

the migrants and migrants' children because personally I'm tired of always being considered the victim, -I'm not a victim at all - or who claims to speak in my voice - I have my voice and I can speak for myself - and then above all the debate on "ious solis" makes me want to vomit because for many years they just speak about making a law, which is rather simple. We are beyond paternalism. This means to not understand that your country is anthropologically changed because there has been a very strong change.

Then we always talk about children when the problem also affects people of my age - next year I will be 40 - I was not born yesterday, I'm the daughter of immigrants, I'm Italian and Somali, so let's stop talking only about children, we are both children and adults, soon we will be the elderly, we would need to talk about our pensions. Politics stewed me greatly and then also the rhetoric of embracing black children to show that we are so progressive etc. No, there is no need for exterior superficialities, we need stability and facts."

### C) Intervention in spaces of amnesia

The 2013's Italy is a country in deep crisis: economic, political, social and of thought/action. It is especially in such moments that violent and repressive episodes, security and control mechanisms, diverse forms of extremism, intensify.

It is a country that search for easy targets on which to point the finger by omitting an in-depth analysis of the causes that lead us to live in this sick society.

Everything becomes a commodity. Education, relationships, knowledge, culture, experience, bodies, cells, sex, health and damages. Life and death.

Separated, isolated, depoliticized this is how the system wants us.

Subjected to the recruitment of puppet troops. Sometimes forced, sometimes volunteer.

All in the name of democracy.

Maybe it is time to re-democratizing democracy? Overcoming democracy? Re-inventing democracy?

How can one still speak of democracy in Western society when it feeds inequality, de jure and de facto, of parts of the population? Are there wo/men that are more equal than others?

Monsters are hidden in the closets, the horrors of the past.

We still didn't deal with colonialism, nonetheless with fascism.

Living deads, as Achille Mbembe would say, are multiplying in our homes, streets, beds, schools and offices.

Void and deprived beings, easy to fill with slogans and false promises.

If it is not physical death that we are subjected to, it is certainly that of our rights. Especially for those who are oppressed from Fortress Europe.

Which rights? Our rights!

The bureaucracy, the denial and the oblivion are just as repressive forms as physical violence.

*"When I turn on my radio, when I hear that Negroes have been lynched in America, I say that we have been lied to: Hitler is not dead; when I turn on my radio, when I learn that Jews have been insulted, mistreated, persecuted, I say that we have been lied to: Hitler is not dead; when finally, I turn on my radio and hear that in Africa forced labor has been inaugurated and legalized, I say that we have certainly been lied to: Hitler is not dead."*

Discours politiques, election campaign of 1945, Fort- de-France, Aime Césaire. From Black Skin, White Masks, p. 90, Franz Fanon.

In what other forms continue to exist relations colonial like? Was and is it still the language as a cultural vehicle a tool of colonial hegemony?

Antar Marincola: "Colonial relationships still exist. But if they become mental conditions that allow you to become the colonized and to stay there believing that your condition is unchangeable, that is one's own choice. I believe instead that despite the imposed colonial French language you can use the French to tell us about the Baileu, to speak about today's France, which is much more about Marseille more than anything else. Today, France is a country that has no identity except what the people of Baileu tell us. There is no longer the western European coloniser; today it is fragile; it has many problems; for example, it can no longer address the issue of Cyprus. There's no point in thinking that the British or the French still have relevant power in the world. In my opinion, in those areas, it is the Chinese who play a strong role. They are shifting the axis. It's them who are putting at stake boundaries and limits. It is no longer Europe. Europe is in trouble domestically. If we want to be the victim, we are victims until the end of the world. But we are not only victims, we can also be the perpetrators we are especially good at this when dictators rule our countries. Therefore, I do believe in fact that it's not an issue what people impose on you, the language they force you to study, but the way you make use of that language and how you can turn it around and make it an instrument of power."

Is it possible to speak about „post“-colonialism? Was there ever a real end to colonialism? How important is the theory and academization of the discourse on colonialism in the West (e.g., the „post-colonial studies“) on the creation of a fictitious overcoming of colonialism itself? Is it not promoted, even in this way, a normalization of racism? What are the 'positive' forms of racism that are to find in Italian society inside and outside the institutions?

In what forms the debris left by colonialism and imperialism have not only left a cultural heritage, but continue to shape the lives of former colonized peoples and today's migrants?

What is the current situation in the former Italian colonies, what changes have occurred since then? What are the major issues, risks, and what are the possibilities for a change?

Igiaba Scego: "Generally speaking the word "post" is always to be taken with a pinch of salt. In regard to colonialism, I can tell you about Somalia, but we can think of many other examples, I think that the colonial system never actually ended. The same Italy is living in a colonial system, the same Italy has been colonised and is the coloniser at the same time. These are things one must also consider, maybe you are not colonised by a country, but you are colonised by a financial system, I think that what we are experiencing at this time it is a kind of colonialism, that is a financial system that is colonising our daily habits, our communal ways of living and sharing: that is the very foundation of civil society. What is happening in Greece is atrocious and what can we call it if not colonialism? If not colonialism of finance? So the word lends itself to many meanings, but also to many speculations.

If we refer back to the historical colonialism and to Somalia in particular, I think that Somalia never got out of a colonial system. Actually it went out officially became decolonized in '41 when Italy lost the colonies. However, between 1941 and 1950 there has been the British interregnum that was supposed to help Somalia bridging the decision to give it the independence or to give it the Trust Territory of a third country. So the United Nations decided to give it a trust territory. Clearly the Somali people didn't appreciate it because they wanted their independence immediately, as it should have been.

But the heinous thing that has been done, and I think it was a mistake, has to have been to give this regency of ten years, from 1950 to 1960 to Italy, a country at random! But why? Italy is the country was colonising until yesterday, so how can Italy teach democracy?

Aside from that democracy cannot be taught, I always say this when I go into schools. It is similar to what we did in Afghanistan or Iraq, exporting democracy, when your own democracy hangs in the balance.

I was very impressed that it was not Benito Mussolini who was asking the Trust Territory - "the colonial adventure ends with a bang", as it was said at the time -but the likes of De Gasperi, Togliatti, all of them from right to left, from the Christian Democracy to the Communist Party,