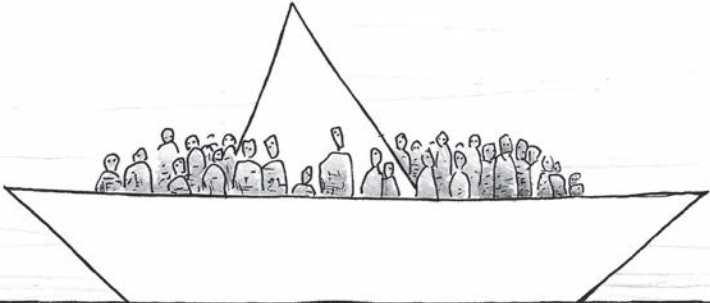


The Quest for Alternative Citizenship and a New Migration Policy

“The Charter of Lampedusa” and the quest for alternative citizenship and migration policies at the EU level



European Alternatives is an independent civil society organisation devoted to exploring and promoting transnational politics and culture by means of campaigns, conferences, publications, artistic projects and the annual Transeuropa Festival.

We believe that democratic participation, social equality and cultural innovation are undermined by the political form of the nation-state, and that progress in each of these areas will be achieved through the fostering of transnational forms of collectivity.

www.euroalter.com



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The Quest for Alternative Citizenship

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Preface

As an organisation which envisions Europe as a multiplicity which includes and involves others, as a process and a pursuit rather than the sum of the 28 nation states that comprise the European Union, European Alternatives (EA) has from the outset been active in the area of migration. In promoting equality for all, EA seeks to uncouple the rights to democratic participation from national citizenship. In a time when we are seeing unprecedented numbers of deaths and tragedies at Europe's borders, a hardening in migration policy in all of Europe as well as in attitudes towards the 'other', the time to act is now.

From considerations on the Lampedusa tragedy of October 2013 and reactions to it, such as the Charter written on the island in the aftermath of the shipwreck, to the example of the long-standing, praiseworthy Riace model of outreach as opposed to detention and push-backs of migrants and asylum seekers, different aspects of migration and citizenship are explored throughout this pamphlet as are concrete legislative proposals which, should they be adopted at national and European levels, would drastically change the European landscape of migration. There is much work to be done, this much is clear. From advocating for the closure of detention centres throughout Europe and exploring the alternatives to administrative detention and tackling the human rights violations that take place there, to fostering an enhanced EU policy, mainly as regards asylum, to border management, also building on the EU's Global Approach to Migration and Mobility (GAMM), there are many sub-areas where concrete change is fundamental. It is clear however that advancement will not be possible without a strong coalition of civil society actors, migrants, and citizens pushing for an a profound overhaul of European migration and asylum policies.

Anna Lodeserto

Olga Vukovic

European Alternatives

“The Charter of Lampedusa” and the quest for alternative citizenship and migration policies

Background of the Charter

On October 4th 300 migrants travelling from Libya to Italy died a tragic death off the island's coast after their boat caught fire and sank in the Mediterranean Sea. In the context of this tragedy, many citizens and organisations across Europe, including European Alternatives, launched an appeal for the opening of a 'humanitarian corridor', which reached 20.000 signatories in merely a few hours.

This appeal called for a European Right to Asylum demanding that EU institutions focus on creating a humanitarian corridor towards Europe, so that those who flee war may apply for asylum directly to the European Institutions from the countries of departure (Libya, Egypt, Syria for example) via consulates or other offices, without being forced to embark on dangerous journeys by sea, thus increasing human trafficking and the endless number of deaths and shipwrecks.

In the days following the launch of this call, engagement relating to problems of borders within the EU-Mediterranean area and the free movement of people developed further and lead to the construction of a more comprehensive proposal: “The Charter of Lampedusa” and the quest for democratic legitimacy of EU migration policies.

European Alternatives has been an active member of this process promoted by Melting Pot Europe, calling for a comprehensive overhaul of European migration and asylum policies and proposing that all interested citizens and experts gather on the island to work together for alternative proposals in this direction.

A transeuropean movement for a new migration policy

In January 2014, many international movements and associations, experts, networks and organisations from several European Countries and from the Mediterranean (especially from Germany, France, Switzerland, Ireland, Greece, Israel, Tunisia, Turkey, etc.) gathered on the island to start rewriting the history of the Mediterranean space and beyond, aiming at subverting the image of this notorious place (a “frontier-island-cum-spectacle”), demanding for concrete policy change.

This process is “a constituent pact between many and diverse groups, a collective process, a common space that everyone will be responsible for preserving, each with their own practices and modalities, an opportunity to start understanding together how to construct a geography of change, in order to overcome the borders imposed by Europe and to turn this manifesto into reality.” The Mayor of Lampedusa, Giusi Nicolini, and the inhabitants of the island have also actively been involved in this process and they participated in the meetings held at the Airport from Friday, January 31st, to Sunday, February 2nd, 2014.

The Charter and all the activities around it aim at clearly determining the rights and freedoms of every person who crosses national borders in Europe and in the Mediterranean region.

For more information on the comprehensive process leading to the “Charter of Lampedusa”, please contact: info@lacartadilampedusa.org

You can also follow the progress of the “Charter of Lampedusa” through social media channels:

Facebook: La Carta di Lampedusa

Twitter: #lacartadilampedusa

Anna Lodeserto
Campaign and Participation Manager
European Alternatives

The Lampedusa Process as a citizen-led constituent pact

It is only a charter, of course, a programmatic declaration, a manifesto, and the history of the world is full of charters put together in the name of rights, only to be ignored. Precisely for this reason no one is as foolish to believe that it is sufficient to simply produce list after list of demands of things to be changed. And yet the Charter of Lampedusa represents for many an unprecedented experiment, a potential turning point. But why?

