EVENT DESCRIPTION SHEET – INTERNATIONAL

PROJECT	
Participant:	1 – ADL a ZAVIDOVICI SOCIETÀ COOPERATIVA SOCIALE
PIC number:	905168984
Project name and acronym:	Remembrance and Mapping of Colonial Legacies in Migration and Integration Policies — REMAP

EVENT DESCRIPTION	
Event number:	1
Event name:	Integration as a Continuation of Colonial Governance
Type:	Conference with workshop
In situ/online:	in-situ
Location:	Italy, Brescia
Date(s):	01/10/2026
Website(s) (if any):	https://www.adl-zavidovici.eu/2026/09/08/integrazione-come-continuazione-del-governo-coloniale-progetto-remap/
How did you publicize the event? (attach poster or social media link)	In addition to the promotion on ADL website (link attached above), direct invitations were sent via email (using pre-existing mailing lists) to potentially interested participants (mainly people working in the field of migrant inclusion). To involve more participants, ADL also relied on a long-standing network of contacts with other civil society organizations working within the reception system. Finally, the event was also promoted on ADL's pages on Instagram (https://www.instagram.com/adlzavidovici/p/DdDrDtsimkz/) and Facebook (https://www.facebook.com/AdlZavidovici/posts/pfbid0wD2cXqpabr87wT95qh5yhx9c6KnAgLAimtuzUCjB8foxSoG2hG5vW1WVj1ENLqGbl). Partners of the project were involved directly via email and on the basis of their role within REMAP. The following poster was used to publicize the event among partners. A version in Italian was made to promote the conference in Italy.

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Participants	
Female:	71
Male:	28
Non-binary:	1
Other	/
From country 1 [Italy]:	86
From country 2 [France]:	2
From country 3 [Germany]:	3
From country 4 [Belgium]:	3
From country 5 [Spain]:	3
From country 6 [Portugal]:	2
From country 7 [Kosovo]:	1
From Local authorities/Municipalities	5
CSOs/NGOs	86

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Minority-led organisations	4		
Other	5		
Total number of participants:	100	From total number of countries:	7

Description

Provide a short description of the event and its activities.

As the opening event for REMAP, the conference aimed at providing participants with a conceptual frame on how colonial legacies continue to be present and to shape integration policies in the EU, as well as to play a crucial role in the way institutions approach migration issues and treat refugees and asylum seekers. Following the morning lecture, the event included an afternoon workshop for the for recognition of colonial dynamics in the present.

The event featured a moderator and three speakers.

Raisa Labaran - City Counsellor in Brescia (moderator)

In opening the morning session, Labaran highlighted the case of Gladys (fictitious name) a Nigerian-trained geriatrician who was forced to retrain as a low-level healthcare worker due to non-recognition of her medical degree in Italy. Despite excelling in her coursework, Gladys was barred from taking the final exam after being defrauded by an intermediary while attempting to secure required secondary diploma documentation.

Labaran used this case to criticize integration systems that demand compliance from migrants while burdening them with bureaucratic barriers and deflecting institutional responsibility. She therefore argued that colonialism could not be confined to a completed historical period. Its traces had to be examined in the contemporary allocation of credibility, qualification, responsibility and mobility. She invited the conference to move from questioning familiar categories to considering how everyday practices might be altered.

Marie Moïse – Political philosopher, researcher, decolonial Italian-Haitian feminist and professor at John Cabot University (speaker)

At the beginning of her intervention, Moïse grounded decolonial theory in real-world institutional violence, using the police killing of Abderrahim Fakir in Bologna to contrast State control ("politics from above") with grassroot resistance ("politics from below"). She then moved to her family history and her dual Haitian-Italian heritage to show how assimilation forces families into "whitening"— discarding native identity and language to achieve basic social safety and legitimacy. Finally, she defined coloniality through three core mechanics: *terra nullius* (the declaration of land as unowned), enforcing human hierarchies that dehumanize marginalized lives, and globalizing these systems into modern governance.

In the following section of her discourse, Moïse analysed the effect of the colonial approach with reference to migration. Applying Orlando Patterson's concepts of natal alienation and social death, she showed how administrative migration processes strip migrants of their heritage, reducing them to a contextless present. Moreover, to counter institutional control, she highlighted the role of "communities of resistance," where local mobilizations and descendants of migrants leverage their native language to reclaim public space and contest power. Finally, she argued that authentic solidarity requires allies to examine their privilege and sit with "white anxiety"—the discomfort triggered by racial critique—rather than recentering their own feelings.

