

HUMAN RIGHTS COUNCIL

34th Session of the Working Group on the Universal Periodic Review (UPR)

Stakeholders' Submission on:

The Human Rights Situation in ITALY

Submitted by:

Associazione Comunità Papa Giovanni XXIII (APG23)
(NGO in Consultative Status with the ECOSOC)



International Office, via AUSA n.39- 47921 Rimini- Italy
Tel: +39 0541 24765 - Email: international@apg23.org
Website: www.apg23.org

Submitted in Geneva, March 2019

INTRODUCTION

Associazione Comunità Papa Giovanni XXIII (APG23) is a catholic international association founded in Italy by Fr. Oreste Benzi. Its activities in the world of poverty and marginalization brought to the direct sharing of the life with the poor. The Community is now established in 37 countries throughout the five continents.^{1 2}

1. HUMAN RIGHTS AND PEACE

FOCUS ON: Recommendations³ n° 145.52 - 145.62 - 145.105

In the Universal Declaration of Human Rights and in the Vienna Declaration and Programme of Action, peace is strongly interrelated with the respect for human rights. Peace is conceived as founded on the recognition and respect for the equal and inalienable rights of all and on the protection of human rights by the rule of law⁴, without which peace would be threatened.

In 2018, APG23, as a result of the commitment of its members and volunteers - together with the victims of conflicts and wars⁵, promoted a National⁶ and International⁷ Campaign for the establishment of the Ministry of Peace; on the basis of article 3 of the 2016 Declaration on the Right to Peace, which requires "adequate and sustainable measures to implement the present declaration", it encouraged every State to pay more attention to the theme of peace, suggesting them to establish a Ministry of Peace. (ANNEX IV)⁸.

Recommendation:

- 1) *Establish a Ministry of Peace – as a practical, appropriate and sustainable measure - to implement the right to peace and to reinforce the institutional apparatus for peace, by creating structures and skills at the local and national levels.*

2. RIGHTS OF THE CHILD

FOCUS ON: Recommendations n° 145.54 - 145.91 - 145.113 - 145.128 - 145.132

APG23 has been a member of the National Observatory for Childhood and Adolescence at the Council Presidency. APG23 collaborates with the CNSA (National Coordination Services Department) and is a member of the National Table for Fostering⁹; it is also an ordinary member of the National Forum of Family

¹ See www.apg23.org

² Its commitment at the UN is the result of sharing the life with the poor and is the fruit of the international elaboration and synthesis of the action for the removal of the root causes which create injustice

³ All recommendation indicated in this report refer to the document: *Human Rights Council Twenty-eighth session Agenda item 6 Universal Periodic Review Report of the Working Group on the Universal Periodic Review A/HRC/28/4* available at: <https://documents-dds-ny.un.org/doc/UNDOC/GEN/G14/239/37/PDF/G1423937.pdf?OpenElement>

⁴ As Mr. Kofi Annan stated, "respect for human rights is the best guarantee of peace and the establishment of a durable peace is a condition of the respect for human rights"

⁵ See commitment of Non-Violent Peace Corps www.operazionecolomba.it and of service <https://www.odcpace.org/new/>

⁶ <https://www.ministerodellapace.org/wp-content/uploads/2018/01/ProgettoPace.pdf>

⁷ See also: <http://www.apg23.org/downloads/files/ONU/Diritto%20alla%20Pace/Documenti/39HRC%20-%20RtP%20-%20RtP%20calling%20for%20Ministries%20of%20Peace%20all%20around%20the%20World%20-%20WS.pdf> and whole document at <https://www.ministerodellapace.org/worldwide-2/>

⁸ As Kofi Annan stated, "the aim should be the creation of a sustainable national infrastructure for peace [emphasis added] that allows societies and their governments to resolve conflicts internally and with their own skills, institutions and resources" (UN General Assembly, 2006 p. 16).

⁹ Working table of National Associations / Family Networks born in 2010 see: <http://www.tavolonazionaleaffido.it/>

Associations¹⁰. APG23 is among the promoters of the “Giving a Future” Campaign¹¹, that makes urgent requests to the Italian southern and central regions for the protection of children's right to have a family, with proposals for re-launching foster care in southern Italy. APG23 participates in the campaign for awareness on fostering, adoption and general welcoming “*Dònàti*” (“Give yourself”) of the National Forum of Family Associations¹².

APG23 collaborated in the drafting of the project “Welcoming women with offspring”¹³ promoted by Caritas and Migrantes together with the prison chaplains^{14 15}; APG23 welcomes requests for the reception of minors who need to be hosted into families and family homes¹⁶, made by the social services, the courts for minors, and by individuals from all over the national territory. In 2017, APG23 welcomed in Italy 347 women with difficult motherhood of which 240 were pregnant, the remaining ones with dependent children in serious economic difficulties; 35% of women were Italians, 65% foreigners; 56% of them, after being offered help, chose to continue the pregnancy. Of all pregnant women, 24% were subjected to pressure and/or instigated to abort. In 61% of cases, the pressures came from the family environment and mainly from the partner.

2.1 National Plan for Children

On 10th August 2016, the Council of Ministers drafted the 4th “National Action Plan and Interventions for the protection of the rights and development of subjects in developmental age”¹⁷, after the go-ahead from the National Observatory for Children and Adolescence. The provision was adopted on 31st August 2016 by decree of the President of the Republic^{18 19}. Unfortunately, the re-launch of the Childhood Observatory has not yet been defined and it is not clear whether the new Government will adopt the indications expressed by the Plan.

Recommendations:

2) *Restart the activities of the National Observatory for Children and Adolescence, clarifying its role and functions, making it an effective tool, not only a bureaucratic apparatus, with the establishing of defined days throughout the year.*

2.2 National Guarantor and Regional Authorities for Children

¹⁰ <http://www.forumfamiglie.org/>

¹¹ <http://www.dirittoallafamiglia.it/>

¹² <http://www.forumfamiglie.org/donati/>

¹³ See: <http://www.ispcapp.org/ProgHous/docs/AccoglienzaDonneProle.pdf>

¹⁴ This is a project aimed at making mothers in prison (with their children) serve their sentence not behind bars, but in the reception facilities of various associations (including the family houses of the apg23) spread throughout Italy.

¹⁵ This project responded to the need of 23 women with children (11 of whom came from Rebibbia Prison), four of whom were admitted to the CF of the apg23 community. To date, there are about 60 mothers with mostly Roma children and about ten pregnant mothers.

¹⁶ See: <https://casafamiglia.apg23.org/> In 2017, the Association welcomed 583 children (64 immigrant children and 73 children with disabilities) and 737 children worldwide (210 in Europe, excluding Italy) into its family homes and foster families in Italy.

¹⁷ <http://www.gazzettaufficiale.it/eli/id/2016/11/15/16A07780/sg>

¹⁸ It is divided into four areas of intervention: lines of action to combat child and family poverty; socio-educational services for early childhood and quality of the school system; strategies and interventions for school and social integration; support for parenting, integrated system of services and care system.

¹⁹ The Plan defines the panorama of interventions that Italy intends to put in place in the next two years to implement the contents of the UN Convention on the Rights of the Child, signed in New York on 20th November 1989. This programmatic tool and direction, is constantly monitored with the aim of verifying the progress achieved and the impact of policies adopted in favour of children and young people.

APG23 has collaborated in the drafting of a document²⁰ prepared by the working group on mental health of adolescents, activated within the Council of associations and organizations, established and chaired by the Authority for Children and Adolescents.

Recommendation:

3) *Provide that the National Guarantor and the Regional Children's Guarantors may make legal opposition/appeals to actions and measures that are harmful and/or inappropriate with respect to the promotion of children's rights.*

2.3 Right of the child to a family

On 14th December 2017 the Unified State Regions Conference approved the "Guidelines for the reception of residential services for minors"²¹. According to the latest report published in November 2017 in the *Quaderno della ricerca sociale n. 40*²², there were about 26 thousand children and adolescents in family custody or in residential services on 31st December 2014. APG23 participated in the technical table that drafted the new Guidelines, chaired by the Ministry of Labour and Social Policies²³. However, these guidelines are not binding, and are not clearly stating that children under 6 must be inserted only in truly familiar structures²⁴. As already recommended in our submission for the 2nd cycle of UPR Italy²⁵, a database for serious and very serious disabled children, institutionalization in psycho-pedagogical facilities or the permanence in hospitals and/or health facilities is lacking. There is still no full recognition of the role of Family Associations in the various phases of the assignment project²⁶; at national level, legislation that recognizes full dignity to the reception structures set up on the model of the natural family, such as the 'Complementary Multi-User Family Homes' managed by parental figures or couples permanently residing in them, is also necessary²⁷.

Recommendations:

4) *Fully implement national guidelines for family custody and for inclusion in residential services.*

5) *Establish in each Region a Working Table on minors outside the family consisting of public operators and private social workers that work in associations for the protection of minors.*

²⁰ <https://www.garanteinfanzia.org/sites/default/files/salute-mentale-adolescenti.pdf>

²¹ http://www.statoregioni.it/Documenti/DOC_061739_172%20%28P.%202%20ODG%29%2014dic2017.pdf

²² Of these, 12,400 minors were admitted to residential services, a number that has remained substantially stable over the last decade, half of whom were between the ages of 15 and 17. One chapter is dedicated to the reception of unaccompanied foreign minors. Unfortunately, the Guidelines are not binding, as they are the exclusive property of the regions, but are entrusted to the territories for validation in terms of content and methodology. See: https://www.minori.it/sites/default/files/QRS_40.pdf

²³ The table was made up of representatives of the Ministry of Justice - Department for Juvenile Justice, the Conference of Regions and Autonomous Provinces, ANCI, with the full involvement of representatives of the world of associations working in the reception and with the participation of the offices of the Guarantor Authority for Children.

²⁴ That is, where there is a permanent maternal and paternal figure present.