Above all it is because its drafting was characterised by a truly collective and shared process, which was debated on, fought for, and thus true. From the first days after the deaths of October 3rd and 11th the necessity for various movements to prioritise the theme of borders was clear to many. Not only for the hundreds who had died, but also, and above all because these were only the most recent of an infinite series of victims of the borders of Europe.

The utopic drive, included in the first part, is matched with the concreteness contained in the rest of the text and represents an impudent challenge to the cultural and political insufficiency to which the European politicians have accustomed us in these past years. From the rhetoric of push-backs to that of charitable outreach, both are but two faces of the same coin.

What matters more than anything else is that the Charter of Lampedusa, beyond the text it contains, can represent a true process of widening. If it is true that the centrality of conflicts is the undoubted motor of a possible reversal of course, then it is also true that the necessity to broaden the discussion, to give strength to an approach to migration different to the one continuously used to close spaces of freedoms is fundamental. A new approach should have the capacity to construct a wide, ambitious and winning way of thinking, unavailable to the many compromises which have characterised politics and policy in these past years.

Articulated according to points, the Charter of Lampedusa defines of a series of freedoms, mentions the rules which make the exercise of such freedoms impossible, and proposes the possible alternatives with which to affront the theme of mobility.

However, there is one point above all which defines the spirit of the Charter. It is the point which explicitly acknowledges the nature of the document which "is not a legislative proposal nor a request to states and to governments". It is precisely from here where it becomes possible to truly redesign the geometry of Europe and challenge its borders. There where there is a will to affirm the principles of the Charter, those who practice its liberties regardless of laws, of governments, of European policy will lay claim its legitimacy. The challenge is therefore open and it is time for all of us to take it on. To the end.

Nicola Grigion
Melting pot Europe

***Melting Pot**" promotes and enlarges real citizenship practices. Its multilingual and multimedia website (www.meltingpot.org), provides complete and in depth coverage of all issues relating to immigration laws (the regulation of migrant flows, political rights and work) and broadcasts Melting Pot Radio show which is accessible by all with a simple satellite receiver.*

The charter of Lampedusa

The Charter of Lampedusa was written between 31st January and 2nd February 2014 during a meeting that gathered various organisations, NGOs, groups and individuals.

The Charter is not intended as a draft law, legislative proposal or as a petition to governments. All the groups and individuals who undersign the Charter of Lampedusa commit to putting it into practice and to defending its principles through their endeavours, in the ways, languages and actions that each of them considers relevant, whether or not the Charter obtains recognition by current state and/or supra-state institutions. These are basic rights that must prevail all over the world.

Current migration policies foster global inequality and exploitation – particularly the European Union’s and those of any other country such as Switzerland which are de facto part of the European migration system. This system anchors the distinction between those who can move freely and those to whom such a right is denied.

The Charter of Lampedusa requires a radical economic, political, legal and cultural rethinking. Such a U-turn begins with the construction of an alternative vision: freedom and right to self-determination for all regardless of one’s nationality or place of birth/residence.

As human beings we all inhabit the Earth as a shared space. Differences must be considered as assets, a source of new opportunities, and must never be exploited to build barriers.

Subscribe to the Charter of Lampedusa here:

http://www.lacartadilampedusa.org/adesioni_eng.html

info@lacartadilampedusa.org

The principles of the Charter of Lampedusa:

FREEDOM OF MOVEMENT

The Charter of Lampedusa claims Freedom of Movement for all.

FREEDOM TO SELF-DETERMINE ONE'S PLACE OF RESIDENCE

All human beings shall be free to determine where they want to live.

FREEDOM TO STAY

No one shall be forced to leave the country where they were born or the country where they live against their will. Everyone shall have the freedom to live wherever they wish to. Everyone shall have equal access to social and political rights.

FREEDOM TO PLAN A NEW LIFE, WHEN MOVEMENT IS NECESSARY

Anyone who is forced to leave their country shall have the right to move to any other country without any form of bureaucratic hassle. They should be able to choose freely the place and the social and cultural environment in which they want to live.

PERSONAL FREEDOM

No one shall be imprisoned as a consequence of claiming their right to freedom of movement.

FREEDOM TO RESIST

Everyone has the freedom and equally the duty to rise against unfair rules. Everyone has the freedom and equally the duty not to follow unfair commands.

The principles of the Charter of Lampedusa are further detailed in the following pages

DEMILITARIZATION OF BORDERS

EU countries and Switzerland benefit massively from weapons exports. People who are forced to flee from conflicts where such European armament is used and seek protection in the EU are held at the borders by means of military violence.

In order to achieve the principles stated above, the Charter of Lampedusa claims a fundamental demilitarization of European borders. This encompasses:

- Immediate termination of weapons exports
- Redirection of all financial means currently used to militarize borders to guarantee safe migration routes and high standards in protection and reception of those who migrate out of need
- Abolition of the Ecosur system conceived to impede access to EU countries
- Abolition of the European agency Frontex conceived to combat the arrival of migrants in EU
- Termination of all military operations led by the EU and its member states carried out both at the borders of the EU and outside of the EU territories (e.g. Libya)
- Abolition of all control systems and military agendas intended to control migrations
- Abolition of all material barriers (walls and physical barriers) intended to prevent freedom of movement.

