Good Health, Quality Education, Sustainable Communities, Human Rights

The scientific contribution of Italian UNESCO Chairs and partners to SDGs 2030

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UNESCO Chairs of Italian Universities and SDGs 2030: a strategic international relationship

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This book highlights the importance of the relationship between the scientific work and the international, inter–institutional and inter–associative cooperation between four SDGs of the United Nations 2030 Agenda for Sustainable Development. Through the research contributions enabled by the four SDGs of United Nations 2030 Agenda for Sustainable Development, this book reflects on the useful strategies to overcome the current unsustainable development, in order to promote – at different levels – fundamental and feasible alternatives, as reported by the 17 SDGs.

The contributions of research and university education are also included in Goal 17 – Partnership for the Goals – as follows:

> *A successful and sustainable development agenda* – as reported by the web page un.org – *requires partnerships between governments, the private sector and civil society. These inclusive partnerships built upon principles and values, a shared vision, and shared goals that place people and the planet at the center, are needed at the global, regional, national and local level.*

In the universities of 116 countries of the 193 Member States of the United Nations, there are 756 UNESCO Chairs, including 28 in Italy (updated to April 30, 2019): these are International Research and Higher Education Units of professors, researchers and students coming from different scientific disciplines, engaged directly in the SDGs through a daily work in cooperation with actors coming from different continents.

Together with their universities, the UNESCO Chairs of the world are engaged in the "Partnership for the Goals". They are called to play a role, as other government partners of the private sector and civil society, but

with a specific task belonging to research and university actors: offer the most advanced scientific contributions able to analyse and effectively respond to the complex historical challenges of our planet, its sustainability – as reported by the SDGs – taking into account the current progress of societies and the affirmation of universal rights and duties of people and cultures, all over the world.

The challenge of sustainable development also requires researchers to respond to the renewed challenge entailed in scientific research: the historical crisis of self-referentiality, of separation and of the "logic of opposites" that we have inherited in different sectors of public and private life, which underlies the crisis of unsustainable development. It also involves scientific theories and practices, as well as the governance of strategies and human resources called to generate research and education, excellent and expendable for the fate of the Earth in this century and beyond.

The commitment of the Italian UNESCO Chairs to the SDGs can be considered above all as a choice of researchers, expressed also through the ratification of the UNITWIN agreement. In fact, the principles and strategic lines of UNESCO are shared among members and require the commitment towards the pursuit of an advanced and peaceful society inspired by full scientific autonomy.

> *Launched in 1992 – as reported by the web page unesco.org – the UNITWIN/ UNESCO Chairs Programme, which involves over 700 institutions in 116 countries, promotes international inter–university cooperation and networking to enhance institutional capacities through knowledge sharing and collaborative work. The programme supports the establishment of UNESCO Chairs and UNITWIN Networks in key priority areas related to UNESCO's fields of competence – i.e. in education, the natural and social sciences, culture and communication. Through this network, higher education and research institutions all over the globe pool their resources, both human and material, to address pressing challenges and contribute to the development of their societies. In many instances, the networks and chairs serve as thinktanks and bridgebuilders between academia, civil society, local communities, research and policy–making. They have proven useful in informing policy decisions, establishing new teaching initiatives, generating innovation through research and contributing to the enrichment of existing university programmes while promoting cultural diversity. In areas lacking expertise, chairs and networks have evolved into poles of excellence and innovation at regional or sub–regional levels. They also contribute to strengthening North–South–South cooperation.*

The contributions of this book gather the results of the first network effort of the first Group of the Italian UNESCO Chairs, more focused on the disciplines of human development, having an intangible nature if compared to the material and technological development on which the work of the other two Groups focuses. This publication can be considered as the

beginning of the cooperative work among the Italian UNESCO Chairs after its establishment by the UNESCO National Commission, with the aim to respond to an application request coming from the same Chairs.

Although it is not easy to get rid of paradigms of disciplinary investigations detached by the urgencies of a fully interconnected world, the contributions of the volume, enriched also by the presence of colleagues coming from foreign universities, report an emblematic pathway of disciplinary plots aimed to underline potential solutions to the problems of sustainable development.

Acknowledgments

PRESENTATION

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The text introduces interventions presented during the International Symposium of the Italian Unesco Chairs (Conius) entitled "*Human Rights and Sustainable Development Goals 2030*" – held November 16, 2018 at the University of Florence – expanding and problematizing them. This event, organized by the Transdisciplinary Chair in "Human Development and Culture of Peace" of the University of Florence, involved numerous Italian UNESCO Chairs, their partners and various international experts with the aim of reflecting on the 2030 Agenda for sustainable development and, specifically, on four global Goals (SDGs): the improvement of global health (No. 3); the promotion of quality education (No. 4); the topic of cities and inclusive human settlements (n. 11); the relationship between peace, justice and strong institutions (n. 16).

While addressing a wide range of issues concerning the economic, social and ecological development of planet Earth, the book moves in a transdisciplinary and transnational perspective through theoretical studies and good practices, offering the contribution of national and international experts who carry out research on these topics, at different levels, training and networking activities within specific UNESCO Chairs and other institutions.

Interconnected and indivisible, the SDGs treated in the text, as well as the proposed interventions that support them, refer to 5 macro areas that intend to return the three indicated sustainable dimensions of development (economic, social, environmental):

- *People*: the common thread is to counter poverty and hunger (in all their forms and dimensions) ensuring that all human beings can realize their potential with dignity and equality, in a healthy environment;
- *Planet*: one of the main urgencies appears to protect the planet from degradation through conscious consumption and production, managing natural resources in a sustainable manner and adopting urgent

measures regarding climate change, so that it can meet the needs of our generation and those that are to come;
- *Prosperity*: central to ensuring that all human beings can enjoy prosperous and satisfying lives and that economic, social and technological progress takes place in harmony with nature;
- *Peace*: for sustainable development to be possible, it is necessary to promote peaceful, just and inclusive societies, free from fear and violence;
- *Partnership*: this is an aspect of content and method to mobilize the necessary means to implement the Agenda through a global collaboration for sustainable development, basing it on a spirit of strengthened solidarity and attention to the needs of the poorest and of the most vulnerable.

In this scenario, meeting the challenge launched by UNDP by involving communities around the world in laying the foundations for better prospects for the planet and its inhabitants, means for Universities and their partners to collaborate in the dissemination of this new Agenda by collecting data, proposing good practices and strengthening strategic partnerships.

Therefore, it seemed important to us – as university professors and members of a UNESCO Chair – to increase the awareness of our colleagues and students, of various operators as well as in the economic subjects and institutions involved, that the issues concerning the health and well-being of people, equal and quality education, sustainable cities and communities, peace and justice, are "complex phenomena" to be analyzed and promoted through a change that – inevitably – concerns us all.

Which human intelligence paradigm for SDGs: the epistemological breakdown of relational thinking

Paolo Orefice

To reach the 17 SDGs a new point of view must be adopted
Jeffrey D. Sachs, Professor at Columbia University
Honoris Causa Degree
University of Brescia February 12, 2018

I. The young intelligence: the difficult coexistence of the domains of knowledge

The brevity and the temporal acceleration of the human intelligence

If we focus our attention on the state of the cultures and civilizations of our time, a question arises: how does the intelligence of our species appear today? How has its complex cognitive process developed from prehistory onwards, which knowledge has it reached, what achievements has it achieved, what benefits has it brought to the Earth and its inhabitants, beginning from the same species it is an expression of?

Beyond any consideration of merit, we can respond by moving from a fact: the rational intelligence of our species is still young. It represents the point of arrival of the evolution of intelligence on Earth along a pathway of life of 3.6 or more billion years. An endless, adventurous journey, several times at risk of interruption due to the planet's geological upheavals, but more and more tenacious and constant in its expansion, rooting and expression through a universe of manifestations of life equal, as the aedi used to chant, "to the grains of sand of the sea, to the lights of stars in the sky".

From the evolutionary perspective of the intelligence on Earth, the over ten thousand/fifteen thousand years separating us from our ancestors, discovering how to imitate nature and inventing both agriculture and the settled life of agricultural villages, are very few for the cognitive domain of reason and its balanced relationship with the previous sensory-motor and emotional cognitive domains of feeling to consolidate[1]. Compared to the

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[1] In the present essay, the author summarizes the transdisciplinary analysis of the constitutive endowment of the intelligence of the human species, inherited and developed in the domains

times of the geological ages necessary for the emergence, the organization and the stabilization of each of the three domains of the intelligence of the living things, we must recognize that, in particular, rational intelligence is still very young in taking full advantage of its knowledge potential.

From this perspective, what are the sixty million years from the emergence of the third domain in the primates and, even more, the few million years of its inception in the *Homo* family with respect to the overall three billion and more years necessary for the incubation, the start and consolidation of the first two domains in the species preceding us in our common home's evolution of life? The intelligence of the invertebrates has taken two and a half billion years to appear through simple multicellular organisms, articulate and stabilize through complex multicellular organisms; over the years, the intelligence of the vertebrates has employed another 300 million years. The enormity of the geological eras is not surprising if considering that the evolution of the nature of intelligence has proceeded hand in hand with the evolution of biological organisms.

On the other hand, with the evolutionary leap in the reason that has accompanied the evolutionary leap of its neurobiological structure, human intelligence has to its credit, among others, two fundamental factors explaining both the temporal acceleration of the production levels of the minds that have expressed it and the intensification of the risks and benefits of this production: the first factor is the progressive character and the other one is the conscious character of the rational human intelligence.

In a few hundred thousand years, but we can also start from the last tens of thousands years, *Homo Sapiens Sapiens* has gone from simple forms of knowledge, having an elementary gradient of rational and conscious processing, to the present forms of knowledge, much more sophisticated and complex, in terms of meanings and productions, than the initial ones: from the first and subsequent oral languages, stone processing technologies, small hunting communities and, subsequently, the first settlements of farmers, to the current digital languages, computer and electronic technologies, and global interconnected society. The areas of action and decision-making skills of human intelligence have today a global field coverage on human life and on the planet: in comparison, our Palaeolithic ancestors appear to be from another planet.

With its production of knowledge, the power of human intelligence has gone so far to overturn the relationship that has existed between the nature and intelligence of living beings for billions of years, as an expression of

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of knowledge, and then articulated in sensory-motor and emotional production (knowledge of feeling), up to the maturation of its rationality (knowledge of thinking) along millions of years of neurobiological evolution of living beings. The modelling of evolutionary and historical paradigms, here proposed in terms of macroanalysis, is necessarily limited to the indication of the dominant trends, without entering in the details of the variations and the dynamics.

the nature and a function of the life forms that have evolved inside it. Although the whole anthropogenesis has brought substantial changes in the life of nature – think about the invention of copying nature in producing food through agricultural work -, the latest anthropization of Earth is affecting the rules of operation of the planet and is threatening its structure, giving rise to a new evolutionary era, known as Anthropocene.

As will be illustrated in the following pages, the evolutionary reversal involves the history of human intelligence of the last hundred years. Paradoxically, the absolute primacy of reason is generating the exact opposite of the potential of the third domain, called by the natural evolution of the *Homo* family to enrich both the other two domains and itself through its relationship with them. If projected in the medium and long-term, we are facing a very fragile historical process: considering the brevity of the history of human intelligence within the history of Earth's intelligence, the coexistence of the domains of feeling and thinking is still running in. The expressions of dominant rationality are still inadequate and can destroy the sustainability of the planet to fuel not only human life, but also that of other living species.

From another point of view, the globalization of both civilizations on Earth and their paradigms of knowledge, developed throughout the history of humanity and present in different forms, degrees and weights in contemporary cultures, has been fostered by the acceleration of human knowledge occurred over recent centuries, and especially over the last half century through the globalization of exchanges, technologies, as well as tangible and intangible productions.

It can reasonably be assumed that, over the long millennia of human anthropization, the epistemology of human knowledge can be traced back to a series of paradigms, which have characterized and are still characterizing long eras, and that have continued to inform cultures and civilizations through forms of intangible knowledge and extremely diversified tangible products. These paradigms can be traced back to three major Axes of relationship between the domains of feeling and thinking, each with paradigms of intelligence and knowledge corresponding to evolutionary stages within them:

I.   The prevalence of the domains of feeling over the domain of reason (magical thinking and declarative thinking);
II. The establishment of the domain of reason in autonomous and independent forms from the domains of feeling (demonstrative thinking, shattered thinking and crisis of reason);
III. The opening of the domain of reason to the domains of feeling, in search of their integration (self-correcting thinking and relational thinking).

Each of the three Axes and their respective paradigms has had different dislocations both within continental and sub-continental regions and a

same region of the world, through subsequent dating of their appearance and influence in distinct civilizations and cultures.

Following evolutions, contaminations and new historical insertions, these paradigms are then still present in the interconnected world, assuming the character of prevailing orientations of the current human intelligence, in relation to the same location of their carriers within the systems of power and citizenship of the companies legitimizing and fuelling them.

Ultimately, there is problem of what intelligence, according to which paradigms of relationship between the domains of knowledge, is central to the processes of development and civilization of the human species on the planet of the living things. As such, this problem must be put in relationship to the Sustainable Development Goals of the United Nations 2030 Agenda for Sustainable Development, as a fundamental transversal variable in their pursuit, with particular reference to the *GCE - Global Citizenship Education* objectives.

Drawing the picture of the historical paradigms of intelligence and knowledge within the landscape of civilizations and cultures present on the planet is the first fundamental step to grasp the directions of that paradigm of intelligence not taking us back in history but making us walk towards the advanced global citizenship of the emancipated knowledge. This is also the direction to deepen the global, regional, national and local strategies of sustainability policies and programs for the short- and medium-term development of the *Homo Sapiens Sapiens* species, which are fundamental for the sustainability of life on Earth.

The feeling reasons: from magical thinking to declarative thinking

The first historical paradigm of human knowledge is characterized by the predominant presence of the first and second domains with respect to the third: the presence of sensory-motor and emotional knowledge is very high, while the presence of rational knowledge is very low. At phenotypic level, this type of construction of meanings is typical of early childhood: with the development of language, the child develops "concrete thinking" that, with the first "signs" captured by senses and primary emotions, constructs rational meanings between reality and fantasy, not yet having "abstract thinking". We know that the phenotype summarizes the genotype: in the life of every human being, the evolutionary stages of the intellectual potential of species are retraced.

This first paradigm of human knowledge develops historically in two stages: *magical thinking* and *declarative thinking*.

Magic thinking. It has already been pointed out that the presence of this paradigm is constant over the long phase of anthropogenesis, due both to the evolutionary break-in of thinking and the still initial production of its

knowledge. Therefore, it is not surprising if the birth of historical civilizations is influenced by the preponderance of this paradigm, even if the power of the reason makes feel the weight of both its intangible knowledge (such as that related to the conception of the world, of society, of life) and its tangible knowledge (related, above all, to the production of early technologies in work, in the economy and in living). However, it remains a rationality imbued with "magical thinking": the magical nature is provided by the conceptual and conscious elaboration of the imaginative and symbolic meanings drawn directly from the concrete experience of the senses and the emotions.

Rationality has no autonomous value in generating knowledge: its assertions are valid for the absolute and indisputable authority of the guarantor who attests them, which is considered to be of a superior nature and placed beyond the common experience. The guarantee is placed in man-made divinities or emanations of the sacredness of nature, or in sacralized human beings accessing magical powers.

It is a way of knowing that, while evolving and differentiating itself in historical societies and cultures, remains active and present today. This paradigm is structurally characterized by the sacredness of knowing: its foundation does not lie in the potential of the intelligence of the human species, but derives from an external power, offering and imposing it.

It is a thinking still tied to the original evolutionary character of the third domain, in which the awareness of the power of reason to think by itself is weak, partial, limited. The reason remains under the control of the feeling: ancestral fears and desires, inherited from the previous species, induce the debutant reason to perpetuate the logic of the pack and, therefore, to seek rational security in the power of knowledge of the higher authority.

The absence of general recognition of the power of reason to elaborate and assert its free and independent interpretative meanings of reality is accompanied by the absence of the recognition of the right to know as an expression of the freedom and independence of the individual human being. The question of human rights is not yet on the agenda of the reason. In sanctioning the extra-anthropological epistemology of knowledge, the possibility of elaborating the concept of citizens with equal rights and duties in the first urban aggregations, whose cohesion is regulated by the "summit" of sacred power on the "basis" of those not having human rights, including the right to free knowledge, is excluded.

Declarative thinking. The second stage of development of knowledge at the basis of civilizations and cultures also remains in the wake of the power of knowledge based on authority and not on the natural potential of the human mind. However, the new element that is evolving is the search for an objectivity of knowing that, as we know, is typical of the domain of the reason. In the previous stage, the infancy of the reason of societies, still

having a simple structure like those of the first farmers, determines the prevalence of the subjective thinking, pressed by the feeling. Now, the formation of the first great historical societies in the continents, articulated in different sectors of common living, must deal with the differentiation and diffusion of knowledge, that have be managed neatly. Systems of knowledge are born and develop, gradually acquiring the value of stability and conceptual usability. They are the first constructions of formalized knowledge, considered objective and permanent due to their value as guides of the system of power, the advance of arts and crafts and the expansion of production and trade. They are the first corpus of collective knowledge acquiring the value of immaterial, foundational and alimentary goods of ancient civilizations, leading to powerful cosmovisions.

The objectivity of the body of knowledge therefore lies in the authority of their codification, guaranteed by the rational power of their coders and recognized as such. The rationality potential of the third domain is not sought in the reason itself. On the contrary, it is still tied to a foundation that is external to it, or in any case delegated to a privileged category: it is identified in the authority for the power it exercises in the area of knowledge, like other forms of power in society, which are absolute, indisputable, and unchangeable. It still comes from the emotional imprinting of obedience to the pack leader, who is better than the other members and can be trusted.

In this way, at this level of civilization and culture the highest production of the third domain comes to be the declarative thinking: adhering to the objectivity of a knowledge means adhering to the authority of the person who declared it, without any explanation, explanation that the same authority is not required to prove neither to others, nor to itself. This paradigm that, due to its origins, can be defined as the *Ipse dixit*, is still strongly present in contemporary cultures, representing an expression of societies that have not eradicated the principle of unquestionable authority yet and continue to be based on it, as a discriminatory value of reason. On the other hand, this limitation to the exercise of reason is also a characteristic of personal development, when the mind remains anchored to the model of authority of the leader, still ruled by the domains of the feeling.

In conclusion, reason makes its job of articulating, "disciplining" and stabilizing the individual and collective knowledge of human coexistence, putting order in their plurality and distributing them among social and productive functions and roles for the survival of the society of turn. The weak point of this stage of the reason is its justification that objective knowledge does not need proof, just the guarantee of the authority declaring it valid. In this regard, we are still in the infancy of the reason, just like the small child believing in and repeating what was said by the older ones, whose authority, sureness and attachment are recognized as necessary and unappealable by the drives of the feeling.

Also, in this second paradigm the rationality of knowledge is not able to produce logical principles of equality and civil rights because it is blocked by the hierarchical thinking.

The reason does by itself: from demonstrative thinking to fragmented thinking

This new paradigm expresses the subsequent path of the reason, seeking to free itself from the subjective subjection of emotions and sensations to reach its independence. Despite the prevalence of the intelligence of feeling, well established by virtue of the long genetic inheritance from other living beings, the conscious reason took the reins of symbolic codifications in this further historical phase of civilization and culture, through the coherence and logical depth of the thinking, extended to the constitutive and regulatory forms of living in organized societies. It is the historical evolution process of the third domain: its specificity is being enriched with the articulation of the knowledge produced by cultures and civilizations. The growth of the knowledge "governed" by the rules of the rational thinking arises and develops within the working activities that are articulated and that require codified knowledge that can be used in the different professions.

The rules of thinking deepen new specificities of the third domain, the search for objectivity calls into question another attribute of the domain: awareness, as the ability to recognize and rationally reflect on the knowledge produced. We do not want to affirm that the awareness of knowing and recognizing the production of knowledge has not always existed in our species; rather, it is the degrees of consciousness that have increased and, with them, the fields and directions on which awareness is exercised are expanded. The search for objective thinking does not stop at declaring the value of its assumptions, but wants to "see the proofs" of them. In other words, it starts the reflection on the descriptive rationality and transforms it into critical rationality: meta-knowledge, giving the species its name twice "sapiens" (which knows how to know), becomes the rule of objective thinking. As for the paradigm of "feeling that thinks", also this "thinking that begins to do by itself" develops historically in cultures and civilizations, but ends up becoming a further level and a "more rational" way of using the reason, which we find still present and widespread in contemporary cultures and civilizations.

It historically evolves into two interconnected stages: *demonstrative thinking* and *fragmented thinking*.

The demonstrative thinking. The reason has ceased to seek the foundation of objective knowledge in the authority legitimizing it. Now, the reason looks for it in the proof that itself can find. The scientific thinking of modern civilization is born: from the Europe of five centuries ago it spreads in the

cultures of the second world, giving rise to the industrial societies with representative democracy, also rejecting authority as the foundation of society through the principle of authority at the basis of knowledge. The new paradigm operates a Copernican revolution, in fact and in principle, of the life of our species. Moreover, it continues to do it always more in our time through increasingly sophisticated technologies, to the point of breaking itself away from the concept of committed thinking generator of rights to become neutral thinking, exploitable through its technical productions in any society.

The reason discovers and experiments being able to verify the reliability and usability of its elaborations and productions of intangible and tangible knowledge with the incontrovertible force of the demonstration. The incontrovertible objective value of the demonstration becomes the criterion of codification and control of the reason and its applicability becomes universal, extending more and more to the multiple fields of the life of societies and its inhabitants. It must be pointed out, in any case, that the demonstrative thinking is not only a product of modern civilization, but is a constant present in the civilizations, which declinate it in different forms and cultural insights, being constitutive of the mental potential of the species. As for the other paradigms, it also expresses a certain degree of maturation of the intelligence of the single person and assumes the character of a type of work of the mind, which can now be detected in any area of the planet.

The fragmented thinking. Once the key to respond to old and new questions about reality with experimental verification has been found, demonstrative intelligence increasingly broadens the horizon of "scientifically disciplined" meanings and, with it, progressively widens the spectrum of "scientific disciplines". The disciplines specialize in sub-disciplines than then, thanks to increasingly sophisticated points of view, produce further specialized methodologies and research objects that break away from the generating disciplines and multiply in new scientific areas.

In this knowledge-multiplier process, the cognitive potential of the third domain proves to possess a fecundity and meaningfulness of rational meanings that make it capable of proceeding independently of the other two domains: formal logic frees itself from the constraints of sensations and emotions, spacing in the pure rationality. Compared to the paradigm of feeling, linking to itself the elaborations of the reason of the first historical civilizations, the paradigm of the modern reason submits the meanings of feeling, which borders on the depth of motivations or even manages to exclude. It should be emphasized that it succeeds in doing so with reference to the formalized codification of scientific and technical products, but certainly not with reference to the mental processes of the unconscious pressure of feeling. Despite the Cartesian affirmation of the identification of the human being with the power to think of reason, the power of feeling remains underground and paws to have a way out.

The process of specialization of the "absolute reason" eventually generates, among others, two effects, ending up undermining its own presumption of absolute objectivity: the shattering of the meanings of reality and the loss of the knowledge of feeling.

Rationality, closing itself more and more in the reductionist approach, renounces to the original power of relying on the "consciousness of knowledge" as *Sapiens Sapiens* in order to investigate ever more deeply the "horizons of meaning"; in this way, it abdicates to the power to enrich and orient his own relationship with the knowledge of nature. The disciplines of self-referential reason, moving away one from the other, become islands of knowledge, incapable of recognizing themselves in the sea of common reality. This behaviour "all by itself" of the reason leads to the misunderstanding of the value of the meanings of feeling, which in the evolution of living beings has always played the role of defense and articulation of life through the processes of attachment and escape. The pride of the reason promising well-being and happiness, as it has repeatedly decanted over the last few centuries, is punctually disowned by the progressive explosion of violence, as the war *escalation* of the last century demonstrates without any doubt.

To conclude, this reason alone signs its epistemological crisis. Reversing the relationship of anthropogenesis of millions of years with the other two cognitive domains for a reciprocal rebalancing, it ends up falling into the same trap of the prevaricating power of the domains of feeling characterizing the previous stages of development of human intelligence. The position of absolute authority of the reason does not free itself, but the logic of the leader for survival is re-edited. Paradoxically, it reproposes the same logic of the untouchability of the declarative intelligence that it has dismantled, becoming the new sacredness that consumes itself in the dogmatism of the separate reason. Actually, the decanted criterion of neutral objectivity is based on a very precise choice of rationality, that of considering inadmissible the possibility of changing once it has reached the scientific law, thus stiffening its own professional and technical uses that divide and hierarchize the fields of reality and block the improvement in the social and cultural structure of coexistence. The potential of the feeling, having lost the edge of the authority of declarative thinking, and being inhibited its interface with objective, neutral, separate and shattered thinking, loses the anchors to the evolution of life and generates knowledge in which the emptiness of meaning magnifies fear, trespassing desire in the irrational and in its harmful surrogates, loses the intelligence of nature. For the first time after the millions of years of anthropogenesis, with the *Homo Sapiens Sapiens* of modern civilization the complex cognitive potential experiences a profound fracture in the knowledge produced, although the most elaborated in its history. *Homo Cogitans* is placed at center of the world, does no longer recognize himself

as *Homo Sentiens*, part of nature's knowledge, but states, on the contrary, that it is above nature, while totally dependent on it.

The young intelligence of our species is still far from its maturity.

The reason in crisis and the self-correcting thinking

Over the last century, the crisis of the objective self-sufficient thinking led to the emergence and the establishment of the self-correcting scientific thinking: the thesis of the self-referential, segmented, incontrovertible reason was gradually dismantled by the thinking recognizing the limits of rationality, which is not absolute and immutable, but "bounded" and progressive in the exploration of reality. Its conscious potential of elaborating of further points of view and, therefore, of reaching new interpretative meanings of reality actually raises "the bar" of the cognitive leap of the third domain. The work of the reason does not consist in reaching the final point of the interpretation of reality, but in being able to discover and construct a further one, thanks to new points of view bringing deeper areas of reality to the fore.

The reason in its historical attempts to do it for itself in modern civilization, had once again, highlighted the limits of the third domain that we could define as "adolescent". The third domain, closed in itself, believing to be infallible and superior to the other two domains, totally loses its relationship with the intelligence of nature: it disavows it, leads it back to the limits of segmented and instrumental meanings, devastates it with its unconsciousness, abdicating to exercise the conscience pertaining to it. It makes the anthropized development of nature unsustainable.

The self-correcting thinking, on the other hand, announces the epistemological rupture with the absolute security of the demonstrative thinking: not only the acquisitions coded as objective and neutral, thanks to successive and different verification processes, are correctable, but also the attitude of thinking that, in the search for the meanings of reality, can take on unexplored epistemic structures. It turns out that the specificity of the third domain is not the self-referential reason with its "presumption of omnipotence": it is not an absolute datum, but the result of the long evolutionary process interpreted historically. By virtue of this process, the thinking can also perform a different function: the regulative one of the "rationally open reason" in the relationship with reality, and with the domains of the feeling. This opening of the reason, that goes beyond the paradigm of modern thinking and places it in an advanced position in the epistemological research of the post-modern thinking, undoubtedly becomes a discriminating factor in the development of the third domain in the current era of global interconnection. In this scenario, it is not a question only of challenging the thinking of a hegemonic civilization, but the new rationality open to the knowledge of the civilizations and cultures of the world.

This perspective gathers the instances of the new paradigm of the third domain for the new historical challenge of *Homo Sapiens Sapiens*, called to deal for the first time, in over three hundred thousand years of thinking, with the life of the whole species and of the whole planet. The third cognitive domain is called upon to permeate the same and common civilization of the Earth, assuming the position of rational paradigm of the entire human family. In other eras, it did so by adopting the paradigms summarized above, functional to the different civilizations; now it is called to realize it simultaneously for a single and unique civilization, that of our species. It is legitimate and necessary to ask ourselves whether this challenge will be successful or, instead, if the innovative thrust will be exhausted in an updated re-edition of the historically outdated but still prevalent rationality paradigms. In this case, the third domain, while experimenting with innovative forms of civilization driven by forms of scientific and technological intelligence that are still unthinkable, would not be able to break away from the rationalism of power, discriminatory and violent and, therefore, would remain mired in the involution of the "liquid" civilization, unsustainable and destructive for itself and the world.

II. Towards the epistemological rupture of the intelligence of species?

The reason that feels: the new paradigm of the relational thinking

The signs of the new paradigm are present and active in the living cultures of the planet. They can be traced back to "relational thinking": despite being still in formation, it presents not a few credentials to stand as a candidate to permeate the intelligence of the terrestrial civilization.

Its direction seems to be indicated by the same pathway undertaken by the human intelligence through civilizations and cultures from the Upper Palaeolithic to the Anthropocene. Even if only broadly, is the pathway illustrated in the previous pages, characterized by the paradigms of the domains of feeling and thinking, which have established gradually in human history and that remain active in contemporary societies, albeit with different layers, shades and intensities in the regions of the world. It is opportune to summarize them in order to grasp the historical process, as well as the current and prospective conditions of the human intelligence, attributable to two types of relationships between the potentials of knowledge, from the crisis of which emerges the third type of relationship. The initial relationship between the potential of feeling and the potential of thinking is played on the prevalence of the former over the latter, generating the paradigms of *feeling that accesses rational thinking*. They are the *magical thinking* and the *declarative thinking*, which have mostly expressed the dominant power of civilizations and ancient and modern cultures, and continue to still exercise a preponderant influence in societies with authoritarian think-

ing. Such influence is recognizable as they are accompanied by the authoritarian structures of the state and its institutions, as well as by the social aggregations, supported by "restricted code intelligences". In those institutions, the conduction of life is regulated by the strong pressure of negative emotions, in particular fear and its derivatives, such as anxiety and abuse, in presence of precarious existence and instrumental and cultural illiteracy.

The relationship subsequently turned upside down with the affirmation of the third domain over the first two, generating the paradigms of *thinking that does by itself* and devaluating the feeling: the *demonstrative thinking* and the *separate thinking*. Such paradigms have made their way over the last centuries, with the affirmation of modern scientific thinking, by imposing themselves in the industrial societies of the first and second world and, subsequently, in the emerging countries of what constituted the third world. If on the one hand, the affirmation of the modern reason has fuelled the advancement of freedoms and human rights, on the other it has strengthened the anthropocentric culture to the detriment of the intelligence of nature.

Only over the last century, following the authoritarian and violent exasperation of the fragmented thinking of the two world and post-colonial conflicts, the *self-corrective thinking* has begun to emerge, criticizing the absolute power of the third domain and searching for a different arrangement of the forms of thinking, from emancipatory cultures to open sciences, from the revaluation of local knowledge to the establishment of intangible technologies. Observing the evolutionary and historical rooting of the first two paradigms during the long journey of civilizations and cultures, and considering that the expansion of open thinking has only a few centuries of establishment through the scientific thinking, we could be led to pessimism about the affirmation of a further radical change in the relationship between the three domains towards complex thinking. But the possibilities of this change are inversely proportional to the duration of the previous paradigms and are subjected to a historical acceleration never before experienced in the paradigmatic changes of the human intelligence.

The ongoing processes of planetary interconnection of our species and of its intangible and tangible productions have brought the different paradigms out of historical and geographical isolation, and now put them in contact with one another, albeit with different outcomes, going from ideological and violent clashes to a remixing and deconstruction of social and cultural identities and belongings to the formation of new thinking solutions and human relations. In breaking their respective boundaries, these interfaces between paradigms create situations of permeability towards new cognitive paradigms: the global planetary interconnection realizes the historical conditions of paradigmatic leaps that make osmosis current and accelerated, as well as the transition to an unprecedented combination between the domains of feeling and thinking. On the other hand, the breaking of cognitive boundaries also allows the circulation of the relational knowledge present

in traditional and pre-industrial cultures, even with all the exceptions related to the localistic thoughts, and gives value to knowledge marginalized by "*knowledge to a dimension*" to be enriched with empathic cognitive values.

Considering the curve of natural evolution and of the historical development of human intelligence in the long-term, as well as the still open process of anthropization, the paradigms of *feeling that accesses rational thinking* and *thinking that does by itself* are therefore overcome by the paradigm of the *reason that feels*. This latter is able to collect the imbalances, but also the specificities of the two previous paradigms, and to use them as forms of distant knowledge that have to meet, balance and unify: thinking takes on the feeling in its rational intelligence and the feeling takes the reason in its sensory-motor intelligence and emotional intelligence.

Therefore, *relational thinking* develops itself towards the search for the equal relationship between feeling and thinking, integrating the two cognitive polarities and reaching the complex cognitive unity of the three domains. From this point of view, it is possible to talk of a new evolutionary and historical paradigm of human knowledge operating a true leap of civilization, freeing itself from the dualistic solutions of the meanings of reality. The human feeling exits from the hereditary subjection of the non-conscious and necessary intelligence of the species that have preceded it, and becomes a constitutive part of rational thinking, to which it brings the lifeblood of the ancestral link with nature and its intelligence. Human thinking frees itself from the limits of the halved and rigid rational intelligence, and discovers deeper meanings fuelled by the harmony with the feeling.

It is not a question of simple emotional intelligence to the extent that the reason is limited to being sensitive. Rather, it is a question of generation of a further level of human knowledge, going beyond the potential of intelligence inherited from natural evolution and becoming the historical potential of the integration of three cognitive domains: is the intelligence of feelings.

The relational thinking cultivates the intelligence of the terrestrial feelings

As a historical result of the potential of the three domains that on our planet only reaches fulfilment with *Homo Sapiens Sapiens*, the knowledge of the feelings is a constitutive part of anthropogenesis. Together with the sensations, emotions and reason, of which it is nourished, it has always accompanied human experience, since the birth of the primary affective bond, addressed to the proximity of blood and nature. These are strong and stable ties, which have traversed the evolutionary and historical paradigms of human knowledge, gradually taking on their specific characteristics, as sacral and submissive feelings, ideological and oppositional sentiments, segmented and alienating feelings. Without being able to enter in detail in the complex phenomenology of human feelings that constitute

the evolutionary apex of the animal ones in these pages, it is possible to highlight some generative aspects of relational intelligence. Relational intelligence connects and merges with the intelligence of the Earth, origin and expression of the cognitive domains that allowed human knowledge to reach this further stage of intelligence.

The intelligence of feelings can be classified as the "*increased domain*" of the natural potential that is generated when the three domains integrate, finding a balance and an equilibrium between them. The formula can be expressed as follows, where DI, DII and DIII express the three domains that, when working together and integrate between them DAS, the increased domain of the knowledge of feelings:

$$DI + DII + DIII ➔ DAS$$
The "increased" potential of the integration of the domains of feeling and thinking

Having arrived at this point in the analysis of the process of knowledge of our species, it should be clear that this remains below its interpretative possibilities of the signs of reality if it is nourished in a fragmented and univocal way by a prevalent cognitive domain over the other two:

- If the process mainly uses the first domain, the maximum thinking reaches the "supposition" ("I have the feeling that something is wrong, surely it is") that has a low level of rational explanation and, therefore, of adaptive strategy of the reason;
- If the process mainly uses also the second domain, the thinking can reach the "pre-judgment" ("since the black colour of the skin makes an impression on me, the niggers are unreliable" or even "they are inferior human beings") that prevents the reason from elaborating a rationally objective explanation and, therefore, from deducing rationally reliable conclusions;
- If the process mainly uses the third domain, excluding or reducing the other two, the thinking stops at the "stereotype" ("I do not know this person, but since everyone says that Southerners are crooks, surely he is not an honest person") and, therefore, subjective opinion replaces the data about rational confirmation.

If, on the contrary, sensations, emotions and reason come simultaneously into play, in an interdependent way, the range of interpretative possibilities expands enormously. In fact, the reciprocal feedback of interpretations "felt" and "thought" brings the mind to the exploration of multiple variables, even opposed, that gradually come to a felt thinking or a thought feeling: it is the way of feelings are constructed, as stable interpretations – not necessarily immutable – with potential for personalized meanings having a strong motivational and rational gradient. It should be pointed out that

the *feedback* between the three domains is a condition related to the formation of the superior knowledge of feelings. If, for example, the domain of emotions takes over the other two, the knowledge generated does not stabilize the realized interpretation, but makes it unstable and, therefore, precarious: the meaning elaborated by the prevailing emotion (for example: "I will do anything for you") loses grip on the descending curve of emotion. The process itself does not tell us the nature and outcome of the feelings generated by the integration of domains: they can be destructive, like hatred, or constructive, like, love: the outcome depends on the contents – in terms of personal knowledge – that feed the process.

The potential of the terrestrial feelings

If the contents of personal knowledge are nourished by the knowledge of the Earth, the relational intelligence of the three domains realizes an interpretative, behavioural and operational potential that is extremely rich in meanings, both in terms of thickness and variety of the points of view elaborated and expressed. As an exemplary case, we can consider the experience of the knowledge of a child of the kindergarten, in which the three domains, expanding in its "absorbing mind" to say with Montessori, have not been inhibited by distorted contexts. In this regard, an educational experience such as that performed in the garden-laboratory with reference to the relationship of knowledge of plants is able to nurture the curiosity of the child. Such an experience, in fact, makes him develop feelings of amazed, joyful, imaginative, aesthetic, symbolic, analogical, conceptual, social, ethical intelligence in which the plant is the catalyst of the to his identity and belonging to the Earth, promoting a sensory, imaginative, emotional and rational discovery about how the plants develop their extraordinary intelligent life by activating defences, communicative and adaptive forms to live and coexist with other plants and animals. The example is simplified, and calls into question the articulated educational work with children. Such work necessarily requires the presence of teachers' relational intelligence: in this way, day after day, educational work accompanies the growth in the child of feelings of belonging to the Earth, which from the Earth itself gives birth to and feeds the life of plants and other living beings continuously.

The potential of the transdisciplinary freedom and the wealth of the terrestrial intelligence

The paradigm of the intelligence of feelings, compared to previous paradigms, has therefore the advantage of accessing the fullness of the potential of human knowledge. The combination of feeling and thinking is like a three-dimensional vision: it allows to explore the different dimensions of reality. Like the monocular vision, seeing with the only eye of feeling or only with the other eye of thinking makes the relationship with the reality incomplete. Like the three-dimensional vision, the intelligence of feelings

captures the signs of reality on the distinct and intertwined planes of the senses, emotions and reason. Feeling and thinking constitute a complex investigative unit that unifies the two dimensions of knowledge, we could say that it is the space-time unit of reality. The paradigm based on the knowledge limited to the short vision of the sensation and/or of the prevailing emotion or to the linear one of the separated thinking is now dated.

This multidimensional grip of reality is the most complete and profound, since it inherits and uses the entire evolutionary arc of knowledge of the living, which – it is appropriate to reiterate – from its appearance over three billion years ago, has developed the single domains of knowledge along geological times by refining the gradient of adaptation and change of reality in the transition from the nature of one domain to that of the other. The leap to the historical potential of feelings then offers the widest and deepest horizon of knowledge available to human beings.

Assuming the full and increased potential of knowledge as a general paradigm of the intelligence of the whole humanity, as a point of arrival of the evolution, both natural and historical, of the paradigms that preceded it, a radical change of perspective is made. Such change, made on a world scale, is capable to nurture the freedom and richness of the terrestrial intelligence, necessary to build the most advanced historical civilization of all humanity. The parameter of the construction of feelings in the relationship with the nature and history of the planet and its inhabitants breaks every fence of conflicting knowledge both between feeling and thinking and separate knowledge between the different meanings. The profound unity of the knowledge process is capable to access the unity and diversity of the reality in its dimensions and levels. It is a further and richer reading of the terrestrial intelligence: this opens up to the intelligences of the nature and the cultures of the Earth, but it also summarizes the potentials that have been born and articulated in domains of knowledge from the evolution and history of living things.

Relational thinking rests on the full potential of the intelligence of the species, which makes it possible; relational thinking has the transdisciplinary tool that makes it feasible in the human mind: both examine reality in its different dimensions and levels, while the previous paradigms are set mainly on the linear thinking of the logic of opposites.

In this way, the mental potential is not addressed towards rigidly disciplined knowledge: even if it is oriented towards options of knowledge governed by specific rules, it does not remain anchored to them, but maintains the relationship with new knowledge, expression of other aspects of reality that the coordinated game of feeling and thinking does not escape. One is attentive to the pressure of vital needs, while the other holds together by bringing them back into the rational inclusive logic.

It is the confirmation of the usability of relational thinking in overcoming the crisis of authority of fragmented reason that self-corrective thinking had announced.

The potential of the non-oppositional logic of the terrestrial feelings

How can relational thinking make coexist the multiple aspects of reality to generate feelings compatible with the terrestrial intelligence in whose logic it is rooted? Evidently, the linear logic of opposites, which feeds the previous paradigms of knowledge does not correspond to it. This logic feeds and is nourished both by the feeling that thinks and by the thinking that does by itself: in both cases, the mental potential of human beings is expressed. It is aimed to the defence or of the feeling the leader or of the hierarchical thinking. It is an aggressive and selective feeling for the benefit of one part of humanity instead of another; it is a thinking that justifies, sacralising or in any case making the knowledge absolute, the untouchable principle of the thinking authority.

On the contrary, within the most evolved paradigm of relational thinking, the logical device makes an epistemological leap with respect to the logic of opposites. Already in the intelligence of nature, the oppositional contrast does not close the process of life, which otherwise would have disappeared from our planet, but ends into the richness of diversity, an indispensable condition for the maintenance and enrichment of life forms. A logic that is born oppositional, but that then becomes inclusive, allowing diversity to multiply through adaptation to environmental variability. Adaptive processes are the expression of logical intelligence to seek innovative and improvement solutions.

It is exactly the logic of the relational thinking that, in order to make the multiplicity of aspects of reality coexist and nourish at the different levels of feeling and thinking, does not discard from linear thinking inconceivable and unacceptable elements or points of view, but takes them in and rearranges them towards compatible solutions. Relational thinking moves according to the logic of the third typical of the transdisciplinary thinking. The logical model is the following: A vs B are not opposable, if they refer to a point C including both of them. The logic of opposites does not exhaust the logical process, but expresses a first level: for example, in the meanings of feeling, fear and desire are incompatible; in those of thinking, I and you are alternative. At its level of analysis, this type of logic has its reason of existence and its space of coherence. Its limit is in considering it absolute and final: instead, it is only a stage of logic.

The logic of the included third expresses the higher level of the interaction of opposites, which end up enriching the deeper meaning reached. One example is the overcoming of the opposition "feeling-thinking", which in the "thinking that feels" reaches the inclusive logic of the feelings of care of the Common House: the fearful opposition I-you finds the solution of mutual acceptance, even in the differences, in the formation of the feeling of solidarity belonging to the common destiny of the human family. It is just a simplified example, but it serves to capture another connection proper to the relational thinking: the relationship between the diversity of

aspects of reality and the logic of the included third. Diversities are manageable, in the terrestrial intelligence, thanks to the logical bridge of the included third.

The emancipated knowledge of the terrestrial intelligence has no barriers

At the conclusion of this introductory study on the intelligences of feeling and thinking, it is imperative to ask ourselves about the social organization of knowledge in education on a global scale, comparing the emerging paradigm of relational thinking with the historical paradigm of the self-referential reason. As in any schematization, the macro-comparison is a system and does not necessarily take into account the dynamics and the processes of conservation, adjustment and change of paradigms: rather, it has the function of orientation for the development of relational thinking in schools and universities, in the professions and services.

The first question concerns the separation of the organized systems of knowledge, starting from the permanence of the consolidated "two cultures" that have difficulties in recognizing each other and establishing beneficial exchanges. In the relational thinking, there can be no separation between science and culture both on an epistemological and a methodological and research contents level. Both are a product of human thinking, but it is not clear why, while invoking a serious disciplinary approach, the former must have scientific rigor and the latter may be less linked or disconnected from it, although it is certainly deals with the study of human subjectivity. The problem is in the meaning with which the scientific thinking and the thinking of the *Humanities* are considered: evidently, the separation of the two worlds suffers from the separate conception of the two intelligences, almost as the former can be rigorous and the latter can wander in personal considerations of the scholar.

Relational thinking, as we have seen, overcomes this antinomy because, according to the logic of the included third, it reports the anthroposphere within the biosphere, and vice versa. In this way, science does not separate itself from the human, dealing with the nature as object distinct and separate from life, and the human is not separated from science inasmuch as the vital processes of subjectivity have precise relationships with scientifically explorable processes. Then, the question of separation has to do with the criterion of the hierarchization and fragmentation of knowledge; relational thinking, instead, adopts the rigor of transdisciplinary thinking in asking the researcher, the teacher and the professional to explore the relationships between man and nature within the common process of formation of the terrestrial intelligence, adopting the same scientific rigor.

A second node is in the separation and incommunicability between scientific thinking, which is considered neutral, so without co-science, and

the value thinking, having an ideological or religious nature (the latter considers the horizon, as far as it can be moved, where the human mind does not arrive). This type of separation has also a historical nature: the passage from the declarative paradigm to the demonstrative paradigm of the validity of knowledge has evidently left the field of values in the former in order not to condition the freedom of thinking in the latter. This dichotomy has also been overcome also with reference to the relational thinking. It is not based on two reasons that are ignored and are irreconcilable by dimming the very development of human intelligence. If its fullness rests in knowing how to integrate the domain of feeling from which the deep motivational drives move, and the domain of thinking aspires to the objective validity of its assumptions, then overcoming the antithesis is in the feeling of seeking that does not stop at the level of the demonstrative test. On the contrary, it conveys this towards the search for meaning pertaining to the deepest level of intelligent meanings of life and nature, to which the same potential as the three domains of our species draws. The co-science of science is not a superstructural value, but, rather, it is internal to discovery, of which it is a constitutive aspect as it falls into the more general category of the ethical value of the relationship between human beings and, even more, among living beings who are debtors of the gift received from the common Earth.

In relational thinking, the two consciences disappear, one linked to the paradigm of feeling and the other to the paradigm of thinking: they are two historical traits of the development of human intelligence and the use of its potential for knowledge. The discovery of using them as a whole and in the reciprocal relationships feeding the more elaborate knowledge of feelings causes the opposition between science and religion to fall. Relational thinking unifies them in the endless search for knowledge; putting them in relation brings back the feeling of wonder of the exploration of the unknown in scientific research and the feeling of wonder in scientific exploration in the search for the limit of human reason.

A third node is the development of the disciplines (or scientific areas or subjects of education) which, as already noted above, from the prevailing paradigms of knowledge have been subjected gradually to a progressive process of intellectual sterilization that separates them from one on the other as driven by a centrifugal force that regulates the universe of knowledge. Instead, it is simply the solitude of the reason that shatters into tiny containers of knowledge. The reason of this is that it has lost the glue of the feeling that can bring it back to the urgent problems and intertwined problems of the life of human beings, living beings and the terrestrial ecosystem. Relational thinking overturns this approach, which mortifies the intelligence potential of our species and restores the intelligences of the disciplines to common terrestrial intelligence. It can be found, for example, by retracing the history of the cognitive domains of our planet. In this regard, there are many disciplinary areas involved and interfacing with the

history of the Earth, its life and its different intelligences, to the point of discovering the unique gift of potential complex and extraordinary knowledge that we have inherited at the peak of the current evolution of its living species. It makes us "feel" part of the Earth and makes us "think" about how not to prevent it from continuing the work that it has been doing in favour of its inhabitants for billions of years. The more the disciplines deepen their rational control procedures and reach technologically unexplored outcomes, the more they are called to think and to think of themselves in the set of disciplinary and non-disciplinary knowledge feeding and enriching the terrestrial intelligence.

The teaching and learning of the contents of the disciplines, such as their exploration through scientific research, cannot therefore stop at rational work, but must invest all three domains. Through the calling of the senses, the emotions and reason in educational research, they can give birth to and make grow the intelligence of the feelings of the Earth among students and teachers.

It is a duty and a gratitude to bring back the intelligence of the cognitive domains that the Earth has given us to the discover and the respect of the common and unique intelligent planet. This planet, in fact, can make us, the over seven billion of the *Homo* family together with the others species that make up more than 90% of the inhabitants of the Earth, live very well.

Even if the evolutionary history of human intelligence tells us of its progressive improvement, its state on the planet does not guarantee us that, in this century, emancipated knowledge will prevail over divisive knowledge. For the first time in human history, the health of human intelligence is at risk. This is the first item on the world agenda of sustainable development: for the first time, on a planetary scale, the strategic responsibility of the decision-makers is inevitable to make education of the citizens of the Earth deal with the quality of our intelligences, with the ultimate goal to be able to save the planet within the next 10 years.

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SDG 3: GOOD HEALTH AND WELL-BEING

Introduction
by Josep-E. Baños

Disease always entails a loss of well-being. When many people are affected by serious disease, this loss affects not only individuals and their immediate social environment, but also entire societies. Social history shows how epidemics often result in changes to society. Infectious diseases have had especially important consequences in diverse societies (Porter R, 1997).

In the fourteenth century, bubonic plague affected most countries in Western Europe. Known as "the Black Death", this epidemic killed nearly a quarter of Europe's population and an even greater proportion in some areas; for instance, in Florence the population decreased from 100,000 to 38,000 in 1427 (Porter R, 1997). The Black Death resulted in a cataclysm from which the continent would need many years to recover. When Europeans arrived in America in the following century, they brought with them diseases such as measles, syphilis, smallpox, and influenza, resulting in the deaths of millions of people in indigenous populations. Some authors contend that the effects of these diseases helped Europeans to conquer the New World (Mann C, 2005). Infectious diseases have continued to have devastating effects in many countries. In 1918, Spanish flu killed up to 100 million people, one of the highest death tolls from natural causes in world history (Arnold C, 2018). In the twentieth century, malaria, tuberculosis, and AIDS were responsible for millions of deaths in both Western and Third World countries, and these three diseases continue to pose a challenge in the twenty-first century.

Malaria remains highly prevalent and deadly in many countries today. Despite the availability of quinine, first from the bark of the cinchona tree and later as a synthesized compound, it has always been difficult to treat malaria. The appearance of Plasmodium species resistant to quinine was overcome by treatment with chloroquine. However, in the 1960s chloroquine-resistant parasites appeared, causing thousands of deaths during the

Vietnam War. The North Vietnamese asked their Chinese allies for help, leading to the development of artemisine from drugs used in traditional Chinese medicine (Baños JE and Guardiola E, 2018). Artemisine would become the first-choice treatment in the following years. Nevertheless, the problem of treating malaria remains unresolved today, and the great hope lies in preventive vaccines like the one developed by the Colombian researcher Manuel Patarroyo. In this section, Queresima *et al*. show the importance of using a gender perspective to treat malaria, which can significantly reduce and even eliminate this disease. Gallizioli *et al.* also discuss the difficulties of correct vaccination in Mozambique, which makes it difficult to prevent transmissible diseases in children.

Tuberculosis, one of the most important infectious diseases in the twentieth century, has reappeared as a serious threat in our times. Susan Sontag underlines the importance of tuberculosis in her well-known book, *Illness as Metaphor*. The arrival of streptomycin and isoniacid enabled the disease to be cured, and deaths due to tuberculosis practically disappeared in the second half of the twentieth century. However, the development of antibiotic resistance and immunodepression in AIDS patients facilitated the appearance of strains of *Mycobacterium tuberculosis* bacilli that were resistant to nearly all the antibiotics used to treat the disease. Consequently, in the twenty-first century tuberculosis is again considered a menace (Furin J *et al*., 2019). The threat posed by tuberculosis is especially consequential in vulnerable populations. Along these lines, Marchese *et al.* studied asylum seekers resettled in Brescia to establish the prevalence of tuberculosis and analyzed factors that can influence the adequacy of screening.

The third threat to health worldwide is also an infectious disease. Acquired immune deficiency syndrome (AIDS), first identified in the early 1980s, was a pandemic against which medicine could do little until the development of antiretroviral agents at the end of the twentieth century. Although a diagnosis of AIDS is no longer a death sentence and drugs against the human immunodeficiency virus (HIV) allow AIDS to be treated as a chronic disease, the disease is not under control. Not only new cases appear every day, but the side effects of antiviral agents, the cost of new drugs, and the appearance of resistance all hinder the fight against AIDS in Western countries. Moreover, AIDS continues to kill millions in Third World countries, especially in Africa (Ghosn J *et al.*, 2018). Comelli *et al.* report an interesting study showing the difficulties of ensuring retention in care in a sample of Italian and Mozambican HIV-infected patients.

The last two contributions in this section are unrelated to infectious diseases. The first focuses on the bioethical principle of autonomy. Ignored in the Hippocratic Oath, it was not until the late twentieth century when the medical profession came to accept patients' rights to decide what diagnostic procedures and therapeutic procedures they were willing to undergo. This recognition challenged the traditional model of the doctor-patient re-

lationship in which physicians determined the course of action regarding their patients' disease. Now patients' choices are documented in informed consent forms. Like other aspects of moral philosophy, the principle of autonomy is intertwined with cultural factors and religion is of great importance. García Gómez and Garasic's paper analyzes how the major religions have considered this important topic.

The last paper in this section examines how technological changes and scientific advances might influence the practice of medicine in the future and how physicians should be trained to cope with this challenge. Since the discovery of X-rays in the early twentieth century, technology has been closely linked to the practice of medicine. More recently, other imaging techniques have changed the practice of medicine to the point where physicians no longer rely on physical examination to the extent that their predecessors did only fifty years ago. The development of genomic medicine, artificial intelligence, robotics in surgery, and information from sensors are redefining how physicians should be trained and educated. Baños *et al.* analyze this situation and make some suggestions about how these changes should be incoporated into educational programmes to train physicians for the near future.

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I.

Dilemmas of informed consent process in clinical research from a multireligious perspective[1]

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ABSTRACT

Improving the health literacy of patients in relation to medical practices and research is essential for upholding the principle of respect for autonomy – that is, respecting the patient's ability to make self-governed choices regarding medical interventions or research participation that reflects the patient's beliefs and values. This paper considers the challenges of informed consent (i.e. ethical gaps, barriers, and priority needs) that are unique to certain vulnerable groups, namely preadolescents, adolescents, and pregnant women, with a specific emphasis on how multicultural and interreligious variables should be considered when assessing the appropriateness of the current documents relying on the notion of informed consent. In exploring how we are to improve the process of obtain informed consent, this contribution pays particular attention to the relevance that different cultural and religious backgrounds can play a role in shaping the approach to clinical research by individuals, bringing forward valuable information on how we could improve our understanding and interaction with one another by knowing more about our different initial stands -for the benefit of the whole medical and civil community.