The discussion rejected superficial slogans, calling instead for confronting systemic racism in schools, acknowledging suppressed colonial histories, and validating anger as a legitimate response to injustice.

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Roberto Bertolino – Psychologist and psychotherapist at Frantz Fanon Association (speaker)

In his lecture, Roberto Bertolino approached reception and care as political relationships rather than neutral services. He argued that reception systems and psychological care operate within a core contradiction: while nominally protective, institutional care often enforces waiting, dependency, and surveillance. To better explain this idea, he drew a historical line from drapetomania — pathologizing enslaved people's desire for freedom — to modern clinical diagnoses that convert political refusal and anger into individual psychological disorders. In addition, he criticized asylum systems for stripping migrants of their broader political "History," reducing their agency to narrowly framed narratives of trauma and victimhood to secure institutional protection.

In the second section of his speech, Bertolino moved to the issue of Italian CPRs (administrative detention centres for people awaiting removal) and demonstrated how, through the presence of these facilities, border enforcement operates internally through sorting, confinement, and administrative control. Even more, inside administrative detention, Bertolino argued, the body can become one of the few remaining means through which a person attempts to change their condition. Self-injury may result in transfer to an emergency department or hospital, potentially creating an opportunity to leave confinement. He described increasingly serious forms of self-harm in CPR centres, including acts with fatal consequences, as evidence of a system in which freedom is pursued through damage to the very body being detained. Finally, he described how, within detention and care systems, expressions of anger or non-compliance are routinely misclassified as aggression or psychiatric issues rather than legitimate political acts.

The following discussion with contributions from the audience called on care and educational institutions to acknowledge their complicity in colonial power, abandon paternalistic authority, and sit with unresolved historical responsibility.

Camillo Boano – Architect, urbanist, architectural theorist and professor at Polytechnical University of Turin (speaker)

Camillo Boano framed the modern city as a tool of colonial ordering, where urban planning actively manages, isolates, and redistributes marginalized populations through designated spaces like detention centers and reception facilities. He argued that contemporary urban development relies on dual paradigms of spatial "emptying" and coercive ordering, creating "sacrifice zones" that bear the cost of maintaining orderly, privileged areas. In addition, drawing on architectural limits and political theory, Boano challenged the idea of absolute safety, showing how conflict, military destruction, and infrastructure collapse continuously erode the possibility of true spatial refuge. However, rather than viewing spatial damage as a temporary void, he introduced the figure of the "hole" to highlight how inhabitants must continuously repair and navigate systemic neglect and displacement.

Similarly, in order to counter rigid planning paradigms, Boano introduced the idea of "fugitive spaces" inspired by the history of marronage, where displaced communities use mobility and adaptive spatial intelligence to survive outside official control. Boano, therefore, redefined the role of the urban planner from an authoritative builder to a critical reader who must learn to recognize informal histories, unseen relations, and community survival strategies embedded in the city.

Finally, the discussion warned against relying purely on symbolic decolonization — such as removing monuments or changing street names — if the underlying material inequalities, detention regimes, and spatial exclusions of urban governance remain intact.

In closing the morning session, Labaran argued that integration acts as colonial governance when institutions demand compliance with rigid categories without questioning their historical origins. She emphasized that border policies extend into intimate life, shaping family bonds, public recognition, and emotional presence alongside legal status. Eventually, rejecting pure pessimism, she called for grassroots alliances and intersectional pressure to challenge how migrants are housed and integrated into concrete urban spaces.

The conference concluded with a call for ongoing collective action to reshape how bodies, relationships, and territories are governed in everyday life.

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The afternoon workshop translated the morning's discussion of coloniality into a collective exercise centred on participants' own practices. Facilitated by Marie Moïse, the activity asked participants to identify relations of power in situations commonly framed as helping, caring, protecting, empowering, educating or representing. Short historical and theoretical prompts introduced a vocabulary for recognising colonial dynamics in the present. Participants then connected these keywords to personal experiences, worked in small groups to identify recurring patterns and contradictions, and returned to plenary discussion with unresolved questions rather than ready-made solutions. The workshop's main outcome was a shared recognition that paternalism, racial hierarchy and the reduction of agency can be reproduced through well-intentioned practices, including within reception and social-support systems.

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