

In the World of Posidonia

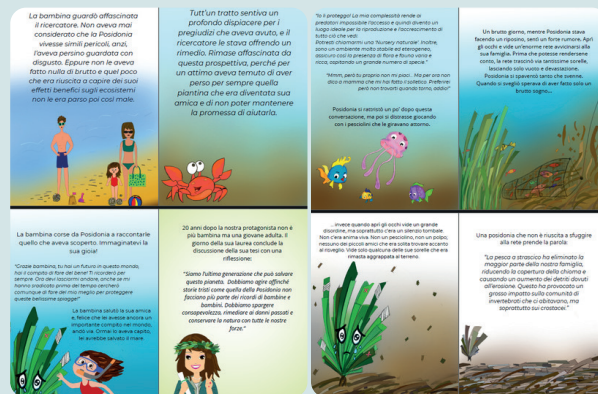
An information project to protect the health and well-being of the seas and the individuals who depend on them

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Project Background

The goal of this project is to address SDGs 3 and 14, with a particular focus on target 2, which involves promoting sustainable management of marine and coastal ecosystems. This project focuses on addressing the harmful impacts to and the need for greater protection of *Posidonia oceanica*, an aquatic plant crucial for the health of ecosystems and their fish populations. To date, there is a lack of awareness of *Posidonia oceanica*'s environmental benefits. Further, the aquatic plant often elicits negative reactions, such as disgust, especially among children and adults, similar to various algae. *Posidonia oceanica* has been listed among endemic marine species, hence it is protected by regulations and the subsequent development of conservation projects, including the construction of protective barriers against trawling and re-colonization efforts.

A mixed-method approach—combining ideation sessions and focus groups—was used to determine how scientific knowledge could be transferred to young people. Preliminary research was conducted to identify the benefits and problems connected to the protection of marine ecosystems, particularly *Posidonia oceanica*. The final product created is meant to be as engaging as possible to make learning important and useful scientific notions fun, especially in the context of the fight against anthropogenic environmental destruction. Ultimately, the project seeks to fill a knowledge gap in children, integrating the principles of SDGs 3 and 14 in a creative and flexible way, anchoring knowledge to a children's story.



The book



Children's drawings



Presenting to children



Children's feedback

Results

To raise awareness among school-aged children (ages 7 to 12) regarding the preservation of all elements required for a healthy marine ecosystem, in particular *Posidonia oceanica*, our team created a children's story, to be read with the participation of families and educators. To ensure inclusivity, the team has additionally created an audiobook version for the visually impaired and an edition with supplemental illustrations for the hearing-impaired. Moreover, a theatrical adaptation of the story was presented to a group of students of the University of Turin, serving as an opportunity for an accessibility check, which predominantly yielded positive feedback. A children's book was selected so that it could serve as both a form of entertainment and a way to raise awareness on this topic. The group determined that since knowledge transmission is so important, the final product is something that must be collaborative between adults and children. This allows the former to have the opportunity to experience a moment of sharing and participation. During the presentation, an anchor was created to be representative of part of the story told, a wool net covered the audience to represent trawl nets, and a crossword was created to reinforce the knowledge learned.

The children that were presented to understood the content of the book and found it pleasant yet instructive. Furthermore, the teacher also provided feedback, stating that the children were able to follow the story quite well, and the illustrations were colourful and effective for their cognitive mental age. The story allowed the children to learn why *Posidonia oceanica* is so important, and the group was accurate in assuming that the children would see this plant as a common nuisance. For the audiobook, participants who are not blind were blindfolded and made to listen to the story; they found no difficulties in listening and understood the story well.

Future education and research efforts may include the large-scale distribution of the storybook throughout Italy; creation of an animated film adaptation and multimedia presentations; collaboration with other sustainable marine-related projects; and the construction of interactive support for storytelling sessions.

Chapter 3

Legal Design (LD) and Visual Law (VL): The 6 Steps

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1. Definition of Legal Design (LD) and Visual Law (VL)

The concepts of Legal Design (LD) and Visual Law (VL) are relatively unknown, even amongst legal scholars. LD was created through an initiative at the Stanford Law School that brought together three areas of design, technology, and law to simplify legal language. As defined by Margaret Hagan, creator of the concept and author of the book *Law by Design*,¹ this instrument is “the way we evaluate and design legal business in a simple, functional, attractive and usable way.”² LD, borrowing from the domain of design thinking,³ is centred on people and their needs. It shifts the focus from the professional viewpoint—mainly of lawyers and judges—to the recipients of the legal document. These recipients can include common citizens, private and public individuals, organizations, and communities. The aim is to create effective solutions following feedback obtained from ongoing interactions with the final recipients. Such feedback is continuously mapped and collected from the inception of the project until the implementation phase. In other words, in working with LD, the legal world can empathetically examine how to meet the needs of the recipients and legal entities through a process of hands-on communication and active listening.

While LD focuses on helping the legal community develop effective communication for the benefit of the beneficiaries and creating the foundations for creative legal reasoning, VL is the visual manifestation of this conceptual thinking. This distinction can be visualised with an iceberg,⁴ wherein LD represents the hidden bottom, and VL represents the exposed top, which can be observed and experienced by all. Essentially, VL is the external manifestation of LD and serves to put into practice a non-conventional format that makes legal documents more explanatory. VL can be developed through features that include—but are not limited to—images, illustrations, videos, infographics, graphics, timelines, QR codes, flowcharts, bullet points, pictograms, comics, storytelling, maps, story mapping, links, music, gamification, and podcasts.

While LD and VL have their origins within law firms as a tool to help clients understand the legal processes affecting them, they have been progressively adapted to achieve other goals.⁵ First—which will be further elaborated on in the following sections—LD and VL can be developed as legal education resources to help stimulate the mindsets of future legal scholars, ultimately helping them thoroughly understand community needs. Second, in legal research, the outcomes of LD and VL can be used as practical tools to effectively disseminate and communicate project results. Third, these instruments are innovative strategic tools that can empower society to overcome the challenging and often opaque process of advocating for their rights. Finally, these tools can be applied to support the decolonisation of legal mindsets and law itself.⁶ This is accomplished by involving research participants who are typically outside the dominant Western legal doctrine of environmental law, while also further developing techniques for knowledge co-creation. Hereinafter, the expressions West, Western-centric and Eurocentric are used interchangeably to denote those epistemologies founded on the coloniality of knowledge.⁷ Coloniality of knowledge is defined as the epistemic violence perpetrated by the settlers at the ‘encounter’ with the ‘other.’ This practice is based on the invisibility, denial, silencing, expropriation, and extraction of non-Western knowledge, and largely remains the dominant rationality of Western value sets.⁸

Through knowledge co-creation supported by the collaborative use of LD and VL tools, it is possible to contribute to the re-emergence of Indigenous perspectives and cosmovisions,⁹ ultimately weaving these into the scientific method.¹⁰ Unfortunately, Indigenous knowledge, value sets, and legal orders are historically considered inferior to the predominance of the ‘universalization of law,’¹¹ which supports a single and universal way to build legal rights and obligations. Ultimately, the objective of using LD and VL is to facilitate the effective participation of all parties involved in environmental matters. This can be accomplished by making all parties effective co-participants in environmental legal research. This explains the adoption of the expression ‘recipient/participant,’ used hereinafter to define the actors of our LD and VL co-created legal methodology.

1. Hagan, M., *Law by Design*, Available at: <http://www.lawbydesign.co/en/home/>. Last access September 2022.

2. <http://www.lawbydesign.co/en/home/>. Last access August 2023.

3. Design thinking is an approach that brings together tools, techniques, and knowledge to break down a complex problem into stages and design innovative ideas to forward solutions. The central idea is that the process is carried out collectively and collaboratively, to gather as many different perspectives as possible. In this way, design thinking is based on the ability to be intuitive, recognize patterns, and develop ideas that have an emotional meaning beyond functionality. Further, design thinking can facilitate expression through mediums beyond words or symbols (Brown, 2009). Design Thinking is divided into four stages: immersion (understanding); ideation (creation); prototyping (testing); development (application).

4. <https://www.linkedin.com/company/legalhack/>. Last access June 2024.

5. Hagan, M., A Human-Centered Design Approach to Access to Justice: Generating New Prototypes and Hypotheses for Interventions to Make Courts User-Friendly, *Indiana University. Indiana Journal of Law and Social Equality*: Vol. 6 (2018): Iss. 2, Article 2; Hagan, M., *Law by Design*, Available at: <http://www.lawbydesign.co/en/home/>. Last access September 2022; Hagan, M., *Legal Design as a Thing: A Theory of Change and a Set of Methods to Craft a Human-Centered Legal System*, *Design Issues*, 2020, 36(3), p. 3-15; Hagan, M., *Participatory Design for Innovation in Access to Justice*, Massachusetts, US: Daedalus, the Journal of the American Academy of Arts & Sciences, 2019, 148(1), 120-127.

6. POTO M. P., *Environmental Law and Governance: The Helicoidal Pathway of Participation a study of a nature-based model inspired by the Arctic, the Ocean, and Indigenous Views*, Giappichelli, Torino, 2022, pp. 1-241, at p. 134 and ff.

7. Fonseca M., *Global IR and Western Dominance: Moving Forward or Eurocentric Entrapment?*, *Millennium*, 2019, 48(1), pp. 45-59; Quijano, A., *Coloniality of Power, Eurocentrism, and Latin America*, *Nepantla* 3, no. 1, 2000, pp. 533-580.

8. De Sousa Santos, B., *Para descolonizar Occidente. Más allá del pensamiento abismal*, (Buenos Aires: CLACSO-Prometeo Libros), 2010.

9. Definition of the term Cosmovision “means the conception that Indigenous peoples have, both collectively and individually, of the physical and spiritual world and the environment in which they conduct their lives.” Available at <https://www.lawinsider.com/dictionary/cosmovision>, last access August 2023.

10. SAIDA, S. M., *Weaving the Lore of the Land into the Scientific Method*, *Nature*, Vol 601, 13 January 2022, pp. 285-288.

11. Colaço, T. L.; Damazazio, E. S., *Antropologia Jurídica – Uma Perspectiva Decolonial para a América Latina*, Curitiba: Juruá, 2017.

An example of the effectiveness of LD and VL as legal tools is highlighted in the experience of the Escazú Agreement (EA) on Access to Information, Public Participation in Decision-making and Access to Justice in Environmental Matters, which has been transformed into a comic book.¹² In the project titled *Legal Design and Visual Law in International Environmental Law: Conversion of the Escazú Agreement in Visual Materials for the Chiquitano People*, our primary goal was to facilitate the Chiquitano understanding of environmental rights that are recognised in the EA,¹³ in tandem with improving environmental democracy. At the same time, the project sought to promote the co-creation of new knowledge by actively encouraging Chiquitano participation.

2. Stages of Legal Design and Visual Law

This section illustrates the 6 steps that put LD into practice by applying the techniques of VL.

Step 1: Selection of the Recipient/Participant

The first step in LD and VL is to choose the creative project's target audience. Specifically relating to ECO_CARE methodology, the target audience acts as co-participants in the research journey. This means the innovative term 'recipient/participant' refers to the active role that all parties play in the process of co-creation. Being able to define the target audience of the recipients/participants is a fundamental step that ensures accuracy in each step of the research, as well as ensuring the project's results are tailored to their needs. This way, process and results represent community-specific value sets and contribute to overcoming Western centrism in research and law.¹⁴ Having project results tailored to the needs of the target audience does not affect the reuse of data, as it allows researchers to analyse and publish findings based on the same data. As well, it greatly contributes to the emerging body of literature through the generation of new discussion and publications on the project's results.

Step 2: Study of the Needs of the Recipient/Participant – Empathy

The study of the recipient/participant target audience marks the second stage of this process. This stage comprises an in-depth assessment and subsequent analysis of the targeted community's characteristics—their demographics—and needs, which includes cultural legacy, legal values, language, educational system, and access to digital technologies. These assessments and analyses are often typical of healthcare studies; however, this process provides significant insights and can serve as an innovative tool for legal scholars and researchers.¹⁵

The need for assessment and analysis within the community is fundamental to demarcate the study field. Building a field of study through dialogues and meaningful interactions with participants can help to develop a sense of collective purpose, while also advancing levels of active participation. When the study takes shape as a collective endeavour, this format can ultimately contribute to ingratiating empathy within education and research activities.¹⁶ According to widely cited research,¹⁷ although empathy is an innate quality,¹⁸ it can also be developed by practising positive social behaviours.¹⁹ While using LD and VL, the process of promoting and strengthening empathy can unfold via two steps. First, a unilateral understanding of the needs of the project's recipients should be established. Second, in tandem with the elaboration of the recipients/participants' needs, the effective involvement of the recipients in the co-creation process must be facilitated and strengthened. In both steps, reflexivity and empathetic thinking are practised and developed by all project participants, be they students, researchers, or community members. Such an approach—while commonplace in healthcare studies and criminal justice²⁰—is innovative in the field of environmental law research. In our case, the mutual connections and exchange helped grow empathy among the participants by fostering trust, friendship, and compassion.

Step 3: Study of the Legal Issue and Choosing the Legal Materials

In the third phase, three questions are posed to all the participants:

1. What is the problem or need that must be solved or addressed?
2. What is the legal problem that the recipient/participant must deal with?
3. Which legal materials can be transformed through LD?

After identifying the legal problem and/or relevant legal materials, the creation phase can commence, with active facilitation from the recipients/participants. As will be demonstrated in the following examples of the student group work, after identifying the legal problem, they also sought to establish a connection with one or more of the 17 Sustainable Development Goals of the Agenda 2030.²¹

Step 4: Ideation and Options

Two techniques are adopted in this stage: brainstorming and reverse brainstorming. Brainstorming is well-known in the field of design thinking.²² As for the first technique, according to the Interaction Design Foundation, "brainstorming is a method design teams use to generate ideas to solve clearly defined design problems. In controlled conditions and a free-thinking environment, teams approach a problem by such as means "How Might We" questions. They produce a vast array of ideas and draw links between them to find potential solutions."²³ In this phase, good and bad ideas are not assessed; instead, a discussion of all the ideas is presented and considered by the participants. Following this, any initial ideas are filtered and refined. Every idea is written down on a physical or virtual sticky note. Through this technique, the development of unorthodox and unachievable ideas is encouraged.

The second technique—reverse brainstorming—requires foresight; specifically, mapping out potential risks and challenges that may undermine plans of action.²⁴ The goal is to unlock the participants' creative thinking, as it is often easier to criticise and identify gaps than

12. Parola, G.; Poto, M. P. (Eds.), *The Escazú Agreement in Comics with and for the Chiquitano People. A Co-Created Project of Legal Design and Visual Law*, (English version). Giappichelli, 2021; Parola, G., Poto, M. P. (Eds.), *O Acordo de Escazú Em Quadrinhos Feito Pelo e Para o Povo Chiquitano Um Projeto Co-criado de Legal Design e Visual Law*, (Portuguese version). Giappichelli, 2021.

13. Cee/ONU, *Convention on Access to Information, Public Participation in Decision-Making and Access to Justice in Environmental Matters*, Aarhus, Denmark, 25 June 1998 Available at: <https://unece.org/environment-policy/public-participation/aarhus-convention/text>. Last access August 2023.

14. Quijano, A., *Coloniality of Power, Eurocentrism, and Latin America*, *Nepantla* 3, no. 1, 2000, pp. 533–580.

15. Di Lallo S., Schoenberger K., Graham L., Arain MA, Drobot A. *Collaboration to Action: A Children's Health Case Study in Knowledge Co-Creation, Indigenous Peoples and Talking Circles*. Alberta Health Services, 2019.

16. Berardi, M. K., White, A. M., Winters, D., Thorn, K., Brennan M., Dolan, P. *Rebuilding communities with empathy*, *Local Development & Society*, 1:1, 2020, pp. 57–67.

17. Sofronieva, E., *Empathy and Moral Development: Implications for Caring and Justice*. Cambridge: Cambridge University Press, 2000, 3.

18. <https://www.sciencedaily.com/releases/2019/07/19072911225.htm>, last access June 2024.

19. <https://psyarxiv.com/es6wm/>, last access June 2024.

20. Hoffmann, M., *Empathy and Moral Development: Implications for Caring and Justice*. Cambridge: Cambridge University Press, 2000, 3.

21. On September 25, 2015, the United Nations General Assembly approved the Agenda 2030 called *Transforming Our World: The 2030 Agenda for Sustainable Development*, identifying a set of 17 integrated global goals composed of 169 targets and 232 unique indicators, which were set to be achieved by 2030.

<https://sdgs.un.org/2030agenda#:~:text=We%20resolve%2C%20between%20now%20and,protection%20of%20the%20planet%20and>

22. Thorning, K., Müller, R. M., *Understanding the creative mechanisms of design thinking: an evolutionary approach*, *Proceedings of the Second Conference on Creativity and Innovation in Design*, 2011, pp. 137–147.

23. Definition from The Interaction Design Foundation, <https://www.interaction-design.org/literature/topics/brainstorming>, last access June 2024.

