

# US AND THEM



Co-funded by  
the European Union



maghweb



crisis



Movimiento  
por la Paz

# CONFLICT RESOLUTION

## ADDIOPIZZO

Italia



Foto di ADDIOPIZZO

### **HISTORICAL CONTEXT**

The power of the Sicilian mafia—Cosa Nostra—shows itself in a variety of ways. The criminal organisation has ramifications and interests that go well beyond the borders of southern Italy; it controls trafficking and illegal activities on an international scale. But Cosa Nostra's control of Sicily is still a crucial operation for the organisation and involves entrepreneurs and traders who are obliged to pay the "pizzo". The "pizzo" ("pellizco" in Spanish) is the illegal tax that economic operators are obliged to pay to the criminal organisation in exchange for phantom protection against violence. The criminal organisation commits such violence itself (destruction of the victim's premises or personal property, armed intimidation) against those who refuse to pay the pizzo. The pizzo is an invisible element of a continuous social conflict.

The pizzo has several functions for the mafia:

- Territorial control;
- Destruction of the local economic fabric, with a view to favouring complicit companies;
- Obtainment of liquidity to support the families of incarcerated members of the mafia;
- Training of new recruits for the criminal organisation, who begin with intimidation actions and digress to increasingly serious crimes.

Up until 1991, the code of silence (in Italian "omertà") surrounding the pizzo remained almost entirely unbroken: no victim had the courage to denounce the phenomenon and it was almost considered "normal". The first person to denounce the pizzo was the

businessman Libero Grassi: in January 1991 he publicly accused his extortionist in an open letter to a famous local newspaper. Grassi paid for this action with his life; 7 months after his denunciation he was killed by the mafia. The pizzo persisted, but Libero Grassi's action stimulated the growth of a collective anti-mafia conscience. Addiopizzo emerged in this historical context in 2004, aiming to actively resolve social conflict.

### **HISTORY, PRACTICES AND METHODOLOGY OF ACTION**

On the morning of June 29, 2004, the city of Palermo woke up to a flurry of stickers communicating the following message: "UN INTERO POPOLO CHE PAGA IL PIZZO È UN POPOLO SENZA DIGNITÀ" ("AN ENTIRE POPULATION WHO PAYS THE PIZZO IS A POPULATION THAT HAS NO DIGNITY"). This anonymous action intended to play on the conscience of the city's entire population and that of the Pizzo victims. The Addiopizzo association formed a year after this mass communication campaign. Their first core actions were mainly communicative: they focused on getting citizens to reflect on their role in the fight against mafia power dynamics, using stickers to reach out to potential victims and invite them to regain their dignity. Then, with the "MANIFESTO DEL CITTADINO CONSUMATORE PER LA LEGALITÀ E LO SVILUPPO/ MANIFESTO FOR THE CITIZEN-CONSUMER FOR LEGALITY AND PROGRESS" (2005), Addiopizzo began to institute a sense of responsibility in citizen-consumers, incentivising them to buy from traders and suppliers who were not subject to blackmail.

Addiopizzo's first area of intervention is critical

consumption. The first group of “sin pizzo” (“pizzo-free”) merchants was created in 2006; these merchants openly declared that they do not pay pizzo and denounced any extortion attempt that had been made in the past. In 2022, 1,054 businesses had become part of the “sin pizzo” (“pizzo-free”) network. The Addiopizzo brand has become widely recognised over its 17 years of activity: shopkeepers displaying the “sin pizzo” (“pizzo-free”) sticker on their windows clearly express their anti-mafia political stance. The organisation’s second area of intervention is assistance to victims of blackmail. Over the years, the organisation has assisted more than 270 victims of extortion.

The assistance consists of several connected actions:

#### 1) Support during denunciation

Often the most emotionally complex action for the pizzo victim is that of legally denouncing those who have extorted them. Addiopizzo supports the victims during this phase, guiding them through the process and facilitating their dialogue with state bodies.

#### 2) Legal advice

Out-of-court counselling aims to help victims understand their rights as victims of mob actions and guide them in obtaining the benefits provided by the law.

#### 3) Psychological counselling

#### 4) Business support

The organisation’s third area of intervention

is social inclusion. It aims to support the development of young people in poor neighbourhoods and fight against economic and educational poverty.

Over the years, Addiopizzo has promoted and participated in social projects targeted at children and youth.

### ADDED VALUE AND ACHIEVEMENTS

Addiopizzo’s action can be identified as a good practice insofar as it has succeeded in dismantling a previously suppressed social conflict with a multi-disciplinary approach:

- The action had a significant impact on a communication level, confronting a tabù issue and urging citizens to take a clear position.
- In terms of exposing the pizzo phenomenon, Addiopizzo’s action improved the population’s understanding of how to claim and exercise their social rights. It also facilitated denunciation processes, the biggest obstacles for pizzo victims;
- When it comes to crime prevention, the daily work Addiopizzo carries out with the younger generations is laying foundations for these young people to reclaim their own lives and experience social justice.

Media and social attention has also influenced the way Cosa Nostra acts: today, “the only ones who pay are those who want to”. Cosa Nostra is much more careful when it comes to intimidation for fear of being further exposed.

# RECYCLING AND INCLUSION IN THE AUTONOMOUS CITY OF BUENOS AIRES

ORGANIZACIÓN MOVIMIENTO DE LOS TRABAJADORES EXCLUIDOS (MTE EXCLUDED WORKERS’ MOVEMENT)

### HISTORICAL CONTEXT

The full employment rate Argentina enjoyed up until the 70s was gradually reduced by three forces: the civil-military dictatorship of 1976; the intensification of neoliberalism in the 1990s and the consequent social and economic crisis that erupted in 2001.

In parallel to this fall in employment, other socio-economic conditions have worsened and become more complex with an increase in informal work, the gap between capital-labour participation in the economy, poverty and indigence. Young people, children, women and minority groups are the most affected by the consequent loss of social rights, especially in times of crisis.

This negative socio-economic situation peaked in 2002. A year after the biggest social, economic and political meltdown in the history of Argentina, unemployment exceeded 20% and poverty affected more than 65% of the population. It is in this context that we see exponential growth in the number of cartoneros operating in the country. Cartoneros are workers who scour cities all over the country for materials such as paper, cardboard, plastic and copper and sell them in order to earn their living.

In the early 2000s, it was common to see cartoneros moving around the cities on foot or on horse-drawn carts and bicycles. Their way of working earned them years of social stigmatisation from the media, police persecution and even persecution from animal protection organisations.

But over the years the cartoneros organised, struggled and reclaimed their rights. “Today there are more than 150,000 cartoneros and cartoneras throughout the country. The cartoneros and cartoneras are the ones addressing the environmental, social and economic crisis with a collective solution”, says the Movimiento de los Trabajadores Excluidos

(MTE Excluded Workers Movement) on their website, one of the many social organisations which unites the cartoneros.

### LABOUR AND RIGHTS

The Federación Argentina de Cartoneros, Carreros y Recicladores (FACCyR) (The Argentina Federation of Cartoneros, Cart Drivers and Recyclers) emerged as a “tool of protest for the defence of cartoneros’ rights throughout the country and for the struggle for socially inclusive recycling systems.” There is a lack of support and recognition for cartoneros, carreros and recicladores from the traditional labour union movement: apart from a few exceptions, the union does not accept informal workers in its ranks. The Federación seeks to promote the organisation of cartoneros, carreros (who work with ndt carts) and recicladores (who gather and recycle ndt waste) in order for them to obtain recognition and their social and labour rights. A program containing the above-mentioned objectives has been developed to create 120 municipal inclusive recycling systems in Argentina’s main cities: the systems give recognition to 20,000 jobs, 8 regional centres of re-modelling and commercialisation, 20 added value experiences for special waste streams.



Foto di ADDIOPIZZO

### CONTACT

[addiopizzo.org](http://addiopizzo.org)

[comitato addio pizzo](#)

[addiopizzo\\_ufficiale](#)

[comitato@addiopizzo.org](mailto:comitato@addiopizzo.org)

+39 091 508 4262

via Lincoln, 131 90133 Palermo

Video



Créditos MTE

## CONQUESTS OF STRUGGLE AND ORGANISATION:

recycling and social inclusion systems in the Autonomous City of Buenos Aires.

The recycling and social inclusion system in Buenos Aires is an exemplary case study for Argentina and the world. The GCBA hires 6,300 cartoneros from the 12 cooperatives in which they are organised. Among these cooperatives is the Cooperativa Amanecer de los Cartoneros, founded by the MTE almost 20 years ago. It brings together 4,000 workers. This cooperative was at the centre of the struggle for the right to work and rejection of mafia police control. Over time, thanks to the systematisation and force of resistance measures, in 2007 the Cooperative managed to begin a process of formalisation which succeeded.

This achievement allowed the cooperative to expand into the Federación Argentina de Cartoneros, Carreros y Recicladores, which now organises dozens of cooperatives and thousands of workers in the struggle for recognition, and strengthens their work throughout the country.

### A CARDBOARD GIANT

Revista Crisis (Crisis Magazine) and the MTE produced the documentary "Un gigante de cartón" (A Cardboard Giant). The documentary recounts this experience and the role of the cartoneros in addressing labour issues and the environmental crisis.

