

THE CHALLENGE OF LIVING IN ITALY AS AN IMMIGRANT

By Adriana María Vega Mena

In Italy, the immigrant population has been steadily growing over the years, mainly due to various climate, economic, and political emergencies in their countries of origin, making Italy an immigration destination. According to ISTAT, in the country as of January 2021, there were approximately 5.2 million foreigners' citizens residing, representing 8.7% of the resident population, of which 6 out of 10 foreigners come from third countries. However, upon arrival in Italy, these individuals face various challenges associated with their stay in the country, ranging from difficulties in social integration to the regularization of their residence, often resulting in a legal limbo due to lengthy bureaucratic processes.

Upon entering Italy, one of the main challenges faced by immigrants is obtaining the "permesso di soggiorno" (residence permit). This creates significant legal uncertainty, not only hindering their integration but also leading to direct discrimination based on their foreign status. This discrimination blocks them from accessing basic services that should be guaranteed, such as regular employment, healthcare, education, and social benefits, often exposing them to exploitation and marginalization. Moreover, in many cases, the wait for obtaining or renewing these permits also limits their ability to leave Italy and re-enter smoothly, as different restrictions apply depending on the destination country, further complicating visits to their places of origin or international mobility.

Regarding the various forms of discrimination that they experience, according to ISTAT, at least until 2019, approximately 18.6% of foreign workers, both with and without a "permesso di soggiorno", were employed without a regular contract. These workers are primarily concentrated in sectors considered low-skilled, such as agriculture, construction, domestic service, and hospitality.

Immigrants without a permit are particularly vulnerable to working in the informal economy since they cannot access regular jobs, resulting in multiple violations of their labor rights, including excessive working hours without rest, wages below the established minimum, and degrading working conditions, among others. These unjust conditions are imposed due to the need to find employment and their vulnerability, which causes them to fear arrest, detention, or repatriation.

In addition to their foreigner status, immigrants face numerous challenges when it comes to finding a place to live in Italy. The struggle begins with exclusion from accessing public housing, which is primarily due to requirements related to their residency duration in the country, work activity, and other factors that cannot be proven easily because normally implies documents regarding their country of origin,

which can be difficult for them to get due to bureaucratic processes with the respective consulates. These strict criteria often make it difficult for immigrants to secure affordable and suitable housing options through public housing programs.

Moreover, even when they turn to the private rental market, they encounter additional obstacles. Landlords frequently exhibit reluctance to rent their properties to non-Italian individuals, leading to limited options and increased competition for available rentals. This prejudice against immigrants not only creates a housing shortage for them but also reinforces social barriers and discrimination.

Additionally, when they try to access public services, they encounter numerous laws and policies that are frequently put in place to restrict or make it difficult for them to get access to vital services like healthcare, education, and social welfare. These obstacles may make it very difficult for immigrants to get fully integrated into Italian society and to get the assistance they require to build a secure and meaningful existence.

The difficulties outlined above, together with numerous other forms of discrimination they could encounter, contribute to the marginalization of immigrants in Italy. Their capacity to fully contribute to and participate in the social and economic fabric of the nation on a regular and secure basis is also held back by these systemic impediments, which have an impact on their everyday life.

In conclusion, it is crucial to critically assess Italian state practices and policies through a humanitarian perspective because the country's continued adherence to onerous regulations and lengthy administrative processes perpetuate discrimination and make it difficult for immigrants to settle in the nation. This requires the adoption of inclusive regulations to combat prejudice, and guarantee equal opportunity for all citizens, regardless of their nationality or immigration status. Also entails updating and evaluating national laws, which frequently serve as barriers for immigrants. Additionally, it is important to emphasize the crucial function that immigrants play in Italy's economic and social development, so it becomes essential to create a future of social integration, building a stronger, more united society, by granting equitable chances.