²⁵ Available in:

<http://www.apg23.org/downloads/files/ONU/UPR/Documenti/Associazione%20Comunita%CC%80%20Papa%20Giovanni%20XXIII%20-%20UPR%20Submission%20-%20Italy%20-%20March%202014%20full.pdf>

²⁶ The absence is since the training phase, up to the evaluation / matching, and up to the support, monitoring and accompaniment of foster families throughout the time of foster care, even to the Juvenile Judiciary

²⁷ See: http://casafamiglia.apg23.org/it/93-Convegno_Casa_Famiglia/109-Rivedi_il_Convegno/ plus

http://www.newsrimini.it/news/2013/maggio/22/rimini/case_famiglia_felice_intuizione_di_un_mondo_diverso.html This type of response is to be favoured, differentiating it from educational communities and/or other forms of reception, which as a type and approach are closer to mini institutes. Unfortunately, the regional regulations have regulated the matter in a very different way, giving definitions and rules that differ from region to region so as to appear contradictory.

6) Operate to definitively overcome the placement of children under 6 years of age in structures that are not really familiar, promoting specific projects for the reception in a family.

2.4 Prenatal life and motherhood

Reiterating the recommendations already indicated in our report for the 2nd UPR cycle²⁸, we frequently meet women driven to abortion in particular by the partner, by the parents or by the economic and working context (ANNEX III)²⁹. Pregnant women do not find sufficient regulatory protection in facing this issue; moreover, there are no facilities able to give immediate reception to these women³⁰. In fact, to avoid pressures for abortion, the pregnant woman needs to get away in extremely short time (in our experience, within 48-72 hours from the first meeting) from the negative surrounding environment and remain in a reality of reception until the end of pressure³¹.

Presidential Decree 285/90 (Article 7) provides that children dead before the 20th week of pregnancy may be buried only at the request of the parents while the burial of children dead later are guaranteed. The sensitivity towards these children is growing at the jurisprudential level: in recent years the European Court of Human Rights has recognized that a father has the right to know where his son was buried before he was born³².

Burial is also important at a psychological level: it is increasingly recognised that adequate attention to the remains of the dead child, facilitates the process of mourning. However, parents who request burial are often given a negative answer, alleging bureaucratic or practical obstacles. Furthermore, many couples complain that they have not received adequate information about this possibility³³. The burial of prenatal babies in many cases occurs in undignified ways.³⁴

Recommendations:

7) *In alignment with CRPD³⁵, to set adequate procedures so that the prenatal diagnosis of disability is not a cause of recourse to abortion.*

8) *Define standardized procedures at national level aimed at removing the causes that induce women to abortion, as stated in art. 5 of law 194, providing adequate human and economic resources.*

²⁸ See above note 27

²⁹ These pressures are translated into threats (parents who threaten to send their daughters out of the house, companions who threaten their companions with violence...), blackmail, physical and psychological violence. See ANNEX III

³⁰ In fact, even if abortion without the consent of the woman is penalized by Italian law (by the same Law 194/78), actually it is extremely rare that those who threaten or blackmail the woman for going to abort suffer some consequence for the difficult discipline of the phenomenon.

³¹ It is common that within a few months people who instigated abortion change their mind and come to accept the child.

The ECHR judgment of 12 June 2014, *Marić v. Croatia* (see *Infra*) relating to a case of elimination of the foetus born dead in a hospital. Cedu affirmed the violation of the right to respect for private and family life, enshrined in art. 8 Cedu, accepting the appeal of the father of the child who complained that he could not obtain any information about the place of burial of the body, even in the presence of an original consent of the parents to the autopsy and subsequent burial of the body by the hospital. The Court thus leads back to the conventional parameter of the right to know the place of burial.

³³ We experience their negative reaction when they come to learn that the remains of their little ones have been disposed of along with the special waste. In recent years, our toll-free number has received calls from couples asking for support or complaining that their request had been rejected, or not having known of this possibility. Usually the parents who asked for the burial alone could not get it, but when they asked for it with our support, they got it. See also the testimonials available in

http://www.apg23.org/downloads/files/La%20vita/Maternit%C3%A0%20Difficile/maternit%C3%A0%20difficile/BambiniNonNati_APG23.pdf and ANNEX III. In recent years several associations of parents have been born or have grown up to take care of those who have experienced pre- and perinatal bereavement, with whom we are in contact, and they also ask for more attention to the bodies of their children. We believe that the birth of these new realities is an indication of a greater sensitivity towards children that comes from below which must be responded to with greater attention and respect for the bodies of children.

³⁴ They cannot have a gravestone with a name, and are placed in anonymous fields, not very dignified, marginalized, and sometimes do not have an individual space.

³⁵ Convention on the Rights of Persons with Disabilities

9) *Prepare operational protocols for the detection of the phenomenon of induction, facilitation and coercion to abortion, aimed at the protection of women and children from possible violence as well as formulate protocols for the specific training of health personnel on this matter.*

10) *Establish temporary shelters for pregnant women who receive pressure to abort and penalties for those who exercise such pressures.*

11) *Guarantee the right to a proper burial of fetuses.*

2.5 Roma Minors

APG23 supports and accompanies about 40 Roma families, in which 80 persons are adults and 120 are minors under the age of 15.

Access to citizenship for Roma children of second and third generations born and living in Italy - very often stateless - is still far from being facilitated; indeed, the legislation in this regard has worsened significantly with the law 1 December 2018, n. 132³⁶, which has provoked a strong reaction of civil society that raised doubts on its constitutionality.

Recommendations:

12) *As implementation of the National strategy, to promote the training of cultural mediators of ethnic Sinti and Roma for an active involvement and a better interaction of families in the school, with projects of "welcoming education" throughout the school year.*

13) *Promote orality as a form of communication in school curricula, enhancing narrative and collective history.*

14) *Implement linguistic laboratories, for the "maintenance" of the Roma language as an instrument for the enhancement of cultural identity.*

15) *Raise awareness and accompany families to increase the inclusion of children in educational services for children.*

16) *Facilitate with specific regulatory measures access to Italian citizenship of stateless minors in fact and born in Italy.*

2.6 Minors in prison

The latest data from the Department of Prison Administration (DAP), updated to 31 August 2018, show that there are 52 Italian mothers with 62 children in the Italian prisons, almost equally spread between Italians (27 mothers with 33 children) and foreigners (25 with 29 children)³⁷. To 31 May 2018, children under three years of age in prison- in areas called "nesting sections" - were 8 (with 7 mothers)³⁸. In the five Institutes with Attenuated Custody for detained Mothers (ICAM), where they can stay up to six years, there were - again as of 31 May 2018 - another 18 (with 15 mothers). It is important to reaffirm the exceptional nature of

³⁶ Available at: <http://www.normattiva.it/uri-res/N2Ls?urn:nir:stato:decreto.legge:2018-10-04:113!vig=>

³⁷ This number is decreasing compared to the previous survey of March 2018, when 58 mothers with 70 children were kept in Italian prisons. The "record" is due to the Rebibbia prison, where there are 13 women with 16 children.

³⁸ Here children can stay with their mothers until they are 3 years old.

the precautionary custody and reinforce in case of necessity the prediction of home arrest or at specific protected family houses. The prediction of the accommodation in ICAM - which is good to remember are still penitentiary structures and sometimes not even fully adequate -, appears in the legislation³⁹ only as a makeshift instance. This question is periodically at the centre of the attention of the politicians, social actors and of the legislator but no progresses are made on this matter.

Recommendations:

17) Give effective and full implementation of the law 62 of 2011, which provides that detained mothers, and their children, find shelter in protected family homes.

3. JUSTICE AND DETENTION

FOCUS ON: Recommendations n° 145.100 up to 145.104, 145.129

Since its foundation, APG23 has welcomed thousands of prisoners and former prisoners; with the project CEC⁴⁰ (ANNEX I), it has actively participated in the institutional table of the " General states of criminal execution" (2015-2016), a long path of reflection and proposal⁴¹ regarding the exercise of the law of delegation of reform n. 103 of 2017⁴². However, with the change of legislature, no proxies were exercised for the revision of the methods and conditions for access to alternative measures, with a view to their wider application and the delegation for the revision of the system of foreclosures to the access to penitentiary benefits from the proactive perspective emerged by the General States⁴³. In addition to these, we reiterate the recommendations of our previous report.⁴⁴

Recommendations:

18) Give legislative implementation to all the proposals for reform that emerged from the General States of criminal execution (2015-2016.)

19) Recognize institutionally and administratively the existing good practices of educating communities with prisoners carried out by the third sector (civil society).

4. MIGRANTS

FOCUS ON: Recommendations n° 145.159 up to 145.182

³⁹ Law no. 62 of 21 April 2011 entitled "Amendments to the Code of Criminal Procedure and Law no. 354 of 26 July 1975, and other provisions for the protection of the relationship between mothers and minor children. Available at: <http://www.gazzettaufficiale.it/eli/id/2011/05/05/011G0105/sg>

⁴⁰ See Annex II

⁴¹ Prison operators, magistrates, lawyers, teachers, experts, representatives of culture and civil associations were involved in 18 thematic working groups, each of which dealt with one aspect and compared points of view. See all documents in: https://www.giustizia.it/giustizia/it/mg_2_19_3.page;jsessionid=Xm+2Y+lx5FzpjGSR3qO4KEv?previousPage=mg_2_19

⁴² With the aim of starting this process to arrive at a new model of criminal execution and a better physiognomy of the prison, more dignified for those who work there and for those who are restricted and with a view to a far-reaching reform of the prison system provided for by the delegated law no. 103 of 2017. Available at: <http://www.gazzettaufficiale.it/eli/id/2017/07/4/17G00116/sg>

⁴³ Moreover, the relative powers have not been exercised: restorative justice and re-offending mediation have not been exercised, as qualifying moments of the social recovery process both in the intramural context and in the execution of alternative measures (letter f), for the affirmation of the right to affectivity (letter n); to the protection of the relationship between prisoners and minor children (letter s); to the protection of freedom of worship (letter v).

⁴⁴ See above note 27

APG23 has launched 8 shelters for adult refugees and 2 for MSNA⁴⁵. It participates in the SPRAR national reception system in various territories, collaborating with Prefectures and Police Headquarters⁴⁶.