24. Evans, N. *Destroying collaboration and knowledge sharing in the workplace: a reverse brainstorming approach*, *Knowl Manage Res Pract* 10, 2012, pp. 175–187.

to outline a strategy for success. As Hagen et al.²⁵ put it,

“Using reverse-brainstorming is an idea generation tool, participants often find that identifying negative elements is easier than identifying positive elements [...] creating an exercise that is cognitively stimulating, interesting, and even somewhat silly. [...] After negative elements are identified, [...] instructors can turn the question into a positive, asking students to use the negative elements to provide a clearer solution to the problem, thereby engaging multiple levels of cognition and increasing creativity and idea generation. [...] Instructors may find that using reverse-brainstorming as a tool will engage students in deeper discussions that challenge them to generate ideas and turn those into workable, classroom- and content-appropriate solutions. Because students may find it easier and more engaging to identify negative elements, classroom collaboration and communication can improve.”²⁶

Once the group has finished compiling the list of bad ideas, they are asked to turn these negatives into positive ideas. This is accomplished by looking into the failed suggestions and coming up with methods that achieve the opposite effect. In essence, the group seeks to reverse engineer the negative ideas to find novel solutions.²⁷

To conclude this phase, the group selects the best idea based on a set of collaboratively produced implementation criteria. This criteria can include considerations regarding logical consistency and plausibility, generalisability, simplicity, efficiency, effectiveness, and accessibility. As stated above, in the original LD process,²⁸ the recipients are not included in the final project results.

Step 5: Set Criteria

The group chooses the best idea based on a set of collaboratively produced implementation criteria. Implementation criteria can include considerations regarding logical consistency and plausibility, generalisability, simplicity, efficiency, effectiveness, and accessibility. As stated above, in the original LD process, the group does not include the recipients of the final project results.

Step 6: Prototyping

After the selection of a promising idea, the groups start developing the project prototype.²⁹ Prototyping helps the process move forward efficiently. As Olsen³⁰ puts it, “prototyping moves the Design Thinking project forward. By building simple models or drawing sketches before knowing the answer, prototyping helps the innovators to think. The goal of rapid prototyping is to make mistakes as fast as possible. By making multiple simple models of unsolved problems, the idea is that surprising discoveries will be encountered.” At this stage, the recipients/participants become active co-creators, contributing to the development of the prototype and, therefore, transforming the process of LD into a tangible VL, as the final product.

The following pages contain student-created projects that follow the steps outlined above. We would like to express thanks to our project coordinator, Gaby Natividad, as well as the many students included in these projects: Abdulhamid Zahidi, Afrodisse Rugamba, Amina Samet, Andrea Lavinia Petcu, Andrea Montisci, Angela Redic, Alessandra Savio, Alessia Parrino, Alice Ruzza, Alice Scocchi, Anna Patrone, Anna Elizabeth Mithun, Antonia Carlotta Massa, Azal Nematollahi, Beatrice Panza, Beatrice Zaninetti, Cedric Mico, Cecilia Naretto, Chiara Maria Viotti, Elisa Pagano, Elisa Vezzoli, Elisa Zeyen, Erica Hu, Fatemeh Samimi, Fatima Ezzahra Talbi, Francesco Smedile, George Nyantakyi Afrishia, Georgia Tugui, Giorgia Martini, Giulia Muratori, Giulia Ribauda, Giulia Saitta, Greta Marcarini, Greta Spagnolo, Ghazaleh Sadat Sheikholeslami, Hanin Raies, Ioana Popescu, Isabella Sanna, Judith Nwachukwu, Kimia Siamaki, Liliana Popa, Maha Rhoualem, Maria Vittoria Scarcello, Mariagrazia Ritella, Marta Monfrino, Marta Travaglini, Martina Michelini, Mayela Martinez, Michelle Pavan, Migena Preadakaj, Musra Ozsoy, Negin Rohanisarvestani, Nomin Naranbaatar, Omid Hossein Mohammady, Portiva Pal, Ramona Perrone, Rawya Noura, Saghar Metghalchi, Saïda Sumaiya, Sandratra Ramarijaona, Sara Maria Martini, Sara Rezaei, Sausan Moukhliiss, Sezen Paksoy, Silvia Molognoni, Sodbileg Nyam-Ochir, Stefani Stylianou, Thi Minh Thao Vu, Valerie Zabaleta, Vanilda Elettra Podestà, and Wissal Talouite.

The following students were involved in making the project posters that have been included in the following pages: Amina Samet, Andrea Montisci, Angela Redic, Antonia Carlotta Massa, Ioana Popescu, Mariagrazia Ritella, Musra Ozsoy, Sandratra Ramarijaona, Thi Minh Thao Vu, and Wissal Talouite.

The courses engaged almost 200 students in total. Although we could only select a few of the most representative projects for inclusion in this resource, we are deeply grateful to all the students for their creativity, collaboration, and enthusiasm.

In student projects, QR codes are used to direct readers to project-related websites. Even though some of these QR codes no longer work, they haven't been removed due to their placement within the visual design of the projects.

25. Hagen, M., Bernard, A., & Grube, E. Do it all wrong! using reverse-brainstorming to generate ideas, improve discussions, and move students to action, *Management Teaching Review*, 1(2), 2016, pp. 85–90.
26. Hagen, M., Bernard, A., & Grube, E. Do it all wrong! using reverse-brainstorming to generate ideas, improve discussions, and move students to action, *Management Teaching Review*, 1(2), 2016, pp. 85–90.
27. Reverse Brainstorming, A Different Approach to Brainstorming, at https://www.mindtools.com/pages/article/newCT_96.htm, last access June 2024.
28. Hagen, M., Legal Design as a Thing: A Theory of Change and a Set of Methods to Craft a Human-Centered Legal System, *Design Issues*, 2020, 36(3), p. 3–15.
29. Meinel, C., Leifer, L., Design thinking research, *Design thinking research*, 2012, Springer, Berlin, Heidelberg, pp. 1–11.
30. Olsen, N. V., Design thinking and food innovation, *Trends in food science & technology*, 41(2), 2015, pp. 182–187.

Hotline (and flyer) to empower Quechua women



Administrative Law

2024



Project cover



Group members

Target Group

Legal issue

Silvia Mognoni, Cecilia Naretto, Anna
Patrone Alice Ruzza, Isabella Sanna,
Sandratra Ramarijaona, Eloïse Pourchet
**QUECHUA WOMEN AND
GIRLS**

Establishes as a
national priority the **eradication of violence
against women**, as it is one of the most
extreme forms of gender discrimination,
which **prevents the advancement of
women and their well-being**.





Kausachun pueblo Quechua

*(*long live the Quechua people) One of the slogans of the Quechua people that can be read in the communal area of Nuevo Andoas.*

Step 1: Who is the participant?

For the first step, we had to choose people who would be the focus of our study which will be our target audience, so we all agreed and chose the Quechua. We found the Quechua's civilization interesting because those people face a number of issues, both historical and contemporary, that affect their well-being, cultural identity and socio-economic development. The Quechua are an indigenous ethnic group living mainly in the Andean regions of South America, known for their rich cultural heritage, including their language, traditions and contributions to pre-Columbian civilizations such as the Inca Empire. As law students, we were particularly interested in the history of marginalization and discrimination that these indigenous people have suffered and continue to suffer, and the study of the Quechua may be relevant to the discussion of transitional justice concepts. The study of the Quechua people also prompted us to address issues relating to human rights and the protection of minorities, including the surviving women in these minorities. So we choose this Indigenous people as our target audience.

The first serious issue we dealt with was about the land right: Even if Bolivia is a country extremely rich in natural resources, the country nevertheless relies heavily on resource extraction as the main source of the revenue and foreign exchange used for national development. The government's promotion of mining, particularly the passing of a mining law in 2014, has ultimately handed more power to mining interests while reducing the ability of indigenous communities to resist extractive activities in their territories. The Quechua people are struggling to defend their territory, since the early 1970s, when the government gave multinational companies permission to exploit the region's oil reserves, indigenous people have suffered the health and environmental consequences of a poorly regulated extractives industry. Repeated contamination of their land and rivers has caused illness and deaths, particularly among children. People's livelihoods, which are based on cultivation and hunting and fishing, have also been seriously affected.



"This land was inherited from our fathers. Now it is our time, and soon it will be the next generation's time. But we live with the knowledge that the government might again license our territory out to oil companies at any time. For us, it's important to be given formal land titles, not so that we can feel like owners, but to protect our territory."

The second contentious issue that we took in consideration is about the proposition of road acrossing the Isiboro-Sécure Indigenous Territory and National Park (TIPNIS) in the Bolivian Amazon. The TIPNIS had double status as both a national park and as the protected indigenous homeland of the Chimáne, Yuracaré and Moxeño-Trinitario peoples. On 15 August 2011, an estimated 1,000 mainly indigenous residents of the TIPNIS set off on a 360-mile trek to La Paz in order to protest a planned road that would cut through the national park. The march was violently suppressed by police, leading to at least 70 wounded among the protesters. The government promises that the new road will provide access to schools, health services and electricity. On the other hand, environmentalists and human rights activists accuse the government of wanting “to strengthen the presence of coca growers in order to keep its electoral promises, whereas another road, not crossing the TIPNIS, could be envisaged”, quoting an opposition deputy.

The third issue we dealt with was the women employment, there is an increasing numbers of indigenous women have migrated to urban areas in recent decades: many are employed as domestic workers or work in the city’s streets, selling goods in the market. With their distinctive and remarkable outfits, which are the colourful layered pollera skirts, woven shawls and bowler hats, known as chola, their distinct dress singled indigenous women out for insults and discrimination, they could be denied service in restaurants and shops, prevented from taking taxis and public buses, even barred from entering some public spaces like Plaza Murillo, La Paz’s central square. Even if it has changed today, and some women now occupy increasingly important positions in society, gender discrimination is still very much alive in this community.



“How does the idea of the right to education today rectify past injustices that reveal structural violence that has limited the life possibilities of Quechua women in the grandmother generation? Clearly, the work is before us in this regard.”

The last problem we identified in our homework assignment is about marginalisation. The marginalization suffered by the Quechua people can extend over several spheres, the language barrier being one of them. Millions of Latin Americans, especially those of indigenous descent who speak a language other than Spanish or Portuguese face this linguistic exclusion every day. This exclusion extends to other areas of life, including those of employment, health, education, and of course, in the social sphere. Language is seen as a vehicle for an index of the way speakers position themselves in society and constitute their sense of cultural identity. However, negative attitudes related to the perception of a language’s usefulness in society prevent younger generations from learning the language for fear of the attached stigma.



“As a child, I learned that Quechua was not something good. My mother would say that she was not going to speak it in Lima and my father didn’t teach me out of vanity, since he would not accept being called a serrano under any circumstances and at that time discrimination was very difficult for migrants”

Step 2 : How can we remedy these problems and support Quechua people ?

After working on the subject for several hours, and having analysing the situation in order to understand their need, we came to the conclusion that the problems faced by Quechua are problems of discrimination and racism, loss of territory, social and economic marginalization and also a loss of language and culture. They need to be heard. Quechua men and women should be able to speak out, have the courage to complain, claim their rights and ask for help. They deserve to be valued for who they are. The government had a partial solution to these problems, for that the Bolivian Constitution has been redrafted. Bolivia's new constitution explicitly recognizes the rights of indigenous peoples, including the right to preserve and promote their languages, cultures and traditions. This includes Quechua, a language spoken by many Bolivians. The Constitution also secures the territorial rights of indigenous peoples, recognizing their ancestral lands and asserting their control over them. The new Constitution has also paved the way for greater political participation by indigenous peoples. This includes participation in the political life of the country by indigenous peoples, so as to promote their interests and ensure adequate representation in government institutions. The Bolivian Constitution recognizes the country's cultural diversity and the importance of preserving and promoting the different cultures that make it up, including those of indigenous peoples such as the Quechuas. Already in 1948, the General Assembly declared that the United Nations could not remain indifferent to the fate of minorities. The declaration includes a list of rights to which persons belonging to minorities are entitled, such as: the right to enjoy their own culture, the right to profess and practice their own religion and the right to use their own language.

Step 3 : What is the legal problem that the recipient/participant must deal with ?

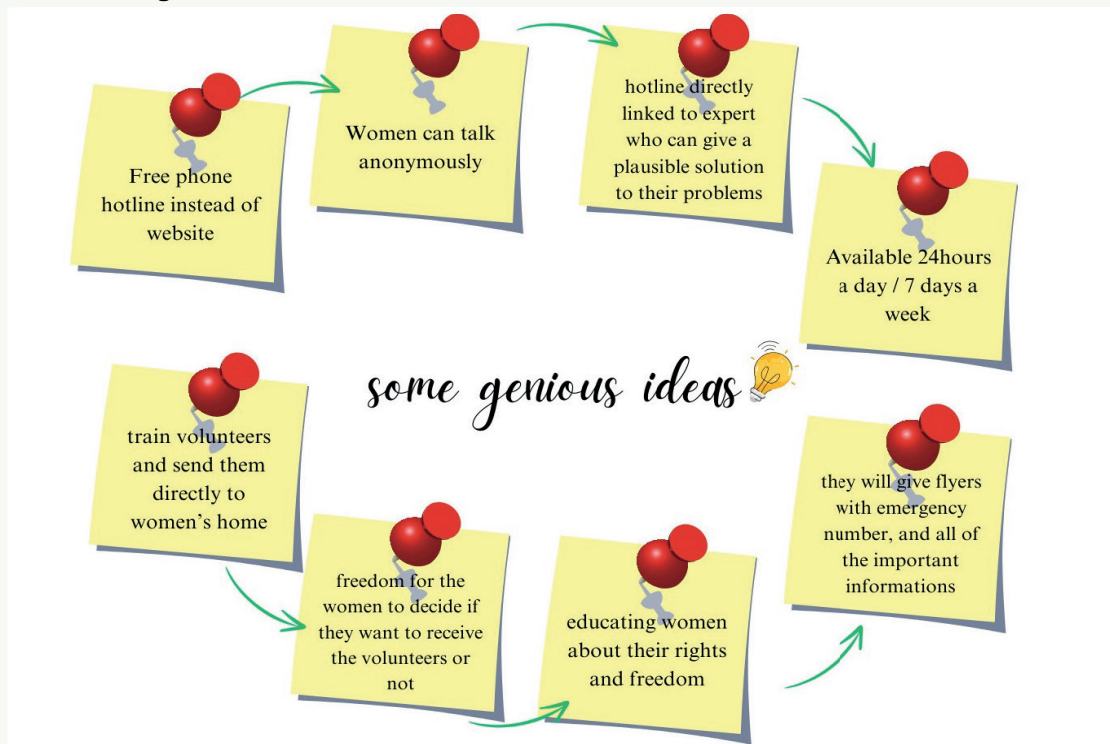
After having worked on the subject and the various problems faced by this people, as well as the solutions partially resolving them, the complexity of the subject of Quechua women's rights persists. As we are all girls in our group, the case of these Quechua women was particularly close to our hearts. More and more Quechua women are taking part in the political and social life of their communities, holding leadership positions at local and regional level. But this is not the case throughout the country, and it is still very problematic. Indeed, the Plurinational State of Bolivia is one of the countries with the greatest inequality in Latin America, and this situation affects women and indigenous peoples, especially. It is important to highlight the fact that violence becomes more complex when cultural identity, sociocultural condition, economic condition, and class condition intervene, as it increases vulnerability. So that's what we choose to be our legal issue. This is where law against violence against women no. 348 comes in. Also known as "Ley 348 - Ley Integral para Garantizar a las Mujeres una Vida Libre de Violencia" in Spanish, adopted by the Bolivian government and came into force in Bolivia on March 9, 2013. This law was enacted to combat violence against women and to guarantee their safety and well-being but above all to ensure gender equality for the indigenous people.



I do not tell my story so people tell me, "you poor thing, look at everything that has happened to you," but because the story of my childhood and youth is the story of many Indigenous women of my land. Many women, upon reading my story, will say, "That happened to me as well." That is the reality of Indigenous women in here.

Step 4: How to be made aware the Quechua women of the Law n°348 ?

The brainstorming technique enabled us to work on each other's ideas using one post-it per idea and thus be more creative and innovative by discussing everyone's ideas together, considering which were good and which were bad. We were then able to reconsider ideas considered bad and transform them in one way or another into good ideas. As a result, ideas such as creating a website with several tabs, or even organizing seminars promoting women's rights, turned out to be bad ones, as not all Quechua women have access to the internet, and they don't have the time or freedom to go to the seminars because of their responsibilities, such as looking after the children, working to survive. The aim is for all women to have their say, to be involved in community organizations, cooperatives and social movements to defend their rights, promote sustainable development and fight discrimination so we eventually came up with these great ideas :



Step 5 : What's our genius idea and why this idea is the best ?

We are a group of administrative law students who wish to help a minority: Quechua women, to become aware of and assert their rights. We have a simple strategy not an extravagant work, we will give eco friendly flyers made by recycled paper, with a phone hotline given by volunteers who will go directly to the women's home, the women who are victims of discrimination and inequality or Quechua women in general, so they don't have to move somewhere to have access to the important informations. The hotline would allow them to open up speech on this subject, to support them towards emancipation, but also to denounce situations of discrimination that they experience and to encourage them to file complaints. So we think that this idea is in line with our project strategy. For the effectiveness of this project, the flyer will be translated in english but also in Quechua language with the hotline number available 7 days a week and 24 hours a day for more accessibility, the hotline is linked directly to expert who can help the women with any problem that they might have. This project is totally plausible because we have the ability to train volunteers, we know how to print flyers, create hotline as we just have to equip ourselves with phones and simple sim card , today's technology enables us to do many things.