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SEMINARIO: DISCRIMINAZIONI MULTIPLE, RAZZISMO E PROMOZIONE DI PRATICHE
DI UGUAGLIANZA.
ELABORATO DI GIULIA LORENZONI

When we talk about citizenship, we mean: “the relationship between an individual and the State, and in particular it is a status (called *civitas*) to which the legal system links the wholeness of civil and political rights”.

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The citizenship could be requested also by foreign citizens, but the procedure is long and complicated. And this is exactly the problem of the Italian legal system. For someone like a 23-year-old, who has been living in Italy for more than half of their life, the bureaucratic path is very tricky and needs to be faced with so much patience.

Foreign people must be living in Italy for at least 10 years, continuously, and need to have peculiar requirements. In particular, the applicants need to prove that they have enough income to sustain themselves, to have a clear criminal record and not to have any reasons to threaten the safety of the Italian Republic.

So, there are many elements that can be very restricting for someone that could have been living in Italy for the majority of their life.

Most of the time, the Italian process for citizenship gives way too much relevance to distant ancestries, while it does not acknowledge the path of someone residing and studying in Italy, trying to learn the culture of this country.

Just recently some politicians brought a draft of a new way to obtain the citizenship to the public attention. It is called the ‘*ius scholae o culturae*’, which is suitable for the individuals who have completed at least one educational cycle in Italian schools. According to them, this enables those who requested the citizenship to be an effective part of Italian culture.

This has remained just a proposition and during these times it is unlikely that this could be discussed further, but at least there has been a small step towards a modification of the rigid scheme of the Italian bureaucracy.

Despite the slowness of the process, sometimes characterized by mistakes and interruptions, it is necessary to point out how much the acquisition of the Italian citizenship by foreigners could represent an opportunity to build a more inclusive and fair society. This theme has a civil and political relevance that reflects important values such as equality, solidarity and social justice.

Demolishing the barriers of exclusion, promoting solidarity and social cohesion, fighting against discrimination and xenophobia: these are the main goals people should focus on to overcome disparities and social injustice.

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RACIAL DISCRIMINATION AS A RESULT OF IGNORANCE

Racial inequalities and the challenges surrounding the integration of people from different cultural backgrounds face many challenges in Italy. The text aims, through various personal experiences, how racial minorities in the country suffer and have difficulty being accepted and integrated into society without being excluded.

In my life I have had various experiences and episodes in which I have been in contact with people from other countries or foreigners born in Italy, all starting from my schooling in middle school.

In my class we were, by exclusion, 7 Italian kids, while the rest came mostly from Eastern European countries such as Romania, Poland and Latvia and from Sri Lanka. For most of them, having lived in Italy since childhood, the language barrier was never a problem; on the contrary, they had a considerable advantage during the study, which we faced together, of other foreign languages such as English and Spanish, while some encountered a lot of difficulty having just lived in our country: this difficulty in expressing themselves created uncomfortable situations in them and, from the outside, a certain marginalization towards them.

Although I was an ordinary Italian child who in the grip of naiveté could fall into certain dynamics of discrimination, I was curious to know more deeply what was behind what I saw as a barrier dividing me from other foreign children.

I befriended Ravindu, a Sri Lankan child, with whom I began to share some activities including video games and music; he gradually began to open up more and more and told me about his passion for music and how he wanted to be a DJ when he grew up, teaching me what he could do with mixing and music creation programs.

Although we could not communicate well in words, through actions and the passion and awe we showed for each other toward what we were doing we continued to be good friends and with time I realized how happy it made him to have an Italian friend and to be able to show himself for who he was without shame.

Growing up I don't remember having any other close experiences with foreign people or people from foreign countries until I entered my first year of college.

During the course I am still going through I was able to discover many aspects of the Islamic world, specifically how they live on a daily basis and the views on the subject of girls (now my friends) from North African states, including Morocco and Egypt.

I was fascinated by what was the thinking of young people, especially women, who experience the duality of life in a Western world mixed with their roots, customs, and traditions that are very distant in some ways.