FREEDOM OF MOVEMENT

The Charter of Lampedusa stands for global freedom of movement for all.

The history of humanity is a history of migration. Over time migration has become a basic feature of neoliberalism and the capitalist economic system. Moving in the world according to the needs of the global economy is an economic imperative which is forced upon a large number of human beings, whilst personal movement is a privilege accorded to a minority.

We refuse that people be split according to their origin, their nationality or any other legal or social criteria. No distinction shall be made between those who can enjoy freedom of movement and those who, to travel the same path, must suffer discrimination, exploitation, violence, imprisonment and the risk of losing their life. Therefore, the Charter of Lampedusa claims:

- Immediate abolition of visas
- Abolition of “migratory clauses” from any agreement with third-party states
- Equality of employment conditions for all regardless of residence status
- Right to entry regardless of one’s income or wealth
- Abolition of legal entry quotas and any other form of restriction
- No Illegalisation of people: migration is not a crime
- No criminalisation of people helping migrants regardless of the “legality” of their status.

At all moments of the migration process, every person facing institutional representatives must be permitted to understand what is happening to them, be informed of their rights, be able to make themselves heard and understood in their own language and to participate in the decisions which are made about them.

FREEDOM OF CHOICE

Current migration policies and border controls prevent people from choosing freely the place where they want to stay and therefore impedes them from achieving their life plans. Migrants are either forced to stay in some countries, or pushed back to transit countries or sent back to the country of their first arrival.

Every human being shall be free to choose where to live. Spaces and territories shall not be claimed to be the property of individuals, organisations or national States. Therefore we claim:

- the abolition of all national and international laws, especially EU legislation deriving from the Schengen treaty, which limit the freedom of movement of European citizens and of those who come from so-called ‘third countries’
- the abolition of the Dublin Regulation which forces migrants to apply for international protection in the first EU member state they enter
- All countries should reach high and fair standards in protection and reception of migrants.



FREEDOM TO STAY

Even when migration seems to be an individual choice, it is never completely separate from ecologic, social, economic and political factors. Armed conflicts, natural disasters and injustices ravaging large parts of the planet, are phenomena linked to the current economic model. At the global level resources and wealth are shared in increasingly unfair ways. Consequently it has become impossible for many individuals around the world to lead a dignified life in their place of birth. Yet even when forced to flee, migrants are prevented from choosing freely the place they want to live in, they are instead arrested, interned or sent back. It has become impossible for many individuals around the world to lead a dignified life in their place of birth. Yet even when forced to flee, migrants are prevented from choosing freely the place they want to live in, they are instead arrested, interned or sent back.

No one shall be forced to leave the country where they were born or the country where they live, against their will. Therefore the freedom to fight any form of exploitation and discrimination remains essential. Every human being shall be free to choose where to live and realise their life plans. Every human being must benefit from equal access to social and political rights.

The Charter of Lampedusa claims:

- Bureaucratic-impediments-free access to residence status and freedom to stay
- The right to work: the right to access all professions, to work in safe conditions, with full respect of the person, with no discrimination and with equal pay.
- The right to inhabit an adequate housing space regardless of income level or country of origin
- Equal right to healthcare and access to welfare for all

- The right to education: non-discriminatory, free access to knowledge and education for all
- The right to build and preserve a family and affective personal core: bureaucratic-impediments-free immigration of other family members
- The right to participate in social, cultural and political life: right to vote at all levels
- The obligation to fight all forms of verbal and written discrimination which foster prejudices and racism
- A new form of citizenship: recognition of the full exercise of equal rights to anyone who finds themselves in the EU, regardless of their citizenship and to call for the recognition of a single European citizenship based on *ius soli* (right of the soil).

FREEDOM TO PLAN A NEW LIFE, WHEN MOVEMENT IS NECESSARY

The chronic and structural socio-economic production of conflicts, as well as climatic and environmental disasters often result in an immediate need to leave one's place of residence. **Every human being forced to leave their country of birth/residence due to physical, economic, social, cultural, individual/group potential or past persecutions, has the freedom to choose where to settle and shall have the right to be reunited in their new home with their loved ones.**

The Charter of Lampedusa claims:

- To oppose all EU's and any other international Organisations' "humanitarian" policies which translate into repressive measures against people seeking protection
- The need to guarantee safe migration routes and to guarantee unconditional right of entry for all
- The immediate abolition of all forced repatriation

- The abolition of all containment and detention centres
- To oppose the externalization of borders by means of containment and detention centres outside of the EU
- To refuse the squandering of public resources on the current migration system and their distribution in the hands of subjects who speculate on migrants' lives - there is no way these places can be reformed

To redirect the resources that to date have been dedicated to such places, to build instead, a shared system based on the development of decentred, widespread reception activities in various areas around the Mediterranean and beyond.

PERSONAL FREEDOM

No one shall be imprisoned as a consequence of claiming their right to freedom of movement.

In the EU and in Switzerland, migrants without residence status are either arrested or pushed back at the borders. Migrants seeking protection are arrested and kept in detention centres which resemble prisons. These centres are places where violence prevails and all the deaths and violence which have occurred within detention and confinement centres, on EU grounds and in countries to which EU borders control is externalized, are to be denounced. Such centres foster the criminalisation and discrimination of migrants while being funded through public finances.