Step 6 : How did we made our idea real ?

Here is the prototype of the flyers, the details about it has been given above



Conclusion:

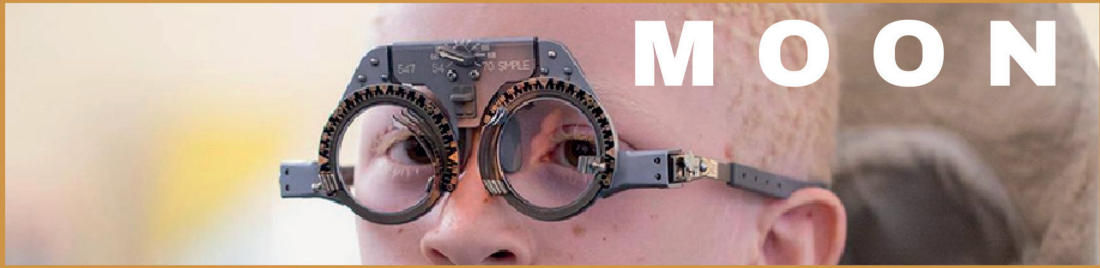
Studying this Quechua minority with six like-minded law students was an enriching and fulfilling experience for me. The eyes of the world are focused on the world's most high-profile problems, while many minorities also face injustice and discrimination on a daily basis. The Quechua people and women need help and support to reduce inequalities, preserve cultural diversity and protect the environment, because the Quechua are fighting to protect the Amazon rainforest, the largest in the world, they are fighting for us and our future, because this forest preserves the planet's ecological balance and also establishing gender equality. Finally, helping the Quechua is a simple question of human solidarity and compassion towards our fellow human beings, because we have a collective responsibility towards those in need, and can act accordingly to improve their living conditions as much as possible.

I would like to thank Professor Giulia Parola for her help and advice in carrying out this project, as well as my colleagues Silvia Mognoni, Cecilia Naretto, Anna Patrone, Alice Ruzza, Isabella Sanna and Eloise Pourchet.



SON OF THE MOON

Muratori Giulia
Pavan Michelle
Perrone Ramona
Popescu Ioana
Savio Alessandra
Siamaki Kimia
Travaglini Marta
Zeyen Elisa



Tale book



Informative document

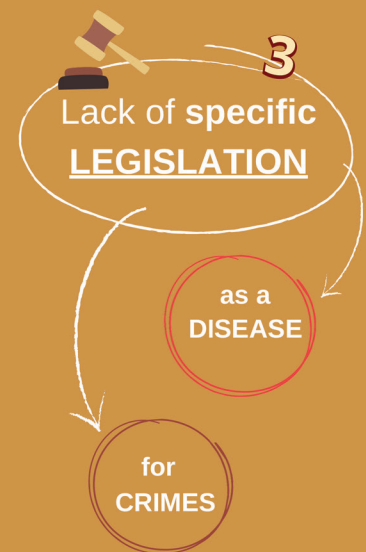


Albinism

in Malawi



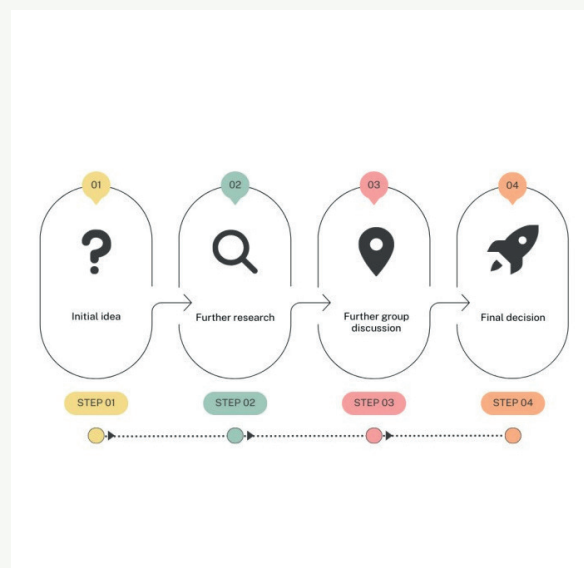
LEGAL PROBLEMS:



Exploring the challenges of people with albinism in Malawi

STEP 1: Selecting the participant

Our first step as a group was deciding the participant for our research project. After the class, we had an initial discussion in a brainstorming session. Each of us mentioned topics that we learned about briefly, from the news or internet, in which one community was marginalized. When one of my colleagues mentioned an interesting interview exploring **the challenges of people with albinism in Malawi**. Since we all found this interesting, we decided to do independent research to determine whether this is the most suitable topic for our project. Reading our main material for this presentation: the Amnesty International report on the gravity of the discrimination the albinism community suffers in Malawi, we all agreed that this is the perfect topic for us as we all wanted to improve their situation with our input.



STEP 2: Studying the needs of the participant



"WE ARE NOT ANIMALS TO BE HUNTED OR SOLD"

VIOLENCE AND DISCRIMINATION AGAINST PEOPLE WITH ALBINISM IN MALAWI



Once we have established that the topic of our paper will be the condition of people with albinism in Malawi, we could then proceed to the next step. To best decide what are the needs of this community, we thoroughly researched materials on this topic. Our main point of reference quickly became **the Amnesty International report**, as it thoroughly covered all aspects of their rights which are systematically violated, and in doing so this organisation showed **empathy**, maintaining an open dialogue with the community to maintain the authenticity of their findings. Throughout this presentation we wanted to ensure that their voices were heard, this is the main reason why this research paper was the foundation of our research. My main personal task for this project was identifying the main rights that are violated, as expanded below.

The first **right is of security of a person**, and this is because people with albinism are often kidnapped and killed for their body parts, or they are exhumed after burial. This is due to a superstition according to which people with albinism are direct descendants of the devil, and using their body parts in charms and magic potions would bring good luck to the carrier. As this myth is widely spread across Malawi, their body parts are illegally sold on the black market, which makes the

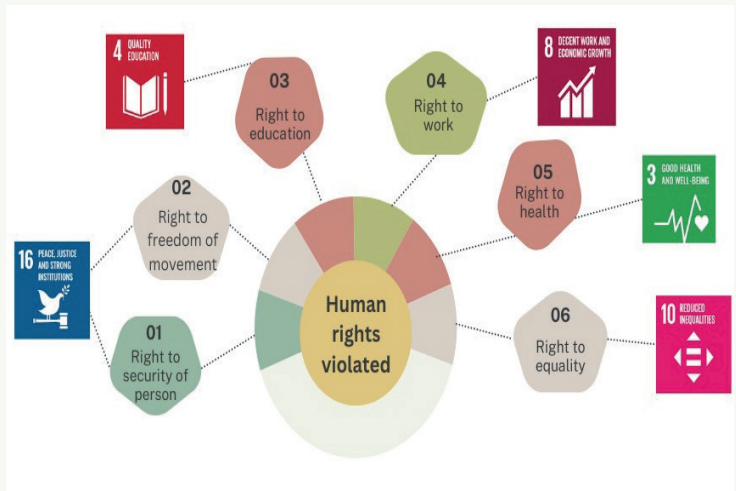
community fear for their safety. This is directly interlinked with the violation of **the right to freedom of movement**, as many parents prohibit their children, but also grown adults themselves, from leaving the house out of fear for their safety.

Their **right to education** is also impacted by the discrimination the people with albinism suffer, impacting the rest of their adult lives. Part of this is linked to the fear of leaving their home, as expanded above, however, a second reason is directed to their health. Due to their genetic condition, people with albinism have a **high risk of having vision problems**, which untreated prevents them from being able to attend school and pass classes. The hostile environment due to myths and superstitions and direct discrimination from pupils and teachers also prevents them from obtaining an adequate education.

This proves to be a vicious circle, as the lack of education and safety and the discrimination directly prevent them from having a place of employment, leading to further inequality and resulting in further poverty. 85% of people with albinism live in rural areas, in which the most common form of employment is working in the fields. This is not accessible to them due to the sun damage their skin would undertake in this activity, resulting in a practical obstacle against their inherent **right to work**.

Lastly, it can be seen how their **right to health** is directly impacted throughout their whole lives. Despite being prone to visual problems, very few people have access to health facilities in which they would be treated indiscriminately, and even when these are available, due to the poor economic conditions their poverty would deprive them further. Additionally, the lack of melanin in their skin makes them prone to skin cancer, and the lack of access to medication, sunscreen, and early-stage cancer screening leaves them helpless, with the only solution being a very expensive treatment in India, unaffordable for many.

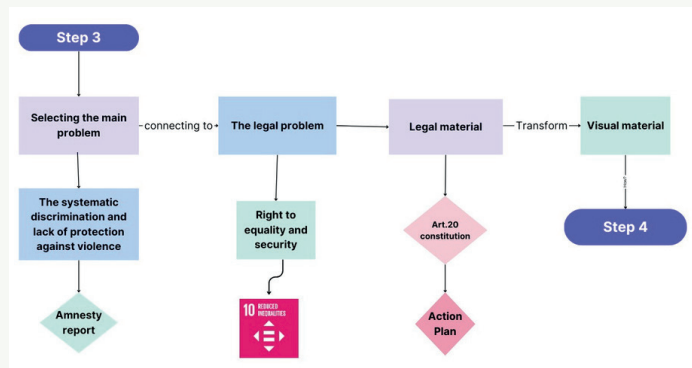
Motivated by the UNSDG slogan “**No one is left behind**”, but also to put their situation into perspective at an international level, I have decided to link these impunities to the suitable SDGs, resulting in the scheme below. This would further help us determine the correlating main legal issue to focus on at the later stages of this project and how we can best help this community.



STEP 3: Studying the legal issue

For the next step of the project, having learned through research the main challenges a person with albinism faces in Malawi, we focused on answering the following main questions: what is the problem that must be solved and what is the legal problem the participant deals with. I this expanded our thought process in the mindmap on the right side of this page.

After reading the Amnesty International report we all decided as a group to focus on the problem of **systematic discrimination** and the lack of **protection against violence**, as we learned that the Malawian government is inefficient in certain areas of this problem. Due to the lack of legal



protection, people with albinism are more prone to be victims of human trafficking, and due to weak law enforcement, the offenders often walk free. We then linked this complex problem to a certain legal problem, relating to the **infringement of their right to equality and security**, which can be further linked to **SDG 10: Reduced Inequalities**. With more research on what can be legally done to solve this problem, we came across the legal material we needed for this project: **The National Plan of Action on Persons with Albinism**, which succeeds the National Response Plan to Albinism Atrocities of 2015. This plan provides a comprehensive blueprint on what can be done to end the violence against persons with albinism, furthering their right to security and equality.

Our next phase of this step was turning the legal material of this action plan into a visual material, and making a design so that we can spread awareness on the atrocities happening to the Malawian people with albinism.

STEP 4: Brainstorming through 2 different techniques

The next step of our project was deciding how we were going to visually transform the information we gathered about this issue into a visual design. The **first technique** we used to do this was a **classic brainstorming** session, in which we discussed all the ideas presented and consider them all. Some of the ideas mentioned at this stage were: making a **documentary**, an **art exhibition**, writing an **open letter** to the government, create a **video game**. These ideas might seem unorthodox and unachievable at first, but we made it the point of the brainstorming to filter and redefine the initial ideas.

The **second technique** we used is called reverse **brainstorming**, in which we aimed to unlock more ideas and maximise their potential by mapping out potential risks and challenges that may undermine the plans of action. By turning the “bad” ideas into “good” ideas, we unlock our creative thinking and

become more open-minded. Some initial “bad” ideas were creating an *oral tale*, a *fundraising event*, and a *street art mural*.

We first considered the oral tale bad because of its impracticability, because of the geographical distance between us and the participants. However, upon further thought we realised that an oral tale has its advantages, as it can be easily understood and passed to more people more easily. Another example is raisefunding, which at first seemed impossible to do as we are based in Italy, but we soon realised this could be possible to do virtually and with the help of different organisations. By looking deeper into the characteristics we initially dismissed about an idea and search for ideas to improve it we found ourselves thinking outside the box and being more creative with our suggestions.

STEP 5: Setting the criteria

With all the ideas presented through step 4 we realised we have a wide selection of tools available for our project. We then had to become more critical and practical in our approach in order to select the best idea we found. Some implementation criterias we considered when making this selection were: efficiency, simplicity, effectiveness and accessibility. It was very important to us that the idea can be made virutally and it's easy to access by multiple people of all ages. The visual appealing of our project was also important, as we were using the visual design tools we were taught as part of the Administrative Law module. Lastly, our project must be easy to understand so that everyone can learn a little bit more about our issue.

With these criterias we further narrowed it down to:

- 1) Making **posters** showing a tale: with this idea we could use images to tell a captivating story, both for kids and adults.
- 2) Making a **video**: this idea has a strong visual narrative and is useful to increase sensitivity on this topic due to the visual impact
- 3) Writing a **book**: this can be easily distributed to children as a support for visual learning.

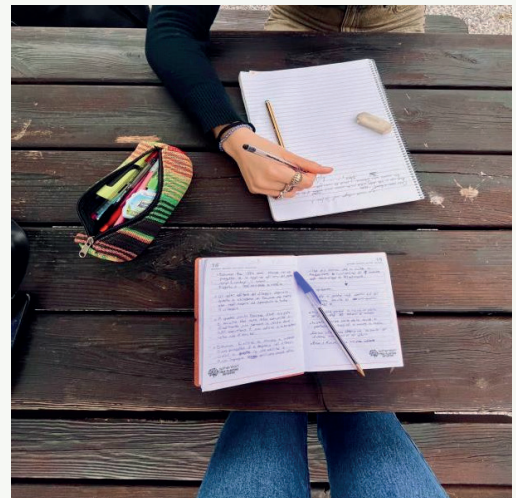
All these ideas were brilliant, however we all agreed to create a **children's tale**. This was agreed to include a story on how the children with albinism suffer because of their condition in Malawi, written in English with the aim of debunking the myths and superstitions we learned about in our research. At the end of the book we would attach a QR Code with a webpage that includes a further presentation of our topic, summarising the main findings of our research covering in more detail the gravity of the situation

of the people with albinism in Malawi. In this way, we ensure that information is disseminated most efficiently, and each person gains a new understanding of this situation after reading our project.

STEP 6: Making the prototype

After we all agreed on the idea and its main characteristics, we started working on the prototype. For this we have decided to split into 2 groups: one working on the book draft and the other one on the QR Code with further information.

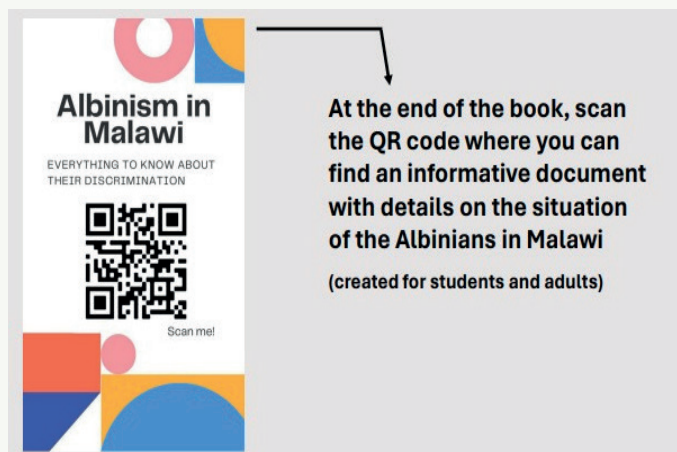
The main responsibilities for drafting the book were creating the narrative, drawing supporting images and writing the draft in simple terms so that it can be understood by children of elementary school ages. The draft resulted in the story of Dzuwa, a fictional child with albinism living with his sister Mtezei, who does not suffer from this condition. The story follows how Dzuwa is discriminated against in school, resulting in him dropping out when he was only 8, but still learning about science from his father and sister. As a result of his curiosity and intelligence, he creates a project that would help the entire community, and eventually the entire village stops the discrimination and starts including Dzuwa despite his condition.



I took part in drafting the research document at the end of the project, focusing on summarising the Amnesty International report and other UNICEF documents centered around the main violations of human rights we identified in Step 2 of our project. Here is the link to our final digital document:

<https://albinismmalawigroup2.my.canva.site>.

To conclude, this project was very important to us as we felt a special link to this cause: we understood their pain and we were eager to help improve their condition as no one should be left behind, inspired by the SDG slogan. We hope that our project will reach children worldwide and debunk the harmful myths about people with albinism, and that the government follows through with its aims in the Action Plan, leading to a reduction in the human rights infringements against people with albinism in Malawi overall.



WAYUUNESS

spreading awareness for the Wayuu



FROM GROUP 3

Mariagrazia Ritella, Valerie Zabaleta, Marta Monfrino Erica Hu, Greta Marcarini, Maha Rhoualem, Mayela Martinez

TO OUR TARGET GROUP

Wayuu Community in La Guajira, Colombia

OUR LEGAL PROBLEM

The legal problem tackled by our group is the lack of good quality education in La Guajira region: because of this, the Wayuu Community is not aware of their enforceable rights stated in the Indigenous and Tribal Peoples' Convention 1989.



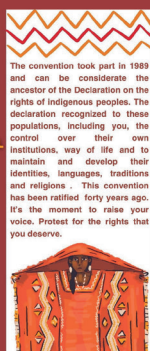
SDGs: OUR LINK WITH AGENDA 2030



CHOSEN IDEAS

Brochures in English, Spanish and Wayuunaiki targeting the Wayuu Community and an animated video targeting an external audience.