Keywords

Autonomy, Clinical research, Informed consent, Religion, Vulnerability.

The UNESCO International Bioethics Committee stressed in more than one occasion that an individual has to be informed as much as possible on the outcomes of the procedure in which he/she is involved in: "The close connection between autonomy and responsibility supposes that consent be freely given by the person concerned, that the clearest possible information be provided, that his/her faculties of comprehension be intact, that he/she has been able to measure the consequences of the illness and its evolution, and that he/she understands the advantages and disadvantages of possible alternative treatment" (UNESCO IBC 2008: 15). In addition to these requirements, various cultural and social variables are to be considered when assessing the ethical validity of the informed consent process. Often, such considerations might impinge upon the monolithic, person-centered version of autonomy that we tend to give for granted in the Western contexts, creating a space for new versions of vulnerability -in which the vulnerable population is represented by those individual unable to see their attitude and perception of autonomy as sufficiently represented by current legislations. In some scenarios for example, "communal autonomy" or "relational autonomy", a version of autonomy that sees the deliberation and the legitimacy of a decision to belong not only to a single person, but rather the community to which one belongs (i.e. family). Often leaders of the community -nearly always family members- are those who make the decisions and their judgment is not questioned due to their age, expected wisdom and knowledge of the community's internal dynamics in place. In this work, we want to address some relevant aspects to be considered if we are to improve the informed consent process in clinical trials in the increasingly multicultural society we live in.

Individual and Relational Autonomy

In line with what just described, the words of Joseph Tham and Marie Letendre are particularly relevant to understand more accurately how some of our standard ways of conceptualizing the discussion around informed consent might not be as given as expected. "Cultural norms specify behavior. 'Honesty is an ideal value for most Americans, but it varies in strength as a real value for other cultures' (Spector R. 2000, Surbone A. 2006). Honor is highly prized in the Japanese culture as is female purity in the Islamic world. Direct eye contact is avoided in several cultures, notably Asian and the Middle Eastern culture; the Navaho use silence to formulate their thoughts in order to give the most complete answer. Trust is given only to family members in the Gypsy culture. Masculine and feminine pronouns do not exist in Asian languages, and 'yes' does not always mean the affirmative since many cultures use the 'yes' as a way of avoiding an embarrassing 'no'. This is just a short list of cultural variables that inform and form communication styles. A cross-cultural health care ethics combines the tenets of patient- family centered care with an understanding of the social and

cultural influences that affect the quality of medical services and treatment. Developing sensitivity to different cultures can make health care programs and activities attractive and interesting for a broader population base. In contrast, a lack of cultural sensitivity can deter people from using health care services" (Tham J.S., Letendre M.C. 2014). Hence, not all documents that assume that focusing on the individual might be sufficiently sensitive towards how one person with a cultural, religious or ethical background might want (or is capable) to express her views, values and desires if disconnected from her community. In accepting this reality, it is equally important to bear in mind that -though contemplated- relational autonomy has no effective role in the shaping of informed consent in official forms. As the notion of informed consent relies on a set value of individual autonomy that not all cultures and approaches to life share, a patient's cultural disposition and past experiences with medical health care professionals will have an impact on the amount of trust that they can have towards medical personnel (that they might see as more "external" to their tradition/heritage, and therefore also not included in that relational autonomy that connects them to their surrounding community) and "their" knowledge -seen as a way of "tricking" the person to the advantage of the "external entity". This could include a distrust in the actual efficacy of a vaccine for example. Although local culture may shape people's perception over time, people are more likely to trust experts that share a similar background, tradition, religion and culture with them (Kahan D.M., Braman D., Cohen G.L., Gastil J., Slovic P. 2010). When working with ethnic minority patients, it is important to note that comprehension may also transcend simply linguistic barriers.

The conceptualization of illness and cultural bias both play a role in the ways that information is presented and understood. Thus, it is important to understand the role that culture plays in obtaining informed consent (Dein S., Bhui K. 2005). In particular, in multicultural societies, where a large portion of the society is made up of immigrants with varying cultural backgrounds, there may be differing attitudes regarding the role of physicians. Moreover, the quality of informed consent may be dependent on the relationship between a physician and their patient. To improve the physician-patient relationship, and for the consent gained to be effective, there has to be a partnership based on openness, trust, and good communication between the two parties (General Medical Council. 2008). Individual's religious beliefs or related cultural values can lead to questions and concerns that health professionals, unfamiliar with the religion or culture, have not encountered before. Not only does an immigrant have to trust the medical personnel, but also the attitude that the vaccinators display towards the immigrant has to be positive. It has been shown that culture (which can also include religious and spiritual backgrounds) can impact one's vulnerability to infectious diseases. Rejecting vaccination due to religious or cultural values is not a new phenomenon; there have been reports

of vaccines-preventable outbreaks in religious schools, congregations and religious communities (Thomas T.L. *et al.* 2013). As a case study, the World Health Organization reported that in a region in Nigeria 16% of the children were vaccinated against polio. The reason for the low vaccination rates is that the community is predominantly Muslim, and they believe that the polio drops are used as a tool to sterilize children. Likewise, a study from the Netherlands has shown that municipalities with high orthodox protestant domination have lower vaccination rates compared to municipalities without an orthodox protestant domination (Grabenstein J.D. 2013), with the refusal to vaccinate children among orthodox protestants being based on a combination of religious objections, family tradition, and fear of possible side-effects. A discussion of the views that every religion or culture has with regards to the link between informed consent and clinical research vaccination programs is outside the scope of this paper. Still, here the focus will concern six of the major religious and cultural traditions (Buddhism, Christianity, Confucianism, Hinduism, Islam and Judaism) with respect to immunization (i.e. vaccination programs). These specific religions and cultures have been selected due to their prominence in the Western context (above all, Europe), as well as the fact that, together, they represent an extremely high percentage of the world's population. Broadening the discussion back to the way informed consent notion interacts with biomedical research, some of the key questions that we want to address here are:

I. *How much of the notion of informed consent is applied in one's tradition? And in which way?*
II. *Can or should we have different informed consent forms for differently vulnerable populations?*
III. *Do all traditions agree with the general principles behind informed consent (i.e. the prioritization of individual autonomy)? If not, what alternative values/approach could support widespread vaccination for example?*

In the following sections different answers to these and other questions from the different traditions considered will be highlighted.

Considerations from Buddhism

The Buddhist tradition does not strictly rely on individual autonomy (hence, on informed consent), but it sees life as one, meaning that all forms of life are essentially related to one another and share a common essence. As a result, the involvement in clinical trials is seen as a duty towards the community that must be embraced. Ellen Zhang provides us with a very important reading of the practical value of the informed consent forms, and the role of duty in the Buddhist tradition. "While Buddhism challenges an individual-oriented approach to autonomy, it also challenges an individual-oriented approach to

rights. Buddhism would accept 'negative rights' as a protective means for the interests of the patient yet having problems with using the language of rights without qualification to grapple with every moral issue. In addition, Buddhism would also speak of the importance of duty along with the right-talk. For example, in the case of vaccination, Buddhism will use duty rather than right to argue for it. In other words, it is not someone's right (i.e., individual's autonomy) to have, or not have vaccination; instead, it is someone's duty to protect oneself and others in society through a proper prevention of the infection and its respective immunization. Since vaccination concerns public health, Buddhists today will generally use vaccines to make sure their health is protected" (Zhang E. 2018: 11). As shown already in the next section of the paper, a general attitude -from individuals and from the State- that will give priority to public health and duties towards the community might not be ideal and it might also restrict our individual autonomy, but it is an approach that is shared both by other traditions and the Western secular approach.

Considerations from Christianity

The Christian approach towards vaccination is favorable and based on the principle of solidarity -that sees, as in other traditions, a moral duty to protect the vulnerable (in this case immunodeficient people). Concerning clinical trials and informed consent instead, the approach is less all-encompassing: to an extent suffering is to be seen as a connection to God, so it should be tolerated to an extent. However, individual autonomy and informed consent are also seen as valuable tools to shape one's spiritual path (free will is necessary to discern right from wrong), so they need to be defended as well and the ultimate judges of a participation to a clinical trial are single individuals (that are to be defended from external pressures nonetheless). As highlighted by Laura Palazzani, in the Christian perspective in bioethics: "informed consent is inspired by Jesus, who cured the sick with compassion, generosity, and understanding. Christians believe that disease and suffering are trials from God to bring them closer to salvation through death and into His grace. Scientific research should be done for the purpose of serving those who are ill, not solely or primarily for the benefit of the researchers. Research should be conducted according to accepted scientific principles and it must always be deemed necessary and potentially useful for the patient. It must never subject an individual to unnecessary or disproportionate risks, which overshadow the expected benefit from the research. The researcher must never participate in projects that may involve the treatment of the human subject as an object of that interest. Studies which may involve immoral cooperation with evil must be avoided" (Palazzani L. 2018: 16). More specifically in relation to Roman Catholicism, the Vatican has produced a large number of documents and statements (Pontifical Academy for Life. 2017) in which it supports wide-

spread vaccination, establishing clearly that the balance between risks and benefits for both the individual (the primary concern of biomedical research) and the community is not put at risk by the practice, and clarifying once and for all that the previous reticence against *some* vaccination that was using cell lines derived from a voluntary aborted fetus is not a real problem as vaccines are not produced in this way anymore.

Considerations from Confucianism

In the Confucian tradition, the link between the medical and political sphere is even more evident, with the latter having priority in the ethical assessment of a practice -including clinical research. Ruiping Fan expresses some of the peculiarity of this way of seeing the world and processing what the best way of behaving between and towards society is. Medicine is subordinated to politics as a way of benefiting society, hence the last call for any medical decision that concerns public health is given to politics. "Confucianism sees medicine as 'the art of *ren*'[2] (*renshu*), in contrast of seeing politics as 'the governance of *ren*' (*renzheng*). This indicates that both medicine and politics are taken to be the virtuous causes of humanity, but politics is more important than medicine perhaps because it can benefit people more than medicine in the proper context. […] Both traditional Confucian politics and medicine have a meritocratic and paternalistic tendency: only virtuous persons should become politicians or physicians, and they should make decisions to promote people's welfare in light of their own professional knowledge and judgements. In medicine, Confucian physician ethics has been similar to the Hippocratic Oath ethics in terms of medical professional obligations. It is the health and well-being of people that constitute the end of the art of medicine, but the judgment of such health and well-being lies in the hands of the physician. Throughout the history of Chinese medicine, the emphasis has always been placed on the physician's virtue and obligation in performing the art of *ren* for assisting people, rather than on providing adequate information to patients and their families. In reality, Chinese physicians must have gained consent, either explicitly or implicitly, from patients and their families in order to conduct medical treatment, but it is also clear that obtaining such consent before treatment has never been formally and clearly required in the tradition" (Fan R. 2018: 24). The settle aspect that must be considered is the balance between the inclusion of the family and the preservation of individual autonomy as the final, decisive notion of reference when deciding what to do with the patient or subject. There is room for a more sensitive attitude towards familiar networks and that is another linking ring with other traditions -not last the next one considered.

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[2] « Ren » could mean : 'humanity', 'humaneness', 'goodness', 'benevolence', or 'love'.

Considerations from Hinduism

In the Hindu tradition, as for other Asian ones, the centrality of the individual is less relevant than in the West. Hence the moral acceptance of the clinical trials as legitimate does not derive from an acceptance of informed consent as the decisive factor, but rather from a conceptualization of relational autonomy both in legal and moral terms. In relation to this, John Lunstroth tells us: "the peoples of the subcontinent all share a concern for life and genuine friendliness and compassion for the other. This is their *dharma*[3], a central feature of their way of life. But it would be a mistake to think of *dharma* as meaning just that. *Dharma* also means law/right, in its broadest sense, and through this set of meanings it reads for government[4]" (Lunstroth J. 2018). Hence, it becomes evident that India represents a context in which people feel at the same time a duty and to act in accordance to the law -that prescribes them to care about the others- but this very "imposition" overlaps with a genuine, altruistic tendency to want to benefit and help the other. The bi-dimensional use of *dharma* in this sense, shows the richness that can be derived (also by other religious and non-religious traditions) from the consideration of other points of view on matter of informed consent. This is also evident in the next tradition considered.

Considerations from Islam

The Islamic tradition shares with the others considered here a general assessment of clinical trials as morally sound if and when done respecting the individual and with the intention to help the community. Yet, the specific geopolitical specificity of Islamic majority represents a specific global input that can stress the relevance of this dimension for the mission of our work. In an approach that might be defined as a way of decolonizing the debate also in respect to terminology, Aasim Padela tells us that: "as medicine has globalized so has bioethics. Just as medical technology and curricula are patterned after Western academies, bioethics teaching around the world also draws upon ethical principles and moral frameworks first worked out in the "West." (De Vries R., Rott L. 2011) It should come as no surprise then that four-principle Georgetown model of medical ethics is widely-taught in Muslim lands, and that research and medical practice guidelines in these countries are borrowed from American and European institutions. While there has been increased attention given to formulating

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[3] The eternal law of the cosmos, inherent in the very nature of things.
[4] Swami Rama relates a remarkable story of how, when he was a young renunciate, he was walking in a mountain wilderness when he slipped and was severely injured. Pilgrims and others would simply walk by him as he suffered, secure in the knowledge that as a spiritually advanced being he would be fine (Rama S. 1978).

medical ethics guidelines based on indigenous Muslim cultural values or based on Islamic law, these efforts are in their infancy and not as yet widespread (Suleman M. 2017). Given the scant literature that is available on informed consent practices in Muslim contexts, these trends suggest that informed consent processes and structures likely mimic implementation models within the US and Europe. [I want to] draw attention to a couple of features of Muslim culture that problematize such consent processes and thereby necessitate a re-imagining of these procedures to suit Muslim sensibilities and culture" (Padela A. 2018: 35-36). Those features include the fact that Muslim societies operate out of a communitarian ethos and shared decision-making processes and that, for such societies, there is a need to ground ethics regulations within Islamic law -including during the implementation of informed consent processes. In other words, Padela is interestingly stressing that, within Muslim contexts, we might reach the same medical results we would in a context revolving more directly around that notion of individual autonomy (and informed consent), but it might sensitive to -at least consider to- adapt the language (e.g. terminology) to the audience to make the process of understanding and agreement smoother.

Considerations from Judaism

Judaism is extremely supportive of implementing biomedical advancements -especially when deemed to save lives of human beings- and hence, while giving importance to the autonomy of the individual, it generally supports immunization programs. Yet, as other traditions it sees small religious minorities that reject some "communitarian obligations" such as vaccinations for instance. David Heyd writes: "Indeed, there were a few cases in which leading rabbis instructed their communities to avoid immunization, but this occurred on the occasion of some medical controversy about the effectiveness of particular immunization (which led also some non-religious sectors to refuse to immunize their children). There is some general suspicion on part of these communities in the instructions of the State [of Israel],[5] but this suspicion is not derived from any formal religious argument against the idea of immunization as such. Living in small and relatively isolated communities, this sector in the population may feel that the 'herd effect' of most people getting immunized is sufficient to protect them from the disease without them taking the inoculation. Furthermore, some immunizations are thought of as conveying a negative moral message, such as the inoculation against papillomavirus, which prevents cervical cancer in young women. […] I should emphasize that the leading religious authorities do not oppose immunization and many of them

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[5] Added for a clarification of context by the authors.

strongly encourage their followers to take them, including children and some of them consider them and clinical trials even as 'a holy war' against the threat of fatal illness, a war which calls for a universal draft" (Heyd D. 2018: 44). Here, a number of interesting, universally applicable, considerations are to be made. First, the fact that there might be connection between the proximity of risk and the rate of acceptance towards a certain treatment underlines how this way of processing information does represent a problem when we think of the globe. It is additionally difficult to sensitize Westerners towards malaria if this is not present in north America and Europe. Second, the role of religious leaders can help but is not guarantee of success. Third, the "spiritual damage" (i.e. the increase risk of pre-marital sex) of a practice might be considered more important than the actual medical damage in some instances.

Conclusions

As the main objective of this paper is to identify the ethical gaps, barriers and challenges currently present in obtaining informed consent from patients in different, challenging multicultural contexts and address the issues with some practical suggestions for future policies, two main conclusions can be extracted from the inputs here analyzed. They should be further expanded and taken into consideration when developing new models and forms that aim at providing convincing guidelines for the informed consent process. The first aspect to consider is the role of culturally sensitive and locally adapted (taking into consideration religious mindset, local peculiarities and geopolitical dinamycs in place) keywords. Implementation of some key terms directly referring to some religious traditions. For example, *kosher* or *halal* in vaccines, or reference to *xiaodao* and *dadao* as notions helpful to conceptualize better why we, as single individuals, should behave in a certain way in relation to society. Not only ensuring the "religious approval" from different traditions will increase the trust towards doctors and researchers, but it will also make more evident and immediate in the eyes of the believer terms that will help him filling up required forms and documents with more conviction, speeding up the process of sharing scientific information. The second point is that international accepted notions and values such as human duties, (UNESCO. 1998) should be considered when discussing informed consent, not only human rights. Where possible, use the specific tradition to reinforce the duties towards society as a whole. For example, the principle of the public interest (*maslahat al-ummah*) that sees vaccines as a way to protect *others* in Islam. Or the idea of *dharma* in the Hindu tradition in relation to laws and duties towards society (stressed by many other traditions through different concepts, notions and approaches, but still very similar in practice).

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2.

Is *Plasmodium falciparum* malaria incidence and severity in holo-endemic areas affected by gender?

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ABSTRACT

Malaria is a debilitating and deadly disease that threatens 40% of the world population, causing 435000 deaths every year and resulting in untold suffering and human misery around the world – predominantly in Africa. It has been suggested that malaria has a different impact on women and men, both social and biological factors contribute to this difference.

The study enrolment was conducted between June and October 2018 at the HopeXchange Medical Centre (HXC), located in the suburbs of Kumasi (Ghana). A sequential mixed-methods design comprising qualitative (focus group discussions, FGDs; in-depth interviews, IDI) and quantitative methods was used. Hundred-and-twenty-four individuals were diagnosed with malaria at HXC and enrolled.

This study found a low ownership (40%) and use (19%) of insecticide-treated nets (ITNs) compared to the national data (57%). Most of malaria cases were women, less educated and presenting more external risk factors to get infected.

The study unexpectedly found a decreased ITN use and an increased self-medication attitude among respondents. Furthermore, our data suggest that women are considerably more exposed than men to get malaria infections, especially due to their prolonged exposure to mosquito bites during the most dangerous hours. Our study highlighted the need to invest in future malaria policies and research tools more focused on people's social and behavioral aspects and not entirely concentrated on biological or clinical factors.

Keywords
Malaria, Gender, preventive measures, exposure behaviors, insecticide-treated nets.

Background

Malaria is a debilitating and deadly disease that threatens 40% of the world's population, causing 438000 deaths every year and resulting in untold suffering and human misery around the world – predominantly in Africa. Ninety per cent of deaths due to malaria occur in sub-Saharan Africa, mostly among young children (Baxter *et al.*, 2008; Indicators, 2015; World Health Organization, 2018). The 2030 Agenda for Sustainable Development includes malaria as one of the major diseases to be ended by 2030 (Target n. 3.3). It has been suggested that malaria has a different impact on women and men (Roll Back Malaria, 2015). Both social and biological factors contribute to this difference. Therefore, a gender perspective is essential for substantial reduction and elimination of malaria (Pell *et al.*, 2011).

The term *gender* refers to the economic, social and cultural attributes and opportunities associated with being male and female. Gender relations thus define how women and men, boys and girls organize their lives in all their aspects; duties, responsibilities, possibilities, restrictions and needs. The health and well-being of women and men differences in access to power and resources. A previous study conducted in Ghana, the country where this project is taking place, highlighted the importance of approaching malaria management from a gender perspective, which includes looking within the household at how the social and economic power of women and men can influence decisions to respond to ill health (Tolhurst and Nyonator, 2006). It is necessary to address the gender-specific dimensions of malaria (Yaya *et al.*, 2017), to drive resources towards interventions, research and programming specific to many of the gaps in our understanding (Maslove *et al.*, 2009; United Nations Development Programme, 2015; Tusting *et al.*, 2017).

Male and female differences in immunological responses may be driven by both sex and gender, with sex contributing to physiological and anatomical differences that influence exposure, recognition, clearance, and even transmission of microorganisms. It is increasingly important to acknowledge sex differences in immune responses when we consider the marked differences seen between males and females in various diseases (Abdullah *et al.*, 2012; Muenchhoff and Goulder, 2014; Klein and Flanagan, 2016; vom Steeg and Klein, 2016; Piasecka *et al.*, 2018).

Aims

Based on the WHO recommendations (World Health Organization, 2015), the project aimed to investigate malaria by a gender prospective in Kumasi (Ghana).

The main objectives of the study were as follows:

i. to ascertain whether clinical symptoms and laboratory parameters of P. falciparum malaria adult cases in holo-endemic setting differ by sex;
ii. to identify factors influencing differences in P. falciparum malaria exposure behaviors for female and male adult cases in a holo-endemic situation.

As a secondary objective, we also wanted to investigate malaria treatment-seeking behaviors within households, with regard to gender dynamics using qualitative research methods.

Study site

Ghana is located in West Africa and it has a tropical climate with two major seasons: rainy season (May–October) and dry season (November–April), with an average temperature of 30°C. Ghana has three geographic regions: coastal, forest and northern savanna. This study was implemented in the Kumasi metropolitan area in the forest zone, Ashanti Region. The study was conducted during the rainy season, between June 1st and October 22nd, 2018 at the HopeXchange Medical Centre (HXC), located in the suburbs of Kumasi (Ghana) and disposing of both in-patient's service (70 beds) and out-patient department (OPD). The health facility where this investigation was conducted is comprised by the Kumasi Metropolitan Assembly (KMA)('POVERTY MAP FOR GHANA', 2015), which accounts a low poverty rate in urban areas (5.4%) and ranks as the second municipality for the highest number of poor persons in the country (88935 poor persons).

The facility is part of the Bantama sub-metro, the second biggest sub-metro area in the Ashanti Region and the second largest in terms of population in the Kumasi metropolis (GSS; GHS; ICF International, 2015).

Methods

Quantitative methods
Prospective assessment of malaria
The characteristics of clinical and laboratory confirmed *P. falciparum* malaria cases in adults were assessed. The severity of the disease was analyzed according to the World Health Organization (WHO) definitions (*Management of severe malaria: a practical handbook - 3rd ed.*, 2010; World Health Organization, 2015) for symptoms and selected laboratory parameters (glycaemia, parasite density, hemoglobin values). All the patients aged above 18 years, not pregnant, with a confirmed diagnosis of malaria by Rapid Diagnostic Test (RDT) and Microscopy, who provided an informed consent were enrolled. Blood samples (finger prick or venous blood) for thick films and malaria RDT were collected from the patients at entry and Parasite Den-

sity (PD, asexual parasites/μl) determined by trained laboratory technicians (WHO, 2009). The RDTs and Microscopy tests were adopted for confirming malaria diagnosis and therefore case eligibility. Hemoglobin (Hb) values were assessed by the semi-automatic device Cell Dyn Ruby Hematology analyzer, or Hemocue 201+™. Glycemia (Gly) was measured by the portable device Statstrip Xpress Glucometer, Nova and expressed in mmol/L.

Case – Control Study

A case-control study was performed aimed to investigate malaria awareness in malaria cases (cases) and in a sample of healthy subjects (controls).

A specific questionnaire had been designed for interviewing the cases and controls, based on malaria toolkit materials (*Toolkit | World Malaria Day*) and other previous studies conducted in Africa or specifically in Ghana (DZATOW, 1997; Tolhurst and Nyonator, 2006; Dunn, Le Mare and Makungu, 2011; Accorsi *et al.*, 2017). The Cases were the malaria patients enrolled in the mentioned clinical study. The controls were household members living with cases and who had not malaria. The controls were above 18 years old, not pregnant and should have lived for the last 30 days in the same household as the case.

All eligible malaria cases were administered the questionnaire in the local language (*Twi*) by the research staff (research nurse, community health nurse and a health promoter), after a written informed consent had been obtained. Cases and Controls were administered similar questionnaires, differing only of few questions about symptoms, which were exclusively asked to patients (cases).

Qualitative methods

Focus Group Discussions (FGDs) and In-depth Interviews (IDIs)

A total of four focus group discussions (FGDs)(P, 2008; Stalmeijer, McNaughton and Van Mook, 2014) were conducted in the HXC surrounding communities. The first two FGDs took place in Fankyenebra, a typical village of an urban area. The second two FGDs were held in Darko, which is in a peri-urban zone. The FGDs were conducted separately for women and men. The participants were selected randomly in the area where the discussion was held and any subjects above 18 years of age were asked to join the discussion. The number of FGD participants ranged between 5 and 8 participants per group. The research staff conducted discussions in the local language (Twi). The FGDs topics including general information about malaria, malaria first-aid, herbal drugs, and homemade preventive measures were discussed. Consistently, fourteen In-Depth Interviews (IDIs) were also conducted at HXC. Administration staff and health-care personnel were interviewed about homemade remedies and preventive measures for malaria; their exposure behaviors and malaria awareness were discussed too. All IDIs were conducted in English.

Results

Quantitative results
Clinical and laboratory features of P. falciparum malaria infection
During the study period, 203 adult patients were diagnosed with malaria at HXC, out of this number, 124 subjects were included in the analysis.

Approximately 61% of the enrolled malaria cases reached the hospital from villages outside the facility catchment area (Table 1). Only 16 (12.9%) subjects declared they didn't attend school, but few of the 108 individuals who received an education reached higher levels (12.9%). Among women who studied, the majority (40.3%) reached up to primary, in contrast with men who mostly attended secondary school. Regardless the education level, when interviewees were asked to read a simple sentence in order to test their reading ability, 39% could not read. More females than males could not read the sentence (49.4% female, 21.3% male, p=0.007). As regards most of malaria patients were traders or students. With significant differences between females and males most women were traders (38.96%) whereas more men than women were students or farmers or had other professions. Among enrolled malaria cases, 63% had fever, similarly in men (68%) and women (60%). The Parasite Density for female and male patients did not differ significantly, and with a huge variability and a highly skewed distribution. Noteworthy, 80% of the reported PD fell below 10000/µl, and 42% ranged between 1000/µl and 10000/ µl. All admitted malaria cases had a PD much lower than 100000/µl. By the time of the study recruitment, 29 (16%) severe malaria cases were reported and admitted. The proportion of admitted male and female cases for severe malaria was almost the same (male 17%, female 16%).

Factors possibly influencing P. falciparum malaria incidence and severity: female – male differences
More than 37% of respondents declared the use of mosquito repellent coils, 39% usually sprays indoor mosquito repellents, 54% had window screens and about 40% declared to own ITNs (43% males and 38% females). About 20% of the ITN owners admitted to sleeping under the net "sometimes" or "never", and 29% declared that the nets are not well maintained. When patients were asked if they usually go in open space during night hours for any house-chore activity 61% answered yes. As regards socializing outdoor activities and the need to carry out household chores in the evening, most of respondents (in equal male-female ratio) admitted spending time in open space after the sunset (74%), often for church activities, work related issues or house chores. In the last month, fifty percent joined "special social gatherings" as funeral or church events, generally held in open space and lasting many hours after the sunset. Lastly, significantly

Table 1 - Socio-demographic characteristics of malaria patients (cases)

	Male	Female	Total
	n=47 (%)	n=77 (%)	n=124 (%)
Age (years)			
18-29	19 (40.4)	29 (37.7)	48 (38.7)
30-49	21 (44.7)	32 (41.6)	53 (42.7)
>50	7 (14.9)	16 (20.8)	23 (18.6)
Place of Residence			
peri-Urban	16 (34.0)	33 (42.9)	49 (39.5)
urban	31 (66.0)	44 (57.1)	75 (60.5)
Education*			
no Education	2 (4.3)	14 (18.2)	16 (12.9)
primary	13 (51.1)	31 (40.3)	44 (35.5)
secondary	24 (53.3)	24 (31.2)	48 (38.7)
higher	8 (17.0)	8 (10.4)	16 (12.9)
Literacy*			
poor	10 (21.3)	38 (49.4)	48 (38.7)
good	35 (74.5)	36 (46.8)	71 (57.3)
visually impaired	2 (4.3)	3 (3.9)	5 (4.0)
Occupation*			
skilled labors	7 (14.9)	7 (9.1)	14 (11.3)
students	12 (25.5)	8 (10.4)	20 (16.1)
arts and crafts	3 (6.4)	14 (18.2)	17 (13.7)
cooking and catering	2 (4.3)	6 (7.8)	8 (6.5)
traders and retailers	5 (10.7)	30 (39.0)	35 (28.2)
transport	5 (10.6)	-	5 (4.0)
farmers	5 (10.6)	2 (2.6)	7 (5.7)
unskilled labors	4 (8.5)	4 (5.2)	8 (6.5)
others	4 (8.5)	6 (7.8)	10 (8.1)

* $p<0.05$

Note: Occupations: skilled labors (engineering and construction, healthcare, teaching); students; arts and crafts (photographer, beading and decoration, stylish and fashion, sewing jobs); cooking and catering; traders and retailers; transport; farmers; unskilled labors (cleaners, porters, watchmen, receptionist); others (unemployed, retired, public sector jobs)

more women (61%) than men (37%) expose themselves in open space earlier than 6 am (p<0.05).

Case – Control analysis

Out of 124 interviewed patients, 102 were examined in the case-control analysis (38 males, 64 females). RFWs could not administer the question-

Table 2 - Laboratory parameters of malaria patients (cases)

	Male		Female	
	N	Mean	N	Mean
Parasite Density (p/µl)*	47	2344.4 (1374.3 - 3999.1)	77	1422.6 (848.1 - 2386.5)
Hemoglobin (g/dl)	47	14.1 (±1.2)	70	12.0 (±1.4)
Glycemia (mmol/L)	44	6.2 (±1.8)	67	6.9 (±3.6)

* Geometric mean and range

Table 3 - Gender analysis of malaria awareness, exposure behaviors and preventive measures among cases

	Male	Female	Total
	n=47 (%)	n=77 (%)	n=124 (%)
Malaria Awareness			
do you know what malaria is?	45 (95.7)	75 (97.4)	120 (96.8)
advertisements (TV, Radio, Poster/billboard, Newspapers)	43 (91.5)	71 (92.2)	114 (91.9)
community based approaches (CHWs, Community Health events, Hospital)	13 (27.7)	33 (42.9)	46 (37.1)
anywhere else (School, information center, etc...)	13 (27.7)	26 (33.8)	39 (31.5)
Malaria auto medication	20 (42.6)	20 (26.0)	40 (32.3)
Malaria preventive measures			
mosquito coil	14 (29.8)	32 (41.6)	46 (37.1)
indoor spray	19 (40.4)	29 (37.7)	48 (38.7)
windows screen	27 (57.5)	40 (52.0)	67 (54.0)
door screen	9 (19.2)	18 (23.3)	27 (21.8)
ITN ownership	20 (42.6)	29 (37.7)	49 (39.6)
ITN Use			
always	11 (23.4)	13 (16.9)	24 (19.4)
sometimes - never	9 (19.2)	16 (20.8)	25 (20.2)
ITN maintenance			
fully intact	17 (36.2)	19 (24.7)	36 (29.1)
damaged	3 (6.4)	10 (13.0)	13 (10.5)
Malaria exposure behaviors			
first step-out in open space*			
earlier than 6am	17 (37.0)	46 (61.3)	63 (52.1)
later than 6am	29 (63.0)	29 (38.7)	58 (47.9)
I don't Know	1 (2.1)	2 (2.6)	3 (2.4)
do you go outside the house, in open space, during night hours (10pm - 6am)?	33 (70.2)	43 (55.9)	76 (61.3)
how often do you socialize in open space after the sun set?			
always	36 (76.6)	56 (72.7)	92 (74.2)
sometimes - never	11 (23.4)	21 (27.3)	32 (25.8)
last month gathering and sleeping outside	25 (53.2)	38 (49.4)	63 (50.8)

* p=0.059

naire to the housemates of 22 cases. Overall, 159 household members (controls) were inquired (62 men and 97 women). The mean age for controls is slightly higher (41 years) than for cases (38 years). Between cases and controls, the level of education and literacy were similar. Table 4 shows high rates of malaria awareness in both cases and controls. Overall, data suggest that controls are more aware about malaria than cases, because they rely less on self-medication and use better ITNs. On the other hand, controls step out earlier than subjects who got malaria. Nevertheless, an additional analysis (not shown in table 4) revealed that among controls who step out earlier than 6 am, mostly are women (65%).

Qualitative results

Focus Group Discussions (FGDs) and In-depth interviews (IDI)
    Male and female respondents resulted well oriented and informed about "*etiridii*" (malaria) clinical manifestations, without differences between Fankyenebra and Darko inhabitants. Most of the following symptoms were mentioned: chills, diarrhea, joint pains, nausea, loss of appetite, fever, headache, general body weakness. In the male groups smoking weed and alcohol abuse were mentioned and linked to malaria infection. Whilst one elder of Fankyenebra stated that "*if you overdrink you might get malaria*", and some young participants in Darko declared that one guy died last week because "*he smokes too much weed*". In all groups "*ntomntom*" (mosquitoes) were identified as the solely cause of malaria, often specifically referring to the female of *Anopheles* mosquito. Respondents identified the source of mosquito breeding in open drains surrounding the houses, bushy environment, bath drains, and uncovered basin for drinking and cooking water. The Fankyenebra female group stated that "*Since 50 pesewas are payed for accessing the public toilet, often people defecate in plastic bags leaving them over*". A woman expressively remarked that the town is full of "*bola*" (rubbish) everywhere. Interestingly, men often referred to personal hygiene and general house cleanliness as elements linked to malaria infection. In Fankyenebra also, men stressed the point that keeping the bedroom well organized and hanging the clothes up reduce the risk of getting malaria. They highlighted that "*cleanliness is close to goodness*". On the other hand, also a woman in Fankyenebra stated as following "*Living many clothes hanged in the room and leaving the room messy, might foster mosquito bites*". In both women groups the nutrition was taken into great consideration. Urban and peri-urban female respondents linked malaria infection to abusing of oily foods, stating "*Eating a lot of oil makes you prone to get malaria*".
    Darko male group: "*The ladies get more easily malaria, because of the public toilet they generally use*"; "*The majority of men don't get malaria because they don't stay in the house, they are always outside*". Darko female group "*Since men wear trousers, they get less malaria. Women dressing code exposes them much*

Table 4 - Case – control analysis of malaria awareness, exposure behaviors and preventive measures

	Cases	Controls	Total
	n=102 (%)	n=159 (%)	n=261 (%)
Malaria Awareness			
do you know what malaria is?	97 (95.1)	158 (99.4)	255 (97.7)
advertisements (TV, Radio, Poster/billboard, Newspapers)	93 (91.2)	154 (96.9)	247 (94.7)
community based approaches (CHWs, Community Health events, Hospital)	31 (30.4)	64 (40.3)	95 (36.4)
anywhere else (School, information center, etc...)	22 (21.6)	36 (22.6)	58 (22.2)
Malaria auto medication	39 (38.2)	33 (20.8)	72 (27.6)
Malaria preventive measures			
mosquito coil	44 (43.1)	79 (49.7)	123 (47.1)
indoor spray	42 (41.2)	69 (43.4)	111 (42.5)
windows screen	61 (59.8)	96 (60.4)	157 (60.2)
door screen	29 (28.4)	43 (27.0)	72 (27.6)
ITN ownership	40 (39.2)	53 (33.3)	93 (35.6)
ITN Use			
always	17 (16.7)	34 (21.4)	51 (19.5)
sometimes - never	23 (22.5)	19 (11.9)	42 (16.1)
ITN maintenance			
fully intact	31 (30.4)	39 (24.5)	70 (26.8)
damaged	9 (8.8)	14 (8.8)	23 (8.8)
Malaria exposure behaviors			
first step-out in open space*			
earlier than 6am	44 (43.1)	95 (59.8)	139 (53.3)
later than 6am	56 (54.9)	61 (38.4)	117 (44.8)
I don't Know	2 (2.0)	3 (1.9)	5 (1.9)
do you go outside the house, in open space, during night hours (10pm - 6am)?	59 (57.8)	88 (55.4)	147 (56.3)
how often do you socialize in open space after the sun set?			
always	71 (69.6)	111 (69.8)	182 (69.7)
sometimes - never	31 (30.4)	48 (30.2)	79 (30.3)
last month gathering and sleeping outside	49 (48.0)	70 (44.0)	119 (45.6)

* p<0.05

Note: numbers might not match with Table 3 due to some cases who have been excluded from the case-control study

more to mosquito bites and consequently they get malaria more often"; "Women seat outside for a long time and they also sell until late in the evening, exposing themselves much more".

In FGDs conducted in Fankyenebra the majority of respondents said to rely on hospitals if they suspect of having malaria. On the other hand, Darko male participants admitted to referring to drugstore or pharmacy if they feel malaria symptoms. In peri-urban area, female participants described the use of herbal remedies as malaria first aid. "*Taabia*" was often mentioned as the principal kind of herbal medicine generally sold in the market. Women referred of taking "*Dudo*", homemade herbal remedy made of moringa leaves. Usually, lemon leaves, or pineapple skin, are brewed for drinking, when feeling feverish or malaria signs. Additionally, when feeling the early manifestation of malaria, both women and men in

Darko referred of drinking much more water. Instead, one male respondent admitted of drinking his own urine as malaria treatment "*When you think to have malaria you can drink your own urine to recover. If the body doesn't want the urine, if you take it back, anything wrong disappears*". As regards of malaria prevention homemade measures, orange pills or "*gari*" (powder obtained from roasted cassava flakes) are put on the charcoal to repel mosquito. Concerning the use of conventional preventive measures as windows screen, "trap doors", mosquito repellent spray, mosquito coils were equally mentioned within the four groups. The maintenance and use of ITNs are well known among interviews, despite that the majority of them was reluctant in sleeping under those. The following reasons were registered: heat; claustrophobia; skin rash because of the ITNs; square-morphology bednets which are the most distributed ones by Government or NGOs programs, do not adapt easily to the bedroom/house arrangement. This study aimed to analyze the habits of educated people, working in health care service and with different social backgrounds. In total 14 participants working at HopeXchange Medical Centre were interviewed. Ten respondents declared to join watchnight services at least once par week, usually being exposed in open space from 10 pm to 4 am. The watchnight masses are generally practiced by Christian Churches and regarded as an occasion for prolonged praying sessions. Some mentioned *neam* tree leaves or *theack* tree leaves to be brewed and drunk. Likewise, someone else had been taught to make a mixture of leaves from mango tree, guava tree and indian almond tree to be boiled and drunk or inhaled.

Conclusions

The mixed methods approach employed in this study allowed to identify gender differences in malaria. The disease was not only analyzed in a clinical perspective, but risk factors linked to exposure behaviors and preventive measures to mosquito bites were considered too. The Parasite Density values fell below 10000/µl in most patients suggesting that urban malaria often occurs with symptomatic low parasitemia in Kumasi, specifically in KMA district. The study unexpectedly found a decreased ITN use and an increased self-medication attitude among respondents. Furthermore, our data suggest that women are considerably more exposed than men to get malaria infections, especially due to their prolonged exposure to mosquito bites during the most dangerous hours. Women resulted more employed as traders, spending much more time in open space than the male counterpart. Women usually step out earlier than men, and the main female house-chores were trading in the streets and queuing for water. The mixed methods approach used in the survey has proved to be suitable for investigating people's behavior and awareness as regards capability of employing effective malaria preventive measures. Our study highlighted the

need to invest in future Malaria policies and research tools more focused on people's social and behavioral aspects and not entirely concentrated on biological or clinical factors. Malaria is like an intricate and compelling romance: each chapter should be read in order to understand the whole plot. Entomology aspects, biological factors, clinical manifestations should be examined as much as human behaviors and beliefs.

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3.

Addressing tuberculosis in vulnerable populations in Europe: the EDETECT-TB project and its activities in Brescia

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ABSTRACT

In line with the 2030 Agenda for Sustainable Development (Sustainable Development Goal n. 3, Target 3.3) the European Union financed the action entitled "early detection and integrated management of tuberculosis in Europe: E-DETECT TB".

Within the E-DETECT TB project, we conducted a retrospective cohort analysis of active TB and latent tuberculosis infection (LTBI) screening among consecutive asylum seekers resettled in Brescia, Italy in 2015 and 2016.

Of 2,904 asylum seekers 2,567 (88.4%) were evaluated for TB, 62 (2.4 %) were positive at symptoms screening, 27 (43.6%) had follow-up investigations and four had TB (28.6% of prevalent TB cases). Active TB screening yield was 155/100,000 persons. TB prevalence and incidence rates were 545 / 100,000 persons and 220 / 100,000 individuals / person-years respectively. The prevalence of LTBI was 36.6% (843/2,303). Of 843 individuals with a positive TST, 430 (51.0%) did not complete evaluation procedures. Arrival during high influx period and originating from Africa continent were factors negatively associated to the completion of LTBI screening.

Symptom-based screening performed poorly for TB detection. LTBI screening and treatment uptake losses were mainly attributable to the defragmentation of health care services.

We are currently evaluating an electronic-health (e-Heath) device, a mobile application to record demographic and clinical data during consultations (named EDETECT-TB App). Rationale is that the data sharing among health care-services and clinicians involved in screening activities could significantly reduce losses of both patients and clinical data.

Keywords

Sustainable development, tuberculosis, LTBI, migrant, eHealth.

Background

The 2030 Agenda for Sustainable Development (Sustainable Development Goal n. 3) considers, among others, (Target n. 3.3), the fight against HIV, tuberculosis and malaria, with the final aim to end the epidemic by 2030 (United Nations, 2015, *Transforming our world: the 2030 agenda for sustainable development;* <A/RES/70/1. <https://sustainabledevelopment.un.org/content/documents/21252030%20Agenda%20for%20Sustainable%20Development%20web.pdf>, 02/2019).

In low incidence countries trends in TB incidence are driven largely by international migration dynamics and tuberculosis (TB) incidence rates among the foreign born are usually several times higher than among non-foreign-born people (Lonnroth K. *et al*. *Towards tuberculosis elimination: an action framework for low-incidence countries.* "European Respiratory Journal", 2015, 45,4:928-952). For this reason, countries at low incidence for TB have committed themselves to the World Health Organization (WHO) END-TB strategy, with an ambitious goal to end TB, implying the need for implementation of targeted control interventions among immigrants (World Health Organization, 2015, *Implementing the END-TB strategy: the essentials. 2015.* WHO/HTM/TB/2015.31 <http://www.who.int/tb/publications/2015/The_Essentials_to_End_TB/en/>, 12/2017).

TB in migrants from high TB incidence countries may be present upon arrival, or emerge eventually as a result of recent transmission in the host country or reactivation of latent infection (LTBI) acquired in the country of origin (Lonnroth K *et al.* 2017, *Tuberculosis in migrants in low-incidence countries: epidemiology and intervention entry points.* "The International Journal of Tuberculosis and Lung Disease",21,6:624-637). Systematic TB screening of immigrants in arrival countries is one of the main interventions to decrease TB rates in the host country and requires identification of active TB (symptoms screening or chest radiograph) or testing and treatment of LTBI (Pareek M *et al. The impact of migration on tuberculosis epidemiology and control in high-income countries: a review.* "BMC Medicine", 2016,14,48). The best screening strategy is still debated, and extensively varies between countries (Rendon A *et al. Migration, TB control and elimination: Whom to screen and treat.* "Pulmonology", 2018, 24,2:99-105).

Italy is a country which has been suffering from a high migration pressure in the last years, mainly through irregular routes by the Mediterranean Sea. Migrants usually come irregularly and apply for a refugee VISA upon their arrival (United Nations High Commissioner for Refugees, 2018, *Mediterranean Situation, Italy.* <https://data2.unhcr.org/en/situations/mediterranean/location/5205>, 08/2018). As consequence, pre-immigration screening, which is largely adopted in non-European countries (Dobler C, *Screening for tuberculosis in migrants and visitors from high incidence settings: present and future perspectives.* "European Respiratory Journal", 2018,52,1),

is not applicable in Italy. This has led to the development of novel screening guidelines for asylum seekers in 2017, which includes a symptom evaluation (in particular cough for more than 2 weeks) to be performed since the first medical contact post arrival (National Institute for Health, Migration and Poverty (INMP), Istituto Superiore di Sanita` (ISS), Italian Society for Migration Medicine (SIMM). *I controlli alla frontiera. La frontiera dei controlli. Controlli sanitari all'arrivo e percorsi di tutela per i migranti ospiti nei centri di accoglienza.* <https://www.inmp.it/index.php/ita/Rete-Nazionale/Linee-Guida-Salute-Migranti/Linee-guida-sui-controlli-alla-frontiera/Linea-Guida-Controlli-sanitari-all-arrivo-e-percorsi-di-tutela-sanitaria-per-i-migranti-ospiti-presso-i-centri-di-accoglienza-Presentazione-e-download> 02/2019). Similarly, guidelines for migrant screening suggest to screen and eventually treat migrants with a diagnosis of latent tuberculosis infection (LTBI) (National Institute for Health, Migration and Poverty (INMP), Istituto Superiore di Sanita` (ISS), Italian Society for Migration Medicine (SIMM), cit.). Timing, diagnostic tools and treatment option are largely established at local level, with extreme variability within the whole country.

Inspired by third sustainable development goal and given the migrant pressure occurring in Italy (and Europe) with the consequent public health awareness for TB, the European Union (EU) financed in 2016, under the third health program, the action entitled "early detection and integrated management of tuberculosis in Europe: E-DETECT TB". This project aims at contributing to the ultimate elimination of TB in the EU by applying evidenced based interventions to ensure early diagnosis and improve integrated care among vulnerable populations, prioritizing asylum seekers in countries of first arrival, like Italy (<www.e-detecttb.eu> 02/2019).

In the frame of this project, we report the results of a screening and treatment public health program for TB and LTBI among asylum seekers deployed in the urban area of Brescia, Northern Italy, in 2015 and 2016.

Methods

A retrospective cohort analysis was conducted in Brescia, Northern Italy. The study area consisted of all accredited reception centres for asylum seekers: 11 structures belonging to the Italian Protection System for Asylum seekers (SPRAR) and 34 additional hotels and apartments (extraordinary reception centre, CAS), specifically recruited by the Prefecture due to the limited hosting capacity of SPRARs.

All asylum seekers deployed in the study area from 1st January 2015 to 31st December 2016 were eligible for inclusion.

In the study area, TB screening was performed at a single first level structure (Migrant Health Clinic, MHC) immediately after immigrants'

arrival in the province. Individuals with a positive screening test were referred to a single second-level structure (TB clinic, TBU) for further investigations. Individuals with presumptive TB were eventually referred to the only third health care level (tertiary hospital care services, HCS) for final confirmation and treatment.

TB screening was performed through a standardized verbal questionnaire investigating the presence of any one of the following symptoms and signs: fever of one-week duration, cough lasting two-weeks, night sweats, weight loss and hemoptysis. Screen-positive individuals were referred to TBU for chest X-ray examination. Those with abnormal chest X-ray underwent microbiological investigations, including Xpert MTB-RIF, culture, microscopic examination, and any additional investigation as appropriate for the individual case. Cases of TB were managed as inpatients or outpatients, as appropriate, until treatment completion.

LTBI screening was organized similarly, with initial screening being offered at the MHC at the same time of TB screening, and referral of screening positive individuals to the TBU. Initiation and follow-up of LTBI treatment were ensured at the TBU. LTBI screening was based on the administration of the tuberculin skin test (TST) following the Mantoux technique, with 5 IU of purified protein derivative injected intradermally in the forearm and interpretation at 72 hours. TST was considered positive with induration of 10 mm or greater. Individuals with positive TST were referred for a chest X-ray and clinical evaluation. Those with no radiological abnormalities or clinical signs were considered eligible for preventive therapy that was mainly based on 6 months of daily isoniazid.

A database was constructed by manually merging individual databases available at MHC, TBU, and HCS, based on the list provided by the Prefecture.

TB cases were identified by matching the list of individuals in our cohort, with the register of notified TB cases. Data censoring was performed on May 30th, 2017.

TB prevalence was calculated as the rate between the number of notified TB cases occurring within 6 months from arrival and the number of all asylum seekers/100,000.

TB incidence was calculated as the rate between the number of notified TB cases occurring after 6 months from arrival and the number of all asylum seekers/100,000 person-years. The time of follow-up used for the calculation of TB incidence was measured as the difference between six months after the time of arrival in Brescia and the time of the event (TB) or censoring.

HIV testing was offered free of charge to all asylum seekers who received a diagnosis of active TB.

We performed a descriptive analysis of the characteristics of the cohort at baseline. Categorical variables were described as frequencies and rates,

whereas quantitative variables were expressed as mean (+/- SD, Standard Deviation) or median, with minimum and maximum values or interquartile range (IQR), according to their distributions.

We classified asylum seekers arrivals into high or low influx period, according to the frequency distribution of arrivals by month: we labelled as "high" influx months those with a number of arrivals exceeding the median number for the study period, and "low" the others. We classified countries at high TB incidence according to WHO estimates for 2016 (threshold 150/100,000 population).

LTBI prevalence and TB incidence rates with their 95% confidence intervals (95% CIs) were computed using the binomial and Poisson distributions, respectively. The associations of LTBI screening uptake with demographic and epidemiologic variables were analysed by logistic regression models using odds ratios (ORs) and their 95% CIs as measures of association. The logistic models included as independent variables those associated with each outcome at univariate analysis at the first step, and then the variables not statistically significant at the 0,05 level were excluded using a stepwise backward approach. For all the statistical tests, p-values lower than 0.05 were considered significant in two-tailed tests. All the computations were carried out using the STATA program for personal computer, version 14.0. (STATA Statistics/Data Analysis 12.0 – STATA Corporation, College Station, TX, USA).

The study protocol received ethical approval and consent from the competent Ethics Committee (Comitato Etico Provinciale di Brescia) on the 04th July 2017 (id number NP 2808).

Results

During the study period, 2,904 asylum seekers were relocated by the Prefecture of Brescia in the urban area of the city. Of these, 2,567 (88.4%) were evaluated for active TB. Males largely predominated (2,348, 92.7% of those with registered sex), with mean age 23.5 years (SD 6), mainly originating from the African continent (2,230 86.9%). The most contributing single country was Nigeria (795 31.0%), followed by The Gambia, Senegal, Ivory Coast and Guinea. Globally these countries represented almost two-thirds of our cohort (65.7%). The large majority of asylum seekers (2,039, 79.4%) came from countries with TB incidence above 150 / 100,000. Most asylum seekers were allocated to CAS (2,237 87.1%), the remaining being allocated to SPRAR. There were irregular arrival waves, mainly concentrated in 2016 (64.1%). The median monthly number of arrivals was 83 (range 23 – 242); 1,931 arrivals (75.3%) occurred during a high influx period.

Of the 2,567 screened asylum seekers, 63 (2.4 %) had at least one of the clinical signs and symptoms suggestive for TB. Of the 63 individuals with

at least one TB sign or symptoms, 27 (43.6%) had a documented chest x-ray, that was performed and read after a median time of 6 days (range 1-214). Four of them had a diagnosis of TB after a median time of 4.5 days (range 1-5), while one patient was transferred immediately after the visit, and reached a diagnosis of TB after 74 days at the Emergency Room. The yield for TB of our screening procedure was 155/100,000 (95% CI: 42 -398). Acute respiratory symptoms (lasting less than two weeks) were present in 136 (5.3%): these cases were managed as acute respiratory infections. Two cases were later diagnosed with TB, 124 and 236 days after their arrival in the study area; the former was classified as screening failure.

Overall, 18 new TB cases were notified in our cohort. All of them originated from African countries. Eleven cases were confirmed by culture and 9 isolates were susceptible to rifampicin and isoniazid. All were offered and started standard TB therapy.

Based on the timing of onset, 14 were classified as prevalent TB cases, with a TB prevalence rate of 545 / 100,000 persons (95% CI: 298-913). The median time between first screening evaluation and TB diagnosis in these cases was 47 days (range 1-214). The yield of our active TB screening tool was only 28.6%, having identified 4 of 14 prevalent TB cases.

Four cases were classified as incident TB. All subjects had been screened for LTBI at baseline, three of whom had a negative TST, and the fourth one had TST performed but not read. The cohort for TB incidence calculation was constituted of 2,433 individuals with no prevalent TB and a follow-up time of at least 6 months. The total follow-up time was 1,818.6 years beyond the first 6 months, the mean follow-up time was 273 days.

Of 2,567 candidates to LTBI screening, 2,303 (89.7%) had a test result available, with 69 persons who did not receive a test and 195 who did not come back for reading. The prevalence of TST positivity was 36.6% (843/2,303, 95%CI 34.6% – 38.6%). Of 843 individuals with a positive TST, 430 (51.0%) did not complete screening, in 389 cases because a chest x-ray was not performed (Figure 1). Among 413 individuals that completed screening, 16 were not eligible for treatment due to active TB (n=10) or previous TB (n=6), leaving 397 individuals eligible for LTBI treatment. Among these, 207 (52.1%) did not initiate treatment, due to clinical decision (n=102), loss to follow-up (n=76), pending evaluation (n=16), and individual's refusal (n=13).

LTBI treatment was prescribed to 190 individuals (47.9%), consisting of daily isoniazid for 6 months in 174 (91.6%). One hundred forty-three persons had reached a treatment outcome at the time of censoring: 91 completed it (63.6%), 34 were lost to follow-up, 11 interrupted due to adverse events, and 7 interrupted for own decision.

Overall, LTBI screening completion was achieved in 75.0% (1,873 / 2,498) of the asylum seekers; in screening positive subjects, the median time between initial TST and Chest X-ray was 47 days (IQR 28-76). In the multivariate logistic regression analysis (Table 1) the LTBI screening process was

Figure 1: EDETECT TB App (an E-health recording tool): working principles
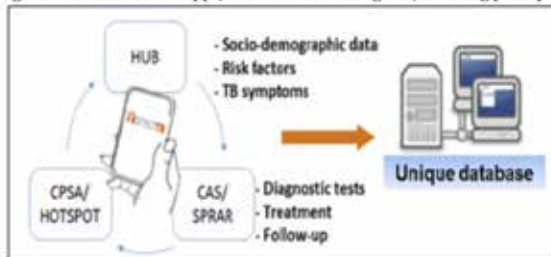
completed less frequently by Africans (74.2% vs. 80.2%, OR=0.74, p=0.04), and by persons arriving in high influx period (72.4 vs.83.0, OR=0.55, p<0.001). Positivity rate varied according to the country of origin, ranging, in countries with more than 50 individuals, from a minimum of 30.6% for Ghana to 48.1% for Ivory Coast.