Therefore the Charter of Lampedusa stands for:

- the abolition of all forced repatriation practices
- the immediate abolition of administrative detention and the closure of all detention centres and of all reception centres which limit freedom of movement
- the redirection of resources that to date have been dedicated to such places to social projects for everyone.

FREEDOM TO RESIST

The Charter of Lampedusa affirms everyone's freedom to resist policies which foster inequality and disparity, intended to create divisions, discrimination, exploitation and precariousness of human beings, and which generate inequalities.

Everyone has the freedom and equally the duty to rise against unfair rules. Everyone has the freedom and equally the duty not to follow unfair commands.



Over 300 migrants travelling from Libya to Italy died on 3 October 2013 when the boat they were travelling in caught fire and sank in the Mediterranean. Tragedies like the one in Lampedusa are no accident. Nor are the combined 19,142 deaths at the EU's borders over the last 20 years. At a time of crisis for the European project, when we witness various attempts to renationalise powers previously devolved to Brussels, tragedies like the one in Lampedusa can become an opportunity for the EU to reaffirm its founding principles, and claim back a role that has recently been questioned as never before. Finding an EU answer to the tragedy of Lampedusa - efforts to prevent further disasters must focus on the reasons why migrants choose to risk their lives by travelling to Europe - is therefore essential not only to avoid more deaths in the Mediterranean, but for the EU itself and its survival as a political project.

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Lampedusa: A Tragedy in Four Acts

The tragedy of Lampedusa unfolds in three acts. All three are **acts of citizenship**. A fourth must come.

The first and the originary act is the embarking on a journey to the other shore. When a group of several hundred primarily Somalis and Eritreans got on board a ship **they became migrants**. Why 'migrants'? By seeking better lives these Somalis and Eritreans were subjecting themselves to a regime of truth that rendered them as migrants because their journey crossed frontiers. This was their act of citizenship. For more than 300 on 4 October 2013 it became the ultimate sacrifice for it. In another regime of truth, they could have been heroes.

The second act was the announcement by the Italian Prime Minister Enrico Letta that those who lost their lives were to be given posthumous citizenship. He declared, 'The hundreds who lost their lives off Lampedusa yesterday are Italian citizens as of today.' The day was also declared an official day of mourning for the victims. Was it an act of hypocrisy to give posthumous citizenship to those who were no longer 'migrants' but **had become 'victims'**? Why not give citizenship to those who survived? Instead, those who survived were now 'illegal immigrants' destined to be charged, detained and deported. In another regime of truth, they could have been patriots.

The third act was when the Italian city of Treviso joined a network of 200 cities granting honorary citizenship to the children of foreigners born in Italy. It is an important act 'to award honorary citizenship in a spirit of solidarity with their neighbours and frustration with rules that refuse to acknowledge modern Italy's multi-ethnic social fabric' (Davies 2013). Still, I wonder if this 'gesture of hope' falls well short of granting what all those who arrive at the frontiers of Europe themselves hope for: European citizenship. Instead, implicitly this act strengthens the rule of autochthony, birth and status. Yet what it recognizes is the principle that **those who remain and establish themselves in the social fabric of the city do have a claim on citizenship**.

This may be a symbolic act of citizenship albeit with far reaching consequences. Why are Somalis and Eritreans not given what they demand: European citizen-

ship? If citizenship is about a chance to make ourselves anew, to begin something new, what better way to recognize them than with European citizenship? Not Italian citizenship, not Greek citizenship, not Spanish citizenship, not European citizenship as a benefit of national citizenship, but **non-derivative European citizenship** (e.g. not dependent on prior citizenship of one of the 28 Member States of the EU). This would be a recognition of the fact that our common humanity deals us a citizenship as birthright lottery (Shachar 2009). Nobody is born under circumstances of their choosing. Somalis, Eritreans and countless others risk their lives for a chance to prove themselves, a chance to make a living for themselves and their families, and overcome what that birthright lottery has dealt them. That one can die in the act is the tragedy, as those nearly 20,000 deaths at European frontiers can attest.

If Europe cannot give those who arrive at its frontiers an unconditional citizenship it can offer a conditional citizenship. Europe has a history of conditional citizenship. **The condition is about contribution**, taking that chance and making a new beginning. For a long time European cities granted citizenship to anyone who stayed in the city for a year and a day. Being granted citizenship meant receiving the liberty of the city, hence the German saying ‘the city air makes one free’.

It would be folly not to recognize the complexity of global migration. There are many scholars who study aspects of this complex issue and its equally complex history. There are disagreements about approach, methods, data, findings, and interpretations. There are journals dedicated to migration studies and its many dimensions. There are more books on migration than any scholar can follow let alone read. Yet, can we not summon a fraction of the courage of migrants to draw one conclusion: as global inequality spreads (something to which Europe contributes massively and disproportionately) it creates **more pressure on millions of people to migrate**. Can we not accept that migrants are people who are seeking better lives for themselves and their families?

Isn't **dividing them into economic and political migrants** as cruel as dividing the poor into deserving and undeserving (Bosniak 2006)? Migrants are citizens not by fortune but by deed (McNevin 2011). When such pressure

is met with frontier security regimes of surveillance, deterrence and detention, **the risks of crossing frontiers** become higher. The more migration becomes intractable, the more it spawns further security measures (Guild 2009).

The nation-state citizenship, which the European Union both sanctions and strengthens, is in a vicious death cycle. Unless Europeans commit the Member States and the EU to reducing global inequality and offering conditional but non-derivative European citizenship, the frontiers of Europe will engender more death, more suffering, and more tragedy.