FINAL RESULT



no one is left behind



we're here to help



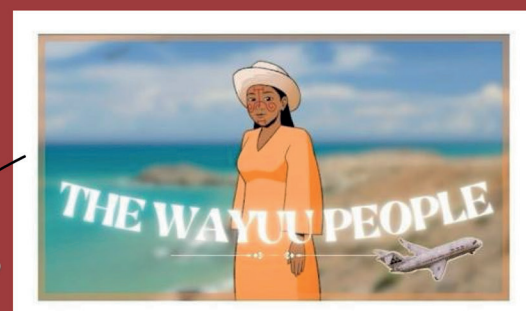
qr code to our translated brochures



qr code to our animated video

our brochure

cover of our animated video





Mariagrazia Ritella

Mat.1056939

Group 3

WAYUUNESS : *awareness for the Wayuu*

STEP #1

At the beginning of this project, me and my colleagues met to decide the group we were going to help. We decided to stick with a group that had a connection with one of our backgrounds. My friend Valerie proposed a community from the North of Colombia, The Wayuu. Her aunt works in a foundation called '*Ojos del sol*'. The Wayuus are a community that lives in the La Guajira peninsula, which is located between Colombia and Venezuela. They are the descendants of the Arawaks, an Amazonian culture that discovered favorable conditions in the desert areas of La Guajira to create a fishing and pastoralism-based economy. Even now, the village speaks its own language, Wayuunaiki. The Wayuu community is organized into clans centered on the palabrero, which is an important component of justice and social administration. The palabrero is a mediator whose aim is to resolve conflicts with a message of peace, neutrality, and harmony in society. Women take an important role in the Wayuu community, which is not surprising given its matrilineal structure. The Wayuu worship a variety of deities, but the shaman is the only figure who can communicate with them, a job commonly allocated to women because the act of conception is inextricably linked with spirits who can disclose society's future via dreams. One of the most notable examples of Wayuu art is the hand weaving of bags (or mochilas), which are instantly identifiable by their brilliant colors and distinctive motifs that depict prominent personalities in Wayuu culture.

STEP #2



We analyzed the Wayuu community problems in relation to the points of the Agenda 2030. We decided to take different points: **Education, Water, Poverty, Health, Hunger and Energy.**



The Wayuu people deal with all of these issues simultaneously. The most significant issue of all is that they live in extreme poverty. Other issues include inadequate education, a lack of access to clean water, food that is frequently insufficient, medical facilities that are too far away and the doctors who treat them do not speak their language. We are now better equipped to comprehend the issues that this tribe deals with on a daily basis because of the foundation. We found that the high rate of malnutrition in La Guajira is caused by a persistent lack of wholesome food and clean water. Poor hygiene and diarrheal illnesses are caused by inadequate and contaminated water, which when paired with a diet deficient in essential nutrients, increases the risk of child mortality. Moreover, they will face greater difficulties as a result of the rising temperatures. La Guajira is one of the hottest and driest regions of Colombia, and is among the regions of the country with the greatest increase in temperature and decline in precipitation in the last thirty years.



In terms of the legal document, we chose the **Indigenous and Tribal Peoples Convention**, also known as the ILO Convention, which is the major binding international convention concerning indigenous and tribal peoples, and a forerunner of the Declaration on the Rights of Indigenous Peoples, and was established in 1989. This convention may be most closely related to Agenda 2030 **goals 4** (quality education) and **10** (reduction of inequality). The problem that we believe must be addressed is a lack of **quality education** in the Wayuu community. The issue is that the legal content we chose has not yet been confirmed in Colombia, and the community is unaware of it. Furthermore it is not being honored or enforced for the time being. Our goal is to raise awareness in their community about the fact that they can demand the acknowledgment of this convention. One of the primary reasons why the community is unaware of the legal document is a lack of educational quality. In the beginning, we thought about the topic of **healthcare** but we then realized that it was not practical since there was nothing we could have done, even with the help of the foundation. The articles that we took into consideration are the ones from 26 to 31. Here's a little overview of some of them.

Art.26 → Measures shall be taken to ensure that members of the peoples concerned have the opportunity to acquire education at all levels on at least an equal footing with the rest of the national community.

Art.27 → Children are taught to read and write in their own indigenous language. Adequate measures shall be taken to ensure that these peoples have the opportunity to attain fluency in the national language

Art.30 → Government shall adopt measures appropriate to the traditions and cultures of people concerned.



Then, me and my colleagues had to decide on the best method that could give the aid that the Wayuu people needed. We confronted various hypotheses and we divided them into 'bad' and 'good' ideas. The division is based on the useful factor. Like we can see in the image uploaded above, 'protesting in Italy' is considered a bad idea due to the fact that it can have little or no impact on wayuu's situation down in Colombia. At the end, we thought that a brochure and an animated video to post on youtube with a link to donate to the population were the best ideas

STEP #4bis

Additionally, we also tried to transform the bad ideas into good ones, doing a reverse brainstorm of the one that we previously did. For example:

Create a tik tok account to show to the Wayuus		Creating campaigns on tik tok about them so people can donate
Contacting influencers		Narrow the research to the colombian/venezuelan ones



STEP #5

BROCHURE → As for the criteria that we applied while choosing these two ideas, we thought that since we have contact with the association that fights for the needs of the Wayuus, the brochure could be the best solution. Since we cannot communicate with them in real time because of the absence of electricity and internet, we thought about something tangible that the association could have spread among them in order for them to understand our message. In the brochure we focused mainly on the advertising of their rights provided by the ILO convention. To achieve this goal, the brochure had to be translated in the Wayuunaiki language, which is something that we could do thanks to the help of the association

VIDEO → Since we want to let the world know about the struggles that the Wayuus face everyday, we thought that the video was the option best suitable for this role. We are childs of the digital era so using a digital tool is easy for us. So why don't we try? In the video there is a link that is connected to a GoFundMe campaign to help raise money to provide for school supplies and other stuff that will increase the education of the Wayuus.

STEP #6

Indigenous and tribal people convention

1989 (n. 169)



The convention took part in 1989 and can be considered the ancestor of the Declaration on the rights of indigenous peoples. The declaration recognized to these populations, including you, the control over their own institutions, way of life and to maintain and develop their identities, languages, traditions and religions. This convention has been ratified forty years ago. It's the moment to raise your voice. Protest for the rights that you deserve.



WE'RE HERE TO HELP

no one is left behind.

group number 3

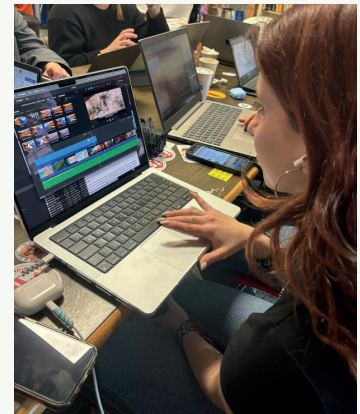
First, we send the prototype to the association. They answered that this was too simple and we needed to add some details that were going to help the Wayuu understand more than in the brochure we were talking directly to them, that they were the one addressed. The group that made the prototype and the final brochure was composed by: Greta, Mayela and Maha. Greta researched the information, Mayela did the drawings and Maha was the one that did the graphic of the brochure.

For the video, the animations were made by me and Marta helped me with the research of the video, photo ecc.. that we were going to put into it. Valerie did the voiceover of the video and then we assembled all together. The final product includes the link to the campaign on GoFundMe and we will publish it on the main social media platforms.



CONCLUSION

This experience helped me a lot improving my soft skills like teamwork, communication and organization. I really think that this process made me realize that there are people with serious problems that don't receive enough help to live like human beings. As people that lives in a more progressive and wealthy environment, we are the one that have to help these communities to allow them to live a dignified life and with rights that they must enforce.



TO SEE THE ROADMAP:

<https://view.genial.ly/663a06734c22e6001553171a/interactive-content-roadmap-wayuu>

Project cover

Title of the Project: Protection of rights of the Griko Population

Participants at the project: Michelini Martina, Montisci Andrea, Podestà Vanilda Elettra, Saitta Giulia, Scarcello Maria Vittoria, Scocchi Alice, Smedile Francesco, Viotti Chiara Maria

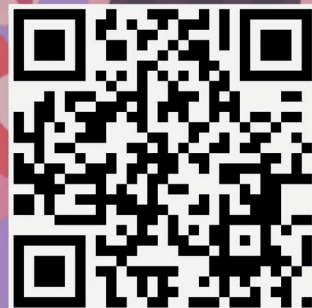
Target group: Griko population
Legal problem: • protection of the rights of the Griko population from a legal point of view • spreading awareness regarding the rights that they already have and those that they should be entitled to have • avoid the extinction of the language • avoid eventual discriminations based on the language

SDG:



Chosen idea or ideas: creation of an elementary book in Griko

Final result: final prototype Griko Population.pdf



PROTECTION OF THE RIGHTS OF THE GRIKO POPULATION

Andrea Montisci - Group 4



Introduction

Legal Design and Visual Law aim at simplifying and clarifying concepts that are strictly related to the judicial world by making them more explicative and creative and, therefore, enabling common individuals to better understand regulations. In this way, individuals are aware of their rights and their interests are protected. These innovative approaches to the law also give concrete help in the implementation of the Agenda 2030, coherently with the idea that “No one is left behind”. This exercise concerned the creation of our own project of Visual Law and in the following paragraphs I will explain how my group and I developed our ideas following the steps provided during the lectures.

Step One: selection of the target group

The first step for starting our project was to choose our recipient, which are the people towards whom the project is directed. Such a selection was not so immediate but at the end, the target group that we ended up choosing is the Griko-speaking minority in Southern Italy (and more precisely in the Apulia and Calabria regions). As previously mentioned, this choice required a lot of discussions and my group and I had to meet several times before finally agreeing on the target audience. In order to decide on the project’s recipient, my group and I initially met at a nearby café and then we started discussing all possible target groups towards which we had any sort of connection. One of the first ideas we came up with was to consider illiterate people, who are those individuals who cannot read or write. However, we decided not to choose this group due to the small size of the audience and the age of the people involved, as most of the illiterate people in Italy are elderly people, such as some of our grandparents who did not have the opportunity to go to school. My first thought when I had to make my own proposal was the protection of a linguistic minority: in fact, being myself a Sardinian language speaker, I am part of one of the recognized linguistic minorities in Italy. However, despite such a strong link to this possible target audience, I recognized that developing a project would have been too general and not very efficient in



addressing the real legal problems due to the strong diversity of the Sardinian language and its many variants. However, after a brief discussion, we decided to keep the idea of protecting a linguistic minority. In fact, although all members in my group are Italians, we are all at least bilingual or trilingual so we think that multilingualism is a value and in a modern globalized world it should be not only protected but also promoted. Moreover, we believe that any discrimination should be prohibited and especially if it is based on the language a person speaks. This motivation is also consistent with the goals of the Agenda 2030, which is a United Nations' document that established 17 Sustainable Development Goals to be achieved by 2030. In fact, the document aims at eliminating all types of discrimination and exclusion, and reducing the inequalities. Thus, after deciding to remain in the field of linguistic minorities, I remembered a project I did in Middle School, concerning the various linguistic minorities in Italy: in fact, in order to raise awareness of my condition as a Sardinian language speaker, the aim of such a project was to study all other minorities within the Italian context. Therefore, thanks to my studies, I brought these minorities to the attention of my colleagues also because, for example, being Martina from Trentino Alto-Adige, where the German-speaking minority is granted several legal protections, she was very familiar with this topic too. Many other groups were analyzed and discussed, such as the Patois-speaking minority in the Aosta-Valley or the Arbëreshë minority in Southern Italy, but all ideas were discarded due to our lack of any connection to these groups. Eventually, I came up with one of the least known linguistic minorities in Italy which is the Griko population and after a brief discussion, it also turned out that Chiara's grandmother lives close to the villages in the South of Italy where Griko people live. Consequently, Chiara has always been in contact with this population so we found a possible link to this group. For all these reasons, we finally agreed to choose the Griko-speaking minority as our target audience for our project.

Step Two: study of the needs of the target group

In order to create a project which was the most effective in our possibilities, we tried to empathize with the Griko people and to understand what the actual needs of our target audience were. The language spoken by the Griko minority is a particular dialect of Ancient Greek, and after a bit of research we realized that due to its unique characteristics, in our opinions, this language deserves more protection from a legal point of view.

In our research, we analyzed the aims set by the Agenda 2030 and the Sustainable Development Goal that we felt more connected to our project was the Fourth Goal on Quality Education, but we also took into consideration the Goal 8 on Decent Work and Economic Growth and the Goal 10 on Reduced Inequalities. As we proceeded with our analysis, we quickly became aware of our lack of knowledge about the Griko culture and language. Also for this reason, we realized even more the importance of spreading awareness on the rights that Griko people already have and the necessity of promoting the recognition of even more rights that they are entitled to have.



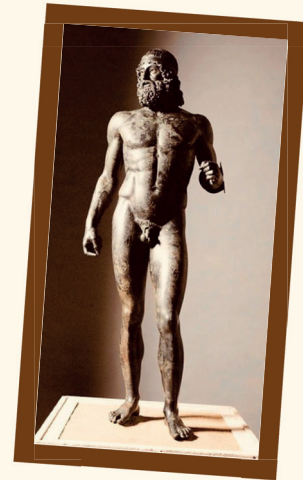
Another aspect that we felt needed protection was the language itself: in fact, nowadays the people that speak Griko are in constant decline due to the fact that it is mainly spoken by elderly people and it is not transmitted to young generations; one of the main reasons for this decline, we believe it is the fact that Griko is not taught in schools. Therefore, the extinction of the language is a risk that should be avoided at all costs and this negative trend should be reversed. Furthermore, we also identified the danger of possible discrimination against the Griko minority in fields such as employment and education and we wanted to try to avoid them.

Step Three: the legal problem

After identifying the possible needs of our target group, we agreed to focus our attention on the protection of the rights of the Griko population from a legal point of view. Firstly, we focused on the already existing legislation concerning the protection of the rights of the Griko community on both a national and an international level. After some research, we found out that there are several legal instruments that apply to the Griko minority, such as:

- the Italian Law n.482 of 1999 (and particularly Article 2);
- the European Charter for Regional or Minority Languages of 2000 and a Framework Convention for the Protection of National Minorities by the Council of Europe;
- the “Griko Project” by the Italian Ministry of Education.

Eventually, my group agreed to focus on Article 2 of the Italian Law 482 of 1999. This Law establishes that the Italian Parliament recognizes the Griko community as a Greek ethnic and linguistic minority, with the State protecting the language and the culture. Therefore, the Italian legal system grants some protection from a legal point of view, but after looking at the negative statistics, we thought that this protection is not effective and we agreed that this is still not enough. We believe that the Griko language, culture and traditions need more than mere state protection recognition and we think that the state should take some positive actions in order to avoid the extinction of the language and to promote the integration and inclusion of the Griko minority in the Italian community.



Step Four: Brainstorming and reverse brainstorming

Our next step for the project was to find the best ideas and instruments to communicate with our target group and to reach the protection of their rights. We started by doing a brainstorming so we met again at the café and started writing down a map of all ideas that came up to our minds that could be used to solve the legal problems identified in the previous steps. We came up with many ideas such as: distributing periodicals in Griko; broadcasting radio programmes in Griko; introducing seminars at universities about Griko tradition and language; creating a dictionary for Griko and so on. After the brainstorming, we started a process of reverse brainstorming by identifying all the possible challenges that we could encounter and could eventually put at risk the effectiveness

of our project. We did not want yet to create a final plan of action, but rather identify the ideas that could not be realized and reasons why. In particular, we realized that for example:

the idea of teaching Griko and Modern Greek together was not realistic as the two languages use two different alphabets (Latin alphabet for Griko and Greek alphabet for Modern Greek) so it would not have been effective;

the idea of creating a smart phone app to learn Griko was not feasible due to both the fact that the majority of those who speak Griko are elderly people who often do not know how to use smartphones, and the fact that none of us had the practical knowledge for developing an app.

After the reverse brainstorming, we eventually came up with some ideas that we thought could actually be implemented more easily considering our capacities. We particularly liked the idea of creating a book in Griko for children of Elementary Schools, so that they could learn the Griko language from a very young age. We eventually ended up adopting this idea.

Step Five: setting the criteria

The reasons why we choose the creation of an elementary book as our final instrument are:

it is the best mean among those considered in order to concretely apply Article 2 of the Law n. 482 of 1999;

it is useful to spread awareness of the rights of this community to people, and more specifically to young generations;

it helps keeping the language alive;
it can avoid possible discrimination by teaching children about the existence of the Griko community and its language and culture;

it is an instrument that we, as a group of university students, could concretely create from scratch;

it is an instrument that helps in reaching the previously mentioned goals of the Agenda 2030.



Step Six: Prototyping

The last step of our project was the actual creation of the book in Griko for children of Elementary Schools. My group and I met many times to develop the online prototype of the book: the idea was to create an online version first and then print it out in a second moment, also in order to reduce the use of paper as much as possible in the most eco-friendly way possible. The process was very long and it took much time to find agreement on what units to include in the book, the design of each page and on what exercises to add: in fact, each member had their own opinion and ideas but I found it very interesting and positive to discuss about them and finally being able to put together a work that reflected everyone's ideas. Another problem that we faced in the creation of the book was due to the website chosen to design the book: in fact, we decided to use "Canva" as some of my colleagues were already familiar with it; however, it was my first time using that website so it took me quite some time to learn how to use it, also thanks to the help of my colleagues who already knew how to use it.