From 2011 to 2018, 1247 asylum seekers were welcomed into our homes and structures, and were accompanied on their journey towards integration and autonomy. Since February 2016, in collaboration with the Community of Sant' Egidio and with the Federation of Evangelical Churches in Italy, APG23 participates in the humanitarian corridor⁴⁷, that has so far enabled hundreds of people to arrive safely and legally in Italy; in November 2018, in collaboration with UNHCR Niger/Libya, APG23 welcomed vulnerable migrants evacuated from Libya⁴⁸. In the last year, we have witnessed an increase of xenophobia, intolerance, and hate speech as well as serious problems for sea rescue and a worsening regulation for migrants.

Recommendations:

20) *Strengthening the creation of the above mentioned "Humanitarian corridors"⁴⁹ that allow secure and regular access to the national territory, as a stable instrument in our legal system.*

21) *Subscribe the Global Compact on a Safe, Orderly and Regular Migration.⁵⁰*

22) *Adopt active policies for the integration of foreign citizens by issuing a residence permit for "proven integration", a temporary residence permit for job search⁵¹ and reintroducing the sponsor system (direct call system), also by private individuals for the insertion in the labour market of the foreign citizen.*

23) *Restore the regular entry channel for work in Italy, pursuant to art. 22 D.lgs. 286/98 but, in fact, blocked for the lack of emanation, for many years, of an adequate flow decree.⁵²*

24) *Strengthen policies to combat racism and xenophobia and implement new ones against the criminalization of solidarity by establishing a national database of hate crime or crimes committed with the aggravating circumstance of racial discrimination.*

25) *Provide assistance to people saved in the Mediterranean Sea in unity with other European States.*

26) *Review, by listening to the social partners, the L. 1 December 2018, n. 132.⁵³*

5. TRAFFICKING

FOCUS ON: Recommendations n° 145.118 up to 145.125

APG23, among its different activities, works constantly for the liberation of thousand of victims of trafficking and enforced prostitution. Our experience, acquired along 25 years, is well known nationally and

⁴⁵ Unaccompanied minors seeking asylum.

⁴⁶ In particular, in Reggio Calabria was opened a home for unaccompanied foreign minors and collaborates with the network of local volunteers for the management of landings.

⁴⁷ See: <http://www.apg23.org/it/post/corridoio-umanitario-i-migranti-vulnerabili-arriveranno-in-aereo.html>, <http://www.apg23.org/it/post/corridoio-umanitario-arrivati-93-profughi-siriani.html>

⁴⁸ See: https://www.corriere.it/esteri/18_novembre_13/italia-nuovo-corridoio-niger-rifugiati-evacuati-libia-4038720a-e775-11e8-9772-2de208ba2537.shtml

<https://youtu.be/h1BPVBEtLI>, <https://www.repubblica.it/solidarieta/immigrazione/2018/11/14/news/niger-211641647/>.

<http://www.apg23.org/it/post/corridoio-umanitari.html>

⁴⁹ Today they are planned only on the basis of specific protocols of understanding between some associations and the Italian government. See: <http://www.interno.gov.it/it/notizie/sottoscritto-viminale-rinnovo-protocollo-progetto-dei-corridoio-umanitari> : https://agensir.it/wp-content/uploads/2017/01/Protocollo_d_intesa_Corridoio_Umanitari.pdf

⁵⁰ https://refugeesmigrants.un.org/sites/default/files/180713_agreed_outcome_global_compact_for_migration.pdf

⁵¹ Aimed at encouraging the employment of non-EU foreigners in the national production system and at contrasting the phenomenon of illegal immigration, facilitating the meeting with Italian employers.

⁵² Currently issued only for workers from certain countries and only for seasonal work.

⁵³ Conversion into law, with amendments, of Decree-Law no. 113 of 4 October 2018, containing urgent provisions on international protection and immigration, public security.

abroad. This work has allowed us to welcome in our structures over 7.500 women, often under age. In Italy, our Association goes to the streets every night with 150 operators clustered in 24 street's teams in 12 Regions^{54 55} (ANNEX II). APG23 supports the so called "Nordic Model", a political and cultural approach that claims to defend gender equality rejecting the idea that women and children, mostly girls, are commodities that can be bought, sold and sexually exploited by men. Addressing the root causes of human trafficking means to stop the demand, punishing the clients that support trafficking and sexual exploitation buying sex on the streets.^{56 57 58}

Recommendations:

27) *Implement the recommendations of the European Parliament Resolution of 26th February 2014 on sexual exploitation and prostitution, and on their consequences for gender equality (2013/2103 (INI))⁵⁹, adopting the so called "Nordic model".*

28) *Incentivize the labour insertion of victims with appropriate regulatory instruments.*

6. MINORITIES - ROMA

FOCUS ON: Recommendations n° 145.144 up to n° 145.156

APG23 lends its work to the RSC population in Italy for about twenty years.⁶⁰ It also has a "Good Neighbour" Project under way that provides for the reception of family units near its facilities, using campers or caravans as dwellings. Making its own and recalling the content and concerns expressed in the European Parliament Resolution of 13 November 2018 on minimum standards for minorities in the EU (2018/2036 (INI))⁶¹ and in the Resolution of the European Parliament of 25 October 2017 on issues related to fundamental rights in the integration of the Roma in the European Union: the fight against the anti-Gypsyism (2017/2038 (INI))⁶², APG23 wishes to denounce the eviction of nomad camps implemented in ways that are seriously detrimental to the respect of fundamental human rights.⁶³

Recommendations:

28) *Define a clear, direct anti-discrimination policy, providing users with simple tools to be used in case of*

⁵⁴ During all these years APG23 has implemented a lot of specific projects and initiatives of social inclusion for survivals of prostitution, sexual exploitation and trafficking.

⁵⁵ In all these activities it is always crucial the recognition of the **dignity of the women** and the necessity to ensure the fulfilment of all their human rights through their integration and also **by addressing the root causes** that prevent their achievement. **Women empowerment** can't be achieved in a culture that allows the violation of the woman's dignity as if she and her body were objects (see "Honeyball resolution" pp. A, B, D, I, K and art. 1). In our experience girls and women forced into prostitution come from geographical areas where gender inequality and violence are spread at both familiar and social level. Even education is interrupted due to the lack of economic resources, the promise of easy money from exploiters or social media. Therefore a real social inclusion will be achieved only by changing this kind of culture. We need a change of paradigm from a culture of machismo to a gender equality society.

⁵⁶ See www.questoelmiocorpo.org

⁵⁷ <https://genderis.files.wordpress.com/2015/07/3-reale-relazione-tratta-e-prostituzione.pdf>

⁵⁸ <http://www.spaceintl.org/>

⁵⁹ <http://www.europarl.europa.eu/sides/getDoc.do?pubRef=-//EP//NONSGML+TA+P7-TA-2014-0162+0+DOC+PDF+V0//IT>

⁶⁰ Especially in Emilia-Romagna, Veneto and Piedmont, working in particular with families and young people through activities of: human promotion, after-school, legal assistance, support to parenting, discussion on legality, education to the proper access to social services and health-care-hosting of children, adults, households, within its facilities. Some volunteers of the Association, moreover, lived from 1993 to 2001 at the "temporary nomad camp" in via Portogallo in Rimini, recently disassemble.

⁶¹ Available at: <http://www.europarl.europa.eu/sides/getDoc.do?pubRef=-//EP//NONSGML+TA+P8-TA-2018-0447+0+DOC+PDF+V0//IT>

⁶² Available at: <http://www.europarl.europa.eu/sides/getDoc.do?pubRef=-//EP//NONSGML+REPORT+A8-2017-0294+0+DOC+PDF+V0//IT>

⁶³ See the cases of the Camp River (Rome) with the intervention of the EU Court of Justice: <http://www.rainews.it/dl/rainews/articoli/corte-europea-sospende-sgombero-campo-nomadi-roma-3e166434-eea1-4233-8b77-f21d47db77b2.html>, Torino <http://www.ilgiornale.it/news/cronache/campo-rom-torino-ancora-ruspe-azione-1605206.html>, Gallarate (MI): <https://www.youtube.com/watch?v=PpOEQMKCQo>

need (telephone numbers, local references, etc) with attention to work.

29) Approve specific rules for the recognition and protection of the Roma and Sinti minorities present in Italy.

30) Implement the Framework Convention on National Minorities of the Council of Europe⁶⁴, and the many recommendations of the OSCE⁶⁵, of the Council of Europe and of the institutions of the European Union which set out objectives and instruments for the social inclusion of Roma and Sinti⁶⁶ and of the Italian Constitution⁶⁷.

31) Put an end to " evictions " not respectful of human rights⁶⁸ without simultaneous inclusion measures

⁶⁴ <https://rm.coe.int/168007cdd0>

⁶⁵ OSCE Action Plan to improve the situation of Roma and Sinti in the OSCE area. Available at: <https://www.osce.org/odihr/17554?download=t>

⁶⁶ See: <https://rm.coe.int/168071a467> *La situazione di Rom e popolazioni viaggianti nel contesto della crescita dell'estremismo e della xenofobia e della crisi dei rifugiati in Europa. 31 sessione -Congresso dei poteri Regionali e Locali*. And lastly see: COMMUNICATION FROM THE COMMISSION TO THE EUROPEAN PARLIAMENT, THE COUNCIL, THE EUROPEAN ECONOMIC AND SOCIAL COMMITTEE AND THE COMMITTEE OF THE REGIONS An EU Framework for National Roma Integration Strategies up to 2020 available at: <https://eur-lex.europa.eu/legal-content/EN/TXT/PDF/?uri=CELEX:52011DC0173&from=IT>

⁶⁷ In the areas of aid to large families (art. 31 Cost. It.), access to credit for home ownership (art. 47 Cost. It.), access to even higher education (art. 34 Cost. It.), health services and welfare services, but also in the field of employment and vocational training (art. 35, 36 and 38 Cost. It.), promotion and enhancement of cultural expressions.

⁶⁸ Right to housing, right to privacy, rights of the child, Art. 6, par. 1, ECHR (EU Convention on Human Rights) etc.

