims and former victims is active and manage reception and work placement activities, managed by women and directed to women. It has been a test; nowadays it is something more, and the results achieved demonstrate the reinforcement of this experience. From different points of view, it is unaccountable the reason why this experience is barely considered, and the projects realized are auto-referential, and despite being managed by experts and skilled professionals they have modest effectiveness. This is linked to the fact that legislations themselves are not effective: they became an obstacle to the real liberation of young victims of human trafficking. The obligation to report the crime has been an insuperable obstacle and has determined that just one victim out of ten - among the “known” victims - obtain or have obtained institutional support. And if we consider that well-known victims are about one out of ten of the existent ones, we should take into account the idea of a network of victims and former victims.

We should add the fact that victims and former victims have obtained results not just with self-management, by identifying their peers - victims and former victims - as workers, but also with self-financing, while all institutional interventions entailed higher costs, being blocked in case of lack of financing. These statements are not a sterile dispute against institutional system working in the fight against human trafficking, but they are just a way to underline that times are changing and it is needed to take it into account.

Victims and former victims today ask for being listened and valued: we ask that at least 30% of expenses made by institutions and services in case of funding will be directed to interventions managed by victims and former victims. In alternative, another wall will be created, having on one hand victims and former victims, unheard but able to find concrete solutions, and on the other hand services and structures less able to fight against human trafficking. Neither social services nor self-organized victims will be able to find permanent solutions, but a synergy aimed at multiplying the possibility to escape from trafficking for a greater number of victims is needed.

Margherita Romanelli, *Coordinator of the project MIGRA-SAFE at GVC*

About 30 million of people in the world are victims of human trafficking, a 32 billion Euro business. A trafficked person costs on average 90\$. In 2010, for the first time, work exploitation of human trafficking surpassed sexual exploitation. This phenomenon is increasing. It is very useful to look at what is happening outside Europe in order to analyze the European situation, taking into account a wider phenomenon where just 35% out of 231 million of migrants (2013) migrate from south to north, namely about 82 million of people.

For this reason I would like to present the Cambodian case, where GVC works since 2006 in the fight against work exploitation linked to migrations and human trafficking. This kind of exploitation concerns the international community because the latter is asked to guarantee the safeguarding of migrants' and human rights in the world and because this exploitation determines phenomena of social dumping threatening labor laws, human, social and environmental rights even in our countries asked to compete in the globalized market.

Cambodia is ranked 136<sup>th</sup> out of 187 countries according to UN Human Development Index, the average income is 2,5 \$ per day. The poverty rate of the country is around 19.8% (2011). 33% of the population is 15-30 years old and United Nations estimate that every year about 300.000 young people join the labor market, often without the required competences. A large part of the population prefer to emigrate and to look for a job in Thailand, where unskilled workers are needed and the minimum salary is up to four times higher than in Cambodia. In 2014 1 million of Cambodian people migrated in Thailand (where every year almost 3 million of migrants arrive from Southeastern Asia out of 67 million of inhabitants).

In rural areas of the Northwest of the country (Banteay Meanchey, Battambang e Siem Reap), where GVC works, about 60% of adult population have migrated to Thailand. According to evaluations made by the International Organization for Migration (2014), the causes of migration are: 2/3 because of lacking jobs/incomes (in Thailand salaries are 4/5 times higher than in Cambodia); 40% for paying debts made for basic needs (food, school, health), and about 70% of migrants in Thailand can send 500 USD remittances. Just 12% of migrants arrive in Thailand with regular documents, more than 85% arrive in irregular way. Some of them legalize their staying in Thailand but renouncing to some rights, others stay without documents, victims of blackmail and at the mercy of work and sexual exploitation networks. 78% have migrated without documents (irregular migration) because of lacking information about how to migrate legally, or because of the high costs (preparing the documents costs about 750 \$, equal to 15 months' salary) and long waiting time (more than 3 months). 19% of migrants have been victims of one or more abuses/exploitations (83% are irregular migrants with no documents).