Conclusion

TB prevalence and incidence rates, as well as LTBI rate, were found high among asylum seekers at secondary deployment sites in Brescia. Critical points in active TB screening uptake included the limited sensitivity of a symptoms-based screening tool and the high rate of loss to follow-up among screen-positive individuals. Similarly, LTBI screening and treatment uptake were also affected by significant losses, especially in high influx period.

These findings largely justify the implementation of screening programs for both active and latent TB, as well as the optimization of health service delivery systems, even by the introduction of novel tools for recording, registering and transferring sanitary data.

Next step

Migrant population is at risk both for TB and for delayed or limited access to healthcare services (Hargreaves S, et al. *What constitutes an effective and efficient package of services for the prevention, diagnosis, treatment and care of tuberculosis among refugees and migrants in the WHO European Region?*, 2018, Copenhagen: WHO Regional Office for Europe, Health Evidence Network (HEN) synthesis report 56). As results, screening procedures which include more steps to be completed (as for TB and, above all, for LTBI) are usually affected by higher losses to follow up if compared to other populations (Alsdurf H, et al. *The cascade of care in diagnosis and treatment of latent tuberculosis infection: a systematic review and meta-analysis.* "Lancet Infect Diseases" 2016,16:1269–1278). Even in our study, performed in a well delimited area and among asylum seekers living in hosting centres with administrative and logistic support given by Italian

Table 1: LTBI screening completion: multivariate logistic regression analysis

	Screening completion N (%)		Adjusted OR	95% CI	p value
age			0.99	0.98-1.00	0.064
Influx[a] period	Low	516 (83.0)	Reference	0.43-0.69	0.000
	High	1,357 (72.4)	0.55		
Area of origin	Asia	268 (80.2)	Reference	0.55-0.99	0.042
	Africa	1,605 (74.2)	0.74		

Odds ratios (OR), 95% confidence intervals (95% CI) and p value for age, influx period and area of origin
[a] High influx period: months with a number of arrivals greater than the median

social operators, losses to follow up were a major challenge. Possibly, during periods of high influx of arrival, the defragmentation of healthcare services suffered from the absence of a recording and reporting system, which could have contributed to a better management of the cascade, reducing losses, especially during transfers which frequently occurred due to crowded centres. Apart for establishing the best screening strategy, which was not the aim of our study, it seems that two factors could possibly influence the final outcome of the screening: the centralization of all procedures in the same healthcare service, and the development of a proficient data recording, registering and transfer system.

In this sense, the introduction of modern technology in the development of data transfer and collection can strongly impact health service delivery at different level (patient, healthcare workers and public health system) through novel tools which could be overall referred to as "eHealth"(European patient forum. *EPF Position paper on eHealth*, 2016 <http://www.eu-patient.eu/globalassets/policy/ehealth/epf-final-position-paper-on-ehealth_19december2016.pdf> 02/2019). This term defines "the use of information and communication technologies (ICT) for health. Examples include treating patients, conducting research, educating the health workforce, tracking diseases and monitoring public health" (World Health Organization. WHO, 2016 <http://www.who.int/topics/ehealth/en> 02/2019). In particular, the term "mHealth" defines a component of eHealth involving the provision of health services and information via mobile technologies such as mobile phones, tablet computers and personal digital assistants (PDAs) (World Health Organization, *Global diffusion of eHealth: making universal health coverage achievable. Report of the third global survey on eHealth.* Geneva, 2016. <http://apps.who.int/iris/bitstream/hand

le/10665/252529/9789241511780-eng.pdf;jsessionid=20F0343C9D312B0247F
C8E79A2A6DFBA?sequence=1> 08/2018).

Overall, adopting eHealth strategies and tools will contribute to a shift in
healthcare from disease-centred to patient- centred systems (European pa-
tient forum, 2016, cit.). With regard to TB, WHO has developed an agenda for
action aimed at the adoption of digital health for the END-TB strategy, which
is articulated in four core functions: patient care and DOT, surveillance and
monitoring, programmatic management and e-learning (World Health Or-
ganization, *Digital health will be critical in helping us reach our new global targets
to end the TB epidemic.* Geneva:, 2015 <http://www.who.int/tb/areas-of-work/
digital-health/Digital_health_EndTBstrategy.pdf?ua=1> 08/2018).

We are currently evaluating if the introduction of an electronic-health,
namely mHealth device, a mobile application to record demographic
and clinical data during consultations (named EDETECT-TB App), could
improve the performance of LTBI screening. Clinical and demographic
data collected by the EDETECT-TB App are transferred into a unique lo-
cal database. Rationale is that the data sharing among health care-ser-
vices and clinicians involved in screening, activities could significantly
reduce losses of both patients and clinical data needed to complete the
cascade. Eventually, data could be collected starting from the first arrival
in hotspots/CPSA (centre for first aid and reception, usually in Sicily), to
guarantee a quick and adequate evaluation and treatment at secondary
resettlement sites (Fig.1).

This pilot phase has been involving 6 tester-users, which are healthcare
workers performing a screening procedure for LTBI started in 2018 in asy-
lum seekers hosted in the same study area (Brescia and province).

Screening procedures are being centralized at HCS. The list of asylum
seekers to be screened e has being given by MHC, which has already eval-
uated them for active TB. At each visit data are being collected both us-
ing the standardized collection system usually adopted at HCS, and the
EDETECT-TB app.

Technical assistance is guaranteed by the software developers, which
can be contacted in case of malfunctioning.

At the end of the screening procedure a costumer survey will be re-
quested to the testers in order to assess potential benefits and possible dif-
ficulties in the implementation of the app. Rates of screening and treatment
completion (for asylum seekers found eligible) will be assessed.

Data are supposed to be available by the end of 2018.

A training video with further details on working principles of the
EDETECT-TB App is available at https://e-detecttb.eu/2018/01/11/
how-to-use-our-simple-tb-screening-app/#more-690.

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4.

National immunization program in rural area of Mozambique; evaluation of immunization coverage rates in child population accessed to a health service

Caterina Gallizioli, Lina R. Tomasoni, Carlo Cerini, Fabiana Arieti, Nerisia da Nelola, Francesco Castelli

ABSTRACT

Vaccine preventable diseases still weigh on mortality in the world and especially in children population. Vaccine protection is not uniformly guaranteed being rural areas and low- income population the most disadvantaged. Aim of the study was to verify the children coverage in a rural district in Mozambique where government fixed and mobile health facilities are supported by an Italian ONG (Medicus Mundi Italia). On a sample of 787 accessing children born from 2015 to 2017, the proportion of fully vaccinated (for BCG, Polio 1-3, DTP/HepB/Hib 1-3, PCV 1-3, measles first dose) by one year of age was 80.4% (95% CI 76.6-83.7), by 23 months it was 91% (95% CI 88-93%). However, in a contest where health care can be not easily accessible, the rate of missed opportunities of vaccination (children accessing to the health service at an age proper for administration of a certain vaccine dose but not vaccinated by the evaluating health operator) (MOV) was high for the intramuscular measles second dose (54%). Such a risk was higher in fixed health centre, lower during activity of mobile equipe (79% vs 46%; p value 0.01). Therefore, despite good immunization coverage, there are still margins to intensify strategies for not missing children vaccine opportunities.

Keywords
Vaccine, Coverage, Africa, Mobile-service, Mozambique.

Background

   Vaccination is considered one of the greatest medical achievements of modern civilization. Over the past several years much of the substantial progress seen in global health can be ascribed to the beneficial impacts of different vaccines, which are estimated to prevent 2-3 million deaths worldwide every year. After the success of the Global Alliance for Vaccines and Immunization (GAVI), the World Health Assembly (WHA) calls for a global vaccine action plan to guide the world for the next 10 years. This plan aims to strengthen routine immunization to meet vaccination coverage targets, accelerate control of vaccine-preventable diseases with polio eradication as the first milestone, introduce new and improved vaccines and spur research and development for the next generation of vaccines and technologies. The main goal of the Plan is to reduce global childhood mortality, supporting the United Nations Millennium Development Goal 4 target to reduce by two-thirds the under-five mortality rate. This study was conducted in Mozambique, a Country in southeast Africa. Despite the progress registered, the overall immunization coverage in Mozambique is still not equally spread throughout the country. While fully immunized child in general continued to increase, the situation seems to have worsened between 2003 and 2005 in most Provinces, including those Provinces in southern region that used to have high coverage rate. For instance, the specific coverage for several diseases like measles and DPT/HepB3 decreased from very high levels of over 90% in 2003 to around 80% and to 83-75%. One of the main problems is that in many districts many communities have difficult access to the existing health services infrastructure. In such situation, outreach is essential to improve coverage at district level. Moreover, low population density in some districts turns strategies to expand the number of fully immunized children essential but expensively. The Expanded Program on Immunization, called PAV, was launched in Mozambique in 1979, under the Primary Health Care (PHC) Program. The program mainly targets children under one year of age and pregnant women. It is based on two pillar approaches: (i) routine immunization services as part of the regular primary healthcare system and (ii) twice yearly "National Health Weeks" designed to reach all children to further increase coverage and conducted twice a year since 2008. Immunization services are offered in 95% of health facilities, however, more than 50% of the population lives more than 8 km away from the nearest health facility.
   These communities can only be reached by visits performed by health facility staff through the *BrigadasMoveis*, mobile primary health teams, instituted since 1979 as essential component of Public Health System structures for primary health care and which give an essential contribution to the spread of the immunization national program.

Aims

The aim of this study was to explore the effectiveness of this Program within a particular district of Mozambique, Morrumbene District in which, alongside the State resources, the NGO Medicus Mundi Italia (MMI) has been operating since 2008, providing technical and financial support for health activities and supporting the daily organization of the *BrigadasMóveis*. In the first half of 2017, the vaccinations provided by these mobile units contributed to an average of 10% of the total vaccinations administered in the District of Morrumbene, reaching 25% for some vaccines. Within this cross-sectional study our primary goal was to describe the rate of vaccination coverage of pediatric population having access to health services in the Morrumbene district. As secondary aims we explore demographic factors eventually associated with vaccination coverage.

Methods

For this study, in the period October-November 2017, an external evaluator examined the *Cartão de Saúde de Criança*, a papery personal health file provided to all newborns by Ministry of Health (*Ministério da Saúde*, MISAU), of all children referring to health services (for nutrition assessment evaluation or for vaccination) during 11 *BrigadasMóveis* (BM) outreach activities and during 6 activity days at the main Health Care Centre, the Morrumbene District Hospital.For each patient, identified with a code, information was collected on the appropriate timing of all different doses of vaccination included in the immunization national plan (MISAU, 2014) (Table 1). The outcomes were chosen in accordance with the PAV effectiveness indicators, but also with the efficacy indicators used by the WHO to evaluate national immunization programs.

Fully vaccination was defined when BCG, Oral Polio 1/2/3 doses, pentavalent anti Diphtheria-Pertussis-Tetanus- Hepatitis B-*Haemophilus influentiae* B-Pneumococcus Conjugate vaccine 1/2/3 doses and first anti-measles dose were administered and it was evaluated at 12 and at 23 months. The coverage of any single vaccine dose was calculated too. The compliance with the timing of dose administration in accordance with the Ministerial Vaccinal Calendar was verified evaluating the respect of administration minimum age limit and of the minimum inter-doses interval.

We also evaluated the rate of missed opportunities of vaccination (MOV) defined as the proportion of children accessing to the health service at an age proper for administration of a certain vaccine dose but not vaccinated by the evaluating health operator. As the external valuator performed such a check immediately after the conclusion of the visit, she could feed back the operator to administer the missed vaccine to the child.

Table 1. Vaccination schedule of Mozambique.

Visit	Antigen (administration route)	Minimum Age	Ideal age	Maximum age
1	BCG, OPV0	Birth	Birth	5 weeks
2	DPT-HepB-Hib1 (im), PCV1 (im), OPV1 (oral), Rota1 (oral)	6 weeks	2 months	23 months
3	DPT-HepB-Hib2 (im), PCV2 (im), OPV2 (oral), Rota2 (oral)	10 weeks	3 months	23 months
4	DPT-HepB-Hib3 (im), PCV3 (im), OPV3 (oral), IPV (im)	14 weeks	4 months	23 months
5	Measles 1 (subcutaneous)	6 months	9 months	23 months (4 years in difficult to reach children)
6	Measles 2 (subcutaneous)	18 months	18 months	23 months

Data collected from the paper material were transferred to a computer database with Excel software. The database was analyzed using the EpiInfo™ 7.1.3 program. For the inferential analysis the program uses the Chi square test and Fisher's exact test for the comparison of frequencies, the Student's t test or the ANOVA and Whitney / Wilcoxon tests for comparison between averages and medians, respectively. Multivariate analysis is conducted with linear regression. It was accepted a statistical significance limit of 0.05.

Results

From 23 October 2017 to 15 November 2017, 787 children were evaluated children were, 53.1% female, 183 born in 2015, 352 in 2016, 252 in 2017. Of them, 582 were enrolled during BM days. Female children were more often evaluated at BM (OR 1.33; p value 0.07).

The proportion of fully vaccinated children (for BCG, Polio 1-3, DTP/HepB/Hib 1-3, PCV 1-3, measles first dose) by one year of age was 80.4% (95% CI 76.6-83.7) (390/485), by 23 months it was 91% (95% CI 88-93%) (441/485).

Coverage for single vaccines is shown in Table 2. BCG and Oral Polio0, scheduled together at birth or at first visit, were administered to 761/787 (96.7%) and 741/787 (94.2%) respectively: at an average age of 12 days and within first week of life in 510 (67% of vaccinated) in the case of BCG; at an average age of 11 days, but after 35 days of life in 36 (4.6%) of cases of Oral Polio0. The risk of missing BCG and Oral Polio0 was about 5% with no evidence of time related ameliorating trend. Coverage of the three oral polio doses (Oral Polio3) was very high if individually taken (always over 98%) and 459/485 assessable children (94.7%; 95% CI 92.3-96.3) completed the three within first year of life. However, 117/787 (14.9%; 95% CI 12.5-17.5) children did not receive any dose or received it at inappropriate timing.

Introduced in the Mozambique PAV in 2015, the injectable anti-polio vaccine (IPV), scheduled at 4 months concomitantly with the last oral anti-

Table 2. Vaccines coverage and cases unproperly vaccinated.

Vaccine	Vaccinated n/N (%; 95% CI)	Unproperly vaccinated* n/N (%; 95% CI)	Not vaccinated n/N (% 95% CI)
BCG	761/787 (96.7%; 95.2-97.7)	NA	26/787 (3.3%; 2.3-4.8)
OPOLIO0	741/787 (94.1%; 92.3-95.6)	36/741 (4.8%; 3.5-6.6)	46/787 (5.8%; 4.4-7.7)
OPOLIO1	782/783 (99.9%; 99.3-99.9)	23/782 (4.8%; 3.5-6.6)	1/783 (0.12%; 0 - 0.6)
OPOLIO2	769/772 (99.6%; 98.9-99.9)	44/769 (5.7%; 4.2-7.5)	3/772 (0.4%; 0 – 1)
OPOLIO3	740/752 (98.4%; 97.3-99.1)	46/740 (6.2%; 4.6-8.1)	12/752 (1.5%; 0.9-2.7)
IPV	534/765 (69.8%; 66.5-73)	4/534 (0.7%; 0.2-1.8)	231/765 (30.2%; 27-33.5)
DPT/Hep B1	783/786 (99.6%; 99-99.9)	6/783 (0.7%; 0.3-1.5)	3/786 (0.38%; 0.1-1.1)
DPT/Hep B2	769/771 (99.7%; 99-99.9)	45/769 (5.8%; 4.3-7.7)	2/771 (0.3%; 0.07-0.9)
DPT/Hep B3	743/752 (98.8%; 97.8-99.4)	46/743 (6.2%; 4.6-8.1)	9/752 (1.2%; 0.6-2.2)
PCV1	779/786 (99.1%; 98.2-99.6)	6/779 (0.8%; 0.3-1.6)	7/786 (0.9%; 0.4-1.7)
PCV2	765/770 (99.3%; 98.6-99.8)	45/765 (5.9%; 4.4-7.7)	5/770 (0.6%; 0.2-1.4)
PCV3	739/754 (98%; 96.8-98.8)	47/739 (6.3%; 4.7-8.2)	15/754 (2%; 1.1-3.1)
Measles1	572/605 (94.5%; 92.5-96.1)	14/572 (2.4%; 1.4-4)	33/605 (5.4%; 3.8-7.5)
Measles2	204/295 (69%; 64-74)	22/204 (10.8%; 7-16)	91/295 (30.8%; 26-36)
Rota 1	701/736 (95.3%; 93-96)	5/701 (0.7%; 0.3-1.6)	35/736 (4.7%; 3.4-6.5)
Rota 2	621/689 (90%; 88-92)	39/621 (6.2%; 4.5-8.5)	68/689 (9.9%; 7.8-12.3)

* Unproperly vaccinated: too early for age or too short interval from previous dose.

polio dose, was missed for 231/765 (30.2%; 95% CI 27-33.5). The percentage of IPV unvaccinated children reached a nadir (11%) in 2016 but increased again in 2017 (46.5%).

Scheduled and administered concomitantly with Oral Polio 1-3 in all but 10 cases, combined anti Diphtheria/Tetanus/Pertussis and Hepatitis B virus vaccine had an high coverage with 460/485 (94.8%) of assessable children receiving all the three doses within first year of life. However, 13 children did not receive at least one dose and other 100 received one at an inappropriate time. Another intramuscular vaccine scheduled with Oral Polio 1-3, the Pneumococcal Conjugate Vaccine (PCV), was administered concomitantly in all but 22 cases. About 93% of children (455/485 assessable ones) completed the three doses in the first year of life. Also, in the case of PCV 109 (13.8%; 95% CI 11.6-16.4) children or do not received at least one dose (22) or received it at inappropriate timing.

Table 3. Missed opportunity of vaccination (MOV) risk.

Vaccine	N. children suitable for vaccine at study visits [a]	N. unvaccinated = Missed opportunities N (%; 95%CI)	Missed opportunities at BM n/N; %	Missed opportunities qt Health Centre n/N; %	P value
Oral Polio3	33	10 (30%; 16-47)	6/26; 23%	4/7; 57%	0.17
Measles 2	76	41 (54%; 42-65)	26/57; 46%	15/29; 79%	0.01
IPV	163	140 (86%; 80-90)	102/122; 84%	38/41; 93%	0.19

(a)   Only children under 24 months included, as health operators are instructed to limit the vaccination intervention to this population

High coverage (>90%) was registered for each oral anti Rotavirus vaccine dose and 607/689 eligible children were vaccinated within first year of life.

If 94.5% of children (572/605) received the first anti measles dose, 14 (2.4%) of them received it before 6 months of age and the others at a mean age of 10 months (SD 87 days). Among the 295 children older than 18 months, 91 (30.8%, 95% CI 26-36) were not vaccinated with second anti measles dose.

We found high percentage of missed opportunities of vaccination (MOV) particularly for IPV and Measles 2 (Table 3). Among 76 children suitable for Measles 2 (at the visit monitored for the study, 41 (54%) were reported for missed opportunity. Such a risk was higher if the visit was at the health centre and not at *Brigada Móvel* (79% vs 46%; p value 0.01). Missed opportunities for IPV decreased for children born in 2017 (p value 0.007) and was slightly higher for male children (p value 0.06).

Discussion and conclusions

In one of the 161 districts of Mozambique in 2017, our survey reports a fully immunization rate of 80% and 91% for evaluated children by 12 and 23 months respectively. These outcomes are better then what reported for the Country (66% by 23 months) and for the Inhambane Province, to which Morrumbene District belongs to, (80% by 23 months), in the document published on last February 2018 by the Ministry of Health (MISAU) and by the National Institute of Statistics (INE) on Mozambique immunization main indicators based on the last Demographic and Health Survey (DHS) performed in 2015. However, as our data were collected among children attending a visit at a health service facility, they could overestimate the coverage in comparison with the DHS survey performed on a samples of about 7.000 female household, reached and interviewed at home both in urban and in rural areas (474 in Inhambane province) (MISAU, 2018). Furthermore, in the rural area of Morrumbene the outreach strategy activities are strengthened by an Italian NGO (Medicus Mundi Italia), working

since 2011 by supporting the vaccination expansion strategy. About 75% of evaluated children were reached in occasion of a *Brigada Móvel* activity. A recent survey performed in a district of Zambezia Province, an area in the central region of the Country with worse infant health indicators and a vaccine coverage of 50%, still identified access to the hospital as condition associated to increased probability to be fully vaccinated and, on the contrary, for every 10 km increase from the nearest health facility, a 36% lower odds for child being fully immunized (Shemwell *et al*. 2017).

A shadow on good results of our survey is the evidence of several cases (about 5%) of improperly vaccinated children, that means too early or too near the previous dose, with a risk of wasting a vaccine event for ineffectiveness and leading to a lower real immunization coverage. Even more serious is the problem of the missed opportunities of vaccination (MOV), reaching 86% and 54% peaks for intra-muscular polio vaccine and second dose of measles vaccine respectively, both of them officially launched in Mozambique routine vaccination in November 2015. In low-middle income Countries globally pooled prevalence of MOV was estimated 32% (Jani *et al*, 2008). A study published in 2008 (Sridhar *et al*. 2014) and performed in a southern Mozambique area reported a 25.7% of MOV and a 15% of unappropriated vaccinations. In 2017 a consortium of partners, including Village Reach (a global health non-profit organization), the Mozambique Ministry of Health (MISAU) and the World Health Organization (WHO), planned to implement a strategy to reduce MOV in Mozambique (GAVI, 2017).

The highest rate of MOV for new vaccine in our survey may indicate that relatively low adherence to measles complete vaccination cycle registered in Morrumbene (about 70% compared more than 95% DPT- HepB-Hib and PCV and OPV third doses) could not only be due to poor attitude of the mother to lead child to health services for immunization after first year of life but also to a lower attention of health professionals towards activities that are not part of consolidated routine and in a population that is not considered possible target of immunization program any more.This fact has several interpretations, based on local experience: the poor quality of the training in this rural context, that is often realized in a few days with many local workers; on the other hand, the knowledge of the context suggests that in several occasions it is not the health worker that realize the activity of vaccinations, but rather a student or a non-trained person. This lack of education could justify specific and repeated training interventions, as well as the opportunity to account an additional health worker for supervising the activity. GAVI Full Country Evaluation Team (GAVI, 2017) underlines that National Immunization Program Manual, the usual reference document for health workers to consult on vaccinations in Mozambique, has not been updated since 2009and as such does not contain information on all the new vaccines that have been introduced since 2013. Indeed, we can observe that the situation of PCV (introduced in 2013) is

slightly better, indicating that more time could be necessary to educate a health worker to reach good quality practice.

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Retention in care of newly diagnosed HIV patients. Similarities and differences among Italian heath system and mobile-TARV strategy in Morrumbene, Mozambique

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ABSTRACT

Despite the progress in HIV care, adherence remains critical. The aim of this study was to assess similarities and differences in LTFU (loss to follow up) rates among new HIV diagnosis in the Italian and Mozambican settings in order to identify possible risk factors and promote targeted interventions.

A retrospective study was conducted on new HIV diagnosis in the HIV Clinic of Brescia (2015-2018) and in rural communities in Mozambique (2017-2018).

A lack of contact of >12 months in Brescia and of >2 months in Morrumbene defined LTFU patients. Demographic characteristics, risk factors, pregnancy status, WHO clinical stage and immuno-virological parameters were recorded.

7.4% of new diagnosis in HIV clinic in Brescia were LTFU. Young people, females and Africans are more likely to be lost (p<.05). In Morrumbene the LTFU rate was 25.6% and being young and pregnant was significantly associated with HIV care attrition (p<.05). Most LTFU patients dropped out during the first month after diagnosis, 60% in Brescia and 67.7% in Morroumbene.

Considering all patients together WHO stage 0-1, postponed cART and CD4+ cells count > 200/μl were significantly associated with failed retention in care.

Retention in care of HIV patients represents a difficult step of HIV care.

Educational projects focusing on fragile populations, counselling after HIV diagnosis and rapid cART initiation seem to be essential to guarantee a long-lasting adherence to HIV care.

Keywords

HIV infection, Lost to follow up patients, Retention in care, Italy, Mozambique.

Background and objectives

The introduction of combined anti-retroviral therapy (cART) has led to improved survival in HIV-infected patients, with decreased mortality and disability (Mocroft, 1998), also reducing individual infectivity with large public health benefit. On the other hand, cART is a lifelong treatment and loss to follow up (LTFU) impairs the benefit of cART (Mugavero, 2009; Ulett, 2009).

The World Health Organization included the HIV control project in the 2030 Agenda for Sustainable Development Goals (SDGs), calling health systems around the world to pursue the ambitious endpoint of successfully ending the HIV epidemic (< https://sustainabledevelopment.un.org/content/documents/21252030> accessed Sept 2018) by the 90-90-90 strategy (90% of PLHIV knows his/her HIV status, 90% diagnosed PLHIV is regularly on cART and 90% of those under cART achieves viral suppression) (<https://www.unaids.org/en/resources/documents/2017/90-90-90> accessed Sept 2018). In 2016, the European AIDS Clinical Society (EACS) encouraged close monitoring of retention in care and proposed active tracing of LTFU patients by phone calls, text messages and inquiry in other services, health facilities or clinics (De Wit, 2018). The initial response to antiretroviral therapy has long-term prognostic significance, and adherence in early months is important for ensuring long-term viro-immunological success (Carrieri, 2003) and to prevent secondary HIV transmission.

In low-income countries, despite increased access to cART, poor retention in care is also of concern (Fox, 2015). In the same setting, the Antiretroviral Therapy in Low Income Countries (ART-LINC) collaboration estimates an average of 15% (range 0-44%) LTFU rate during the 1st year of cART among 13 sub Saharan countries (Braitstein, 2006). A crucial point in these studies is the different definition of LTFU both in terms of time of follow up and in type of patients'.

In Europe, the proportion of drop-out in HIV cohorts ranges from 13,4 % in France (Ndiaye, 2006) and 19.1% in United Kingdom (Jose, 2018). Retention in care is higher in northern European countries such as Sweden where it reaches the 98% (Gisslén, 2016). In Italy, single centre studies reported a proportion of 12–33% LTFU patients (Prinapori, 2018; Torti, 2015). Comparing LTFU in migrants and Italian native, Saracino *et al*. showed that 43% of the former versus 27% of natives resulted lost to follow-up (Saracino, 2014).

Italy and Morrumbene District in Mozambique are linked by a collaboration between Medicus Mundi Italia, a Non-Governmental Organization specialized in health and social cooperation and the University Department of Infectious and Tropical Diseases of Brescia, Italy. Estimated antiretroviral coverage among PLHIV highly differs in the two contexts: in Italy 88% of the estimated 130.000 HIV infected patients are currently on cART (< http://www.unaids.org/en/regionscountries/countries/italy> accessed Sept 2018); meanwhile in Mozambique barely 54% of 2 million of PLHIV

has access to cART (<http://www.unaids.org /en/regionscountries/countries/Mozambique> accessed Sept 2018).

Aim of this study is to assess similarities and differences in LTFU rates among newly diagnosed HIV in the Italian and Mozambican settings in order to identify possible risk factors and potentially promote targeted interventions to encourage adherence.

Methods

A retrospective study was conducted on newly diagnosed HIV1-2 infected patients linked to care in the HIV Outpatient Clinic in Brescia and in rural communities in Morrumbene, Mozambique.

Definitions
As follow up schedules differ between Brescia and Morrumbene, definition of LTFU in newly diagnosed patients was as follows:
- Brescia: lack of contact of more than 12 months defined LTFU patients.
- Morrumbene: newly diagnosed HIV patients who do not return to scheduled visit for more than 2 months.

Study population
Brescia
All newly diagnosed HIV-individualswere retrieved from the electronic database since December 2015, when cART universal access was implemented. Data were recorded until February 2018. Four follow-up visits and drug administration are schedule per year, each one month after blood testing to assess efficacy and tolerability of cART. No active tracing of LTFU patients was implemented in Brescia.

Morrumbene
Since January 2017, an innovative, mobile strategy for HIV patients called "TARV (*tratamento anti-retroviral*)-móvel" has started, supported by Medicus Mundi Italia, offering testing and treatment to remote rural communities. All newly diagnosed HIV-individuals recruited from January to December 2017were included. Retention in care was evaluated as at February 2018.

Until June 2017, blood samples analysed centrally and patients (CD4+ cells <500/μl) were actively searched at a later time to start therapy, whereas starting from July 2017 mobile-TARV was equipped with a point-of-care CD4+ cell counter providing immediate results thus enabling the immediate start of cART. Clinical check-up is usually scheduled monthly for the first 6 months, then every 6 months. Active retrieval of patients who did not show up at scheduled visit is attempted by the health workers.

In both settings demographic characteristics were recorded along with the following data: age, risk factor, pregnancy or breastfeeding, HIV WHO-

stage. CD4+ cells count at diagnosis were also recorded, whereas viral load was available only for Brescia cohort. Geographical origin, HCV and HBV status was specified only in Brescia cohort.

Statistical analysis

For clinical and demographic data, descriptive statistics were summarized in terms of medians, means with ranges or in terms of absolute frequencies (percentage). Comparisons of disease characteristics between patient groups were performed by the χ2 test (or by Fisher's exact test in case of expected frequencies <5) for categorical variables. For continuous variables, the comparison between patient groups was performed by Student's t-test if normally distributed, otherwise Wilcoxon test was used. The statistical package used was Epi Info™ (CDC Atlanta, USA). Stepwise multivariate logistic regression analysis was performed, with loss to follow-up as the dependent variable, and all variables with a significant univariate P-value as covariates.

Results

Italian cohort

Since December 2015, 135 newly diagnosed HIV adult individuals have been linked to HIV Outpatient Clinic in Brescia. Mean age was 41, 70.4% were male, 62.9% were Italian and 20% African. In 9 women (22.2%), HIV infection was detected during pregnancy screening. As many as 76 (56.3%) and 30 (22,2%) patients presented with WHO stage 1 and 4 respectively. Mean CD4+ cells count at presentation was 365/μl with 29 patients below 200/μl. Ten (7.4%) patients were LTFU during the first year after linkage to care, 6 of whom within the first month. The mean time between diagnosis and last contact was 1,2 months. All LTFU patients were WHO-stage 1 with more than 200 CD4+ cells/μl at presentation (mean CD4+ cells count was 505 cells/μl). Among 10 LTFU patients, 6 (60%) started therapy and 4 of them (40%) never received therapy prescription. In univariate analysis, LTFU patients were younger (p=0.004) with higher female prevalence (p=0.0075). HIV infected individuals of African origins are more likely to be LTFU in comparison with Italians (p=0.0004). MSM or bisexuals are less at risk to be LTFU, but with no statistical significance (p=0.06). In the multivariate analysis, the association between LTFU and being migrants from Africa (p=0.041) was the only confirmed as illustrated in Table 1. As a whole, as many as 92.6% (125/135) of newly diagnosed patients were retained in care and 98.4% (123/125) were currently on cART (Fig. 1)

Mozambican cohort

Since January 2017, 121 people tested HIV infected at mobile-TARV visits in Morrumbene District.

Figure 1 - Cascade of care in the Brescia cohort (Dec 2015-Feb 2018)
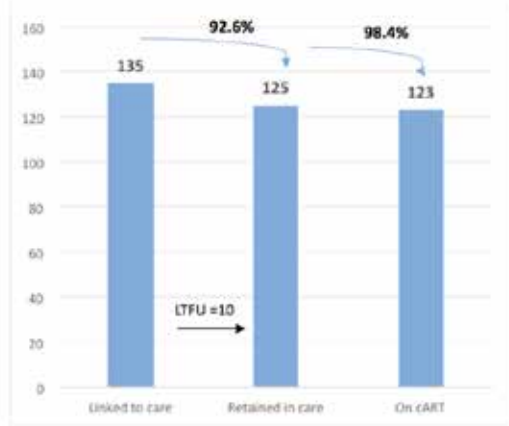
Mean age was 34, 17 newly infected patients had <18 years (14%) and 6 of them were children under 5 years of age (4.9%) whereas women are more represented then men (80.2% vs 19.8%). 23 out of 97 women were pregnant/breastfeeding. 96 out of 121 patients (79.3%) received cART, mainly on the basis of CD4+ cells count (67.7%). 31 (25.6%) patients were LTFU during the first 12 months. Mean age of LTFU was 30 years and 77.4% were women. 80% had CD4+ cells count >200/µl. 21 (67.7%) drop out within the first month, with 17 of them (81%) who never returned. The remaining patients dropped out within the 5th month. Twenty out of 96 (20,8%) on cART dropped out during the first year of follow up: 11 pregnant/breastfeeding women (47,8% of all pregnant/breastfeeding women included in the cohort), 8 with low CD4+ cells count at presentation and 1 newborn, loss after diagnosis and first assessment. By contrast, 11 out of 25 (44%) pre-cART (not on cART) patients were LTFU.

No significant difference in the rate of LTFU was demonstrated before and after availability of CD4+ cells point of care counter (27% vs 23%). Only 11,5% of LTFU patients were re-engaged thanks to active tracing. In univariate analysis, LTFU were younger (p=0.06) and pregnant woman were at higher risk to drop out of HIV care (p=0.005). In multivariate analysis only pregnant status maintained independent association with the outcome variable (p=0.015). Considering only female population, multivariate analysis shows that young age (p=0.008) and pregnancy (p=0.001) are independently associated with LTFU status. As a whole, as many as 74.4% (90/121) of newly diagnosed patients were retained in care and 84,4% (76/90) started cART (Fig. 2).

Figure 2 - Cascade of care in the Morrumbene cohort (Jan 2017-Feb 2018)
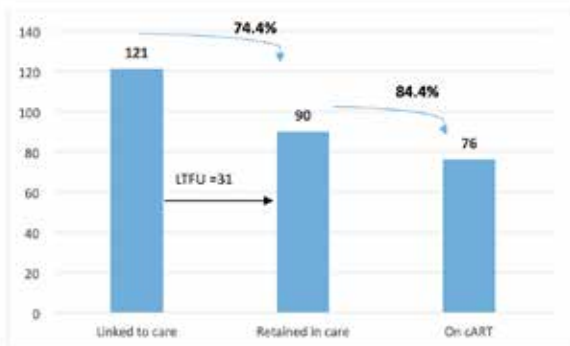
Whole HIV cohort

In the final analysis we considered the whole cohort, involving Mozambican and Italian HIV infected patients, in order to possibly identify predictors of failed retention in care.

We observed that belonging to Mozambican cohort (p<0.0001), young age (p=0.00012), female gender (p=0.002), WHO stage 0-1 (p=0.0018), postponed cART (p<0.0001) and CD4+ cells count > 200/μl (p=0.036) were significantly associated with failed retention in care in univariate analysis. In multivariate analysis, only young age and postponed cART demonstrate to be independently correlated to loss to follow up. For further details see Table 1.

Conclusions

Despite a wide access to cART, retention in care of HIV patients represents a difficult step on HIV continuum of care both in high-income countries and in low/middle-income ones. Despite outreach activities moved HIV care closer to Mozambican rural areas, we found a 3,5-fold higher proportion of LTFU compared to the Italian setting.

Despite the high rate of LTFU among newly infected patients, the cascade of care in Brescia cohort achieves a coverage of more than 90% in retention and cART prescription, whereas in Mozambican cohort the proportion remains dramatically low and under the desired 90%.

Nevertheless, some similarities are evident: younger, immunocompetent (CD4+ > 200/μl), pre-cART patients and women are more likely to be LTFU. None of drop out patients had severe clinical status (WHO clinical stage >2).

Our analysis confirms that in Italy the most important predictors of LTFU in newly diagnosed patients is being of African origin. This involves particularly women and the multivariate analysis confirms that female gender is not independently related to LTFU if analysed with African origin. Young and immunocompetent HIV patients could underestimate the

Table 1. Predictors of failed retention in care in whole HIV cohort (Italian and Mozambican newly diagnosed HIV infected patients, N=256). Univariate and multivariate analysis

Characteristics	HIV cohort		P-value (Univariate analysis)	P-value (Multivariate analysis)
	Retained in HIV care n= 215 (84%)	LTFU n= 41 (16%)		
Cohort, n (%)			<0.0001	0.008
Brescia	125 (58.1)	10 (24.4)		
Mozambican	90 (41.8)	31 (75.6)		
Age, yr, mean (range)	39.4 (0-66)	30 (0-68)	0.00012	0.004
Under 5 years, n (%)	5 (2.3)	1 (2.4)		
Gender, n (%)			0.002	
Male	109 (50.7)	10 (24.4)		
Female	106 (49.3)	31 (75.6)		
CD4+ <200 cells/uL at diagnosis, n (%)	68 (32.1)	6 (15.4)	0.036	
WHO clinical stage at presentation				
0	4 (1.5)	0		
1	133 (62.2)	36 (87.8)	0.0018	
2	25 (11.7)	5 (12.2)		
3	20 (9.4)	0		
4	32 (15)	0		
HIV testing during pregnancy OR breastfeeding woman n, (%)	19 (8.8)	13 (31.7)		
Receiving cART, n (%)			<0.0001	0.0008
On cART	201 (93.5)	26 (63.4)		
Pre-cART	15 (7)	14 (34.2)		

value of a regular HIV care and follow-up because of good health status when they were linked to care. Moreover, in Africa, social stigma of HIV infection might hamper professional and social integration.

The high number of women involved is probably due to the peculiar characteristics of the Mozambican cohort. Indeed, the mobile-TARV was created from a national health strategy called "*Brigada Movel*" that offer to rural communities essential services such as vaccinations and antenatal care; for this reason, it usually meets a population largely composed by young women and their children. Moreover, the high number of HIV infected pregnant/breastfeeding women in the cohort and the high rate of dropped out among them (11 out of 23, 47,8%) could be explained by a lack of women's power in the family setting despite young women and mothers are the main target of educational projects on HIV prevention.

As confirmed by the high rate of LTFU in African cohorts, in Italy patients of African origins are more likely to be LTFU. Certainly, this is not only a cultural gap because many of these people belong to a mobile population that is often forced to change city or geographic region.

Most LTFU patients in both the cohorts dropped out during the first month after diagnosis (60% and 67.7% in the Italian and Mozambican cohorts respectively) and many of them never received cART prescription (40% and 35.5% respectively).

A recent report has confirmed the efficacy of starting cART on the same day of diagnosis to avoid loss to follow up, significantly increasing linkage to care at 3 months and HIV viral suppression at 12 months (Labhardt 2018).

In the Mozambican cohort, this practice was implemented since July 2017 thanks to a point of care CD4+ counter but at this time there no clear evidence that it's reducing the rate of LTFU. A longer follow up is needed to explore the real impact of this practice. Certainly, in both settings, newly diagnosed HIV patients show a significantly higher rate of drop out in comparison with the whole HIV cohort in care.

In conclusion, our study confirms many of the expected differences. Risk factors for HIV acquisition deeply diverge, with a very low prevalence of MSM or Intravenous Drug Users in the African setting compared to high-income countries where, by contrast, paediatric HIV has almost disappeared. Only 19.8% of the Mozambican cohort of patients was male, in comparison to 70% in Brescia. This is probably due to the fact that mobile clinics in the rural communities of Mozambique are usually activities dedicated to child and mother health.

Our study has several limitations. The period of study is shorter in Mozambique and HIV care program deeply diverges between the two countries. Moreover, in Brescia cohort it was possible to identify and exclude those people who died and the majority of self-transferred patients were documented by data stored on electronic database.

Mobile-TARV attempts to actively trace LTFU by phone call but the efficiency of this method in re-engaging patients is very low. Several reasons were suggested, from lack of mobile phone to very low response rate. Therefore, we're probably overestimating the rate of LTFU.

By contrast, this method of active tracing could be more efficient in the Italian setting thanks to a small number of LTFU patients and a larger availability of means of communication.

In both settings the real estimate of retention in care is difficult to calculate because of the lack of national registers. The presence of such systems could allow a more efficient tracing of drop out patients and a more accurate idea about implementation needs in the context of HIV care.

In conclusion, it's difficult to compare such different health care systems but in both cases educational projects and counselling immediately after HIV diagnosis seems to be essential to guarantee a long-lasting adherence to HIV care, paying specific attention to fragile patients such as women, young people and, particularly in high income countries, to people coming from low income ones. We suggest, for both settings, that cART was offered at the same time of diagnosis in order to promote retention

and to rapidly reduce HIV viral load. Focused studies are needed in the early future to find the best strategies to implement.

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6.

Preparing today's medical students for tomorrow's world

Josep-E. Baños, Joan Bigorra, Elena Guardiola

ABSTRACT

In the twenty-first century, easy access to information, wireless acquisition of medical data in real time, low-priced genetic studies, miniaturization of medical devices, and artificial intelligence will change the practice of medicine, but will also entail risks. It may be impossible to convert overwhelming quantities of data into useful information, and medical professionals may focus so much on technology and techniques that patients might come to be viewed as virtual beings. *Technolatry* is only one possible example of new bioethical quandaries that are likely to arise. Preparing future physicians poses a serious challenge. Although solid training in technology and genomics is essential, students should also learn about the challenges of new doctor-patient relationships and the ethical issues involved. Therefore, we must adapt our teaching toward transdisciplinary approaches in which student-centred models take the social nature of medicine into consideration while recognizing the importance of emotions as a key factor in learning.

Key words

Medicine, Teaching, Medicine of the future, Educational challenges, Medical students.

Prediction is very difficult, especiall if it's about the future
Attributed to Niels Bohr (1885-1962)

We will bear the above quote from the Nobel Prize winner in mind as we write this chapter, although we believe that in this case the difficulty lies not in predicting, but in guessing correctly. As William Osler said, "medicine is a science of uncertainty and art of probability", so writing about the way medicine will be practiced in the future is a risky business. Since the birth of scientific medicine in the 1800s, advances in medical knowledge and its application to clinical work have continually accelerated. The contributions that technology and biology are making to medical knowledge and practice today could be compared in importance to the advances in the field brought about by discoveries in physics, mathematics, and chemistry in the last two centuries. In this paper, we will consider how contributions from these two fields can influence the practice of medicine in the future, the bioethical quandaries that might arise from the resultant advances in clinical practice, and how we should be training future physicians to deal with them.

Some historical considerations

From a pragmatic point of view, the history of medicine can be divided into four eras. The first, extending from antiquity to the nineteenth century, was characterized by empirical diagnosis grounded in observation of the patient. This process allowed an empiric definition of diseases based on clinical signs and symptoms, but contributed little to the development of effective treatments. Treatments were rooted in tradition and bore no relation to the pathophysiology of the diseases, which had yet to be discovered. Examples of this approach include the use of cinchona to treat 'fevers' (effective only in malaria), digitalis in 'cardiac hydropesy' (i.e., heart failure), and opium for nearly everything. The active principles of these drugs are still used, but many substances common in the first era no longer form part of the arsenal of drugs used today. Voltaire (1694-1778), no friend of contemporary physicians, summarized the situation thus: *Les médecins administrent des médicaments dont ils savent très peu, à des malades dont ils savent moins, pour guérir des maladies dont ils ne savent rien* (Physicians administer drugs they know little about to patients they know even less about to treat diseases they know nothing about). Therefore, this era might be called "the age of medicine with empiric but often incorrect diagnoses and treatments".

The second era extended from the early nineteenth century until the early twentieth century. Scientific medicine followed developments in physics, mathematics, and chemistry achieved during the Enlightenment. The biomedical sciences were born, including experimental physiology, pharmacology, microbiology, pathology, and genetics. At the same time,

the discovery of anaesthesia and the use of antiseptic procedures enabled extraordinary advances in surgery. All these fields helped improve knowledge about the pathophysiology of many diseases, making it possible to diagnose them using microbiological, histological, and chemical methods. Few effective treatments were available, however, and most of these were obtained from traditional medicines by applying pharmaceutical chemistry, which made it possible to isolate chemical principles such as quinine, caffeine, atropine, emetine, or morphine from plants. Only at the end of the nineteenth century did pharmaceutical companies, mainly in Germany, start to synthesize new drugs. In the end, however, most traditional remedies were useless, and many physicians adopted therapeutic nihilism, i.e. they avoided giving any of them to their patients. This attitude was explained by the French physician Charles Bouchard: '*Assurer le diagnostic, constater les lésions cadavériques. Ça c'est le but de l'activité médical. Traiter est seulement une concession aux préjudices des malades.*' (The purpose of medical activity is merely to confirm the diagnosis, to note the lethal lesions. Treatment is only a concession to the prejudices of the sick). Therefore, this era might be called "the age of medicine with scientific diagnoses of diseases for which there were no effective treatments".

Paul Ehrlich's (1854-1915) synthesis of arsphenamine (an arsenic compound for the treatment of syphilis marketed under the name Salvarsan) in 1907 heralded the beginning of the third era. This accomplishment opened the possibility of successfully treating the infectious diseases characterized by Louis Pasteur and Robert Koch. Salvarsan was followed by sulphonamides in the 1930s and penicillin in the 1940s. The following years saw the discovery of a myriad of drugs that enabled the efficacious treatment of many human ailments, including mental illnesses, cardiovascular disorders, cancer, and inflammatory diseases. Birth control pills extricated sex from reproduction, and immunosuppressant drugs made organ transplantation possible. Wilhelm Röntgen's (1845-1923) discovery of X-rays laid the foundation for medical imaging on which other techniques such as ultrasonography, computed tomography, magnetic resonance imaging, and nuclear medicine techniques would build. These developments, together with many improvements in laboratory techniques, provided medicine with a level of diagnostic accuracy that had been unimaginable in earlier periods. This era, which might be called "the age of medicine with reliable diagnoses and successful treatments", extends to the present.

But times are changing again. The discovery of the structure of DNA in 1953 opened the way for the development of molecular biology and genomics and challenged the 'old' medicine. Fifty years later, the Human Genome Project made it possible to consider genetic modification to avoid and treat many diseases. Technological advances in communications, including the Internet, have also had an impact on medicine (Topol E, 2012; Topol E, 2015). The availability of all types of information anywhere at any time and the use

of artificial intelligence to make medical diagnoses and choose treatments is even bringing the value of physicians in the future into question (Hafer F, 2012). Is this the start of a fourth age of medicine where diagnoses will be accurate and treatments are successful but physicians will be unnecessary?

The beginning of a new age in medicine

It is difficult to establish the starting point of this new age, but 2001, when the sequence of the human genome was first published, is a good candidate. The Internet had become a mass phenomenon in the previous decade, but it really only became useful in medicine in the early twentieth-first century. Meskó (2017) predicts that medicine will face several critical challenges in coming years. Massive, open access to information on the Internet through mobile phones, computers, tablets, or new devices will make complete, up-to-date knowledge about illnesses available to everybody, empowering patients and changing the doctor-patient relationship. A second important change will be the possibility of obtaining biological data continuously and in real time through wireless technology. Physicians will not need to see their patients face to face, as blood pressure, electrocardiographic data, blood sugar levels, and so on will be available online. Every individual's complete genomic information will be available for diagnosing genetic disorders, for assessing the risks of developing different diseases, or for determining the prognosis of different therapies. In fact, full genomic sequencing now costs less than €200, much less than some diagnostic procedures. Medical technology will benefit from miniaturization, and physicians might use devices, like electrocardiographs or echocardiography units, that will fit in their coat pockets (Topol E, 2015; Meskó B, 2017). Big data techniques will transform data fed into computers into useful information, leading to the development of artificial intelligence and possibly to science-fiction-like robots that will diagnose more accurately than physicians (Graber ML, 2013; Editorial, 2017).

We can add to this scenario some advances that are already in use and that will develop greatly in the near future (Meskó B, 2017). These include virtual reality, telemedicine, surgical robots, 3D printers, prostheses, exoskeletons, and nanotechnology. Other advances, such as the creation of complex organs in the laboratory and *in silico* clinical trials, also seem feasible and are likely to be used within the next few years (Vogel G, 2010). Genome editing (Clustered Regularly Interspaced Short Palindromic Repeats or CRISPR) is now under close scrutiny because it offers a cure for genetic diseases, but can be also be used for unethical purposes (Baltimore D et al, 2015; Nuffield Council of Bioethics, 2018; Editorial, 2018b). Some authors contend that the dream of truly personalized medicine might be at our fingertips (Topol E, 2014; Editorial, 2018a).

Each item in the seemingly endless list of revolutionary advances in medicine, mostly due to the application of information technology and molecular biology, like nearly everything in human life, has two faces like the Roman Janus god. We believe that the best approach to dealing with the challenges arising from these advances is neither unconditional acceptance nor outright rejection. There is no doubt that these scientific advances entail potential conflicts and dangers (Relman A, 2012), but we must rise to the challenge of dealing with this complexity. We will briefly comment on some consequences of advances that can affect physicians' work and the care of patients.

First, we will comment on the reduction in the contact between doctors and patients. This has already happened as a consequence of advances in diagnosis and treatment in the last century. Some patients complain that during office visits physicians seem to be more interested in their computers than in the patients themselves. In the future, the possibility of remotely accessing patients' biological data through wireless devices that measure blood glucose, temperature, heart rate, and blood pressure may reduce the need for follow-up visits in hospitals or in doctors' offices. These circumstances will further strengthen the paradigm in which disease is conceptualized as mainly a biological problem and paying attention to patients' emotional needs is of lesser importance. Thus, there is a risk that patients may become *virtual* beings rather than *human* beings. Further dehumanization of medicine should be avoided at all costs. *Technolatry*, or placing technology above everything else, is another danger in medicine: personal dimensions should be always considered. Technology cannot substitute humans, especially when hands-on contact is needed, like in medical care. Another important risk derives from the uncertain validity of the huge amounts of data that can be obtained through the devices mentioned above. Humans must face the challenges of interpreting the information and deciding what is of clinical relevance and what is unimportant, determining whether deviations from 'normal values' should be considered pathological and treated accordingly. The current debate about the value of routine mammography to screen for breast cancer or the true meaning of increased values of prostate-specific antigen in screening for prostate cancer are examples of the need for careful interpretation of 'pathological' findings. New technologies will increase the need for human decision-making, and perhaps we will finally have to accept the old medical dictum "There are no healthy people-there are only people who have not yet been correctly diagnosed".

Finally, the new situation will bring important ethical issues to the fore. Most of these are still unknown, but we can suggest a few. The first is related to the principle of justice. Will access to new medical technologies and treatments be limited by patients' purchasing power? At this point in history when access to public health in European countries is under siege, it is at least reasonable to think about this limitation. The second has to do with the principle of autonomy. How can we guarantee that informa-

tion on patients' health will be not used for non-medical purposes? How will patients control their personal information? The third is related to the principle of non-maleficence. In a new scenario with powerful therapeutic possibilities (e.g., CRISPR), how can it be assured that treatments will not harm patients when the long-term consequences of these interventions are unknown? Additionally, health authorities' regulation of pharmaceutical and biotechnological companies must be extended to the technological and biological sectors, because they also impact health. Overseeing new developments is sure to be an important challenge.

The implications for the training of medical students

The impact of nineteenth-century scientific discoveries on the practice of medicine summarized in the Flexner report, which was published in 1920, would change the way medical doctors were trained in the United States. Similarly, advances in medical practice generated by communication technologies and molecular biology should change the way medical students are trained in the current century. The impact of these advances is related not only with new and more profound knowledge and new disciplines, but also with the need to reconsider other aspects of the practice of medicine, such as its social components, critical awareness, and a strong commitment to ethical behaviour in this new scenario.

It is always difficult to change medical education. As Richard Horton (2010) wrote, "Medical education is fundamentally conservative, indoctrinating new generations into the failed ways of the old. For too long we have hugged the shore of safe and acceptable tradition." Nevertheless, some universities have started to implement profound changes in undergraduate medical education (Schwartzstein RM and Roberts DH, 2017). These reforms aim to replace knowledge-based teaching with competence-oriented training (Powell DE and Carraccio C, 2018) in which the acquisition of knowledge, skills, values, and attitudes are integrated in the learning processes. However, these new approaches might be insufficient unless teaching considers technology in the broad sense and also specifically emphasizes the importance of attending to patients' biological and emotional needs.

How should we adapt education programmes to train new physicians in the new medical paradigms? At present, we can only speculate about the changes that are needed to meet this challenge, although we can outline some general principles. The first is methodological: medical schools need to employ student-centred teaching models rather than traditional passive methods of knowledge transmission. Students need to develop critical thinking skills so they can adapt to new realities. The contents should provide future physicians with the knowledge and tools necessary to enable them to learn how to apply technological advances in medical care, especially artificial intelligence, wireless technology, and genetic techniques.

Moreover, students should be educated to understand the importance of social aspects in medicine, taking into account the interactions between the population's demands, technological innovation, professional differentiation, and demographic transition (Frenk J *et al.*, 2010). It is also important for new teaching approaches to take into account the relationship between students' emotions and learning. Awareness of the importance of emotions is not new, but it will become increasingly important to balance emotional intelligence considering the heavy technological underpinnings of the new medicine. The importance of emotions is also relevant in the new doctor-patient relationship that will appear as easy access to medical information empowers patients and makes them increasing aware of their rights. The paternalistic model will be definitely left behind and medical choices should be discussed between patients and physicians. Medical students must be trained in this new paradigm.

In conclusion, medical advances based on technology and biology will improve medical outcomes in the twentieth-first century. However, universities must start to implement changes to ensure medical students are prepared for the new realities. Medical education needs to change now; we cannot wait any longer.

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SDG 4: QUALITY EDUCATION

Introduction
by Carlo Orefice

There are several political discussions, discursive practices and assessments that, for many years, revolve around the concept of education, and even more the «quality» of education.

With the definition of SDG 4, UNESCO provides support for the 2030 Agenda through a series of knowledge products, research initiatives, development programs, guidelines that make the assumption that quality education – which, to be considered as such, must be locally relevant and culturally appropriate – has many forms (UNESCO 2005:1). From this perspective, quality education appears as a dynamic concept evolving over time and strongly influenced by the social, economic and environmental contexts.

Despite these differences, in the international debate on education it is already known as a common opinion to affirm that a quality education can constitute – in agreement and interdependence with the promotion of other SDGs – an effective instrument to fight poverty, build democracies and promote peaceful societies in time when certain conditions are met.