As a final (redeeming) act of this tragedy, **Europeans must now establish a European network of cities that grant European citizenship to those who arrive at the continent's frontiers.** Each city can decide on a period of growing into the social fabric of the city, learning and following local customs, norms, and sociability, and democratic deliberation with the network. This act would honour not only the dead but also the living. It would also honour a **particular European history** of citizenship.

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Citizens manifesto for European democracy, solidarity and equality

We, the people of Europe, by birth, by choice or by permanent circumstances, believe that the European Union and its Member States have failed to guarantee the welfare of their citizens and to live up to the global and local challenges that have shaken Europe in the last five years of crisis.

We believe Europe has a common future, but we feel that we are losing control of our destiny. Rather than relying on fractured national sovereignties, we want to be empowered to act at a transnational level. Europe can play a strong role as a space of democracy, solidarity, and equality, but this requires rapid and radical changes to the current political framework and priorities of the European Union.

The developed proposals take into account the EU legislative and juridical context in order to provide a realistic policy blueprint for a possible alternative Europe within our immediate grasp. The issues covered do not exhaust the multitude of problems we face, but reflect priorities highlighted by diverse participants to this process. The Manifesto will be updated regularly in the future to include new citizens-led proposals. This is a living document that echoes people's demands.

We ask citizens, organisations, and social movements who have at heart any of these issues to activate themselves around an open and participatory process of European reform. We ask politicians at local, national, and especially European levels to sign up to the proposals of this Manifesto, and promote them during their mandate.

Today Europe is facing a crossroad. The process of integration as it has happened so far has created a political entity without an active citizenry which is able to influence its course. We need to be made protagonists of much needed change to reform the European Union into a democratic and participative space.

Time is not on our side: Eurosceptic and xenophobic discourse is spreading quickly across the continent and risks becoming an even larger voice in the European institutions. The forthcoming European elections need to be understood as an opportunity to decide on the kind of future we wish for our society. We need ambitious political proposals from candidates and parties and we have to be empowered to be part of the change. The EU has the opportunity to be at the avant-garde of democratic reforms, providing a new global model of representative and participatory democracy in a multi-lingual, multi-ethnic and multi-cultural society that is able respond to the local and global challenges that need urgent and radical responses.

Europe has shown its capacity to rise from the ashes more than once and now needs to reaffirm its agency for change. The time is now.

www.citizenspact.eu

The principles emerging from the specific proposals relating to migration are first presented in summary form below and are followed by detailed individual policy actions.

The crisis has particularly hit specific groups which were already disadvantaged, including migrants, women, those displaced by war, LGBT and Roma people, whose access to fundamental rights, basic social services and common goods as well as meaningful political participation have been restricted or denied. There is an urgency for the EU motto “unity in diversity” to be put into practice by enabling all residents and citizens to become actors for change at EU level and enjoy adequate protection for equal access to fundamental rights, regardless of their gender, gender identity and expression, sexual orientation, social or ethnic background, place of origin.

In particular, in times of crisis, the EU needs to live up to its ambition to guarantee the protection of human rights, not only within the Union, but also at its borders. The EU should ensure that migrants entering the EU see their cultural and human rights respected. Border management should be

transparent and accountable. Administrative detention should be excluded as a standard measure and detention of children should be prohibited in all circumstances.

In order to ensure the dignity of migrants, they should be provided with the rights to work while waiting for the administrative decision on their migratory condition. Deportations should not provoke the separation of families. Migrants' experience and intellectual capacity are as great as any labour they provide.

As part of the Citizens Pact project, in 2014 seven leading researchers and NGOs' representatives coming from five different countries and organisations – such as Migreurop, Detention Action, PICUM (Platform for International Cooperation on Undocumented Migrants), the International University College and the Open University – gathered in San Sebastián-Donostia, Northern Spain, at the University of the Basque Country counting on the cooperation with the Basque Foundation for Science/University of the Basque Country, Campus Ibaeta, and the civil society organizations SOS Racismo Euskal Herria / Mugak – Centro de Estudios y Documentación to discuss:

- EU laws and policies regarding irregular migrants and asylum-seekers;
- the administrative detention in Europe and migrants' rights defence;
- activism in and around detention in Europe;

to develop and elaborate the specific proposals included here that are now integrated in their full version in the Citizens Manifesto. The aim of this workshop was expressly to give the opportunity to a number of academics and NGOs' representatives of putting their expertise together in order to see how citizens' proposals could be implemented at the EU level.



Proposals:

Equal rights and treatment between EU citizens and third-country nationals

The EU must ensure equal rights and equal treatment and should enlarge the notion of European citizenship to all people settled in any EU Member State.

Access to justice and an end to the criminalisation of migrants

The EU should avoid criminalisation of irregular migrants in policy, practice and language and take positive measures to ensure effective access to justice for all migrants, irrespective of residence status.

Monitor the implementation of the Common European Asylum System

The EU should monitor the implementation of the Common European Asylum System (CEAS) and should pay attention especially to the following areas: real access to asylum procedures, fundamental reform of the Dublin system, non-use of detention and effective legal aid.

EU border management

The EU should ensure effective protection, transparency and accountability for fundamental rights violations within border management and should take positive steps in order to avoid fundamental rights violations at European Borders.

Alternatives to detention

Detention is not to be used as a migration control mechanism. States should oversee a process of closure of detention centres and implement alternatives to detention.