Among the causes of this problem, despite a *Memorandum of Understanding* between Cambodia and Thailand according to which Thailand accepts Cambodian workforce and commit to guarantee social and economic human rights, the authorities of the two countries have a scarce capacity to make this agreement feasible both because of a lacking knowledge of the real needs, and because of the willingness not to prevent a migration flow which is economically convenient for Thai entrepreneurs and for Cambodian rural economies, where remittances are important factors.



Cambodian government is not putting into practice policies and practices which could really permit and regulate the migratory flow, thus causing 85% of irregular flows, the spreading of corruption phenomena of recruitment agencies and border officials. From the other side, Thailand has established local regularization mechanisms of migrants arrived irregularly; these instruments reduce the rights of these migrants and give a great power to employers over migrant workers not regularized, thus promoting exploitation and dependence.

### What to do? Possible answers and GVC intervention

MIGRA-SAFE is a project realized by GVC and its partners for protecting Cambodian migrants and potential migrants towards Thailand and for preventing human trafficking and work exploitation. We consider as a priority

#### a) Working on the prevention and the protection:

- By increasing the awareness of migrants and potential migrants about the risks related to irregular migration and the awareness of the local communities.
- By improving local authorities' knowledge about migrants' needs so that they can apply locally the legislation.
- By improving policy makers' knowledge of this phenomenon and its concrete and feasible solutions, thus applying locally the conventions on human and migrants' rights promoted by UN and ASEAN.
- By strengthening income and credit opportunities through self-help groups and community savings so that migration could be an opportunity and not an inevitable choice.

b) Starting participative paths foreseeing local communities' active role in order to satisfy the urgent needs, to enhance the dialogue with local and national governments aimed at supporting safe migratory paths and aimed at protecting the citizens.

Concretely, we spread information about safe migration paths and about migrants' rights (we have reached more than 83.000 people); we create solidarity networks directed to migrants and involving migrants (45 self-help groups for sharing information, loans for regularize themselves etc.); we train and dialogue with local and national authorities in order to improve the legislation and its application for a better protection of migrants and for avoiding and condemning exploitation phenomena; we help family members stayed at home, who are often weak subjects such as children who cannot attend school or who are victims of sexual abuses and violence because they are alone or with grandfathers and thus more vulnerable; we encourage the creation of employment opportunities in Cambodia so that migration will be a choice and not the last chance in their life-and-death struggle.

MIGRA-SAFE is a project realized by GVC together with Phare Ponleu Selpak, CWCC Cambodian Women's Crisis Center, 2050, Cambodian Minister of Women's Affairs. Also the Cooperatives Coopselios, Ambra, and Boorea participate in the frame of a project financed by Emilia-Romagna Region.

GVC works thanks to EU funds, French Embassy and Emilia-Romagna Region funds, Tavola Valdese funds and other private donors.

Julia Zelvenska, *European Council on Refugees and Exiles (ECRE)*

Trafficking in human beings is recognised as “the slavery of our times”, a severe violation of fundamental rights and a serious form of crime. The EU Member States recognise the need to detect and identify persons who have been subjected to trafficking and to offer them access to assistance, support and protection. However, their capacity to identify the victims through the legislation and its implementation needs to be improved.

Article 5 of the EU Charter of Fundamental Rights, a legally binding source of primary law in the EU, expressly prohibits trafficking in human beings. This stems directly from human dignity and takes account of recent developments in organised crime, such as the organisation of lucrative illegal immigration or sexual exploitation networks.

The legal framework in relation to protection offered to victims of trafficking includes anti-trafficking legislation (Directive 2011/36/EU on preventing and combating trafficking in human beings and protecting its victims and CoE Convention on Action against Trafficking in Human Beings) that introduces the concept of detection and identification of victims in all situations.

Moreover, the EU asylum acquires, international refugee and human rights law, the EU legislation related to returns, EU legislation on protection of the victims of crime, Directive 2004/81/EC regulating the grant of a temporary residence permit to third-country national victims of trafficking are also relevant.