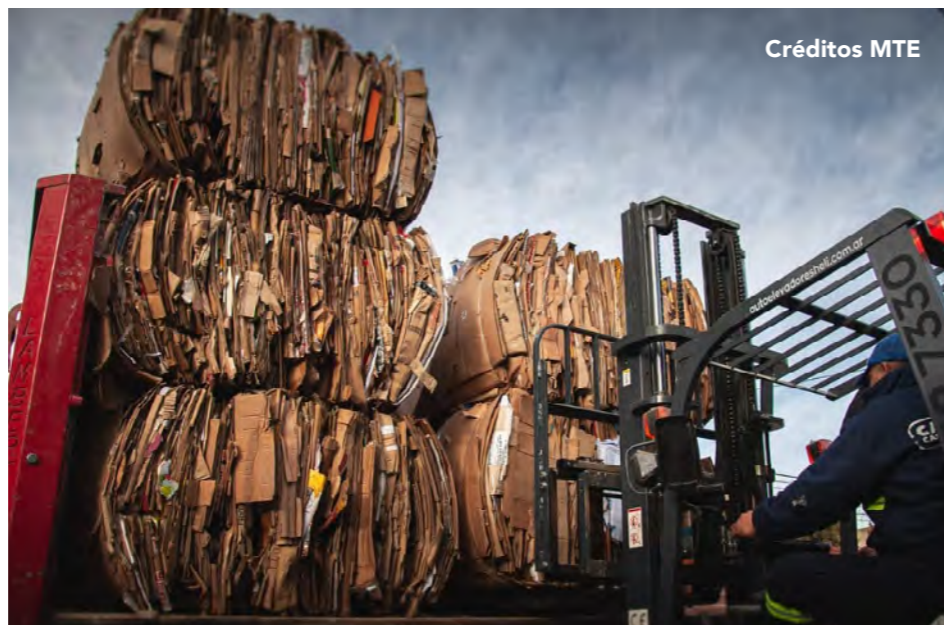
The filmmakers state the following: "The organisation of the alternative workers' movement begins with the following question: what is the value of work in a society of contempt?"



Créditos MTE



[▶ WATCH THE VIDEO](#)



Créditos MTE

## ART FOR LIFE

Colombia

Since the birth of the republic, social justice movements in Colombia have been addressing and resisting systemic political violence. This has led to wide-scale social mobilisation: in 2021, in the midst of the COVID-19 pandemic, and in response to the government's announcement about implementing tax, labour and health reforms, social mobilisation which began on the 28th of April soon came to be recognised as a Great National Strike. The state responded to this action with excessive force and systemic violation of people's human rights.

This human rights violation affected young people in particular, plaguing them with fear, anguish, stress and a sense of powerlessness. Physical and psychological violence became a constant part of their lives, particularly in the so-called Points of Resistance where the civilian population gathered to protest. Here, gender-based violence and sexual violence against women, young people and the LGBTQIA+ community surged: these forms of violence were used as a mechanism to rip up the social fabric, limit women's actions and reduce their leadership in



Foto Maghweb

communities; these women had a key role in making protests cohesive and coherent.

Sexual violence—a tragic remnant of colonization—is carved into collective memory in Colombian society. The wounds inflicted during colonisation have not healed and sexual violence is exercised to threaten women and the LGBTQIA+ community and show them their supposedly "inferior" place in the world. This undermines and compromises women and the LGBTQIA+ people's rights to: participation in public and political life in Colombia; freedom of expression; freedom of association; a life that is free of violence.

In spite of all this, women played an important role in social mobilisation during the National Strike, 2021. They held sit-ins, feminist vigils, grouped together as "Front Line Moms", and organised the so-called "Community Kitchens" initiative to protect the rights and lives of young people facing and resisting violence from public forces.

In this context, the "Art for Life" project was implemented in four cities across the country: Bogotá, Medellín, Cali and Buenaventura. This project was based on recognizing young people as protagonists and activists in art and culture and leaders of community communication actions which promote artistic and cultural expression. These actions were set up as concrete care strategies for mental health in a context of media-based violence led by mass media forces collaborating with the government. The actions also aimed to provide community communication tools to prevent misinformation about social protests.

The Amiga Joven Corporación created spaces to bring together women who were actively involved in social protest: they focused on identifying the impact of gender-based and sexual violence on women's bodies and mental health in the context of social protest. This led to the birth of an initiative which offered psycho-emotional, communicative support and spaces of care to women. These were spaces in which feelings of rage and pain that were rooted in the women's bodies could be recognized. This process of recognition opened up pathways for healing, wellbeing and enjoyment through art, communication and time spent together

in solidarity. Three strategies were used to implement the project:

- Individual and collective psycho-emotional spaces of care in which tools such as dance, theatre pedagogy, word circles, wellness circles and play spaces were used as exercises for psycho-emotional and symbolic repair. The exercises were highly valued by the women participating. In this way, the fear, indignation, frustration and other experiences lived by women during moments of social crisis were addressed. All this gave rise to constructive and empowering experiences.
  - The community communication strategies gave space to individual, collective experiences and enabled the creation of emancipatory stories, demonstrating the power of social gatherings, from the reclaiming of one's own voice, the community's collective voice, the use of body language and symbols. A performance was created to denounce sexual violence and this was performed during the social mobilisation movements on March 8.
  - The community kitchens enabled communities to recover parts of community history. As well as satisfying the need for food, the kitchen stimulated solidarity, made optimal use of scarce economic resources, consolidated friendships and nurtured people's spirits with music, poetry and world circles. Working-class neighbourhoods thus took part in communal, community moments and the joy of sharing what they have. This strengthened the social and organisational fabric of the community.
- The process described here began with the support of international cooperation, sustaining itself in time through self-management, building a collective space for healing and emancipation. Spending time together enables us to undo the tight threads of harmful patriarchal violence violently woven into our history in Colombia since colonial invasion, with historical patience, rightful, dignified rage and shared love. We assert our right to exist with all of our names, all of our colours, all of our knowledge and all of our strength in joyous rebellion and thus re-claim our southern identity.

# FER ROGLE

## **WHAT DOES IT MEAN?**

Fer + Rogle is a Valencian expression that means making oneself heard, recognised and considered by other people. It comes from the noun "corro": a group of people or things arranged in such a way that they form a circle. This is why a person with aptitude, competence and leadership capacities is often said to make "corro".

"Fer Rogle: Peaceful, inclusive and egalitarian global citizenship" focuses on generating socio-economic and socio-educational processes through which people learn to make "corro", as they lead actions from the Culture of Peace that influence other people, and therefore help transform contexts in which human rights are violated.

## **FER ROGLE'S TRAJECTORY**

FER ROGLE is a new element of Education for Global Citizenship in MPDL's (Movement for Peace, Disarmament and Freedom) actions. The Citizen Network for Peace project and different funding opportunities in EPDCG (Education for Development and Global Citizenship) València City Council, Diputació de València and Generalitat Valenciana (calls from 2016 to 2020) form the base of FER ROGLE.

Up until 2022, the "Citizen Network for Peace" project proposal has been developed in collaboration with educational communities, responding to their needs and interests about Sustainable Development Goals (SDGs) related to the Culture of Peace and the defence of human rights.

These processes have resulted in a total of 1,200 teaching sessions, which have mobilised students, families and professional teams to actively participate in SDG 16: Let's partake in a peaceful, inclusive and egalitarian society.

## **THE PROJECT'S OBJECTIVE**

The main purpose of this project is to value the educational community and its different participation mechanisms, using the peaceful coexistence and human rights defence models. As in any community, the community associated with the project is made up of different people and groups which are complementary to each other. Each member has a different responsibility and this is reflected in their different forms of participation.

When we talk about "Educational Community" we mean: socio-educational teams from the centre, families and students. It's important to speak of an "Educational Community" and not just school or an Educational Centre. Why? Because "Educational Community" allows us to express an educational situation which goes beyond the traditional model. We understand that the work of the Educational Community is that of preparing new citizens. Both teachers and family have a key role in this process. It's necessary that we rely on the "adult" part of the community; they're the ones who need to be involved in the process.

Once adults and teachers learn the peaceful coexistence model, they will put this into practice with the rest of the community.

Fer Rogle refers to the establishment of dialogues and interactions between different collectives and processes that train people to communicate with the rest of the population. All this is carried out to realise change in human rights protection and the SDGS (SDG16), from gendered, environmental perspectives. SDG 16 aims to promote peaceful and inclusive societies for Sustainable Development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels. We develop this project's actions with a cooperative learning, community pedagogy

approach so that we can learn from each other and transform our violent reality into one of social justice.

Participation in the different workshops offered by MPDLA is a way to develop this project and make it operational: through these workshops, actions/tools based on the models of coexistence and peaceful conflict resolution can be created and developed.

FER ROGLE evaluates socio-educational needs with a proactive approach: it is receptive to ideas that have been proposed over the years from different educational communities. This allows these communities to put into practice different solutions, involving the participating individuals and groups.

pedagogy processes that fortify the Culture of Peace, Human Rights values and active participation in environmental sustainability and inclusive and egalitarian coexistence.

FER ROGLE is a new phase in socio-educational intervention for global citizenship because it offers the participating communities:

- New opportunities to learn about the SDGs that adhere to the following criteria: SUSTAINABILITY, Culture of Peace, INCLUSION and RESPECT FOR THE PRINCIPLE OF EQUALITY.
- Opportunities to strengthen models for active involvement in coexistence and peaceful conflict resolution within the framework of SDG 16, reinforcing active



### PROJECT OBJECTIVES:

**G.O:** Nurture strategies for global citizenship that allow learning about peaceful coexistence and the defence of human rights, in order to expand and increase inclusive participation and equal treatment in socio-educational communities.

**O.E.:** Promote reflections on the Culture of Peace in socio-educational communities, facilitate the development of community

participation in peaceful, inclusive and egalitarian societies.

- To open up new training processes in the culture of peace for socio-educational groups in new socio-educational communities. This work has made it possible to develop teaching proposals in a continuous manner. These proposals respond to the need to eliminate violence in coexistence and increase interest in transforming unjust realities, starting with

our responsibility as Global Citizens.

### GROUPS WE WORK WITH

- Professional socio-educational teams (social workers, lunchroom and recreational time educators, school administration staff).
- Pupils (Formal and non-formal education).
- Families.