A Civil Calabria and the 'Riace' Model

There are those who push-back, those who lock up, those who discriminate, those who criminalise...and then there are those who welcome.

It's as simple as that. 'A spontaneous motor of the soul', as the visionary dreamer Domenico Lucano, mayor of Riace, likes to say, the man thanks to whom the 'Riace model' was born and is now being diffused. An experiment which speaks thousands of languages spoken by people of hundreds of different colours and cultures but which nevertheless attributes to solidarity among people. A model based on which the Calabria Region passed a legislation. A model which was exported to many cities, Stignano and Caulonia, Camini, Gioiosa Jonica, Locri, and many others later on. The Riace model has attracted much global attention over the past years; this small yet important experience in a small yet important country has intrigued the entire world because it has transformed altruism into a motor of change.

These experiences are based on an experiment of territorial development through the rebirth of rural economies in Southern Italy that had almost disappeared. This way, migration is providing a new lease of life to rural villages abandoned over the last two centuries that have now been repopulated and can be lively communities once again. It is enough to cite the example of the elementary school of Riace which, if not for the presence of migrant children, would have been closed due to cuts in education. So, if in Riace the school is still standing, it is thanks to refugees. It is a virtuous circle. Starting from this assumption, the five Italian villages that risked becoming "ghost towns" because of the emigration of the majority of their population to the USA, Northern Italy and the rest of Europe, are now experimenting long-term strategies and policies regarding migration, seeing migration itself as a positive factor enhancing the whole society economically, socially and culturally.

The Riace model is also an economic one, saving money to the Italian state, which has the obligation to work on reception with asylum-seekers, according to Geneva Convention and European Union directives. Holding asylum-seekers in the CARA (Reception Centres for Asylum Seekers), where they often live in containers and have a curfew, and are therefore constrained with their movements, costs eighty euros per person per day. On the other hand, the Sprar system (System of protection for asylum seekers and refugees), or rather, guaranteeing lodging, providing clothing, medicine, health care, paying utilities, guaranteeing psychological and legal assistance, introducing them to the world of work with formative apprenticeships or work grants, teaching them the language with specific courses, and overall favouring their socialisation and a soft outreach model, costs approximately 25-30 euros a day. From 80 to 25 there is a large difference, especially considering the quality of outreach offered.

This model, constantly in evolution, represents a concrete alternative to the “flexible emergency response mechanisms” (in contrast to the first migration and reception experiences that occurred in these areas), as is the case with the fatal realities of Detention Centres in Europe and the Italian government’s policy of “pushing-back” to North Africa’s shores the migrant boats intercepted on the open sea. These municipalities now are gaining more and more respect all over Europe and are recognised by European Civil Society, Media and Institutions for having reverted the usual trend of hostility towards foreign newcomers with courage and far-sightedness and for the ability of the Mayor Domenico Lucano, who then inspired other Councilmen and Local Government Officers, to work at the institutional as well as socio-economic levels with passion, commitment and persistence to promote cross-cultural understanding.

The opportunity we had to visit these villages offered us a concrete chance to develop a direct experience from the ground gaining a better understanding how such a difficult territory has successfully become the “lab” of best practices of integration for immigrants.

Despite the active presence of organised crime groups over the whole Locride area, these new policies and political practices, were drafted in creative ways to deal with the cultural and structural changes that have recently happened. They constitute, indeed, a concrete response to the increasing need for integration policies, which will create a lasting and suitable socio-cultural structure having a meaningful impact in contributing to a fairer and more equal society by raising a new generation of truly global citizens.