The various contributions contained in this Section, provide support for the implementation of SDG 4 through a combination of research, projects, knowledge products and tools – both globally and locally – that start from these assumptions and seek to identify these conditions; in doing so, they encourage political dialogue on issues related to the governance of education and provide evidence (good practices) for defining the most useful policies for thinking about «quality education».

The first condition that is made explicit, and transversally connects all the essays making up this section of the book, is relating to the promotion of a «complex thought».

In fact, facing the «sustainability» of education, understood as quality education, requires the ability to face complex problems, closely related to specific educational challenges (§ 10, Stefano Costantini). As education

tries to resolve numerous problems (poverty reduction through universal primary and secondary education; literacy of children and young people outside of school; lifelong learning; equitable access to higher education; prevention of school violence; etc.) it should not be supported by simplistic mono-causal thinking, but should instead concern a network of thinking (Burandt 2011). Using this perspective, individuals learn the mutability of these complex problems, learn how to notice and better understand societies – of which they are a part of – and their development, which is often contradictory and at the benefit of a few.

The second condition, directly dependent on the first, concerns the production of «knowledge relevant» to the subjects of the action. In fact, the «quality» of the educational processes are activated when individuals cope with complex tasks, phenomena or problems, set in a realistic and emotionally significant context (§ 9, Maria Rita Mancaniello). While traditional learning processes focus mainly on the transmission of abstract factual knowledge, which cannot be used for action in everyday situations, a problem-oriented approach is particularly suited for supporting procedural knowledge and skills that are relevant to the action (Garrison 1997; Straka 2000). We can therefore argue that a central principle for quality education is the participation of individuals in the processes of acquisition, generation and application of knowledge that concern them (Dillenbourg 2003). We thus find ourselves faced with a sustained idea of learning, based on which learning should be increasingly organized as an open process of research and critical understanding of the existing, through a close link between education, society and individual (§ 11, Laura Gilli).

Since, as anticipated above, the path to quality education requires a shift in learning objectives from abstract to more practical forms of knowledge, the third criterion coincides an «interdisciplinary and trans-disciplinary approach» to problems. Complex analysis, as well as «quality» solutions, can hardly be provided by a single discipline (Morin 2011). To act, therefore, it is necessary to be able to connect the knowledge of the systems in which we find ourselves – understood as knowledge of structures, functions, processes and interrelations – with alternative and preventive thinking (Bateson 1977). Alongside this request for interdisciplinarity, the new attention plan is directed towards transdisciplinarity: it is not a question of creating new disciplines, but to force the coming generations to ask different questions, integrating disciplinary knowledge, material and immaterial knowledge, approaches and methodologies of which they are carriers in a process of common knowledge (§. 7, Adine Gavazzi, Giovanni Perotti, Tania Re). By involving experts from different fields and carriers of everyday knowledge and other (often controversial) perspectives, it is possible to generate new knowledge and key skills to deal with complex social problems.

The inter- and transdisciplinary approaches, which are necessary to tackle complex problems, are also linked to wide-ranging methodological

challenges and involve a «new learning culture», thus paving the way to the fourth criteria that we seem to notice in the works of this Section. In fact if quality education is aimed at supporting – being at the same time the product – autonomous and proactive knowledge acquisition processes, the forms of learning that have proven to be innovative educational concepts appear to be problem-oriented, that is, self-directed and collaborative (§ 9, Maria Rita Mancaniello).

In this perspective, self-directed learning approaches recognize a key role for the subject in learning, where knowledge is actively developed and the subject autonomously builds his knowledge base (Inoue 2009). This principle is based on a vision of constructivist learning, and emphasizes the active development of knowledge rather than its «simple» transfer (§. 12, Laura Gilli). Furthermore, since the acquisition of skills is both an individual and a social activity, the knowledge that is the basis of a quality education appears to be the product of shared group processes, during which different opinions and approaches are not tolerated and appreciated, and where cognitive and socio-affective aspects are taken into account (§. 7, Adine Gavazzi, Giovanni Perotti, Tania Re).

Finally, the last condition concerns «ethics of action». The satisfaction of the challenges that society must face today requires, as mentioned above, individuals ability to cope with complex situations, to assess the risks and consequences of their actions and to make decisions and act critically. The development of such individuals appears to be an "obligation" − and therefore a responsibility – of the various educational agencies and of the subjects referred to (§ 8, Laura Soledad Norton, Camelia Adriana Bucatariu). From this point of view, quality education that supports the SDG 4 calls the individual to a responsibility of acting: when it gives power to individuals, it contributes to unlocking its potential, opens paths to self-realization and widens the perspectives through which they live and read the world, requires them to understand each other within a "common home" and to shape the future in a sustainable way.

To conclude this Introduction, we can reiterate that the research, projects, knowledge products and tools to which the following essays refer, contribute − locally, nationally and internationally − to problematizing a concept that appears to be dynamic and constantly evolving and helps us continually to solicit the conditions for real quality education.

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7.

How to wear a Forest. The Intangible Cultural Heritage of healing biospheres in Camaldoli (IT), Lapland (FI), Chaparri (PE) and Mayantuyacu (PE)

Adine Gavazzi, Giovanni Perotti, Tania Re

ABSTRACT

The World Natural Heritage of forests includes almost a third of the whole UNESCO properties, including primary territories, Reserves of biodiversity and specific conservation areas, with four Intangible Heritage of the Amazon. Forests, however, represent since millennia complex landscapes, cogenerated by woods and animal communities. Humans evolved in such a dynamic system, expressing natural and cultural solutions for food, medicines, products and means of organization. A living value in itself, a forest is ancestrally observed as an organizational model of interconnection of different plants and living beings, shaping a complex habitat and unique food chains. The biospheres of a forest, embedding an Ethnosphere and its consequent Noosphere, are here proposed as an Immaterial Heritage. The wood organization complexity is read as Intangible Heritage in the knowledge it entails for the generation of wellness throughout the history of the planet. The research compares ethnomedical evidences between Forest coding in the Camaldolese woods of Italy, Nordic pharmacopeia in Finland, Ashaninka Ethnomedicine at Mayantuyacu in the Peruvian Amazon and Muchik ancestral healing in northern Peru.

Keywords

Forest cultures, Intangible Heritage, Healing landscape, Anthropology of Health.

Introduction

«The soul is composed
of the external world»
Wallace Stevens

Heritage Forests comprise fully one fifth of all WHS properties. Grouped into Primary territories, Reserves of Biodiversity and Conservation areas, numerous cultural expressions of forest peoples are recognized as well[1]. Forests, however, represent much more than just a set of biological resources. For millennia the forest landscapes have comprised a living entity for human communities, coevolving with their natural and cultural needs for food, medicines, products organizational models.

Almost a living value in themselves, ancestral forests serve as an organizational model of interconnection of diverse plants and living creatures. They shape a complex habitat, and unique food chains. The biosphere of a forest encompasses and informs the ethnosphere and noosphere of its inhabitants; the result may be classified as an Intangible Cultural Heritage.

In this view, taxonomic separations between living reigns are substituted by the concept of interdependency of an ecosystem fed by different living – natural and cultural – sources. The organization of a forest may be read as intangible heritage in the knowledge it entails for the generation of wellness throughout the history of the planet (Kohn 2013). In some cases, such as European forests, the relation with human cultures has generated a domestication process where the woods need human intervention to prosper and vice versa. The presence of ancestral forests on the planet has however determined a type of wellness related cultures in different contexts and times. The research on the dialogue between humans and bio reserves has identified the notion of landscape as the result of an interaction, where shapes of wellness reveal the immaterial value of a material cultural heritage of a natural site with healing properties.

The idea of anthropological health as ethomedicine starts with the evidence that half of the world population does not use western biomedicine and prefers to relate to traditional or indigenous medicine for their healthcare (Re 2015); many of these are related to forests. The Forest as context is usually organized between different layers: the geomorphologic traits and its climate, the biosphere, the ethnosphere and the noosphere, embedded together in a unique system where water, plants, animals, medicines, memo-

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[1] As of the 2018 census, 209 of 1092 World Heritage Sites are Natural Heritage Sites and 12 of 407 Intangible Cultural Heritages are forest related cultures (UNESCO 2018).

ries and spaces generate the complex dynamism of the landscape of healing. In this context the ceremonial architecture, as well as the rest of the landscape reveal a cosmologic approach to the harmonization of both individuals and communities, where the memory of sacred sites plays a crucial role.

Healing Forests to wear

What then is a forest, if not the ancestral environment and habitat of indigenous culture? What stands behind the apparent lack of order of the biosphere, suggesting human eyes catch but a fragment of its complex and systematical behavior? Should researchers refer to it as living biotic network, or as the plural main character of active communities? Since a habitat is literally the dwelling of the environment, then a forest may be worn[2]. Single species and human cultures would arguably abandon a traditional custom to strive towards their own rules, when a forest provides a collective beneficial network for complete ecosystems (Marder 2013). When considering a living biotic entity, traditional forest cultures tend to consider themselves as part of a conscious and collective living system: in this sense western boundaries of self-perception and of objects separated among themselves are dissolved into a perpetual morphing of consciousness.

This research identifies and compares different contexts where the ability to "wear" a forest becomes a cultural identifier, regardless of geographical, historical or conceptual boundaries.

Key elements in the classifications are not just biologic groups – such as the successful forestscaping projects[3]- but geocultural areas, where forest identities coevolved since ancestral times. Here stands a real divide, between technical reforestation processes and the living geographies of healing.

This set of projects around the theme of the Anthropology of Health demonstrates the effect of sharing common goals involving four actors: academic institutions with field projects, private organizations with social responsibility, indigenous communities protecting their identity and public authorities implementing regulations. Their balanced action on the four legs of natural, cultural, economic and social sustainability becomes a model that specifically applies the SDG Goals of the Agenda 2030, as expressed by the "Geneva Milestone" document.

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[2] Inhabiting a forest means wearing its environment. This view comes both from the observation of the familiarity of the indigenous way of dwelling in forests and from the etymology of the word "habitat". From the latin *habitus*, familiarity, habit, but also dress: everything we wear, or are used to bring with us (Cortellazzo and Zolli, 1999).

[3] See the work of Sharma with Afforestt inspired by Akira Myawaki (2007) as successful example of technical reforestation with native plants to counteact ecosystem propagation through climate change.

The field experience of this Chair researches in anthropology of health observes that over half of the world population does not use western biomedicine and prefers to relate to traditional or indigenous forest based solutions for their healthcare. The maintainance of this heritage depends directly form to the conservation of the forests originally generating the medical plant and fungi knowledge. Four models are here presented. The first project *Scriptorium FontisAvellanae* in Italy is classifying all the natural, ethnomedical and historical values of the Camandolese woods as WIH candidate for a forest based culture. The second project *Nordic Ethnomedicine* in Finland classifies fungi and birch based healing traditions of the Sami culture in connection to its cosmovision. The third project *AshaninkaEthnomedicine at Mayantuyacu* in Peru, is defining digital relief of an ashaninka cultural landscape combined with the local pharmacopeia and ceremonial activities, in order to determine the combination of causes activating the healing processes. The fourth project, *Muchikethnomedicine* in the northern coast of Peru, is connecting the biologic heritage of the restored landscape of the dry forests with archeological evidence of sacred sites and the vernacular use of medicinal plants by the living tradition of the *muchik* healers. As models of sustainable development for research all four projects specifically apply SDG 3, 4, 8 and 15 for Agenda 2030 as well as implementing the Geneva Milestone Document.

The Scriptorium of Camaldoli, Central Appennines, Italy

In Camaldoli the Chair examines an intangible asset that holds an ethical value as basic identity. Evidence surfaced when examining the almost millennial management of the white fir forests by the Camaldolese monks of the FonteAvellana and Camaldoli monasteries, located in the highest part of the Central Apennines between the Marches, Tuscany and Umbria. The work aims to recognize the Forest Heritage from the High Apennines as Cultural Heritage. The environmental Proptection is already a fact, since a large portions of these forests are included in the National Park ForesteCasentinesi (Arezzo) and in the protected area of the Monte Catria. On the contrary, the research evaluates the uninterrupted human management of a conspicuous part of the central Apennine since the nine[th] to the nineteen[th] century, until the confiscation of ecclesiastical goods by the administration of the Savoy 150 years ago. Before that, the relationship between man and the environment has produced the complexity of the heritage summarized in the so-called Camaldolese Forestry Code, for which the forest is not only a good to be kept, but to be shared. In time, a progressive relationship of vital reciprocity was developed, that allowed the monks to guard the forest which in turn guarded the monks. This extraordinary ability to listen and respond to the territory created a profound environmental ethical system. This environmental ethic stand point attracts the contemporary ethnographic and anthropologic research. The environmental sustainability

researched with growing urgency does not arise form an emergency scenario, but it is conceived as a cosmic link embedded in human nature. As an ethical value it becomes the foundation of an Immaterial Heritage.

Beyond the well-narrated documentation, the Camaldolese Forest Project tries to reconstruct the invisible parts of its management. The shape of this particular forest is a cultural construction. It is a mental map, a landscaped environmental design kept alive by the holders exactly as buildings of sacred places, the management of which maintanins invisible as well as visible thresholds. The shape of the forest is "acted" more than lived by those who inhabit it. It is not possible to "see" space as the populations that inhabit it see it if they do not enter their cosmology, that is, in their conceptual meanings. As detected by Cecla (La Cecla 2004), the perceived space of a settled culture is not detectable with a photo or a relief. In a way the space inhabited by the emotional sphere is a sacred environment (Perotti 2016).

The mental map of a forest managed in the ancient way of the Camaldolese Forest Code entails two basic notions: place and orientation. The place is the foundation gesture of the physical landscape. The orientation means more than asking "where am I". It means defining "who am I compared to whom". In this case what is the human space of a forest. Wallace Stevens[4] suggests that "There are men of a valley who are that valley": The holders of the immaterial asset called the Camaldolese Forestry Code, embody themselves the Forestry Code.

The intangible value is not an abstract notion, however: it relates to social, cultural and cultural survival. This specific territorial management is clearly derived from a spiritual heritage and a careful application of the Judeo-Christian Scripture of Romualdine origins. The set of rules comes from the monk of Ravenna Romualdo in 1027, inspirer of the Camaldolese Congregation of the Order of San Benedetto (Caby 2005; Romano 2010). The origins are rooted in the byzantine culture, but in Camaldoli they are immediately declined in an existential relationship, involving the local population into a vital reciprocity that developed social welfare and natural sustainability. A "separate code", specific for forest management, a "law" or an obligation, have not been promulgated, but this management was, and continues to be, an integral part of the life of populations, monks and the territory. A specific way of listening to the environment is well expressed by the first Costitutiones by Rodolfo I ° (1080), where all the ethical tension of the forest inhabitants – peasants and monks – strives towards living in harmony with the environment directly identifying with the trees. Respect for a place and its sacredness, should not be traced back

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[4] Wallace Stevens in the Harmonium collection (Stevens 1923) indicates that the invisible elements defining the uniqueness of a site are expressed by the visible elements of is culture: the sounds of voices or musical instruments or the shape and of dresses become the aesthetic expression of natural endemisms.

to a "primitiveness" but to a mental condition that refers to the universal concept of "local mind".

Local communities participate to this project, which aims to revitalize the culture of the entire Apennines through institutions like the Universitádegliuominioriginari of Perugia, associations and consortiums of the historical owners and inhabitants of the villages adjacent to the conventual areas of Camaldoli and FonteAvellana. The three-year project aims to reconstruct the relationship between mountains and plains, as Salvatore Frigerio notes:"it is the good management of the mountain to create the well-being of the plain"[5]. The monks, heirs of a medical and ethical heritage, through the Collegium "Scriptorium FontisAvallanae" supported by the UNESCO Chair of Genoa have collaborated to the creation of a document, the Carta di FonteAvellana (Romano et al 2016), to be considered the main reference of the emerging Cartadell'Appennino.

The visions of Lapland forests, Finland

The healing power of European forests is ancestrally documented in different cases (Pentikäinen 1989). One of these, in a different environmental region, comes from the Sami traditions of Kuusamo and Rovaniemi in Lapland, Finland. The natural phenomenon of the aurora borealis, according to the Sami cosmology, is a fox running on the heights of the Arctic and illuminanting the sky with the sparkles that arise from the contact between its tail and the thick blanket of snow. "Revontulet", the Finnish word for the aurora borealis, derives from this myth: literally means in fact "the fires of the fox". The Finnish people during the winter cold, still observe these Northern Lights after the sauna for healing purposes of bringing light back to bodies[6]. The sauna healing area is used in winter with juniper[7] instead of summer birch. The green branches of juniper are used by tapping the body to promote circulation during the sauna activity, which ends with an immersion in snow or frozen lakes.

During the winter the soup of Chaga, made with a fungus[8] of Finnish medicine and considered for thousands of years throughout Eurasia "the king of herbs" thanks to its therapeutic propertie, is added to the ritual. In Asia it is used to maintain a natural health balance and to restore Qi. Its therapeutic results are well documented in ethnomedicine. The fungus grows in Finnish forests, in Siberian Russia but is also found in Canada. Several fungus components – anosterol, betulin[9], lupeol, inoditiol – demonstrate sig-

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[5] Salvatore Frigerio (personal communication).
[6] In a country of 5 million inhabitants, 2 million saunas indicate this 10.000 healing practice as part of the Finnish tradition, first as sweat lodge, then transformed into a modern structure (Valtakari 2006).
[7] JuniperusCommunis.
[8] InonotusObliquus.
[9] Betulinic acids shows inhibiting proprieties of cancer cells (Kang, 2015).

nificant healing properties[10]. Chaga has an immunostimulatory and immu-
nomodulatory action and can be used with topical application for the healing
of wounds and skin lesions. It is often recommended in the treatment of lu-
pus erythematosus, psoriasis and applied locally to relieve the pain of skin
lesions caused by shingles. In the cold winters of the North, Chaga can be
taken in the form of soup but also tea or liquor in addition to alcohol or vod-
ka (in the regions of Russia). The first chaga-based product was produced in
1958 and is still on sale today in Russian pharmacies.

Northern forests offer specific small fruits and berries. For Christmas,
leipäjuusto is prepared, a cooked cheese typical of northern Finland, with
camemori jam, a small Arctic blackberry that contains a level of vitamin C
up to four times higher than that contained in citrus fruits. The process
of vision is deeply rooted in the regional health practices (Dunn, 1973).
The hallucinogenic mushroom Amanita muscaria[11] in the Siberian regions
is present in images of prehistoric rock engravings of several archaeologi-
cal sites in central and northern Asia, including those of the Pegtymelriver
in Siberia. Its use as an intoxicant among diverse populations through the
centuries is well documented. It is also seen in the territories of north-west-
ern Siberia including the Dvina and Kotuj rivers, including the Taymirpen-
insula.Its populations[12] belonged to the linguistic family of the Uralic
regions[13] Depending on the ethnic group, the agaric mushroom was and is
used collectively, on the occasion of ceremonies and feasts, or employed by
the shamans to promote trance during healing practices or to contact the
spirits of the dead, in divination practices and in interpretation of dreams.
It is also used as a stimulant during long journeys and hunting[14].

The Andes of Chaparri, Lambayeque and the Amazon of Mayantuyacu, Peru

The symbiotic relationship in the Mediterranean forest as well as the vi-
sionary cosmologies of the Northern traditions seem to merge into the New

[10] The intake of the chagafavors the normalization of the functioning of the cardiovascular
and respiratory systems, and is useful in disorders of the gastro-intestinal tract, especially
in precancerous states. As painkiller remedy is also recommended in combination therapy
in cases of 3 and 4-stage oncological diseases to relieve the symptoms of the disease (ibidem)
[11] AgaricMuscaria (Jakkola *et al.* 2012).
[12] These populations may have discovered the psychoactive properties of the urine of those
who ate the mushroom by observing the behavior of the reindeer intoxicated with both the
muscular agaric and the urine of the other reindeers. However, according to the recent obser-
vations of Saar (1991), the use of the fungus has become extinct in these populations today.
[13] The linguistic populations of the are: Khanty (Ostiaki), Mansi (Vogul), Nenets of the forest,
Selkup (Samoidei group), Nganasan, Ket (Ostiaki of the Yenisei) (ibidem).
[14] Probably the original use was exclusively shamanic; following the weakening of the insti-
tutions and the shamanic power the use of the fungus spread to more members of the tribal
society (ibidem: 157, 173).

World environment, where ancient forests and cultures still coexist. The Amazon is conceived as the creator of anything indigenous. Its biotic network in the ethnography has created the cosmos, the plants the animals, along with humans. The cosmocentism of Andean and Amazonic territories implies that forest are the seat of original collective consciousness and that plants are ancestor teachers of any human knowledge. Two models of different biospheres are discussed: the dry forest project of the muchik community of Chaparri (Gavazzi, 2012, Golte 2009,) in Lambayeque and the ashaninka medicine of the amazon forest of Mayantuyacu (Gavazzi, 2010) in Pucallpa.

The research Muchikethnomedicine in the northern coast of the valley of Lambayeque connects the biologic heritage of the landscape of the dry forests with archeological evidence of sacred sites and the vernacular use of medicinal plants by the heirs of the muchik healers. The presence of over 40.000 hectres of ancestral dry forest owned and managed by the "comunidadcampesinaMuchik Santa Catalina de Chongoyape" (Plenge and Williams 2005) has in the last 20 years allowed a successful reforestation project connected to endangered animal species. The regrowth of the living land, while reconnecting the area to the hydrography of the rest of the region, has attracted numerous traditional and indigenous healers to the site for plan collecting and healing ceremonial activities. The local Mercado Modelo of Chiclayo (Bussmann et al, 2007), markets hundreds of different remedies of medicinal plants, both grown and collected in the wild from different sources.

Among these remedies, at least 35 are endemic from the Chaparri area (Lerner, 2003). The mocheethnomedicine, intact in essence from pre-Hispanic times, has reformed the sacred and ancestral landscape of the forest, revealing a cultural path that indigenous healers are still capable of using, for plant collection, healing acrtivities and medical treatment. The connection between the community and the curanderos developed to a point where ceremonial architecture has been built to complete the healing function of the forest space. SDG 3 is applicated in the development of ethnomedicine; SDG4 is implemented in the museology of the biosphere and ethnosphere; SDG8 generates a resource for the community SDG 15 finally is defined to 15 protect the Natural and Cultural Reserve.

The research *AshaninkaEthnomedicine at Mayantuyacu* in the Central Amazon of Peru, is defining the multidisciplinary relief of an ashaninka cultural landscape combined with the local pharmacopeia and ceremonial activities, in order to determine the combination ritual events activating the healing processes. The research develops in 2007 around the technomorphology[15] of an ashaninkamaloca, in order to determine its embedded

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[15] Technomorphology classifies the construction process as well as the aesthetics and symbolism of ceremonial architectures and landscapes expressed in absence ow written records (Gavazzi, 2018).

cosmology activated during ceremonial activities. Throughout the combination of mythographic record, ancestral imagery, collective perception and construction evidence, the relief evidenced the central role played by ceremonial spaces in a plant based healing tradition of the Amazon.

The architectural typology of malocas includes the embeded logic of a biotic network, working with geomorphology, water, landscape, plants and sounds to generate the process of healing. In order to decode its complexity, a number of researches activities evolved around this stem. The work incudes a geologic and geophysical study, a botanic classification, clinical studies, medical anthropology, and musicology, centered on the work of healer Juan Flores in the environment of Mayantuyacu, connecting the pharmacopeia of Plant teachers and their musical harmony[16]. As by the Previous project SDG 3 is implemented in the study of ethnomedicine; SDG 4 protects the ashaninka medical knowledge, SDG 8 develops a center for health treatments and SDG 15 promotes the Reserve as an indigenous related biosphere.

Conclusions

The experience in Mediterranean, north European, Andean and Amazon forests, in spite of their extreme geographical differences, share similar traits. In all cases ancestral knowledge is found intertwined between biosphere and ethnosphere, determining a fabric which becomes perceivable through the architecture, music and cultural expression of healing. The interdependency of all species in the woods becomes the organicity – "holistic", in western terms – of the approach to the notion of healing, conceived as a progressive re-harmonization of the individual or the community to the site. The place therefore becomes a central part of the cure. Domesticated or wild, forests establish and tend to maintain a symbiotic relation with human cultures, which in time evolve the ability to decode its powerful medical resources.

All elements of the healing process – waters, cosmovisions, landscape, architecture, remedies and ceremonies work together to transmit and teach the consciousness of a harmonic well being. Mythographic structures, vital to sustain the balance of complex societies, become codes written into spaces, ceremonial activities and sacred imagery. These stories are sewed into the fabric of the landscape; the forest wears the environment. Decoding its shapes means creating a harmonic dwelling, where the order of the cosmos is reflected on the land. A site to heal and to be healed. From the Camaldolese monks to the Ashaninka doctors, to the Lapland shamans, to the Mochecuranderos, forest healers have developed a unique spiritual relationship with their woods, in order to generate the internal wellness

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[16] Within the multidisciplinary project involving several different institutions from Peru, Canada, Unites States and Italy, Gavazzi specialized in the architectural relief, Perotti in the Landscape design and Re in the Ethnomedicine.

importing it from the outside. Their awareness teaches the sophisticated notion of the dissolution of the self and the acquisition of the transcendent identity of a vegetal community. The monk becomes his tree. The ashaninka is sung by the plant. The Soul is composed of the external world.

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8.

The 2030 Agenda and students with migratory background at Italian Higher Education Institutions: challenges and opportunities

Laura Soledad Norton, Camelia Adriana Bucatariu

ABSTRACT

The paper is introducing the 2030 Agenda and Sustainable Development Goal 4 "Quality Education Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all" while also providing an analysis of needs, challenges and opportunities characteristics for students with migratory background in accessing and completing Higher Education Institutions (HEIs) paths in the European Union (EU).

Research (e.g., EC, OECD, among others) has shown that students with migratory background are considered as a disadvantaged and vulnerable group due to several economic, educational and psycho-social factors. In the same time, their resilience – conceived as the capacity to reach adequate levels of adjustment across multiple well-being dimensions – is significant, not only in terms of protective factors but also as a contribution to enrich host societies and promote intercultural communities globally.

Focusing on the Italian context as a relatively new immigration country, where HEIs are currently registering a growing number of students with migratory background, the paper analyses a case study of one of the largest and oldest European universities. Conclusions are discussed to prioritize multi-actor actions that promote and enhance inclusiveness, equity, and diversity.

Keywords

Migration, 2030 Agenda, students with migrant background, Italian Higher Education Institutions, SDG 4.

The 2030 Agenda and Quality and Equitable (Higher) Education for all: an overview

The 2030 Agenda for Sustainable Development is a global commitment. Education is addressed by Sustainable Development Goal (SDG) 4 "Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all". The paper has SDG 4 as framework and it focuses on Italy's tertiary education system, its policies, social integration and demographic trends for learners with an immigrant background while analysing survey and interviews of a target population from one of the largest and oldest European universities.

In 2013 the UN Secretary-General's stated[1] that migration is "an expression of the human aspiration for dignity, safety and a better future. It is part of the social fabric, part of our very make-up as a human family". The right to education for migrant children is protected by legal instruments, including the 1990 Convention on the Protection of the Rights of All Migrants and Members of Their Families, and the 1989 Convention on the Rights of the Child. However, the extent to which these commitments are implemented in practice varies. Moreover, they are particularly valid for primary education, with the right to secondary and tertiary education being less protected (ODI 2017).

The OECD Principle of action on ensuring early interventions for immigrant students with language courses and specific teachers' training is critical (OECD, 2018). Internationalization is a long-term process that involves the public sector, academia, as well as civil society. Hence, Internationalization should be a key policy priority supported by adequate legislation implementation, enforcement, and accountability. The public sector should engage in public-private-civil society partnerships and (voluntary) agreements centred on learners identified needs and opportunities.

In the European Union (EU), the integration of migrants has increasingly become a policy focus, with measures to prepare immigrants and their descendants so they may be more active participants in society, for example, through education and training (EUROSTAT 2018).

Students with migratory background: characterization of a vulnerable yet resilient group

OECD (2018) defines students with an immigrant background as students who have foreign-born parents. These students are further distinguished between the native-born children of two foreign-born parents

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[1] 2013 High-Level Dialogue on International Migration and Development https://www.ohchr.org/en/issues/migration/pages/hld2013.aspx.

(second-generation immigrant students) and foreign-born students who have two foreign-born parents (first-generation immigrant students).

The recently released Bologna Report (2018) as well as Eurostudent classifies students not only according to their own and their parents' places of birth but also by the location of their latest educational attainment. Students are therefore classified as international students if they possess a foreign higher education entry qualification (regardless of their birthplace and their parents' birthplace). Students with a national higher educational entry qualification, or who have left the regular school system for the first time without a qualification in the country of survey, are further categorised according to their own and their parents' places of birth: first-generation students with national educational background were born abroad, as were at least one of their parents, while second-generation students with national educational background have one (mixed) or two (foreign) parents who were not born in the country of survey. The category 'Other' comprises students who were born abroad, but have parents born in the country of survey. Students without migration background and national educational background were born in the country of survey, as were their parents.

Definitions as described above refer to students with migrant background as a heterogeneous group with different socio-economic, cultural, and educational resources (Camilleri *et al.* 2013). By analysing factors[2] influencing the chances of learners accessing and completing Higher Education (HE) in the European Union (EU), some common themes emerged as predominant: language, socio-economic background (e.g., low income or low educational background of parents), gender, immigrant status, educational aspirations, legal status and disability. Having a migrant background is therefore considered as an important factor influencing the chances of learners accessing higher education, especially if it overlaps with low parental education. Immigrants and children of immigrants might lack the cultural, economic and social capital that has important effects on educational success (Griga and Hadjar 2014 in Camilleri *et al.* 2013).

Overall, students with migratory background are considered as a vulnerable and disadvantaged group by the receiving countries (CE, OCSE, 2018, among others). In the same time, literature highlighted their capacity to overcome adversities and be resilient. A number of concurrent adversities have been identified: displacement, socio-economic disadvantage, language barriers and difficulty in forging a new identity.

A recent OECD report (2018), focusing on the resilience of students with migrant background, pinpointed to resilience as the capacity of students with an immigrant background to reach adequate levels of adjustment across multiple well-being dimensions. The report draws on data from

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[2] *Ibidem.*

Programme for International Student Assessment (PISA) and the European Social Survey (ESS) to identify both the risk factors that prevent immigrant students from successfully integrating and the protective factors that enable these students to thrive. Evidence therein illustrates how institutional and social features of the recipient country play a key role in reducing the vulnerability of students with an immigrant background to the adverse circumstances that accompany migration, and how education systems should therefore be held accountable for the opportunities they create for students to overcome adversity (OECD 2018).

Higher Education Institutions (HEIs) policies play a key role in ensuring that students with an immigrant background have positive well-being outcomes. Supporting – in an adequate manner and for an adequate amount of time – the students with an immigrant background will allow this group to acquire soft and hard skills that will contribute to the host-country overall socio-economy. Moreover, it can also foster immigrants' social and emotional well-being and sustain their motivation to engage in their new communities – and, by doing so, help them integrate.

Students with migratory background at Italian universities

In the last thirty years, Italy has become an immigration country and today is one of the major destinations for immigrants in Europe (Pastore and Villosio 2011 in Paparusso *et al.* 2017). The foreign resident population has increased over the years, from 648,935 individuals in 1992 to 1,340,655 in 2000, reaching 4.9 million in 2014 (Istat online database), representing 8% of the total population (Paparusso *et al.* 2017).

The group of foreign students enrolled at Italian universities is as varied as it is numerous. Part of it is made up of children of immigrants who have completed their previous studies in Italy and who have decided to embark on a university course; the other part is composed of international students, i.e, students who access universities with a title obtained abroad. According to national statistics, 55% of those enrolled as foreign citizens (almost 80,000 in 2017) already reside in Italy and obtained the last title at an Italian institution. These are, for instance, the children of immigrants. The remaining 45% (or 35,728) are international students, who accessed the Italian university system with a diploma obtained abroad (MIUR, data as of July 2018).

Foreign students' participation in the Italian HEIs have been progressively growing in the last years (Norton and Giudici 2017)[3]. Yet, there is

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[3] Norton and Giudici (2017) analysed the evolution of registrations of foreign students in Italian universities in the last ten years, finding a largely positive trend, which has seen an increase in the numbers from about 9,700 in the 2005/06 academic year to over 13,500 in 2015/16. Among these, in 2005/06 almost 70% enrolled with a qualification taken abroad, while in 2015/16 almost 60% of those enrolled with foreign citizens obtained a secondary school di-

still little data about the composition and sub-groups within the foreign students' population as well as about the foreign-born students who obtained the Italian citizenship (naturalized). Only few recent studies have focused on the first/second generation (Lagomarsino and Ravecca 2014; Vaccarelli 2016; Bertozzi 2018) and on international students (European Migration Network 2013; Staniscia 2012; Castagnone 2014; Norton 2017, 2018), highlighting the necessity of investigating these students in terms of access, academic pathways and success (or dropout), integration (well-being) and university-work transition. Moreover, if compared with immigrant students at Italian schools (up to the completion of the secondary level title), university students with migrant background seem to be invisible (Lagomarsino, Ravecca 2014; Norton, Giudici 2017; Bertozzi 2018). It could be because they are well integrated as in Italy, accessing university is often seen as integration success (cfr Norton and Giudici, 2017; Bertozzi 2018). Yet there might be lacking *ad hoc* support for those who need it, as literature has revealed.

The case study

With its 111.000 students, Sapienza University of Rome is considered the largest in Europe and is chosen by the largest number of international students. For this reason, it was considered a representative case in relation to the immigrant students in Italy (Staniscia 2012).

In the last decade Sapienza incentivized its Internationalization strategy by introducing, for instance English taught courses, together with recruitment of students coming from abroad.

A recent multilevel and mixed-method empirical research (Norton 2018), focusing on international students enrolled in this HEI, has shown that these students represent indeed a "wanted" target for the Institution. This factor was revealed also in the ethnographic phase through the interviews conducted with institutional stakeholders and international relations officers. As such, a positive trend on the number of enrolments represented the main indicator of achieved Internationalization. Hence, foreign student's population have been getting more and more attention at institutional level.

Statistical data available (from the University's database) on foreign students enrolled refers to students with non-Italian citizenship: this includes both international students and young foreigners legally residing in Italy. On the other hand, those who, despite having a personal or family migration history, are native-born cannot be detected by the system as it does not register the parent's country of birth nor their citizenship. Therefore, the only possible criteria used to study the composition of students with

ploma in Italy. To these, there should be added the students with migration background who have acquired Italian citizenship, and which are therefore not visible in the statistics.

migratory background enrolled at the university are the nationality (citizenship), the country of birth and the country where the degree of access to university was obtained.

A positive trend emerges by analysing student's data in the last ten years. From 2001 to 2018, the ratio increased from 2% to 7.4% of students with foreign citizenship over the total student population. In 2018, the total number of students holding foreign citizenship exceeds 7.000, with around 1.830 enrolled in the academic year 2017/18. Italian citizens born abroad are 1.900.

Data analysis (University's database, July 2017) conducted in the previous mentioned research (Norton 2018) indicated that international students (3.480) come from 132 different countries, with the students from Iran, Albania, India, Azerbaijan, China, Romania, Russia and Israel prevailing. Together, they represent more than 50% of the total. Numbers are concentrated in the Master's Degrees (38%,) followed by the three-year degrees (33%) and, to a lesser extent, in the 5-year cycle that leads to Master Degrees (12%). The population is spread in all the 11 Faculties – although a greater incidence was found in the Faculties of Literature and Philosophy, Political Sciences, Sociology and Communication, Civil and Industrial Engineering, Economics and Pharmacy and Medicine. The Engineering Faculties host 21% of the total international students enrolled.

Along with the analysis of statistical data and the investigation of institutional perspectives about international students, the research also focused on the student's perceptions about their own experiences (with the student's eyes). For this purpose, a survey called "Sapienza's International Students Survey" was launched, recording 622 responses (with a response rate of 19.4%). The survey covered the entire life cycle of an international student, from enrolment (participants are called to refer about the experience before departure and arrival, such as migratory project, decision-making process, motivations and expectations) and up to future projects (concerning mobility and work expectations/intentions) once the study path is finalized. Much of the dimensions investigated concern "the heart" of the experience, that is, the day-to-day life: academic performance, relationship with the academic community (other students, teachers, administrative offices), knowledge and the use of Italian and/or other languages, and characteristics and use of leisure time, among other dimensions.

The use of a few open-ended questions allowed to investigate further themes not included in the Survey. Answers to these questions indicated that the first phase (the first weeks or months) at this University are particularly difficult. The reasons are linked to the overlap of many bureaucratic practices to be dealt with, on the one hand, the enrolment process, on the other, along with all necessary actions to make the transfer effective (securing and accommodation, applying for a residence permit, ensure a health coverage, opening a bank account). These, together with the (frequent) difficulties encountered with the Italian language, place the interna-

tional students in a context of multiple concurrent requests (time, financial resources, information quality and access)[4].

Together with the Survey, 14 narrative interviews were conducted with international students recruited with the snow ball method. Both thematic and discursive analysis were made on the transcripts, focusing on the construction of social identity by identifying discursive and representative *repertoirs*. Main results highlighted the ways in which they navigate the new context dealing with different interlocutors and therefore constructing more flexible and hybrid identities. Also, detailed analysis of interpretative *repertoirs* showed that, essentially, the "international student" label seems to be used by the hosting Institution rather than a category that expresses the sense of belonging to a specific community. In the analysed narratives, the term "international students" as "us" are often used to show a rather degraded identity, revealing blurred, temporary and precarious borders – an identity (re)constructed by the protagonists throughout the interviews (Norton, Fatigante 2018).

As an extended follow-up of the above research, a new one, this time focusing on the overall students with migratory background enrolled at Sapienza, was awarded and obtained an university grant (2017-2020, PI C. Giudici). The "UniMigrants" project looks to fill the gap concerning the unknown migratory pathways of Sapienza's students, thus promoting awareness and sensibilization about integration and intercultural aspects in the host academic community. Indeed, the working group collaborates with TandEM project.

Towards Empowered Migrant Youth in Southern Europe (TandEM[5]) is a regional project, funded by the Asylum, Migration and Integration Fund (AMIF) of the European Union and is implemented by the International Organization for Migration (IOM), in partnership with the European University Association (EUA) and the Italian Islamic Religious Community (COREIS). Within TandEM project, special attention is given to the cross-country study coordinated by EUA concerning third country nationals' (TCNs). The aim of the research is to identify and compare TCNs needs and barriers to access to, and to succeed in higher education in Croatia, Cyprus, Greece, Italy, Malta and Spain. The study will provide concrete recommendations to remove barriers to access and promote the integration of TCNs

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[4] For a more in-depth analysis of the Survey results, please refer to the doctoral thesis (available online: https://iris.uniroma1.it/retrieve/handle/11573/1070789/611241/Tesi%20dottorato%20Norton).

[5] TandEM project aims to build a bridge between migrant and local youth to promote dialogue, mutual understanding and cohesion in Spain, Italy, Malta, Greece, Croatia and Cyprus. The project has four main objectives: enhancing education, promoting understanding, encouraging communication and supporting integration. Each of these goals will be promoted through specific regional and national activities, which will be implemented from January 2018 to December 2020.

into the local higher education communities. On the other hand, the peer-to-peer mentoring program (inspired on the Canadian WUSC Student Refugee Program) of TandEM has engaged a students' Committee at this University that will implement actions in order to help integrating foreign students enrolled at university in administrative, academic and social aspects.

Towards Sustainable Development Goal 4: enhancing Quality and Equitable (Higher) Education

While migration flows pose challenges for host communities, they also represent opportunities. Diversity has always been at the heart of human progress. Beyond that, migration can facilitate the adjustment in ageing societies (EC 2017). But to unlock the benefits of migration, effective education and social policies are necessary to integrate migrant youth successfully into society.

Education systems (0 to lifelong learning programmes) shape immigrants' ability to eventually participate in the global labour market, including, of course – that of the host countries, contribute to welfare arrangements, and feel part of the community. The growing share of children among those fleeing conflict has led to a re-examination of how best to integrate foreign-born students into their new communities. This is particularly important given the high likelihood that a significant number of young migrants will settle permanently in their country of destination (OECD 2018).

Central to the social dimension of the Bologna Process is the aim that the student body should reflect the diversity of the population, and that the socio-economic background of students should not have an impact on their participation in HE. The goal of the widening participation agenda is to increase the inclusiveness of higher education, and to provide opportunities to those from more disadvantaged backgrounds to enter (and complete) HE (European Commission/EACEA/Eurydice, 2018).

The lack of empirical data at local, national, and international level is rooted in the fact that terminology and classifications of "migrants" and "students with an immigrant background" are not harmonized. What is missing in most studies is a reflection on the effects of ascription, produced by the use of the term and the classification of students according to "with and without an immigrant background". To date, Universities' focus has been on recruiting, while supporting students during their university careers has been often neglected (Singh 2011; Camilleri and Proli 2013 in Bertozzi 2018). In this regard, institutions need to manage structural diversity, originating from local and global communities and adopt a business case approach that addresses not only the institutional context but also articulates benefits to all key stakeholders within the university environment and within broader local, regional, national and global communities (*ibidem*).

According to Bertozzi *et al.* (2018), the increasing number of university students with migrant background is highlighting an apparent paradox: while Italian universities and the labour market are placing more and more emphasis on Internationalization[6], they don't seem to be aware of this other kind of international presence. Often, attention is given to international students as "foreign mobile students" (Teichler 2015) – e.g., students enrolled in exchange programmes – but scarce attention is given to youths with migrant background who have graduated in Italy and who will most likely remain in Italy for the rest of their lives.

In the case where international efforts would not be undertaken, the different profiles existing within the heterogeneous group of students with migratory background enrolled in universities are likely to remain "invisible" in the eyes of the institutions (see, for Italy, Norton 2018). Better quality and availability of data will support planning processes, policies, and programs that aim to promote diversity and inclusion. There is a need to recognize the specific challenges for this group and find adequate means to ensure equal opportunities for all.

In this sense, Sapienza reflects much of what literature refers to, in both positive and negative trends, concerning students with migratory background.

Conclusions

Based on current research, no conclusions can be drawn as to whether and how students pertaining to the group "with an immigrant background" perceive this characteristic as meaningful in their decisions and how these students position themselves in the public discourse on the effects of migration. Mecheril (2011) writes that by using the term "migrants" (or immigrants), we might, unintentionally, position members of the group at an inferior position, ascribing them specific qualities arising from their immigrant background (in Camilleri *et al.*, 2013).

How to sensitize for challenges of students with an immigrant background without stigmatising this "group"? Reversing the considerations on exclusion, i.e., the inclusion of students as members of a specific group, also needs to be thought through. Support initiatives should be designed bearing in mind that students with an immigrant background might not feel equally addressed due to the scarcity of targeted measures.

While clearly there is need for support, such as academic counselling, the public communication of the offer should be handled with care – with a view to the public discourse on the effects of migration. As stated above,

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[6] See, for instance, the internationalization strategies and funding schemes for Italian universities in the last 10 years with the main goal of increasing the number of international students (Norton 2018), among other targets.

further research, on the issue of ascription of specific qualities arising from an immigrant background is necessary to provide evidence to more effective and efficient initiatives aimed at supporting students with an immigrant background in Higher Education.

Future research should not only focus on making visible the invisible (outsiders, emarginated) students, but also on empowering them and the host community as their interaction enriches and internationalizes both sides, thus promoting an intercultural and inclusive society.

Countries, local authorities, the private sector and HEIs should ponder on how the "cultural capital" (foreign language skills, intercultural skills) of students with an immigrant background can be translated into an asset, rather than being perceived as a hindrance (or being ignored).

The physical and psychological space needs to be generated within the public and private sector actors as well as HEIs to enable students dialogue – encountering and engaging with diversity whilst acknowledging the common ground that emerges from similar experience and multiple identities.

The informal curriculum should create the physical and psychological space that enables students to get to know each other – encountering and engaging with diversity whilst acknowledging the common ground that emerges from similar experience and multiple identities (Equality Challenge Unit 2010).

Regarding the case of Italy, with the entry of more and more young foreign cohorts into the Italian University, it becomes evident that, similarly to what happens for students of national origin, even for these young people, university studies are a step of a biographical path under construction (Ambrosini 2016). The University is thus called to play a multi-dimensional role in the complex relationship that is established between young foreigners and their host society.

The paper is providing insights on a population group that is fluid and is comprised of individuals whom – from all corners of the world – have chosen to acquire essential skills and capacities (both personal and professional) in Italy while keeping the bonds to friends and family members that can be scattered around the globe. These individuals have chosen to grow roots (or part of these) in an Italian soil and their success in acquiring the necessary characteristics for socio-economic participation and well-being require an adequate support based on evidence.

The paper analysed key elements of the policy settings for HEIs in the EU and in Italyand focused on students with immigrant background – providing in depth insights for this population groupat a selected University. The topic of the paper is within the 2030 Agenda – a Sustainable Development agenda that is universal, meaning that all Member States of the United Nations (UN) are equally engaged towards its achievement. UN agencies such as UNESCO are supporting national level efforts through providing guidelines and technical assistance, as requested. For SDG4 UN-

ESCO (2017) highlighted migrants – for the inclusion and equity of all people – in target 4.5 "by 2030, eliminate gender disparities in education and ensure equal access to all levels of education and vocational training for the vulnerable, including persons with disabilities, indigenous peoples and children in vulnerable situations". International students, first or second generation, are a significant socio-economic capital for the countries of origin, for the countries of destination for their tertiary studies as well as for any other destination that their lives and careers may present.

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9.

The right to education in every context of life: the school and the didactic innovation in adults penitentiary reality

Maria Rita Mancaniello

ABSTRACT

In the Italian prison reality, the school activities of every order and degree have been guaranteed by law since the end of the 70s of the last century. The present contribution intends to stimulate a critical reflection on the dimensions of educational action in complex social situations such as that of prison.

The contribution wants to offer an opportunity to rethink paths and tools of educational planning in relation to the use of new training methodologies, such as the theatrical methodology in its different modalities and its specific styles.

It is difficult to satisfy the needs of treatment, orientation, social integration and re-education and at the same time develop formal knowledge. The active and participatory methodologies of the theater can be useful for the change of the context of life.

Keyword

Adult education, theatrical methodologies, school in prison, innovation, participation.

The penitentiary school: between didactics and guaranteeing the right to learning

The reflection about education and school didactics has an initial presumption. We are asked to focus our education action on the subject and his learning potential that allows him to develop knowledge trough making contact, elaborating and transforming symbols and the environment knowledge. The educational action has as a source of knowledge the relation between the subject and the environment. Because of this, the educational action, generates significant learning only if it comes from a continuous experience. All individuals, when starting a formal education experience, bring implicit and informal knowledge coming from their previous experiences. This pattern leads towards the creation of engaging and open-minded didactical situations, also trough experiences of collective knowledge building where personal learning becomes the heritage for building new intergroup connections (Strollo 1997).

Inside Italian correctional facilities, school activities of any level are guaranteed by the law since late 1970's. The Penitential Ordinance and the execution rules include the arrangement of mandatory school courses and professional training, while for high school education there are memorandums of understanding for their launch between the Ministry of Justice and the Ministry of Education and the agreement between the Local Education Authority and the Regional Provider of penitentiary administration. All Italian penitentiaries follow an organization pattern where a Didactical Commission is provided. The Didactical Commission is composed by different expertise (Director, Pedagogy responsible and teachers) that work towards the inmate re-educational path. They have to define an individual learning project for all inmates that wish to participate to learning activities (Benelli 2012).

The 34th article first subparagraph of the Italian Constitution says: "school is open for all", recognising everyone's right of using the public service offered by the Italian State (as described in the 33rd article second subparagraph) to satisfy educational needs. The article goes on specifying how secondary school is mandatory and free and has to be provided for at least 8 years, nowadays has been extended to 10 years by the law (n. 9, January 20th 1999, G.U. n. 21, January 27th 1999). The article specifies that this right is extended to the "highest studies", for all individuals, capable and worthy, even if they can't afford it as specific grants are set in order to overcome economic inequalities that can prevent from the use of this service. The article 33 of the Italian Constitution (involved in the article 21 about freedom of expression) about "art and science freedom", "informational right" and "health protection" (Constitutional Court sentence of December, 7th, 1994 n. 420) highlights an overview where is underlined the psychological, intellective and physical welfare right even if detained,

where personal growth through activities that can enrich people is an integral part. It is important to deliver tools for the fulfilment of the mandatory school to those who enter the penitential circuit, guaranteeing individual educational paths that respond especially to the "week subjects" needs. First of all, alphabetization as the Directive n.22 of February, 6th, 2001 of the Public Education Ministry establishes.

The academic year 2014-2015 stats show how the Italian facilities schools attendance is growing. The stats say that 1.139 studies courses have been launched, with a total of 17.096 subscriptions. CILS courses (Ex. Alphabetization) have been 212 with a total of 2.966 subscriptions of which 2.753 foreigners. The percentage of promotion is 38,4%.

Regarding CA courses (Ex. Primary School) in Italy have been launched 182 courses, with 2.860 subscribers, 1.947 foreigners that led to a promotion percentage of 37,2%. The higher education courses (Ex. 1st grade CSI Secondary School) is active with 311 courses and 4.801 subscribers (2.397 foreigners) and a promotion percentage of 30,8%; 434 CS courses (Ex. 2nd grade Secondary School) have been launched with 6.649 subscribers, 1.410 foreigners and a promotion percentage of 52,4%.

The penitentiary school, through the Ministerial Ordinance 455/97, has been competing with the Permanent Territorial Centres (CTP) that have been taking care of adults education, working towards specifics expertise and for a professional re-qualification.

Since last academic year (2014-2015) new Provincial Centres for Adults Education (CPIA) have been launched. These new centres perform the functions that Permanents Territorial Centres (CTP) and evening courses schools use to do. Their activities are based on the right of an Adults Education (EDA) system and a lifelong learning as stated during the 5th UNESCO International Conference held in Hamburg (July 1997) that led to the subscription of a document that focuses on education for all adults in the world.

Regarding mandatory school and professional education, are provided and ruled by the Penitentiary Ordinance and the executional laws, secondary education courses launched through memorandum of understanding between the Ministry of Justice and the Ministry of Education and the agreement between the Local Education Authority and the Regional Provider of penitentiary administration.

The teaching profession in the penitentiary school

To be able to teach in a special and specific reality like the penitentiary institution, teachers have to be employed at the public school, but a specific education or training is not provided, neither a method or one about the adults educational relation. The educational activities rely just on the ability of the teacher to adapt didactical methods and educational encouragement to a reality where the security paradigm restricts technological support or

ICT (Information and Communication Technology) aid for adults educa-
tion, with a lack of significant teaching-learning processes (Orefice 2011).

In this context, the risk of developing a weak educational process and a
rather toothless learning path is high. This is the reason that calls on foster-
ing methods that allow a real building process for new knowledge while
using the best opportunities coming from reflections elaborated in the ped-
agogic-didactical field.

In a paradoxical logic – as the prison shows in the guise of Institution
and as set social goals – penitentiary school reality works as a "workshop"
where is easier experimenting artistic practices today seen as necessary, and
sometimes essential, when talking about subject education and his basic,
specific and transversal skills development (Lizzola, Brena, Ghidini 2017).

This contribution wants to stimulate a critic reflection on the dimen-
sion of education action towards complex social situations like in prison,
giving the chance to re-think educational planning paths and tools related
to the use of new educational methods, like the theatrical method in his
different ways and specific styles. Compared to other working methods
on adults teaching-learning processes, the benefit of the theatrical method
in education is to think at the educational moment as a "workshop time",
where every adult can experiment himself on a better self-communication
and on communicating with others. Body language, expressive arts and
communication languages like photography and video production in both
traditional way of work documentation and research of new approaches to
these techniques, allow the subject to feel active and to communicate with
the reality, that during the detention, remains mostly just a thought rather
than rarely experienced (Costantino 2016).

The participatory methodologies for an interdisciplinary school

The construction of the didactical method in prisons reality and peni-
tentiary school activities is both Constructivism and Metacognitive theo-
retically and methodologically oriented. The core of the didactic is about
the learners who learn through their cognitive potential and gets in touch
with reality by transforming, elaborating and processing sings and rela-
tionships in different settings.

The group's methodology is a participated and a relational approach.
Such approach refers to either the proposals of tools construction and the
reflections concerning education and school experience in prison. Follow-
ing the relational orientation, the subject's educational experiences take
part of a bigger part of reality including either the different relational and
experiential contexts and the local territory as concrete set of life too. A dy-
namic relational perspective provides a more accurate picture of the world,
and guides us toward more helpful ways of living.

According to the relational perspective a global educational approach has to be used to focus on the connection among subject's education and external reality (which has got its own specifies at detainment). In this way, the educational issue is studied by the connections put on in every experience of life.

The Participatory dimension resumes the premises of the relational model and it is adapted to the relations, consciousness activated and informally developed among subjects' knowledge, local knowledge, teachers' knowledge and disciplines. Participation is a constituent element of cognitive processes and refers to emphatic aspects of the knowledge construction and management (Orefice 2006).

Learning is not a transfer of contents from teacher to learner. Learners cannot acquire new information if they are not able to relate new knowledge to their own processed knowledge and their real life experience. Every learning is useless and irrelevant if the learner does not perceive this kind of connection among his knowledge and if different knowledges do not connect to each other. These specific working methods require a huge willingness from teachers and educators to dialogue between them and trying not to be self-referential but fostering an active dialogue among different disciplines and different arts (Buccolo 2015).

A participative method, interdisciplinary, through which can be differentiated the educational proposal, based on participant subjects different needs, becoming an incentive for self-knowledge and a chance to get involved as a possibility of comparison and relations with others. This working method requires involving subjects while learning directly in the whole planning process, starting from a real interest and from needs definition or facts considered as relevant towards the construction of possible solutions or shared actions, until assessment and successive re-planning, stimulating students to a sharing and responsibility process, not always possible through other teaching ways. Such educational process requires a continuous re-elaboration, reflection and content assessment and a systematic analysis of the educational and animation patterns that are possible to be structured in every reality and every specific context. Satisfying needs of treatment, orientation, social integration and re-education on one hand and formal knowledge development on the other hand, is extremely complex, but the challenge is that participative and active methods from theatre can be used as an engine for changing life context and subjective shift. An Integration that starts from enhancing the best practice, already existing, carried out by institutions and private individuals, integrating capacities and abilities of the institutions involved and those existing on the territory, with the goal of inmates social reintegration. This is an aspect that Institutions outside prison have to undertake at first-hand (Buccolo, Mongili, Tonon 2014).