The final version of our book is composed of an introduction and four main units as our aim was to create only a short book for beginners. The units covered are:

0. Introduction
1. Greetings
2. Family
3. Months, numbers and colors
4. Body parts and clothes

In each unit we put the words in Italian and their corresponding translation in Griko, as the book is mainly designed for the use by Italian schools. The book opens with a funny comic in order to catch the attention of the children and make them aware of the importance of the Griko people and convey the message that discriminating against someone for the language he or she speaks is wrong. We also added many interactive exercises and colorful pictures for each unit to make the book more appealing and interesting for the children. We used funny drawings and bright colors in order to catch the attention of children and to make the use of the book more pleasant.



Conclusions

Throughout these three months, thanks to this course, I had the opportunity of developing a very interesting legal project which I found to be an extremely enriching exercise that I never had the opportunity to experience before. In this course I learned for the first time about Legal Design, which is an innovative approach that I had never heard of before. Not only, thanks to this project, I also had the opportunity to put into practice what I learned and design a legal instrument for the protection of the Griko minority.



opportunity to deepen even more my knowledge about the Griko community, their tradition, culture and needs. Lastly, I hope that with our work, my group and I have raised some attention on the problems faced by this minority also for our coursemates that listened to our presentations throughout these three months.

This project truly helped me to make a good use of my creativity and to grasp the core essence of Administrative Law in trying to find a way to improve the relationship between the State and its citizens (in this case, the Griko community).

Moreover, this project helped me to further develop some soft skills: in fact, working in a group might be challenging but it really made me improve my skills such as communication and teamwork and it taught me to reconcile my ideas with the ones of other members.

Thanks to this project, I had the

Title of the Project:

Melting Ice, Rising Hope: A Tale of the Inuit In Changing Times

Participants at the project:

- Angela Redic
- Beatrice Zaninetti
- Negin Rohanisarvestani
- Azal Nematollahi
- Abdulhamid Zahidi
- Sara Rezaei
- Cedric Mico
- Nomin Naranbaatar

Target group:



Canadian Inuit

Legal problem:



Climate Change litigation

SDGs:



Chosen idea: *Comic book on Inuit resilience amid climate change*

Final result:



English version



Inuinnaqtun version



Melting Traditions: Navigating Environmental Change in Inuit Communities

STEP 1: Selection of the Recipient

The first crucial step in our project was the selection of the target audience, leading us to focus on the Inuit community of northern Canada. This indigenous group has a profound connection to Agenda 2030, particularly regarding the impact of climate change on their daily lives. By choosing the Inuit as our target audience, we aim to tailor our project outcomes to effectively address their unique challenges and needs.



The Inuit have a rich cultural history as traditional nomadic hunters and fishers, now living in the tundra desert of the Arctic. This flat, treeless region with permanently frozen subsoil influences all aspects of their lives in the cold climate they inhabit, leading to the development of unique survival strategies that have sustained them for centuries.

Historically, the Inuit relied on hunting marine and land animals like whales, seals, ducks, and caribou for sustenance, with deep reverence for the animals they hunted. The community's

establishment in fixed locations and the adoption of the term "Inuit" in place of "Eskimo" by government policies in the past century has preserved their unique way of life. Despite these efforts, the changing Arctic climate poses challenges such as thinning ice and shifting animal habitats, forcing the Inuit to adapt and seek new solutions to maintain their culture and way of living amidst climate change.

STEP 2: Study of the Need of the Recipient

During our meeting, we thoroughly discussed the pressing issues faced by our target audience, the Inuit communities in Nunangat. Their profound connection with the sea, land, and ice shapes the core of their homes and way of life, presenting them with a multitude of specific challenges and needs.

The Inuit's lower standard of living compared to other Canadians exacerbates the social and economic issues they encounter. Environmental change, particularly driven by global warming, is a significant concern for these communities, underpinning various challenges they confront.



In recent decades, there have been notable reductions in summer and fall sea ice across Inuit Nunangat, transitioning from multi-year to thinner seasonal ice. This shift has led to reduced land mass, changes in wildlife habitats, and difficulties in hunting - an integral part of Inuit life providing sustenance and essential materials.

Climate change-induced unpredictable weather, unstable land, and natural disasters have made living conditions unsafe, hindering traditional hunting practices. The Inuit's cultural heritage and knowledge are at risk. Health-related issues, highlighted in the



Arctic Council's SWIPA report, include food, water, and vector-borne diseases, as well as under-nutrition, allergies, and mental health concerns, compounding their health challenges.

An energy crisis is another critical issue faced by the Inuit, necessitating urgent action to mitigate greenhouse gas emissions, aligning with Goal 13 of the 2030

Agenda. Goal 12 on responsible consumption, Goal 7 on clean energy, and Goal 3 on well-being offer avenues to address global warming and health concerns. These complex challenges underscore the need for cohesive efforts to protect the well-being and sustainability of these vulnerable populations.

STEP 3: Study of the Legal Issue

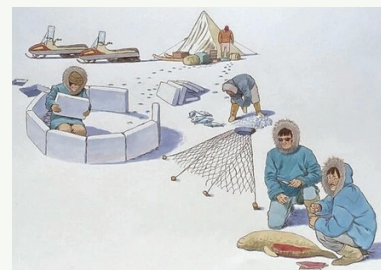
The challenges facing the Inuit people demand immediate attention and resolution across various domains, from environmental issues to socio-economic gaps and cultural preservation efforts.



Climate change stands out as a significant challenge affecting the Inuit way of life, with the rapidly shifting Arctic climate disrupting traditional activities like hunting, fishing, and transportation. The preservation of Inuit culture, language, and knowledge is also at risk due to globalization and modernization, highlighting the importance of safeguarding and revitalizing their distinct heritage.

Health disparities, including mental health concerns, substance abuse, and suicide rates, are critical issues within Inuit communities that require access to quality healthcare services, especially mental health support. Equitable education access for Inuit children despite remoteness, language barriers, and limited resources is vital for their development and empowerment.

Creating sustainable economic opportunities within Inuit communities, supporting traditional livelihoods, and promoting new industries is crucial for long-term well-being. Upholding Inuit land rights and sovereignty is essential for their way of life and participation in decision-making processes.



Canada Signs Over Control of Arctic Lands to Inuit Territory



Legal challenges, encompassing traditional land rights negotiations, self-governance, resource extraction conflicts, protection of cultural and intellectual property rights, and climate change litigation, add complexity to the Inuit struggle for recognition. Access

to justice and legal representation is crucial in addressing these legal hurdles effectively.

The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)

serves as a comprehensive framework for recognizing indigenous rights globally, including those of the Inuit. By aligning UNDRIP with Sustainable Development Goal 3 (Good Health and Well-being), there is a clear intersection highlighting indigenous peoples' rights to physical and mental health, access to culturally appropriate healthcare services, and improved overall well-being in line with the SDGs.

The UN Declaration
on the Rights of
Indigenous Peoples



Focusing on the ITK Board of Directors' objectives for the next three years, the Action Plan will be geared towards achieving measurable progress in key areas, with close collaboration between ITK staff and designated file area leads from member organizations. The plan outlines a series of coherent steps to achieve the identified objectives; take action to reduce poverty among Inuit; work to close the Inuit Nunangat infrastructure gap; advance Inuit-specific health and social development policies, programs, and initiatives; support Inuit protection, revitalization, maintenance, and promotion; facilitate climate response and adaptation measures; empower Inuit through research and data and information access, ownership and dissemination; support Inuit Nunangat coastal management and marine infrastructure development"

Though facing interconnected legal and socio-economic challenges, Inuit communities in Canada continue to tackle health disparities, food insecurity, and inadequate housing. It is essential to address these multifaceted issues to enhance the quality of life for the Inuit, progress towards the SDGs, and ensure the prosperity of these resilient communities.

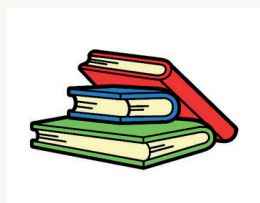
STEP 4: Ideation and Options

The fourth step of the project involved engaging in a brainstorming session to generate a diverse range of ideas concerning the most effective methods of communication with our target audience. Through collaborative discussion, a solution was collectively agreed upon, resulting in a decision that we take pride in: the creation of a narrative-story or documentary that showcases the culture and daily lives of the target group.

On the side, I documented the excellent ideas that we put forward.

While we developed commendable strategies to support the community, certain concepts proved challenging to implement. Consequently, we deliberated on transforming these notions into more pragmatic solutions.

Additionally, efforts were made to establish contact with the Inuit Circumpolar Council to solicit feedback on our proposed initiatives from individuals directly affected



by the prevalent challenges. This outreach served a twofold purpose, as it not only aimed to gain valuable insights from those experiencing the issues firsthand but also sought potential collaboration opportunities. Specifically, a request for an interview with Inuit indigenous individuals was put forth, wherein my team and I intended to inquire about the ways in which climate change has impacted the Inuit community.

STEP 5: Set criteria

The decision that we made was to create a comic book intertwined with a narrative that portrays the culture and daily lives of the target community. While the development of a story or documentary may not directly resolve their challenges, it can serve as an impactful initial step towards instigating positive change. Several key aspects underscore the potential power of this approach.

Documentaries have emerged as a powerful tool for raising awareness and promoting a deeper understanding of the critical challenges faced by indigenous communities.

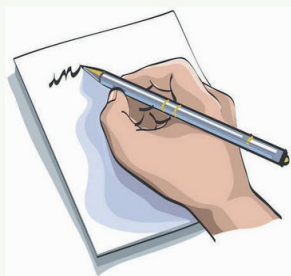
Moreover, the dissemination of these documentary narratives to a broader audience plays a crucial role in providing insight into the lived realities of Indigenous life. This increased visibility not only fosters a more profound comprehension of issues but also serves to dispel misconceptions and illuminate the rich cultural practices, traditions, and ways of life of Indigenous communities.

In empowering Indigenous communities to share their stories and voice their needs, documentaries provide a valuable platform for advocacy and empowerment. By amplifying Indigenous voices and narratives, these projects equip Indigenous peoples with the agency to advocate for transformative change and safeguard their unique cultural heritage.

Moreover, the depiction of successful community-driven initiatives in documentaries can inspire viewers to replicate effective solutions and mobilize support for broader systemic change, serving as a catalyst for positive change.

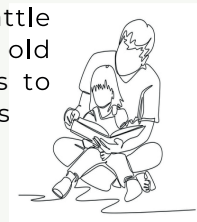
STEP 6: Prototyping

Developing a project prototype for a comic book involves several key steps. The initial step is to craft the storyline for the comic book. This involves outlining the plot, character development, and setting.



The story follows Nuka, a 10-year-old Inuit girl who aspires to be like her father, a skilled hunter. She follows her father's footsteps to learn and ventures to hunt a seal he once did, leading to a dangerous mishap where she falls through the ice. Rescued by an old man, Nuka learns about the changing landscape and her father's battle against those trying to displace their community. The old man highlights the importance of their ancestral ties to the land and the struggle for sovereignty. He introduces

Nuka to the United Nations declaration on indigenous rights as a means to fight discrimination and preserve their way of life. Nuka eagerly awaits her father's return, hoping for good news.



The story emphasizes the Inuit's unique connection to their environment and the fight to protect their traditions and land. Nuka's determination to help her father and community showcases the resilience and spirit of the Inuit people in the face of challenges.

Once the story is written down, the next step is to identify the parts of the narrative that lend themselves well to visual representation. These elements are crucial in communicating the story effectively through images and dialogue. To facilitate the translation of the story into drawings, a useful tool is to utilize a website. Through this medium, we could visually map out the scenes and describe in detail the appearance of characters and the environment. We used detailed descriptions of scenes, characters and environment to create the illustrations that will bring the story to fruition. It is essential to pay attention to details, such as character poses, facial expressions, and background settings, to enhance the visual storytelling and engage the audience. By following these steps—from crafting the storyline to utilizing a website for visual descriptions and finally drawing the comic book— we effectively developed a project prototype for a comic book.



Conclusion:

Engaging in a project focused on Legal Design presented me with a unique opportunity to delve into uncharted territories of law and advocacy, particularly in raising awareness about the challenges faced by minority communities across the globe. As I navigated through the realms of Legal Design and Visual Law, I was struck by the power of these innovative methodologies in bridging the gap between legal intricacies and laypersons, shedding light on the systemic barriers impeding access to justice for marginalized populations.



Through this project, I not only deepened my understanding of the fundamental importance of equal access to justice but also honed a diverse set of soft skills crucial

for professional growth. Collaborating within a team, refining communication strategies, navigating complex problem-solving scenarios, fostering critical thinking, and mastering time management were just a few of the many facets I engaged with. Moreover, this journey challenged me to unlock my latent creativity and embrace a mindset that thrives on thinking beyond conventional boundaries, a skillset essential for addressing the multifaceted issues faced by minority communities worldwide.



Interactive book
with drawings and
quizzes



PRESENTED BY:

AMINA SAMET,
ANNA ELIZABETH
MITHUN,
MIGENA PRELDAKAJ,
GIULIA RIBAUDO,
PORTIVA PAL,
SAÏDA SUMAIYA,
SEZEN PAKSOY ,
SODBILEG NYAM-OCHIR,



THE LAND OF SNOW

TIBET, A WALK WITH DOLMA THROUGH CULTURE,
COURAGE AND JUSTICE

Click
Here



TIBETAN PEOPLE

Racial discrimination,
Cultural genocide
and human rights violations

10 REDUCED
INEQUALITIES

[57]



4 QUALITY
EDUCATION



16 PEACE, JUSTICE
AND STRONG
INSTITUTIONS



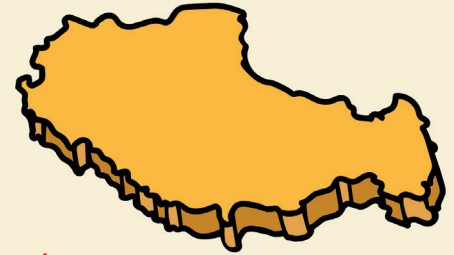
LAND OF SNOW: TIBET



Amina Samet – Group 11

Steps

My passion for minority issues led me on a profound journey with Tibet. After learning about their struggles at the United Nations Forum on Minority Issues, Excited by the prospect of making a difference, I pitched the idea of focusing our efforts on Tibet to my group, and to my delight, they rallied behind it with enthusiasm. And thus, "The Land of Snow: Tibet" project was born, with a mission to bring attention to the often overlooked plight of the Tibetan people.



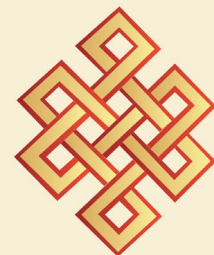
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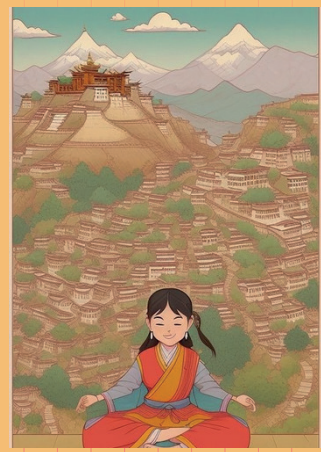
Navigating the landscape of Tibetan research proved to be quite the adventure. Resources were scarce, and separating fact from fiction was like sifting through a mountain of information. But through perseverance, we uncovered the harsh reality of Tibetan oppression under ~~Chinese~~ suppression and discrimination, amidst these challenges, the resilience of the Tibetan people shone through, inspiring us to push forward.

Diving into the legal complexities surrounding Tibet was like peeling back layers of injustice. We were confronted with China's blatant violations of Tibetan rights, from education to healthcare. Armed with our findings, we set out to advocate for change, drafting recommendations aimed at safeguarding Tibetan autonomy and dignity.



03

IGNITING THE VISION



Step 4:



In our quest to amplify the Tibetan narrative, we brainstormed creative solutions. We introduced a young character named Dolma to lead readers through the rich tapestry of Tibetan culture, blending entertainment with enlightenment.

Step 5:

To effectively convey the Tibetan narrative, we brainstormed creative solutions. After considering various ideas that can align with sustainable development goals, The idea of a storytelling coloring book emerged as a standout choice—a medium that could both educate and engage . I suggest introducing a character of young girl to draw empathy who is as my friend called her Dolma. We Incorporated quizzes and games, blending entertainment with enlightenment.. And this way we promote their culture and face the cultural genocide



Step 6:

Connecting with the Tibetan community posed its own set of challenges. Firstly, I wrote an email to the International Campaign for Tibet, but they didn't respond. Then, I reached out on Instagram, but received no reply. It wasn't until I stumbled upon a Facebook page of the Tibetan community in Italy that I found success. I messaged them, and they were incredibly kind and interested in our project. They provided me with the contact information for the president and a Tibetan professor who agreed to mentor our project. My friends managed to videocall him, his feedback and guidance proved invaluable in shaping our project, highlighting the importance of community involvement in this work.