ANNEX I

CEC APGXXIII” (Educational community with prisoners)

Associazione Comunità Papa Giovanni XXIII detention service

The Association’s founder, Father Oreste Benzi used to say that “We must pass from sure penalties to sure recovery. A man who has recovered, who has been “re-educated to life”, isn’t dangerous anymore.”

Following his example, the Associazione, since its beginnings, has welcomed prisoners into its structures and shared life and time directly with them. Therefore, it could elaborate real responses for their necessities and needs, that mainly come from a state of poverty and a past of violence and misery.

In the early 90’s, the project “Oltre le sbarre” (i.e. Beyond the bars) was born. It welcomed more than 1.300 prisoners and former prisoners into the Associazione structures. The project is addressed to common prisoners only (around 85%) – not to drug addicted, because they already take part in aimed and targeted processes (therapeutic communities).



New proposals for an educational process

To eliminate the causes that lead to “bad” behaviour, the Associazione promotes an educational process; it is targeted and intense, not based on pity or handouts.

In fact, days in the structures are busy and full of activities, causing some of the hosts to come back to detention life. This process has been improved after the meeting with Brazilian APAC (Prisoners’ Protection and Assistance Association), that lead to the development of a project to implement both in Europe and Italy.



The project proposed is called “**CEC APGXXIII**” (Educational community with prisoners of the APG23).

This initiative has been experimented for a few years in Emilia-Romagna and Toscana Regions, respectively in “Casa Madre del Perdono”, “Casa Madre della Riconciliazione” and “Pungiglione – Villaggio dell’Accoglienza” centres. More recently, the project has started also in Puglia (Copertino), Piemonte (Piasco) and Abruzzo (Vasto) regions.

The educational process is addressed and proposed to both on remand and confirmed prisoners. The convicts that ask for reception are selected together with the prison’s management: **the process is opened to everyone, regardless of culture, nationality or religion.**

Supervisors and workers of the CEC APGXXIII are joined by external volunteers, all properly trained and prepared - and by qualified medical staff if needed.

An important element for the success of the educational process is that hosts must voluntarily accept to participate and commit, for everyone’s benefit.



Characteristics of the CEC APGXXIII project

1. **External communities' involvement.** The principle of Fr. Oreste Benzi, founder of the Comunità, can be applied: *"In someone's mistake lies everyone's mistake. To rescue someone, everyone's commitment is needed"*. The territory is involved through free and active participation to the project's conduction. Volunteers become real life coaches thanks to their free service. Volunteers are trained with specific classes that they take alone or together with the rehabilitating persons. The project also provides the participation of psychologists and psychiatrists that work with the structures' staff.
2. **Rehabilitating persons help each other.** Convicts are directly involved into the educational and security aspects. Thus, they can get more responsible and face their educational process effectively and seriously, in order to adopt an attitude and a culture of legality. Therefore, they are given some tasks under the managers supervision, and they attend some thematic follow-up classes together with the volunteers.
3. **Families' involvement.** If possible, reconciliation with families is crucial, especially in the phase when the convicts go back into society; in some cases, it is necessary to follow an educational process together with the families.
4. **Work.** Work training and professionalizing are the key elements to build a new future. Work commitment shows how much the subject have repented, too; work in its first phases isn't payed, so it takes an educational and compensatory value for victims and society.
5. **Human training.** This step is realized through literacy school for foreign rehabilitation persons, IT classes, singing lessons, and moreover through daily individual and group meetings. Forgiveness and reconciliation processes are developed through specific courses. Not to forget that prisoners are victims, before than being executioners; their rage has been "overrated" by criminal environment to make extortions, burglaries and homicides. That same rage must be processed, but prisons nowadays only boost it. Rage and resignation create a vicious circle of violence.
6. **Religious and value education.** This offers the chance to undermine principles that lead to criminal life and replace them with healthier ones. For the people who believe, it is possible to follow their religious path, too.



Three steps of the process

1. **Step one:** the rehabilitating persons must really focus and reflect on their life; together with volunteers, they must try and look forward to becoming a new person, especially through rage revision and skills promotion.
2. **Step two:** activities are training and professionalizing oriented, always keeping an educational logic.
3. **Step three:** freedom and daily autonomy are experimented, but the subject must come back into the structure at night. He re-enters society gradually, throughout work.

Every single phase lasts depending on the kind of crime and the subject's characteristics. The subject's involvement and commitment in the process guarantee leniency and the progress of phases, according to existing rules. A retrocession of the phases is provided when unfair or against respect of the rules' behaviours occur; in the most severe cases a coercive return into prison is foreseen. However, the experience of the pilot projects already operative show that prisoner's change and recovery are possible. In fact, recidivism of the project's participants went down to around 8% differently from 75% previously mentioned. We point out that experimentation costs of the CEC APGXXIII project have been almost exclusively paid by the Associazione, since there is no funding for educational, recovery and public security increase projects - such as our activity herein presented.

Why do we consider this proposal valuable?

A man who has recovered is no longer dangerous, while a man who has only been in jail is more likely to choose criminal life again. Society can and must get involved into the recovery of a man who makes mistakes. CEC project is a valid alternative to the actual prisons system, that is expensive and inhuman, inefficient and degrading. It is time to go from a "vindictive" justice to an educational justice. CEC project not only allows a massive economic saving, but also marks the beginning of a new way to deal with a man who makes a mistake and draws the lines of a new humanity.



ANNEX II

Difficulties and Successful Practices in Facilitating a New Life for Persons Trafficked to Italy

Giovanni Paolo Ramonda, President of the Community of Pope John XXIII

Paper presented at the Pontifical Academy of Social Sciences

Human Trafficking: Issues Beyond Criminalization

17 – 21 April 2015

Casina Pio IV, Vatican City

1. Community of Pope John XXIII

Thank you very much for calling us to discuss this issue.

The *Comunità Papa Giovanni XXIII* Association was founded by Father Oreste Benzi, a Catholic Priest, in Italy in the early 70s. On 25th of March 2004, the solemnity of the Annunciation of the Lord, the Pontifical Council for the Laity - according to pontifical law - confirmed the recognition of the *Comunità Papa Giovanni XXIII* Association as a private international association of the faithful with juridical personality. Its specific mission is to *directly share* life with the least and to *remove the causes* that generate injustice. We are known for our *Family Homes*, residential and educational communities, organised like natural families. It is characterized by the stable presence of two parental figures – mother and father – who choose to share their life in a continuous and self-giving way with people in need. The deep intuition is simple: the family is the most important relational system. All people have the right to belong to a family. Then, we give a family to those who don't have one.

In 2006 the Association *Comunità Papa Giovanni XXIII* was granted Special Consultative Status within the Economic and Social Council (ECOSOC) of the United Nations. Today the Association is present in 32 countries on five continents. In order to respond to the needs of the poorest, the Community of Pope John XXIII is continuously looking for new ways to directly share life. This is one of the reasons of the growth and spreading of the Community in the world.

Among the different activities of the Community, there is a constant work for the liberation of victims of trafficking and forced prostitution.

2. The commitment against trafficking in human beings

In 1989, Father Oreste Benzi met a prostitute at Rimini railway station: this encounter revealed him the horror of prostitution and the state of oppression hidden behind it. During the night, the streets of the town were overcrowded with girls who prostituted themselves. The phenomenon was growing dramatically, without any kind of intervention, as it was considered just another tourist attraction.

When Father Oreste Benzi went on the streets to meet the girls, he used to ask them: *“Do you love Jesus? Yes! You are the temple of God!”* Few words were enough for him to see their profound dignity. Thanks to these meetings, among prayer and tears, our unceasing work for the liberation of the slaves started up.

In 25 years, we have freed more than 7,000 persons from sexual slavery. Central and local government co-finance only about 10% of the amount of money we spend every year to support our actions.

Italy is considered both a country of destination and transit for enforced prostitution. It is estimated that in Italy there are about 120,000 victims. Most of the phenomenon happens on the streets (65%), but indoor prostitution is also relevant (apartments, nightclubs or massage clubs). It is also estimated that 37% of the victims are children. Victims of trafficking mainly come from Nigeria, Romania, East European countries, South America and China.

3. The model of intervention

Our model of intervention takes three steps: emergency (street outreach), first welcoming and rehabilitation.

First, we try to free women who prostitute themselves. We operate through “street outreach teams”. They are small teams (3-4 persons, with at least one woman) that go on the streets, at night, in order to meet as many women forced into prostitution as possible and to propose to them to exit from the oppression they are living. Currently we have 21 teams, with about one hundred volunteers going on the road every week throughout Italy. Street teams usually operate once a week.

The way we operate is very simple. We introduce ourselves and explain what we do to try and find a good connection with the girls. We try to share their sufferings, so that they can have their dignity back. Dignity comes from relationships. Therefore, we stop and simply talk with them face to face, person to person. We stay with them on trafficked streets full of people watching them; on dark dangerous roads at the margin of the cities. Then we explain them that they have the chance to change their situation of slavery. The aim is always to offer them our help for a path of liberation. We leave a phone number (free line)

in order to keep in touch. Through street outreach teams we also monitor the overall situation of this social phenomenon. We try to keep a relationship with the people we contacted in the previous weeks. The victims rarely decide to escape from slavery when first contacted. More frequently, they decide to leave the road only after the establishment of a relationship of trust with our volunteers. I will say this again: our aim is to free the victims. It has nothing to do with harm reduction: condom delivery, medical check-up, abortion. Unfortunately, we observe that many organizations in emergency work only try to alleviate the state of oppression of the victims. But they do not work to eliminate it.

Secondly, women who decide to exit from prostitution are welcomed in our family homes. We have about 300 family homes and 5 shelters throughout Italy. Therefore, it is simple to welcome victims of sexual slavery far from their place of prostitution, for safety reasons. In fact, pimps strictly control their victims. During our street outreach work women's mobiles often ring. When a victim is welcomed in our protection program, her pimp starts to look for her. We try to meet their primary needs (medical, psychological, legal assistance, etc.). We also work in order to obtain a special humanitarian residence permit (through art. 18, Italian Law 286/1998).