Olga Vukovic

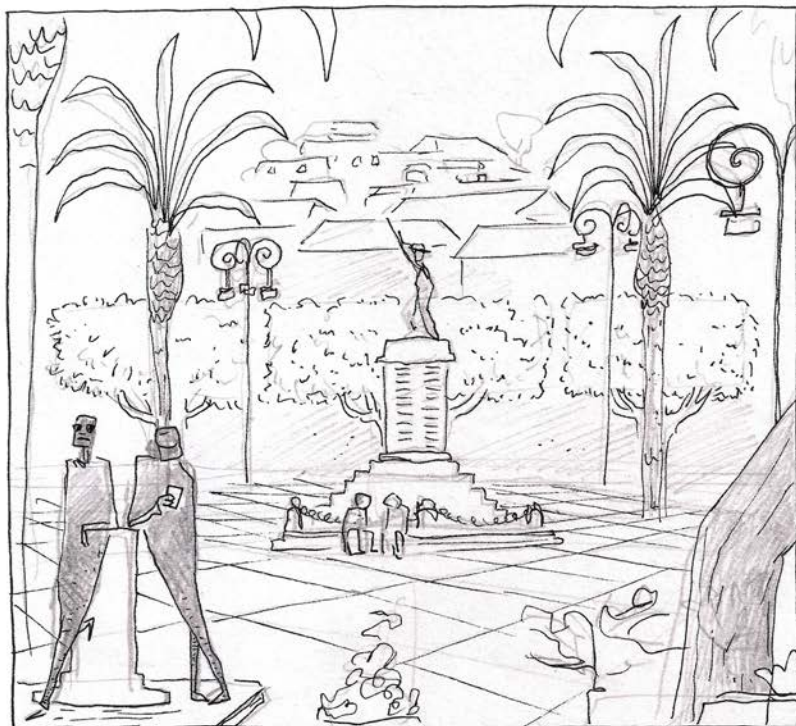
European Alternatives

Giovanni Maiolo

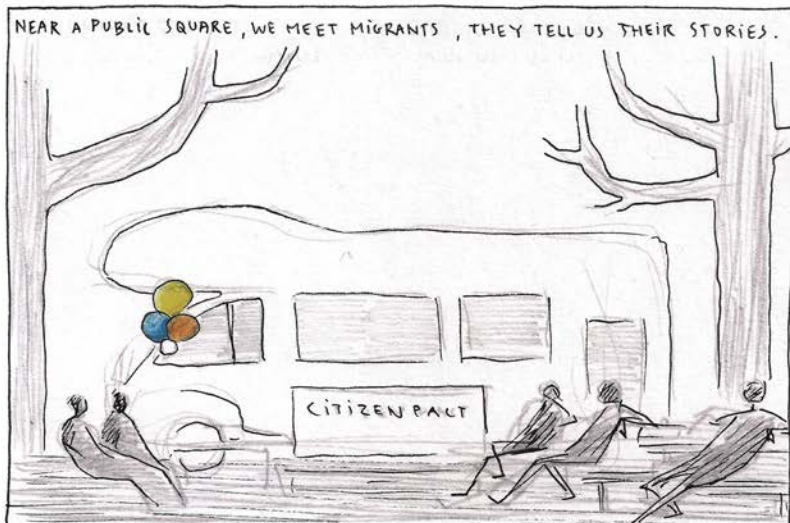
ReCoSol Association

*Founded in 2003, the “**Towns of the Earth for the World**” network promotes decentralised cooperation projects in developing countries involving over 300 municipalities throughout Italy, and promotes experiences, knowledge of projects and promotion of culture between immigrant communities, locals and municipalities.*

Creative chronicles from Calabria by Jean

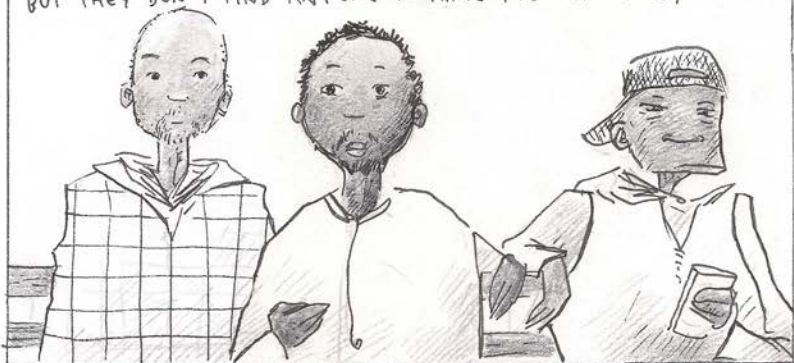


NEAR A PUBLIC SQUARE, WE MEET MIGRANTS, THEY TELL US THEIR STORIES.



KINGSLEY, KENNEDY AND SILVESTER ARE FROM NIGERIA. IT'S BEEN SEVEN MONTHS THEY ARE IN GIUDIOSA, WAITING FOR DOCUMENTS THAT WOULD ALLOW THEM TO FIND JOB, AND TO MOVE FORWARD. BUT DOCUMENTS DON'T ARRIVE.

KINGSLEY EXPLAINS ME THAT EVEN WITH THE HELP THEY FOUND IN GIOIOSA JONICA, IT'S STILL VERY DIFFICULT TO FIND A WAY OUT. HE SAYS THAT "DOCUMENTS" ARE ALWAYS A BARRIER, AND THAT IT "STRANGE AND ANNOYING" TO HAVE TO THINK ABOUT PAPERS WHEN YOU'RE ACTUALLY STRUGGLING FOR YOUR SAFETY AND YOUR LIFE. IN NIGERIA HE STUDIED PUBLIC ADMINISTRATION, AND HE WAS A DRIVER. BECAUSE OF THE PAPERS, HERE, HE CAN'T BE NO ONE. RECOLSO PROVIDES THEM 4 HOURS / DAY LEARNING ITALIAN, BUT THEY DON'T FIND ANYONE TO MAKE THEM PRACTICE, HE SAID...



A LOT OF MIGRANTS ARE HERE. WE MAKE GROUPS, IN ORDER TO HEAR AS MUCH PEOPLE AS POSSIBLE. MOST OF THEM LEFT AFRICA TO SAVE THEIR LIVES, OR TO PROVIDE TO THEIR FAMILIES LEFT BEHIND, TO FIND A WAY OUT FROM A NON-SAFE LIFE. MUCH MORE STORIES THAT I CAN STAND. EUROPE SEEMED TO BE AN ANSWER AT ONE POINT. BUT SEVEN MONTHS LATER, STILL HERE, IT'S DIFFICULT TO KEEP HOPE. BARRIERS OF PAPERS, ADMINISTRATION, LANGUAGE, AND MOST OF ALL, RACISM, DOESN'T HELP ANYONE TO KEEP HOPE.



MARTHA WORKS WITH RECO SOL, SHE'S "OPERATOR". SHE THINKS THAT OTHER COUNTRIES SHOULD OPEN THEIR BORDERS MORE. SHE SAYS HERE IN ITALY, ITS ALREADY WIDE OPEN, AND THIS IS NOT A DURABLE SOLUTION. SOUTH ITALY IS ALREADY STRUGGLING BY ITSELF.