### BRIEF DESCRIPTION OF THE

#### DIFFERENT COMMUNITIES:

Fer Rogle involves a diverse range of socio-educational communities who are selected according to the following criteria:

- Socio-educational communities in urban and rural areas.
- Socio-educational communities who belong to the Social Services Association of La Font de la Figuera, Montesa and Fontanars dels Alforins. Province of Valencia.
- Socially and culturally diverse socio-educational communities which intervene on a wide scale in Equal Educational Opportunities (CAES Center, Basic Vocational Training Groups, etc.).
- Socio-educational communities that value coexistence and adopt a socially inclusive approach to eliminate poverty: groups of families from the three Casa Caridad (Torrent, Benicalap and Petxina) nurseries and the Day Centers for homeless families and convalescents in Benicalap.

### IMPACT AND RESULTS

7,505 people from a group of 20 educational communities have taken part in this journey directly, with an average of 12 communities per every school year. This shared work has made the continuous development of teaching proposals possible; these proposals respond to the need to eliminate violence in coexistence and increase interest in transforming unjust realities, starting with our responsibility as Global Citizens. This participation was realised through the implementation of more than 100 socio-educational processes, with an average of 20 processes per year. These processes have resulted in a total of 1,200 pedagogical sessions

which have mobilised students, families and professional teams in active participation that bases itself on SDG 16: Let's participate in a peaceful, inclusive and egalitarian society. The most recent result of this socio-educational journey, which began in 2016, has been the improvement and systematisation of pedagogical processes related to the Culture of Peace and the defence of human rights. These processes have undergone this improvement and systematisation to increase the involvement of children's groups, families, professional teams, communities and local councils. Special attention is given to the involvement of small rural areas and messages which communicate environmental sustainability and human rights. The systematisation of these pedagogical processes are based on an active methodology: facilitators engaged with participants through community pedagogy and the group itself formed a message of social justice. Everyone participating contributed to the processes with their experiences and evaluations; the group is the motor of the different learning processes.



# LIBERA - ASSOCIATIONS, NAMES AND NUMBERS AGAINST THE MAFIA

## **HISTORICAL CONTEXT**

The power of the Sicilian mafia—Cosa Nostra—shows itself in a variety of ways. The criminal organisation has ramifications and interests that go well beyond the borders of southern Italy; it controls trafficking and illegal activities on an international scale. But Cosa Nostra's control of Sicily is still a crucial operation for the organisation and involves entrepreneurs and traders who are obliged to pay the "pizzo". The "pizzo" ("pellizco" in Spanish) is the illegal tax that economic operators are obliged to pay to the criminal organisation in exchange for phantom protection against violence. The criminal organisation commits such violence itself (destruction of the victim's premises or personal property, armed intimidation) against those who refuse to pay the pizzo. The pizzo is an invisible element of a continuous social conflict.

The pizzo has several functions for the mafia:

- Territorial control;
- Destruction of the local economic fabric, with a view to favouring complicit companies;
- Obtainment of liquidity to support the families of incarcerated members of the mafia;
- Training of new recruits for the criminal organisation, who begin with intimidation actions and digress to increasingly serious crimes.

Up until 1991, the code of silence (in Italian "omertà") surrounding the pizzo remained almost entirely unbroken: no victim had the courage to denounce the phenomenon and it was almost considered "normal". The first person to denounce the pizzo was the businessman Libero Grassi: in January 1991

he publicly accused his extortionist in an open letter to a famous local newspaper. Grassi paid for this action with his life; 7 months after his denunciation he was killed by the mafia. The pizzo persisted, but Libero Grassi's action stimulated the growth of a collective anti-mafia conscience.

## **HISTORY, PRACTICES AND METHODOLOGY**

Libera is a network of associations, social cooperatives, movements, groups, schools, trade unions, dioceses, parishes and scout groups. The network is committed to the struggle against mafia, corruption, crime and the powers that fuel them. It is equally committed to the struggle for social justice, truth, rights protection, transparent politics, a democratic legal system which is based on equality, strong collective memory and citizenship that embodies the Constitution.

The Libera network was founded in 1995 and throughout the years it has remained loyal to a series of ethical and practical standards. The first of these is "continuity": you can start with good ideas, but they must be realised with tenacity, daily work, commitment and engagement. The second is "proposals": the struggle against mafia and corruption cannot simply rely on indignation: proposals and projects must follow. The third is "we, us", sharing and co-responsibility: mafia and corruption are social and cultural problems as well as criminal problems and must be tackled by united forces.

Libera is active across Italy in 20 regional centres of coordination, 83 provincial centres of coordination and 304 bases in local areas. 80 international organisations are joined to the Libera International network, in 35 countries across Europe, Africa and Latin America. More than 4,000 young people participate every summer in civic engagement and training

# NARRATIVES FOR POLITICAL PARTICIPATION



Foto di LIBERA

campus on confiscated properties, and about a thousand people are involved in bringing to life environmental protection projects in collaboration with the Carabinieri Forestale (environmental police). More than 5,000 schools and university faculties collaborate with Libera, structuring and implementing training and education courses on responsibility and democratic legality; these courses involve thousands of students and hundreds of university professors and lecturers.

Libera has carried out an initial census of the positive experiences which emerge from the social use of confiscated assets. This census was the result of a law for which Libera created a petition in 1995; one million people signed the petition. More than 867 associations and cooperatives have been assigned confiscated assets in Italy. These associations and cooperatives are engaged in inclusion and people's services, job reintegration, training and youth gatherings, urban and cultural regeneration, and the support and guidance of mafia victims and their families.

It's important for Libera to nurture the memory of innocent mafia victims—the men, women and children who lost their lives to mafia violence—to defend freedom and democracy. Thanks to the testimony of these victims' relatives, who are committed to keeping alive the ideals and the dreams of their loved ones, this remembrance has become collective; a collective responsibility.

The Day of Remembrance and Engagement in memory of the innocent victims of the mafia falls every year on March 21—the first day of spring. On this day the names of all the innocent victims of the mafias are read in many places in Italy and abroad. The list is long, recited like an endless civic rosary. It brings the victims to life once again, ensuring that they will no longer be subject to death, on March 21 and all the other days of the year. Only by using memory for engagement and accountability is a seed of new hope sown.

### ADDED VALUE AND ACHIEVEMENTS

Since 2011 more than 1600 national and local associations, social cooperatives, grassroots groups, organisations and 4500 schools with democratic legality educational programmes from Italy and around the world have joined Libera.

Libera has many concrete engagements, to name a few: law on the social use of confiscated mafia assets; education in legality; anti-corruption action; support for innocent mafia victims; study camps and anti-mafia volunteering opportunities; and anti-racketeering and anti-usury actions.

**LIBERA TERRA** (Libera Earth [literally Free Earth]) Libera Terra is not an actual part of the

Libera association, which does not directly manage confiscated assets, but it was formed from the Libera experience. The brand distinguishes cooperatives whose products are grown on land that is confiscated from organised criminal bodies and reused for social purposes, as established by Law 109/96. The marketing of the cooperatives' products gave rise to the Consorzio Libera Terra Mediterraneo, formed of nine member cooperatives and other economic entities, such as the responsible tourism sector "Libera, il gusto di viaggiare" (Libera, "The taste of travel"). Libera Terra products are distributed in Italian international chains as well as I sapori e saperi della legalità (the flavours and knowledge of legality) shops.

### RESTATE LIBERI (Stay Free)

Many young people choose to do volunteering and civic training on land confiscated from the mafia which is managed by the Libera Terra social cooperatives. This demonstrates the widespread desire to be "protagonists" and to translate this commitment and engagement into concrete actions which promote accountability and sharing.

Volunteering camps on land confiscated from the mafia have the following objective: to spread a culture based on legality and social justice that effectively counteracts cultures of violence, privilege and blackmail. People are shown in these camps that it is possible to rebuild a social and economic society based on active citizenship and solidarity. A fundamental element of E!State Liberi is an in-depth study of the mafia through conversations with relatives of mafia victims, institutions and people working in social cooperatives. The work programme experiences contain three different main activities: agricultural work or property restoration work; training; actions to get to know the local area that foster intercultural exchange. E!State Liberi is an effective representation of memory as engagement and responsibility: it is a tangible sign of the change that is necessary to oppose the "material and cultural mafiosity" rampant in Italian territories.

### LIBERA FORMAZIONE (Libera Training)

Libera Formazione implements training and educational courses on education about citizenship. These projects are carried out with universities, schools, associations, citizens and local authorities, and consist of conferences,

courses, seminars and meetings. The Libera-net project is in this sector of Libera.

### LIBERA MEMORIA (Libera Remembrance)

Libera Memoria is dedicated to remembrance and awareness-raising. It is engaged in keeping the memory of innocent mafia victims alive and supporting their families by organising moments of gathering, discussion and training. Libera Memoria has created a multimedia archive, open and accessible to all, to restore the right to be remembered to victims and those whose right to life has been taken away. The Archive is called Vivi (The Living) and contains all innocent victims' stories, allowing you to discover the hundreds of people who were killed by mafia violence: who they were, what their work was, what they dreamed about. The Day of Remembrance and Commitment to remember innocent victims of all mafias is also held every year on March 21 in various cities in Italy.

### CONTACTS

[libera.it](http://libera.it)

[liberapa](https://www.facebook.com/liberapa)

[liberapalermo](https://www.instagram.com/liberapalermo)

[palermo@libera.it](mailto:palermo@libera.it)



# CAMPAIGNS SURROUNDING THE WETLANDS LAW IN ARGENTINA

## WHAT'S THE CONFLICT?

The drafted Wetlands Law has not yet been passed in Argentina, even though a large number of social and environmental organisations have made continuous demands for it to be passed.

## WHY SHOULD IT BECOME A LAW?

Wetlands are an integral part of the natural systems that make life on Earth possible. 40% of the world's biodiversity lives or reproduces in them. They are great purification filters and freshwater reservoirs. They buffer the effects of heavy rainfall and store more carbon than any other ecosystem. Wetlands are thus great allies in the fight against climate change.