We always ensure a family context. Family homes welcome children, disabled people, the elderly and other marginalized people. The family is the most important relational system. It responds to our natural need for relationship. Through this relationship we restore confidence; through this confidence we restore self-esteem.

Then, in a family context we give back dignity to victims of human trafficking. We provide educational and job training opportunities too, so that they can become independent and start a new life. When a person has achieved a good degree of economic empowerment, she is ready to start a new life. We do not abandon them at this point, but we keep in touch with them (follow-up). This is crucial: victims of trafficking are vulnerable; therefore, they need a support network - even after they have started a new life.

Our family homes network often represents this kind of help. A rehabilitation program lasts 12-18 months.

Finally, we must say that sometimes we meet women who have suffered so much abuse and trauma that restarting a new life is not possible. This happens when psychological or physical traumas are permanent. In these cases, we guarantee them a lifelong welcome in our families.

4. Achievements

In 2014, we had 21 outreach teams all over Italy with almost a hundred volunteers. We had around 10,000 contacts with 3,500 victims of human trafficking. We offered each one the chance of instant freedom and the possibility to report their exploiters. We welcomed 200 survivors and 25 children with them. Most of the victims are women, some even underage. Men make up 25% of the total; we welcomed some transsexual persons too. During last

year we completed 63 social reintegration programs and four repatriations. In 25 years the *Comunità Papa Giovanni XXIII* has assisted around 7,000 survivors of human trafficking.

5. Difficulties

Some years ago, there were high risks due to the pimps' reprisals. Fr. Oreste received several death threats for his commitment. Today, thanks to police forces too, these risks have been reduced. However, freeing women from a state of slavery is still a hard task.

For example, with Nigerian women, we face considerable difficulties in obtaining their documents, which is the first step to build a new autonomous life in Italy. In fact, when Nigerian women arrive in Europe, they usually have fake documents, so the Nigerian Embassy rejects the request for a new passport. Without a passport you cannot obtain a residence permit. Without a residence permit you cannot have a future in Italy. Moreover, unfortunately, within this community there is a widespread belief in voodoo. The threat of voodoo practices is an effective deterrent for any woman who thinks of escaping prostitution.

Eastern European pimps have changed their attitude towards women. Their violent attitude has now become a slyer kind of exploitation. Pimps give a share of their earnings to the girls, so that they are induced to think that they take part in the game, that it is a good job. In this way identifying the victims becomes more challenging. But they are always victims. We must remember that many Eastern European countries, such as Romania, come from communist regimes. Here we find widespread poverty and high rates of intra-familial violence. Poverty and violence make women vulnerable. A lot of women have children in their home country, and they are the only breadwinners of the family. Furthermore, they do not need residence permits because they are European citizens. They often decide to stop prostituting themselves only when they are exhausted after many years on the streets. We observed an upturn in victims coming from Albania, who can easily move to Italy because of the candidate status granted by the European Union.

We estimated that indoor prostitution in Italy is around 35% of the total. In this case, the women mainly come from South America and the Far East. The women we have met have suffered child abuse in many cases. The Chinese racket is well organised: the girls do not have a direct contact with their clients, but there is a middle man (or a middle woman). The Chinese women, who often work in shady wellness centres, do not speak any language except Chinese, so contacting them is quite hard.

Bringing indoor prostitution to the surface presents different problems: we need to examine sexual ads and pretend to be clients in order to contact the women. It involves a greater risk, especially for volunteers. However, if the clients can reach them, so can we.

These are the common elements that we have noticed in all the different kinds of forced prostitution mentioned above:

- The girls are younger and younger: their average age is around 18-20, also they are

often underage. This is a specific request of the clients who often look for teenage girls, and then trespass into paedophilia. There is an increasing number of cases on the news about child prostitution, also involving high ranking personalities.

- The high turnover of people in prostitution. This has a double aim: it impedes the relationship of trust with volunteers/social workers mentioned above, thus it prevents women from escaping. Often the girls just disappear after a few contacts with our volunteers. The second aim is to meet the clients' requests for new "stuff".
- An increase in the clients' sexual deviance. In addition to the request for teenage girls we have observed another one: the request for pregnant women. A client is ready to pay four times as much. In general terms the client has a relationship of supremacy.
- The traumas and sorrow suffered by the women. Many women decide to leave prostitution only when they can't go on anymore. These people have suffered enormous traumas that we try to face in our family homes, also with the help of specialised psychologists. However, some of them are so hurt that they will never totally recover.
- Lost dignity. These women have been offended, beaten, raped. They are ashamed of what they have done. Sure, everybody knows that. But we have observed a particular side to it: they often feel worthless, so they give up thinking they can be free. It's a loss of hope. Their hope has been stolen.

6. Advocacy work

We are aware that our commitment is a drop in the bucket. That's why we strive to uproot the causes that produce this injustice - the world's oldest injustice.

Since the 90s, Fr. Oreste knew that to stop the phenomenon we had to hit the exploiters - there are two types of exploiters: the pimps and the clients. So, the fight against criminals isn't enough, we must tackle the demand. In 2003, our Association filed at the Chamber of Deputies a draft law of popular initiative which aimed at suppressing the demand through the legal punishment of the customer. In a few months our Association collected 110,000 signatures. Unfortunately, that draft was never discussed by the Chamber.

In October 2014 we held a conference at the Chamber of Deputies to endorse a new bill proposing the prohibition of prostitution through the punishment of the customer, which is now called the "Nordic- Swedish model". This proposal recognizes the client's responsibility in the enslavement of trafficking victims. Basically, if there were no clients, there would be no people forced into prostitution. We are aware that this is one of the key points for combating human trafficking, as already indicated since 2000 by the Palermo Protocols: *"States Parties shall adopt (...) measures to discourage the demand that fosters all forms of exploitation of persons that leads to trafficking"* (art. 9, p. 5). Even Directive 2011/36/EU of the European Parliament recalls the above-mentioned sentence and states that *"Member States shall consider taking measures to establish as a criminal offense the use of services which are the objects of exploitation."*

In Italy, public debate addresses prostitution mainly as a question of public order. Unfortunately, in the Italian Parliament there are too many law proposals that envisage the legal regulation of prostitution. Some biased parliamentarians believe that first they must protect women's self-determination: women's "free choice" in prostituting themselves. In their idea, human trafficking is only a question of criminal prosecution of organised crime. Moreover, the idea of gaining in tax revenues from prostitution is enticing, especially in times of economic crisis.

We see a mix of ignorance and hypocrisy. We are often called to bring our field-based experience. We always point out that legalised prostitution:

- a) Fosters demand;
- b) Makes the identification of human trafficking victims more difficult;
- c) Does not facilitate prosecution of the pimps;
- d) Does not increase tax revenue;
- e) Does not reduce violence against women;
- f) Does not improve health safety;
- g) Increases social costs.

Therefore, we are trying to promote a public opinion movement to urge our leaders to adopt legislation based on the Swedish model. We know that the loud, clear support of the Italian Church is crucial to achieve this. *"The poor can't wait"* as Fr. Oreste Benzi used to say. He fought strongly for these girls' freedom. We are confident that he continues to support the cause of these women and that their cry for freedom will finally be heard.

Thank you.

ANNEX III Prenatal life and motherhood - TESTIMONIES

I. REQUEST BY PARENTS TO BURY THE FOETUS

"It is the end of September, I am in the fifteenth week of my fourth pregnancy but, during a gynaecological examination, the doctor cannot hear the baby's beating and sends me to the emergency room of the Sant'Anna hospital in Turin to undergo an ultrasound. There, we wait in despair; we, as parents, have already understood...."

The sonographer, in fact, tells us that the foetus has stopped growing and I have been carrying this lifeless son for more than a month. The thought that comes back to my mind with more insistence is: "I do not want my son to be thrown into the trash!". Hence, we have the urgency to get information on how to bury it. I had read an article on the magazine "Sempre" that talked about this possibility, so I knew it could be done. I ask to be admitted the next day, to have time to organize the house with the other children (who are 6, 5 and 3 years old) and to be informed better. I look for the newspaper article to get useful suggestions and contact Daniela of the "difficult maternity service" of the Comunità Pope John XXIII. All this thinking, calling and gathering information gives us strength and we begin to savour the serenity of making a choice of conscience, we feel that we are on the right path. We are informed about the Presidential Decree 285/90 that allows the burying of embryos in Lombardia but which, in fact, leaves to every hospital the freedom to act independently. The road to Turin is still to be traced: it is all our battle to consider that a 15 weeks foetus is a human life (and for us, as Catholics, an eternal life that is unique and unrepeatable) with the right to a burial.

They advise me to say, as soon as we are admitted, that we want to bury the child so that the procedures can be started. At 7 am, we are already in the hospital for the day-hospital and we immediately point out that we want to bury the foetus. The nurse says she does not know any procedure in this regard and suggests waiting for the head nurse. Finally, the head nurse arrives and gets our unusual request: he makes a few phone calls and then tells us that in thirty years of service he never had such a request and instantly makes it clear that it would be much better for everyone if we would decline it. We do not know what to do, we are confused, and maybe we are doing everything wrong. A psychological arm wrestling starts: on one hand the scientific, medical and concrete reasons of "there is nothing", of "you will not find yourself in front of a body but a bit of liquid because the intervention involves the aspiration of the embryo that will then be blended "; on the other hand, the incomprehensible firmness of " look for the way to give us the remains of our child because we do not want him to end up together with special waste destined to the incinerator ". In front of our firm will to proceed, the head nurse decides to involve the Chief Physician and the Health Directorate. Finally, they tell us that they will give us a container with what remains of the scraping.