According to the 2011 Trafficking Directive, “a person should be provided with assistance and support as soon as there are reasonable grounds for believing that he or she might have been trafficked and irrespective of his or her willingness to act as a witness”. The Directive goes on to state that in cases where the victim does not already reside lawfully in the Member State the assistance and support should be provided unconditionally at least during the reflection period (but it can be stopped if on completion of the identification process or expiry of the reflection period, the victim is not considered eligible to remain in the Member State). The 2011 Directive, however, recognises that in addition to residence on the basis of cooperation, victims of trafficking may also be eligible for international protection.

When discussing the interaction between asylum and anti-trafficking systems, it should be noted that they have slightly different aims. Even though both regimes are supposed to offer relevant protection and assistance to victims of trafficking, the regime for victims of trafficking has a focus rather towards the repression of crime and that of international protection has a stronger focus on refugees and human rights law. The latter regime arguably provides a higher set of rights to the victims of trafficking and this is why according to various research victims of trafficking prefer to stay within the international protection procedure in the situations, when they can't pursue both regimes simultaneously, but have to choose between the two.

The protection offered to the victims of trafficking could be enhanced in a number of ways. First of all, an early identification of victims of trafficking is crucial as it allows for a number of procedural guarantees that are particularly important in the Member States with accelerated procedures. The identification methods can not solely rely on self-identification: many state practices show little effort in this regard and victims of trafficking are normally expected to self-report. Moreover, the anti-trafficking legislation arguably places a duty to co-operate with the officials in order to get the residence permit. This argument is flawed as it deprives the anti-trafficking legislation of its purpose and effectiveness.

Even though most EU Member States have standardised the practices in place for detecting, identifying and referring victims of trafficking in human beings when they are detected in international protection procedures and this is even envisaged in legislation or guidelines, this is not always the case in practice. Where proactive screening is not undertaken during the international protection procedure, the assessment of facts and circumstances when the procedure has already been started may still provide an opportunity to detect possible victimization, since information is gathered on the country of origin, potential persecution or harm, personal circumstances, etc. which might also give an indication whether an applicant is a victim of trafficking.

If early identification for some reason didn't take place there is still scope for identification and referral of potential victims who are in forced return procedures. This should be done by actors responsible for providing support, and a number of states have outlined these mechanisms in law or soft law and in some countries the NGOs or legal practitioners are assisting to play this role.

It should be noted that in order for correct and proactive identification to take place the actors involved should have a specific training and should allow for the individualized assessment of all facts and circumstances, including the situation in the country of origin and personal circumstances of the applicant. Such need for an individualized assessment in the asylum procedures is safeguarded in the EU asylum acquires as well as the European Courts' and domestic jurisprudence. A number of courts in particularly in Germany are following this obligation quite strictly.

In order to constitute a good practice, the training for asylum officials should be mandatory and the state officials dealing with potential victims of trafficking should either be able to identify them or refer to the relevant officials. One of the positive practice in this regard are hotlines where potential victims of trafficking can obtain advice and self-report.

The identification is crucially important as the victims of trafficking are included into the category of vulnerable people within the context of the recast EU Reception Conditions and Asylum Procedures Directives and are entitled to special reception and protection needs. For example, the detention of asylum seekers should be used as a measure of last resort and only if there are no other coercive measures/alternatives to detention. This rule should be made even stronger for vulnerable asylum seekers including victims of trafficking as due to the hardship they endured it could have a detrimental effect over their mental and physical state. We argue that they shouldn't be subject to detention.

Moreover, the burden of proof for victims of trafficking should be less stringent than for asylum seekers with no particular vulnerabilities. For example, very recently the UK Upper Tribunal in its landmark judgment on the DFT found that for applicants who have been trafficked, as independent evidence is highly difficult to obtain, only need to show there are "reasonable grounds" to prove that they were victims of trafficking. The applicant therefore doesn't need to prove the allegation, but merely raise a suspicion.