The theatrical approach offers a learning experience that goes over didactic, where it's easier accept and reflect about ourselves while thinking on how to improve, as theatrical methods play on emotions which are ac-

tion and changing engine sources. A significant learning process from any discipline integrates the intellectual understanding of issues and solutions through experience thanks to the "holistic" learning capacity activated by mind, body and emotions. This process pushes, naturally and spontaneously, towards a continuous interaction among different disciplines levels and foster the whole range of human intelligence (D'Ambrosio 2015).

It is important to apply the theatrical approach in education contexts and penitentiary education as it is a pedagogic way that allows to promote didactic changes building flexible contexts. This allows students to explore different methods necessary for adults education in schools with a specific focus on *lifelong learning* study area.

The role of didactical methods in penitentiary school

One of the methods that can be a reference for the development of disciplinary skills is the use of different forms of expression for the discussion and the construction of new knowledge on the great themes of life. Since the end of the Eighties, the idea of using theatricality to deepen certain issues, such as the environment, multiculturalism, food, health, etc., has been increasingly developed. Addressing a theme in a theatrical way has its pros and cons. A common defect when dealing with a workshop that revolves around a thematic project, is the "constrictive" dimension in which the teacher, the theatrical expert and the participants visiting are forced to meet, as any theme needs an immediate definition of the objective to be reached and therefore a choice and a selection of theatrical techniques to be used, in order to obtain an effective and exhaustive theatrical communication. The pro is undoubtedly that the theme becomes a catalyst of energies, avoiding dispersions and digressions, because theatrical techniques are immediately applied and deepened in their communicative capacity. A thematic project undoubtedly requires more time than a simple laboratory approach to theatricality as it requires a specific work on communicative, expressive and interpretative skills, but, above all, it requires a capacity to identify and develop a content. A research phase must therefore be opened with the participant group, which must be constantly followed by the teacher and such a type of laboratory represents an integral part of the program and in the teaching activities. The first phase then moves to the search for objective information (scientific or literary) but also through the sedimentation of the same information and the subjective analysis of the meanings that the theme suggests. The emotional experience of each individual participant must "contaminate" the objective information in order to make an image closer to the imaginary of the participating group. To use a metaphor, the participant (and the whole group) must digest (internalize) the information. In this phase the teacher must be able to grasp the elements of interest aroused and launch "emotional solicitations" in order

to "activate" the individual imagination in order to be able, in the end, to take over that interweaving of thoughts, feelings and emotions, which are the basics of the dramaturgical material. The second phase foresees a much more difficult aspect, that is the choice, among all the emerged materials, of the most functional stimuli for theatrical communication. A selection work, of which the teacher will have to take responsibility, having to deal with that part of the attachment to ideas and proposals, to which no one intends to give up as products of their own creativity. In this sense, the teacher must have consolidated his own leadership that allows him to make each member of the group feel as recognized in their ability and to feel welcomed their intellectual product and their commitment, trying to make the most of each one, leveraging more on the dimension of the product that comes from collective collaboration than on the subjective product. After this choice of content, the real stage of the dramaturgy is opened, in which the teacher and the students share their creative abilities: the construction of a dramaturgical structure, made up of the emerged materials, able to express the best results of the first two phases. The concluding representation will have a ritual function, in which the gratification of arriving, having fun, to a theatrical communication (improperly called a show) takes on a double meaning:

1. through the theatrical synthesis able to communicate the result of a long and elaborate work;
2. achievement, after the representation, of the global comprehension of the communication set up. It is not rare, in fact, that only after meditating on the work carried out and represented, the group that participated in the laboratory fully understands the meaning of the whole project. Precisely during the process of verification of the work carried out the knowledge learned is re-established, the potentialities emerge, the unexpected reversals of roles usually considered unmovable, the awareness of having other and many expressive possibilities (learning how to make new emotional notes play) etc. The experience of a laboratory thus conceived and so practiced is a seed deposited in the soul of the participant.

Conclusion

Learning at a personal level of *empowerment* through the acquisition of new skills while planning, organizing and realizing school activities through active and participatory methods, allows the maturation of a greater protagonism and a greater knowledge of oneself and the expressive potentials.

At the same time this allows a different relationship between teachers, detainees, agencies and the non-profit world present in the territory, allowing different subjects involved to increase the quality of life and contribute to the process of promoting well-being for our daily life.

Putting the school world at the center of prison reality means activating an important value in local development, using it as a device for a social and cultural change. A development path that requires sharing at all levels to activate real participation models, in the awareness that each path requires constant and significant monitoring and evaluation, with criteria and indicators that allow the detection, from the operators, of the strengths and weaknesses in order to establish a redefinition of school improvement plans in the prison reality.

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Ten Targets about SDG 4: ensuring inclusive and equitable quality education and promoting lifelong learning opportunities for all

Stefano Costantini

ABSTRACT

The paper focuses on the universality of the 17 objectives of the 2030 Agenda, concerning the whole planet, developed and developing countries. Within the 2030 Agenda, the Objective 4 has the priority of providing "quality, equitable and inclusive education and promoting lifelong learning opportunities for all", starting with the achievement of universal literacy. To achieve this goal, it is necessary to ensure, everywhere on the planet and for as many children as possible, equitable and generalized access to quality education aimed at the cultural training of the individual and full awareness of his or her rights. All cultures and civilizations have equal dignity and mutual knowledge therefore respect must contribute to the harmonious and sustainable development of the world. The openness of different cultures to dialogue will gradually obtain the feeling of a common belonging to an only world. From this point of view, acknowledging the challenges and potential that the current model of globalized development brings with it, educating for global citizenship can determine a possible response to the complexity of the current situation and create the conditions for quality education by facilitating the achievement of many of the goals set by Objective No. 4 in Agenda 2030.

Keywords

Objectives agenda 2030, Ten targets SDG 4, Quality education, Sustainable development, Global citizenship education.

Ten Targets about SDG 4: recent past, present and future

At the end of the work of the United Nations General Assembly on 25 September 2015 entitled *"Transforming our world: the 2030 Agenda for Sustainable Development",* a post-2015 development agenda was adopted[1].

Agenda 2030 is an action plan for the people, the planet and the prosperity of all. It also seeks to strengthen universal peace in larger freedom. Agenda 2030 is the result of more than two years of public consultation and contacts with civil societies around the world, coordinated and elaborated by the open-ended working group on sustainable development objectives of the general assembly and the United Nations (*ibidem*).

The objectives and targets of the Agenda are universal, not only because they concern the whole world, but also because they express the great value of solidarity with the poorest and most vulnerable human beings. This Agenda has, therefore, an unprecedented scope: it is accepted by all countries and applies to all, because it wants to consider the capacities and different levels of development of each of them, while respecting national policies and priorities. In the economy of this work, Goal No.4 is of primary importance, for providing "a quality, equitable and inclusive education and lifelong learning opportunities for all" (*ibidem*), starting with the solemn commitment to achieving universal literacy. With the aim of these objectives and goals, an extremely ambitious and transforming vision is outlined, which provides for a world free from poverty, hunger, disease and need, where all life can prosper. It also provides for a world free from fear and violence. A world with universal literacy (*ibidem*). A world with equitable and universal access to quality education at all levels, health care and social protection, where physical, mental and social well-being is assured. A world where the human right to safe drinking water and sanitation can be assured, and where food is sufficient, safe, accessible and nutritious. A world where human habitats are safe, resilient and sustainable, and where there is universal access to affordable, reliable and sustainable energy. Agenda 2030 provides for a world of universal respect for human rights and human dignity, the rule of law, justice, equality and non- discrimination; respect for race, ethnicity and cultural diversity; and equal opportunities that enable the full realization of human potential and contribute to shared prosperity. A world that invests in its children and in which every child grows up free from violence and exploitation. A world in which every woman and every girl enjoys full gender equality and in which all legal, social and economic barriers to their empowerment have been removed. A just, equitable, tolerant, open and socially inclusive world in which the needs of the most vulnerable are met. By setting the 17 goals, a world is

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[1] UN General Assembly, *Transforming our world: the 2030 Agenda for Sustainable Development*, 21 October 2015, A/RES/70/1, available at: <https://www.refworld.org/docid/57b6e3e44.html>.

predicted in which each country enjoys sustained, inclusive and sustainable economic growth and decent work for all. A world where patterns of consumption and production and the use of all natural resources – from air to land, rivers, lakes and aquifers to oceans and seas – are sustainable. One in which democracy, good governance and the rule of law, as well as a favorable environment at the national and international levels, are essential for sustainable development, including sustained and inclusive economic growth, social development, environmental protection and the eradication of poverty and hunger. One in which the development and application of technology are climate- sensitive, respect biodiversity and are resilient. One where humanity lives in harmony with nature and where wildlife and other living species are protected. Specifically, the fourth objective of Agenda 2030 addresses the issue of quality education and is divided into 10 objectives with a view to ensure inclusive and equitable quality education and promote lifelong learning opportunities for all. Quality education is the basis for improving people's lives and achieving sustainable development. Important achievements have been made in increasing access to education at all levels and in increasing enrolment levels in schools, especially for women and girls. The basic level of literacy has improved significantly, but efforts need to be redoubled to achieve even better results towards the achievement of the objectives for universal education. For example, equality between girls and boys in primary education has been achieved worldwide, but few countries have achieved this at all levels of education. For example, focusing on facts and figures, we can observe that in 2015, when the 2030 agenda was set, data on realities in different contexts presented an urgent need to hypothesize a collective action plan since:

• enrolment in primary schools in developing countries has reached 91%, but 57 million children are still excluded;

• more than half of the children not enrolled in school live in sub-Saharan Africa;

• it is estimated that 50% of children who are of primary school age but do not attend school live in conflict-affected areas;

• in the world, 103 million young people do not have basic reading and writing skills, of which more than 60% are women. In this regard, an action plan on Objective 4 of Agenda 2030 *"Quality education"* designed with a view to ensure inclusive and equitable quality education and promote lifelong learning opportunities for all, was planned by structuring different goals to be achieved:

  – Goal 4. Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all;

  – 4.1 By 2030, ensure that all girls and boys complete free, equitable and quality primary and secondary education leading to relevant and effective learning outcomes;

- 4.2 By 2030, ensure that all girls and boys have access to quality early childhood development, care and pre-primary education so that they are ready for primary education;
- 4.3 By 2030, ensure equal access for all women and men to affordable and quality technical, vocational and tertiary education, including university;
- 4.4 By 2030, substantially increase the number of youth and adults who have relevant skills, including technical and vocational skills, for employment, decent jobs and entrepreneurship;
- 4.5 By 2030, eliminate gender disparities in education and ensure equal access to all levels of education and vocational training for the vulnerable, including persons with disabilities, indigenous peoples and children in vulnerable situations;
- 4.6 By 2030, ensure that all youth and a substantial proportion of adults, both men and women, achieve literacy and numeracy;
- 4.7 By 2030, ensure that all learners acquire the knowledge and skills needed to promote sustainable development, including, among others, through education for sustainable development
- and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non- violence, global citizenship and appreciation of cultural diversity and of culture's contribution to sustainable development;
- 4.a Build and upgrade education facilities that are child, disability and gender sensitive and provide safe, non-violent, inclusive and effective learning environments for all;
- 4.b By 2020, substantially expand globally the number of scholarships available to developing countries, in particular least developed countries, small island developing States and African countries, for enrolment in higher education, including vocational training and information and communications technology, technical, engineering and scientific programs, in developed countries and other developing countries;
- 4.c By 2030, substantially increase the supply of qualified teachers, including through international cooperation for teacher training in developing countries, especially least developed countries and small island developing States (*ibidem*). In order to achieve such a high and ambitious objective, it is necessary, first of all, to ensure fair and generalized access to education that reaches people from primary school onwards and accompanies them at all subsequent stages of secondary school, first and second level, university studies or technical and vocational training; it is also necessary for education to be of high quality and not limited to the care of education alone, but aimed at the cultural training of the individual, thus contributing to the acquisition by each person of full awareness of his or her rights. This great

opportunity must, of course, be guaranteed to all people without no distinction of sex or age or disability, and even less of race or ethnicity; in particular, no discrimination should be made against migrants; all of them should have equal learning opportunities that enable them to acquire the tools and knowledge necessary to participate fully in social life. To achieve such an extraordinary objective, it is also necessary to know and respect the diversity of customs, traditions and religions of individuals and populations of origin, in the knowledge that all cultures and civilizations have equal dignity, can and must contribute to the harmonious and sustainable development of the world; this will open up the various cultures to dialogue and, through it, will allow greater tolerance and greater mutual respect so as to gradually realize the idea of a common belonging to a world of all.

The world and its challenges

Measuring human beings according to their formation makes reference to a project which studies the subject in the anthropological, ethical and linguistic context that shapes his/her awareness. If we reflect on the education today, we may observe how important issues concerning the complex of social, political, scientific and economic processes of contemporaneity, which are featured by complexity and globalization (Morin 2001; Bauman 2001). It is now clear that the current model of development has as its main aim the production of extreme consumption and adheres to the logic of the markets and the neoliberal model based on individualism, precariousness and competitiveness. This logic, at the moment, does not seem to be interested in the cost/benefit ratio for the community and could soon bring suffering to the resources of the planet and our ecosystem. This model of globalized development, unjust and unsustainable, as well as encouraging a process of concentration of capital is generating a disproportionate increase in poverty, social exclusion and the increase in forced migration. The development model supported by the richest countries on the planet contributes to widening the gap with the impoverishment and dependence of the poorest countries and the distribution of power, resources and well-being becomes increasingly unequal over time. Poverty and social exclusion increase with a widening gap between developed and developing countries and between privileged and marginalized people and both begin to emerge also in countries with economies in transition and in industrialized countries. The world is experiencing historical processes that are profoundly and rapidly transforming our habitat and, in addition, low standards of living, disease, forced migration and human rights violations, gender discrimination and exploitation of weak social groups, prejudice, conflict, insecurity and growing individualism persist. As claimed by Da Silva *et al.*, it is therefore necessary to consider the risks and critical points that globaliza-

tion entails at a social, economic and environmental level, since the negative effects cannot be attributed only to the political decisions of governments, multinational companies or, more generally, to human behavior that has always been the same over the centuries; in fact, every citizen produces effects on the territory through his or her behavior (Grion *et al* 2018). In this historical moment everything is globalized, starting from the logic of the market and communication, and the cultural figure that unites all men is consumption; so, we all belong in some way to the same culture of capitalism. In fact, we are all dependent consumers since we consume anything, good or bad, feeding with our needs the logic of the market and our own dissatisfaction. In a social scenario of this kind, planning and implementing a quality education oriented towards autonomy of thought is also a difficult task because the advent of globalization has brought with it serious risks for participatory politics, economies and local cultures. The present, characterized by the frenetic movement of people and goods, by the fluidity of relations and by the use of social networks, has also created new opportunities; the current complexity, in fact, can generate new spaces for democratic debate where alternative proposals can be put forward and new forms of sharing of experiences or hypotheses for a common action can be favoured. At the crossroads between the opportunities for change and the questions that some of the great trends of our contemporary world ask us, we find the many challenges that the generations of today and tomorrow must be able and able to face. We cannot forget from the past, in fact, that it is with the choices made in the present that the foundations are laid for what will become the humanity of tomorrow and we can continue to guarantee a value and a future to life. The reality before our eyes in this uncertain present is complex and populated by people in crisis in a process of transformation of civilization, the world, its laws and values, but at the same time it is also a reality inhabited by free individuals who feel like citizens of the world and who aspire to fully and integrally exercise their rights of citizenship (Fabbri 2014). And in this regard, as Morin recalls: "The objective of complexity is, on the one hand, to unite (contextualize, globalize) and, on the other, to take up the challenge of uncertainty" (Morin 1994).

Global Citizenship Education, a possible response to the complexity of promoting quality education

Globalization implies many concepts, but it also highlights the enormous potential of global processes in terms of participation, solidarity and joint action. In the field of education, Global Citizenship Education can be a possible response to the challenges posed by the complexity of the situation, since it aspires to integrate a coherent vision with education in human rights, sustainable development, peace, interculturality and gender, observing the close link between all these areas and the growing interde-

pendence between human beings on a planet threatened by its sustainability. Global Citizenship Education invites students and future generations to imagine a common world with better living conditions for all, creating connections between local and global perspectives and creating critical issues on how to realize this vision starting from the closest context of life or even from the analysis of the relational climate present in a class group. Transformative learning enables people to shape the shared vision of a world that is fairer and more sustainable for all. From a transformative point of view, it is therefore crucial to have a clear understanding of the type of future to be oriented towards. Global citizenship education has the potential to implement new methods that give more space to the understanding of social movements and non-formal learning processes since it can focus its activities on values, themes and approaches that are not central to formal learning and give more attention and voice to all people, including those marginalized. As also supported by Da Silva *et al.*, with regard to these considerations, some of the elements that characterize global citizenship education lend themselves particularly well to representing it as a resource from which to draw in order to respond in an educational key to the challenges posed by complexity and to promote quality education:

- to facilitate the understanding of the interdependence of the problems that afflict the planet so that the local level can have a global impact and vice versa. For example, educating about responsibility and the awareness that every personal action cannot be alien to the destiny of others, makes one responsible for the destiny of humanity and the planet and integrates the local and global dimension (planet citizens/neighbourhood citizens);
- facilitate mutual recognition by generating a complex vision of identities and developing in children and young students a cosmopolitan/planetary citizenship and an end to the distinctions between groups and outgroups still today often dictated by prejudices and stereotypes;
- to conceive the school as a place of democracy, of dialogue, of construction of a global and democratic citizenship involving the whole school and neighbourhood community;
- to educate to emotions as a fundamental component of cognitive development and learning for coexistence (Grion*et al*, 2018). The challenge of globalization accepted by the paradigm of complexity that photographs the current reality can find in the potential that education for global citizenship expresses a quality education for the achievement of many of the goals assumed by the Agenda 2030, because it contains the purpose of equipping a "complex thought", that is, capable of conceiving the complexity of the human condition (from the individual micro-dimension to the planetary macro-dimension of humanity) (Bellusci 2018). The educational aim that the global citizenship education proposes conceives a common belonging that is built from an interweaving of de-

pendencies as the only adequate condition to guarantee and improve the quality of life of peoples and persons. One of the most important challenges of our times is to go beyond the idea of national citizenship and this requires a reflection on the nature of national identities and their relationships within a "community of destiny"[2], which in the complexity of the present, can only be planetary.

It is necessary to ensure a culture that allows us to understand the human condition in the present and to help us to live, it is also a way of thinking and of helping us to think in an open and free way (Morin 1993). Global Citizenship Education, therefore, in this complex reality can be configured as a powerful agent of change and empowerment of the individual, promoting awareness and critical spirit. In today's society, which now gathers in a single interconnected planetary world the ancient and modern cultures and the postmodern ones of the knowledge economy, education is no longer assured either by the processes of socialization (informal education), or by the only school (formal education): we are witnessing a growing demand, and not always explicit, for widespread and advanced education of populations (formal and non-formal education) that is activating at international level theories, strategies, methodologies and professionals able to implement quality educational responses within the most diverse human, personal and collective experiences (Orefice, 2010)[3]. In these terms, Global Citizenship Education can be considered as a process of individual and collective growth that can allow transformation and self-transformation into an active perspective and can determine a possible response to the complexity of the current situation, creating the conditions for quality education by facilitating the participation of children and young students in school activities and their achievement of many of the goals set by Objective No. 4 in Agenda 2030.

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[2] Angeli M., 2018, *Siamo una comunità di destino.Parla Mauro Ceruti*, availableat: <https://ytali.com/2018/04/24/siamo-una-comunita-di-destino-parla-mauro-ceruti/>.
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11.

Reflections on Quality Education

Laura Gilli

ABSTRACT

The article reflects on the notion of culture and highlights its fundamental role in the discourse on quality education. It illustrates how the contemporary collective imagination is increasingly focused on the idea of collective culture when, in fact, culture should be rethought in individual terms, as in the Classical Age. Indeed, in classical antiquity culture shared a powerful bond with the individual's upbringing and education; it conveyed all the features that would make a person a social being. Education, then, played a crucial role in the Greek and Roman communities as culture was seen not as a mere addition but rather as a vital basis for humans to set themselves apart from animals and become citizens. Within the same context, the article also investigates the idea of process: in the Classical Age, culture was considered an on-going process rather than an end-point to be achieved. This idea is found today in the call for lifelong learning. These ideas – the union among culture, education and the individual, and the bond between culture and social life – can be restored and included in a reflection aimed at redefining quality education.

Keywords

Education, culture, Classical Age, training, lifelong learning.

The inclusion of quality education among the goals of the UNESCO 2030 Agenda prompts not only the promotion of educational strategies but also a deeper reflection on the meaning of education itself.

This reflection should also explore the notion of culture. Education – intended as the conveyance of knowledge, customs and behaviours – has, at its roots, a discourse on what is considered to be a part of culture; this, in turn, affects any reflection on the contents that an educational process should aim to convey.

The notion of culture has often morphed over the centuries. In the Classical Age, culture was built around intellectualistic aspects exclusively; with Aristotle, it began to include more theoretical aspects, gradually broadening its scope to include the technical arts after the Enlightenment. By the 19th century, the notion of culture had opened up to all human activities, including customs, cuisine and any other skill or activity acquired or undertaken by humankind over the centuries.

During this long transition, the collective imagination insisted more and more on culture as a collective instance of growth rather than an individual growth process; it came to be more about the collective practices, knowledge and habits acquired by humankind. Contemporary science makes no hierarchical distinction between the different fields of knowledge; we can see in the different societies an increasing hybridisation among fields, with the intellectualistic vision of the Classical Age being pushed further and further into the background. And yet, even today we still see instances of those Classical Age ideas. The UNESCO 2030 Agenda, particularly the fourth Strategic Development Goal (SDG 4) on quality education, lays down guidelines that are clearly rooted in the Classical Age: the individual, citizenship and lifelong learning[1]. Rediscovering Classical education, then, is to shed light on and understand the theoretical groundwork on which to develop this idea of education.

Quality education calls for a culture centred on the individual and strongly linked to learning. In Ancient Greece, culture represented the features a person had to eventually possess in order to leave their feral state and become a full-blown human being. Culture was strongly linked to education, learning and citizenship[2]. While culture and education are some-

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[1] See D.C. Phillips (edited by), *Encyclopedia of Educational Theory and Philosophy*, SAGE Publications, Inc., Los Angeles, London, New Delhi, Singapore, Washington DC., 2014.
[2] See also the seminal book by Jaeger as well as the following works: E. Fantham, *Roman Literary Culture, from Cicero to Apuleius,* The Johns Hopkins University Press, Baltimore and London 1996, J. May, J. Wisse (edited by), *Cicero: On the ideal orator,* Oxford University Press, New York, NY 2001, D. Sfendoni-Mentzou (edited by), *Aristotle - Contemporary Perspectives on his Thought: On the 2400th Anniversary of Aristotle's Birth,* De Gruyter, Boston 2018, Y.L. Too (edited by), *Education in Greek and Roman Antiquity,* Brill, Leiden 2001, K. Kristjánsson, *Aristotle, emotions, and education,*Ashgate, Aldershot 2007, W. Jaeger, *Paideia, The Ideals of Greek Culture,* Oxford University Press, Oxford, New York 1986.

times separated in the contemporary common, imagination, the Ancient Greeks considered them as a whole. Education played a central role in the Greek and Latin communities and was seen as indispensable for the citizen. Linking culture and education calls into play another cultural aspect, namely the idea of process.

Within this conceptual framework, the essence of culture is eminently process-oriented and dynamic; it is an on-going process where the Greek person acquires all the qualities that are representative of the ideal human being.

By emphasizing learning, it is possible to think of culture as something dynamic rather than rigidly static; by the same token, linking culture to education enables culture to be thought of not in terms of results but of processes. In the common imagination, the vision of culture as a mere result leads to an excessively rigid conception of culture; in turn, sight is lost of how culture accompanies an individual throughout their entire existence, which should be seen, in fact, as a constant work in progress. We can see why, then, lifelong learning is emphasized in the SDG 4 of the UNESCO 2030 Agenda.

By looking at the Ancient Greeks' idea of culture, we can rethink the contents of quality education, stressing the link between what is part of human essence and culture. In the common imagination, culture is sometimes perceived as a mere embellishment of a person; however, by restoring a Classical vision of culture, it becomes possible to emphasize how crucial culture itself is for humankind. For the Ancient Greeks, culture represented the line that separated humans from animals. We find this Ancient Greek concept in the idea of *humanitas*, which embraces all those qualities that belong to human beings. Classical culture as a whole handed down to the contemporary age a model that should not be considered over and done with. Picking up the ideals of the Classical world today may indeed come across as outdated or too centred on a western model that ignores other cultures. In fact, the Classical notion of culture is centred on a universal yearning – although there are exclusions that diminish its universal scope – for a model of human being that transcends every individuality in order to achieve the idea of human being in itself and for itself. The same universal yearning can be recognised in the intents laid down in the UNESCO 2030 Agenda, whose goals transcend cultural differences. It is only through this universal vision that the different local communities can make these goals their own, and that a sustainable world can be implemented.

This universal ideal and this urge to abandon the animal dimension contains another aspect of the Classical Age that I would like to stress, namely the bond between what is human and the civil society. In the Classical world, the main trait that separated humankind from the feral state was the former's suitability to community life. The root of culture, then, is intimately bound to the creation of a being who is able to create a civilised community.

The theoretical link that unites culture, education and community is a mainstay of Aristotelian thought, particularly in his famous proposition that man is a political animal. The essence of human beings lies in their being social beings, in juxtaposition to animals. In Aristotle we read that human beings cannot help living in a community, otherwise they would be animals or deities. Once the social essence of humankind has been recognised, the creation of a community becomes adequate for human beings precisely because it is based on their very essence. Wild nature is not humankind's real home or place of origin; humankind's real home is civil society.

The marriage of human being and civil society is a strong undercurrent in Cicero, who describes the notion of *humanitas*. *Humanitas* embraces all the qualities that a human must acquire to be considered a citizen in the full sense of the term and hence a real person.

Today, UNESCO firmly believes in Global Citizenship Education and envisions a powerful bond between education and community living[3].

Renewing the bond between culture, education and citizenship can lead to an idea of culture that is not divorced from society; at the same time, it can make us aware that properly developed culture is the only way to create a community built on the social foundations required to work towards sustainability.

Restoring these Classical ideals today, then, does not mean turning back to the past for the sake of it; nor does it mean ignoring our new contemporary social and historical context. Instead, it means reflecting on themes that can help us structure the theoretical boundaries of what we mean by quality education.

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[3] See J. Holford, S. Riddell, E. Weedon, J. Litjens, G. Hannan, *Patterns of Lifelong Learning: Policy & Practice in an Expanding Europe,* Lit, Wien, Berlin 2008, A. Óhidy, *Lifelong Learning: Interpretations of an Education Policy in Europe,* VS VerlagfürSozialwissenschaften GWV Fachverlage GmbH, Wiesbaden 2008.

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SDG 11: SUSTAINABLE CITIES AND COMMUNITIES

Introduction
by Francesca Bianchi

Sustainable development goal n. 11 «Make cities and human settlements inclusive, safe, resilient and sustainable» is the theme of this session.

As remarked in the Third International Conference on Learning Cities «In the embracing lifelong learning as a tool to foster social, economic, cultural and environmental sustainability, cities around the world have enormous potential to implement the 2030 Agenda for Sustainable Development, ensure inclusive and equitable quality education, and promote lifelong learning opportunities for all» (UNESCO-Institute for lifelong learning 2017: 6).

Learning cities, as green and healthy, inclusive and equitable, and supporting decent work and entrepreneurship, are a crucial driver in the achievement of this Agenda: cities are fertile ground for science and technology, for culture and innovation, for individual and collective creativity and for mitigating the impact of climate change. Cities can play a key role in achieving EU objectives and are expected to play a fundamental role in the implementation of Europe 2020 strategy and its seven flagship initiatives with the essential concepts of: a) *smart growth*, cities concentrate the largest proportion of the population with higher education; they are at the forefront in implementing innovation strategies; b) *green growth*, the promotion of green, compact and energy-efficient cities is a key contribution to green growth; c) *inclusive growth*, if social exclusion and segregation are predominantly urban phenomena, cities can contribute to inclusive growth, notably in combating social polarisation and poverty, avoiding the segregation of ethnic groups and addressing the issues of ageing (European Union 2011).

The challenge for the "cities of tomorrow" lies in breaking the segregation and turning the diversity into a creative force for innovation, growth and well-being (European Union 2011). Socio-economic, ethnic and cultural diversity may have positive effects on social cohesion, economic performance and social mobility. Much depends on the perspective on diversity,

and whether we regard the city as a cluster of problems or as a place of freedom and creativity. Therefore the urban population, in particular migrants, must not be considered as a burden and source of deficit but as an opportunity. In fact there is a positive correlation between the proportion of foreigners and urban economic wealth which may be explained both by immigrants' attraction to economically wealthy cities, and by the economic opportunities created by diversity.

We can recognize diversity about culture, identity, history and heritage. People form the core of cities: cities need to be designed for all citizens and not just for an elite (for instance tourists or investors). People should be regarded as the key city asset and not as a demographic or social problem: we know for instance that some projects like *The Open Cities URBACT* show that it is possible to develop strategies to attract and integrate qualified migrants.

Moreover, cities will have to meet a growing demand for social services for elderly people who demand particular care notably health. They will have to adapt public transport and improve accessibility to public places and housing. Demographic developments are a challenge for cities: the need for new and different forms of services and advanced health care will create business, job opportunities and scope for both social and more market-oriented innovation.

Beyond the direct development of services for an ageing population, there is also a need to look at the mix of the whole population. The cities of tomorrow will have to not only ensure that the elderly are well integrated in society, but also need to be attractive in terms of quality of life and opportunities for young people, not least for families. The creation of conditions for inter-generational integration and exchange is crucial. The elderly could play an important roles in benevolent sectors: for instance in supporting the inclusion of marginalised groups by helping out with extra schooling needs, dealing with administrations, helping newcomers to discover the city's cultural heritage.

The quality and aesthetics of the built environment and of public spaces are important factors for a city's attractiveness. Well functioning and attractive public spaces and a generally aesthetic environment can act as symbols of a city and of living together, and may create a sense of ownership of the city by its population. Ideally, public spaces should be multi-functional and multi-generational, be elderly-friendly and accommodate children, and be meeting places as well as serve specific functions, like libraries, playgrounds, education, etc. A mixture of functions within buildings or public spaces may also facilitate communication, business opportunities and innovation. More generally, the quality of life is very closely related to cities since these increasingly take on an autonomous and distinct role in the dynamics of spatial reorganization of the relations between state and economy (Moulaert, Vicari Haddock 2009).

Alongside more structural elements, essential factors include cohesion and participation, active support for vulnerable groups (children, elderly, disabled), social integration (foreign population) and all those actions that renew the sense of identification of citizens with respect to the places where they we live.

Only to refer to the Italian case, the analysis conducted for some years by ISTAT and CNEL with the realization of the BES project (Equitable and Sustainable Well-Being) indicates that, compared to the provincial reference contexts, the metropolitan centers show a greater attention to innovation as evidenced by higher levels of education and income, a greater propensity for productive specialization and connectivity, more frequented libraries and museums, a better balance between work and family life. The indicators referring to health, education, social relations, the environment and the quality of services show a prevalence of positive dynamics while those more connected to the phase of economic crisis, directly (economic well-being, employment) and/or indirect (security), represent the main factors that negatively affect the evolution of the BES in the cities (ISTAT-CNEL 2015).

Among the indicators of the BES, stands out that relative to the presence/absence of social capital. The development of social capital is crucial for the development of diversified and knowledge-intensive local economies. Social capital relates not only to education and skills, but also to the ability of people to trust each other, to be willing to cooperate, to engage in social networks and dialogues, as well as to be pro-active regarding challenges and sharing common goals. Therefore, social capital is a key factor of city attractiveness. It is considered as the presence of a strong civic sense that is able to combine aspects of values and culture together with shared projects to enhance the local identity (Putnam, Leonardi, Nanetti 1994, Micelli, Mangialardo 2017).

But who produces social capital today? If we look at the experiences realized in the main European cities, we discover that these initiatives are carried out by specific associative groups that, in a more or less formalized way, try to re-launch spaces of sociality where it is possible to realize exhibitions, performances, installations, film screenings, stages to play. They can organize festivals or events on a regular basis, thus creating significant moments followed and recognized because they are often made in peripheral and marginalised areas, they address to all citizens and work on memory: even through these modes, the cities reinvent themselves and become more inclusive (Vitale 2009). Furthermore, they become more vital, culturally attractive and sustainable. As recently recalled, «the greater availability of economic and social wealth, of relational spaces, the presence of a multicultural environment together with the greater infrastructural equipment of urban centers, are factors capable of increasing and stimulating the social capital present in a territory» (Micelli, Mangialardo 2017: 187).

The urban context is indicated as a remedy for the global crisis: it is possible to develop policies through which to build new visions by redesigning urban spaces and contexts (Fontanari, Piperata 2017). Among these goals, the growing claim by citizens of a right to regain the city must be remembered: abandoned and unused public goods, especially in the international arena, are reconverted into privileged places to host new social and cultural activities and/or even productive enterprises in the various fields (Micelli, Mangialardo 2017).

Moreover, even in the processes of regeneration of public spaces, precious forms of civic collaboration are present: the destiny of the cities is played largely on these spaces and it is on them that questions are raised concerning the management methods, on the subjects in charge of this taking into account the countless urban populations that alternate there in everyday life (Cammelli 2017, Iaione 2017).

From this point of view, in this Section we present some interesting practices in order to develop the SDGs 2030.

In the first contribution Orefice, Bianchi, Roberto and Betti reflect on the meaning of the spaces and on the useful strategies to involve citizens in the transformation of their cities. It is crucial to analyse the experience of those who live these spaces daily, the collectively oriented cognitive patterns and attitudes, the systemization of a deep interest in the environment as a common good. The scientific debate has shown that contemporary cities are losing significant portions of public space, thus it is necessary to underline the presence of some new and innovative public spaces. The experience of the Campus Pionta in Arezzo (Italy) represents a successful experimentation of the urban regeneration practices that promote a fertile context for the social, urban and economic transformation. We can consider this experience as a useful example of local development, capable of enhancing latent resources, attracting new development actors and changing perceptions around the space. The Campus Pionta from a marginal and segregated area, anchored to the experience of the psychiatric asylum begun to rediscover a new centrality thanks to the role of the University of Siena: in fact, currently the Pionta is a relevant space where students and researchers daily interact and product social innovation.

Siri, Carosio, Gennai and Guerci focus their attention on an intercultural project that aims to promote social inclusion for young people and their families by increasing the channels of knowledge about their ethnographic cultural heritage. Combining dialogue, culture, global citizenship education, the UNESCO Chair in *Anthropology of Health. Biosphere and healing systems* started in 2017 the project to create the first newspaper of the Chair addressed to the world of school and to all citizens with the goal of promoting intercultural dialogue. The children expressed very positive opinions about their experience: everyone found the use of col-

laborative, cooperative learning and peer tutoring very useful and motivating at school. They had the opportunity to express their own ideas and compare them with those of others learning to deal with their companions in a correct way.

Pezzagno reflects on healthy cities and welfare needs. The author's point of view is that a healthy city proposal needs to be mirrored in urban design and in the redescovering of proximity value to neighborhood of welfare and social services. The research aggregated a wide set of research expertise and followed a cross-methodological method in order to investigate Brescia reality, sharing knowledge among different participants. The common goal is to respond appropriately to the needs of an increasingly weak and fragile population, both socially and economically. The growing awareness of the importance of maintaining active social networks in an aging population, makes evident the central role played by the proximity of the social welfare structure to the place of living. Today integrated planning of services is a great opportunity, integrated facilities should be considered as central places where to condense investments at the urban scale and from which start open spaces regeneration processes to propose really inclusive ways of living.

Modica, Carucci, Uysal and Terenzi show a best practice on sustainable tourism in Sardinia island (Italy). The confinement within water boundaries and the contained characteristic of the island often contributes in safeguarding socio-economic and cultural aspects of everyday life: temporal dimension, life rhythm, nature and culture, all express a way of living very different from the accelerated and often alienated pace of mainland metropolis. Tourism can provide a consistent direct and indirect contribution to all SDGs. European Tourism Indicator System (ETIS), designed by the European Commission as a simple yet comprehensive tool, helps to measure and monitor tourism management performance and enhance sustainability. In 2016 Visit South Sardinia was awarded by the European Commission as top tourism destination for sustainable management, thanks to its innovative approach combining EU and UN sustainability indicators.

Finally, in the case of Gambardella, Parente and Ciambrone, the attention is given to the best practices of Pompeii and Caserta (Italy) of the UNESCO Chair at the BENECON University Consortium. The territory defined as the buffer zone of Pompeii and the city itself, needs a systematic activity, based on the survey of material values and on the re-appropriation of the intangible heritage, understood as a system of relations between nodes of a network architectural and landscape to recover the unity of the vast area that includes the ancient city and the contemporary city. This contribution intends to define the essential role that can be detected beyond the visible, as indeed is beyond the visible, if not represented, the thought of the investigator who generates protocols and methodologies of investigations that determine a new condition of the Survey Design *in itinere*, as is

the evolution of the Landscape and its material and immaterial elements over time. A smart system where the resources of the territory, measured quantitatively and qualitatively, crossed by knowledge, integrated through a codified multidimensional approach, can represent the reference heritage to create value. The Management Plan aims to define an integrated management system for natural, cultural and intangible heritage at different territorial scales through a multi-dimension and multidisciplinary methodological approach. The multidimensional methodology finds in Campania an ideal laboratory and location for experimentation for the richness and diversity of the natural and historical heritage.

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12.

Space, memory and urban regeneration: the case of the former psychiatric Hospital of Arezzo and the park of Pionta

Carlo Orefice, Francesca Bianchi, Roberto Sebastiano, Marco Betti

ABSTRACT

This contribution focus on the meaning of the living places and on the useful strategies to involve citizens in the transformation of their cities. Among these strategies, we must remember the implementation of new forms of participation and organization, which transform the existing spaces through the production of «new cultures». The analysis of the public spaces as squares, streets and parks is relevant for us because they ensure equal access and opportunities for citizens. Specific cultural activities implemented in these public spaces show a new way of inventing the city, giving visibility to subjects which are scarcely represented, generating processes of identification, supporting the collective memory of living places and local communities. The results show that the experience of the Campus del Pionta in Arezzo (Tuscany, Italy) represents a successful experimentation of the urban regeneration practices that promoted a fertile context for the social, urban and economic transformation of the area.

Keywords
Space, urban regeneration, memory, learning, inclusive practices, social innovation.

For a new «identity» of our cities

The theme of space, as a physical and symbolic place, and the different forms of participation – or exclusion – assume a key role in the reflections on the intervention strategies promoted by the UNESCO Global Education 2030 Agenda. The focus on space allows us to analyse and understand the cities in which we live and, consequently, to identify shared solutions able to responding to the needs of people that live there.

Often the future of our cities, streets, squares and neighbourhoods is entrusted to politicians and technicians who struggle to read the complex cartography that serves as a background to these places, to support their different identities, cultural memories and multiple meanings.

As will be argued in the present work, this proceeding by «blocks», often in contradiction with each other, seems to respond to the need for a «well organized» – but not lived – habitat.

From this perspective, the re-examination of the relationship between space/memory/identity is necessary. Moreover, it needs the collaboration among several disciplines able to apply different theoretical, methodological and operational aspects of intervention.

Starting from this consideration, it is necessary to promote opportunities generating meeting and participation (Orefice 2018) in order to find new answers able to respond to the needs of the community. At this purpose, – in this contribution – we will reflect on the meaning of the places and on the useful strategies to involve citizens in the transformation of their cities.

Using the theoretical approach of learning – considered as a dynamic process – and the individual- environment relationship as a pedagogical space, it seems necessary to support a new way of imagining urban spaces – as Kevin Lynch (2006) indicated. No longer, or not only, through univocal schemes and interpretative systems, but through the experience of those who live them daily, the collectively oriented cognitive patterns and attitudes, the systemization of a deep interest in the environment as a common good.

This new approach appears even more necessary in a political and social context such as the current one, in which the increasing complexity is associated with higher social fragmentation. Therefore, implementing new forms of participation and organization may counteract the development of the identity, which rejects diversity, reducing growing ethnocentrism, returning to individuals – through collective pluralism – their ability to transform the existing through the production of «new cultures».

Space as a tool for urban regeneration and local development

The role of space is crucial for every human activity since the actions and the interactions between individuals take place in space, and from this,

they take their meaning. In this direction, the spatial organization can be interpreted as a social product, as a complex outcome of the space production processes (Simmel 1989, Bianchi 2019).

The whole society, in fact, appear as regionalized in different local areas, which are dedicated to the various types of social interaction (Giddens 1990, Bagnasco 2001). Depending on the institutional contexts, the functional differentiation of activities implies a spatial differentiation and constitutes the second principle of regionalization.

The «place» is the local area that has specialized functions that organize the interaction and, at the same time, incorporates symbolic elements. When these symbolic elements are shared, individuals turn to tuned interpretations expressing significant levels of integration (Mela 1996).

In this scenario, a crucial distinction between public and private places can be applied. The analysis of the public spaces – squares, streets and parks – is relevant for us. Even today, these spaces, represent crucial areas because they ensure equal access and opportunities for all; although the State can regulate its fruition with restrictions on use and payments – as in the case of bars, museums, cinemas (Bagnasco 2001).

Since the scientific debate has shown how the contemporary cities are losing significant portions of public space – which constitutes the real sense of urban identity – it is necessary to underline the presence of these public spaces with greater emphasis.

Specific cultural activities make their importance clear through the representation of another way of imagining and inventing the city, giving visibility to subjects and instances, which are poorly represented, generating processes of identification, supporting the collective memory of places and local communities.

Specific cultural activities could be useful for social innovation practices, because may create favourable conditions for the growth of the capacity for action, choice and voice and which can generate learning processes thanks to which the plurality of actors involved learns to share strategic choices and to act by overcoming divisions existing (Bifulco 2009). They «respond to needs, reconstruct ties, trigger processes of individual and collective development, producing effects of inclusion and "making society"» (Vitale 2009: 223-224).

In this way, valuable spaces can be developed for the integration, allowing to live together and recognize each other: this means communities based on the presence of social ties «founded on the recognition of strangers, and on the construction of public spaces respectful of individual specificities» (Bifulco 2009: 112). In other cases, buildings are recovered and revitalized to make them as places of aggregation between different generations and cultures, which become opportunities for shared planning. Nevertheless, «these initiatives get poor visibility, often encounter great difficulties, struggle to find recognition and consolidate themselves

as effective responses to the problems of poverty and marginalization» (Vitale ivi).

The experience of the Campus del Pionta in Arezzo (Tuscany, Italy) represents a successful experimentation of the urban regeneration practices that, over time, promoted a fertile context for the social, urban and economic transformation of the area.

In this regard, the literature in the field of the local development phenomena has highlighted how the shift towards innovative activities and services depends on the capacity for the social construction of innovation. In this perspective, the constitutive element of every local development project is the ability of the local institutions to cooperate and share paths, intelligently attracting external resources (political, economic and cultural) and enhancing specific local skills and common goods (as the environmental or historical-artistic heritage). This approach – on one hand – differentiates the paradigm of local development from the economic dynamism, measurable mainly with hard indicators – such as product income and employment – and, on the other hand, territorial marketing, linked only to the attraction of external resources (Trigilia 2005).

Thus, we can consider the experience presented herein as a real example of local development, capable of enhancing latent resources, attracting new development actors and profoundly changing perceptions and narratives around the space. Pionta, on the one hand, from a marginal area, historically anchored to the experience of the psychiatric asylum, begun to rediscover a new centrality thanks to the role of the University of Siena. On the other hand, an area of innovation has been substituted for spaces of social segregation, which have characterized the lives of the sick, where students, researchers and teachers daily interact. Furthermore, remind the role of the shared symbolic elements, the city of Arezzo has further enhanced its vocation as a «university city», transforming the Department of Education, Human Sciences and Intercultural Communication (DSFUCI) into a strategic *hub* for a broad territorial area, that extends from the city of Arezzo towards Florence and Perugia. Finally, large networks have been created with European and international partners, such as Columbia University and Wenzhou University.

This change is in line with the transformations that are affecting urban spaces, such as the technological revolution, that is sweeping the capitalist systems – for instance, the role of the so-called «knowledge society» and the experience of industry 4.0 –, the new centrality of issues such as sustainability – economic, social and environmental – and «smart cities».

In other words, the University Campus experience has represented not only a «trigger factor», but it has actively fed the transformation of the challenges – mentioned above – into opportunities able to grow the entire territory. This experience allow us to consider that space can be read as a social product – more or less –consciously constructed. Therefore, promot-

ing this institutional awareness will be the main challenge that cities will face in the coming years.

Use and re-use of space: the enhancement of the Pionta park in Arezzo

The centrality of the city of Arezzo, in an area that has been an important crossroads for economic and cultural traffic (Delumeau 1996, Franceschi 2002), has allowed it to maintain specific longevity, with unusual contaminations of the border.

If we use the lens – certainly partial but in some ways significant – of the student population present in the Parco Universitario del Pionta in the last few decades, this strategic – geographical and cultural – centrality clearly emerges, highlighting a trans-regional attractiveness, certainly higher than that of others university cities – like Siena, Perugia or Viterbo.

These virtuous effects were negatively conditioned by the 2008 reform, which led to a rationalization – sometimes myopic – of the university system. Despite this, the Arezzo area has been able to respond to the social transformation with several projects.

In this framework, although it is still underutilized, the «Parco del Pionta» has become one of the most strategic resources of the city able to promote participatory, inclusive and cultural growth projects.

Historically, the adjacent area to the city walls was used as a necropolis in Etruscan-Roman times and represented an ideal connection with the sanctuary of Castelsecco (Maetzke 1982-84). Subsequently, with the cult of San Donato martyr, the area of Pionta became one of the leading spiritual destinations of the entire West and Arezzo became an important episcopal city, with the presence of three cathedrals erected between the 4th and 11th centuries (Molinari 2012). Moreover, the cultural vocation of the city can already be traced back to the Lombard era, when the prestigious *Studium*, the third oldest university institution in the West after Bologna and Paris (Stella 2006) was established.

Starting from the end of the 12th century, the abolition of these memories began, and Pionta became an agricultural and marginal area until the end of the nineteenth century. It was only in 1896 that, because of its position close to the city, the construction of the psychiatric asylum and therefore the transformation of the area began (Roberto 2017).

The architecture of the psychiatric hospital and the nearby park, designed and built to alleviate the sufferings of the Psychiatric asylum, are only partially compromised during the Second World War, thus managing to maintain their integrity until the seventies of the last century, when the asylum is abandoned.

At the end of the twentieth century, the construction of the new hospital will bring Pionta back to the condition of marginality, giving rise to a

gradual process of abandonment that will end only with the purchase of the buildings by the University of Siena and the transfer of all university activities. This process will give rise to a gradual revitalization of the park and to new attention by the local institutions for these places.This path of cultural renovations represents an essential element both for the Arezzo community and for the regeneration of the territory.

Currently, the ownership of the spaces and structures is shared between the Municipality of Arezzo, the University of Siena and the Azienda USL n. 8. This fragmentation reduces not only the fruition but also the governance of the spaces. Consequently, despite its strategic position and potential, the local community – still today consider – the Pionta as an unsafe and not very liveable place.

Despite the railway line, which interrupts the continuity between the centre and the periphery, the Parco del Pionta, represents the centre of the gravity of the city, which from the historical centre gradually extended towards the east during the 20th century. Despite the different municipal projects presented (Maffei, Vaccaro 1999), this physical *caesura* determines the marginalization and under-utilization of the park, and therefore represents the primary node to solve.

Moreover, the importance of the DSFUCI, which performed training and research activities, represents a virtuous praesidium. However, only the contribution of the University is not enough to improve the quality of area and can sometimes generate unexpected effects. In other words, citizens are not only inhibited by the degradation of spaces but also by the very presence of the University. This situation creates a disagreement between «tight space» and «loose space» (Franck, Stevens, 2006; Maspoli 2013).

In this sense, the University acquires a strategic role in fostering new participatory and inclusive practices that can help citizens regain possession of these spaces. Moreover, it is precisely based on this awareness that the DSFUCI has promoted Pionta's requalification and regeneration project proposals.

In this perspective, the University is not limited to the management of educational and research activities but represents a central actor for preserving the historical memory of places, for the benefit of the entire local community.

Moreover, it is precisely through these activities that Pionta is gradually transforming itself into «Park of education and culture», in an «urban laboratory» (Montanari, Mizzau, 2015) intended as a *hub* for creative planning and dissemination of culture, memory, environment, health, social integration, democratic participation.

This perspective allows the University to activate new social networks that allow the Park of Pionta to overcome the stigma of marginality historically linked to the experience of the asylum, and to transform itself into an entirely usable space for all citizens.

Conclusion: the sign of a membership

The Pionta case study recalls the themes of sustainability and participation, highlighting the need of local communities to preserve and enhance their traditions and history, as well as to develop the skills needed to promote and practice continuous learning (UNESCO 2015). In our opinion, this approach appears helpful to allows us to introduce the concept of «cultural homeland»: «a material and symbolic place, both concrete and abstract, which at the same time defines the world (as a specific cultural space) and the presence of man in it» (Gallini 2003: 7).

Starting from these reflections, it is possible to imagine a urban space not as a datum of nature, but as a «cultural product in transformation», where the subjects define and continuously redefine the contents and the meanings, where sharing/competition procedures are created to define memberships, exclusions and inclusions.

In conclusion, it appears evident that the construction of the image of the city does not imply an abstract theory but needs an operational and pragmatic proposal: the development of a series of indicators necessary to support local governments and other stakeholders.

This strategy is an imperative if we want collectively reimagine a place like a «learning city»: defined as a community able of perceiving, preventing and guiding the change through the promotion of services, development, innovation and collective well-being.

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13.

Culture, Illness and Care. The «Issue 0» of the first magazine of the UNESCO Chair on Anthropology of Health Biosphere and Healing Systems

Anna Siri, Mauro Carosio, Donatella Gennai, Antonio Guerci

ABSTRACT

Through collections, cultural artefacts, artistic masterpieces and everyday objects, the Museum of Ethnomedicine A. Scarpa is in a unique position to provide students, teachers, and parents with important information that helps visitors gain insight about themselves and others from around the world. The launch of a small-scale cooperation involving schools and cultural organisations from different part of the Liguria Region marks the beginning of a new educational project promoted by the UNIGE UNESCO Chair on «Anthropology of Health Biosphere and Healing Systems» and the Museum of Ethnomedicine A. Scarpa.

This project aims at stimulating reflection on other cultures with the intention of looking for ways of promoting positive attitudes towards diversity, and at contributing to the education of attentive readers of the territorial reality, able to orient themselves in the complexity of the present and in the understanding of some fundamental problems of the contemporary world.

The instrument adopted is the magazine capable of building structured paths on contemporary issues through a learning process that follows the logic of research, design and creative reworking of knowledge and reality. Middle-school students worked with teachers of different school subjects (letters, history, geography, technology and art) and expert to publish the first magazine of the UNESCO Chair. Pre- and post student questionnaires explored knowledge, interests and behaviours related to this experience and recognized the Museum of Ethnomedicine A. Scarpa as a critical resource capable of providing accurate and developmentally appropriate information about cultures beyond their own.

Keywords

Intercultural dialogue, cultural heritage, school students, innovative didactic strategy, cultural identity.

Introduction

This contribution is intended to tell the story of the origin and development of a project to promote cultural diversity, intercultural dialogue and access to culture (Decision EU 864/2017, Art. 2.1.a). A project that aims to strengthen, directly and indirectly, peace processes (EU Decision 864/2017, Art. 2.2.k), facilitating the creation of contacts between ethnic and religious groups, strengthening cultural identity and openness to others, eliminating stereotypes that often cause social, ethnic or religious tensions, and guaranteeing everyone the right to access culture (EU Decision 864/2017, Art. 2.2.d), in accordance with the Guidelines of the Italian Cooperation on Cultural Heritage and Development.

Traditional medicine and self-care, as part of social practices, rituals, knowledge and customs related to nature and the universe are an interesting area for the implementation of pilot actions to promote intercultural dialogue and therefore conflict prevention on multiple levels: i) generational transmission and preservation of traditional heritage within indigenous communities, ii) protection and preservation of natural resources necessary for traditional medicine, iii) dissemination of customs and traditions among the various ethnic groups that make up the population of a country in order to better understand and accept the other different from me (Art. 2, UNESCO Convention on the Protection of Cultural Heritage).

The UNESCO Chair in «*Anthropology of Health. Biosphere and healing systems*» started in 2017 the project to create the first newspaper of the Chair addressed to the world of school and to all citizens with the aim of promoting intercultural dialogue through guided reflections on traditional medicine and self-care and stimuli from the collections of the Museum of Ethnomedicine A. Shoe of the University of Genoa (www.cattedraunesco.unige.it).

The school newspaper (Freinet, 1969) was chosen as a popular tool, because through the newspaper, by attributing value to the thoughts and opinions of young people, it is possible to give rise to a critical spirit in young people, to spread among them the feeling of tolerance and to initiate them into democracy. As Korczak (1987) pointed out, it is an instrument for the liberation of children's thought and for the affirmation of children, who are encouraged to tell their stories, their thoughts, their worries and to share them. It also represents an important opportunity for social education, both for the content that is addressed, both for the activity itself. In fact, it teaches us to carry out with conscience, responsibility and honesty a duty that is not imposed but freely chosen; it requires us to plan work based on a common effort aimed at a common goal. In an editorial office, the meaning and potential of teamwork, of being together aimed at achieving a common goal, are concretely grasped.

There have been countless experiences of school journalism in school history. In the digital age, the magazine can only be multimedia: not only simple

articles accompanied by images or photographs, but also videos and podcasts that can be made using the applications available online for free. There is no doubt that ICT has been an added value because it has allowed this collective activity to be renewed, increasing its cooperative and communicative aspect.

The creation of the number 0 of the first magazine of the UNESCO Chair in «*Anthropology of Health. Biosphere and healing systems*», entitled «Worlds and ways of taking care», has involved in a transversal way different disciplines taught in middle schools (literature, history, geography, technology, art), trying to build a bridge between the various school subjects and the world around us in order to facilitate openness to the other different from us.