## CONTEXT

Argentina has more than 600,000 km<sup>2</sup> of wetlands (21.5% of the country's surface area). The size and diversity of Argentine territory allows for a great diversity of wetlands in urban

## THE LAW

Three attempts have been made to pass a wetlands law (2013, 2015 and 2020) and multiple bills have been presented. These attempts were supported by all political forces and seven different provinces.

Agro-exportation is one of the main sources of foreign investment: this means that most of the officials and legislators in the political majority are not committed to the cause.

Wetlands need an environmental protection law to ensure their conservation and to ensure that they are used respectfully, in an environmentally-friendly manner, in accordance with Article 41 of the National Argentine Constitution.

The objective of the campaigns is to ensure the passing of a national law that promotes the conservation, sustainable use and restoration of wetlands. The law has been waiting for approval for 10 years, and around 500 socio-environmental organisations support it.

## OTHER REPRESENTATIVE DATA/EXAMPLES:

- Rosario: The streets are filled with the slogan: "smoke and lead, the homicide business". The slogan refers to the rising numbers of murders in narco-trafficking and deaths caused by police embroiled in narco-trafficking.
- According to a survey carried out by the national government, in 2020 alone almost 1.5 million hectares were burnt in the provinces of Buenos Aires, Entre Ríos and Santa Fe.

and rural areas. There are more wetlands in the North East of the country than there are in more arid regions, but their existence is crucial all over the country.

It is estimated that 87% of the planet's wetlands have disappeared in the last 300 years, and few people are aware of their importance for life on Earth. The main causes of degradation and vulnerability in the wetlands are: the expansion of the agricultural frontier; the use of agrochemicals; mining activity; overexploitation of natural resources; industrial and real estate development; invasive species; and mismanaged waste disposal (ACDH, 2022).

Setting fire to the wetlands is considered ecocide. The provinces of Entre Ríos, Santa Fe and Buenos Aires are the most affected in the country: all these are facing increasing amounts of fires due to agribusiness, mega-mining and extractivism.



## AUDIOVISUAL RESOURCE

Humedales en peligro  
Ambiente y medio - YouTube

WATCH THE VIDEO

# COMMUNITY PEDAGOGIES AND METHODOLOGICAL STRATEGIES

Colombia

## THE COMMUNITY SCHOOL OF GENDER AND SOCIO-POLITICAL TRAINING

With 26 years of experience in the prevention of sexual violence in Medellín, Corporación Amiga Joven is constantly asking questions about the different ways it can create and the different ways it can bring issues of sexual violence closer to people participating in violent action.

For this reason, Corporación Amiga Joven is consolidating methodological strategies that will strengthen the following: violence prevention work; the voices and abilities of vulnerable people to encourage critical visions and consciousness; the dreams and life projects of beneficiaries in relation to the realities they experience in the different spaces they inhabit (home, school, university, on the streets, on digital social networks).

The work plans are programmed to run annually. They are based on a series of themes which are rooted in community and they are collectively built from research and analysis of the context in which they will be implemented. The work plans provide the focus and line of work which can be adjusted, expanded or redefined according to the needs and dynamics of the groups. The methodological structure of these plans contains different stages: Mapping the territories we inhabit (analysis of neighbourhood, city, country and world contexts), Our bodies as a primary site to love, defend and care for (mobilisation of body and mind), The personal is political (questioning reality) and Together we mobilise for freedom (collectivising and politicising: people who participate in the organisations'



Foto Maghweb

formative work are invited to take positions). The methodological structure allows for corporeal and experiential exercises, field trips, individual and collective creation, exercises that externalise the feelings, thoughts and actions of violent situations. The historical, generational approach facilitates the examination of situations that affect the lives and dreams of women, making the historical struggles and achievements of women's social movements visible in Colombia and the rest of the world. This approach also allows for the expansion of thought and visions of different possibilities, as well as the consolidation of a network of power which will help transform family, social, political and religious paradigms. All of this encourages political participation and advocacy in the public private sphere.

participants and the work team to be part of this web and facilitates movement, flexibility and constant participation. The direct impact on the participants is tenfold: they develop a sense of belonging to spaces of reflection, action and social and political advocacy; they experience transformation in their life projects; they partake in daily actions of resistance. The structure and methodologies also strengthen networks of people, social organisations and institutions at local, national and international levels. This in turn reinforces and expands the Corporación's power and action, making it into a reference point for citizens when it comes to support and guidance for the prevention of violence, the defence of human rights and the construction of PEACE and gender justice.

This structure and these methodological strategies are considered to be experiences of extended leadership: they have involved processes of observation and construction, starting from the needs analysis of the groups and political and social events such as the signing of peace agreements, the pandemic, the social crisis and the change in government. This structure is sustained and constantly fed by a web of lives, achievements, developments, political theory, women's challenges and social movements throughout history. It allows



Foto Maghweb

# EMPOWERMENT OF AMAZIGH WOMEN IN MELILLA THROUGH SOCIAL THEATRE

## **INTRODUCTION: BRIEF HISTORICAL AND GEOGRAPHICAL DATA OF THE RIF**

The Rif is a region of North Africa, on the Mediterranean coast; it borders Tangier and stretches all the way to the Algerian border. This region has been separated from the rest of Morocco since the existence of the Spanish and French protectorates. The Rif was part of the Spanish protectorate and the rest of Morocco was part of the French protectorate. The term Amazigh refers to the people in North Africa who inhabit the land that stretches from the Egyptian desert to the Atlantic Ocean and from the shores of the Mediterranean to the interior of the Sahara. The Imazighen have inhabited all of North Africa since ancient history. Rif is a traditionally isolated, disadvantaged region. The mother tongue of the eastern part of the Rif Protectorate is the Tamazight “bereber rifeño”. Women are the guardians of this culture, the ones who transmit it. The Amazigh culture has been persecuted and dismissed by the fierce introduction of Arab identity and radical Islam and undergone intense discrimination.

## **THE AFTERMATH OF POST-COLONIZATION AND THE COVID-19 PANDEMIC**

Due to Spain’s colonisation of this Rif Region, two Spanish cities remain. One of them is the autonomous city of Melilla, where we carried out our activities. Melilla has a population of approximately 83,000 inhabitants and is 12 km<sup>2</sup> in size. A significant percentage of this population is identified as “cross-border”; people who cross the border every day for work. This situation has however changed in recent years: due to the pandemic, documentation required to move from one country has been changed. This has left families isolated on both sides of the territories, and brought an end to jobs in the smuggling of goods or portage. Many women, especially from Morocco

## **Spagna**

(aged 30-60 years) worked in this field of work, responsible for the family economy and the care of children or elderly people and dependents. A new reality is thus in motion after the pandemic. We are interested in following one particular element of the situation: Melilla city is separated from its neighbouring country, Morocco, by a physical barrier, which is located on its outskirts. This border aims to hinder or prevent the entry of migrant human beings into Spanish territory; it is thus a land border that separates Europe from Africa.

## **INVISIBLE EDGES**

The fence that exists today has not always been there. In 1971 it was a mere one metre military fence, erected to manage a cholera outbreak. Thus citizens on both sides could move freely and create settlements that were not separated by a physical border. When the fence that exists today was constructed, many of these settlements were broken up, imposing limits on the territories and neighbourhoods. At the same time, neighbourhoods were built that did not take the borders into consideration. If you drive past the ring road surrounding the fence today, you can see how houses built next to each other are artificially separated by this construction. It is important to introduce this context because our focus here is not the horror of people jumping over the physical border after undergoing terrible, unsafe journeys to reach it. Instead our focus is on another type of problem that has a similar starting point: borders between countries that skew freedoms and endanger human rights—the population of Melilla is trapped in a legal limbo due to a widespread lack of requested documentation. This population has lived in this land for generations but has no official documentation to prove it; there are entire generations, then, whose roots can be proved but who are impeded by alien laws and institutional racism. Stateless people without legal recognition, without rights, who have been dealt a life without opportunities. Women and children are the most

affected by this situation. This is a situation of many things: invisible migration; victims of constructions that separate territories; marginal and peripheral neighbourhoods; houses and people that do not exist; social contexts that aren’t recognized; generations and generations of people without “papers”; illiterate people who have not been able to go to school, whose children are still unable to do so. This lack of education gives rise to a set of marginalised social contexts deprived of resources, increasing inequality, poverty and disparity between the upper and lower classes. This in turn fuels cheap labour and other problems that border on slavery within families and marriages which are created in exchange for documentation. The effect of these problems falls heavily on women.

Two needs emerge from this context: the need to raise awareness and sensitise the population living in this small city, at the edges of this difficult context, who are taking advantage of the situation and hiring women as cheap labour in their home; the need to increase the visibility of such women as bearers of rich culture by empowering and supporting them in optimistic processes of change through the creation of networks and through visibility action in which they can raise their voices and shout: Look at what’s happening! All this to change the collective blindness and lack of political commitment to situations outside of Europe.

## **WOMEN: GUARDIANS OF CULTURE AND SOURCES OF CHANGE**

As we have highlighted above, women are always at the centre of social injustice, poverty, unemployment, lack of documentation—problems that overlap and create entangling labyrinths of suffering. Bureaucracy and the lack of documentation cause a series of chain reaction problems for women.

Many women choose marriage to escape from the situation described above, and sometimes marry people with a Spanish residency or identity card. They do this in the hope that the situation will improve for women living in limbo and women living on the other side of the fence, rural women whose families “offer” marriage as an escape route. These are covert marriages of convenience which are sold and purchased: women pay for marriage in the hope that their life conditions will improve, or women are purchased for marriage.

Sometimes the marriages are well-intended: papers are sorted, children are born with Spanish identity cards, women can access work and a life that is more dignified. However, in most marriages, the legal status of women does not change, marriage is never formalised in Spain and they continue to live without prospects. Their freedoms are limited and they are reduced to being slaves to their husband and his family, deprived of choices and opportunities.