Lastly, when considering international protection needs for victims of trafficking the issue of reintegration should come into play. One of the examples is the UK High Court decision in relation to an Albanian female victim of trafficking. She was trafficked by her husband, passed to a pimp and raped. She tried to commit suicide and was kept in prostitution, and when she became pregnant was brought to the UK to continue working and to sell the baby. She escaped in the UK.

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The Upper Tribunal underlined that the psychological damage inflicted on the victim of trafficking can lead to difficulties in reintegrating into Albanian society. Those that see themselves outside society, for example, divorced or abandoned women, or others who wish to live abroad, may seek out traffickers in order to facilitate their departure from Albania and their establishment in prostitution abroad. Although such women are not “trafficked women” in the sense that they have not been abducted against their will, there is likely to be considerable violence within the relationships and the psychological effect of that violence may lead to a situation where the pressures which they are under and the lack of freedom mean that such women should be treated as trafficked women. The Court held that trafficked women (from Albania) may well be members of a particular social group on that account alone.

In light of all the above mentioned, it’s highly important to apply a holistic approach in the best interests of the victims of trafficking when looking into the protection they need and are entitled to.

## PANEL 4 - Migration and right of asylum: what is happening at Europe's doorstep?

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Dimitri Bettoni, Journalist at Osservatorio Balcani e Caucaso

This lecture gives the audience an overview on the condition of refugees in Turkey and the interventions carried out by Turkish government. Positive and negative aspects are both presented, with a comparison to the EU approach.

With a population of slightly over 70 millions people, Turkey hosts inside its own borders over 2 millions refugees at a cost for the public budget of 5 billion Euros in 2014: figures that make Turkey the country carrying the highest burden caused by the Syrian crisis, in terms of reception of displaced people and should tackle reflection by Europe, a continent inhabited by 500 million people which has accepted 600.000 asylum applications until now. The so fashionable rhetoric about "invasion", as we can see, is therefore misleading.

Unlike European countries that signed the Geneva Convention, which is (or should be) their guideline for the management of this kind of emergencies, Turkey appealed to the right of "geographical reservation" included in the Convention, undertaking a different policy based on three main principles: open borders, no forced repatriation, registration and asylum in the 24 refugee camps built by the government.

Obviously, reality is different and faces many problems: government camps host only 260.000 refugees and often become real prisons with no escape, preventing migrants both free circulation and any opportunity to rebuild their own life. The remaining part of refugees live either in camps established by local authorities, notably on the Turkish-Syrian border, or in the big Turkish cities, without any public support. Istanbul alone counts an estimated number of over 300.000 Syrians (adding to the Iraqis and Afghanis). In some southern cities, particularly in the provinces of Hatay and Gaziantep, the number of refugees equals the number of the local population.

Main actions concern food supply, housing and healthcare. Added to these interventions there are psychological support, provided by some local NGOs and support to education and to the labour market access. The "guest status" granted by Turkey, however, is just temporary and doesn't recognize the same rights and duties guaranteed by the Geneva Convention, which implies also citizenship and "refugee status". Hence there is a lot of uncertainty about the future of a population that, de facto, is part of Turkish society.

Housing shortages, exponential growth of real estate prices, growth of illegal and child labour, difficult access to the school system are the main social emergencies and it's hard for public institutions to undertake a reorganization and find the necessary resources to face such a massive flow of people in just a few years.

The documentary realized for the Observatory on Balkans and Caucasus (*Osservatorio Balcani e Caucaso*) has brought me to explore various situations on the field, sometimes in collaboration with NGOs, such as *Hayata Destek* (Support to Life) and Doctors Without Borders (*Medici Senza Frontiere*). This documentary represents an opportunity to give the audience a glimpse on daily life in refugee camps such as that of Diyarbakir, a city in the south-east of Turkey with a majority of Kurdish population that hosts 4.000 Yazidi refugees from Iraq. In this camp, surrounded by barbed wire, access to educational services is not

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guaranteed, there are healthcare problems and a suicide cases have already occurred. Given the fact that refugees can't leave the camp, the prevailing feeling is that of imprisonment and immobility as if their lives were suspended in time, without any purpose or future.