Project purpose

The general objective of the project is to promote social inclusion in young people and their families by increasing the channels of knowledge about their material and immaterial ethnographic cultural heritage, with particular attention to traditional medicines of peoples and the preservation of their practice.

The project also aimed at the following specific objectives
- to stimulate the learning and development of linguistic and expressive competences, through the promotion of group activities on themes related to the objective of the project;
- to encourage interaction and socialization among students, to promote the relational dynamics between teachers and students, to empower the student, to stimulate creative activity, to develop didactic action in the direction of thematic interdisciplinarity;
- to contribute to the training of attentive readers of the territorial reality, able to orient themselves in the complexity of the present and in the understanding of some fundamental problems of the contemporary world;
- promote the use of knowledge and skills useful to master correctly the different multimedia languages, in a creative and collaborative way, with particular attention to information technologies and the new possibilities offered by the web.

Methodology

The 2nd grade students of the Istituto Comprensivo of Cogoleto, Genoa (Liguria, Italy) were involved.

In order to develop individual skills correctly, theoretical (meetings, short seminars) and practical (laboratory teaching) moments were alternated and the following learning methodologies were used:
- Collaborative learning, i.e. the way of learning that is based on the enhancement of collaboration within a group of learners.

- Cooperative learning, i.e. the way of learning that is based on interaction within a group of learners.
- Peer tutoring based on a cooperative approach to learning.

In the various phases the pupils worked mainly in small groups; less experienced pupils were supported by more experienced pupils to facilitate the work.

Introductory phase:
- Meetings with anthropologists and sociologists of the UNESCO Chair to share guidelines, plan contents, monitor activities;
- Seminars introducing the topic: A socio-anthropological look at the concept of health;
- Visit to the Ethnomedicine Museum of the University of Genoa;
- Creation of a model of paper and online magazine in collaboration with the graphic designer of the University of Genoa;
- Proposal and choice of the name and logo of the newspaper;
- Division of children into 3 working groups;

Operational steps to achieve the "magic number 0":
- Launch of the stimulus: an object of the Museum of Ethnomedicine;
- Assignment of tasks to the three working groups:
    - a group tried to understand what that object was used for, what geographical area it came from, etc. through guided readings and web research (science);
    - one group investigated the materials of which it is composed, how it was made, etc. (techniques);
    - a group told a story related to that object, how it imagines it could have been or be an integral part of a different culture from ours (fantasy);
- Sharing of contents with researchers of the UNESCO Chair;
- Transmission of content to the editorial staff of the magazine for publication.

The project of the magazine has registered a very high interest and participation of the pupils. The results of the experience have shown us an increase in our capacity for attention, involvement and self-interrogation. The evaluation and monitoring process played a fundamental role in the success of the intervention and made it possible to detect the skills acquired by the participants. The evaluation was divided into three phases:

Phase I - Initial assessment of participants' incoming competencies
It has allowed the evaluation of incoming profiles and on the basis of these has allowed to detect improvements, successes, acquisition of skills of the boys / girls in the operational phases of the path.

It has provided for the adoption of a number of instruments:
• The incoming questionnaire - Elaboration and delivery of information sheets aimed at verifying the motivations of the course and the expectations of the participants;
• Definition of the framework of the participants' real knowledge so as to know their initial skills and competences in relation to the topics covered.

Phase II - Ongoing evaluation of participants
This phase consists in the detection and evaluation of the learning process of the individual students, about their involvement, their motivation, the acquired skills, the classroom climate. The ongoing evaluation also provided new design elements capable of improving the performance of the training action, also based on the needs that emerged from the participants.

Phase III - Final evaluation, outgoing, of participants
This phase consists of the final evaluation carried out at the end of the learning process. This assessment took into account:
• conceptual acquisition;
• ability to understand the language of information;
• ability to write and read text;
• as well as the project's intended objectives and targets.

For the evaluation of the experience, a self-evaluation form was used, administered to the students, aimed at deepening the student's judgment on the experience, the appreciation of the working method, the involvement and the level of communication of the group.

CMS WordPress was chosen for the publication of the magazine, a platform for the creation of Internet sites and for the administration of Open Source text, graphics and multimedia content. It is a tool quite easy to use and highly customizable through the use of several plugins.

The final product, in paper and online version, will be presented to UNESCO and will offer an opportunity for reflection on the success of the course and will allow us to understand, in a more precise way, the degree of participation, even emotional, of boys and girls in our path assisted by technology.

Results

19 students from the 2nd grade of the Istituto Comprensivo of Cogoleto, Genoa, and three professors of Literature, Art and Technology actively participated.

The children all expressed very positive opinions about their experience. Some felt lucky to have been able to participate and even the children

who had already been part of a school newspaper editorial staff last school year found the experience of this year more engaging.

The answers also revealed the satisfaction of having been somehow useful to the school, as well as an increase in the sense of individual responsibility and belonging to the whole school. As far as cooperative learning is concerned, everyone found it very interesting, useful and motivating. The guys liked it as they could work both individually and in groups. They all said that they had the opportunity to express their own ideas and compare them with those of others; they also said that they had learned to deal with their companions in a correct way, respecting shifts, speaking in a low voice, not judging them, not making their own opinion prevail over that of others. Many students have expressed a desire to see this method of learning extended to other school activities, both curricular and non-curricular, and many of them believe that this method of working can be applied in everyday life: at school, at home, in play and in the future also in work.

Conclusion

The project combines three key aspects: dialogue, culture, global citizenship education, through the use of a special «cultural vehicle» represented by museums and local ethnographic collections and identifies as a transversal «pilot» theme the concept of health, well-being and, more generally, of caring.

The ethnographic collections and museums, as precious centers of scientific documentation on the life and culture of the local populations, represent a strong stimulus to the exploration of «other» cultures and allow to deepen their intersection with different human worlds.

The idea of enhancing museums as a vehicle for intercultural dialogue allows us to reflect on how to overcome the model of «multicultural» society, to arrive at a model of «intercultural» society, where different cultures, traditions and knowledge collaborate in the spirit of dialogue and shared responsibility. All this is in line with the long-standing trend in the international museum community to «democratize» museums, making them more accessible to different audiences, more incisive from a social point of view, more attentive to the new needs and interests of the community.

A great help to the development of this idea has been offered by overcoming the obsolete vision of a museum as an emblematic space aimed at consolidating the values and identity of the society that built them and at transmitting «indisputable monologues». This vision has allowed us to move around the ability of the museum to articulate discourses and suggest inferences, and, therefore, to play the role of a platform for reflection on the knowledge, beliefs, values, attitudes of individuals who make up the society in which it is located.

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14.

Healthy cities: the value of an interdisciplinary planning approach in welfare services

Michele Pezzagno

ABSTRACT

Research on town facilities planning, starting from the already existing literature on this topic can lead to interesting debates among the various disciplines such as economics and halthcare management.

The carried out research proposed an interdisciplinary approach to better understand what a family in a middle sized city needs for its welfare. This means putting toghether knowledge related to offer and demand of facilities and families location within the city, i.e. different neighbourhoods charateristics and needs.

This goal opens to connections between specific knowledge new instruments and analysis of the problem set in a transversal way. In Italy the analysis of facility services is a particularly important subject strictly connected to town planning.

In 2001 in Region Lombardy the facilities planning bacame mandatory at the local level (Piano dei Servizi L. R. 1/2001; L.R. 12/2005).

Such care seems to be unique in the Italian situation where planning instruments both strategical and operational do not sufficiently highlight, through a standardized procedure, the dynamics between demand and supply in services to the citizen.

The *Local facilities plan* try to forecast population needs, but most of the existing plans still lack updating of the existing public facilities. Analysis completeness and reference to the private sphere is an essential element to understand the social dynimics linked to facilities.

The overall general knowledge on the exisiting facilies location and on their status is a fundamental starting point for planning and it finds its completeness in the proposed methodology. It integrates public and private healthcare services offer toghether with their potential demand in residential areas according to specific carachteristics of the population (age of people, family needs, ecc.). Transfereble information and methods could be useful to the expert administrations, to operators, to all operational services and citizens.

The paper shows the work done by the «town planning team» in evaluating the private and public offer of welfare services in Brescia (Italy) (about 190.000 inhab-

itants). The goal of the research is to prompt innovation in the organization and furnishing of services so as to optimize municipal resources and to better wellbeing for individuals and families.

The project aims to investigate the quality and accessibility of welfare services in Brescia as a mean to encourage organizational innovation and improve resource allocation efficiency. The analysis integrates different levels of observation and dataset to offer a systematic overview of the quality and distribution of welfare services, including those relevant for the weakest users (eldery, children, disabled). The census on services is integrated with data on urban and transportation infrastructures, household composition and structure and economic fragility indicators. As a matter of fact the quality of the offer does not rely exclusively on organization and territorial features, but also, and most of all, on the level of spatial and temporal accessibility. The concept of accessibility refers to the easiness with which a facility can be reached considering the various possibilities of transport (on foot, by bike, using a bus, or a car). Improving accessibility has an impact both on environmental sustainability (Himanen et al., 1994; Rolli and Bruschi, 2005), and on road safety (Godefrooij and Schepel, 2010), besides assuring accessibility to all kinds of users, with particular attention to week users.

The facilities taken into consideration in the research deal with children, elderly and disabled people.

The methodology of the proposed analysis was set-up and tested to investigate facilities for children and then extended the other two categories. The investigation on desabled facilities was integrated investigating the specific accessibility problems from a visual, motor, auditive point of view. The methodology and the results achieved and the next research steps are presented in the present paper.

Context

In modern times we have a huge flow of information relevant to improve the quality of life globally and safeguard the planet and its inhabitants (Kharrazi, Qin, Zhang 2016, Giovannini 2016).

In 2015 the approval of the 2030 Agenda for Sustainable Development by United Nations General Assembly (UNGA) fully implemented sustainability objectives already foreseen in the report of Burtland Commission in 1987 trough 169 operating targets.

The transition from linear economy to sustainable development, however, is difficult and indeed it imposes a total reversal of perspective with the substantial overcoming of well established measurement parameters which are currently based on the Gross Domestic Product (GDP) for the benefit of different and new value systems centered on sustainability such

as Equitable and Sustainable Well-Being. The latter, as known, is not easily measurable in some of its components first of all the one connected to individual well-being which is subjective (Recommendations on Measuring Sustainable Development 2014).

Such a significant transition in the value system to be implemented implies not only a stable and strongly cohesive «Country System», but also a developed, culturally mature, sufficiently evolved and organized civil society ready to actively welcome experimental solutions based on non-speculative thinking.

Sustainable Development Goal n. 11 «Make cities and human settlements inclusive, safe, resilient and sustainable» is of particular interest for this paper. The city is not only an urban settlement, but it is the house of social community (Consonni 2008). Nowadays there is an important return to a human-centered approach that is widely established in the urban planning literature (Columbo 1966).

The signing of «2030 Agenda for Sustainable Development» in Italy was undoubtedly a key step towards the structuring of a National Urban Agenda (Asvis 2017) which was requested by the National Association of Italian Municipalities (ANCI).

Despite the efforts however, in everyday reality, the «visions» are thwarted in the local dynamics of life and clash with the hyperburocratization and obsolescence of the current system.

The city government aims to respond to the needs of its citizens and in contemporary society but the instances are increasingly articulated and diversified. Such government is expressed through actions of physical and functional transformation of space, and through the organization and provision of facilities to improve the quality of citizens' life.

The relationship between cities and facilities is a topic that is well known in planning literature, but from the moment in which new and changed needs of civil society suddenly become dominant in our physical cities, the development of a method of constructing information, which identifies and classifies facilities and services, keeping into account the network of public-private actors becomes a fundamental element for the structuring of adequate responses (Tira 2017).

In Italy, more than in other countries, the city is an intensely stratified physical element, in which the specificity of places and the urban dimension are strictly related to history (only 6 municipalities exceed 500,000 inhabitant), while 69,69% is less than 5,000 inhabitant (ISTAT 1/1/2018), and it has to deal with the loss of identity of society and with the objective difficulty in proposing standard or pre-established solutions. The historic Italian urban settlements constantly require the necessity of finding specific answers and new solutions based on the existing complex system of relationships between city and territory. Italian Municipalities, which are primay implementers of Community policies at local level, also clash with the

significant presence on the territory of minor communities which make the maintenance of essential wellfare services by the public sector impossible (Moroni 2016). Therefore only the building of shared visions and synergies among local government bodies will provide answers to citizens' needs.

The development of synergies implies not only the involvement of different stakehoders, but also a deep knowledge of the current demand and supply of facilities and services in a city.

For an efficient and renewed attention to city welfare an interdisciplinary approach is absolutely needed, spatial planning disciplines have to reconduct stakeholders to the physicality of urban places.

A healty ctiy proposal needs to be mirrored in urban design and in the redescovering of proximity value to neighborhood of welfare and social services.

Materials and Methods

In line with the objectives of the «Urban Health Rome Declaration» signed between ANCI and the Ministry of Health in December 2017, a broad reflection on the importance of an integrated planning approach on welfare facilities having the goal of a «healthy city» is proposed below. It is the result of an intense research on the city of Brescia, in which the study aimed at analyzing the demand and offer of social assistance and health care facilities, with particular attention to the health and welfare needs of the weakest categories such as children (aged 0-5), the elderly and the disabled[1].

Health today is an essential element for the well-being of a society and does not refer merely to physical survival or to the absence of disease, but includes psychological aspects, natural, environmental, climatic and housing conditions, working life, economic, social and cultural aspects – as defined by the World Health Organization. The research aggregated a wide set of research expertise (economical, medical, social, spatial and town planning, etc.) and followed a cross-methodological, 'quasi' experimental method. Quantitative analysis and GIS data visualisations, combined with qualitative, observational analysis were used to investigate Brescia reality, sharing knowledge among different participants, in order to build up a qualitative-quantitative framework sufficient to finalize the knowledge required for urban planning and social/welfare policies. The goal of a contemporary city is to overcome the problems of critical issues, shortcomings

and the possible relocation of facilities taking into account the specificity of the existing urban settlement.

The common goal is to respond appropriately to the needs of an increasingly weak and fragile population, both socially and economically, with less economic resources. The health of the community must increasingly be considered an investment and not just a cost. The role of cities in health promotion in the coming decades will be boosted by the phenomenon of urbanization, with a concentration of 70% of the global population in cities. In contemporary cities a common classification of services is absolutely needed, in order to improve their efficiency and quality. It is important to aggregate services in the same facility or to set them togheter (for e.g. in the same building or in the same block), in relation to population needs and not in relation to managing or administrative characteristics.

By analyzing the different existing proposals for indexing and cataloging of the services already available in the Italian literature it has emerged that it is absolutely necessary to reach a clear definition of service cathegories, expecially in relation to social, welfare and healthcare facilities. In the research cataloguing action was the first step to have a common database to be shared by the different institutions and it was also the base for spatial planning by georeffering the facilities located in the city.

The classification of economic activities proposed by the National Statistic Institute (ISTAT 2007) is a quite simple way to associate and refer to a specific activity as every activity is related to an economic cathegory. ATECO was devised by ISTAT to account for the specificity of the Italian productive structure and point out particularly important activities throughout all the country. Applying this cataloguing criteria the research also focused on specificities related to social-welfare services, social-healthcare services and health services (cfr. Fig. 1).

Analysing the three-maco categories, above mentioned, their deep complementarity, as well as the centrality of the role played by the «third sector» in the management and programming actions clearly emerges. The basis of information used by the municipalities in spatial planning is deficient for what concerns service facilities not owned or directly managed by the municipality. In the case of Brescia the already existing georeferred database was integrated adding more than a hundred of facilities managed by the «third sector».

In town planning and governament action the main focus is on the criticiy of public facilities, expecially the ones owned or managed by the Municipality, but it partially undervalues the opportunities already offered by a significant (and growing) number of other stakeholders that are already operating in the city responding to citizens welfare needs.

On the other hand, the social-private sector does not aim at optimizing the functioning of its service in the urban context (proximity relations, accessibility from the collective transport service, environmental conditions,

Fig.1

social-welfare services	With reference to Art. 128 of Legislative Decree n.112 of 31st March 1998 «for 'social services' we mean all the activities related to the provision and delivery of services, free and paid, or economic performances intended to remove and overcome the situations of need and of difficulties that the human person encounters in the course of his life, excluding only those insured by the social security system and the health system, as well as those insured in the administration of justice».
social-healthcare services	«Services aimed at responding to social and health needs to support the person and the family, favoring the permanence of people in a state of fragility or need in their living environment, welcoming those who cannot be assisted at home, preventing and reducing use of drugs and addictive behaviors, favor the social reintegration of people, assist people in psychological distress, assist terminally ill patients and support families» (ASL 2014).
health services	«Include territorial (*district health care and collective health care*) and hospital assistance (*hospital care*); the first consists of facilities and human resources dedicated to basic assistance, both medical and diagnostic and other personal services such as integrated home care or assistance provided in residential or semi-residential facilities. It is therefore a more widespread offer in the area compared to hospital assistance. The goal is to promote health through education, preventive medicine, diagnosis, treatment and rehabilitation of the first level. The sectors of intervention are: basic medicine, general medicine, public hygiene, service continuity, home care, care for the elderly and the disabled» (ISTAT 2013).

urban load, etc.) but it exploits the opportunities offered by the real estate market or even the opportunities arising from legacies.

In the study within the category of *social and social-welfare services* the following types of residential activities have been identified:

- reception centers (maximum 30-40 days) for emergency situations, linked to urgent needs for accommodation, meals and protection for adults in difficulty;
- night shelters for the occasional admission of people with serious financial, family and social problems;
- family communities for individuals with limited autonomy, who need assistance from specialized personnel, according to a residential model, such as the family home for children, for example;
- the socio-educational communities for minors, mainly aimed at pre-adolescents and adolescents without suitable figures to follow them in the training process. Assistance is provided by professional educators;
- social rehabilitation housing and communities that welcome individuals with social problems of various kinds: elderly people with limited self-sufficiency, disabled people, drug addicts, alcoholics and other people in difficulty. This type of community is characterized by the adoption of specific projects of rehabilitation and recovery of personal skills, implemented with the help of specialized operators and aimed at reintegrating subjects into society;
- care homes for self-sufficient elderly people, where users receive full assistance and are encouraged to take part in recreational and cultural activities;

- the social-health residences for non self-sufficient elderly people, equipped with specialized medical and nursing staff, who pursue the objective of obtaining the maximum possible recovery of the users' psychomotor skills;
- immigrants reception centers for the reception of foreigners in difficulty, temporarily unable to provide for their housing and subsistence needs.

Among the non-residential *social-welfare services* there are:
- day-care centers for the elderly or health and social care facilities with different degrees of self-sufficiency;
- day-care centers for minors, as far as educational activity is concerned, with regard to the study, providing for the daily return to the family and thus avoiding their removal from their social context;
- day centers for disabled people or structures often linked to trade associations and voluntary associations or a sports club for the disabled, with the aim of promoting autonomy and social inclusion;
- non-residential social-care services for early childhood, such as nursery schools.

Health services are ascribable to the use of the following public or private facilities:
- Family doctor and Child's doctor of free choice.
- Hospitals, Clinics.
- Rehabilitation centers.
- Chemist's and pharmacies.
- Outpatient clinics at territorial level.

Another category consists of home care services: in this case the users (elderly or disabled) are followed directly at home by one or more operators of public and / or private services, according to the health-care and health needs.

In this case the services performed can be of different types:
- health services of social relevance provided by the ASL, aimed at health promotion, prevention, detection, removal and containment of degenerative or disabling outcomes of congenital or acquired diseases;
- social services of health relevance provided by Municipalities, aimed at assisting people in need and problems of disability or marginalization through economic support interventions, domestic help and hotel hospitality;
- social-healthcare with high health integration, characterized by particular therapeutic relevance. They mainly concern the following areas: maternal and child health, the elderly, the disabled, psychiatric disorders, HIV infections, drug addictions, alcohol and drugs, end-stage pathologies resulting from chronic-degenerative diseases.

As a matter of fact the social worker also prevents or responds to health care needs, and the social worker implicitly responds also to a social question.

From the point of view of meeting the needs of citizens there isn't a clear boundary between social welfare and health care services, but the need to optimize the currently existing offer on the territory also in terms of the spatial distribution in relation to urban load and to accessibility conditions necessary to the different types of users. The growing awareness of the importance of maintaining active social networks in an aging population (Bianchetti et alii 2017), makes clearly evident the central role played by the proximity of the social welfare structure to the place of living. It is a determining factor in the quality of life of citizens, useful both to maintain the condition of autonomy of the individual and as a fundamental support in the family caregiving mechanism. The research – after having classified the services and integrated the databases with those provided by the third sector – proposes a multi-scale analysis of the existing structures specifically dedicated to the elderly, early childhood (0-5 years) and the disabled. The survey carried out also through on-site visits, starts from the analysis of the location of the single facility at the urban scale also in relation to the characteristics of the population and then deepens the public space around the facility, investigating the physical accessibility problems of the different types of users. The investigation reveals critical issues related to territorial government aspects, such as localization – parts of the city not served – and accessibility from the neighborhood (cfr. Fig. 2).

Fig. 2
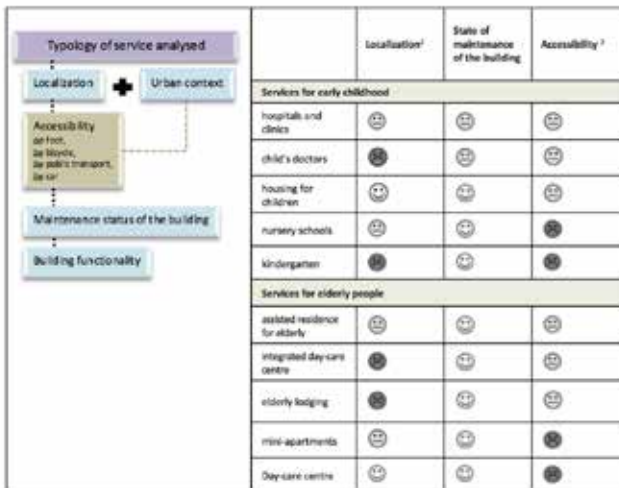
The work to promote a better understanding of the potential demand by households, in the case of Brescia, integrates the Registry Office database and the Tax Registry identifying the distribution of the population in conditions of absolute poverty[2] and material and social vulnerability[3] by districts. The family has been considered vulnerable when exposed to risk situations, i.e. the uncertainty of its economic and social condition. In particular, in conditions of social fragility are families of the elderly, adults alone with children, families composed by kids and elderly people, as well as the families with disabled people (or with chronic or degenerative diseases). Integrated planning of services is a great opportunity for 21st century city, integrated facilities should be considered as central places where to condense investments at the urban scale and from which start open spaces regeneration processes to propose really inclusive and welcoming ways of living.

Conclusion

Given the need to update social welfare and health services, this research is extremely current as it proposes a census model of services needed by users in particular conditions of fragility. The Consolidated Law of the Region Lombardy in the field of health affirms the importance of guaranteeing «continuity of access to the services network» (Article 9, Law L. 23/2015) to the weakest users and their families. In the future, in fact, more attention will have to be given to the chronically diseaseded, perhaps with multiple and partially disabling pathologies, caused by the aging of population, which would be better left within the family system as long as possible for their welbeing.

Obviously, this network of services can be realized when all the stakeholders (municipal administration, health management, «third sector», etc.) are aware of the possible structuring and support elements of the network, of the spatial and physical characteristics, of the facilities available, of the conditions accessibility and of the necessary relationships with the territory.

In Lombardy 15 years after the entry into force of the Services Plan (L.R.L. 1/2001 then replaced by L.R.L. 12/2005), for urban planning is fundamental to know and constantly monitor the offer of services regardless of their ownership or management in order to improve city organisation and its mobility policies.

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[2] A family is poor if its monthly income is below the poverty threshold ISTAT monthly expenditure for the purchase of a basket of goods and services calculated with respect to the characteristics of the family (number and age of members, geographical distribution and type of municipality of residence, year).

[3] Vulnerability is defined by three «deprivation indicators»: potential savings in the last three years, the number of employed members, number of children and elderly.

The meeting of knowledge can lead to a deeper understanding of the real needs of the citizen and encourage a better response to complex emerging needs, as demonstrated in the project «*The demand and supply of social welfare and health services for the wellbeing of individuals and of the families of Brescia*». Hence the centrality of the proposal for the development of integrated databases based on univocal and well-established cataloging criteria in the national scene (such as the ATECO categories).

A smart city is not just a city that has a large amount of data available (BigData), but that finalizes them giving answers to the community.

The political choices that govern the responses to the needs of citizens are inevitably conditioned by the physicality of the existing urban environment. This awareness can be acquired only through the interdisciplinary and intersectoral spatial planning approach. The georeferred of information today appears to be a useful tool for opening new processes of dialogue between knowledge.

Maps are useful not only to planners visualizing the critical issues effectively and immediately, making evident the contexts, the relationships and the complexities connected to them.

This opens up the possibility of active collaborations among various subjects who take care of the quality of life of the citizens, involving them in paths and innovative research projects aimed at the welfare and heathy in our cities.

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15.

SDGs and Sardinia: a Best Practice in Sustainable Tourism

Patrizia Modica, Alessandra Carucci, Muzzafer Uysal, Barbara Terenzi

ABSTRACT

Island destinations represent an interesting dimension for reflection about sustainable tourism as they are characterized by specific features linked to their morphological condition: a territory defined and limited by isolation. Such peculiarity, an asset often in safeguarding and transmitting cultural heritage and preserving the natural environment, makes these destinations unique places.

Sustainable tourism management offers tools and good practices that contribute in building up viable paths for the safeguard of the natural, cultural and historical heritage offering economic and social benefits for the hosting communities.

Sustainable tourism is firmly positioned within the Agenda in SDGs 8, 12 and 14 targets. Tourism can provide a consistent direct and indirect contribution to all SDGs.

At European level, different mechanisms among which the European Tourism Indicator System (ETIS), designed by the European Commission are comprehensive tools which any destination can pick up and use. ETIS helps to measure and monitor tourism management performance and enhance sustainability. *Over 100 destinations across Europe have implemented this EU methodology*, during the 2-year pilot phases (2013-2015).

In 2016 Visit South Sardinia was awarded by the European Commission as top tourism destination for sustainable management, thanks to its innovative approach combining EU and UN sustainability indicators. The award recognised the outstanding achievements attained in the two-year ETIS pilot project.

Key words
Sustainability, tourism, islands, Sardinia, ETIS.

Insularity

Island destinations represent an interesting dimension for reflection about sustainable tourism as they are characterized by specific features linked to their morphological condition: a territory defined and limited by isolation. Such peculiarity, however, has often become an asset as it has contributed frequently in safeguarding and transmitting the cultural heritage and preserving the natural environment, thus, making these destinations unique places (Terenzi, 2016). Islands, somehow, can be considered as living labs where conservation and development can be observed through the application of analytical tourism theories to determine the level of equilibrium among the components (Butler, 1980). Moreover «Insularity is not only an environmental condition but a social situation, a potential symbol in a cultural geography» (Robb, 2001). Insularity is a «multi-faceted, dynamic and changing concept not only for those whose everyday life is conditioned by it, but also for those who employ it as an intellectual construct» (Knapp 2007). The confinement within water boundaries, hence, the contained characteristic of the island, often contributes in safeguarding socio-economic and cultural aspects of everyday life, as UNESCO (2003) has also highlighted with its definition «Small islands as cultural crossroads».The natural, historical and cultural elements of a destination are the tourist attractors; in this regard MacCannell (1976) has evidenced how temporal dimension, life rhythm, nature and culture, all express a way of living very different from the accelerated and often alienated pace of mainland metropolis.

Islands vis-à-vis Sustainable Tourism

However, the management of the flows of the arriving guests can determine important effects on the location. Central, hence, is the management of tourism for this to be a spur towards floridity and not a thrust towards degradation (Modica, 2015).

In this direction, it is important to determine the most suitable type of tourism to focus on, especially when considering island destinations. Mass or elite tourism, both need a solid base of sustainable principles and management practices bearing in mind the need for guaranteeing a balance between conservation and development (Modica and Uysal 2016).

Sustainable tourism management offers tools and good practices which can contribute in building up viable paths for the safeguard of the natural, cultural and historical heritage and offer economic and social benefits for the hosting communities (Miller & Twining-Ward, 2005).

Moreover, the UN World Tourism Organization has contributed significantly in this direction and it is worth here recalling its definition of carrying capacity «the maximum number of people that may visit a tourist destination at the same time without causing destruction of the physical,

economic or socio-cultural environment and an unacceptable decrease in the quality of tourist satisfaction» (UNWTO 1992: 23).

Islands, Sustainable Tourism and the UN Agenda 2030

In addition, the importance of sustainable tourism and islands is strongly highlighted today also by the United Nations, through its 2030 Agenda for Sustainable Development with its 17 Sustainable Development Goals and 169 targets, where clear reference is repeatedly made to both.

Sustainable tourism is firmly positioned within the Agenda and specific reference can be found in the targets of SDGs 8, 12 and 14 where the inclusive and sustainable use of oceans and marine resources is mentioned. Hence, tourism can provide a consistent direct and indirect contribution to all SDGs.

Additionally, WTO has played in time and is still playing a central role in the elaboration of a methodology foreseeing the development and application of sustainable indicators to tourism. In 2004 it produced a detailed *Guidebook on Indicators of Sustainable development for Tourism destination*, providing a recommended methodology based on a participatory process producing benefits for destinations and participants.

Likewise, the Global Sustainable Tourism Council, an independent body formally constituted in 2010 for establishing and managing standards for sustainable tourism, since 2013 is working on a set of criteria for destinations, providing also a destination assessment and training programme (GSTC, 2013).

The European Tourism Indicator System

At European level, there are a series of different mechanisms among which the European Tourism Indicator System (ETIS), designed by the European Commission as a simple yet comprehensive tool which any destination can pick up and use on voluntary basis, without any specific training (European Commission, 2013). It helps to measure and monitor tourism management performance and enhance sustainability. *Over 100 destinations across Europe have implemented this EU methodology*, during the 2-year pilot phases (2013-2015). While in 2016 a final Toolkit was developed and made available: a management tool, in support of destinations wanting to apply the sustainable approach to destination management, based on 43 core indicators and a set of supplementary indicators. It is also a monitoring system, easy to use for data collection and retrieval of detailed information and for following the own destination performance from one year to another. Finally, it is an information tool (not a certification scheme), useful for policy makers, tourism enterprises and other stakeholders, a step by step guide for its implementation.

ETIS implementation seven steps are: raise awareness; create a destination profile; form a Stakeholder Working Group; establish roles and responsibilities; collect and record data; analyse results; enable ongoing development and continuous improvement.

The approach is recognized by destinations as fundamental and integral part of destination management in achieving sustainable tourism targets. However, it needs to be promoted widely with an active role of the National Tourism Organizations, the Destination Management Organizations, key tourism stakeholders, media and public authorities. In addition, the significance of the Local Destination Coordinators needs to be fully recognised. In several occasions the Stakeholder Working Group should be formed by main stakeholders only in order to improve operational efficiency and increase their committment. The involvement of tourist SMEs remains a weak issue. However, the costs of ETIS implementation should not be neglected especially when taking into account full ETIS implementation, its use for destination management and decision making, international benchmarking and further development.

A best practice: Visit South Sardinia

In 2016 Visit South Sardinia (Italy) was awarded by the European Commission as top tourism destination for sustainable management, thanks to its innovative approach combining EU and UN sustainability indicators. The award recognised the outstanding achievements attained in the two-year ETIS pilot project.

Visit South Sardinia is a joint effort built up in the Southern part of the island of Sardinia which has involved the Municipalities of Cagliari, Domus De Maria, Muravera, Pula and Villasimius from 2013 to 2015, and is still today carried on. An effort of continuous improvement of the measurement of the impact of tourism activities on environment, economy and the community, ended in Summer 2015 with the survey carried out on the territory by students of the Degree in Economics and Management of Tourism Services of the University of Cagliari, through 1,181 questionnaires administered to tourists and residents. The project was based on the collaboration of a team from the University of Milan Bicocca, Sustainable Travel International New York, the International evaluator in 2013 for the Global Sustainable Tourism Council and the Tourism Advisor of Oriental Consultants Co. Ltd Tokyo.

An Island of an Island

This experience was further integrated with an exercise carried out in the Island of Sant'Antioco. This island represents an interesting case study as it is an island of an island, therefore, a small island. Namely it is an island attached to Sardinia. Here the research focused on a stakeholder's

relevant segment, namely local entrepreneurs including a small group working within tourism. The output of the interviews carried out showed a lack of equilibrium in tourism flows, highlighting the seasonality of tourism flows both in Sardinia and in most islands of the Mediterranean.

This experience, however, showed how stakeholders' meetings, as part of the participatory approach in sustainable development, contribute in the democratic composition of diverse individual interests, favouring the awareness of stakeholders on the resources available. Moreover, it facilitates the capability of stakeholders to become aware and active actors in the planning process with focus on matters connected with the sustainable development of their local context and especially for what concerns matters connected with sustainable tourism as a concrete resource and not a disruptive occurrence, once tourism flows are left random.

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16.

World Heritage and Legacy: the *best practices* of Pompeii and Caserta of the UNESCO Chair at the BENECON University Consortium

Carmine Gambardella, Rosaria Parente, Alessandro Ciambrone

ABSTRACT

The paper focuses on the scientific activities of Carmine Gambardella, UNESCO Chair-holder on Landscape, Cultural Heritage and Territorial Governance at the BENECON University Consortium. The research activities and operative international projects based on a multidisciplinary and multi-scale methodology which, on the basis of the scientific and disciplinary competences of all the Professors and Researchers of the Universities' Consortium, uses technologies of high innovative value for the measurement and capitalization of land resources and the natural and built environment. The complex equipment, belonging to the BENECON University Consortium, nonetheless, is characterized as technological prosthesis used by Researchers for the applications of theories and experiments carried out in order to implement protocols and methodological processes realized in progress and constituting the value of BENECON's intellectual property. The 'best practices' of Pompeii and the Royal Palace of Caserta, UNESCO World Heritage properties are presented. The BENECON University Research Consortium is equipped in its laboratory with innovative technologies and software, and is able to support the scientific and methodological corpus of surveying at all scales, from the historical built to the territory, to the marine environment with sensors terrestrial, airborne and marine; the ownership of a TECNAM P2006 Special Mission airplane, suitably configured with hatches to house the airborne sensors, completes the scenario of the relevant equipment available.

Keywords
Knowledge Factory, Complex Representation, Survey, Innovative Technologies, Hyperspectral and Thermal Sensors.

Introduction

As UNESCO Chair-holder on Landscape, Cultural Heritage and Territorial Governance at the BENECON University Consortium, I developed research activities and operative international projects based on a multidisciplinary and multi-scale methodology which, on the basis of the scientific and disciplinary competences of all the Professors of the Universities' Consortium, uses technologies of high innovative value for the measurement and capitalization of land resources and the natural and built environment.

In fact, the measured data assume the value of a real safe-box of knowledge, which hoards complex information for the protection and enhancement of the Landscape, even that attacked by degradation.

A heritage that can be used for a «Knowledge Factory» aimed at creating a high level training of the human capital of the territories, work with art and quality of life.

The complex equipment, belonging to the BENECON University Consortium, nonetheless, is characterized as technological prosthesis used by Researchers for the applications of theories and experiments carried out in order to implement protocols and methodological processes realized in progress and constituting the value of BENECON's intellectual property. Some examples given below, such as Pompeii (Fig. 1,2,3) and the Royal Palace of Caserta (Fig. 4,5,6), are demonstrations of the research carried out and characterized by the application paradigm of the integration between knowledge and technologies, and most of all, the integration of disciplinary competences as critical foundation of representation and the utilization and technological prostheses.

Pompeii, Knowledge Factory: Regiones and Ragiones for the Measurement, Survey and Regeneration of Historical and Environmental Heritage

The first archaeological traces already present in the historical cartographies of the fifteenth and sixteenth centuries make Pompeii unique in its historical development. In fact, the historical stratification is characterized by two phases that we could call of foundation: the first date from the Bourbon program downstream of the eighteenth-century excavations of the ancient city, the second with the creation of the City of Bartolo Longo centered on the Sanctuary of the Madonna del Rosary; a real city bordered by administrative borders established over 90 years ago.

Currently, a third phase is developing with a planning promoted by the Great Pompeii Project, financed by the European Community, which is able to heal that vulnus also represented in the recent past by two opposing fences between the Ancient City and the Contemporary City. Such

fences have also determined the lack of belonging and the non-recognition of citizens with the ancient city.

Probably among the determining causes we can consider this detachment how the birth of the City was formalized as a territorial aggregation of the outskirts of the neighboring Municipalities compared to the two polarities of the Ancient city and the Sanctuary.

The *Urbis* form of the City suffers from an absence of identity due to the lack of a unitary design of diachronic evolution. The metaphysical municipal boundaries delimited *ex legem,* have produced a contrast between the parts also in the social evolution of the inhabitants; the result, forced by purely administrative requirements, formally clashes because the image of the city has not been regenerated by promoting a natural evolution based on the desire to make contemporary what does not have the same date.

Therefore, the territory, that we could define as the buffer zone of Pompeii and the city itself, needs a systematic activity, based on the survey of material values and on the re-appropriation of the intangible heritage, understood as a system of relations between nodes of a network architectural and landscape to recover the unity of the vast area that includes the ancient city and the contemporary city.

The critical issues were measured, measured and turned into opportunities for the assumed model of land development. The ancient city of archaeological excavations no longer enclosed but creative engine to dialogue with the potential resources or raw materials present in the metropolitan area and to generate that sense of community that knows how to manage a heritage to be protected and transmitted to the future and, above all, that provides job opportunities with Art and quality of life at the base of a healthy and consolidated economic development.

Where could we start the survey activity aimed at a systematized knowledge of planning and planning to constitute a real unity between parts of cities that are still today heterogeneous and divided? I believe that the beginning can be given by Giuseppe Fiorelli, first Inspector in 1847 and then Director of the Excavations from 1860 to 1875. Evidently at that time the new city had not yet been conceived but if it is believed that the relevant activity should being conducted in a layered reality as a discovery of the design that underlies the modification of the territory in question, comforts me to think of following a methodology like a conceptual archaeological excavation.

If reality is presented as disaggregated and disordered, then we can order the activity as the first Director of the excavations wrote in the text «Description of Pompeii» If so far there have been disjointed overlaps in the way of proceeding to give form and unitary contents for the future development of the city, Fiorelli's quotation remains appropriate when it says «it appears, that out of any scientific concept, my predecessors wandered in choosing the places to return to light, and that the only purpose of the research was to find more copies of ancient objects».

So that to the *Regiones*, identified by Fiorelli as the ordering method to proceed scientifically with the discovery of the values of the Ancient City, we can substitute the *Ragiones* or (Reasons) underlying the scientific activity of Survey, in light of a renewed Humanism which, using technological prostheses at the service of the investigator, creates a conjunction always governed by the thought of the surveyor that works for knowing and changing.

In this direction, I participated in the Benecon University Research Consortium, location of the UNESCO Chair on Landscape, Cultural Heritage and Territorial Governance, as scientific director of the survey section and webgis, having been placed as an indeterminate time with the qualification senior researcher with the title of Ph.D and responsible for the modeling in BIM Heritage and of historical history through the use of Autodesk's Revit software.

In fact, the Benecon University Research Consortium is equipped in its laboratory with innovative technologies and software, and is able to support the scientific and methodological corpus of surveying at all scales, from the historical built to the territory, to the marine environment with sensors terrestrial, airborne and marine; the ownership of a TECNAM P2006 Special Mission airplane, suitably configured with hatches to house the airborne sensors, completes the scenario of the relevant equipment available. Over the years, with the international comparison of theoretical and applicative contributions compared with over 6000 researchers from the world in the past sixteen annual editions of the International Forum of Capri and with the attendance of the next seventeenth to be held in early June 2019, Benecon has capitalized drawings and complex representations as well as integrated research activities and applications in different disciplinary areas – the Statute of the Research Center allows to use the scientific competences of all the Professor of the Universities constituting the Consortium, realizing an interesting synergistic humus between researchers and technological prostheses -; good experimental research practices to demonstrate that human thought manages to govern technology, measuring dimensions with the corresponding knowledge, using innovative technologies that allow to enter the body of the artifacts, to memorize experiences through data coming from reading of the phenomena on the historical axis to entrust them as a patrimony of knowledge to the Institutions to expertly govern the modification of the territory and the protection of architectural and monumental assets.

I have chosen the images of this paper from the repertoire of scientific activities of the Benecon University Consortium; I have given my contribution both in the elaboration of critical and application contents of these.

Among these we highlight the complex representations of the Amphitheater and Tower 11 of *Mercury* inside the enclosure of the ancient

city, of the *Villa dei Misteri*, an ancient suburban villa, a drawing from the 'high survey by hyperspectral sensors for the creation of the contextual technological platform to investigate both the phenomena on the surface and the presence of agents modifying the historical fabric below the terrain line.

In conclusion, this contribution that traces completed research activities, in fact intends to define the essential role that can be detected beyond the visible, as indeed is beyond the visible, if not represented, the thought of the investigator who generates protocols and methodologies of investigations that determine a new condition of the Survey Design *in itinere*, I dare say cinematic, as is the evolution of the Landscape and its material and immaterial elements over time.

Fig. 1
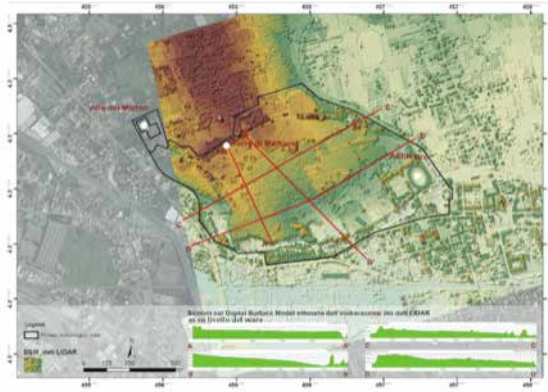
Fig. 2
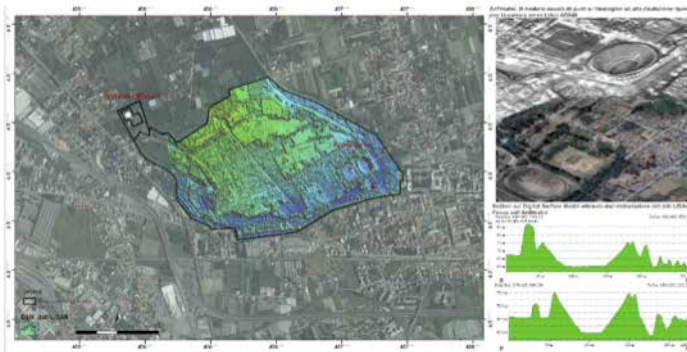
Fig. 3
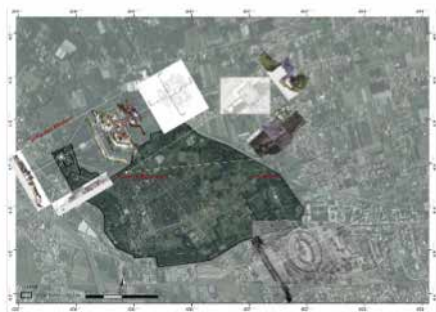
The Management Plan of the18th-Century Royal Palace at Caserta with the Park, the Aqueduct of Vanvitelli, and the San Leucio Complex

The UNESCO Site Management Plan is based on a telemetric concept that manages the complexity of data coming from the measurement and governance of the resources of the investigated areas. In fact, the regenerative protection of the territories, and in particular of the World Heritage Properties, cannot disregard the use of data taken from the knowledge activity. The data, if properly inserted in a technological platform, such as a dynamic information system, will be able to produce a scenario in progress, easily implementable, which can be continuously updated to the needs of modification, and not of transformation. These need rapid and concrete activities, which are more effective if they are supported by a wise coordination of professionalism and skills developed by the human capital of the territory. Therefore, the objective that the synergy between the BENECON and the Superintendence of Caserta achieves with the Management Plan is to place an architecture of system useful to Citizens, Scientific Community and Institutional Bodies responsible for the protection and enhancement of Cultural Heritage, Landscape and Territory. A «smart» system where the resources of the territory, measured quantitatively and qualitatively, crossed by knowledge, integrated through a codified multidimensional approach, can represent the reference heritage to create value. The resources declined by competent actors such as lots of an economic account, managed only according to the responses to the needs of the community, in a correct and ethical public-private partnership, will create not only economic value but above all social value. Our methodological approach considers that the administrative and geographical boundaries of the Communities must delimit the Factories of Knowledge. The University, the Enterprise, the Public Administration need a great collective project of preservation of the existing structures as a reference for a new program of heritage's enhancement, which is coherent with the generative matrix of the

identity and roots of places. The measure of the territorial resources made by a high human capital generates the favorable humus to raise talents, to create the conditions of Work with Art, to produce goods and services, to improve the quality of life and habitats of people.

In this direction the Management Plan of the Caserta UNESCO Property coordinated by Carmine Gambardella, is open to new perspectives which include other cultural resources such as the Real Site of Carditello for its relevance within the Province of Caserta. The Management Plan is part of the project for the realization of a network that allows the unified management of the World Heritage Properties of Campania [Naples, Pompeii, Caserta, Amalfi Coast, Cilento, Benevento (Italy Langobardorum)], at the base of a Memorandum of Understanding signed between the BENECON University Consortium – Institutional Partner of the UNESCO University and Heritage Forum – and the UNESCO World Heritage Center, on May 28th, 2009. The Management Plan aims to define an integrated management system for natural, cultural and intangible heritage at different territorial scales (regional, provincial, municipal) through a multi-dimension and multidisciplinary methodological approach that includes the following disciplines: complex representation, history component, protection of environment and structures, territorial governance, landscape management and cultural economy.

The multidimensional methodology finds in Campania an ideal laboratory and location for experimentation for the richness and diversity of the natural and historical heritage. Six UNESCO World Heritage Properties are located in the region, making the area one of the administrative jurisdictions with the largest number of such sites in the world. These properties are listed for different typological characteristics in the World Heritage List: from the cultural landscape heritage of the Caserta site, consisting of the Royal Palace, the Royal Gardens, the Belvedere of San Leucio and the Carolino Aqueduct, to the Historical Center of Naples, to the archaeological area of Pompeii, Herculaneum and Torre Annunziata, to the cultural landscapes of the Amalfi Coast, and of the National Park of Cilento and Vallo di Diano, with the archaeological sites of Velia and Paestum and the Certosa di Padula, ending with the Church of Santa Sofia in Benevento part of the national network *Italia Langobardorum*. Additionally, the two Man and Biosphere UNESCOs of the Vesuvius and Cilento National Park and the Procida, Ischia and Capri islands must be included in the regional network. But this enormous patrimony is in danger and little valued. In fact, although the Campania Region is one of the richest regions in the world for natural, cultural and artistic heritage, and Italy with 54 UNESCO Properties is the nation with the highest number of such sites included in the World Heritage List, the number of visitors linked to cultural tourism in the region is limited if compared to other Italian regions. Furthermore, the tourist flows are concentrated on the coastal strips of the provinces of Naples and Salerno in the summer period. This leads to

an inevitable anthropic pressure on the regional coastal strip as well as a discriminating distribution of economic income linked to cultural tourism between the five provinces of Campania.

On a regional scale, the project plans to create a unified management system for the six UNESCO sites located in the regional territory. This proposal aims to: 1) coordinate tourist flows; 2) promote more effectively the immense cultural, natural and intangible regional heritage. 3) propose a unified Management Plan for UNESCO sites in Campania. The project allows to rebalance the tourist and economic flows between the five Provinces and to promote the territory and its extraordinary cultural, landscape and intangible assets, through the 'Campania, UNESCO World Heritage Region' brand and its international visibility.

On a provincial scale, the project proposes the creation of six «cultural districts», one for each World Heritage property, included in the regional network of UNESCO sites, in a Management System that links the so-called local «minor» heritage to the World Heritage. The UNESCO sites and the properties of the network then become the ordering elements of reference for the management of the territory and the landscape. They acquire the value of «nodes and interchanges of the cultural network», which extends to the entire regional territory. The idea of linking the Management Plan of the UNESCO Property including it in a wider territorial area is also encouraged by the strategies of the Italian Ministry of Cultural Heritage and Activities. The UNESCO site of Caserta, even if it is well known all around the world, cannot disregard the inclusion in a cultural network, which transcends its physical boundaries and therefore extends to the provincial and the regional territories. Only in this way it can be promoted on the international tourism market, increasingly competitive and in search of authentic experiences. In defining the «Cultural District of the Province of Caserta» around its own UNESCO site – the main node and interchange junction of the cultural network on a provincial scale – the project envisages the enhancement of its rural landscape as an experimental laboratory in progress, with reference to its signs historic signs, which have so extraordinarily characterized it. In fact, the geographical limits defined for the World Heritage Property and its buffer zone, as specified in the nomination file that allowed its inclusion on the World Heritage list, are not altered in the Management Plan, which concerns the properties of the Belvedee of San Leucio and the crossed Municipalities of the Carolino Aqueduct. These are included in the cultural assets such as the Real Site of Carditello, which thanks to the fame of the UNESCO brand, can be restored and promoted in a network of «excellence». The cultural district, linked to the UNESCO brand, can give back to the territory and its architecture, monuments, and cultural landscapes the Outstanding Universal Value currently lost, but inherent in their historical matrices.

Fig. 4
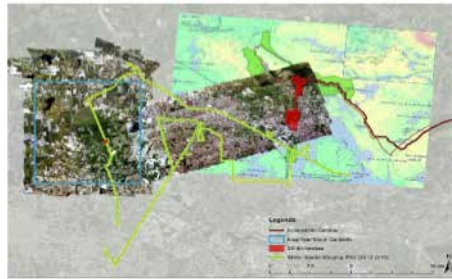
Fig. 5

Fig. 6
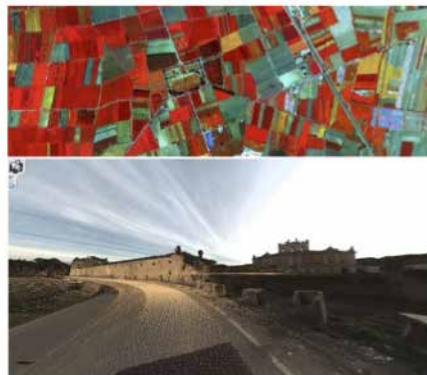
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SDG 16: PEACE, JUSTICE AND STRONG INSTITUTIONS

Introduction by Stefano Costantini

On 25 September 2015, the governments of 193 UN member countries signed the Global Agenda for Sustainable Development, an action program based on 17 Sustainable Development Goals (SDGs), 169 targets and over 240 indicators, promoting a change in the development model for the sake of humanity, our planet and common prosperity. Approved by the United Nations with the commitment to reach the 17 Objectives of sustainable development by 2030, the agenda marked a historical breakthrough because it expressed a clear judgement on the unsustainability of the current model of development in environmental, economic and social terms and it also redefined the concept of sustainability affirming an integrated vision of the different dimensions of development. Specifically, SDGs 16 of Agenda 2030 «Promoting peaceful and more inclusive societies for sustainable development; providing access to justice for all and creating effective, responsible and inclusive bodies at all levels», starting from the national dimension of each country, aims to build efficient and inclusive institutions for the promotion of decent work for all, working in accordance with international labor standards, inspired by social dialogue for the construction of fair and peaceful societies and with the aim of facilitating participatory decision-making processes. From the 2018 monitoring report on SDGs 16 of the Agenda 2030, data provided by UN member countries showed that many regions of the world continue to suffer inconceivable horrors due to armed conflicts or other forms of violence taking place within societies and at a domestic level. Progress in ensure that laws are observed and access to justice is uneven. However, although at a very slow pace, progress is being made in regulation to promote public access to information and in strengthening institutions defending human rights at a national level. In addition, the 2018 report shows that corruption undermines democracy and the observance of law, leading to human rights violations and allowing organ-

ized crime and terrorism to flourish. These phenomena have a more significant impact on the most vulnerable groups such as women and children. To achieve peaceful and inclusive societies that promote sustainable development, therefore, it seems necessary to give a boost to the principles of legality at the international level. This means promoting societies based on transparency and good governance and ensuring respect for human rights. SDG 16 aims to promote the law observance at a national and international level and to ensure equal access to justice for all by reducing corruption and creating accountable and transparent institutions. The accomplishment is also to put an end to all forms of violence and organized crime, to encourage the participation of developing countries in global decisions and to facilitate laws and policies for sustainable development at an international level. Against this background, the CONIUS symposium among the Italian UNESCO Chairs held in Florence on November 16, 2018, discussed some issues of primary importance at a national and international level on SDG 16 and a few thoughts were proposed on some open issues, focusing on critical issues and good practices on thematic studies and initiatives for the achievement of specific goals to be achieved by 2030. Among the interventions of the symposium dedicated to the in-depth session of SDG 16, with reference to the goal of «Developing efficient, accountable and transparent institutions at all levels», De Perini's analysis reviewed the foreign policy speeches of Italian political leaders in Parliament and in multilateral organizations, the data provided by databases and annual reports on human rights issues. On the basis of the data obtained, a reflection was made that highlighted critical elements regarding the coherence of Italy's international commitment to the promotion and protection of human rights and its performance regarding their implementation at a national level. In line with this goal, which refers to SDG 16, Cagiano takes into consideration the current European scenario where global development has generated situations in which more and more borders define migrant people, reflected on the necessary emergency to provide a multiple response to the migration issue with a stance at a European and national level, but also providing a greater autonomy of action of local governments since they are the first dimension exposed to the presence of migrants regarding issues of daily life (housing, school, work, health services, mobility). Cagiano's reflection focused on the need to envisage a new approach to the management of the complex migration phenomenon, based on a multiple level of citizenship that today is only formally recognized and asymmetrically in individual European countries. Mascia's essay also examines and deepens the international role of local authorities as the primary territorial pole of subsidiarity for the protection of human rights and the law observance, legitimizing the action of local governments to act beyond national borders as their action translates an institutional 'responsibility to protect' the fundamental rights of each. In his contribution to the

symposium, the author examined the Italian case of the recognition of the so-called «norm of human rights of peace» in the municipal statutes, arguing that the local authority is part of the multi-level institutional architecture of the world order, becoming an active part in ensuring the effectiveness of international human rights law. The document provided by Colonna has been proposed in line with the goal of the SDG 16 «Ensure responsive, inclusive, participatory and representative decision-making processes at all levels». In this case, the activity that the UNESCO Chair of the University of Basilicata *Mediterranean Cultural Landscapes and Communities of Knowledge* has carried out on the territory has been described with the specific aims of contributing to the creation of a Permanent Observatory for the management of the UNESCO site: *The Sassi and the Park of the Rupestrian Churches of Matera*. Twenty years after the inscription of the UNESCO site of the Sassi of Matera to the list of the World Heritage and on the occasion of the nomination of Matera as European Capital of Culture for 2019, in fact, with the contribution provided by the Chair have been activated symposiums/workshops with citizens with the intent to create a debate on the main issues related to the management of the UNESCO site. The document describes how a joint action between local authorities has been planned and activated in order to create an institutional synergy to allow a participatory process in the community and cooperation between institutions defining a strategy for the first Management Plan of the UNESCO site of Matera. In addition to the description of the good practice, attention is focused on this proposal because it was born from the need to create a knowledge exchange by putting the person at the service of the community and thus allowing its full expression; in this way, in fact, the recognition for the knowledge of the citizen living in a territory that is a world heritage of humanity can become an instrument for a reborn social solidarity. Vega Gutierrez, with his contribution to the symposium, also stresses that starting from the specific objective of SDG 16 «to promote peaceful and inclusive societies for sustainable development, to provide access to justice for all and to build effective, responsible and inclusive institutions at all levels», Agenda 2030 includes important developments that place people at the center of attention, adopting a rights-based approach and seeking global sustainable development within the planetary borders. Following the adoption of the Universal Declaration on Cultural Diversity proclaimed on 2 November 2001, which for the first time recognised cultural diversity as «a common heritage of humanity and should be recognised and affirmed for the benefit of present and future generations» (Article 1), it is now of fundamental importance to strengthen and assess the conditions of good governance that guarantee diversity, such as the use of differentiated approaches in legislation, policy and the administration of justice, as well as the effective participation of minorities in decision-making processes. These measures, adopted specifically for SDG 16, are consistent with a uni-

versal spirit (the search for a renewed partnership in which all countries participate equally) and with the inclusive scope referred to in Agenda 2030, as they are part of the bold and ambitious principle of «leaving no one behind», which aims to ensure that all citizens benefit from the advantages of sustainable development. Curcio's intervention in the perspective of SDG 16, is part of the broader framework of the goal «Promoting the rule of law and ensuring equal access to justice». Curcio, referring to the philosophical orientation suggested by Jacques Maritain, recalls that today we are experiencing a decline in civilization as in the times of the Two World Wars, in a period sadly characterized by the triumph of individualism and to the detriment of the care and needs of others. Humanity is therefore today more than ever called upon to react, so that no one is deprived of the right to life and no one is deprived of the right to be happy; in this time recalling Maritain's philosophical orientation means reaffirming the culture of peace, cooperating with everybody's own identity, managing to live with others according to the rights and values that belong to every culture: peace, solidarity, love, justice. That is, rediscovering peace as a gift born from the connection with otherness, recognizing others as persons and showing respect, responsibility and concern for their dignity, their being and their needs by focusing in a dialogue which promotes a social community where each individual can be recognized in her/his specific needs.