MPDL works on projects with women and mothers who are victims of these problems, giving them opportunities in which they can grow, creating spaces of trust where the women can open up and share their problems, and supporting women in the recognition of their problems and ways of solving them. We offer them legal guidance and a full examination of their legal situation and opportunities; the women almost always do not know how to access information. We give group workshops, where we work on literacy and citizenship exam preparation. The most important ones are mediation and social theatre workshops, where we identify problems and create theatre from real life experiences to identify injustices, discuss the normalisation of violence in all its layers, heal wounds, and show citizens and institutions realities they do not want to see. All this to build fairer policy that is more connected to immediate realities.

The theatrical performance NOW YES! is a product of these workshops. The performance tells the story of three women from the same family with three different destinies. The piece is based on respect for Amazigh women and their culture, language and traditions. It takes these elements of their lives out of the private family sphere, their neighbourhoods and marginalised social environments, bringing them into theatre, performance and television—to the exclusive places “of others”. Exposed to these performances, these “others” can rectify and modify individual and collective behaviours and relate finally to that so-called “alien world”, thus exiting from their unjust state of disconnection.

These workshops are ongoing: women are becoming increasingly empowered and the workshops are also forming part of their children’s education. The women attend the workshops, contribute, create, increase their visibility: their sons, daughters, and families are included in these processes and have increasingly participatory roles in city life, not just in marginal areas. They are reclaiming their presence and the presence of their culture - representing it and defending it. Social theatre in the Melilla context is reaffirming Amazigh women and their cultural legacy in the world, fueling their empowerment and public protest, exposing their reality in an artistic, visceral and positive way.

# MIGRANT RESCUE ACTIONS IN THE MEDITERRANEAN

## *HISTORICAL CONTEXT*

The Mediterranean Sea has been a bustling centre of activity and exchange ever since Antiquity; a key point of intersection for many countries on and off its shores. A millennia-old threshold for world exploration and commerce, the Mediterranean can be seen as a primary example of a context where different populations have been engaged in peaceful and conflictual relations. In the second half of the 20th Century, the explosion of global capitalism and globalisation deeply unsettled the situation in the Mediterranean. Entrenched inequalities between European and African countries established during colonialism due to European exploitation of the African continent have disproportionately increased. Almost all countries in Africa have been struck by political and humanitarian crises since the end of the colonial era in the 60s. Famine, multiple dictatorial regimes, structural poverty and dependency on ex-colonial powers have produced vicious cycles of poverty which many countries have found impossible to break. In the early 90s, flows of migration intensified, with migrants crossing the strait of Gibraltar from the southern banks of the Mediterranean on haphazard methods of transport (rubber boats, fishing boats or TIR lorries) headed towards Italy, Spain and Greece. Reliable data started being gathered about the new sea arrivals in 1997: 1,092,462 migrants landed in Italy between 1997 and 2018, peaking at 181,436 people in 2016 (data: Ministry of the Interior, Italy). The main migration routes depart from countries in Western Africa and converge in Morocco (Western route) or Niger, before stretching up to Libya and onwards to Malta or the small Italian island, Lampedusa. Over the years, a system of human trafficking has grown around migration, structured and endorsed by

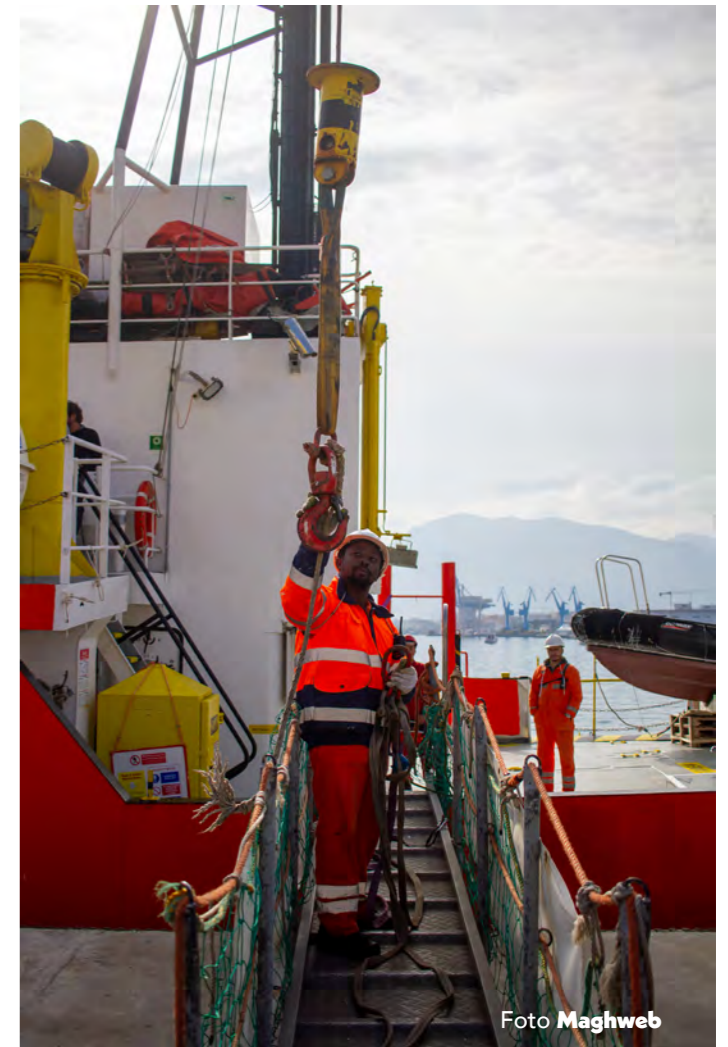


Foto Maghweb

the governments ruling Libya since the fall of Muhammad Gheddafi. Only in some cases has the government's complacency in the system been recognised. Extensive reportage from international NGOs has exposed what every migrant recounts when they reach Europe: a blatant and continuous violation of their most basic human rights inside Libyan prisons. Those who manage to overcome the extreme obstacles and pay for the final step of the journey—the crossing of the Mediterranean—are gambling with their lives. UNHCR data shows that between 2014 and 2021, 24,443 people drowned

# BOTTOM-UP POLITICAL PROCESSES AND DISTRIBUTED LEADERSHIP



Foto Maghweb

or got lost at sea; a silent, continuous massacre is taking place in the Mediterranean. In 2004, the European Union, increasingly concerned about rising numbers of migrants, decided to implement a repressive control policy on common borders, installing the Frontex agency. National governments in Italy and Spain have also supported economic agreements with Libyan governments to reduce the number of migrants leaving Libya, dirtying their hands on various occasions by refusing to let boats containing migrants land on their shores and blatantly clashing with the 1982 United Nations Convention on the Law of the Sea. In 2013, in response to a devastating shipwreck a few miles from Lampedusa in which 368 people lost their lives, the Italian government of the time (led by a centre-left prime minister) launched the Mare Nostrum operation, led by the Italian Navy and the Italian Military Airforce. The operation saved around 160,000 people in one year. This operation was not refunded by the government the following year.

In this context, which is deeply marked by repressive policy from governments and the European Union (power structures who are heedless of the ongoing humanitarian crisis) we

find numerous examples of bottom-up political participation in organised sea rescue missions seeking to make up for institutional failure.

### **THE HISTORY OF ORGANISED RESCUE, PRACTICES AND METHODOLOGY OF ACTION**

During the 2000s, public opinion in Italy became polarised: while the right wing drove forward a rhetoric of hatred against clandestine invaders, social justice organisations and progressive political movements engaged in awareness-raising campaigns about the right to asylum and practices for international solidarity. From 2014 onwards, there has been a need to organise direct action, that is not simply media-related, to provide concrete help to migrants in difficulty in the Mediterranean. Here is a non-exhaustive list of the NGOs that have operated and continue to operate in the Mediterranean using the SAR Search And Rescue approach: Sea Watch (2014), Open Arms (2015), SOS Méditerranée (2016), Mediterranean - Saving Humans (2018), Medici senza frontiere (2021), Sos Humanity, Resq, Mission Lifeline. The SAR approach refers to patrolling certain areas under Coast Guard coordination, to identify boats or rubber

dinghies that are in danger and carry out rescue missions. The NGOs have played and continue to play a central role in these rescue operations, especially during peak times of migration each year. The issue of sea migration continues to move in and out of social and political debate in the Media. Right wing or coalition governments leading Italy in the last few years have tried to resist flows of migration in various ways, pushing forward laws and administrative acts which blatantly contrast the international conventions of maritime law. When non-governmental organisations verified the illegitimacy of these measures, the governments only strived to make landing procedures for rescued migrants more difficult or obliged NGOs to respect rigid rules. In parallel, Giorgia Meloni's new right wing government is pushing forward a media campaign that criminalises migration: the campaign is defining rescue ships as "sea taxis", working to impose binds and restrictions on NGO operations on a legislative level and putting into practice administrative actions which aim to make landing processes even more complex.

Meloni's government is also pressing down on the limits of the Dublin Convention, which regulates law asylum requests and establishes that the migrant can, if they want to, request humanitarian protection or political asylum in the first European country in which they arrive. Meloni's government, in its public request for different modes to take in migrants, shows its complete lack of political will to guarantee processes of integration. A few cases of diplomatic incidents and conflicts between European states about the responsibility for taking in sea arrivals of migrants are emblematic of this lack of will: in November 2022, Italy refused to let the Geo Barents ship land: 234 rescued migrant people were on it. In response, France announced that it would withdraw its proposal of taking in 3,500 migrant people who had landed in Italy.