The Health Department will contact the professor who will perform the operation, then I'll have to ask for him once I go down to the operating theatre, because I'll have to sign a release. On the operating table, with the arms locked (with holes for the IV infusion...) I can hardly sign the release. Nobody talks about the intervention, the staff jokes, talks about business, nobody says, "I'm sorry". It's the usual routine, it's work. Meanwhile, in the ward, it seems to my husband that everyone is looking at him, that they judge him for such an unusual request... He makes some phone calls. because we still have no idea on how and where we could bury the child. Suddenly, they call him downstairs in the theatre room, without explaining why. A nurse gives to my husband a transparent plastic jar: "Hold it. See, there's only a clot of blood!" This feels like a punch in the stomach... He catches his breath, looks at the jar, and does not know what to do... He looks around, his legs are shaking so he sits on a step. He thinks, "Now where do I take him? Will I be able to get out of the hospital? " He

goes down the stairs in a state of confusion and vertigo, and finds himself on the street. He goes to the car that is in the shade and decides to leave the jar there. But, how to warm it a bit? It is a creature... It is still a child that we thought about, waited and loved for four months... Maybe, if we had known the procedure in advance, we would have prepared better for this... In the dashboard there is a clean cloth, my husband wraps the jar with it and "leaves" it there, then he goes back to the hospital. We decide to immediately contact the parish priest of the mountain village where Matteo has always spent his holidays and where his maternal grandmother already rests. We know this priest for many years. He tells us that he agrees to bury our unborn child in the ground near his grandmother and to give him a blessing with a few close friends. Now we have to tell the children. We tell them that their little brother was not strong enough to grow up and that he went up to heaven near Jesus; he became a little angel to whom they could ask for help and protection. We also tell them what will happen the next day when we will go to the cemetery on the mountain.

The next day, in the afternoon, we leave with the jar and a great pain in the heart... We participate the mass of the village during which our little Frederick (we decided to call him like that) is remembered, and afterwards we go to the cemetery accompanied by some family members and some friends. It's a very strong moment: around me, I feel everyone's emotions and especially some mothers feelings, who have gone through the same bad experience and who thanked us, because in that moment they felt that they could say goodbye to their own children too... Even the priest thanked us, most probably because it was the first time for him to officiate such a ritual. What did we receive from this experience? Surely the serene awareness, which has been revealed little by little, to have chosen the right path. To put Federico in a physical place where we could pray, where we could return with his brothers to greet him, where it is possible to remember that he walked beside us in this life, and that, even if for a very little time, he gave us all peace and serenity and the possibility to consider him as a Person. >>

C. and M. F. (Parents)

II. FORMS OF INDUCTION TO ABORTION

From the book *Indesiderate*, Publisher: Sempre Comunicazione ,Year of edition: 2017. Publishing House of the Comunità Associazione Papa Giovanni XXIII, Author: Andrea Mazzi - Member and volunteer of the APG23 and other testimonies of APG23 operators.

LILJANA- Mistreatment in the family and violent pressure

"My name is Liljana Saraci, I'm 37 years old, I come from Albania but I've been living in the province of Modena, Italy for 15 years. I arrived in Italy with my husband whom I married in 1992. Our marriage went well for several years, and in 2001 our first daughter, Elisabetta, was born.

At the end of 2005, I discovered that I was pregnant again. In the fifth month of my pregnancy I had an ultrasound, which showed that I was pregnant with a girl child. But my husband did not accept this and told me that I had to have an abortion (...). We started arguing, and he beat me. He had never put his hands on me until then. "You will have an abortion with my blows!" He told me; but I replied: "You can beat me as long as you want, but if God wants it to be born, it will be born!" He also started to beat our daughter, Elisabetta, 5 years old.

He was so angry that he stopped working (he was a bricklayer) and told me: "If you want to keep your daughters and do not want to abort, go to work to keep them, since you can only have girls." In June 2006 Sara was born. He did not recognize her and did not even come to the hospital to see her (...). To a neighbour who invited him to go, he replied: "I do not care, she can even die for me."

The social services of the Municipality were aware of the mistreatment, and had already invited me to leave my husband, but without offering me an alternative. But when he left, they gave me a house, a humid house, several miles away from the town centre. After a little more than a year, my husband came back; I welcomed him because he told me he had changed.

In short, however, I was pregnant again, and he started again. "If she is a girl, you must have an abortion (...)". Later, we discovered that the third daughter was also a female, and at that point he started beating the two girls and me again. One evening, the neighbour, hearing the screams, called the Police (...). At that point, he left definitively.

When the social services knew I was pregnant again, they invited me to give the baby up for adoption once he was born, but I always refused (...); the only help I got was from the Comunità Pope John XXIII, which I met during my third pregnancy, and a little from others too.

In April 2008, Ionida was born. Since then, I live alone with my three daughters; periodically I can find suitable jobs that allow me to move forward. I have never regretted my choice, despite the sacrifices I am making. Even if I had to get to eat bread and salt tomorrow, I will never regret it!"

ROSANNA (written testimony from a friend) –**Rights of persons with disabilities**

"I know Rosanna, a girl who suffers from mental disorders. She is young, but with a sad story behind her: due to her mental problems, her husband left her and obtained the custody of the two children. Rosanna can see the children weekly. On the occasion of a hospitalization, she meets a guy hospitalized like her. They start a relationship and after a while she goes living with him. She wants to have a child with him and soon becomes pregnant. As soon as the families of origin learn about this pregnancy, they decide that this child is too much. In a few days his family plagiarizes him by convincing him that this relationship is not good, and so he sends Rosanna away. She then returns to her family, but even there it is no better. She goes to the counselling centre; the employee puts mother and daughter in contact with the Pope John XXIII of Don Oreste Benzi. "I would like to continue the pregnancy, but I need someone by my side, because I cannot do it alone!" she begged in the first meeting. She is also afraid that the social services will take the child away once he is born (...). One day, she calls me; she wants to talk because she has too much pressure to stop the pregnancy. It strikes me because I feel her pain due to the attachment to the creature she carries. We meet and, unfortunately, learn that the greatest pressure comes from her family (...).

At the end, Rosanna is confronted with the firmness of her mother, yields and convinces herself that an abortion is the right solution, and that's what happens. "

ANNA- Pregnancy and the ¹right to work

"When I got married I was very young and I soon had two children. In 2003, I discovered I was pregnant again. At that time, I was working in a small artisan business. When I told my employers that I was pregnant, they replied: "We hired you because you had older children, we did not expect this pregnancy; now that you are pregnant, we leave you at home! "

Then, they showed me a letter of resignation where my signature was already there. Evidently, I had made that signature at the time of recruitment: in fact, on that occasion they had given me many papers to sign, and I did not notice what was written on each of the sheets. At that point, however, I went to the CGIL trade union to denounce the fact. They told me that by law

it is not possible for a woman to resign or be fired during the period between the beginning of pregnancy and the first year of life of the child without the consent of the Labour Inspectorate; this is to prevent pressure on the woman to quit the job. We went to the Labour Inspectorate, which convened the employers (mother and son), and there they had to take note that they could not leave me at home (...).

ANNALISA AND PAOLO - Prenatal diagnosis of a disease and right to life

«We are Annalisa and Paolo. We got married in 2005. In 2007, our first child was born. In September 2009, we discovered that I was pregnant again. We were very happy because we wanted another child and we had been unsuccessfully looking for it for a few months. Unfortunately, our joy was interrupted at the eleventh week, on Saturday, October 24 when the gynaecologist made me an ultrasound during a routine visit. It turned out that the contours of the baby's head were not well defined. Alarmed by this fact, the doctor invited me to a closer inspection two days later at the Polyclinic hospital.

Honestly, I immediately got scared. That weekend, Paolo and I checked on the Internet what that problem could be... and we realized that our son had anencephaly. On the day of the appointment, we went to the hospital to see the doctor who was supposed to perform the new ultrasound. She performed the ultrasound examination and then said to us abruptly, in a cold way: "I confirm the doubts of the colleague; there is no possibility of life for your son. I advise you to stop the pregnancy immediately!" Those words left us breathless: we did not want an abortion, but we were shaken and stunned, and we only managed to answer: "So what?". She added: "In these cases, we recommend ending the pregnancy! If you want, we can plan for the intervention." She did not tell us what illness our son was suffering from, nor how he was, she did not ask us what our intentions and convictions were, she did not tell us about the chance of continuing the pregnancy. She did not tell us what problems we could possibly meet if we continued with the pregnancy.

Nothing, except this repeated invitation to abort, this clear indication on her part that the proposal of medical science to us was abortion, and, therefore, if we decided otherwise, we were implicitly outside the canons of medicine. A little as if we had refused to follow the treatment prescribed for a disease (...).

We were shocked by the lack of humanity of this doctor and even now when we think about this, it is still an open wound (...). Annalisa did not abort. We always say that with Matteo we have lived a unique and special experience of parenting, for the days that have been given to us to live with him, which has increased our mutual love and has certainly introduced us into the never-ending love. "

SARA – Economic difficulties and support to parenthood

"I got married when I was 19 years old and my desire, but also my husband's, was to crown our love with a son; so, we had our first child. There were all the conditions for having a baby: love, home, work and money. My husband and I both worked but one day my husband lost his job, my job contract expired and I discovered I was pregnant with my second child. This scared me; it frightened me to know that there were no longer the same conditions as before, this time there was a lack of work and money. So, I decided to ask for help from the social workers and what I found made me even more afraid. Let me explain: I told my story and without too many words they made me realize that it would be better not to keep the baby; they explained to me that I was in a very serious situation, that I had to think about my eldest daughter and that, in case I was keeping the child, their little help would have been wasted because it would be insufficient for me and the two children. I decide to abort, I go to the clinic to book the surgery, but my gynaecologist understands immediately

that I'm not convinced about the choice; in fact I felt almost obliged to do so because I saw everything black. She gave me the number of an association called "Pope John XXIII" and told me that they would help me. I decided to meet them and immediately I felt good. The thing that made me feel good is that they listened to me, they let me speak, and I felt really heard. They understood right away that I wanted that baby, but I needed help and they helped me morally and even financially with a monthly contribution that allowed me to get on with my pregnancy. They were my guardian angels, even those of my son who now is one year old. Thanks to them, my son is here now and is well. Thanks to God, things have changed, now my husband works, and we can live. My angels (those of Pope John XXIII) have always been there throughout my pregnancy and even now things are going well. I thank you with all my heart and I hope that my message or testimony will serve other mothers who feel compelled to give up the birth of a child and become mothers. I want to tell them that every day I look at my son, when he smiles at me and looks at me small and helpless and I thank God and say: "Sara, thank goodness you made the right choice, otherwise you would have had a great remorse"».