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The rhetoric-perfomance gap of Italy's human rights foreign policy

Pietro De Perini

ABSTRACT

There is a well-established interdependence and mutual reinforcement between human rights and the 2030 Agenda, including the international community's goal of advancing just, peaceful and inclusive societies for sustainable development (SDG 16). From this perspective, this brief paper aims to shed some light on Italy's actual commitment to contribute to the advancement of such Agenda by investigating its general effort to enhance human rights.

The paper pursues this aim by analysing the consistency between Italy's international commitments to human rights promotion and protection, and the country's general performance in implementing rights domestically. The paper shows that, despite the country's declaratory and institutional commitment in international relations tends to depict Italy as strongly oriented towards the advancement of human rights through a responsible support to the work of multilateral organisations, its performance to these ends is selective, primarily formal and increasingly inconsistent with its professed international reputation. The paper thus claims that, as far as human rights are concerned, there is a growing gap between the country's declared (and perceived) external action and its actual performance both internationally and domestic. If the construction of a good part of Italy's international reputation and credibility is to be based on its commitment to responsibly contribute to the work and mission of the UN to promote an effective integrated approach to human rights, peace, justice and development, the country should review its overall stance *vis-à-vis* these issues, starting from the solution of its long-standing problems at home.

Keywords

Italy, human rights, foreign policy, multi-lateralism, United Nations, SDG 16.

Introduction

There is a well-established interdependence and mutual reinforcement between human rights and the 2030 Agenda, including the international community's goal of advancing just, peaceful and inclusive societies for sustainable development (OHCHR 2018; The Danish Institute for Human Rights, 2017). From this perspective, this brief paper aims to shed some light on Italy's actual commitment to contribute to the advancement of such Agenda by investigating its general efforts to enhance human rights.

The paper pursues this aim by analysing the consistency between Italy's international commitment to human rights promotion and protection, and the country's general performance in implementing these rights domestically. The paper argues that, despite the country's institutional and declaratory commitments tends to depict Italy as strongly oriented towards the advancement of human rights through a responsible support to the work of multilateral organisations (Caffarena and Gabusi 2017; Salleo and Pirozzi 2008), its performance to these ends is primarily formal and often elusive. Moreover, Italy's commitment to advance human rights appears selective and increasingly inconsistent with its professed international reputation. On these bases, the paper claims that, as far as human rights are concerned, the gap between the country's declared (and perceived) external action and its actual international and domestic performance is noteworthy and growing. Such gap represents a possible obstacle to Italy's international credibility and scales down the global expectations for the country's actual contribution to achieve the goals of the international community on these matters.

The paper is based on data gathered from collections of Italian leaders' foreign policy speeches in Parliament and in multilateral organisations, national surveys, databases and annual reports concerning the broader dialogue between human rights mechanisms entrusted in multilateral organisations and Italian authorities. This 'dialogue' includes, among others, made and received recommendations, sponsorships to human rights initiatives and documents, financial support to human rights mechanisms and voluntary pledges to advance human rights domestically and abroad.

The place of human rights in Italy's foreign policy

From the end of the Cold War, Italian leaders have showed a growing commitment to advance human rights as an international priority of the international community. One of the reasons for such commitment can be found in the widespread national conception about what should be the role of the country in broader international relations. In particular, according to Caffarena and Gabusi (2017: 130), who have based their study on the analysis of the inaugural speeches before the Parliament of Italian foreign ministers from 2001 to 2015, the conceptions of «principled actor» and

of «responsible multilateralist» have recurred frequently throughout governments of different colours. The first, which defines a country that consciously consults its founding principles before acting on the international stage so that whatever decision, action, or behaviour becomes an evaluation of their compatibility with its defining values, has been spotted 10 times (out of a total 88 references to role conceptions found by the two researchers). The second – the conception of a country that conceives multilateralism as a powerful tool for responsible states to make global governance work, which requires meaningful engagement and responsible commitment from each single country involved – has been spotted 13 times. This confirms a widespread agreement among analysts: besides being rooted in the Constitution (art. 10), Italy's vocal support for multilateralism has been largely recognised in the literature both as a genetic component of the Italian democracy and as a representation of fragmented Italian society (Salleo and Pirozzi 2008; Fois and Pagani 2008). The claim here is that international human rights promotion, especially in multi-lateral fora such as the UN, glues together and embodies these two overall conceptions of the orientation that Italy should follow in the international system.

One among several possible pieces of evidence in support of this claim is the stubbornness through which Italy has been seeking membership in the UN Human Rights Council (UNHRC). Since the establishment in 2006 of this organism, the main inter-governmental forum for the global promotion and protection of human rights, Italy has already managed to be appointed as one of its 47 members for two consecutive three-year mandates (2007-2010 and 2011-2014). In February 2018, after an interruption imposed by UNHRC rules[1], the Italian Government has renewed its pledge to be elected for the next term (2019-2022). The relative letter of candidacy (A/73/72) clearly highlights the utmost importance that the country attributes to human rights, externally and domestically, since their protection «represents a firm and sustained priority of Italy's foreign policy». It also claims the primary commitment of Italy to make the UN and other regional systems for the protection of human rights work effectively over time by providing resources, taking and supporting multilateral initiatives and engaging other members. The letter, furthermore, points out very explicitly that Italy's universal, objective and non-selective action for promoting and protecting human rights will support the integrated approach of the 2030 Agenda, which is almost entirely grounded in international human rights law (The Danish Institute 2017).

Evidence of Italian international commitment for human rights can be found extensively in the declaratory action of all governments, at least up to first half of 2018. Examples certainly emerge from the individual Min-

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[1] According to A/RES/60/251, the members of the Council shall serve for a period of three years and shall not be eligible for immediate re-election after two consecutive terms.

isters of Foreign Affair's agency (Frattini 2004; D'Alema 2006; Terzi 2012; Mogherini 2014; Alfano 2017) but abound as well in the official speeches of Italian heads of states or of top diplomats at events at UN multilateral fora (Berlusconi 2003; Drago 2004; Prodi 2006; Napolitano 2011; Letta 2013). They can also be inferred from the generalised pride reiterated by Italian leaders with reference to some of the country's past successful initiatives that contributed, among others, to the UN commitment for a moratorium on death penalty, to the multilateral development of international criminal justice infrastructure, and to the engagement of the international community in the peaceful solution of the 2006 Israeli-Lebanese crisis (see, respectively, Fois and Pagani 2008; Pividori 2016; de Perini 2019). Also telling in this regard is the progressive understanding that has eventually led the Italian Parliament in 2016 to include «Civilian Peace Corps» in the same list of armed forces as regards the country's participation in international missions and to consider international human rights law as part of the legal framework for their deployment (Mascia and Papisca 2017).

A recent elite survey on Italian foreign policy[2] confirms further the widespread agreement about the relevance of protecting peace and human rights abroad in shaping Italy's way to its external action. This leaning particularly surfaces in relation to the country's security agenda. By way of example, the survey's aggregated data show that gross human rights violations in third countries represent a major or a sufficiently big threat for Italy for 60% of interviewees, and that about 90% of them agree that recurring to armed forces for affirming an active role for Italy in peace maintenance and human rights protection is important (39.3%) or very important (49.4%). As far as engagement in multilateralism is concerned, only 14% of the interviewees agree (only 2% of them strongly) when they are asked whether they believe that the Italian MFA neglects relations with international human rights monitoring organisations.

Further evidence can be collected also beyond the central authority level. For instance, moving down through a multi-level governance scale, it is worth highlighting the 1990s campaign of thousands of Italian municipalities that included in their statutes the «Peace Human Rights Norm», a provision claiming their strong commitment to promote the values of peace and universal human rights (Mazzuchelli 2011). A more recent example is the stubborn «city diplomacy» action prompted by hundreds of Italian local authorities to support the adoption of a UN Declaration on the right to peace as a fundamental human and people's right at the HRC in Geneva (Papisca 2015). At the broader level of society, besides the long-standing commitment on these matters by a large part of Italian civil society (Marchetti

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[2] Elite survey conducted by the Laboratory for Political and Social Analysis (LAPS) of the University of Siena, from 20 January to 16 August 2016; the data set consists of 360 interviews with governmental, political, military, socio-economic, religious, non-governmental, and cultural actors.

2013; Mascia and Papisca 2011), a recent survey conducted in the context of a bottom-up initiative to establish a Ministry of Peace in Italy[3] shows that 94% of interviewees believe to be much or sufficiently sensitive to peace and non-violence issues, although only the 67% of this sample believes that today the culture of peace and nonviolence in Italy is adequately known.

Therefore, Italy's commitment for international human rights appears to be deeply rooted, widespread and glued together within a general, long-standing and convinced commitment to peace and human rights at all levels of the country's governance system and society. This would motivate great expectations on Italy as a reliable and enterprising contributor to the ongoing integrated global commitment for human rights, inclusion, justice and sustainable development. The next section questions whether this promise should be taken with a pinch of salt.

The contradictions and limits of Italy's performance for human rights

The observation of Italy's actual commitment for advancing human rights in international relations confirms only in part the enactment of the role conceptions outlined above. To be sure, data confirm that the country's action in multilateral human rights organisations has been matched by several episodes of dynamism, support and cooperation. For instance, between 2011 and 2017 (see tables in UPHRC 2011-2018, part III, 1), on an annual basis, Italy has directly participated (sponsored) or diplomatically supported (co-sponsored) an average 60% of the total resolutions adopted by the UNHRC and tens of resolutions on human rights topics at the UN General Assembly. Italy, at least until the end of 2018, has also significantly contributed to the funding, including through extra-budgetary contributions, of the main UN human rights-related agencies, including the OHCHR and the UNHCR, as well of the Council of Europe and OSCE (*idem*, Part III, 2 and 4).

In parallel to these positive trends, however, Italy's action shows limits and recurrent contradictions concerning the way in which human rights are advanced, both domestically and abroad, which eventually question the consistency of the overall promising picture depicted above.

Once again, Italy's 2018 letter of candidacy to the UNHRC is particularly telling in this regard. The government's pledges before the international community for the years to come are indeed ambitious and strategically relevant: strengthening the UN system for human rights; fight against racism, xenophobia, discrimination; combating violence against women and empowering them in all fields; support the rights of children at all levels,

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[3] Survey designed by the University of Padova Human Rights Centre and conducted by Demetra Ltd between 30 January and 5 February 2018; the data set consists of a sample of 1,024 adult people resident in Italy with a telephone line number registered to the online panel: <opinion.net>.

especially through education; promote the universal moratorium on death penalty; foster religious tolerance and prevention of atrocities through dialogue; contrast trafficking in human beings; protect people with disabilities; promote cultural rights and defend cultural heritage at risk; protect human rights defenders worldwide.

However, a more contextualised reading of this letter reveals their inherent limitations. First, pledges are articulated in a rather general and broad form: the degree of their actual implementation is thus difficult to be assessed because the country's action cannot be properly operationalized and measured. Secondly, current commitments do not seem to deviate much from the well-traced track of previously made pledges. With moderate variations, indeed, the letter reiterates the country's traditional lines of action on human rights, which, incidentally, had also been stressed as priorities in the candidacy letters of 2006 and 2010 and in many other declarations and documents of the past.

Italy's approach seems thus in line with the general trend of continuity underlying its foreign policy (Croci 2008) as it is needed, since global human rights priorities need constant commitment by their advocates and supporters. At the same time, however, continuous reiteration of the same broad priorities, goals and approaches may also suggest that a) over the years the country's promised efforts have not achieved any significant result to step up to different goals or to new priorities, and b) Italy lags behind when it comes to understand the fast-changing multi-level reality of human rights concerns. In other words, Italy's commitments do match core priorities and needs of the current global human rights agenda but, except for a recent interest in the business and human rights sector and in the protection of human rights defenders, the country's engagement in the development of such dynamic agenda appears quite passive, almost motionless. Italy, in other words, seems unable to seize the urgency of the times and the need to face in an active and innovative way the multiple challenges that affect international human rights promotion and protection, such as, for instance, the risks brought by new technologies, LGBTI rights, the growing scepticism towards human rights law and its institutions, etc. (UP-HRC 2018).

The above problems are implicitly connected to another general flaw characterising Italy's international action on these matters. There is a visible incongruence between the country's actual way to human rights and the «non-selective approach» to their protection and promotion that Italy proudly boasts when it defines its foreign policy on this matter. In particular, the country tends to make systematic pledges on issues on which it can easily avoid international criticism due to either its recognised and long-standing commitment on the matter, or the absence of related problems at home. By contrast, other as crucial international human rights concerns where Italy's domestic record is negative or where a vocal international commitment by the country could interfere or hamper other national in-

terests are often eluded. Following this logic, a look at the *Universal Human Rights Index*[4], a comprehensive database of the whole UN human rights machinery monitoring outputs since 2000, could help shedding light on why some topics are more emphasised in the Italian human rights agenda and others are less so. For instance, UN mechanisms have addressed to Italy no or very few recommendations or concerns on issues such as death penalty, freedom of religion or human rights defenders (very high in Italy's human rights agenda). By contrast 58 concerns/observations and 169 recommendations have been addressed over time to the country concerning the whole topic of migration and refugee protection (issues that are generally avoided in Italy's international pledges on human rights); 100 observations and 180 recommendations have been made concerning the protection of minorities, mostly concerning the human rights situation of Roma people in the country. In fact, in its international commitments Italy generally refers to the protection of religious and ethnic minorities abroad, but avoiding references to specific groups as Roma and Sinti, who are experiencing gross and systematic human rights violations in large parts of Europe, with Italy making no exception.

This apparently opportunistic behaviour has been spotted with more precision and methodological rigour in the context of the UNHRC's Universal Periodic Review (UPR). The integrated analysis of the recommendations made and received by Italy in the framework of this comprehensive inter-governmental human rights monitoring mechanisms among peers, demonstrates, *inter alia*, that Italy has actually addressed many recommendations concerning its *forte* (and mostly towards African and Asian states), but it has been much weaker in its criticism *vis-à-vis* Western countries avoiding topics where Italy's performance is under critical international scrutiny (Cofelice 2017).

The above discussion introduces another limit concerning Italy's human rights performance: the significant gap in terms of the importance attributed to human rights between the international and the domestic levels. Although the focus of this short paper is on the external dimension, it is obvious that the credibility of a proclaimed commitment to advancing human rights and just, peaceful and inclusive societies for sustainable development abroad starts by achieving (or struggling to achieve) such goal domestically, involving all stakeholders. By contrast, the conception and proclamation of Italy as human rights loving-country clashes with its overall domestic performance, which shows many shadows and very little formal commitment (and rhetoric too) on this subject. According to the *Italian Yearbook of Human Rights*, the country's domestic action on human rights does not shine out by dynamism and indeed, in some areas, that of immigration and the man-

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[4] <https://uhri.ohchr.org/en/>.

agement of refugee flows and asylum seekers, or, that of the protection of Roma minorities, regressive policies are being witnessed (UP-HRC 2018). The gap appears to be further expanding as demonstrated by the reiterated concerns directed to the current Italian Government – which has now been elected to a sit in the UNHRC for 2019-2022 – by several international mechanisms and UN special procedures. The latter has especially focused on the implications of both the so-called *Pillon bill* on women's rights, and the *security decree* on the situation of human rights of migrants and the climate of hatred which is developing in Italy toward them.

Some literature explains Italy's international/domestic inconsistency claiming that the country's commitment for human rights abroad is in large part an instrument to jostle among the plurality of actors crowding the international community and to achieve a better international reputation and position to pursue its agenda in multilateral fora (Salleo and Pirozzi 2008; Cofelice 2017; Giacomello and Verbeek 2001). For some analyses there is not, in fact, any widespread culture of human rights and peace or any deep-rooted political idea on which the country has shaped the above-outlined idea of the country's international orientation on this matter (Caffarena and Gabusi 2017).

While these findings should certainly be taken into consideration as possible *explananda*, it is also clear that domestic performance on human rights cannot be neatly separated from the commitment to the international community's aims of peace, inclusion, justice and sustainability. Incidentally, besides displaying Italy's inconsistency internationally, the negative aspects of the country's domestic human rights record also have direct implications for the concrete advancement of the 2030 Agenda. According to the *UPD-SDGs Data Explorer*[5], a research tool developed by the Danish Institute for Human Rights (Denmark's national independent human rights institution), about 56% of the 338 total recommendations received by Italy during the two UPR cycles can be connected to SDGs, in particular to goals No. 4 (quality education: 12% of connected recommendations), No. 10 (reducing inequalities: 38%) and No.16 (peace justice and strong institutions: 26%). Within the latter group (64 recommendations received), the most frequently reiterated (67%) is that of establishing a national independent human rights institution (NHRI) consistent with the «Paris Principles» adopted by the General Assembly in 1993[6].

In particular, the lack of a National Human Rights Commission is a structural and lasting gap, the subject of dozens of ignored recommendations addressed to the Italian authorities in the last decade in multilateral fora and from national and international NGOs (UP-HRC 2017: 17-21). Establishing a NHRI, however, is far from being just another mere formality

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[5] <https://www.humanrights.dk/upr-sdg-data-explorer>.
[6] <https://www.ohchr.org/en/professionalinterest/pages/statusofnationalinstitutions.aspx>.

to appear more compliant with the goals of the 2030 Agenda internation-
ally. Due to their formalised roles in public debate and the national policy
process, and thanks to their autonomous research, education and informa-
tion functions, adequately supported NHRIs can make a difference for the
effectiveness and consistency of a country's human rights policy (Hafner-
Burton 2013: 164-174). The creation of an NHRI in Italy (a new bill is cur-
rently discussed in Parliament) could thus represent the most immediate
move to start reducing the gap between Italy's international and national
commitment to human rights, to help the country's action be in line with
national and external perceptions, and eventually to ensure that Italy's hu-
man rights policy is truly non-selective, objective and universal.

Conclusions

This brief paper has shown that, over the years, Italy has developed a
strong commitment to advance human rights based on a widespread con-
viction about the country's role in the international system as a «princi-
pled actor» and a «responsible multilateralist». Over time, the country has
enacted this role conception mostly through a sustained commitment to
institutional cooperation and diplomatic support within multilateral hu-
man rights mechanisms, and through a vocal commitment towards a few
specific human rights priorities.

Although on these points Italy's global commitment is remarkable, the
paper has shown that its overall human rights policy does not apply a tru-
ly universal, objective and non-selective approach to their promotion and
protection, as decision-makers claim in official documents and speeches at
institutional fora. At least some instrumental selectivity is evident, while
Italy's domestic human rights record, which presents structural gaps, incon-
sistencies, and, sometimes, even regressions, flaws the professed objectivity.

Besides being problematic in terms of the overall international credi-
bility of the country, Italy's inconsistency contravenes quite openly one of
the fundamental principles of the global multilateral approach to human
rights: the principle of universality, indivisibility and interdependence
of human rights. If the construction of a good part of Italy's international
reputation and credibility is to be based on its commitment to responsibly
supporting the work and mission of the UN to 'leave no one behind', most
of which is aimed at promoting an effective integrated approach to human
rights, peace, justice and, now to sustainable development, the country
should necessarily review its overall stance on these issues, starting from
the solution of its long-standing problems at home.

As hinted, however, the outlined situation seems to be further worsening
now. While, the country is now a member of the UNHRC and is thus going
to be in the international human rights spotlight for the next three years, the
proclivity of the current government on many related issues, such us the de-

terioration of migrants' and women's rights, the further spreading of racism and xenophobia, and the efforts at criminalising solidarity (especially NGOs rescuing lives in the Mediterranean) are attracting growing international concern about the country's actual will to comply with its commitments. Italy's performance in the UNHRC and in the next UPR cycle of November 2019 will be the next testing ground to determine the extent reached by the country's rhetoric-performance gap in human rights foreign policy and, accordingly, to assess the concrete contribution that the country could actually give to advance international human rights and related SDGs.

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18.

Communities of Knowledge and management of Sassi di Matera's UNESCO site

Angela Colonna

ABSTRACT

Twenty years after the enrollment in World Heritage List, Sassi di Matera's UNESCO site has its first Management Plan. The aim of the Plan is the definition of a common vision for the site, where everyone can actively participate in its management.

In 1993 the Sassi di Matera have been registered in the UNESCO World Heritage List and ICOMOS acknowledged its intact authenticity due to the depopulation of the Fifties, while several old towns have been compromised.

At the same time, the history of Sassi, by the displacement, has been suffering from that break which represented a shock for the community, even with the forced transfer of symbols and icons of its cultural identity.

Today Matera is the European Capital of Culture for 2019, so it is necessary to process the trauma and to restore community cultural identity, its historical connection with the site, the common care of cultural resources, in order to safeguard its universal value.

The University of Basilicata UNESCO Chair on *Mediterranean Cultural Landscapes and Communities of Knowledge* has among its specific aims: to contribute to the creation of a Permanent Observatory for the management of *The Sassi and the Park of the Rupestrian Churches of Matera* UNESCO site; to work for building up the role of European capital of Culture assigned to Matera for 2019; these are opportunities for developing a community of knowledge.

Keywords
Communities, Knowledge, Management Plan, Cultural Identity, Universal Value.

Twenty years after the enrollment in World Heritage List, Sassi di Matera's UNESCO site has its first Management Plan. The aim of the Plan is the definition of a common vision for the site, where everyone can actively participate in its management.

In 1993 the Sassi di Matera were registered in the UNESCO World Heritage List and ICOMOS acknowledged its intact authenticity due to the depopulation of the Fifties, while several old towns have been compromised.

At the same time, the history of the Sassi, by the displacement, has been suffering from that break which represented a shock for the community, even with the forced transfer of symbols and icons of its cultural identity.

Today Matera is the European Capital of Culture for 2019, so it is necessary to process the trauma and to restore community cultural identity, its historical connection with the site, the common care of cultural resources, in order to safeguard its universal value. Dealing with the community in the definition of a cultural identity related to the history of the place means an expressive understanding of the authenticity of the heritage as a still alive world. In some cases, it is expressed by an ancestral connection with the past as a spiritual message beyond everyday life. (Nara Declaration in 1994, Sant'Antonio Declaration in 1996).

Nowadays, the site Management Plan represents an opportunity to fix the broken relationship between community and its ancient history up to its troglodyte origins. The device of the Management Plan is essential in order to lead cultural identity building process.

The Matera UNESCO site Management Plan, edited by Domenico Fiore and me, focuses on specific strategic themes: the intangible traditional knowledge inheritance, the cultural identity definition process, the community engagement as a methodological approach. All of them proof together the strong connection between heritage and community.

The Management Plan aims to activate virtuous cooperation processes among institutions and community as an ordinary practice. Thus, from the first draft drawn up in 2011 by Domenico Fiore, the plan definition process has slowly begun. A Steering Committee and a think-tank have been established, composed by experts and institutional officers, towards a common vision and a synergetic strategy for the World Heritage management.

According to UNESCO instructions, the Steering Committee represents the first action in order to achieve a common understanding among institutions, as an ordinary practice towards a cooperative approach.

A series of three symposia/workshops (February – April 2013), meant to be Participated Creative Spaces, was designed and realized by the Operative Committee, in which Domenico Fiore and me are members, in order to facilitate discussion, debate and development of creative ideas between citizens and representatives of institutions, drawing together a vision of the Plan.

Therefore Symposia/workshops were primarily a tool to enable participatory process in the community and cooperation between the institu-

tions, interpreting heritage as an opportunity. Symposia working method allowed a deep interdisciplinary knowledge, oriented to the definition of the management plan strategy. The experience of Symposia has been conceived as the beginning of a participatory process, with the intention of being a constant debate about the main topics related to the site management.

Moreover, Symposia/workshops served to imagine the form and functioning of the structure of the site management: a permanent Observatory of UNESCO site, also called *Opera dei Sassi*, with the purposes to monitor the effectiveness of the plan, to encourage participatory planning for further implementations and editions of the Plan, to increase the participatory process of awareness in the community, and in the end to gather the knowledge of the community by creating a network for the exchange of information and knowledge.

Symposia meant to be an open platform where everyone can experiment a horizontal debate. Many experts have been involved in order to enrich the discussion among different research teams. In each Symposium, the research teams were led by 'knowledge holders', facilitators and 'interpreters'.

In order to build a community engagement process, instead of the general concept of 'stake-holder' (mostly used in concerted planning methodology and in MIBAC guidelines for UNESCO Site Management Plan) in occasion of the Symposia the «knowledge holder» profile has been introduced. Thus every person involved felt the responsibility of being a «knowledge holder», developing a richer and deeper relation with the place and the community.

As a result, during the workshops the whole community showed the strong intention of being involved through the idea of 'knowledge holder community' as the first step towards the evolution of Matera site. In modern times the concept of identity has turned into a character more oriented to knowledge exchange as the key of social relations, to a more open and direct democracy and to a more careful approach to the person. The ethics of a collective intelligence puts the person at the service of the community, allowing his full expression based on a cooperative learning method where the exchange of acknowledge becomes a new social connection: every human being represents for the community a cultural resource. In this way acknowledge is not just the primary source of contemporary society but also a tool for a reborn social solidarity.

According to this principle, practically in first instance a list of people has been defined as the first core, to which it was asked to invite other people to join the activities, introducing each time new people. Every person has his own relational landscape: crossing more of them enlarges the active public.

This first list was not the outcome of a statistic survey, but a functional cell capable to activate an implementation process. One hundred people have been invited in person to attend the Symposia and to give a contribu-

tion to the process by an interview led by a group of young interviewers. The interview was based on a questionnaire meant to be the plot for the storytelling. These contributions together became a collection of stories as a first attempt to build a more organic archive, towards the Permanent Observatory. This former experiment in synergy with several short actions in the city, worked as a tool to engage more and more people.

At the same time, a deeper relationship with the institution members of the Steering Committee was established by interviewing their representatives. These interviews have been conceived in order to better understand their visions and strategy, as the expression of «acknowledge of the institutions».

As a result of the process, two considerations: first, it is necessary to inspire the institutions in order to edit a choral map of the actions through a common vision for UNESCO site; moreover the Permanent Observatory should acquire the implementation of this choral map as a strategic goal.

During the Symposia, interactions have been stimulated in many ways, promoting real involvement of different voices. Four facilitators initiated an «active participated experimentation»: through several devices they led each focus group to define a specific theme to research on, highlighting each character peculiarity. The facilitation worked on dialogue and communication towards the conviviality of differences. Each participant thanks to collective debate enriched his own perspective, contributing to deepen the research about Symposia key themes.

The focus themes for each Symposium were «Genetic code and genetic inheritance», «Geo-culture and energy» and «Future and evolution». The first Symposium encouraged the discussion on identity, *genius loci* and sense of belonging to the community with a more theoretical approach in order to create a fertile emotional background. In the second Symposium, the debate was focused on the definition of the strategic themes. In this case, the facilitation had a more operating approach in each team work, producing large scale proposals. The third Symposium has been articulated into two workshops: the first one was a creative workshop for children, exploring future perspectives; the second studio, organized as an Open Space Technology, led to practical proposal on specific topics, following a defined but simple design process. The main purposes of these Symposia were in first instance, to build a common strategy through community engagement, in second instance to promote an active know-how exchange in a cross-sectoral environment. For this second aim, it was very crucial how to 'translate' and interpret different disciplinary languages.

Communication represented a main focus: each stage, from event promotion up to process engagement practice, was carefully planned thanks to specific 'translators'. Thematic web pages, interactive maps and dynamic artistic techniques supported the translation of the whole process in a visual storytelling. Moreover, a second layer of the interpretation aimed to translate ideas into rules and monitoring indicators. Another interpreta-

tion dealt with the economical sustainability of the actions and investment attraction. The last 'translation' worked on governance tools.

This experimentation led to the conclusion that the interaction among interpreter and research group can generate a fruitful process that requires a long-term planning to grow mature. The Symposia timeline was not enough to reach the goal but definitely the Permanent Observatory can invest now some efforts in order to continue the research.

Symposia most important outcome stands not simply in the ideas and suggestions received but more in the experimentation of a new method capable to activate engagement processes among people. Symposia showed the importance of a place for conviviality of debating, where everyone can feel free to contribute to the process. The experience grown during the Symposia brought a huge impact in the Permanent Observatory Plan and in its participatory actions. For the first time, several individuals got closer to the decision making process about public cultural inheritance management.

Symposia represented the first step towards the awareness development, inspired by the principle that the protection of the cultural resources starts from the individual responsibility in the community. The concept of Symposia as places for knowledge exchange allowed the definition of several «idea landscape». The Management Plan structure has been deeply influenced by this process, from the first draft up to the conclusion of the workshop activities in the aftermath: the Plan was approved by the Steering Committee in July 2014.

A chapter in the Plan explains the participation methodology in order to describe the Permanent Observatory as the operational place for the fulfillment of the Plan mission.

The Management Plan has been designed in order to inspire the debate among institutions and public participation, as an implementable device for the growth of the community of Matera and its connection with the site.

The University of Basilicata UNESCO Chair on *Mediterranean Cultural Landscapes and Communities of Knowledge* has among its specific aims: to contribute to the creation of a Permanent Observatory for the management of *The Sassi and the Park of the Rupestrian Churches of Matera* UNESCO site; to work for building up the role of European capital of Culture assigned to Matera for 2019; these are opportunities for developing a community of knowledge.

Through the Observatory, the UNESCO Chair works to contribute to the achievement of Sustainable Development Goals 2030, and in particular to «strengthen efforts to protect and safeguard the world's cultural and natural heritage» (goal 11.4), to «enhance inclusive and sustainable urbanization and capacity for participatory, integrated and sustainable human settlement planning and management» (goal 11.3), for the formation of «knowledge and skills needed to promote sustainable development» (goal

4.7), to «develop effective, accountable and transparent institutions at all levels» (goal 16.6), to «ensure responsive, inclusive, participatory and representative decision-making at all levels» (goal 16.7).

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19.

Migration policies: a subsidiarity approach

Raimondo Cagiano de Azevedo

ABSTRACT

The answer to the request of *acquis communautaire*, which raises from migrants' mobility, should be found in a European subsidiarity approach: at the local level, the solutions to the problems of integration and interculturalism, at the national level, the planning of legal flows and at the supranational level, the political governance of migrations movements including the relations with the sending countries.

The migration issue demands a multiple answer: at the European level and at the national one, as today normally happens; but also the local governments have to be included, being the first dimension exposed to the presence of migrants. Daily life issues such as housing, school, job, health services, mobility, need the institutional presence of the local powers; and at the same time the planning of national resources and the stability of accepted international relations between sending and receiving countries in the context of the EU.

This approach implies the multiple level of the citizenship, today formally recognized in a very asymmetrical way in the single European countries: even in this case the position of migrants is a very explicit example of what is, under a theoretical point of view, logic and what is, under a political point of view viable. The reduction of this distance is the open land for the new migration policies in Europe.

Keywords
Europe, migration, policies, subsidiarity, statistics.

The principle of subsidiarity was formally introduced in the European Union (EU) with the Treaty of Maastricht (1992). According to this principle, «the Union shall act only and if in so far as the objectives of the proposed action cannot be sufficiently achieved by the Member States, either at central level or at the regional and local level» and «decisions are taken as closely as possible to the citizen». However, this principle was introduced in the European vocabulary earlier and in particular in the fifties, thanks to the reference to Pope Pius XI. It represented a pillar of the federalist approach to the European integration together with the principles of self-determination, participation and constitutional guarantees, which are deeply described in several textbooks of the European founding fathers (Heim, 2004: 9).

This principle has also inspired the so-called *acquis communautaire*, starting from the founding of the first European Institutions (1949-1951). It represents the sum of obligations embedded in the Treaties, regulations and protocols of the current European Union. The *acquis communautaire*, which inspired and was inspired by the principle of subsidiarity, measures the European identity associated to the European Union for the external relations, as well as for the individual citizenship of the Union. Non-European citizens recognize in the *acquis* the standard of civilization of Europe and the basis of a common European identity.

The *acquis* as a proxy for European values: as the whole body of rules, political principles and judicial decisions which new Member States must adhere to, in their entirety and from the beginning, when they become members (Silvia and Sampson, 2003).

The *acquis communautaire* played a pivotal role in the EU accession negotiations, since it represents a preliminary condition for eventual inclusions of new member states and, at the same time, a source of penalties for those member states who may violate it. In particular, according to article 7 of the Treaty of Lisbon, the European Council can prevent an EU country to exercise certain voting rights in case of derogation of the fundamental principles form the *acquis communautaire*.

However, the *acquis communautaire* is not only the burden of obligations and duties that weighs on states applying for EU membership, it also means the chance to benefit from the guarantee of democracy, social stability and economic development and trade that the European Union offers to those who belong to it. As it happened to South-European countries, who applied to be part of the Union, immediately after the fall of their military regimes, the collapse of the Berlin Wall and the dissolution of the Soviet bloc, it also provided opportunities for many Central and Eastern European countries to access the European Union.

The *acquis communautaire* represents also a new frontier open or closed to migrants and refugees according to the Dublin Agreements and their revisions. The external frontier of the European Union was primarily considered as a commercial frontier in the context of the developing of the

European Common Market: today it makes possible the access to the entire *acquis communautaire*, to the European identity, to the standard of civilization.

Therefore, Europe's borders are not geographical or physical boundaries, but essentially political borders, because the community project has become more and more political. In addition, the ability of integration of the European Union does not depend on the geography of Europe, but on its ability to expand itself. Within this framework, the passport for countries asking to enter the European integration space and for people who want to enjoy the benefits of the free movement area is represented by the principles of the *acquis communautaire*. The European Union will be able to expand as far as the *acquis communautaire* is respected and only if it is incorporated effectively into national legal orders, but especially if it is integrated in a sincere way in the code of values of their people.

European borders are also moral boundaries: the frontiers of justice and human dignity, the frontiers of freedom and recognition of the diversity. Therefore, the political frontier of the European Union is the *acquis communautaire* and the enlargements of the European Union represent the opening of this border.

The answer to the request of *acquis communautaire*, which raises from migrants' mobility, should be found in a European subsidiarity approach: at the local level, the solutions to the problems of integration and interculturalism, at the national level, the planning of legal flows and at the supranational level, the political governance of migrations movements including the relations with the sending countries.

This recalls the idea of the European policy of proximity and neighborhood, correctly advocated in a very recent past and unfortunately too quickly neglected in the European Union. The access and the entry the Union is a choice and a priority for thousand of people coming out from very different extreme situations of survival due to poverty, prosecutions, wars, ecological disasters, crude religious and political conflicts.

As a consequence of this process, *La folie des frontiers* (Chevalley and Glady, 1934) described in the War era in Europe has turned into the *Eloge des frontiers*, proposed as a loyal double-face system «attestant qu'aux yeux de chaque partie, l'autre existe pour de vrai» (Debray, 2010). According to Regis Debray, author of the *Eloge des frontiers*, borders are not necessarily bad *per se*, but they are needed, in the extent to which they help to define, defend and re-affirm the identity of the other: in a globalized word an absolute lack of frontiers – meant as definitions and signs of recognition – identities are more blurred and therefore less recognizable, compared to the past.

Currently, increasing numbers of refugees and migrants take their chances aboard unseaworthy boats and dinghies in a desperate bid to reach Europe. Every year these movements continue to exact a devastating toll of human life: around 30,000 deaths since 2000, many of them cross-

ing the Mediterranean (Wihtol De Wenden, 2018). Five million refugees are currently living in the Mediterranean Region: mostly in Turkey (2 million), Lebanon (1.2) and Jordan (0.7); around 300,000 in France and Egypt; 100,000 in Italy (UNCHR). Asylum seekers are mostly directed in Germany followed by Italy, France, Sweden and Hungary. The same is evident for people requesting international protection, mainly coming in Italy from Nigeria, Pakistan, Gambia and Senegal.

The case of Syria is particularly emblematic. Until 2011, the number of people under international protection was very limited and equal to only 34,000 units. During the last five years, which were characterized by the civil war, the number of people who have been forced to leave their places has sharply increased, arriving to 11.7 million individuals at the end of 2015, representing more than half of the total Syrian population, whose amount was equal to 20.7 million individuals in 2010.

These figures depend on various situations of wars and consequent extreme poverty around the world, but they also reflect the inability of policy actors in finding effective solutions to stop conflicts and foster stable and lasting processes of peace. The magnitude of the phenomenon of forced migration makes any immigration policy a modest palliative. Instead, co-operating to prevent and reduce the causes of forced migration, in the light of the *acquis communautaire*, appears the only durable solution to reduce the number of people who leave their country to ask asylum elsewhere.

What happens today in the Mediterranean Region, thus, is not only migration produced by the economic and political crisis in origin countries; but is a structural mobility of persons demanding to enter the *acquis communautaire*, the values and the culture of the Union.

This demand of *acquis communautaire* expresses a need of mobility, whose alternative is the "Europe forteresse" and the closing of the European borders: «La seule frontière que trace l'Union Européenne est celle de la démocratie et des droits de l'homme» (Laeken Declaration, 2001). «L'Europe ne doit pas fermer ses frontières à l'immigration et prendre en compte cette réalité dans la définition de l'identité européenne en construction» says Kofi Annan in his speech to the European Parliament in July 2004; the same Kofi Annan who created in 2006 the High Level Dialogue and the World Forum on Migration and Development with Peter Sutherland as General Representant for such institution.

Besides the success of the *acquis communautaire* as the substantial frontier of the European Union over the years it is important to emphasize an important element that links the *acquis communautaire* to the concept of sovereignty. The progressive formation of the *acquis communautaire* has been associated to a progressive reduction of the sovereignty of the national states. This decrease of sovereignty, however, has not always been directly transformed into something equivalent at supranational level – as it should have been in compliance with the principle of subsidiarity, which is one

of the fundamental principles of the European integration process. This is likely at the origin political and economic crisis affecting Europe today: the dominance of the markets and the inability of European institutions to implement a multi-level or a federalist approach.

According to Otto Schmuck (Schmuck, 2018), the multi-level governance can be described as the dispersion of authority away from central government: upwards to the supranational level, downwards to subnational jurisdictions, and sideways to public/private networks. It is the reorganization of authority in the European Union, an important policy-creating process in which authority and policy-making influence are shared across multiple levels of government: subnational, national and supranational. While national governments remain predominant participants in EU policy making control in various policy fields has slipped away from them. This readjustment of the distribution of the authority is supposed to be assured by a participation process of different levels of government; and by an «*exacte adéquation*» of competences and responsibilities of the different levels (Marc, 1996).

In this context, if the community is willing to share the burden of setup, cultural and economic subsidization applied to migration implies that attention should not be placed on either the destination countries or the migrants themselves from the point at which it is demonstrated that neither represents the cause of the tension. They are simply actors in the tension and are at times susceptible to criminality, exploitation of labor, ignorance, and the distorted and distorting use of means of communication, which spread false hopes. Subsidiarization means seeing compatibility as a way to resolve conflicts. A Muslim will remain as such just as a Christian will remain as such until there is a process of comparison and of exchange through which elements of compatibility are recognized and are superimposed over the motives for incompatibility. This transition is also possible and enforceable in the societal scope. It is not illusory to affirm the role of migrants as actors in this process; actors who could bring with them social and cultural compatibility. Migrations are an important growth phase in the process of subsidization between different cultures and economies, some of which are already fundamental in the European community while some others have entered in constructive dialogue with these.

The European society has changed deeply in the past century: two world wars, the cold war and the post-1989 marked a continent where nobody desired to live in, in a Region of general attraction. Migrants also changed in this Region following the evolution of its societies and their reciprocal frontiers: if these change, also migrants are different. The idea of frontier is very week, for air, rain, wind, for rivers and seacoast; and for migrants and populations. Expanding the EU, citizens from Italy, Spain, Portugal, from Poland, Romania and Bulgaria are no more migrants but European citizens in regime of free mobility. Finally the frontiers define

migrants people, not vice versa; consequently it appears necessary regulate the frontiers in view to regulate migrations.

In the contemporary history of the global development, the EU changed the political and economic geography, more than the physical one. The so-called European model grew up and probably will expand again, despite the current difficulties: it appears as the necessary condition for the overcoming the crisis persisting in several dimensions of the European agenda. Its rules must evolve in a more complex direction both from the institutional point of view and the economic and social one: a subsidiarity constitutional approach as previously described.

The migration issue demands a multiple answer: at the European level and at the national one, as today normally happens; but also the local governments have to be included, being the first dimension exposed to the presence of migrants. Daily life issues such as housing, school, job, health services, mobility, need the institutional presence of the local powers; and at the same time the planning of national resources and the stability of accepted international relations between sending and receiving countries in the context of the EU.

This approach implies the multiple level of the citizenship, today formally recognized in a very asymmetrical way in the single European countries: even in this case the position of migrants is a very explicit example of what is, under a theoretical point of view, logic and what is, under a political point of view viable. The reduction of this distance is the open land for the new migration policies in Europe.

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20.

Challenges in the management of religious and cultural diversity in current democracies: contributions from good governance and the reconstruction of citizenship

Ana María Vega Gutiérrez

ABSTRACT

Democracies all across the globe are facing serious challenges from increasing ideological polarisation that brings with it the weakening of social peace and its values.

It is necessary to successfully confront the challenge of how to build inclusive, culturally diverse societies, not just because doing so successfully is a precondition for countries to focus properly on other priorities of economic growth, health and education for all citizens, but because allowing people full cultural expression is an important development end in itself. In recent years, the UNDP *Human Development Report* has argued strongly that this is as much a question of politics as economics – from protecting human rights to deepening democracy.

Sustainable development goal (SDG) 16 can help in strengthening and evaluating the conditions for good governance that guarantee diversity, such as: the use of differentiated approaches in legislation, policy and the administration of justice; the effective participation of minorities in decision-making on all measures that affect them; and accountability through the use of human rights indicators.

Keywords

Religious and cultural diversity, right to identity, violent radicalism, minorities, SDG 16, policies of recognition, inclusion, non-discrimination.

Fears and challenges in complex societies in the 21st Century

The increasing multiplicity of identities, affiliations and solidarities has significant consequences when considering contemporary society. Social reality has become more fluid and diffuse. Democracies all across the globe are facing serious challenges from increasing ideological polarisation that brings with it the weakening of social peace and its values. There is little difference between the xenophobic reaction of many citizens of neighbouring Latin American countries to the immigration crisis in Venezuela, the reaction of North Americans to Hispanic immigrants, the reaction of citizens of Myanmar to the Rohingya and the reaction of Europeans to the impact of the crisis in the Middle East. This occurs despite the fact that the convergence of religious, ethnic and cultural identities and socio-economic contexts is very different in each case. Nor is current radical and violent extremism confined to the boundaries of the modern nation-state; the UN estimates that 35,000 young people from 100 different countries have sworn their allegiance to Daesh.

What is certain is that in the global geopolitical context, the foundations of democracy are being strained to the limit and that borders governed by fear are multiplying everywhere (Innerarity, 2000). The rhetoric and new imaginaries about migrant invasions are persistent and become amplified in the unfettered social media echo chambers that today polarise and spread the discourse of hatred and fear. Simplistic religious and cultural stereotypes abound in popular beliefs and informal communication, with an immense power to shape ways of thinking. In addition, we should not forget that in politics, imaginaries are real, since their reality consists in their effects (García Ruiz, 2018). This has been well understood by both Daesh and the ultra-right of Europe and America. One of Daesh's successes lies not in its good governance but its communication strategy, which creates a perception of good governance. More than 25% of the terrorist group's videos show it providing public services to the Sunni populations of Iraq and Syria. In its own way, the ultra-right of Europe and American is also connecting with the fears of large segments of the population hit by the economic crisis and by the unbridled neo-liberalism in which it was incubated.

Stark reality shows us that the fear of change is not confined to how to manage the arrival of the 'other', nor whether they will embrace our customs. This fear is also aroused by 'other' fellow citizens who are born and raised in the same country, but who are rendered invisible and frequently excluded. Daesh's recruitment of young citizens, born or raised in Europe, confronts us with the disenchantment and scepticism generated by democracies which are not as inclusive and participatory as they should be: Do all who are here belong and are all who belong here? What are our reciprocal duties and the conditions for our loyalty? Who is allowed to be one of *us* and who is no longer included as one of *ours*?

It seems evident that fear is a lack of references for ratifying what we know or what we are. Moreover, the explosion of complexity sparks the desire to reduce it to a scale that is understandable and governable. 'So far the focus has been on how states should manage diversity within their borders. But in an era of globalization states also face challenges from outside their borders, in the form of international movements of ideas, capital, goods and people. Expanding cultural freedom in this age of globalization presents new challenges and dilemmas. Contacts between people, their values, ideas and ways of life have been growing and deepening in unprecedented ways' (UNDP, 2004: 10). And this requires that «our main challenges in global governance – democracy, humanism, justice – need to be considered in a new context that could be summed up as the idea that we must shift from sovereignty to responsibility» (Innerarity, 2012: 12).

Fundamentally, there is a stubborn resistance to assimilating the global change of context that comes with globalisation, which affects the concepts of identity, pluralism and state sovereignty to which we have grown accustomed through the logic of the nation-state. All these concepts are undergoing profound transformation. These new realities affect all of us and compel all of us to make certain changes. At the same time, they offer us new possibilities. «The collective subject is always in a state of continuing self-constitution, and the judgments it makes will have a reflective effect upon its own identity as a community» (Beiner, 1983: 143). I share Innerarity's (2001: 233) view that,

> […] at the heart of any constitutional order or democratic coexistence, there is an inconsistent "we", a disconnect and a contradiction, that continually and provisionally redefines the scope of inclusion and exclusion. This is why politics cannot be monopolised by institutional realities, through the organisation of society and through ritualised statehood. The political sphere is instead the place in which a society acts on itself and renews the shape of the common public space.

And this is where our principles, our capacity to make policy and define ourselves come into play, in and through this change. We must accept that it is not possible to imagine a simpler shaping of the world. This is the intent of all bigotry, dogmatism and fundamentalism, whose practitioners are precisely those who are not capable of absorbing the idea that they may be observed as such (Innerarity, 2001: 231).

In the face of this global danger, therefore, it is crucial to understand that in established democracies the fear of immigration, as well as the fear of ethnic, religious and cultural diversity, is not a product of the congenital xenophobia of public opinion. Naïr (2018) suggests that it is the price to pay for the profound social crisis and increased inequalities caused by

the ultra-liberal management of the European and American economies[1]. From this perspective, economic security would be structurally dependent on the ideological security of citizenship.

Taking a broader perspective, other commentators suggest that «contemporary violent extremism is intrinsically related to the crisis of the nation-state» (World Leadership Alliance – Club de Madrid, 2017). The world today has to be considered and governed using categories different from those of the nation-state. Frustration arising from the perception of nation states' unfulfilled promises has created conditions favourable to the emergence of a wave of global rebellion, which manifests differently in diverse regions of the planet. The factors involved in the processes of radicalisation are varied and increasing in number. In addition to religious, socioeconomic and geo-strategic motivation, the fascination with contemporary extremism has many underlying causes that are hard to objectify, such as frustration, the trivialisation of violence through popular culture and the creation of alignments of identity in the digital sphere (Crettiez, 2016; Bonelli-Carrie, 2018).

The response of the 2030 Agenda for Sustainable Development: 'Leave no one behind'

In all cases, the best way to combat discrimination, xenophobia, extremism and violence is to eradicate and respond to these frustrations. The international community, aware of the magnitude of the challenge, adopted the Universal Declaration on Cultural Diversity on 2 November 2001, which for the first time recognised that cultural diversity «is the common heritage of humanity and should be recognized and affirmed for the benefit of present and future generations» (Article 1). While the Declaration lacks binding obligations, it is an expression of the increasing relevance of this issue (Burri, 2010).

Diversity was subsequently incorporated into the 2030 Agenda for Sustainable Human Development, adopted by the United Nations General Assembly by means of Resolution 70/1 of 25 September 2015. It is the specific focus of sustainable development goal (SDG) 16, which aims to «Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels». The 2030 Agenda incorporates important developments. It is *civilizing* because it puts people at the centre, employs a rights-based approach and seeks global sustainable development within planetary boundaries. It is

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[1] On average, and taking into account population size, income inequality increased by 11% in developing countries between 1990 and 2010. Meanwhile, the average income of the wealthiest 10% of the population has risen to approximately nine times that of the poorest 10% in the OECD, a seven-fold increase over the last 25 years.

universal because it seeks a renewed partnership where all countries participate equally. It is *inclusive* because it is framed within the bold and ambitious principle to 'leave no one behind', which aims to ensure that all people benefit from the advantages of sustainable development. It is *indivisible* because it integrates all three pillars of sustainable development – economic, social and environmental – offering a holistic vision of development. In addition, eradicating poverty and reducing inequality are both central to the Agenda, because evidence shows that, beyond a certain threshold, inequality harms growth and poverty reduction, the quality of relations in the public and political spheres of life and individuals' sense of fulfilment and self-worth.

The holistic approach to human development incorporated into the 2030 Agenda urges a greater understanding of the structural factors that cause poverty and inequality (e.g., discrimination, lack of representation, lack of economic funding, salary funds and social policies), and not just the symptoms (e.g., low income, education and health). And this requires broadening the approach to human development.

A place for freedom and identity rights in the concept of Human Development

Today, «Difference, in particular, seems to have displaced inequality as the central concern of political and social theory» (Phillips, 1997: p. 20). The struggle for «recognition of differences» has become the paradigmatic form of social and political conflict. As Mark Malloch Brown, UNDP Administrator, indicates, the world must

> [...] successfully confront the challenge of how to build inclusive, culturally diverse societies. Not just because doing so successfully is a precondition for countries to focus properly on other priorities of economic growth, health and education for all citizens. But because allowing people full cultural expression is an important development end in itself (UNDP, 2004: v).

Not surprisingly, the concept of human development advocated by Amartya Sen and incorporated by the UNDP aims above all to expand people's choices to choose the kind of lives they want to lead, but also to provide them with the tools and opportunities to enable them to make these choices. People who are poor and marginalised – who are usually members of religious or ethnic minorities or migrants – have little or no influence on political action at local and national levels, and are therefore unlikely to get equitable access to jobs, schools, hospitals, justice, security and other basic services. «Expanding cultural freedoms is an important goal in human development – one that needs urgent attention in the 21st century» (UNDP, 2004: 12).

In recent years, the UNDP *Human Development Report* has argued strongly that this is as much a question of politics as economics from protecting

human rights to deepening democracy. In specific terms, the 2004 Report advocates an alternative approach that respects and promotes diversity while keeping countries open to global flows of capital, goods and people. This requires policies that explicitly recognise and respect cultural, religious and ethnic differences and, at the same time, address imbalances in economic and political power that lead to the loss of cultures and identities.

As Sen (2004) suggests, the «cultural dimensions of human development require careful attention» since «cultural liberty is an important aspect of human freedom, central to the capability of people to live as they would like and to have the opportunity to choose from the options they have – or can have». In addition, however, given the strong interdependence of the different dimensions of human life, the importance of cultural liberty is not confined merely to the cultural sphere; instead, it also affects the successes and failures within the social, political and economic spheres. Every social practice is simultaneously economic and cultural, but not necessarily in equal proportions, such that the paradigm of recognition does not invalidate the paradigm of redistribution (Fraser, 1995).