We see a different situation in rural areas, where illegal labour involves a large number of people, including minors, with salaries six or seven times lower than minimum legal wage. However positive examples of hospitality and support between local population and refugees have been reported: in rural villages local households have offered board and lodging in exchange for work in the fields, waiting for the situation to allow Syrian guests, mostly peasants, to go back home.

The renewed tensions of Turkish-Kurdish conflict are bound to have consequences on the migrant flows. Sensitive issues are the possibility of an ethnic based border management, the lack of cooperation and the mutual sabotage that occasionally involves Turkish government institutions and Kurdish local authorities during the management of this humanitarian crisis.

Dario Sbrocca, *Representative of GVC in Lebanon*

Lebanon has always been a country of migrations: between 1975 and 1990, during the Civil War, more than 750.000 Lebanese left their land. Lebanon, however, is also a country that has always welcomed people and persecuted communities, such as the Maronite one coming from Syria, the Druze one coming from Egypt, Armenians and the Palestinians.

Unlike what happens in other Middle East countries hosting Syrian refugees, in Lebanon there are no refugee camps managed directly by UNHCR: Lebanese authorities try to avoid at all costs an increasing numerical imbalance between the Christian population and the Muslim one, as it happened previously. Lebanon, with a population of about 4.5 million people (according to estimates, as the last official census dates back to 1932), along with a million Syrian refugees registered by UNHCR and at least 200.000/300.000 unregistered refugees and 450.000 Palestinians, is the country with the highest number of refugees per capita in the world.

Despite some sporadic violence, this situation has not yet interfered on the quality of the reception of Syrians by the Lebanese communities.

The long-term relationships between Syria and Lebanon have certainly encouraged the arising of this situation, as well as and the importance of hospitality: trades and workforce movements, strengthened by bilateral agreement on social and economic cooperation (1993) foreseeing the opening of borders between the two countries have certainly contributed.

The first Syrians arrived in Lebanon found hospitality thanks to relatives and friends, or thanks to the Lebanese communities close to the borders, whereas on the majority of cases now they live in rented houses, often overcrowded and very expensive, or in houses under construction or abandoned. About 20% of Syrians live in Informal Tented Settlement, above all in the areas where GVC works (Bekaa Valley). The settlements are small, with few tents where families or people coming from the same villages live.

Some data can let us understand the situation: about 40% of Syrians do not have access to clean water, 50% of refugees are children, 78% are women and children, 40% are extremely vulnerable people.

Families living in ITS work mostly in agriculture (often underpaid), and are camped in the lands where they worked seasonally before the beginning of the conflict. Since January 2015 the Lebanese government has closed its borders and has forced UNHCR to stop registering Syrian refugees. The residence permit granted at the arrival has a validity of six months and can be renewed for 6 months; annual renewals are charged 200\$ and all the people over the age of 15 are required to have this document. Starting this year, for the renewal of the permit Syrian citizens must sign a document in which they undertake not to work. This factor is clearly a big problem and increases the vulnerability of Syrian refugees: with no permit their freedom of movement is reduced, they have no access to basic services and they do not have documents of civil status.

Debora del Pistoia, *Representative of COSPE in Tunisia*

As all the Mediterranean Southern shore, North Africa is playing a key role in the management of migrant flows towards Europe. In 2014 asylum applications submitted to UNHCR offices in MENA countries have been significantly increasing. So have rejections: this is also the case of Morocco and Tunisia, where in 2014 about half of the applications have been rejected.