I was able to see up close what it was like, to live the same activities, with their inherent difficulties, on a daily basis during the period of Ramadan; to understand what was behind it, the religious significance, the rules to be followed and the importance in complying with them, the difficulty in living next to other people far removed from their reality, without affecting everyday commitments, opened up a world to me that was unknown to me before, and all of this fascinated me.

Seeing then how in the West, especially among the younger generations, traditional religious practices are now increasingly fading away made me think about how, despite the fact that scientific progress and technology are increasingly raging in our time and society, carrying on one's traditions can be important for some people in order to keep their identity strong.

Leonardo Sabeni

RIGTS AND DISCRIMINATION:

WHERE DOES THE VEIL FIT?



Figura 1 – different kinds of veil

“Some perceive the use of the veil as a feminist assertion, as it represents the right of a woman to affirm her choice and her religious freedom to be a Muslim who intends to manifest her faith in this way. Others see the veil as a symbol of women's oppression.

Both opinions can certainly find confirmation in individual cases and in specific contexts”.

This quotation is taken from the “Conclusions Bougnaoui, point 75”. This is a well-known case in which an Islamic woman was fired because she refused to remove her veil while working for clients of the company she was employed by. The Court of Justice of the European Union had been called to express itself on the matter, which had deemed the dismissal discriminatory.

The sentence had been unfavorable to the dismissal because: "the will of an employer to take into account the desire of a client that the services of that employer are no longer provided by an employee wearing an Islamic veil cannot be considered as an essential and decisive requirement for carrying out the work activity pursuant to said provision".

Bugnaoui was in fact a design engineer who wore a veil even at the time of hiring. The problems with the garment arose when a customer of the company where she worked complained that "the veil annoyed some of its collaborators", leading the company to request the woman to give up the hijab if customers had it required.

However, the situation was very different from that of the other known "Achbita" case, which responds to the name of a receptionist of a service company, whose neutrality in clothing had been considered, again by the Court of Justice, as a "requisite essential and decisive" in carrying out his work.

Angela Condello will analyze the two sentences and talk to us about how to frame them in the historicity of fundamental rights in *"Humanity as an individual path. Law, experience, difference"*. It is she who speaks of

law as *"a place of non-univocal rationalization of knowledge, it allows us to critically and on a general theoretical level face the problem of differences, too often considered exclusively as particular instances and not as anything but neutralizing grammars of subjectivity"*. The risk of universalising differences is that of treating them as general and abstract categories and therefore immutable. The answer, according to the author, would be to reintroduce an experiential and creative conception of law, which can give new importance to the interpretative moment.

Looking at the problem raised by Condello from an anthropological perspective, we cannot fail to refer to the remarkable work by Lila Abu-Lughod *"Do Muslim women really need to be saved?"*, an article in which the scholar analyzes the American intervention in Afghanistan and the rhetoric of "rescue intervention" especially with respect to Afghan women.

The US intervention was structured according to a logic which, connecting us to Condello, had the objective of universalising the difference between the East and the West, of making all culture an enemy and which was almost oblivious of the global interconnections and the role of 'America.

In fact, he reports: *"Instead of political and historical explanations, the experts were asked to give cultural-religious ones. (...) we were presented with those questions that served to artificially divide the world into separate hemispheres, recreating an imaginary geography of West against East, of us against Muslims"*.

Similarly, the role of the veil as an instrument of oppression and propaganda was universalized, not going to interpret its historical roots which had nothing to do with oppression. Abu-Lughod tells us that it was certainly not the Taliban who invented the burqa, which instead had been a local way of covering up for centuries that Pashtun women adopted when they went out and about. It also represents a convention that symbolizes the modesty and respectability of women and a symbolic separation between masculine and feminine. In short, there are centuries of history behind the use of covering up in the East, and stories so different from each other, that generalizing them can only be harmful.

Then we have to look in the particular case and contextualize it. "What happened under the Taliban is that a regional pattern of covering and veiling, associated with a certain respectable but not elite class, was imposed on all as religiously appropriate, even though previously there had been different styles to represent decorum of women or religious devotion".