Concurrently, the bureaucratic difficulties and excessively long administrative processes that migrants face to obtain humanitarian protection mean that minors and adults are subjected to violation and disempowerment, forced into a limbo from which it is difficult to exit: all this after migrants undergo turbulent journeys and suffer unbridled violation of their human rights. It is important to add that most migrants do not actually intend to stay in Italy, however

they become so trapped by these procedures that they cannot push forward their own life aspirations. In this complex context, NGOs engaged in rescuing migrants at sea and all civil society organisations supporting migrants upon their arrival on land are fundamental in stopping the constant violations of human rights for which the European states are co-responsible.

### **ADDED VALUE AND RESULTS**

The world of non-profit and non-governmental organisations responded promptly to the humanitarian demands of the growing migratory phenomenon, filling in for institutional gaps and structural problems. In the last 8 years tens of thousands of migrants have been rescued: without this concrete effort from NGOs, many more people would have died in the Mediterranean.

### **LINKS**

[openarms.it](https://openarms.it)

[sea-watch.org/it](https://sea-watch.org/it)

[sosmediterranee.org/](https://sosmediterranee.org/)

[mediterraneaescue.org/](https://mediterraneaescue.org/)



SOS Méditerranée  
(reportage Maghweb)

Reportage about Ocean Vikings

Part 1

Part 2

# PLURI-NATIONAL MEETING OF WOMEN, LESBIANS, TRANSVESTITES, TRANS, BISEXUAL, INTERSEX AND NON-BINARY PEOPLE

Argentina

The pluri-national meeting of women, lesbians, trans, transvestites, bisexual, intersex and non-binary people in Argentina is a unique experience. Feminists from all over the country gather every year to train, share self-managed workshops, debate and express their visions about the present and future movement.

The Encounter is a feminist social practice, held annually in Argentina since 1986. It was first called the National Women's Encounter and involved a gathering of 1,000 people. It has not stopped growing ever since. In 2019 it reached its peak of 200,000 participants in La Plata. Since its inauguration, participation in the Encounters has steadily multiplied: from 1,000 people gathering in Buenos Aires for the first edition in 1986, to 7,000 in Jujuy in 1995, to more

than 22,500 in Mar del Plata in 2005, to 40,000 who overflowed Salta in 2014, a year before #NiUnaMenos in 2015—when participation boomed and 60,000 people gathered again in Mar del Plata.

During these Encounters feminists from different parts of the country meet for three days in a city chosen at the last meeting. The main goal of these Encounters is to share workshops, ideas, feelings and desires in relation to the challenges of the feminist movement. The first two days consist of self-managed workshops, where participants address different topics ranging from violence and sexualities to extractivism and foreign debt through open and horizontal dialogue. An overview of this year's workshops give a comprehensive account of

their heterogeneity and depth. These workshops culminate in the development of agreements and a street "explosion"—a massive march where participants' current demands are manifested and made visual. Multiple artistic and cultural activities take place in the midst of this march. This year's Encounter in San Luis was the first one to take place after the Covid-19 pandemic. 100,000 feminists participated. The change of the movement's name—already fact—was made official. In response to current, pressing challenges, new workshops emerged regarding the following: defending life, anti-extractivist action, the role of women and dissidents in the struggle against mega-mining, fracking and the defence of wetlands. There were also spaces for people who are victims of fumigation. The main value of the Encounter lies in the breadth and heterogeneity of its participation. Feminists of all generations and regions, with different histories and backgrounds, share a unique meeting space where all voices have a chance to be heard. Transversal networks which spread across the entire social and political spectrum are woven through creative, emotional and innovative participation that opposes the traditional logic and strategy of political parties and organisations.

The mass presence of the feminist movement in a city that isn't the capital is an emotional, transformative collective experience that counteracts the centralism of Argentine politics, giving visibility and prominence to other realities outside of the hegemonic media agenda. At the same time, this kind of participation gives way to a balanced organisational approach between those receiving the movement on their local territory and those arranging to go there from different parts of the country. The Encounter is a meeting of ideas and actions raising the new challenges of the feminist movement and establishing an agenda of struggles. For example, the green scarves campaign that promoted and secured legal abortion in Argentina was born in the middle of an Encounter in Rosario in 2003.

The Encounter operates autonomously from government agencies, foundations and political and social organisations. It continues to be organised according to its historical pillars: it is autonomous, self-convened, democratic, pluralist, self-managed, federal and horizontal.

There is no hierarchical structure and despite its great size, all decisions are made collectively in assemblies or open commissions set up for this purpose.

**READ A CHRONICLE ARTICLE ABOUT THE ENCOUNTER HELD IN SAN LUIS THIS YEAR**

## RECORDINGS OF OTHER MEETINGS

**1** **2**

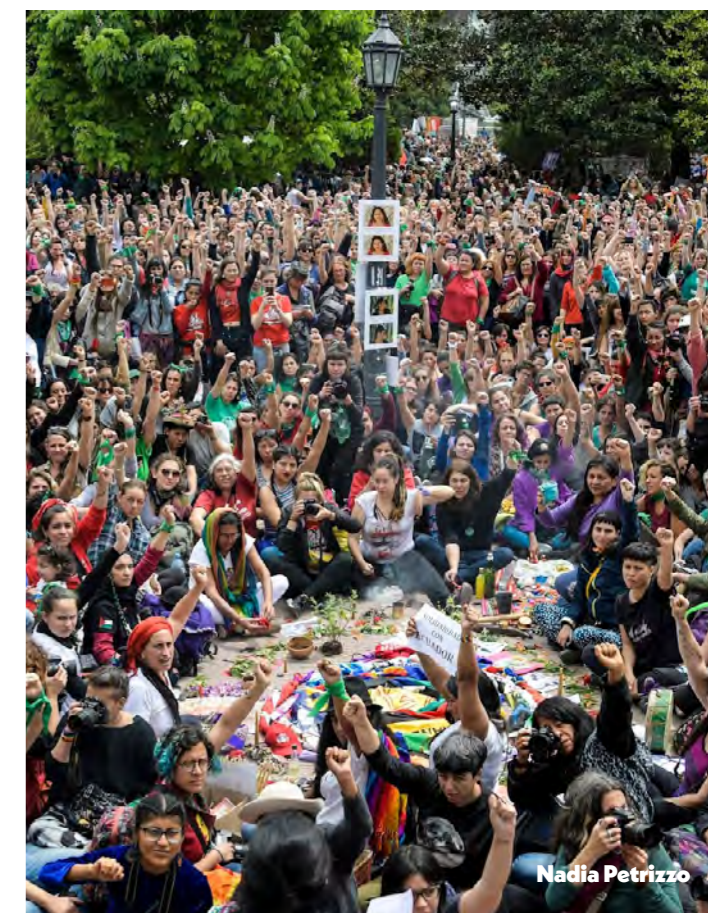
## TALLERES

**1** **2**

## 2003 ROSARIO



Lucia Merle 2019



Nadia Petrizzo

# COMMUNITY SCHOOL FOR GENDER AND SOCIOPOLITICAL TRAINING

Colombia

The Community School of Gender and Sociopolitical Training started in 2014 with a group of young women: most of them were graduates from the Corporación Base Groups of girls and boys. The group was developed under the leadership of the Corporación's director of the time, Sabrina Drago. This group of young women sought to consolidate a training process that would strengthen promotion of women's human rights, prevention of sexual violence, and the construction and reaffirmation of women as subjects with rights. All this through community education. This work aimed to positively impact the social dynamics of family and community environments and reinforce leadership skills and democratic participation in political, economic, social and cultural settings.

The Community School started without funding under the Time Bank modality whereby members and professionals associated with the Corporación donated their knowledge and time to develop training sessions. Over time, the training processes were consolidated and acquired funding with support from international cooperation agencies Mensen Met een Missie and Terre de Hommes – Germany. This enabled coordinators and facilitators to join, strengthen and expand training opportunities and open them up to groups of adult women and young men. Between 2014 and 2022, more than 250 girls and women and approximately 60 young men were reached.

The School's training plan is composed of topics related to the prevention of sexual violence and socio-political reflection about Colombia from a peace-building, gendered perspective. In particular: identifying sexual violence; the body as territory; sexual and reproductive rights; abortion; gender; resolution 1325; political participation; social and political movements;

peace and human rights. The training sessions last 3 hours and are held every 15 days in groups of approximately 20 people, with separate groups for male and female participants. The training process lasts 1 year.

The existence of groups for young men came out of training processes with young women: at the Corporación base, these women asked themselves about the role of men and masculinity in sexual violence in Medellín after they came to recognise the key role of the patriarchy in this context. The idea to open a group for young men started in 2016 and took form in 2017 with male participants aged 17-25 years old.

To design the programme for the male groups we began to research sources about males' role in sexual violence in both academia and community initiatives in the city. A tension arose during the research between the researchers who were researching from a female point of view (since Amiga Joven is a women's Corporación) and the cisgender male respondents; most of the consulted sources felt threatened by the female enquiry into males' role. However, the Community School's participants continued to hope that the men they knew would reflect seriously on violence and gender relations and thus make progress towards more equitable relations. They continued to confront the challenge by forming the group of young men, embarking with the Corporación's basic knowledge about the process.

The group of young men was received well by cisgender men and gender non-conforming men. It obtained recognition in 2020 by the Table of Diversity Commune 4 (Medellín Neighbourhood ndt) for its work and integration action in formative processes, whose cardinal values are



Foto Maghweb

respect and freedom of expression. The training programmes have taken place intermittently from 2016 to 2022.

Thus the Community School has built transformative possibilities into the lives of its participants and played an important role in improving and replicating practice in bottom-up political processes and distributed leadership. It is a good distributed leadership practice because it gives recognition to work carried out in complex, highly vulnerable social contexts and as well as responding to the personal reasons leading young women (especially) to join the Community School it engages with their underlying needs to bond collectively, identify gender-based inequalities, process them and overcome them together. The collective educational space also makes way for the construction of subjective and collective learning. This transforms the participants' vision of the territory they inhabit. The Community School's practices are implemented in transformative initiatives which seek to install generational change when it comes to political defence and the promotion of new alternatives in the reconstruction of the city's social fabric. The different meetings and methodologies have created strong emotional affinity between participants and facilitators which is based on the recognition of the self and the other. This has facilitated communication and empathy for collective construction.