TRANSITIONING TO IMPLEMENTATION



Step 7

As we transitioned from planning to implementation, I found myself immersed in the art and visual design aspects of the project, a journey that brought me immense joy, “to make ideas go real”. Collaborative meetings enabled us to refine our ideas and bring them to fruition. Through this process, I not only honed my technical skills but also developed a deeper understanding of effective communication and critical thinking.

And when "The Land of Snow" coloring book finally took shape, it was a moment of pride and fulfillment—a testament to our collective efforts.



THE BIRTH OF "THE LAND OF SNOW"



Step 8 and finally:

While our project may not have solved the complex issues facing Tibetans, it served as a platform to amplify their voices and share their story. Through advocacy and awareness, we aimed to combat cultural genocide and uphold the rights of Tibetans. This journey has been both enlightening and humbling, reaffirming my belief in the transformative power of storytelling and collective action in effecting positive change. This journey has been a humbling reminder of the power of storytelling and collective action in sparking positive change.



EDUCATION FOR PAKISTANI

TARGET GROUP:
PAKISTANI CHILDREN

SDG



LEGAL PROBLEM
UNPROPER ACCESS
TO EDUCATION

CHOSEN IDEA
BLOG WEBSITE

FINAL PRODUCT EDUCATIONFORPAKISTANI

Participants:

Sausan Moukhliiss, Andreea Lavinia Petcu, Hanin Raies,
Stefani Stylianou, Fatima Ezzahra Talbi,
Elisa Vezzoli, Thi Minh Thao Vu



Thi Minh Thao Vu

Department of Law, Administrative Law MZ 2023 – 2024

Group 12

24th April 2024



Education Blogs for Pakistani Children

STEP 1: Choosing the recipient: In this very first step, our group needed to discuss to decide whom our project would be focused on. Coming from a developing country, Vietnam, where there are still many areas that **children are struggling to have proper access and materials for education**, I immediately suggested that it would be a good idea to focus on education for children.



Vietnamese mountain children with donated books

It was coming from my perspective, that every year from primary school to high school, I had many chances to visit **rural and mountain children in Vietnam** and bring the materials that we did not use at school anymore to them. Whenever they saw the used materials, their eyes were immediately lighted up; they held the worn-out books carefully and kept giggling as the books were the most precious things they ever had in their life. Therefore, I believe that education for children must be the first goal for any country or project to focus on since there are always groups of children who cannot have proper or entire education in their country. Everyone should have the chance to have education equally.



Studying Pakistani girls

Other members of our group suggested that we could link this aspect to **the story of Malala Yousafzai** and the children of Pakistan since this story has an impact not only nationally but also internationally. So, we decided to focus on the **group of children in Pakistan**, especially girls.

There are a lot of problems that Pakistani children encounter every day for a very long period such as **poverty and lack of services**, **gender inequality**, and **language barriers**. Poverty can have two side effects: on one side, many families cannot afford schooling fees and children have to work to support their family, and on the other side, there are not a lot of funds to improve the basic amenities for schools like classrooms and infrastructure which are under bare minimum qualifications for students to study in. Furthermore, the number of out-of-school children of Pakistan is one of the highest numbers globally,¹ which has a large portion of girls since they have to face child marriage and many cultural norms that prohibit them from having access to education similar to boys. Many children who live in rural areas cannot read and write since they only understand through speaking which makes them not able to communicate normally to the world.

¹ The number of out – of – school children are around 22.7 million in total which is 44% of population in the age of 5 – 16 in 2017.

STEP 2: Studying the need of Pakistani children: During the classes, we have discussed the main issues and needs of our target group that we need to tackle in this project. We have learned that the main struggles that have been mentioned above are just the tip of the iceberg. Several governmental, social, and cultural reasons lead to these issues and nonetheless, these issues are also the reasons for many sub-problems. We decided to focus on the biggest need of Pakistani children right now; proper access to education in their own country.



We found a connection with the Agenda 2030 which is the agreement between the governments of 193 countries in the United Nations in 2015 with the aim to provide a “shared blueprint for peace and prosperity for people and the planet, now and into the future”. This goal is enforced following the quote² of Mr. Ban Ki Moon, the 8th Secretary – General of the United Nations, in the UN Sustainable Development Summit in order to “transform the world” where there is no one is left behind.

The need of Pakistani children can be linked with the 4th goal of SDGs which is Quality Education because it promotes “increasing access to education and school enrollment rates at all levels, particularly for girls”.

Three targets of Goal 4 are also related to the aims of our project: target 4.1 (free primary and secondary education)³, target 4.2 (access to quality childhood development, care and preprimary education)⁴, and target 4A (provide learning environments for all)⁵.



We believe the project that we are developing would be a good attempt to encourage and support Pakistani children in studying and gaining more international recognition to this issue.

STEP 3: The legal problem

We have continued diving deeper to find the roots of the issue. The legislative dilemma lies in the contrast in which the Pakistani Constitution did ensure the right to education for children⁶, however, the real situation is opposite, and it is shown the huge gap in access and quality of education for children in Pakistan. This disconnection between legal framework and practical application leaves a significant legal obstacle for Pakistan. Certainly, urgent action is required to reduce this division and to ensure all children have equal opportunities for learning which should never be based on their genders, backgrounds, or where they are living.

² “The new agenda is a promise by leaders to all people everywhere. It is an agenda for people, to end poverty in all its forms – an agenda for the planet, our common home”.

³ “By 2030, ensure that all girls and boys complete free, equitable and quality primary and secondary education leading to relevant and Goal-4 effective learning outcomes”.

⁴ “By 2030, ensure that all girls and boys have access to quality early childhood development, care and preprimary education so that they are ready for primary education”.

⁵ “Build and upgrade education facilities that are child, disability and gender sensitive and provide safe, nonviolent, inclusive and effective learning environments for all”.

⁶ Article 25-A: “The State shall provide free and compulsory education to all children of the age of five to sixteen years in such manner as may be determined by law.”

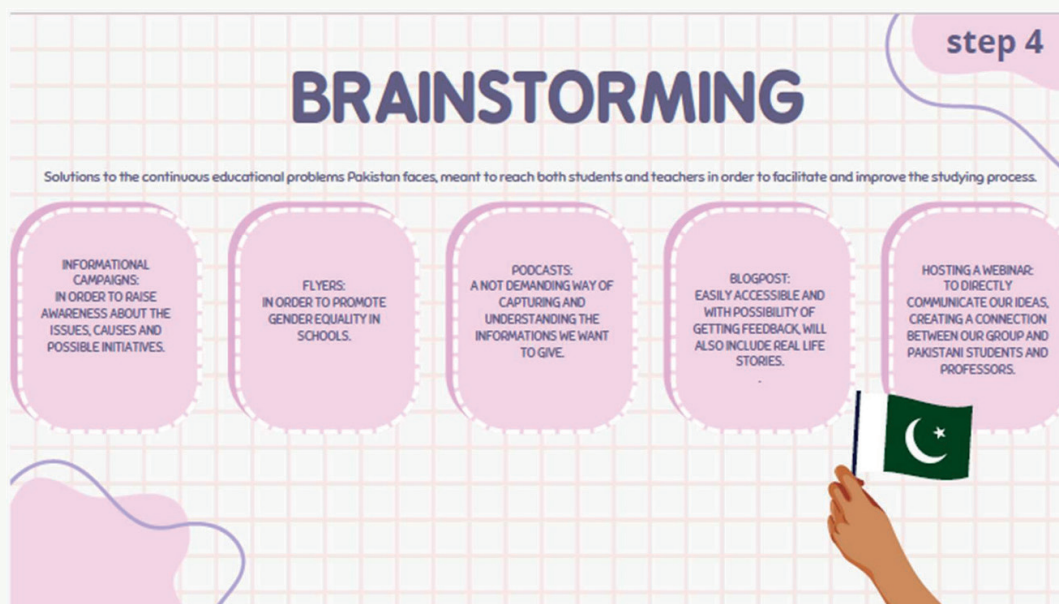
A **legal material** that our group used in this step is **Malala Yousafzai and her story**. She dared to stand up for girls' education of Swat Valley which has gained international attention about education in Pakistan. Following that, the attempted assassination of her by the Taliban in 2012 was a cornerstone for the recognition to all the challenges faced by children, especially girls to have access to education. Her inspirational stories on education for girls has become a concrete base for our aims in developing this project.



Malala Yousafzai

STEP 4 and 4bis: **Brainstorming to find effective communication tool:**

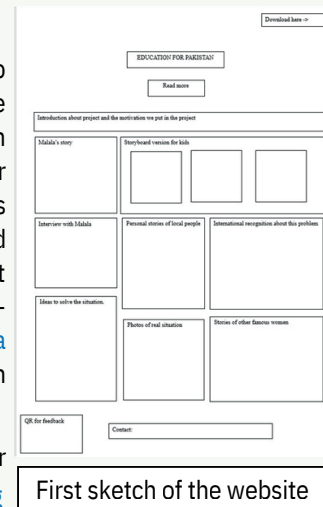
In this step, we needed to brainstorm to find ideas which could be the best suitable communication instrument with our target audiences. During this period, we also found five bad ideas, which were supposed to be impossible to develop in the project, that could be transformed into good ones. Attached below are five good ideas that our group proposed:



Another issue that we have met during the brainstorming to choose the best solution for next step was that **Pakistani children do not have proper internet access**, and some do not even have a phone. Even though hosting online webinars or making podcasts will be a direct and fast solution to reach Pakistani students and teachers who could share their inside point of view about the situation or become intermediaries for our project, these solutions cannot communicate directly to children, our target group, in an efficient way. Therefore, our group decided to create a **blog post** which would be a slower solution to tackle since not everyone will know our website. However, we believe that it will spread fast because the blog can be easily accessible with a smartphone or any devices with internet access and there is also the possibility for the children to give feedback and real-life stories.

STEP 5 and 6: Prototype and final product

I have sketched for the [blog website](#) which our group would develop for the final product in the last step. The idea was that our website would be designed with a minimalist style covering these [topics](#): an introduction about the project and the motivation, a storyboard for small children, Malala's story, photos of real situation, personal stories of local people, international recognition about the situation, and inspiring stories of other famous women. With this design, this project can not only [reach efficiently to our target group](#) (with short and on-point information) but also to [anyone who are interested to have a better understanding](#) about the education problem in Pakistan (with diverse topics that we uploaded in the blog).

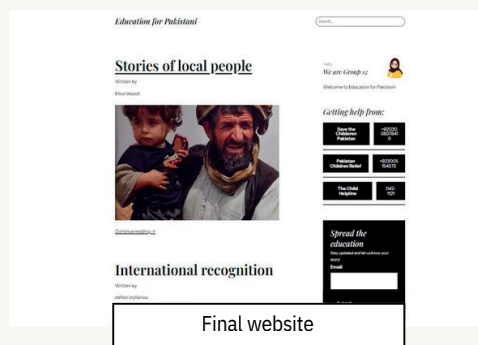


After the discussion, since we recognized that we could not support our target group in person, we decided to modify the sketch by also [putting the contacts of organizations](#)⁷ that could help children in emergency situations and QR code and/or email link for children to share their stories.

We also wanted to develop the feature for downloading the blog posts, since I have mentioned above that our group was concerned about the internet connection of Pakistan children will not stable enough, which could be making-available for children to read whenever they want even with no connection. However, I could not develop it properly because it is required a higher understanding of website development knowledge. Therefore, we agreed to reduce the words and photos in some main topics that are meant for children to read so the posts can be loaded perfectly even with slower internet connection.

After the final discussion, we [divided the topics based on two aims](#):

- [Focusing on gaining more international recognition](#):
 1. Short introduction about our project and motivation and problems of our target group and the goal of this project.
 2. Photo of real situation and personal stories from local people.
 3. International recognition and international groups that supporting Pakistani children.
- [Focusing on supporting Pakistani children into studying](#):
 1. Storyboard for children (also available in their native language).
 2. Story of Malala (with interview and quotes) and inspiration stories of other women who have struggled for education.
 3. Story of Malala and summary about our project (in their native language).



The product is finalized with a simple website along those six topics. Each topic focuses on different aspect of the problem with photos to demonstrate. I have made a quick survey with my friends and colleagues when I finished the website. They all love the fact that the website is simple and clear in which they believe that it can help people easily accessing to the information we have covered about education for Pakistani children.

⁷ Phone numbers of Save the Children Pakistan, Pakistan Children Relief, The Child Helpline.

Conclusion

This project was a new experience for me since it was the first long – term project that I have ever had in my study where our group need to discuss and find a common idea to develop a solution for a group of people that is in need.

The study on Legal Design and Visual Law, especially with the example of the project about Tarumã, gave me a new perspective on how to convey the message about legal problems for individuals who are not familiar with legal terminologies.

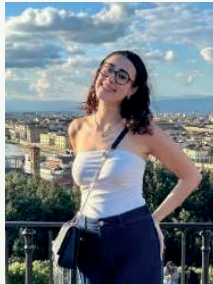
Also, from doing our groupwork and listening to other groups' presentations, I have recognized many target groups with all kinds of needs in different levels that I have never heard of and there will be high chance that I would have never know about them if I did not have this course. The issues can be linked to governmental problems, lack of economic resources, ethnic languages, culture and many more. Some of these topics can be familiar in which they have appeared a lot on news, but some are required to have local people for better inside perspectives and stories.

Finally, the project also helped me to develop skills that are important for groupwork such as planning, communication, critical thinking, and researching. We have learnt how to divide works and manage to merge different points of views together into a united groupwork without any arguments. Especially, for me, thanks to the project, I have gained more creativity skill when I started learning how to create a website. I also learnt to see from different perspective when I organized the works on the website in a logical way that anyone can reach the information in the blog without any confusion.

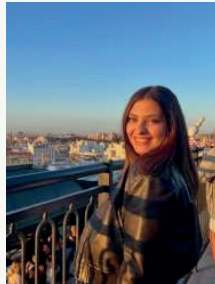
One- Pager (ProjectCover)

Title of the Project: "SCHOLASTICIDE A SYSTEMATICAL DESTRUCTION OF PALESTINIAN EDUCATION"

Participant at the project:



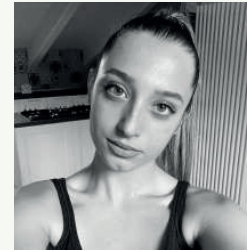
Elisa Pagano



Alessia Parrino



Beatrice Panza



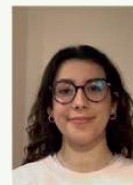
Greta Spagnolo



Wissal Talouite



Sara Maria Martini



Giorgia Martini

Target group: PALESTINIAN TEENAGERS



SDG GOAL

Legal problem: Systematical Destruction of Palestinian Education. the violence and abuse many Palestinian students and teachers face from Israeli occupation soldiers and settlers inside and on the route to classrooms have created a physical and psychological barrier for students to seek education and has greatly affected their academic achievements.

Chosen idea or ideas: Informative Brochure + addition of descriptive video
Final result:



SCHOLASTICIDE

“A SYSTEMATICAL DESTRUCTION OF PALESTINIAN EDUCATION”

STEP 1 & 2



STEP 1 : CHOOSING THE RECIPIENT

The presentation in class was done by me and my dear friend and colleague Sara Martini, I personally worked on the first step, while she focused on the second one.

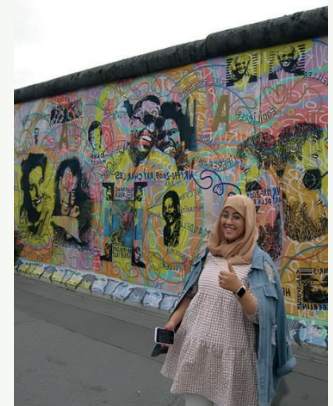
The first step was about the selection of the recipient, to understand the target audience of our project. Our group, from the very first moment we heard the work was going to be about a minority, chose the People of Gaza, the Palestinian population. Since the number of people was too broad, and

their needs would be too different, we then reduced the target audience of our project to Palestinian **teenagers between the ages of 15 and 18 years old.**

The group wholeheartedly agreed on the minority, we all saw with our eyes the situation in Gaza, in this day and age everything is broadcasted and available to the masses thanks to social media. We wanted to stop being only spectators and to start doing something, even if on a small-scale. The project was explained to us a couple of steps at a time, not knowing the future we did not think about the fact that we couldn't possibly do much for the minority we choose, we cannot give them anything, contact them easily and the problems faced are a lot, but I can say with confidence that also knowing it all, I think we would choose them again.

We learned that one key point of the project was **empathy**, which it is an innate quality in human beings, but it is easier to emphasize with someone when there is something in common between the two of you. This is one of the principal reasons we choose teenagers, we are more likely to understand their needs, because we were ourselves teenagers less than a couple of years ago. Another reason was the difference in awareness they have. Obviously, children are not oblivious to the situation they live in, but the difference stands in the consciousness of the teenagers, knowing the reasons of the conflict, the life you should be having and that you are being robbed of.

ACAPS research shows that the conflict has led to the destruction of safe spaces such as schools and hospitals and the denial of humanitarian aid access, leaving children in overcrowded shelters with limited access to essential goods and services. Exposure to violence, loss of relatives, food deprivation, and lack of water since 7 October 2023 have increased the mental health and psychosocial needs of children. Children are experiencing anxiety and sleep deprivation, among other traumas. The psychological consequences are likely to have long-term effects, such as developmental issues.



I'm Wissal Talouite, 21 years old, ethnically Moroccan, but born and raised in Turin.