ENRICA- Family's pressure to abortion

<< I am E., I am 19 years old. A year ago, I got pregnant with my boyfriend. I attended the last year of high school and none of us worked. After doing the pregnancy test, I had to tell the news. My boyfriend took it very well, because after all we had looked for this child but my mother.... I've waited two weeks before telling my mother, I could not find the words, until one day, when I got home and found out that my mother already knew.

Only she knew it - my father did not. She told me that if he had known it would feel like hell. According to my mother, I had to abort, to get rid of this lump of cells, which at my age would have been just a burden; I had to think about having fun; I was still in time to get rid of it.

I could understand my mother's fear since none of us worked, we still had to complete the secondary school and my boyfriend did not even have a driver's license.

Every afternoon, when I got back from school, I tried to study despite the tiredness, but my mother continually interrupted me to try to make me change my mind. I could no longer concentrate on studying; my mother blamed me for her sleepless nights spent on crying. She told me that she would accompany me to the Polyclinic to have an abortion (evidently, she did not know the procedure of an abortion in the slightest). I remember telling her that I would go there alone and that day I told her I would not be back because I was going to the hospital. Instead, together with my partner, we went to the Consultorio for the opening of the medical record. When I got home, she asked me if everything went well and I simply answered yes. I continued my way until she really discovered where I had gone that day.

That afternoon, she began to "haunt me", sending me blaming messages; she did not let me study and did not speak to me; when she was seeing me, she always had tears in her eyes. I admit that the situation had become so heavy to the point that I really thought about abortion, although I was firmly convinced that I wanted to keep MY baby, that lump of cells. One morning we met a member of Pope John XXIII to ask what we could do (...)

I went to my boyfriend's house. but I did not tell anyone where I was, I only informed the police, so that, if someone had made a complaint for disappearance, they would already know. I stayed only one night to my boyfriend's home. The next morning, we answered one of the many phone calls that my mother made us and, speaking very quietly, she convinced us to go back to my house and talk about the issue also with my father. Dad's reaction was totally different from what everyone had imagined. He only gave us a speech about responsibility. My grandparents told us that they would have given us the apartment they owned immediately.

From then on, everything fits perfectly in such a way that no human would have been able to. We completed the secondary school, and both got a great score. My boyfriend took the driving license and after a few days a company contacted him to pick up fruits up to September when he would start working in another company. During summer, we started to fix our house. My parents always helped us with the work that had to be done at the apartment.

Anyhow, every occasion was good to blame us for the hard work they were doing. The pregnancy was physiological, a tiring period, long but very emotional. On December 31, Simone was born and today there is nothing more important in my life. My parents love him.

Now that I'm writing my testimony, I think about how I could even have thought of killing my son. It was the evillest temptation that could ever be presented to us (...). After my experience, I would not want any girl to let her be influenced by relatives, friends, and companions who force her to abort. You must carry on your pregnancies, because we are talking about killing your child, that new-born child who sees only you, who calms down with your voice and your smell. He is yours. It's the most important thing you can have in

your life. There are so many associations ready to help you, to support you if you give this creature to the world. Do not be influenced by a materialistic society, because you are giving LIFE.>>

III. CONSTRICTION TO ABORTION OF GIRLS ENSLAVED INTO PROSTITUTION ON THE ROAD

In the last two years (2016-2017) we have witnessed so many horrors and violence on the road and specifically we have given assistance to:

- 3 girls, 17 years old, all forced into prostitution on the street since they were 15 and 16 years old and forced to abort by using a haemorrhagic by mouth, after being forced to have unprotected relationships with customers.

- F., 13 years old, forced to abort with a haemorrhagic by mouth at 2 months of pregnancy.
 - L., 18 years old, who is still on the road but with whom we are continuously in contact; she was forced to abort between the 6th and 7th month of pregnancy with 12 tablets of Cytotec by mouth. This drug causes contractions that induce an abortion. She had a haemorrhage but did not dilate. She, then, went to the hospital to complete the expulsion of the foetus.
 - 10 girls, 19-20 years old, welcomed in our project in the last 2 years (some just concluded the project), have been forced to abort without any help.
 - E. 18 years old, forced to abort at home with 24 tablets of Cytotec by mouth dissolved in one litre of alcohol + 4 tablets introduced in the vagina. This happened in front of the other girls at home with her and other victims of another exploiter (the one who procured the Cytotec), as an exemplary punishment so that no one else could dare to carry on a pregnancy without the consent of the exploiters. After taking the drug, E. went into a coma and ended up in the hospital. Her maman is in jail.
 - J., 24 years old, refugee. She was already 7 months pregnant and was forced to abort at home with vaginal pessaries that induce birth; she had a haemorrhage and dilated with strong contractions. At that point, the exploiters accompanied her to the hospital where she gave birth to a baby who died 5 days later because of prematurity.
 - B. 24 years forced to abort at home at 2-months of pregnancy with fists, kicks and strokes made with the heels of the shoes, in the lower abdomen.
- Except from J. all the girls reported their exploiters to the police. >>

K.V. (APG23 anti-trafficking street unit operator)

ANNEX IV

Letter sent to the President of the Italian Republic by the Promoters of the Ministry of Peace Campaign

Prof. Sergio Mattarella President of Italian Republic

Palazzo del Quirinale
Rome- Italy
16 Marzo 2018

Dear President,

We, Presidents of the organisations that promote the "Ministry of Peace, a Government choice" campaign are writing you to put to your personal attention the first extraordinary results of the Campaign "Ministry of Peace, a Government Choice". We, and the people we represent, daily live the positive tension to compete with material and spiritual progress of our country, as stated in art. 4 of our Constitution.

We respond to this constitutional duty in different ways: by directly sharing the life of people in difficulty, minors, young people, adults, families, Italians and foreigners; at the service of collectivity in actions of proximity to people, for the protection of everyone's fundamental rights; we are engaged in both formal and non-formal education, research, information and training, making dialogue the reference method for the promotion of fraternal relations between individuals and peoples.

We are committed to the construction of a country, a European Union and a world based on the value of the human person in respect and appreciation of differences, in a full relationship of subsidiarity with the institutions and within the framework established by the International Law of Human Rights, which has its roots in the Charter of the United Nations and in the Universal Declaration of Human Rights.

We wish to get our voice to you, Mr. President, who are the 'keeper' of the Constitutional order and guarantor of national unity, you who are called to choose the most suitable person to form the new Government interpreting the political direction following the vote of the Italian people in the interest of the country.

Italy repudiates war; this constitutional dictate must assume the binding and preceptive value that is proper to it. The country can no longer continue living based on the "historical rent" of Our founding fathers. If the Italian people want to fully implement what they want, they can no longer limit themselves to defense or repressive threats to peace and social cohesion, whose undisputed role - though necessary, is insufficient.

We would like the institutions to adopt the vision prefigured by the Constitutional Charter, for which the constant and unbroken construction of positive peace is a pre-conditional burden, task, and function to any other political action.

The state needs institutions that can create peace and support the groups and organs of society who daily build it through a constant commitment to the promotion and the protection of fundamental freedoms and internationally recognized human rights.

It is no longer possible to "organise positive peace" - the state must be able to be recognized as one "institutional reference house" for all of those forces of civil society that already operate in the construction of peace paths and activities.

The country urgently needs to adopt nonviolence as a political style, as Pope Francis has hoped for in the message for the World Day of Peace on January 1, 2017.

This is why the bodies we represent ask for the institution in the next legislature of a Ministry of Peace, with expertise on the positive management of social conflicts, i.e. the Civil Defence Non Armed and Non-Violent, to qualify educational policies for the promotion of peace, to promote policies of disarmament and reconversion of war production, to give concrete form to the implementation of the 2030 Agenda for sustainable development.

The young generations await and aspire to this new vision capable of catalysing hopes deeper where the "curae filius" and not the "homo homini lupus" scourge still spreads in society and in the world. We believe that the establishment of a Ministry of Peace responds to the spirit and the letter of the articles 10 and 11 of the Constitution, of the Preamble and of the articles 1 and 2 of the Charter of the United Nations, of the Preamble and the articles 1 and 28 of the Universal Declaration of Human Rights, as well as of the Declaration on the Right to Peace adopted by the United Nations General Assembly on 19 December 2016.

The establishment of a Ministry of Peace also responds to specific social justice needs. Only by building peace day after day, a positive social fabric is created, able to overcome disruptive forces, populisms and crises, to react to the violent impulses that arise from conflicts, social and economic problems and the tensions of the peripheries of marginalization and to assert the highest value of human dignity, of the equal dignity of all human beings. To say "human dignity" means to say that life and peace constitute an indissociable combination.

We must bear in mind that the Ministry of Peace is an innovative response to the need for human security and welfare. Furthermore, based on a recent survey that we would like to share with you, it emerges that 66% of the interviewed voters would be in favour of the institution of the Ministry of Peace.

That is why, Mr President, we would like to ask you, as part of your institutional powers, to consider and solicit this proposal in the meetings with the political forces in view of the formation of the new Government, so that peace can effectively become a Government Choice.

In order to illustrate the contents of the survey and the campaign, we express our desire to be received in the forms and in the ways it deems appropriate. With deep gratitude and esteem, we

offer the most deferential greetings and best wishes for the precious and always more necessary function of safeguarding the founding values of our country.