The Community School can also be identified as a good distributed leadership practice because the need to discuss and deepen knowledge about feminisms has been addressed by the school's educational approaches and the women themselves, even though the school's focus is gender, not feminism. This has therefore nurtured the research of young women and intergenerational dialogue in a context where women's rights are constantly thrown into question.

At the same time, the Community School has revealed the Corporación's need to reflect on its own research about the prevention of sexual violence on three axes: peace; human rights; and gender. This reflection engages with peace-building processes, socio-political changes, women's research and the activation of feminism in Medellín. The initial processes of this research are contained in the Amiga Joven Corporación's 2019 – 2022 Strategic Plan.

# PLATAFORMA DE AFECTADOS POR LA HIPOTECA

**(PAH)** PLATFORM FOR PEOPLE AFFECTED BY MORTGAGES

## CONTEXT

PAH is a non-partisan citizens' movement, born in Barcelona in 2009 and the movement is manifest in more than 226 strongholds throughout Spain. People involved in the movement are either directly affected by the mortgage or stand in solidarity, organising collectively to denounce and change the situation. The PAH carries out actions in many different fields (e.g politics, media, law, communication, support) to promote legal changes that respond positively to the violation of fundamental rights suffered by victims of mortgage or rent abuses. On a broader level, PAH offers solutions that will guarantee every citizen's right to housing.

PAH has developed numerous campaigns to sensitise people and denounce the following: the reality of housing in Spain and the way many individuals and families have suffered abusive loans imposed by the power of the banks; the lack of public control which derives from politics that are driving forward the property business in a way that violates Spanish citizens' constitutional rights.

## WHAT IS PAH?

PAH is a body of people like you: one day they ended up in precarious living situations with no idea what was ahead of them, with feelings of shame, defeat and guilt... People with very different profiles and situations who have one thing in common: they are being negatively affected by mortgages or rent. These are people like you who have been learning from the collective PAH tool and from collective experiences. People who have been teaching the knowledge they have acquired, offering time to give guidance and support to others about mortgages and rent and weaving bonds of solidarity among the people joining the movement.

Spagna



## WHAT WILL YOU FIND IN PAH?

Warm welcome, support, information, resources, collaboration opportunities, knowledge, solidarity, tools, guidance and empowerment. The involvement, collective struggle and collaboration of all participants, learning to defend ourselves, understanding the need to unite and help others who are in a similar situation.

## PAH IS NOT:

- A consulting or law firm;
- An agency, NGO or assistance centre;
- A citizen service office;
- An urgent anti-eviction service;
- A recovery agency.

Superheroes who go wherever they are called. You're not in the right place if you've come looking for any of these services from us. We want to make it clear that PAH is not a consultancy or law firm or anti-eviction hotline that you can call to inform us about an urgent eviction. We can't put our t-shirts on and fly to the rescue to stop it. We do not work miracles nor do we act for you! We enable you to fight for your own rights, get informed, learn, empower yourself and take the reins yourself. That's how we can move forward together!

**REQUEST FOR POLITICAL INTERVENTION**

**SONG "NO HAY TANTO PAN" ("NOT SO MUCH BREAD")**

**SOURCE**

## HOW DOES PAH WORK AND TO WHAT END?

Participation in PAH is horizontal and non-hierarchical, taking place in community and political spaces. The struggle belongs to people who are affected by mortgage and rent, and activists who, with their knowledge and support, want to stop evictions through collective counselling. Key principles for both legal and emotional and experiential work in this movement are self-organisation and empowerment. For example, the creation of "Talleres de Empoderamiento y Apoyo Mutuo" (TEAM-Workshops of Empowerment and Mutual Support) created in 2012 in PAH Madrid. The Workshops arose from the need for psychosocial support for people affected by mortgage and rent. The support provided in the Workshops was developed as a group by sharing and giving value to the diverse life experiences of fellow citizens, and developing strategies and skills to cope with the experience of having homes repossessed and to participate in PAH's struggle. There are 2 other working principles which are essential



to understand PAH's vision and work within a framework of horizontal participation and distributed leadership: The activity of the workshops is inserted directly into PAH's working dynamics. The workshops would not make sense if they did not form an important part of self-organisation and empowerment processes occurring in many other PAH contexts. They make sense because they focus on improving our capacities for collective struggle. In the Workshops we value emotions, feelings and personal life experiences and examine their political and collective dimensions. The group itself decides the pace of work, the topics the participants will work on and the dynamics to follow. The rules of the group are established by the group itself.

## IMPACT

In his book "La PAH manual de uso" (The PAH user's manual), author journalist João França gathers experiences and testimonies about bottom-up organising, ways to change political narratives and ways to guarantee rights. The book is an example of the collective learning in the PAH movement that has succeeded in freezing evictions, finding housing alternatives and promoting political agreements that guarantee the right to housing... will these be realised?

It should also be noted that the PAH social movement gave rise to political leaders who are now members of political parties and hold positions in public administration. In particular two women who are active leaders in Barcelona and Madrid: Ada Colau - Mayor of Barcelona (2015 - present); Irene Montero - Minister of Equality (2020 - present).

## FOR MORE INFORMATION

"La PAH manual de uso" (2021)

youtube



# THE NON È UN VELENO CAMPAIGN

## NON È UN VELENO - IT'S NOT POISON

Abortion in Italy is regulated by Law 194, passed in 1978. Any woman can have an abortion within the first 90 days (12 weeks) of pregnancy for health, economic, social or family reasons and at her own will. However, after 90 days, abortion is only carried out if there are justifiable health reasons for doing so.

The most problematic aspect of Law 194 is that it guarantees the right to conscientious objection: this allows medical staff to refrain from performing all procedures that facilitate abortion if abortion goes against their personal values. This right is guaranteed to all medical staff unless abortion is necessary because the patient's life is in danger.

The rate of conscientious objection in Italy is very high, at 67%, with regional peaks. For example in Sicily conscientious objection reaches 80%. In reality this means that if a woman goes to a public hospital requesting an abortion, on average she will meet a conscientious person more than half of the time. Medical staff conscientiously object for professional, moral, emotional or religious reasons.

As well as conscientious objection among medical staff, there is a structural lack of visibility when it comes to services offering abortion: hospital websites and web pages do not describe how or when the service is provided, making it even more difficult for women to access a medical practice that should be guaranteed by law.

The situation is further aggravated by the presence of different civil society organisations like NGOs which promote an accusatory narrative that blames women for deciding to voluntarily terminate their pregnancy. These groups try to dissuade women from their free choice at all costs. They have even seized the public space, plastering it with posters spreading false information about the drugs that are



used in many hospitals to abort pregnancies, in particular the RU-486, an abortion pill certified by AIFA (Agenzia Italiana del Farmaco, Italian Pharmaceutical Agency).

The Non è un Veleno (It's not poison) Campaign was built in this context. It is an information campaign that aims to provide honest, correct, objective, scientific information about abortion and women's sexual and reproductive health in general, from a feminist perspective. The decision to include this good practice in the manual is based on a fundamental premise: health is a human right, even though this is frequently forgotten, especially when it comes to sexual health. Therefore facilitating access to abortion through the dissemination of services is a way of protecting a human right that is currently restricted and in some cases denied in Italy.

# HUMAN RIGHTS AWARENESS AND COMMUNICATION CAMPAIGNS



### THE CAMPAIGN REVOLVES AROUND THREE AXES

- Informative action: this action aims to provide scientific, objective information about sexual and reproductive health and has developed various content (graphics, videos, interviews, articles) with sexual and reproductive health experts.
- Communicative action: this action aims to involve other organisations to create a dissemination network and promote informative content widely;



- Educational action: this action aims to encourage reflection and critical thinking about mainstream and counter-narratives related to the issue of abortion through workshops with young people in high schools.

The added value of the campaign lies in its multidisciplinary approach and its power to create real networks of solidarity on various levels:

In the social justice sector it encourages the advocacy work of various groups committed to guaranteeing abortion rights in Italy, supporting the creation of informative content, sharing such content and even collaborating to make new content.

In the socio-health sector, it activates new synergies between professionals who were mobilised to provide verified, useful information on how to access abortion services. Finally, the campaign's social media channels have confirmed people's extreme lack of information about abortion and their difficulty in accessing the service. Especially in Sicily, these channels have become key points of reference for women seeking support, information or a listening ear about access to abortion.

### CONTACTS AND MORE INFORMATION

[noneunveleno.it](https://www.noneunveleno.it)

[noneunveleno](https://www.facebook.com/noneunveleno)

[noneunveleno](https://www.instagram.com/noneunveleno)

# THE MAP OF THE POLICE IN THE CITY OF BUENOS AIRES

## A NETWORK OF CARE AGAINST POLICE VIOLENCE

### CONTEXT

On January 1, 2017, the Buenos Aires City Police Force started operating across the city. The creation of this police force was one of the first actions of the President of the time, Mauricio Macri. The action was carried out in coordination with the Head of the Porteño Government Horacio Rodríguez Larreta's administration. The action unleashed internal conflicts within the existing security forces and the political system. Such conflicts continue to this day.

In its first five years of life, the Buenos Aires Police has been involved in several judicial investigations—frequently accused of espionage, excessive repression of protests and institutional violence. At the same time, the Buenos Aires Police has been protected by the lack of transparency in its operation and its careful, “good” treatment of the media. The police force was presented to the community as a modern institution, free from the ills of its predecessors. However, in actual fact it has maintained the same abusive practices that have traditionally positioned the police as an oppressive instrument of power which consolidates inequality and social injustice. The police security system has an original flaw: it protects an economically secure social sector that reproduces hegemonic values from the threat of groups in the population that are considered dangerous. This mapping tool will be useful for everyone but its main target are the people who suffer most from state repression.