BUT THERE'S NO WAY TO SEND THE MIGRANTS BACK HOME

EVERLYN IS 30, SHE LIVES WITH HER HUSBAND, HERE IN GIOIOSA. HE'S FROM HERE, SHE'S FROM VENEZUELA. (SHE EXPLAINS HOW DIFFICULT IT IS THERE SINCE (HAVEZ DIED) SHE HAS NOTHING TO DO WITH RECO SOL... HER HUSBAND HAS A CONSTRUCTION SOCIETY HERE, BUT HE HAD TO STOP.. BELAUSE OF THE CRISIS). SOME HOW, SHE BLAMES RECO SOL'S PROJECT, GIVING SHELTER FOR FREE: "HOW CAN YOU MAKE YOUR LIVING BUILDING HOUSES IF HOUSES BECOME FREE"? I DON'T KNOW WHAT TO ANSWER, I'D LIKE TO FIND A WAY TO TELL THAT SOME CRISIS ARE WORSE THAN OTHER, BUT "SHE HAS A FAMILY ^{TO PROVIDE}, TOO ...



SHE SAYS "HELPING THEM IS OK" BUT NO MORE THAN 3 MONTHS " SHE SAYS IT'S THE WAY IT WORKS IN THE USA, AND THAT'S A GOOD WAY.

ANOTHER STORY FROM "THE OTHER SIDE" OF GIOIOSA.



FOR SURE, MIGRANT ARE NOT THE ONLY ONE WHO NEED HELP IN GIOIOSA.

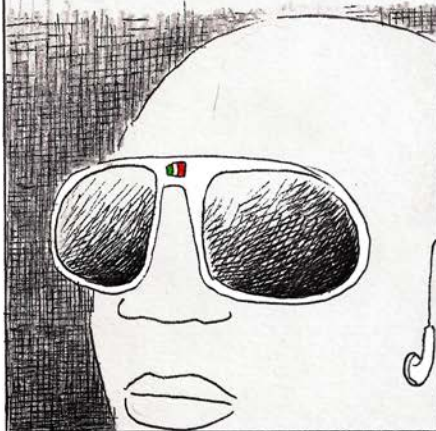
HIS NAME IS SERGIO BRONIO, AND HE FEELS HE DESERVES SOME HELP, BECAUSE HE STRUGGLES VERY BAD, TOO. WITH A FAMILY TO PROVIDE. HE DOESN'T UNDERSTAND WHY THE MIGRANTS GET FREE SHELTER WHEN HE HAS TO WORK VERY HARD FOR ALMOST NOTHING.

HOW COULD I BLAME HIM? YOU CAN'T ASK DESPERATE PEOPLE TO GET PERSPECTIVE, EVEN IF THEY REALLY SHOULD... THIS IS THE WAY RACISM KEEPS ON GROWING, I GUESS.

RACISM SEEMS TO BE ONE OF THE MAIN PROBLEMS. MAY BE THE FIRST ONE. KENNEDY TELLS ME HOW PAINFUL IT IS, DAY AFTER DAY, BEING TREATED LESS THAN HUMAN. HE EXPLAINS ME HOW HE DOESN'T TRY ANY MORE TO FIT IN, BEING HERE FOR SEVEN MONTH, WITHOUT ANY "WITHE FRIEND".



HAMADI SAYS HE'S 27 YEARS OLD



HE EXPLAINS THAT THEIR SITUATION HERE IN GIOIOSA IS STILL MORE SAFE THAN IN AFRICA, BUT THAT THEY FEEL LIKE THEY'RE IN JAIL. THEY FEEL LIKE THEY ARE WASTING THEIR TIME WAITING FOR PAPERS THAT WILL NEVER COME, THAT THEY NEED MORE HELP FROM EUROPE.



FROM EUROPE, OR ANYWHERE.

I FEEL CONFUSED ABOUT ALL THIS. THE ONLY THING I CAN DO, THE REASON I'M HERE IS TO TRY TO TELL THIS STORY, AND TO TRY TO GET IT READ BY THE GOOD PEOPLE. PEOPLE WHO COULD ACTUALLY DO SOMETHING - HERE IN GIOIOSA, PEOPLE NEED HELP, HERE IS NEEDED MORE PEOPLE TO HELP, MORE MONEY, MORE TEACHERS, MORE EVERYTHING. GIOIOSA IS NOT ENOUGH.



European Alternatives is a civil society organisation devoted to exploring and promoting transnational politics and culture by means of campaigns, conferences, publications, artistic projects, and TRANSEUROPA Festival.

We believe that today democratic participation, social equality, and cultural innovation are undermined by the nation-states in Europe, and that transnational forms of collectivity must be fostered to promote these values.

With offices in four European countries and a network of activists and local groups stretching to over twelve, the organisation is unique in being at once a breeding ground for new ideas and proposals for politics and culture at a European level and in being a political and cultural actor with a truly transeuropean activity, staff and support base.

To find out more about European Alternatives, check out our multi-lingual website:

www.euroalter.com

or follow us on social networks:

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To become a member of our European Alternatives, go to

www.euroalter.com/join

For any other information you can write to

info@euroalter.com

BASIRO ~~SA~~

MUHAMMED ~~MA~~

Alaasie ~~SA~~

ANSUMANA ~~SA~~

Foday ~~SA~~

Mdsulie ~~SA~~

Lamin Jamb ~~SA~~

Lamin ~~SA~~
BYBA ~~SA~~

Ebrima ~~SA~~

HAMADI Sowe ~~SA~~