STEP 2: STUDYING THE NEEDS OF THE RECIPIENT AND EMPHASIZING

Me and Sara met and analyzed our ideas, and we concluded that the crisis was not only a war-type one, but the implications are bigger than what we could ever imagine, war is taking away any chance for this future generation to study, work, dream, and hope.

We are witnessing a '**SCHOLASTICIDE**', which is a term first coined by Professor Karma Nabulsi, it describes the "*systematic destruction of Palestinian education by Israel.*"

4 QUALITY EDUCATION



The agenda 2030 is a pretty high-reaching list of objectives, many of them strictly linked with the Palestinian conflict, namely peace, the eradication of hunger and poverty, and the right to proper education. As a reference we used the "**Palestinian National Voluntary Review on the implementation of the Agenda 2030**" of 2018 (this was the most recent and accurate report we were able to find). After carefully reading it, we focused on our main topic, education.

In 2014, 95.4% of children enrolled in basic education, this being an indicator of the interest posed in the adoption of the Agenda by Palestine (state observer in the UNGA). Despite the efforts exerted by the Palestinian government and its partners, quality education and the ability of the government to create safe and conducive learning spaces remains threatened. Going to school for many students and teachers substantially increases the risk of their safety as students and teachers are subjected to abuse and attacks by Israeli occupation and settlers within the school premises and on route at checkpoints and military outposts, which they must cross to reach school. This is in addition to the continued illegal detentions, arrests and harassment of students and educational staff by the Israeli occupation, inside and outside the classroom. In 2017, a total of 95 violations were recorded against Palestinian educational facilities in which the Israeli occupation forces killed 9 Palestinian students and 1 teacher, injured 603 students and 55 teachers and illegally detained 1370 students and 257 teachers in addition to the periodical halting of education at these facilities. As such, the violence and abuse many Palestinian students and teachers face from Israeli occupation soldiers and settlers inside and on the route to classrooms have created a physical and psychological barrier for students to seek education and has greatly affected their academic achievements.

STEP 3 & 4

STEP 3: THE LEGAL PROBLEM

In this step we needed to focus on a legal problem faced by the recipient, Palestinian teenagers, that needed to be solved, we focused on the access to education, which is being hindered by Israel.

As we can see in **Article 24** of the Palestinian constitution education is very important in the Palestinian tradition. In this article, we can highlight some key points, like Quality Education, and serves as a **foundational principle** that guarantees the right to education for every child in Palestine, emphasizing **equality, accessibility, and quality** in the educational system.

We believe that Israel, as the occupying power in the Palestinian territory should guarantee this right, and as proof of the value education also holds in the Israeli nation we have chosen this legal material, “**The Student’s Rights law**” of 2000 by the Ministry of Aliyah and Integration.

This legislation also mentions the **principle of non-discrimination in the education system**, which we believe they should enforce, not only on the state itself but also in the occupied territory of Palestine for the principle of distinction (differentiation between civilians and armed forces) under Public International Law. Not only is an administrative duty but also an international obligation. This whole reasoning can be also justified by the Agenda 2030 (SDGs) and specifically the goal of “equitable and quality education.”

STEP 4: BRAINSTORMING



During the brainstorming we got a bit ahead of ourselves, some of our ideas could be possible only if we had the power and the investments of a government, like “meeting points” and devices to study online. They are a sign of our desire to do something concrete, to really help our target.

Some of the ideas were achievable materially, but the obstacle stopping us was the inability of reaching the target, like comics, YouTube videos or the website.

This process was helpful to understand what we could and could not do, to sort out our ideas and start thinking realistically which ideas we could actually realize. We finally understood that the best thing we could do for our

target was bring **awareness**, realizing a visual work aimed at the people around us.

STEP 5 & 6

STEP 5: SET CRITERIA

After the brainstorming we had to set out some criteria to decide which idea we could realize and that would be the most useful. We ended up with mainly **three criteria**:

1. Spreading awareness on the condition and problem in which Palestinian people live, especially teenagers.
2. To be part of change, this relates to the point before because even if we cannot do much for them like build new houses or help them with medication, we can always help by making the problem known also to other people.
3. To do something concrete. Our possibilities are very limited but by making this brochure and giving it to people we can do something which will help them, like the QR codes linked to donation sites.

STEP 6 : PROTOTYPING AND FINAL PRODUCT



In the picture there's the first prototype of the brochure, we already had a couple of ideas for the structure and about the information we were going to include.

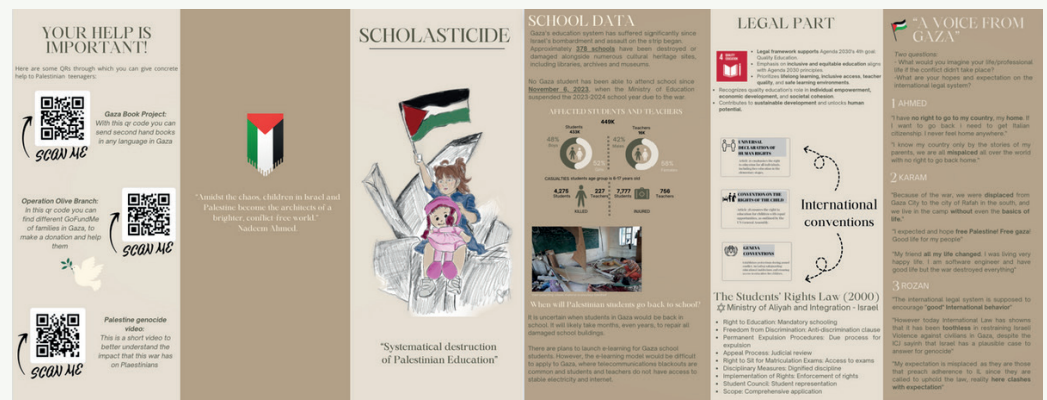
We wanted to insert data, reporting on schools in the territory, their destructions, the injured and the victims, to make people understand the gravity of the situation, and the fact that education is being purposely targeted. We also knew we were going to add the QR codes for **Operation Olive Branch**, which is essentially an excel document

filled with information about people currently in Palestine, ways to donate, contact and help them personally, and **Gaza Book Project**, which is more centered on education, it is a way to donate secondhand books and school material.

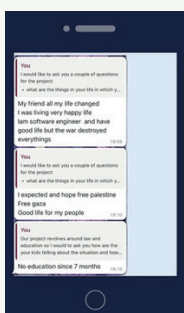
Then in another page we wanted to include interviews, initially of Palestinian teenagers themselves, to give them a voice and humanize them in the eyes of the public, which sometimes doesn't remember that the news and information we hear on a daily is about real people, in real time.

The **final product** panned out very similar to the prototype, we also inserted a page about the legal material to underline the seriousness and gravity of the situation, we are

not only speaking of morality and opinions, what is happening is also illegal under several international laws, and people should be informed about this.



Me and Sara ended up working together also for the **interviews**, page 4 of the brochure. It was a very moving moment for us. We decided to reach out firstly to our personal links, people we knew that lived or got impacted by the conflict. Specifically, we decided to ask two questions, the first was on how they would imagine their lives if nothing ever happened, and the other was on what their expectations were and hopes for the international legal system.



For the interviews I personally reached out to an old middle school classmate which I remembered was of Palestinian ethnicity, it was a very touching moment, I never had the courage to ask about his story before.

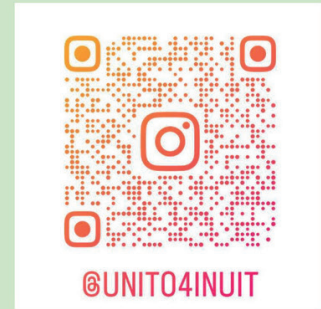
While working on this part, something that we would never expect happened. My friend and I were directly contacted by Karam Mahdi a 30-year-old Palestinian that asked our help to make his story known (he is currently displaced in Rafah), we decided to talk with him about the project and he offered to help us with giving some insight. The Interview's part has as a title "**A voice from Gaza**" which is the way he signed himself after sending us the first message.

CONCLUSION

CONCLUSION

This is how we developed our project. I'm very proud of us for the way we worked and how the brochure turned out. I's also very proud we kept in mind the environment and decided to work mostly digitally with QR codes, links, and social media, and one day if there's the opportunity arrives, maybe an inherent event, we will print out our brochures. I'm grateful for having done this project because I finally felt as if I helped with the ongoing situation in Palestine, I was not only a spectator, I finally brought something to the table, it's a minor gesture but it's a beginning.

Finally, I'm grateful for this project because for the first time I started to have a new prospective on law, the application, the power it has, the effects it can have on people in the real world. Our law curriculum had courses that talked about case-law, and some of the effects on individuals, but seeing the law on such a large scale and as a 'superpower' is very new.



PROJECT COVER GROUP 15

UNITO4INUIT

Target group: Inuit

Legal problems:

FOOD INSECURITY

EDUCATIONAL SYSTEM



Chosen ideas:

1. Online lectures on Instagram
2. Go-funding
3. Creation of a Book

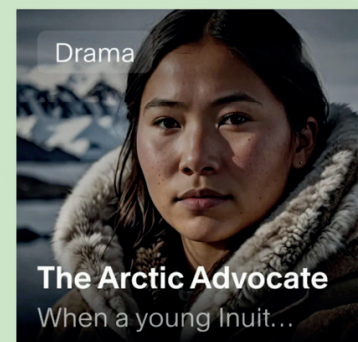


Final result:

Instagram page and Digital Book

PARTICIPANTS

Antonia Carlotta Massa
Liliana Popa
Francesca Maestri
Georgia Tugui
Fateme Samimi
Ghazaleh Sadat Sheikholeslami





UNITO4INUIT: A SOCIAL MEDIA TO SPREAD INUIT VOICES

STEP 1: Choosing the target

The first step of this project was deciding the minority we wanted to work on. We were confused because we didn't know which criteria we should have used in deciding the minority. Talking with our colleagues made us understand that we could decide which target we wanted, so we started to do some research. At first we found an interesting minority, called **Twa**, living in Rwanda, and we also thought that it could have been a good idea to focus on a minority which is not defined as such because of its ethnicity, but because of its neuro-developmental disorder, the **Autistics**. But then a friend of Francesca, another girl of our group, told us about a minority living in Canada, the **Inuit**, and when we looked on the Internet to learn more about them we immediately felt connected to these persons, probably because of our empathy, since we understood that this minority has to face a lot of difficulties every day.



Inuit is a minority of Indigenous peoples whose homelands encompass Greenland, Arctic Canada, Alaska and Chukotka region of Russia. The term Inuit means “the people”, as defined by the first meeting of the ICC in Alaska in 1977. Culturally, traditional Inuit life was totally adapted to an extremely cold snow and icebound environment in which vegetable foods were almost nonexistent, trees were scarce, and caribou, seals, walruses, and various whales, seabirds, and fish were the major food sources.

The broader Inuit population is estimated to be more than 180,000. There are: 70,000 Inuit in Canada, 44,000 Inupiaq and Yupik in Alaska (United States), 50,000 Kalaallit in Greenland (Denmark), 1,200 Yuit in Siberia (Russia).

We decided to focus on the people situated in Canada, since this is the area where the majority of Inuit population lives. They stay in Inuit Nunangat, which means “the place where Inuit live”, it refers to the land, water and ice contained in the Arctic region. Inuit Nunangat is comprised of 4 regions: Inuvialuit (Northwest Territories and Yukon), Nunavik (Northern Quebec), Nunatsiavut (Labrador) and Nunavut.



STEP 2: Studying Inuit people and their needs

For the second step we were supposed to study the minority and analyze their needs.

First of all we decided the main features we wanted to talk about, such as:

- **Language**

Until the 18th and 19th centuries, when the first missionaries arrived in the Deep North, the Inuit language was spoken but never written down. It is a so-called agglutinant language, in which ideas – represented by words – that could form a sentence are lined up after a stem-word. The Inuit language is very rich in words related to Nature.

Today there is no single Inuit language but numerous dialects, because groups of Inuit have always been widely spread geographically with very little communication between groups. But all dialects can be understood by all Inuit. In Canada, the word **Inuktitut** is routinely used to refer to all Canadian variants of the Inuit traditional language, and it is under that name that it is recognised as one of the official languages of Nunavut and the Northwest Territories.

- **Cultural legacy and values**



Family and community are central components of Inuit identity and culture. The fundamental values in traditional Inuit culture are comprehensive knowledge of local wildlife and survival techniques combined with incredible patience, hunting skills, physical and mental strength, stamina and courage. Also sharing of food, respect for others and cooperation remain central to Inuit community life.

Then we moved to the major problems that this minority is fighting against, such as:

- **Educational system**

Canadian schooling, which followed the western system of education and included residential and day schools, was imposed on Inuit families who moved into settlements and was used as a way to separate children from families who still lived on the Land.

- **Food insecurity**

Canadian Inuit experience the highest rates of food insecurity of any Indigenous population in an industrialized nation. There is currently no federal policy in place to end Inuit food insecurity.

The Inuit have less access to goods readily available throughout the rest of Canada since grocery stores struggle to supply food to remote Arctic regions.

Environmental changes diminish access and availability of traditional food, and store-bought alternatives are extremely expensive (income lower than price).

- **Health care**

Compared with the population of Canada overall, Inuit face challenges in terms of physical and mental health and well-being. Evidence of this health gap includes shorter life expectancy and higher infant mortality rates.

Living conditions and lack of access to healthcare (difficult to receive medical treatment) partially contribute to an increase in chronic health conditions, including obesity, diabetes and respiratory infections. The suicide rate among Inuit youth is markedly higher than for the rest of Canada.

- **Access to the Internet and media**

In Northern Canada broadband access is limited due to the remote area where they are living; in fact, access to the internet is available but only in some areas. Today is improving but some gaps still persist.

- **Fight against climate change**

As a hunting people dependent on sea ice and other environmental conditions, Canadian Inuit have been particularly susceptible to changing climatic conditions; in fact, this problem is considered now a fundamental human right issue as the climate change compromises the rights of the Inuit.

STEP 3: The legal document and its link with Agenda 2030

For this step we decided to focus on the second and the fourth goals of Agenda 2030, relating education and food, because we think that these are very important themes, since the Inuit population suffered a lot, and also because we believe that nobody should be treated as they were.



For what concerns the educational system, we found 2 important documents. The first one is the **ILO Convention 169 of 1989**, which recognizes Indigenous peoples' right to self-determination within a nation-state, in particular 2 articles regard the education of indigenous people: Article 27, about education programmes and services, and Article 28, about indigenous language.

The second is a more recent Act that is specific for Nunavut Inuit, the **2008 Nunavut Education Act**, that points out Inuit societal values and the principles and concepts of Inuit Qaujimajatuqangit (Inuit "traditional knowledge"), and explains also who has the right to attend school.

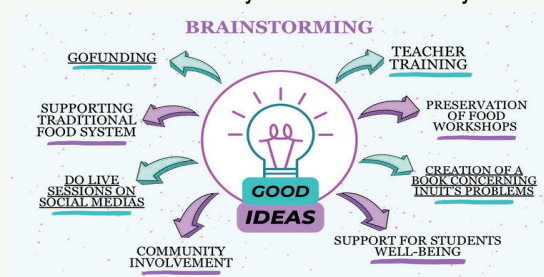
Whereas relating the problem of food insecurity for Inuit, we found the **International Covenant on Economic, Social, and Cultural Rights of 1976**, a binding international treaty whose main idea is "The right to adequate food is a human right", affirmed under Article 11.

We also wanted to underline that **UN's Office of the High Commissioner for Human Rights (OHCHR)** has recognized the importance of food security for indigenous peoples.



STEP 4: Brainstorming and Reverse Brainstorming

The aim of this step was brainstorming and reverse brainstorming, in order to find the best ideas that we could realize to help this minority with their issues. During the reverse brainstorming we found some ideas that were difficult to implement or not sustainable, such as creating a song using the technique of "throat singing", ordering food on Amazon, intensive livestock farming, "Charity Food Packages" without considering cultural preferences. Then we came out with some good ideas, considering both the problems of food insecurity and educational system. Here are the ideas:



After this brainstorming we derived the idea of combining 3 of these concepts to reach as many people as possible, so we considered developing a **social media platform** to promote go-funding initiatives aimed at aiding the Inuit community, alongside the creation of a book to raise awareness about their challenges.

STEP 5: Set the criteria

For this step we were required of explaining which criteria we used to choose the best idea. Following a comprehensive evaluation of various communication channels, we have strategically selected the development of an **Instagram page**, according to the undeniable influence of social media within today's technologically driven and media-reliant society.