### WHY DISSEMINATE THE MAP OF THE POLICE?

The Map of the Police is a political tool for citizenship building. It aims to protect and champion the human rights of all people living in or visiting Buenos Aires. It was created in a spirit of collaboration: different organisations and media supporting their networks encourage the use of the tool and networking with other social and cultural organisations involved in the struggle against repression. The initiative aims to create a political system through direct

participation from citizens, making society itself into a leading actor and promoting bottom-up power dynamics. The tool joins the long tradition of human rights movements in Argentina, introducing new ways of communicating the violence of repressive forces and making them visible.

The principal aim of the map is to share all relevant public information on the Buenos Aires City Police Force and promote citizens' and organisations' production of information, so that the platform is an open book. An open book which offers a map of the different acts of violence exercised by the police on the most vulnerable groups in society, such as inhabitants of working class neighbourhoods, workers in public spaces, young people and dissidents. It also shows you where the police stations of each city area are and identifies the personnel in charge.

The Map of the Police seeks to excavate the systemic burial of information about the police's action exercised by the police bureaucracy and its political leadership in the city's government. It also seeks to counteract feelings of fear and danger about safety among the people who are investigating how power works.

The platform also promotes and receives reports of police violence through a complaint form that can be signed anonymously or by registering personal data. This information is then corroborated by a group of professionals and made visible on the map to avoid the naturalisation of police abuse and the consequent consolidation of impunity.

Also, the organisations collaborating with the Map of the Police offer guidance to anyone wishing to give an institutional presentation, recommending them the most appropriate communication channels and facilitating their connection with the agents who are in charge. The organisations encourage the use of existing channels, protection bodies and the receipt of institutional and governmental complaints.

Another service provided by the tool is awareness-raising. It carries out this service with two complementary website sections:

- a RESOURCES section, where various manuals and practical guides are published for ordinary people facing police violence.
- an INVESTIGATIONS section where reports on pertinent cases of police violence are published.

Access to information and the production and analysis of information are decisive elements for power relations today: making them available to everyone is fundamental for the realisation of democracy.

### HOW TO DISSEMINATE THE MAP OF THE POLICE

The digital nature of the map allows it to be disseminated quickly and easily to anyone with an Internet connection. The most important thing

is to develop a network of people who spread information about the tool and promote it in each area of the city. Here the population can be involved in the creation of content and new ways of making information that responds to their needs visible. Thus far, the cases contained in the mapping tool have been from the city of Buenos Aires, but the organisations developing the tool aim to raise awareness about it further afield and facilitate the replication of this tool in other provinces in Argentina.



### DISSEMINATION IN THE MEDIA AND HUMAN RIGHTS ORGANIZATIONS

Presentación del Mapa de la Policía de la Ciudad de Buenos Aires – CELS

Mapa de la Policía de la Ciudad: una nueva herramienta útil y a profundizar | CORREPI

El mapa de la policía de la Ciudad de Buenos Aires – FM La Tribu

Mapa de la Policía de la Ciudad de Buenos Aires: la información es poder (telam.com.ar)

Un mapa para sacarle el telón a la Policía de la Ciudad | Página12

### LINKS

[mapadelapolicia.com](http://mapadelapolicia.com)

[mapadelapolicia](https://www.facebook.com/mapadelapolicia)

[mapadelapolicia](https://twitter.com/mapadelapolicia)

[mapadelapolicia](https://www.instagram.com/mapadelapolicia)

# DISMANTLING THE REPRODUCTION OF STEREOTYPES CAMPAIGN, MYTHS AND REALITIES CAMPAIGN

Corporación Amiga Joven's communication strategy has always focused on transforming narratives and creating possibilities for new narratives and a new language that expresses who we women are and what we want when it comes to living in the community. This communication strategy has enabled us to position our educational and political approach, sustain it and make it visible.

In the field of social justice, communication has the capacity and responsibility to legitimise institutional commitments and convert them into strategies for public opinion and social pedagogy. For this reason, the Corporación's communication practices are inspired by community, gender-focused education. This education is ultimately at the base of all the Corporación's training processes so that the population can think critically about gender-based violence and peacebuilding.

The training processes have a fundamental role in the lives of their participants, creating meeting spaces, dialogue and action among their spheres of influence. They allow participants to construct meanings, symbols and messages in a social, political communication process involving participation, interaction and community meetings. These forms of communication simultaneously become an educational practice that nurtures collective learning processes which denaturalize stigmatising discourse. Other, new, narratives involving critical reflection on human rights, peace, gender and our own practices are built from this denaturalisation process.

The Corporación's communication strategy is the bridge between the meeting groups' reflections and their transmission, creating virtual pedagogical material that is widely-circulated and reaches people who have not directly participated in the training processes.

This communication practice thus extends and disseminates the learning that takes place in the groups, spreading new narratives with a social and political impact that raises awareness.

Creating campaigns is the most incisive way to generate a social impact and encourage reflection in public opinion and pedagogy. Campaigns are also crucial ways to raise awareness about relevant themes. Our campaigns are created inside our training groups, during their meetings: here the themes, ideas and first draft of the campaign's message emerge. These are elements that are subsequently transformed into graphic or audiovisual content and published.

### DISMANTLING THE REPRODUCTION OF STEREOTYPES CAMPAIGN

In our daily lives we hear or unconsciously utter many sentences, expressions and sayings that contribute to the reproduction of stereotypes and perpetuate stereotyped roles for women. For this reason, Amiga Joven launched a campaign to help people to avoid the replication of stereotypes through speech and offer up new means of expression. Graphic pieces, videos and radio spots were produced and circulated in social networks to spread the campaign.

**"She was asking for it, look at how she was dressed" - "The clothes I choose to wear don't determine the amount of respect I deserve"**



**"You're more beautiful when you're silent" - "You're beautiful when you express yourself"**

**"You missed the train" - "We aren't all waiting for the same train, some women travel by bike"**

**MYTHS AND REALITIES CAMPAIGN:**

We met with different collectives to analyse the way in which women experience sexual harassment in the city of Medellín. A set of Myths and Realities emerged from this exchange of experiences that need to be denaturalized and dismantled. Graphic content was made and circulated in social networks and also pasted onto walls as posters in strategic points of the city.



MYTH: Young women are the most vulnerable to sexual harassment  
 REALITY: Most women have endured sexual harassment, regardless of their physical appearance, ethnicity, clothes and age



MYTH: Women dress themselves in a certain way to receive compliments and increase self-esteem  
 REALITY: A woman's self-esteem has nothing to do with your looks or comments



MYTH: It's natural for men to sexually harass women  
 REALITY: Sexual harassment is behaviour that's learnt in society and we must resist it

This campaign aimed to raise awareness and increase the visibility of the Corporación and its training processes in the public sphere through social networks. The campaign reinforced social networks as a means of communication with educational and pedagogical content. The development of a communicative pedagogy that was based on the reflection that took place within the training groups has opened up other ways of producing content: the learning processes in the groups favoured the target groups' participation as creative protagonists of content and messages, ensuring that participants form an active part of the communication strategy.

Developing campaigns in this way gives voice to the participants: they become the drivers of Corporación's processes and generators of new realities. This new methodology has enabled us to generate interest among participants in using media for educational purposes and help them see social media as a powerful instrument for social advocacy, dialogue, empowerment and the dissemination of information. As a result, the disseminated information receives both positive and negative reactions. This allows space for questioning, a key aspect of transformative thinking. It also widens the scope of the groups' methodologies, topics and concepts and posits Amiga Joven as an institution that is active in socio-political processes aiming to transform patriarchal, exclusionary, violent practices.

# #YOMIGRÉPOR

I MIGRATE FOR

Spain

## WHAT IS #YOMIGRÉPOR?

#YoMigréPor is an awareness-raising campaign organised by MPDL. It aims to transform people's current vision of migration as "exceptional" into a vision of migration as a natural process for human beings. The campaign addresses the emotions and feelings anyone might feel when they decide to migrate, inviting people to identify with these emotions and relate to the people migrating. With this campaign we form a closer connection with migrant realities, inviting women and men who are living through migratory experiences to be protagonists of the campaign. Each migrant experience arises from different causes but evokes emotions that are universal and intrinsic to human beings and human migration since the world began.

The #yomigrépor is a collaborative campaign created without professional means, relying on the participation of the MPDL's technical staff and friends and participants of our Social Action programs in Spain.

## CAMPAIGN OBJECTIVES

- Promote citizens' understanding that migratory processes and the movement of populations are at the base of evolution in all our societies (we have been migrating since the beginning of time).
- Make a small contribution to changing the widespread social vision linking migration exclusively to economic, social and environmental causes.
- Transform the current negative narrative surrounding migration into a positive vision of diversity and cultural exchange.

## WHY ARE WE LAUNCHING THIS CAMPAIGN?

#yomigrépor focuses on hate speech. Hate speech is aggravated by the socio-historical moment and affects certain groups of migrants in a very negative way. A creative and potentially effective way of combating hate speech is to counteract discourses that criminalise, stigmatise



and discriminate against migrants with alternative messages that unite people and allow them to see the human in everyone. This is how we hope to foster a discourse with a historical perspective which naturalises migrations and human flows and bases itself on the emotions that move and motivate people to migrate.

## IMPACT

Our intention is to join forces with citizens, third sector organisations and the media to disseminate the #yomigrépor campaign and convey together that emotions are natural and that it is necessary to migrate. Mobility between countries is a universal human right and an inherent aspect of being human. Hate speech is a violent form of expression that uses people's fear to criminalise individuals and groups and promote rejection and discrimination. In the face of this situation, it's time to generate content and actions that promote new narratives of peace and solidarity, narratives that present the diversity of human beings and promote daily social relations that make intercultural, peaceful and democratic coexistence possible.

## RESOURCES

[www.mpd.org](http://www.mpd.org)

Main campaign video