The great challenge today is how to articulate coexistence in deeply pluralistic societies while simultaneously avoiding the communitarian model and the privatisation of identities. In this regard, the ability to choose is important to prevent what Appiah (1996) calls «new tyrannies», which take the form of recently adopted identities and which can become «tyrants» by obliterating the demands of other identities that we would also like to accept and respect. This aspect is particularly necessary in confronting the fanaticism of some minority identity claims that constitute human rights violations (Okin, 1999). Democracies can fall into the trap of uncritical recognition of differences based on a cultural relativism, which ignores the universality of rights. For this reason, focusing on cultural freedom is not exactly the same as doing everything possible for cultural diversity, since it would be a serious error to consider diversity as valuable regardless of how it is achieved. Support for diversity comes from the value of freedom. At the same time, the importance of freedom goes hand in hand with the need for the equitable advancement of freedom for all people. Diversity and multiculturalism should be evaluated, therefore, for what they bring to the lives and freedoms of the people concerned (Taylor, 1992).

Reception and monitoring of the management of diversity in SDG 16: a balance sheet

SDG 16 embraces these concerns and includes ambitious targets. The majority contribute to improvements in the management of religious and cultural diversity in society: (a) «promote peaceful and inclusive societies for sustainable development», (b) «provide access to justice for all» and (c) «build effective, accountable and inclusive institutions at all levels». *Peace, justice and*

effective, transparent institutions are three interrelated aspects that favour fair and equitable treatment of the differences in our complex societies. The most useful targets and indicators for assessing the progress of SDG 16 with respect to the management of religious and cultural diversity are shown below.

Tab. 1 – SDG 16 Goals and targets linked to the management of diversity

Targets	Indicators	Data
16.3 Promote the rule of law at the national and international levels and ensure equal access to justice for all	16.3.1 Proportion of victims of violence in the previous 12 months who reported their victimization to competent authorities or other officially recognized conflict resolution mechanisms	No
16.6 Develop effective, accountable and transparent institutions at all levels	16.6.2 Proportion of population satisfied with their last experience of public services	No
16.7 Ensure responsive, inclusive, participatory and representative decision-making at all levels	16.7.1 Proportions of positions (by sex, age, persons with disabilities and population groups) in public institutions (national and local legislatures, public service, and judiciary) compared to national distributions	No
	16.7.2 Proportion of population who believe decision making is inclusive and responsive, by sex, age, disability and population group	No
16.10 Ensure public access to information and protect fundamental freedoms, in accordance with national legislation and international agreements	16.10.1 Number of verified cases of killing, kidnapping, enforced disappearance, arbitrary detention and torture of journalists, associated media personnel, trade unionists and human rights advocates in the previous 12 months	Yes
	16.10.2 Number of countries that adopt and implement constitutional, statutory and/or policy guarantees for public access to information	Yes
16.a Strengthen relevant national institutions, including through international cooperation, for building capacity at all levels, in particular in developing countries, to prevent violence and combat terrorism and crime	16.a.1 Existence of independent national human rights institutions in compliance with the Paris Principles	Yes
16.b Promote and enforce non-discriminatory laws and policies for sustainable development	16.b.1 Proportion of population reporting having personally felt discriminated against or harassed in the previous 12 months on the basis of a ground of discrimination prohibited under international human rights law	No

Source: UN Docs. A/RES/71/313, E/CN.3/2017/2 y E/CN.3/2018/2.

In accordance with United Nations General Assembly Resolution 67/290, the High-Level Political Forum on Sustainable Development (HLPF) has a central role in the follow-up and review of the 2030 Agenda. The HLPF has established a schedule for thematic reviews on the progress of the 2030 Agenda. In 2019, the theme will be «Empowering people and ensuring inclusiveness and equality», with a corresponding review of goals 4, 8, 10, 13, 16 and 17. Due to this, there is a current lack of detailed information.

The SDG Report for 2018 provides some generic data for SDG 16 results to date (United Nations, 2018: 12), but there is no information available yet for indicators disaggregated by country, as shown in the table (Dissemination platform of the Global SDG Indicators Database). It is precisely these social indicators that are the most appreciable in the management of diversity because it is these that reflect the real situation of the population with respect to discrimination and harassment, victims of violence, satisfaction with public services and the making of inclusive, participatory and representative decisions that respond to the needs of the people. At the same time, it should be noted that these targets are not only political commitments; rather, they are the reflection of various human rights included in international texts, and as such, entail truly binding legal obligations for the states that have ratified them. These targets require us to adjust our criteria for justice and representation. To some degree, the same principles of universality and neutrality require us to examine the way in which, up until now, we have conceived the public space, because rules and institutions are not created in a historical and cultural *vacuum* (Taylor, 2007; Woehrling, 2011). Who holds the power decides the meaning of the difference (Hekman, 2004: 58).

The paradigm of recognition requires inclusive policies that provide some form of public recognition, space and support for the culture, language, ethnicity and religion of minority groups (Gutierrez-Fresno, 2012; Taylor, 1992; Benhabib, 2002; Evans, 2008). And, above all, it requires policies to facilitate their participation in democratic deliberation (Taylor, 1995; Kymlicka, 2000; Benhabib, 1996). The ideal of recognition entails the need to be respected as subjects involved in decision-making and, therefore, the need to verify our procedures for representation and participation (Innerarity, 2009: 8).

For this reason, it is essential to ensure that these 'left behind' populations have visibility and a voice in the processes of planning, monitoring and evaluation, and are included in data collection. The United Nations World Data Forum was host to extensive discussion on the need for social indicators to be disaggregated by all factors relevant to specific national contexts, enabling detailed analyses to highlight the different aspects of marginalisation. Used effectively, social data bring visibility to the different living conditions of people and communities. However, one of the challenges associated with the use of data for understanding social wellbeing is that these data not only can perpetuate marginalisation, but with the Data Revolution, could exacerbate it. There will always be unknown, silent,

muted and unheard voices. These forms of marginalisation and exclusion should facilitate effective and targeted interventions to address the specific forms of marginalisation.

Ensuring that we 'leave no one behind' is going to take much more than just collecting disaggregated data – it is going to require us to explicitly engage with civil society organisations and community-based organisations that are on the ground working with those left behind. It requires the explicit incorporation of qualitative data, perception data and microdata, and broader and deeper engagement with citizens through citizen-generated data, community-based monitoring systems and crowdsourced indicators (Thinyane, 2018).

SDG 16 can effectively contribute to the strengthening and evaluation of the conditions for good governance that guarantee diversity, such as: the use of differentiated approaches in legislation, policy and the administration of justice (Woehrling, 2006; Cartabia, 2007; Bousset, 2007; Mosquera Rosero-Labbé and León Díaz, 2009; Elósegui, 2013 and 2017; Rodríguez Peñaranda, 2016); the effective participation of minorities in decision-making on all measures that affect them (Minority Rights Group International, 2016 and 2017; Weller-Nobbs, 2010); and accountability through human rights indicators.

We cannot base success simply on changes in policies or legislation, even when these are necessary. In the absence of a change in the political culture – that is to say, in the way that citizens think, feel and act in ways that genuinely accommodate the needs and aspirations of others – real change will never happen. The redrawing of new social contracts between citizens and the state, and the ethical rearmament of public institutions will be the key to countering violent extremism and promoting the social cohesion that our diverse and complex societies demand. Institutions must be strengthened such that citizens regain confidence in their public administrations, by eradicating corruption in public life, implementing policies to create an economy that is capable of absorbing the talent of new generations of citizens, and managing public services efficiently. Together these elements form the basis of a sustainable narrative to counteract violent extremism and to build a more effective and inclusive democracy.

It is not enough to improve standards of good governance if citizens do not perceive them as having improved. As has been seen in some countries, the objective improvement of economic, social and development indicators does not necessarily lead to a decrease in levels of frustration and citizen unrest. 'As well as actually improving governance standards, countries must implement communication policies to enhance citizens' awareness and perceptions of positive government actions' (Word Leadership Alliance – Club de Madrid, 2017: 94).

States and public institutions must once again win the respect of their citizens and be credible and effective in the eyes of the public. Achieving this will not be an easy task, but doing so will ensure that respect for hu-

man rights and the freedom of people will continue to mark the norms of coexistence in the twenty-first century.

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21.

Keys to Peace. Person, dialogue, duties, brotherhood, justice

Gennaro Giuseppe Curcio

ABSTRACT

Peace, which is one of the Onu's Sustainable Development Goals and associated with justice and strong institutions, demands significant consideration about its justification and its keys whereby it can be defined authentic. This legitimacy, as Jacques Maritain suggested, can be imagined through civil friendship between different people but it cannot be found in lack of war. A physical, social, cultural, political and religious contrast that finds a pluralistic communion in an ordinary humanity which normally pools people around the world in the so-called Maritain's human fellowship. Consequently peace is a gift arising from the connection to otherness. Being able to recognize the other as a person is showing regard, responsibility and even thoughtfulness for her dignity, her being and her needs. At present, numerous considerations about peace seem to define it as a meaningless idea; peace is often contemplated as a topic whose reason stands in absences. Only the one who makes peace his ontological basis, before considering axiology and freedom, can live it as part of the catalogue of good actions in order to live in civil friendship. Given the fact individual is the basis of peace, discourse must be focused on the second key, dialogue, to promote society as a social community. The moral obligation in duty supports human being in knowledge and in open-mindedness. In this way is possible to consider fellowship as a key that creates more human relationships and justice as a two-way communication and basis.

Keywords

Peace, person, dialogue, duties, justice.

Introduction

We are living today a decline of civilization, as Maritain suggested to the time of Two World Wars. A sadly period characterized by triumph of individualism, to disadvantage of care and needs of other people. What is everyday happening on this planet is not human. Supremacy of hate and suspicion makes relationships precarious between communities, in which every war is justified, every tyranny is legitimised and every breach of the right is approved, pursuant to principle of enmity. Humanity is called to react, that so no one is deprived of right to life and no one is private to be happy. SDG's 2030, through the comparison with an in-human violence, requires consciences that so nothing like this happen again. It is necessary to believe in peace's culture, it is necessary to cooperate for its construction within people on our planet. Education and respect for people can support humanity in its need to find a good arrangement, besides a sincere sympathy as well as a friendly discrepancy with whom is possible acceptance and to live together, even though different religious, cultural and linguistic families. Not with war and weapons, not with a meaningless diplomacy neither with a seeming dialogue but through respect of dignity where everyone has his own identity and is able to live with other in accordance with rights and values which belong to every culture: peace, solidarity, love, justice.

Love, brotherhood, responsible actions and mutual trust are values that make peace truly human, as well as social, politic and civil philosophy of existence. A philosophy like this supports person in her belonging to a social community. The authentic peace is civil friendship and it engages humanity in order to use the 'catalogue of good action' in society, besides to enact it in Constitution, so that nobody should be deprived of his basic rights.

Maritain's political thinking help us to understand the main keys for a truly authentic peace. The first one, on its ontological basis, seal the bonds between democracy – which is seen as philosophy of free and equal people's society, before to be considered a method of government – and this connection is emphasized in common good. Person and democracy live in an essential combination that becomes a tangible commitment for social humanity, due to the *actus essendi*. A reality like this finds out in dialogue the second key that can raise society in 'social community'. In a such fraternal community, duty, which is the third key, reversing the usual logic of demands, becomes a tool to defend people's dignity, and moreover, a means to recognize human rights.

The moral obligation in duty supports human being in knowledge and in open-mindedness. In this way is possible to consider fellowship as a key that creates more human relationships and justice as a two-way communication and basis.

Ways that bring to peace are characterized by inclusion's bridges, and Florence city, together with Giorgio La Pira, are witness of all this:

[…] people and nations on earth make, at present and more every day – on every level – an inseparable unit, which means that every people's resolution […] affects every single one! Walls and fences are broken, there are no more division's mindsets, and people's edges became binding bridges, not dividing walls (La Pira, 1964).

First Key: person

Institutions, according to Maritain, have to contribute to:

[...] it is rather to better the conditions of human life itself, or to procure the common good of the multitude, in such a manner that each concrete person, not only in a privileged class but throughout the whole mass, may truly reach that measure of independence which is proper to civilized life and which is ensured alike by the economic guarantees of work and property, political rights, civil virtues, and the cultivation of the mind (Maritain J., 1998, p. 54).

Institutions aim to help people in building together a unique social community, supporting the human being. Loyalty, probity, knowledge and actions of beauty are tool that promote a moral progress of common social humanity, heading democracy through good.

Nowadays connecting peace to person means to focus on authentic values which can prevent the tragedy of this decaying people (Maritain J., 1979, p. 94). Real drama is that modern governments did not realize a true democracy. They just made constitutional papers, government's methods and social, political and civil actions, but making a serious mistake because they overlooked person, which is the first basis to consider. The ontological consideration of democracy makes it precious to the common good. Person, recovering Tommaso, imprints a relational signature on social and civil life, and a profound care of person's dignity, all of this due to her ontological basis. The existence of a person is characterized by dignity, intellect and determination, in view of her *actus essendi*. Now more than ever, democracy has to consider the importance of ontology on the importance of axiology and freedom. The *suum* is the one that defines this issue in terms of livelihood and relationality, and the one that transform democracy in a Conciliation's site between single person and community, under the universal law of love.

Tommaso's *homo homini naturaliter* meant that the hallmark of human being was to be open up to 'the other'. Person, with Maritain, is completed in society and it sets up interpersonal relationships satisfying own and other people's needs.

Person is an open whole […]. She naturally goes through social life. Therefore she pretends to have a relation with other people, not only for her

needs […] but also for her natural kindness and for her obvious inclination to intelligence and spirit's communication. In the absolute sense, person cannot be alone (Maritain, 1971: 82).

By asking to take part of a society, a person decides to contribute on richness and goodness of 'the social', consciously cooperating to its enhancement. Person, for that reason, is called to be actively involved in political life. So democracy is the better way of government, it is philosophy of human society and the value to aspire to, besides to be a forum for mediation between single and society.

Second Key: dialogue for fellowship and social community

The second key to the peace is found out, by ontological based man, in a relational dialogue. Everyone is invited to contribute to form a better community, society and State. This can happen only if everyone is able to look beyond and to feel the richness from the other (Curcio, 2013: 212-213).

Ability of setting up existential relations with others is question of involvement and responsibility, besides to be a reunion and hospitality tool which is always generated by love of charity. Love makes person open to otherness, therefore «to say that union in love makes the being we love another ourself for us, another subjectivity that is ours» (Maritain, 1948: 84).

Men gives himself to others for love's law: «it is necessary to exist in order to allow ourselves […] as an existing reality which pursues the existence on its own; we do not just exist as the other things but we have to exist having ourselves and keeping hand to hand and disposing of ourselves; it is indispensable to live according to a spiritual existence which uses intelligence and freedom by means of knowledge and love» (Maritain,1973: 24).

Love (Curcio, 2009: 126), that is a feeling belonging to human being's ontological status, is a solid basis on which Maritain makes dialogue, and it is a tool that links people in their research of common good.

Dialogue through 'the other' and attention oh his needs provide open society, that is able to embrace humanity in all his specificity. Community come out from mutual relationships and not from feelings or from institutions, that are, respectively, its content and its form. The dialogic relationship needs love to go hand in hand with others. The dialogic communication promotes the settlement: people create conditions to respect diversity with the intention to not consider it a value's imposition.

Men's essence is therefore in the possibility of otherness's relationship: we do not exist for ourselves but for the actuation of existential relations. Men, before to be, is relation in which he can find human and spiritual growth: the I become freedom and responsibility via dialogic affair with the you (Buber M., 1993, p. 79) and with the other (Levinas E., 2010). On-

ly through relation with them is possible to turn men into «men between men» (Ducci E., 1974, p. 127).

Third key: duty as key for human being

Defined the first two keys in person and dialogue, it is evident that we should pose duty as third peace's basis on behalf of social community. In general, we consider rights as prominent over duties, justifying the claim of freedom's rights up to affect other's decency. Increasingly democratic societies call on updating of declarations and human rights. A self-interested pretence that erodes respect for individuals, hiding out the recognition of new rights. Relocation and rediscover of person's values as society centre reconfigure the circular relation between rights and duties and, therefore, they impart respect for human dignity to guarantee person's protection.

The reunion with the other reveals everyone's responsibility in order to reach the *bonum honestum*, thanks to empathy and realtionality.

Moral obligation resulting from the others imposes a responsibility and concern duty towards person, which often needs attentions. For that reason, duty generally stays ahead of rights. In this ethic of love, ethic of responsibility and mutuality replaces claim of rights with identification of other as person.

Duty and its associated morality of sympathy illuminate person since source of society's basis concept. Freedom, responsibility, equality and awareness are based on an anthropology considering man in ontological terms. In the ontological fundament, person becomes the only pivot of human rights. It is therefore clear the importance of ontology on axiology, comprising the authentic meaning of person.

Inversion of relation between rights and duties guarantees universality, as well as a spread of preservation of human rights. This different approach wants to consider a solidarity's moral duty in the obligation, ad it feels about to restore the balance between freedom and responsibility. Circularity between rights and duties sets the idea of obligation through Other as original compared to the one of personal right. «Other's right lights the universal obligation to give him what he needs and even the possibility, to the I, of claiming; if the I has got some value, therefore it can't be despised» (Possenti, 2017: 96).

The cause of iniquities takes place in disregard of duties that establish rights.

Actually, duty is the one that establishes to what point rights have to be contained to not turn into freewill. Peace needs a big awareness of universal human obligations, because it would provide a moral base for a common award, which do not depend from a single or a group desire (Giovanni Paolo II, 2003).

To Gandhi, «only desires given from complied duty are worthy of credit. It is maybe easy to define Man and Woman's obligations and to connect every right to every done duty» (Various Authors, 1952: 25).

Fourth key: brotherhood for a 'relational care'

Brotherhood is the fourth key for a more authentic peace: a consequential mutuality which establishes justice as a method to recognize otherness. Centrality of ontological person overturns usual socials logics. Taking care about person is to implement duty inside everyone's ontology. To take care, therefore, is a humane duty more ingenious than personal right. Preoccupation in brotherhood is what everyone is ready to offer. Love is comprehension of 'total pain' – physical, emotional, social and spiritual – which could concern a person; love is 'individualism's therapy'. Most of all love is centre of acting and being man in the natural law of 'to do good for good'.

Taking care is the common point of human race and it rules out brotherhood to solidarity. It can even exist an inclusive and fraternal society but not necessarily an inclusive one is also brotherly.

Sympathy includes people creating rewards expectations, independently of human and relational contact. In brotherhood, on the contrary, a free gift leads to donate ourselves in a reciprocal relation that try to solve other's needs. It is not enough the intent to provide a benefit to make gratuitousness authentic, but is necessary the connection with the other. It is essential to intentionally get out of individualism to face otherness and to begin a relation with reciprocity. To acknowledge the importance of our existence over others we establish a reciprocal proximity which supplies respect for people.

In the collective direction through common good brotherhood reinforces unity of society, and care is exercise of mercy that hires identity of people engaged.

Fifth key: justice for equality in civil fellowship

Tragedy of our days shows iniquity's situations characterizing our social humanity. Misery, indigence, inequality and humans social suffering merits further consideration on *humanitarian disaster*, and they should make us develop a better future. These conditions are caused by inequalities' arbitrariness and they are not due to human intention. Duty, on this collective task, becomes justice's supervisor. Moral obligation wonders person on other's existence and meaning.

In this context of unfairness the fifth and the last key for peace is justice: a reasonable but not an egalitarian justice responsive to needs but which is not based on blind rules, that do not defend person. A justice that guarantees access to resources based on the needs. Diffusion of iniquities re-

sults from an inappropriate interpretation of duties-rights dialect, because it places rights in support of duties.

Society needs to be settled by correct principle and by all that is good about it, to ensure people's welfare.

Each person possesses an inviolability founded on justice that even the welfare of society as a whole cannot override. For this reason, justice denies that the loss of freedom for some is made right by a greater good shared by others (Rawls, 1997: 3-4).

Prosperity of citizens is promoted by justice and it is reached by people's agreement, in well-structured society. Justice is the first social institution's virtue, it is a property of established relations between people. It stems from a deal between rational, freed and independent people that converge on principle's definition.

In a real fair justice the important is social cooperation between citizens, that is based on rational mutuality, an intentional cooperation for a reciprocal approval. Inside a society everyone sets relationships, everyone is open and everyone takes responsibilities. In a social community relations and cooperation for welfare are expressions of moral duties that come from people's meeting.

Humanism enlivens the intentional interaction of people to join a common interest. Sense of guilty and anger affect the sense of justice, because they arise from offences and from sustained deprivations. It is therefore indispensable that global justice takes care about these conditions and that it undertakes even to international level.

Therefore, in a just society the liberties of equal citizenship are taken as settled; the rights secured by justice are not subject to political bargaining or to the calculus of social interests. The concept of justice I take to be defined, then, by the role of its principles in assigning rights and duties and in defining the appropriate division of social advantages (Rawls, 1997: 10).

Justice is therefore a fundament for rights care and for defend of rejected owing to 'non-intentional contingencies'. *Justice's duties* are the result of relations that links people, *voluntary obligations* which are effective only in state borders. Responsibility of being person defines an active cooperation to the abatement of unintentional inequalities.

Conclusion

Anthropology, metaphysic ad ethic make peace expression of men's hope since they move together, in perfect balance and in friendly disagreement through the ways of world. Peace cannot ignore person; peace is, at the same time, artisan and centre of good acting. Peace makes good actions that transform the existence in a better route, more free and authentic in Truth's research, inside its honest living with otherness.

These five keys can help us to understand how reasonable is the choice of peace, and how it is based on love and person. Every men's honest living results from dialogue, human duty, brotherhood, justice and it opens the way for a responsible acting which, according to Maritain, underpins social community in the so-called *civil fellowship*.

It is important, today more than ever, to reset these grounds to define the features of a responsible humanity, in order to support person as a unique and precious beauty, inside a more authentic and right society.

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22.

Local authorities and the challenge of responsibility to protect human rights

Marco Mascia

ABSTRACT

This essay examines the international role of local authorities, as a primary territorial pole of subsidiarity, for the protection of human rights and the rule of law. The main argument of the essay is that firstly local governments' legitimacy to act beyond state borders is justified by their 'responsibility to protect' the internationally recognized fundamental rights of all those living in a municipality; and secondly from their increasing participation in a global agenda of human development. The author examines the Italian case of the recognition of the so-called «peace human rights norm» in the municipal statutes arguing that the local authority sets itself within the multi-level institutional architecture of world order and becomes an active part in ensuring the effectiveness of international human rights law.

Keywords
Local authority, peace, human rights, rule of law, citizenship.

I. The 2030 Agenda for Sustainable Development underlines the commitment of the international community to «work with local authorities and communities to renew and plan our cities and human settlements so as to foster community cohesion and personal security and to stimulate innovation and employment» and to

> […] build peaceful, just and inclusive societies that provide equal access to justice and that are based on respect for human rights (including the right to development), on effective rule of law and good governance at all levels and on transparent, effective and accountable institutions (UN General Assembly Resolution, 2015).

In the age of interdependence and globalization, what is the role of local authorities to promote good governance, «sustainable statehood» (Papisca, 1994: 273-307), the rule of law, human rights and fundamental freedoms (Papisca, 2006: 128 sgg.)? We start from the assumption that social peace, that which is achieved through economic, social and territorial cohesion and inclusion at the local and national level, and international peace are indivisible, interdependent and interconnected, as proclaimed by article 28 of the Universal Declaration of Human Rights: «Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized».

Local communities must face the effects of globalization processes without the traditional shielding of the central institutions of the states: immigration, environmental pollution, climate change, poverty and social exclusion, unemployment, etc.

Given that the local authority has to deal directly with problems that are global and require global solutions, it follows that the local authority is fully entitled to interact with the trans-and supra-national governance systems in the framework of a multilevel governance architecture (European Committee of the Regions, 2014; Papisca, 2010: 161-172; Mascia, 2010: 125-130; Van den Brande, Theunissen, 2010: 7-21; Marks, Hooghe, Blank, 1996: 341-378; Aalberts, 2004: 23-46; Piattoni, 2010).

To this substantial legitimacy there is also a formal legitimization. The local authority, as a primary territorial pole of subsidiarity, can and must claim roles of democratic participation in the decision-making processes of multilateral international institutions. Also because of the many years of experience gained at international level. Consider, for example, the Congress of Local and Regional Authorities of the Council of Europe, the European Committee of the Regions, the non-governmental organization United Nations and Local Governments (UCLG) with consultative status at the United Nations and many others intergovernmental institutions, the UN Habitat, the International Coalition of Inclusive and Sustainable Cities (ICCAR), the European Coalition of Cities against Racism (ECCAR), the World Alli-

ance of Cities against Poverty, the European Network of Cities for the Social Economy, the European Territorial Cooperation Groups (EGTC).

It is important to remember that the principle of subsidiarity means that decisions are taken as close as possible to the citizens, according to the satisfaction of their vital needs, which even today international law recognizes as fundamental rights (Daicampi, 2018: 97-117).

The local authority is therefore constitutively the first and most immediate guarantor of human rights, of all human rights – civil, political, economic, social and cultural – for all persons residing in its territory (Freire, 2018: 257-270).

Its legitimacy to become an active subject for the effectiveness of the principles and norms of international human rights law is further grounded in the United Nations Declaration «on the Right and Responsibility of Individuals, Groups and Organs of Society to Promote and Protect Universally Recognized Human Rights and Fundamental Freedoms» (1998). The first of the twenty articles making up this significant legal tool reads:

> Everyone has the right, individually and in association with others, to promote and to strive for the protection and realization of human rights and fundamental freedoms at the national and international levels.

From reading this text one may infer that the right and duty to protect human rights is not the exclusive prerogative of States, but that it is a world-wide jointly-held liability, and that the space within which activities defending human rights move has no borders, in other words the space for implementing human rights is the world-space, where the sovereignty of states – which are legally derived bodies – makes way for the rights of the person inasmuch as original holder (*pro quota)* of sovereignty. Article 7 provides that «Everyone has the right, individually and in association with others, to develop and discuss new human rights ideas and principles and to advocate their acceptance»: for example, with regard to the redefinition of the statute of citizenship, which was mentioned earlier. Article 18 takes up the theme of art. 28 in the Universal Declaration of Human Rights:

> Individuals, groups, institutions and non-governmental organisations also have an important role and a responsibility in contributing, as appropriate, to the promotion of the right of everyone to a social and international order in which the rights and freedoms set forth in the Universal Declaration of Human Rights and other human rights instruments can be fully realised.

It should be noted that the aforementioned Declaration legitimises the actions of three types of actors: individuals, groups and organs of society. Local authorities fall into the 'organs of society' category, as moreover specified by the Italian Constitution.

The role of local authorities for the protection of human rights and the rule of law has been elucidated in an opinion of the European Committee of the Regions (CoR) adopted following the proposal of the European Commission to create a «rule of law framework» (European Commission, COM (2014)158; - Annex 1, 2). The originality of this document is to place the issue of the rule of law and fundamental rights in the context of multilevel governance and the subsidiarity principle (EU, Doc. 2015/C 140/07, 2015). The first is intended as a «coordinated action by the European Union, the Member States and local and regional authorities, based on partnership and aimed at drawing up and implementing EU policies», that is as a dynamic process that implies a shared responsibility of the different levels of power involved.

The principle of subsidiarity, on which the implementation of multilevel governance is based, is instead the appropriate instrument to avoid that decisions are concentrated on a single level of power and to ensure that policies are conceived and applied at the most appropriate level. Respect for the principle of subsidiarity and multilevel governance are indissociable: «one indicates the responsibilities of the different tiers of government, whilst the other emphasises their interaction» (EU, Doc. 2009/C 211/01, 2009: 6-7).

The CoR argues that «the rule of law operates also at different levels in the European Union and must therefore be protected in the interaction between the various levels» and that is taking shape a system of transnational norms that will bring to creation of an «European area of fundamental rights, including also social rights, founded on multilevel governance and horizontal interconnections» (EU, Doc. 2009/C 211/01, 2009: par.6).

For the CoR, multilevel governance allows to face a possible threat to the rule of law with an active role of local and regional authorities, above all due to the fact that they are «on the front line, directly facing the challenges and problems that may directly affect rule of law procedures and thus the enforceability of certain fundamental rights arising from day to day in many fields» (EU, Doc. 2009/C 211/01, 2009: par.12).

The opinion stresses that local and regional authorities, having a better knowledge of the local situation with respect to national governments and supranational institutions, are able to play an early warning role against possible systemic threats to the rule of law. In fact, they deal with vulnerable groups who are the first affected by infringements of rule of law principles and restrictions of fundamental rights.

For the CoR, the local government, together with the national and European institutions and civil society organizations, is fully entitled to participate in the development of public policies and programs to ensure the full realization of the rule of law and the welfare state.

The approach of the CoR is that of the interdependence and indivisibility of all human rights, which means moving «from a concept of the rule of

law which is based solely on legal protection, towards a dynamic concept in which policy measures should be used to give fundamental rights concrete expression in society» (EU, Doc. 2009/C 211/01, 2009: par.17).

II. To carry out all the above mentioned tasks, local authorities must be equipped with the right structures and offices, a true human rights and international relations infrastructure, with trained staff that work in close collaboration with ombudspersons, NGOs and civil society organizations that include schools, firms and universities.

The Italian case is interesting and unique from a strictly legal point of view. In 1991, municipalities and provinces were allowed by a national bill to exercise a larger degree of autonomy in revising their statutes. The result was that thousands of new statues include the so-called «peace human rights norm» that reads as follows:

> The Commune x (the Province x), in conformity with the Constitution principles that repudiate war as a means to resolve international disputes, and with the principles of the international law on human rights, recognizes peace as a fundamental right of the human being and of peoples. To this purpose it is committed to take initiatives and co-operate with civil society organizations, schools and universities.

The proposal met with widespread success, which is described in the research carried out in 2011 by the Human Rights Centre of the University of Padua on a sample including the Statutes of the 104 Provinces, the 20 Regions with standard and special statutes, the 2 autonomous Provinces and the 2,372 towns with a population of over 5,000. This research showed that the «peace human rights» norm including expressions such as «human rights», «peace as a fundamental right», «culture of peace», «rejection of war», «solidarity and cooperation between peoples», «disarmament», «intercultural dialogue», «principle of equality and non-discrimination» has been included in the Statutes of 2,086 Towns, 97 Provinces and 13 Regions (Mazzucchelli, 2011).

A number of Statutes make specific contextual reference to a dual order of laws and principles: those of the national Constitution and those of international human rights law, specifically: the United Nations Charter, the Universal Declaration of Human Rights, the International Covenant on Civil and Political Rights, the International Covenant on Economic, Social and Cultural Rights, the European Convention for the Protection of Human Rights and Fundamental Freedoms, the International Convention on the Elimination of all forms of Racial Discrimination, the International Convention on the Rights of the Child and the Charter of Fundamental Rights of the European Union.

Thus, through the «peace human rights norm» included in these Statutes, the set of principles making up the core both of the Italian Constitution and of the 'new' international law is incorporated into the living fabric of the Italian territory. These principles, since they recognise the fundamental rights of the person and of peoples, make up the first (written) part of a world Constitution. Hence, by adopting the «peace human rights» norm, the local authority's Statute becomes a part of a system of principles of a 'superconstitution' – as such, highly prescriptive – at the *glocal* level.

One may also add that, in explicitly recalling the norms of international human rights law, the local authority takes an active role in a process of linking international and domestic legal orders: the founding norm they have in common is that enshrining the obligation to respect the supreme value of human dignity and the inherent rights it brings with it. In short, by solemnly pledging to pursue the aims of its statute also in line with current international law, the local authority sets itself within the multi-level institutional architecture of world order and becomes an active part in ensuring the effectiveness of international law (Papisca, 2011: 82-108).

III. Linking human rights to peace is perfectly consistent with the dual duty of the local authority to be «close to its citizens», above all to protect their lives and to pursue the common good of the world, both in the spirit and in the letter of the proclamation of the aforementioned article 28 of the Universal Declaration. This is the concept of positive peace understood not as merely the absence of war but also and above all as the active practice of solidarity and cooperation between peoples to promote and realise human rights from one's own neighbourhood to the United Nations.

And so the local authority is entitled to compete with the State and with international institutions in protecting and promoting all human rights, including the right of the person and of peoples to peace. It is reasonable to think that, together with non-governmental organisations and volunteer groups, it will make an effective contribution to convincing the State to consistently pursue «the lawful route to peace», that consisting of fully realising the principles and objectives of the United Nations Charter on the prohibition of the use of force in order to resolve conflicts, the peaceful resolution of the same, disarmament, global security (economic, social, environmental and public order) and multilateral cooperation. In short, with the «peace human rights norm», the local authority is specifically expressing its intention to participate actively in the peaceful, fair, supportive and democratic regulation of globalisation, within the converging United Nations strategies of human development and human security. Implicitly, it intends to help the State to equip itself with more appropriate instruments of governance, or rather, to update and redefine the very 'shape' of a statehood that is no longer 'sustainable' with the current contents and attributes.

The reference to internationally recognised human rights allows the principle of subsidiarity to be seen in the proper light, by nature within a framework of multi-level governance.

By adopting the «peace human rights norm», the local authority becomes a part of the dynamics of 'division of political labour' in an ever more interdependent and globalised world, and fosters the structuring of the *continuum* of roles, from one's own neighbourhood to the EU, to the UN and to the world, which is essential for the exercise of valid forms of democracy and popular political participation in effective decision-making (Mascia, 2012). It should be stressed that the challenges and repercussions of worldwide interdependence and of the connected processes of globalisation – in the economic, social and environmental fields – have a direct and capillary impact on the 'local territory', that is, the place where people and groups live out their daily lives.

The greatest burden of providing practical answers, case by case, emergency by emergency, to the claims of their citizenship rights from those who live under their jurisdiction falls on the local authority. The reference in their Statute to international human rights law bears witness to the local authority's choice as to the orientation it intends to follow, precisely in order to satisfy and promote equal rights of citizenship. This orientation also points to the route of 'plural citizenship' as the way of redefining the pre-existing registered citizenships (national, subnational, EU) in harmony with universal citizenship, which is identified in the legal status of 'human person' recognised by current international law (Papisca, 2007: 457-480). The current human condition urge rapid progress along the road of pluralising citizenship as an answer to the twofold requirement for the respect of human dignity and for social cohesion within states. One could seriously suggest that it should be the Municipalities – territory, but not border – who promote the operation directed at a proper pluralisation of the institute of citizenship.

IV. In promoting and implementing peace and human rights, the local authority has some significant natural allies: these are the civil society organizations, community-based organisation and volunteer groups, those working in education, both inside and outside the classroom, those in the labour and manufacturing world, especially small and medium enterprises.

In this perspective, the local authority becomes an active subject in the 'one world' culture. Paradoxically, the local authority, the existence of which derives from its being tied to a territory, or rather it is 'territory' by definition, by operating in favour of internationally recognised human rights and peace, redefines the category of territoriality in terms of equality and fundamental rights of human beings, transnational solidarity and hence of going beyond borders, as moreover set out in the aforementioned United Nations Declaration on human rights defenders. Consequently, the local authority is committed to preventing and combating – particularly in

the areas of education and training – all forms of racism, intolerance, xeno-phobia and violence against people, animals or property.

Now, the local authority is the institution which, inasmuch as closest to the holders – both individuals and groups – of the right and duty to pro-mote and 'struggle' for human rights inside and outside their own State, not only shares its legal right to act in a 'borderless' space, but is also under the obligation to educate and assist its citizens to effectively exercise this same right and duty.

The claim to local self-government, taken in its fullest sense, truly *self-government* and not merely *decentralisation*, is strengthened by referring to the principle of 'responsibility to protect'. Particularly within the NGO *United Cities and Local Governments* and the transnational social movements which goes by the name of *City Diplomacy (*The Hague Agenda on City Di-plomacy, 2008; De Feyter, 2007: 67-92; Papisca, 2008: 27- 44; De Feyter, 2018: 9-19), it is held that, since the attainment of objectives of human security and human development, accompanied by human rights (civil, political, economic, social and cultural) must be pursued in the places where people live, particularly in the large urban concentrations of cities, a greater inde-pendence in decision-making must be recognised for local and regional au-thorities in order to allow them to exercise their specific 'responsibility to protect' the internationally recognised fundamental rights of all those who live within their respective territories.

Behind the claim made by local authorities to 'joint participation' in the multi-layered architecture of world governance lies also the dual con-cern, fully shared by transnational organisations and movements from worldwide civil society, on one hand to take away the implementation of the very noble principle of the 'responsibility to protect' human rights from the easily-exploited monopoly exercised by the more powerful states and on the other, to avoid the further demotion of the United Na-tions and other legitimate institutions of the international community to marginal roles.

In claiming 'their' responsibility to protect, to be exercised by the non-violent means which are in their nature, local authorities are appealing to the duty of their respective states to avoid obstructing this activity, both within and outside their territories.

In the building of peace the best route the local authority can embark on is that of a comprehensive policy for culture, or rather a cultural strategy focused around the concept of 'education' as it is defined in article 13 of the International Covenant on Economic, Social and Cultural Rights:

> 1. The States Parties to the present Covenant recognize the right of eve-ryone to education. They agree that education shall be directed to the full development of the human personality and the sense of its dignity, and shall strengthen the respect for human rights and fundamental freedoms. They

further agree that education shall enable all persons to participate effectively in a free society, promote understanding, tolerance and friendship among all nations and all racial, ethnic or religious groups, and further the activities of the United Nations for the maintenance of peace.

This concept is further clarified by papers produced by international institutions, specifically the UNESCO «Recommendation concerning education for international understanding, co-operation and peace and education relating to human rights and fundamental freedoms» (1974), the World Programme for Human Rights Education (2005 ongoing), the United Nations Declaration on Human Rights Education and Training (2011).

Local authorities support this type of education by setting up institutional frameworks and organized structures, operational programmes and the means needed to materially implement education to action, in close cooperation with schools, associations and volunteer groups. This also means, among other things, facilitating the performing of educational roles and exercising solidarity also at the transnational level (Papisca, 2009: 313-319; Idem, 2010: 95-104; UNESCO, 2015).

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ANNEX

Conius Statement 2018*

Guidelines: the human condition today and the reference to the universal principles of human rights (1); reflection on ethics and human rights (2; 3; 4); gap between theoretical principles and government action (5); migration and the rights of citizenship as a terrain in which human rights are exercised and the concrete action of governments (6; 7; 8; 9); cultural identity, religious dialogue, inclusive societies: the role of education and migration (10; 11; 12; 13); the role of local territories and governments in the management of migration, in the promotion of integration, in the exercise of the respect for human rights (14; 15; 16; 17; 18);role and functions of the UNESCO Chairs(19;20).

1. The current human condition urges rapid progress along the road of pluralising citizenship as an answer to the twofold requirement for the respect of human dignity and for social cohesion within States.

2. The exercise of human rights is the grammar of the democratic governance. Every process of participation, decision, evaluation and control has to be analysed in the light of the effectiveness of the rights involved: the realization of each right, with the freedoms and responsibilities that are associated with it, defines an authentic relationship for the quality of life and the daily construction of a democratic culture. Every human right indicates a level of security from which the development of law is not only possible but, through inclusive governance, ensures that every person is respected as being worthy, free and co-responsible for development.

3. To work for peace, justice and institutions means starting from the ethical dimension that is trust in the human being and the search for consistency between the different rationalities that constitute the human knowledge; but it is also a dialectical method for building a dialogue which is the result of exchange, of listening to people, above all of those who have known the heaviest sufferings. Ethics involves the development of the dignity of each person through cooperation with others, within the framework of fair institutions and organizations able and legitimate to manage the conflicts.

4. Ethics is the learning of responsibility and it is defined by the ability to respond to the requests and needs of others. Ethics is the fight against all that is inhuman, against violations of human rights and its reference criterion is human security defined by respect for human rights seen in their interdependence and indivisibility.

5. As far as human rights are concerned, there is a growing gap among countries' declared (and perceived) external actions and their actual performance at both international and domestic level. The construction of a country's international reputation and credibility has to be based on its commitment to responsibly contribute promoting an effective integrated approach to human rights, peace, justice and sustainable development.

6. Compared to historic national citizenships, «universal» citizenship corresponds to the recognition of citizenship rights to any person living within the municipal boundaries. As a consequence, the traditional notion of citizenship, must change from a view to exclusion (*ad alios excludendos*: foreigners, non-EU citizens) to one of egalitarian and inclusive citizenship.

7. This commitment concerns primarily the European Union, as the pioneer of pluralisation of citizenship. As the original experiment in multilevel and supranational *governance*, the EU is not only a *legal space*, but it is also a *territory*, which can be used to exercise fundamental rights and freedoms, including the free circulation of people, as well as of goods, services and capitals.

8. In our multicultural societies, immigration and citizenship are not contradictory issues. They both fall ontologically within the field of rights for the «equal dignity of all members of the human family». Both citizenship and the institution of citizenship must be framed so that the *ius humanae dignitatis* prevails over other parameters, especially over the *ius sanguinis*,in the framework of a migrants friendly integration approach.

9. In Europe, the *acquis communautaire* represents a new frontier open or closed to migrants and refugees according to the Dublin Agreements and their revisions. Though the frontier of the European Union was conceived as a commercial frontier, it now represents the access to the entire *acquis communautaire*, as a standard of civilization and a byword for the European identity.

International Symposium of the Italian UNESCO Chairs (CONIUS)

Human Rights and Sustainable Development Goals 2030

In collaboration of UNESCO and The Permanent Delegation of Italy at UNESCO
With patronage of Italian National Commission for UNESCO (LOGO)

SUSTAINABLE DEVELOPMENT GOALS

17 GOALS TO TRANSFORM OUR WORLD

November 16, 2018
Università di Firenze – Sala del Consiglio di Amministrazione
Piazza San Marco, 4 – 50121 Firenze

PROGRAM

08:30
RECEPTION DESK

Welcome and Registration

09.00
OPENING SESSION

Luigi Dei, Rector, Università di Firenze
Paolo Fontani, Director of the UNESCO Liaison Office in Brussels
Enrico Vicenti, Secretary - General UNESCO Italian National Commission, Rome
Paolo Orefice, Chairholder, UNESCO Transdisciplinary Chair *Human Development and Culture of Peace*,
Università di Firenze

09.45
MORNING SESSION

Introduction by Nicola Casagli (Università di Firenze)

10.00 - 11.30
Good Health and Well-being

Chair and Introduction: Francesco Castelli (Università di Brescia)
Scientific Report: Antonio Guerci (Università di Genova)
Invited contributions:

> Alberto García Gómez, Mirko Daniel Garasic (Ateneo Pontificio *Regina Apostolorum* di Roma): "Dilemmas of informed consent process in clinical research from a multireligious perspective"
> Virginia Quaresima, Francesco Castelli & others (Università di Brescia): "Is Plasmodium falciparum malaria incidence and severity in holoendemic areas affected by gender?"
> Valentina Marchese, Francesco Castelli & others (Università di Brescia): "Addressing tuberculosis in vulnerable populations in Europe: the EDETECT-TB project and its activities in Brescia"
> Caterina Gallizioli, Francesco Castelli & others (Università di Brescia): "National immunization program in rural area of Mozambique; evaluation of immunization coverage rates in child population accessed to health service"
> Agnese Comelli, Francesco Castelli & others (Università di Brescia): "Retention in care of newly diagnosed HIV patients. Similarities and differences among Italian health system and mobile-TARV strategy in Morrumbene, Mozambique"
> Prof. Josep-E. Baños (Universitat de Barcelona Pompeu Fabra): "Teaching today's medical students for tomorrow's medicine"

Discussion and conclusions

11.30 - 13.00
Quality Education

Chair and Introduction: Laura Gilli (IULM, Università di Milano)
Scientific Report: Francesca Cadeddu (Fondazione per le scienze religiose Giovanni XXIII, Università di Bologna), Alessandra De Rose (Sapienza Università di Roma)
Invited contributions:

> Domenico Simeone (Università Cattolica del Sacro Cuore, sede di Brescia): "Introduction to education SDG 4"
> Adine Gavazzi, Giovanni Perotti, Tania Re (Università di Genova): "How to wear a Forest. The Intangible Cultural Heritage of healing biospheres in Camaldoli (IT), Lapland (FI), Chaparri (PE) and Mayantuyacu (PE)"
> Zehavit Gross (Bar Ilan University, Israel): "From the Shoah to peace: interdisciplinary processes"
> Laura Soledad Norton, Camelia Adriana Bucatariu (Sapienza Università di Roma): "The 2030 Agenda and students with migratory background at Italian Higher Education Institutions: challenges and opportunities"
> Maria Rita Mancaniello (Università di Firenze): "Complexity and education: methodologies for a caring society (SDG 4 topics)"
> Stefano Costantini (Università di Firenze): "Ten Targets about SDG 4: ensure inclusive and equitable quality education and promote lifelong learning opportunities for all"

Discussion and conclusions

13.00
Lunch Break

14.00
AFTERNOON SESSION
Introduction by Marco Mascia (Università di Padova)

14.00 - 15.30
Sustainable Cities and Communities

Chair and Introduction: Marcello Balbo (IUAV, Università di Venezia)
Scientific Report: Paolo Ceccarelli (Università di Ferrara), Carmine Gambardella (Università di Napoli)
Invited contributions:

> Angela Paparusso, Elena Ambrosetti (IRPPS-CNR, Sapienza Università di Roma): "Immigrants subjective integration: a comparison of indicators of self-reported well-being among immigrants in Italy"
> Carlo Orefice, Francesca Bianchi, Sebastiano Roberto, Marco Betti (Università di Siena): "Space, memory and urban regeneration: the case of the former psychiatric hospital of Arezzo and the park of Pionta"
> Bienvenue Sambou, Ousmane Pame (Université UCAD, Dakar), Paolo Orefice, Miriam Vallani (Università di Firenze): "Sahel R.E. - Naissance, Projet Red/UCAD Dakar"
> Anna Siri, Mauro Cerosio, Donatella Gennai, (Università di Genova): "Culture, illness and Care. The *"issue 0"* of the first magazine of the UNESCO Chair on Anthropology of health, biosphere and healing system"
> Michele Pezzagno (Università di Brescia): "Healthy cities: the value of an interdisciplinary planning approach in welfare service"
> Patrizia Modica (Università di Cagliari), Barbara Terenzi (VIS - *Comitato per la promozione e protezione dei diritti umani*) Alessandra Carucci (Università di Cagliari), Muzaffer Uysal (University of Massachusetts, Amherst, USA): "SDGs and Sardinia: a best practice in sustainable tourism"
> Discussion and conclusions

15.30 - 17.00
Peace, Justice and Strong Institutions

Chair and Introduction: Alberto García Gómez (Ateneo Pontificio *Regina Apostolorum*, Roma)
Scientific Report: Stefania Gandolfi (Università di Bergamo)
Invited contributions:

> ➤ Roger Koussetogue Koudé (Université Catholique de Lyon): "The protection of the Ethnic, Cultural and Religious Minorities: A Challenge for the International Community"
> ➤ Pietro De Perini (Università di Padova): "Italy's role for international human rights: responsable, multilateralist and principled actor, or just a rethoric-performance gap?"
> ➤ Angela Colonna (Università della Basilicata): "Communities of knowledge and management of Sassi Matera's UNESCO site"
> ➤ Raimondo Cagiano de Azevedo (Sapienza Università di Roma): "Migration policies: a subsidiarity approach"
> ➤ Ana Maria Vega Gutierrez (Universidad de La Rioja): "Challenges in the management of religious and cultural diversity in current democracies: contributions from good governance and the reconstruction of citizenship"
> ➤ Silvia Guetta (Università di Firenze): "Project historical memory of conflicts and violence for peace education"
> ➤ Gennaro Giuseppe Curcio (Istituto Internazionale *Jacques Maritain* di Roma): "Keys to Peace: person, dialogue, duties, brotherhood, justice"

Discussion and conclusions

17.00   Conclusions of the Symposium by Raimondo Cagiano de Azevedo, Scientific Coordinator of the UNESCO Chair "Population, Migrations and Development" (Sapienza Università di Roma)

17.30 - 18.30   Short meeting of the CONIUS Commission

Scientific Committee:
Paolo Orefice (Chairman), Maria Rita Mancaniello, Marcello Balbo, Raimondo Cagiano de Azevedo, Francesco Castelli, Alessandra De Rose, Stefania Gandolfi, Alberto Garcia Gomez, Laura Gilli, Antonio Guerci, Marco Mascia, Alberto Melloni

Technical Scientific Committee:
Paolo Orefice (Chairman), Maria Rita Mancaniello, Stefano Costantini (T.S Referent), Federica Mazzarelli, Gabriele Capasso

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Adine Gavazzi, swiss architect of Politecnico of Milan, specialized in anthropology of the Andean Amazon at Complutense University of Madrid, she researches sacred spaces, landscapes of healing and pre-hispanic and indigenous ceremonial architectures. Her field Technomorphology structured a theoretical disciplinary basis used to analyze archaeological heritage and its living cultures and creates digital maps, while fostering local capacity building. She worked in Peru in Ollantayatambo, Cahuachi, Ventarrón, Mayantuyacu, Chaparri, and is active in World Heritage Sites of Machu Picchu in Peru, Sacri Monti of Ghiffa and Mount Etna in Italy and Borobudur in Indonesia. Author of numerous monographies, she co-directed the Rio Abiseo Expedition 2017 using LIDAR in the World Mixed Heritage Site of Peru.

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focused on the "local model of training processes", which feeds on the potential of sensorimotor, emotional knowledge and rational and is aimed at the different levels and fields of educational action, the development of the system of individual and collective personal knowledge in relation to the intangible and tangible development of quality of the territories, starting from the most deprived subjects and groups. The model, during the Florentine experience, was deepened in the epistemological and theoretical bases and in the strategic and methodological options through the transdisciplinary approach of the complex science of education in the historical transition of terrestrial Ecoumanism.

On these issues he has to his credit a long experience of scientific direction and management of local and national, European and international projects and is engaged in research and international cooperation actions, especially in Latin America and in recent years also in Africa, for training to terrestrial citizenship in human development and the culture of peace.

He has authored more than three hundred publications.

Dominic Osei-Kofi is the Mission Centre Director of the Institute for World Evangelisation - ICPE Mission, Ghana and he is currently the General Manager at HopeXchange Medical Centre, Kumasi (Ghana). He promotes the Medical and Scientific Research at HopeXchange Medical Centre, guaranteeing logistical and administrative support.

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Giovanni Perotti
Italian architect of Politecnico of Milan, specialized in Geography at the University of Genoa, he directed archaeological expeditions and exploratory journeys in Africa following the footsteps of Giulio Materno in Agysimba. He traveled the Silk Road from Milan to Pekino by car, documented the pre-Islamic cities in Mauritania, crossed the Akakus in Libya and the Catavina desert in Baja California (Mexico) on foot. As a professional architect he built in Maremma, Greece and Libya. Since 2007 he served as a UNESCO consultant for the inscription of sites and monuments in the World Heritage List in Tunisia, Libya and Greece. He won a UNESCO on Sites of Memoy celebrating the bicentenary of the end of the Tract for the construction of the Gorée Slave Trade Memorial in Dakar, Senegal.

Michèle Pezzagno
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Virginia Quaresima received her MSc in Medical Biotechnology from the University of Modena and Reggio Emilia (Italy) and she is currently a PhD student at the University of Brescia - clinical department of Tropical and infectious diseases (Italy). Her professional interests focus on diagnostics in low-middle-income countries and her current projects are specifically regarding Malaria and Tuberculosis.

Tania Re
Clinical and Community Psychology at the University of Turin, she is Doctor in Psychological, Anthropological and Educational Sciences. She directed the European Center for Health Promotion of Turin and teaches Anthropology of Health at the University of Florence. She researches neuroscience, psychology and anthropology of health, ethnomedicine, traditional medicine and "Global Health", while understanding and integrating the healing systems of ancient traditions that connect mind, body and spirit together with the contemporary western healthcare system. She worked with communities in Venezuela, Northern India and Lapland and is now active with the Andean ethnomedicine of Mayantuyacu and Chaparri in Peru, and healing traditions of Tibetan NgalSo of WHS Borobudur, Indonesia and inca medical culture at Machu Picchu, Peru.

Sebastiano Roberto is Researcher (Aggregate Professor) in the History of architecture at the University of Siena. He has published numerous books and essays on Renaissance and Baroque architecture in Rome and Tuscany. Since about ten years he is scientific consultant for the French Embassy for the conservation and restoration of French monuments in Rome. Among his most recent fields of work, he dedicated himself to interdisciplinary studies and research on the evolution and social implications of architecture in the contemporary city.

Anna Siri, Sociologist, UNESCO Chair on «Anthropology of Health Biosphere and Healing Systems», University of Genoa, Italy

Barbara Terenzi, anthropologist, human rights international expert, lecturer. Research fields: Sardinia, cultural heritage/sustainable tourism. Participates in many international and UN conferences. Publications co-editor: Arcipelago Mediterraneo: la Sardegna, Feste e Riti d'Italia: Sud 1, Sustainable Island Tourism: Competitiveness and Quality of Life, Cura della Casa Comune: Introduzione a Laudato si' e Sfide e prospettive per la sostenibilità, Goals for Mankind: a report to the Club of Rome.

Lina Rachele Tomasoni, born in 1966, is a specialist in Infectious and Tropical Diseases, working in the Spedali Civili University Hospital in Brescia (Italy). She collaborates, since years, with the ONG Medicus Mundi Italia on health projects especially in Africa (Burkina Faso and Mozambique) and supports operative research activities, mainly in the field of HIV, tuberculosis, vaccination, malnutrition, health access.

Muzaffer (Muzzo) Uysal, PhD. is a professor and chair of the Department of Hospitality and Tourism Management - Isenberg School of Management at the University of Massachusetts, Amherst. Dr. Uysal has extensive experience in the tourism and hospitality field; has worked on several funded tourism marketing and management projects and conducted workshops and seminars in more than 20 countries. He is a member of the International Academy for the Study of Tourism and the Academy of Leisure Sciences. His current research interests center on tourism development and quality-of-life research in tourism and hospitality.

Ana María Vega Gutiérrez. Senior Lecturer in State Ecclesiastical Law and Director of the UNESCO Chair in Democratic Citizenship and Cultural Freedom at the University of La Rioja. Bachelor's degree in Canon Law and postgraduate specialist in Bioethics. Academic member of the Royal Spanish Academy of Jurisprudence and Legislation. Awarded the Distinguished Cross, 1st Class, of the Order of San Raimundo de Peñafort by the Spanish Ministry of Justice in 2017.
From 2003 onwards, director and coordinator of the international summer school on human rights at the United Nations Headquarters in Geneva. Coordinator of European research projects on education and religion in the Mediterranean and on the Human Rights-Based Approach in Higher Education in the Maghreb, involving 12 European and Maghrebi universities.

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