In doing so we analyzed 5 points:

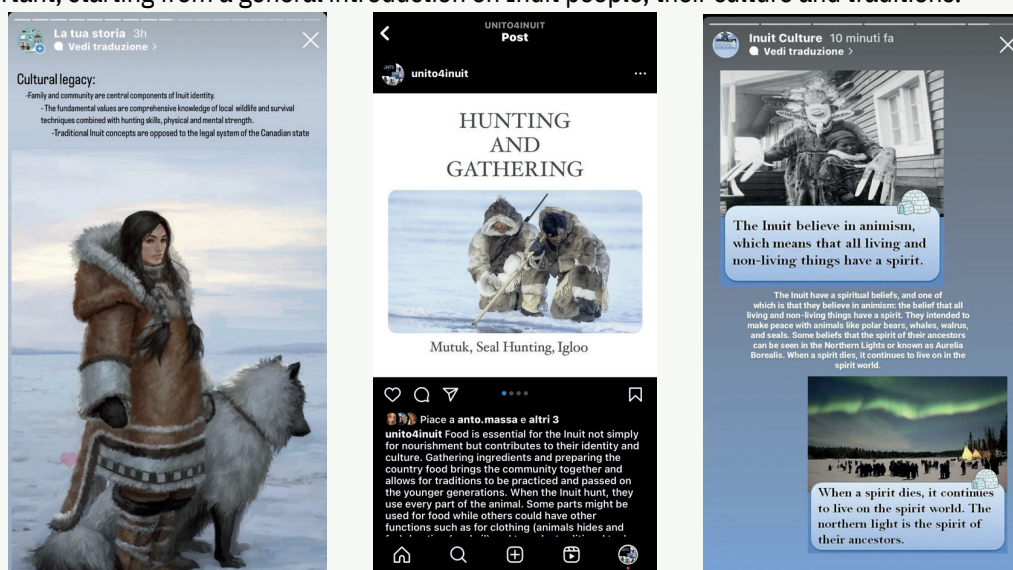
1. **Extensive User Base**: unparalleled opportunity to reach the broad audience.
2. **Visual Appeal**: the social media aligns with the power of imagery to engage audiences and leave a lasting impression.
3. **Targeted Reach**: advertising functionalities enable us to tailor our content to reach demographics, interests.
4. **Interactive Platform**: two-way communication, engaging directly with our audience, address their questions, and foster a sense of community around our cause.
5. **Measurable Results**: it provides valuable analytics that allow us to track the performance of our campaign.

STEP 6: Prototype and final product

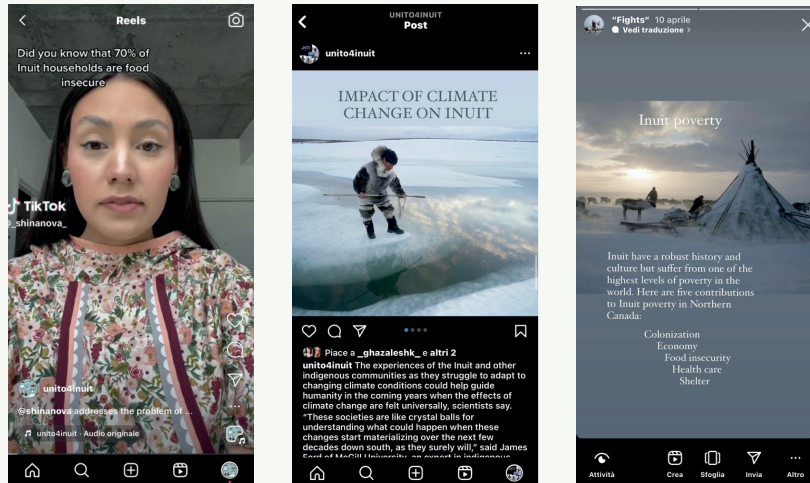
At last we developed a prototype, so we started by creating the Instagram page, that we called **"unito4inuit"**, since we are a group of students of Unito trying to help the Inuit community.

Then we thought of an appropriate biography of our social media which could summarize our purpose and have a memorable impact on other people's minds: "Here for spread awareness and give space to Inuit voices".

At this point we published some videos, posts and stories with the topics that we considered important, starting from a general introduction on Inuit people, their culture and traditions:



Then we continued with some of the problems they face, for example we published a video of a famous Inuit girl talking about food insecurity, a post on the impact of climate change and also a story addressing Inuit poverty:



We also created a book called “**The Arctic Advocate**”, based on the educational, language and also health care difficulties related to Inuit people, in order to reach also young children, so using simple terms that everybody can understand, and we put the link to read it in the biography of our page. Furthermore we wanted to help the community to raise money, so we created a post where we encourage to donate to the ICC Foundation, whose objective is to unite and promote the Inuit around the circumpolar region and to protect the status and interests of Inuit within Canada. To involve more people in a way of co-operation between individuals, we also tagged other Instagram accounts about Inuit in our posts and stories. To see our final project developed here are the links:

- **Instagram page:**

https://www.instagram.com/unito4inuit?igsh=dDA0OXNtcDJoN2Nh&utm_source=qr

- **Book:** <https://www.story.com/story/drama/the-arctic-advocate>

CONCLUSION

In conclusion, the creation of an Instagram page dedicated to the Inuit represents not only a digital platform but also a profound commitment to advocacy, awareness, and support for this marginalized community. By leveraging the power of social media, we have the opportunity to amplify their voices, share their stories, and foster a greater understanding of their culture and challenges. Through collaborative efforts and innovative initiatives like this project, we can strive towards building a more inclusive and empathetic world where every voice is heard and every community is valued.

ADMINISTRATIVE LAW PROJECT

Group 20

Title: The Citarum River

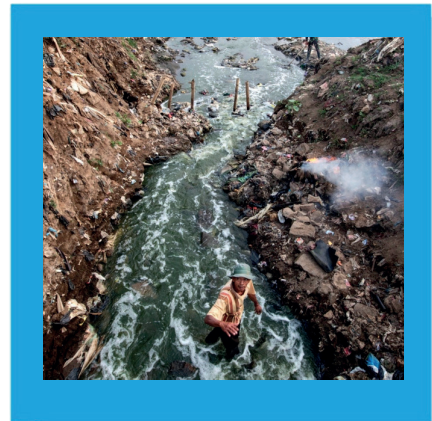
Participants: Rawya Noura, Saghar Metghalchi; Judith Nwachukwu, Musra Ozsoy, Afrodisse Rugamba, George Nyantakyi Afrishia, Omid Hossein Mohammady

Target Group: The population around the Citarum River in Indonesia

Legal Problem: The water pollution and the environmental disaster

Objectives met in the 2030 Agenda: Goal 6, Goal 13 and Goal 14

The Idea: Initiating the Citarum "Green Innovation Hub," which will leverage the efforts of the RISE consortium and establish a new international coalition comprising researchers and experts experienced in informal, village-scale water and waste solutions. This coalition will collaborate with selected communities to adopt a holistic approach to river transformation, testing the concept of an ecological spine that connects people, villages, and landscapes. The aim is to generate evidence and knowledge for scaling. This community will feature a website for those interested in participating, along with a petition.



How can you define your feelings with a couple of words when you see the pollution of the Citarum River?

14 responses

horrible
sad
yurk
poor
disgusting
schifo
bad
unhappy
environmental problem
disaster
desperate

Also, during the final presentation, we used **Mentimeter** to find out how people feel about the Citarum River. Here are the results:

Also, we combined the name of each of our presentations with the link;

1st presentation, 2nd presentation, 3rd presentation

Lastly, these are the QR codes for our website and our petition campaign.



QR FOR WEBSITE



QR FOR PETITION



POLLUTION OF THE CITARUM RIVER

STEP 1: Choosing the target group

In the first place, as the professor suggested, we need to pick *the target group* for our project. That's when I thought that our target audience should be people impacted by the environmental damage, especially water pollution.

My inspiration came from a document that I watched during my time at my first university, named "25 Litre" (translated as "25 liters" in English). I was taking classes about environmental problems and "25 litre" made a big impression on me. It imagines a world where water will be increasingly limited in 2040, while also reflecting Istanbul's current water challenges. Only 25 litres of water are consumed daily by people, which causes conflicts and health problems.



Singer Gökhan Özoğuz, the project presenter, challenges himself to use only 25 liters of water a day and realizes how difficult this is. This documentary made me think deeply about the importance of water. That's why I wanted to prepare a project about *the Citarum River*, which is considered one of the most polluted rivers in the world.

Another brilliant idea came from Rawya, who suggested that we can focus on *the water situation in Palestine* where radioactive materials have contaminated water sources. Additionally, the occupation decides to cut off the water supply as well as the amount that can reach those individuals.

After researching the issues a little more, we decided that it concentrating on the Citarum River would have a greater impact. Our aim was to raise awareness about the Citarum River, which not many people know but is actually one of the most polluted rivers in the world.

We aimed to clarify in people's minds what "one of the most polluted rivers in the world" meant and enable them to witness this issue that occurs on the other side of the world with their own eyes.



STEP 2: Understanding people living close to the Citarum River

The water in the Citarum River is extremely polluted due to illegal dumping, agricultural chemicals, industrial waste, and household garbage. The environment and public health are seriously threatened by this. The Citarum seems to have turned into nothing more than **a garbage dump**.



At this point, we tried to understand how the Citarum River is used by the locals for daily needs such as cleaning, cooking, and living close by. Sadly, the Citarum is the only water source in that area and it supplies **drinking water** to the other people. But **the toxic crops** they eat, and **the factory smoke** they breathe worsen their health issues. They are unfortunately unable to escape their difficult circumstances.

We discovered numerous correlations with the Agenda 2030. The United Nations developed the Agenda 2030 in 2015. By 2030, it aims to address 17 major issues, including poverty, inequality, and climate change. **Goal 10: Clean Water and Sanitation** is one of its goals of this document which perfectly fits with our topic, the Citarum River pollution. It promotes the importance of accessing clean water and sanitation for all.

Furthermore, **Goal 3: Good Health and Well-Being**, **Goal 13: Climate Action**, **Goal 14: Life Below Water** and **Goal 15: Life on Land** are other goals related to our topic.



It is crystal clear that we are all here to live only once, and therefore, everyone deserves to live a good life. The notion behind Agenda 2030's **"leave no one behind"** ensures that everyone benefits from efforts to improve the world regardless of their background, situation and geographical location.

STEP 3: The Legal Problem

We determined our target group and their needs in the first and second steps. In this phase, we examined our issue from a legal perspective. It's obvious that the main issue appears to be a result of both general ignorance and carelessness on the part of government, factories and local residents regarding the Citarum River's pollution. We acknowledge that there is a serious legal concern here. Nature/ environment is **a legal entity** and ought to be recognized as such.

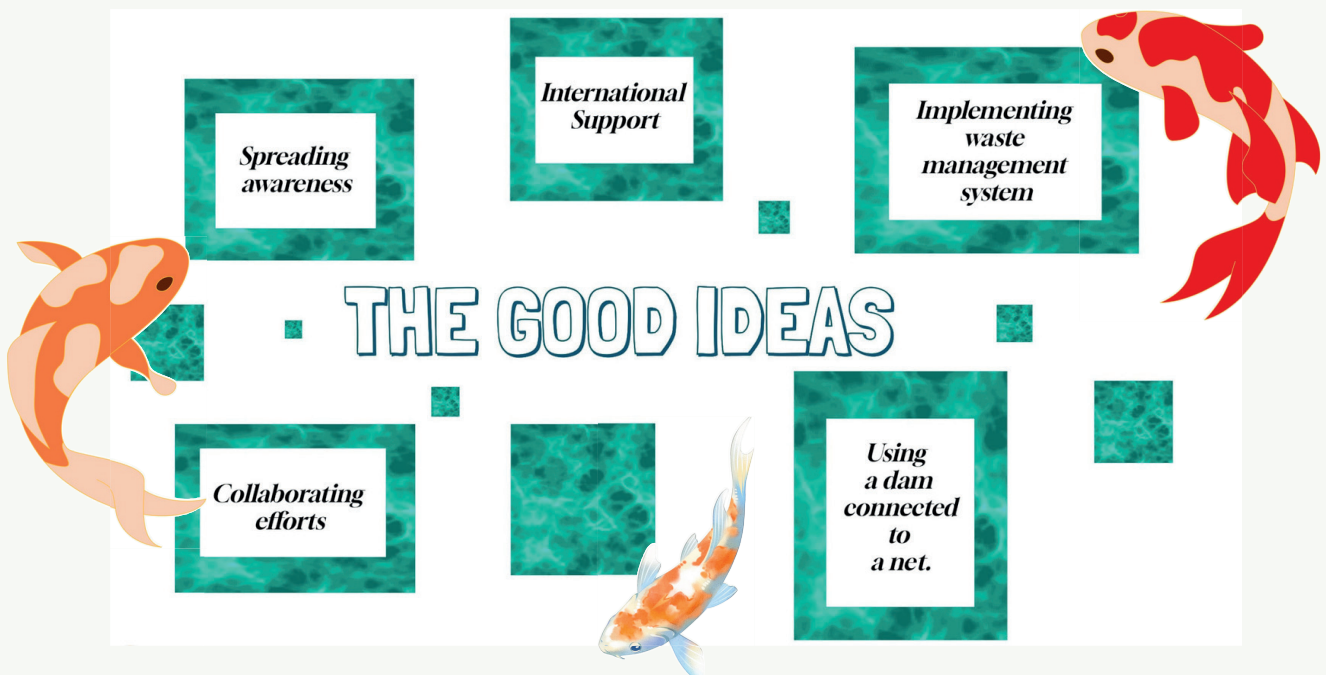


We find a connection between this legal problem and the Paris Agreement. This agreement made to combat climate change. By describing national climate action plans, it aims to keep global warming to 1.5 degrees Celsius, preferably less. Additionally, it fosters international collaboration on climate-related initiatives and financial assistance for developing countries.

The Citarum River's ongoing pollution by humans will have a significant effect on climate change. Through this agreement, the government, factory owners, and local inhabitants have to stop their irresponsible acts, and this issue needs to be resolved immediately.

STEP 4: Brainstorming to Find an Effective Communication Tool

All we had to do for this phase was organizing *a brainstorming session* to generate plenty of ideas. In order to determine the best methods of communication with our target audience, we tried to gather as many *original ideas* as we could. We also needed to identify five less successful concepts that we could later modify and develop into great ones. These are our good ideas:



It was difficult at first to decide which way we choose, but later we realized that increasing awareness of the problem would enable us to contact more people and gather more support. Apparently, social media has great power in today's digital age because it enables us to easily connect with millions of people with just one click. We could reach millions of people within minutes and show how serious this issue is. That's why we've chosen this path for our final work.



STEP 5 and 6: Final Work

We determined that creating [a website](#) that describes the issue in detail and points visitors to [a signature-gathering campaign](#) would be an efficient beginning to do this. Therefore, we wanted to divide the website into parts where we could offer information about the Citarum River, upload some images, and show statistics. Additionally, we planned to add a link to the petition on the homepage of the website so that people can easily access it. We would encourage people to share the petition in order to raise awareness of the pollution.

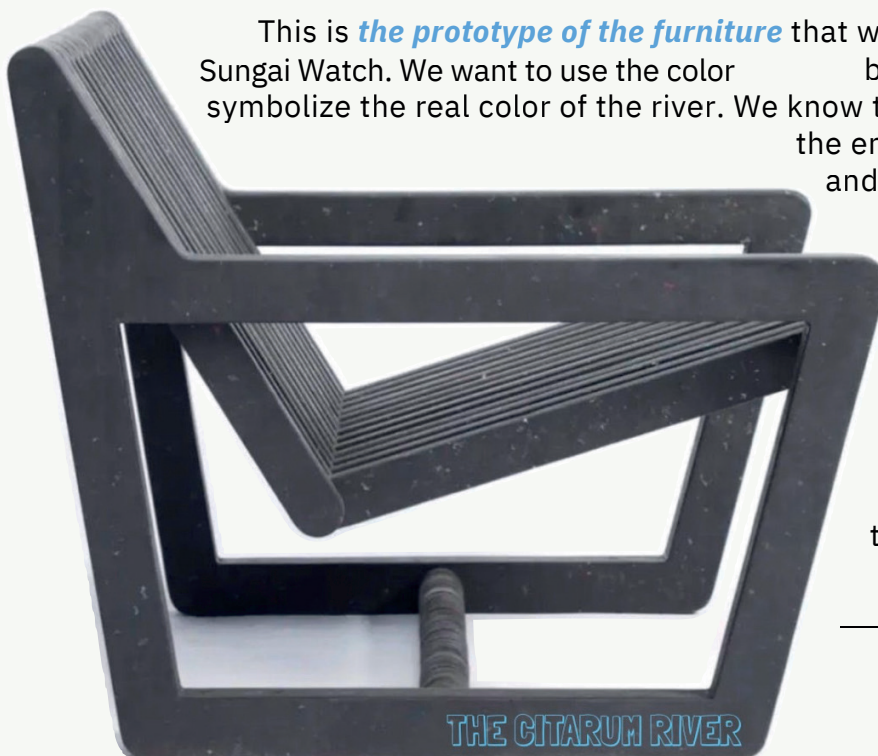


We were planning to attract the attention of more people with as many signatures as we could collect. We would also contact with Sungai Watch after collecting signatures. This group introduces themselves as

“an environmental organization on a mission to stop plastic from going into the ocean”. They are *“river warriors”*

They collect plastic from Bali rivers and turn these plastics into furniture. Our goal is to design furniture using plastics recovered from the Citarum River, once we have gathered enough signatures and gotten approval from Sungai Watch.

We want the name of the river to be clearly visible on the furniture so that everyone who sees it can quickly determine where those plastics came from.



This is *the prototype of the furniture* that we wanted to design with the Sungai Watch. We want to use the color blue to highlight the text and symbolize the real color of the river. We know that designing furniture is at the end of the road we need to go and there is a lot more we need to do. However, even this design image gave us a lot of motivation in the preparation phase of the project.

Then we started using the Canvas application in order to create an effective website.

Also, we used well-known change.org platform for our