Northern Africa has progressively become a strategic and functional partner in the eyes of European countries to fight illegal immigration and in the process of externalization, ongoing since the 1990s and further, strengthened by the mobility agreements signed with some of the “southern shore” countries. The Khartoum Process, launched in November 2014, has confirmed the European strategy based on the construction of a “pre-border” space aimed at outsourcing the management of migrants flow and at strengthening cooperation with transit countries, countries of origin and reliable third countries too, among which Sudan and Eritrea. Maritime surveillance, enforcement of repatriation procedures, the decentralization of both identification procedures and assessment of asylum applications are the main goals of this initiative. Basically, the externalization of border policies means to shift the burden of the migration flows management on countries devoid of specific policies on migration and asylum. The risk is to create “containment territories” in which migrants end up trapped, exposed to opaque reception systems, unlawful imprisonment, repatriations and rough deportations.

In this context Tunisia represents an emblematic example of a traditional emigration country turned to transit point for migrants and asylum-seekers. This is evident particularly since 2011, when Tunisia, along with a domestic democratic transition, had to cope with one of the biggest humanitarian and migration crisis in the last decades following the outbreak of war in Libya. Despite Tunisia signed the Geneva Convention, including its 1967 Protocol, and despite the protection guaranteed to asylum-seekers by its new Constitution of 2014, there is still no specific legislation to provide a general framework on asylum and international protection. Therefore, as in other countries of the region, given the absence of a specific legislation and national agencies, the only actor in the field of asylum and international protection is the UNHCR office.

The experience of Choucha refugee camp, opened in 2011 on the Libyan border, highlighted many of critical issues and revealed the unsuitability of UNCHR procedures, the legislative vacuum that encircles the management of refugee permanence in the host country and the illegitimate practices of police forces who often act regardless of rules, national and international. Illegal immigrants, but also asylum-seekers and recognized refugees, risk arrest and detention in one of the centres set up by the government and whose number, conditions and permanence duration are still unknown. Cases of expulsion, repatriation and escort to the Algerian border have been instead reported.

The policy applied to out-bound emigration flows of its own citizens is an important item for any country, an item directly connected to the control of incoming migration flows.

In this regard Tunisia, like other countries in the region, has adopted a restrictive policy on issuing travel documents, restraining arbitrarily the rights of international mobility of its citizens towards countries labelled as dangerous because of terrorism (notably Morocco, Libya, Serbia, Turkey) and having built a security barrier on the Libyan border. This aspect is even more critical because it represents both an inner contradiction and an external one it as concerns the political negotiation with the EU. Intervening on



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migration flows means to redefine the idea of border, claiming freedom of circulation for all those being labelled, in a quite stereotyped way, as “economic migrants”.

Today Tunisia has the uneasy task of setting up an effective policy on incoming migration flows without affecting the free circulation of its citizens to Europe. In the light of this challenge, the ongoing debate about the Mobility Partnership with the EU plays a key role and involves civil society as a rising stakeholder.

## Conclusions

### Udo Enwereuzor, *Responsible for Migration, Minorities and Citizenship Rights at COSPE*

The speeches we have attended today have highlighted a wide array of points of view, analysis and strategies to ensure the exercise of rights and the expansion of freedoms in Italy, both for native citizens and foreigners. The richness of the contents expressed has been such that it would be impossible to summarize.

I feel therefore to be relieved from having to comment or stress the aspects that impressed me most. I consider everything that has been said today as a basis for some considerations on the issue of humanitarian protection and the current refugee crisis.

Before speaking about the refugee crisis, I would draw attention to the words we use to describe the world around us. Assign a name to something is not only an expression of freedom; it's also an exercise of power. Words count and work with them, like a journalist, has a huge power on the construction of the collective imagery. For this reason the exercise of this power needs a great awareness and sense of responsibility, because it can hurt if used lightly, or worse, if used as a mean of political struggle, as some political players would like.