Associazione Comunità Papa Giovanni XXIII, Giovanni Ramonda

Azione Cattolica Italiana, Matteo Truffelli

Federazione Organismi Cristiani Servizio Internazionale Volontario, Gianfranco Cattai **CESC Project**, Michelangelo Chiurchiù

Centro di Ateneo per i diritti Umani Antonio Papisca – Università di Padova, Marco Mascia

Movimento Nonviolento, Massimo Valpiana

Movimento Internazionale per la Riconciliazione – Italia , Claudio Carrara

Associazione 46° Parallelo – Atlante delle guerre, Raffaele Crocco

Istituto don Calabria , Fr Matteo Rinaldi

Associazione Sermig, i Giovani

ANNEX V MIGRATION: POSITION PAPERS

PREVIOUSLY TO C.D. IMMIGRATION AND SECURITY DECREE - Decree-Law 4 October 2018, n.113 today converted with Law L. 1 December 2018, n. 132

PROPOSALS OF THE WORKING GROUP OF CATHOLIC ASSOCIATIONS

Acli, Agenzia Scalabriniana per la Cooperazione allo Sviluppo (ASCS Onlus), Associazione Papa Giovanni XXIII, Azione Cattolica, Centro Astalli, Centro Missionario Francescano Onlus (Ordine dei Frati Minori Conventuali), CNCA, Comboniani, Comunità Sant'Egidio, Conferenza Istituti Missionari Italiani, Federazione delle chiese evangeliche in Italia (FCEI), Federazione Salesiani per il Sociale, Fondazione Casa della carità "A. Abriani", Fondazione Somaschi, Gioventù Operaia Cristiana (GiOC), Istituto Sturzo, Movimento dei Focolari Italia, Pax Christi, Vides Italia, Federazione Universitaria Cattolica Italiana (FUCI)

Proposte per una nuova agenda sulle migrazioni in Italia

The Catholic organisations that operate in various capacities in the field of migration, feel the need to open a discussion space in which to give voice to the needs of civil coexistence and social justice that they identify as priorities for the sake of many men and women whose rights and dignity they promote. In the horizon of a welfare system that increasingly puts at the centre a vision of an inclusive civil community based on solidarity, migration phenomenon poses a crucial issue that cannot be postponed and affects everyone regardless of his or her origin. The different political groups at the next electoral round are called to express their intention on how to tackle these issues. The migration crisis across Europe clearly shows a profound decline of the common values on which the Union is based. The issue of migration seems to have become an important test for the European and National policies.

In this context, the migration phenomenon is crucial for the future of Italy and occupies increasingly important spaces within the public debate and, even more so in view of the upcoming electoral deadlines. For this reason, we believe it is essential to create opportunities for a sincere and constructive dialogue, thanks to which the political parties that are candidates to lead the country, can make clear and specific commitments to the public opinion. In this view, the assumption is to get rid of the emergency logic and to rethink the migration phenomenon with a planning attitude. At present, however, we are certain that many citizens in the country, when we speak of immigration, have a great need for reflection, action and change. The campaign "I was a foreigner - The humanity that does well", launched in April to change the Bossi-Fini law and that ended in October with the collection of over 90 thousand signatures, confirmed this: there is a strong demand for information and for finding a meaning and concrete answers. A growing number of citizens understood how crucial it is for everyone to address the issue in a different way.

Based on our experiences in the field, having been inspired by the constant appeals of Pope Francis to welcome, protect, promote, integrate migrants and refugees and recalling the 20 suggestions proposed by the Dicastery for the promotion of integral human development of the Vatican for the drafting of the Global Compact that is the agreement on migrants and refugees that will be adopted by the United Nations in 2018, we have drawn up seven proposals for a respective number of areas in which it is crucial to intervene as soon as possible. The following are seven challenges that, citing that important document, must be tackled not only to contribute to the "protection of the dignity, rights, and freedom of all the subjects of human mobility", but also to "build a common, inclusive and sustainable environment for everyone".

Agenda on migration: 7 specific bullet points:

- **Reform of the law on citizenship**

Since too many years, the Italian legislation on the acquisition of citizenship does not adapt to the changed

social context and too many citizens are not recognized as such by law. A legislative provision that heals these contradictions cannot be postponed any longer.

• **New ways to enter Italy**

A new legal framework is needed to welcome those who arrive in our country without forcing them to seek asylum. Against migratory flows that experts increasingly define as mixed, creating a political division between asylum seekers and "economic migrants" is difficult, anachronistic and ineffective. We must move beyond. We ask for a quick reactivation of the ordinary entry channels, which have been almost completely closed for years, with the inevitable consequence of favouring irregular entry and staying. In order to enter legally in Italy, we need more flexible and efficient methods, starting with an immediate reactivation of the flow decree, to arrive at broader and more organic proposals for the amendment of the immigration law: temporary residence permit for the search for employment, intermediation between Italian employers and non-EU foreign workers and reintroduction of the sponsor system (direct call system).

• **Regularization on an individual basis of "rooted" foreigners**

Irregular foreigners, following the models of Spain and Germany, should have the possibility to be regularized on an individual basis if they prove to have a job, to have proven family ties or to no longer have relations with the country of origin. This would be a residence permit for proven integration, renewable even in the event of job loss at the conditions already provided for, by the "expected occupancy permit". Finally, the residence permit for asylum application could be transformed into a residence permit for proven integration, even in the case of the definitive asylum seeker who has carried out a fruitful path of training and integration.

• **Repeal of the crime of illegality**

The crime of illegal immigration, which is unjust, ineffective and counterproductive, is still in force: it must be cancelled as soon as possible, repealing Article 10-bis of Legislative Decree 26 July 1998, n. 286.

• **Expansion of the SPRAR network**

The imbalance in favour of the CAS, the Centres of Extraordinary Reception, is still too strong and the quality of the hospitality is affected. The objective must be to reunite the entire system in the SPRAR, which must return under effective public control and provide for the inclusion of reception among the ordinary administrative functions of local authorities as well as increase substantially and rapidly the number of total seats.

• **Valorisation and dissemination of good practices**

We have long been flooded with cases of bad reception. Unfortunately, such cases exist, are numerous. We must never stop denouncing them with force and speed without the slightest fear. Anyhow, there is also another aspect of the reception of migrants, less visible and much more positive. It should be told as much as possible, precisely through an observatory capable of identifying and spreading good practices, so that they can be replicated as much as possible.

• **Effective participation in democratic life**

An active and passive electorate is envisaged for administrative elections in favour of foreigners holding a residence permit for long-term residents.

SUBSEQUENTLY TO C.D. IMMIGRATION AND SECURITY DECREE-
Decree-Law 4 October 2018, n.113. Today converted with Law L. 1 December 2018, n. 132

THE APPEAL OF CATHOLIC ASSOCIATIONS

SECURITY DECREE, APPEAL OF THE ASSOCIATIONS: NORMS TO BE REVIEWED BECAUSE OF THE RISK TO INCREASE IRREGULARITY; INTEGRATION SHOULD BE PROMOTED!

Appeal to parliamentarians regarding the conversion into law of Decree-Law 4 October 2018, n.113

The Decree-Law 4 October 2018, n.113, which has been being converted into law, introduces in its first part radical changes in the discipline of asylum, immigration and citizenship. Some of these changes have been added through amendments that further harden an already harsh legislative initiative. As a preliminary point, we observe how the transition from the possibility of obtaining of a residence permit for humanitarian reasons (conceived in the previous legislation as a general clause) to the release of a limited number of residence permits for "special cases" would require some additional measures compared to the provisions of the decree- law, which are suitable to make this passage less traumatic. As of today, in fact, about 140,000 people holding a residence permit for humanitarian reasons risk falling or have already fallen into a condition of irregularity of staying that will expose them to the risk of extreme poverty, marginalisation and deviance. Regarding the new regulation of residence permits for special cases, we express concern that these residence permits are configured as extremely precarious authorizations, almost always non-renewable and non-convertible, for example, in a residence permit for work purposes. This means that after the first year of application of the new discipline, many persons who today are about to obtain a residence permit will lose it, becoming irregular.

Therefore, in the name of security, the discipline of staying in the country is becoming tougher and is going to increase the tendency to illegality. This will make social cohesion even more fragile for the Italian families, while the companies will find more difficulties in legally obtaining motivated and young manpower; all this will be at the exclusive benefit of the few dishonest entrepreneurs and organized crime. We are instead convinced that there can be no real security without the awareness that, in the absence of adequate flows of regular entry and of a drastic decline in disembarkation on our shores, we need to promote integration as much as possible and not to venture into rules that risk widening the irregularity. The co-signatories, therefore, look with great concern at the loss of the sense of balance and moderation in immigration policies, replaced by complacency for gestures and signs of harshness, which, however, by producing suffering, do not solve problems but sharpen them. In particular, we see how much more resources will be spent on the administrative detention of foreigners under irregular conditions up to 180 days and perhaps even longer, instead of the maximum term of 90 days in force until today. This happens, however, without having acquired the necessary authority to obtain from the governments of the countries of origin repatriation agreements that are both effective and respectful of fundamental human rights. At the same time, unfortunately, the policies to promote integration are underestimated, lacking political acumen and the investments that would be needed.

The international protection is mortified by the predisposition of procedures that seem to have the only objective of speeding up, without ensuring adequate listening, without any certainty of a fair proceeding and in several cases, without even allowing the entry and hospitality of the asylum seeker on the national territory. Knowing the situation of the Italian prisons and their finalities, we wait with deep concern for the increase in prison sentences motivated only by the irregularity of staying for those who have been rejected or expelled. Finally, we are worried about the serious involution of legal civilization exercised in regard to procedures for the acquisition of citizenship. In a country that has made transparency and regulation of the procedural time (determined ordinarily in a maximum of 90 days) its two basic objectives of reform of the public administration, the decision to determine in 48 months the procedural deadline for the definition of applications for acquisition of citizenship by persons residing in Italy for many years, sounds very discriminatory. The requirements of honesty, transparency and good performance of the public administration are thus humiliated by the elimination of the obligation to respond with a minimum of concern to a question that should be considered of great importance both for the applicant and for the

large community of citizens. Therefore, we turn to the Senators of the Republic to commit, in these last and brief hours of parliamentary debate, to improving the rules submitted to their scrutiny

For the good of the country and the safety of everyone, it is not appropriate to increase the irregularity but is rather necessary to strengthen integration.

The appeal is promoted by: **Comunità di Sant'Egidio, ACLI, Centro Astalli, Associazione Comunità Papa Giovanni XXIII, Caritas Italiana, FCEI (Federazione delle Chiese Evangeliche in Italia), Tavola Valdese, Casa della Carità di Milano, Fondazione Migrantes and ASCS (Agenzia Scalabriniana per la Cooperazione allo Sviluppo).**