Here is some data about the current refugee crisis and the situation of international protection. According to a UNHCR dated September 22<sup>nd</sup> 2015, the number of refugees registered in countries bordering Syria were 4.088.099, and they were so distributed: 1.938.999 in Turkey, 1.113.941 in Lebanon, 926.266 in Jordan, 249.463 in Iraq, 132.375 in Egypt and 24.055 in various countries of North Africa. Only 12% of Syrian refugees live in official refugee camps, the remaining lives in the countries mentioned above without any reception system, while a small minority is hosted in refugee camps managed by the national governments. EU countries instead are arguing about the redistribution of a maximum of 160.000 people on voluntary basis. These figures clearly reveal that the total sum of refugees and volunteer migrants of different nationalities arrived in the EU in 2014 is lower than the number of Syrian refugees hosted by the only Jordan, quite the half of those hosted by Lebanon and little more than a quarter of those of Turkey. The refugees of wars around Europe, as it happens in the majority of cases, are located mainly in their own country of origin and in the neighbouring states.

EU reaction has so far focused on the contrast of traffickers and smugglers, overshadowing the real causes of involuntary migrations and the reasons why smugglers trafficking thrive. This approach represents a "weapon of mass distraction", an useful tool to avoid what is the real issue: the lack of pathways and opportunities of legal and safe entry.

For more than a year, European Council and European Commission postponed a clear taking of responsibility about the collective management of refugee flows coming from the EU external frontiers, leaving this heavy burden only on those countries which are directly touched in reason of their geographical location.

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It took two tragedies, among the many that have punctuated the current refugee crisis, to mobilize European institutions and some national governments: first, the shipwreck of over 900 people in April 2015, which would have persuaded some EU countries to engage themselves in “search and rescue” operations alongside Italy, the only country directly committed until that moment with ‘Mare Nostrum’ operation. The second tragedy was the death of the little Aylan, the 3 years old Syrian, drowned in Aegean Sea while trying to reach Greece with his family, whose picture has been published by some journals. While acknowledging the ethical issues about the threshold at which is admissible to tell people's life, I note that those pictures have been able to strike the public opinion of a lot of countries, arousing protests towards the immobility of EU governments. This prompted Angela Merkel's decision to receive 1 million of Syrian refugees, allocating 6 billion Euros in three years. We will see if Germany will use its political weight and the moral strength gained with this choice to persuade European Council and European Commission to do more.

The ongoing public debate on this refugee crisis in the southern regions of EU, rarely reminds that this one is not neither the first nor the unique crisis of this kind in the last 50 years. We can remind the case of the refugees from Indochina, dubbed by the press “boat people”, who, in 70s and 80s, crossed the territorial waters of Vietnam, Laos and Cambodia towards Malaysia, Singapore, Thailand, Philippines and Hong Kong after the end of the Vietnam War. Then as now, the pictures of drowned people during the sea crossing, diffused by TV and newspapers, caused the strong reaction of the public opinion. Facing that emergency required a strong political leadership and a large-scale action of international cooperation.

Under the UNHCR umbrella, it was approved a comprehensive action plan, based on an international agreement of shared responsibility. Southeast Asian countries accepted to keep their borders open, carry out “search and rescue” operations and receive the refugees. At the same time, an international coalition that encompassed many current members of EU, took charge of the relocation of all those people judged worth of protection according to the UNHCR. Italy participated to that operation sending his flagship Andrea Doria to pick up and a group of 900 people. Alternative and humane solutions were found, instead, for people judged not in need of protection. Among these alternative solutions there were channels for legal migration and voluntary repatriations. The plan resulted in the relocation and resettlement of millions of people, avoiding an humanitarian disaster and the further loss of human lives.

Today than ever we need a wise political action as that described above and EU has the duty of taking charge of promoting an initiative of this sort. The political line that will prevail will depend also on our ability to put pressure on national governments and European institutions, in order to find a solution that respects the rights of those who are looking for protection and better life conditions. According to some newspapers, migrants are “waves” which risk overwhelming Italy and Europe; conservatives consider migrants as “invaders” bringing dark agendas of domination, progressives look at them as “resources”. I suggest considering them as dispersed seeds by adverse situations. It's up to us making sure that these seeds don't fall in the sea but reach land to germinate on fertile soils, in order to be able to thrive and make us do the same.

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