Basically, we as people and justice as a tool for relationships between people, must learn to recognize and respect differences. This does not mean that we cannot want justice, but that we must be able to assimilate a fundamental concept: that there is no universal concept of justice and that the law associated with it will always have to "bend" to the interpretative practice, from case to case, to avoid a structural rigidity which risks perpetrating cases of injustice.

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Capitolo 5 "Umanità come percorso individuativo Diritto, esperienza, differenza" di Angela Condello e Benedetta Rinaldi Ferri

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REDUCING FOOD INEQUALITIES

Structural inequality, based on the way our society is organised, is a condition that occurs when certain groups enjoy unequal status compared to others, as a result of unequal relationships in their roles, functions, rights and opportunities.

In the panorama of discriminations that characterise the lives of living beings, particular attention deserves the issue of food inequalities that affect millions of people every day, still leading to one of the most serious forms of social injustice.

According to the data provided by the Global Hunger Index, a statistical tool for collecting data on world hunger and malnutrition in different countries, 52 countries reached severe or alarming levels of hunger in 2015, although, according to this analysis, there has been considerable improvement globally. Most of the people suffering from hunger and malnutrition are poor rural dwellers on the planet such as smallholders, farmers, fishermen and pastoralists who owe their survival to unimpeded access to the natural and economic resources of their environment.

In relation to the above, the concept of 'food security', by which is meant 'the situation in which all people, at all times, have physical, social and economic access to sufficient, safe and nutritious food to meet their dietary needs and preferences for an active and healthy life', appears to be of particular relevance.

In this context, the fourth 'World Summit on Food Security' in Rome in 2009, attended by sixty heads of state and government with the common objective of 'to eradicate hunger from the world', is of particular relevance. The Declaration that concludes it indicates 'Five Principles' for global food security on which future programmes and actions must be based: 1) uphold the responsibility of national governments and the need to invest in rural development programmes as prepared by individual governments; 2) foster food security governance and coordination at national, regional and global levels to improve resource use; 3) propose an approach that includes both direct actions to respond to the immediate food emergency but also medium and long-term programmes to eliminate the underlying causes of hunger and poverty; 4) ensure continued improvements in the efficiency, responsiveness, coordination and effectiveness of multilateral institutions; 5) ensure sustained and substantial commitment from all partners through investments in agriculture and food security and by allocating the necessary resources within multi-year plans.

Also to universally ensure 'food security' in September 2015, more than 150 international leaders met at the United Nations to contribute to global development, promote human well-being and protect the environment. The community of states has endorsed the 2030 Agenda for Sustainable Development, the essential elements of which are the 17 Sustainable Development Goals (SDGs).

Recognising that the agriculture and food sector could offer key solutions to solve the problems of poverty and hunger, the second of these new Sustainable Development Goals is specifically dedicated to food: 'Goal 2. End hunger, achieve food security and improved nutrition and promote sustainable agriculture'. The agenda not only defines the goal, but further specifies it by giving more precise indications as to its ultimate aims, which are: to ensure adequate access to food for all and in particular for those most at risk; to double the productivity and profits of small-scale farmers (especially women, indigenous peoples, family farms, etc.) ensuring equal access to land, knowledge and means for all; ensuring the development of production systems that increase yields but pay special attention to the ecosystem and climate change.

In this context, another important event convened by the United Nations (UN) was the Pre-Summit on Food Systems, which was held from 19 to 21 July 2021 at the FAO in Rome with the aim of taking stock of undernourishment in view of the achievement of the aforementioned Goal 2.

Shortly before the pre-summit, the 'State of Food Security and Nutrition in the World Report' was published, estimating that between 720 and 811 million people worldwide faced hunger in 2020. Some 118 to 161 million more people faced hunger in 2020 than in 2019. The food insecurity index had already been slowly rising since 2014, in 2020 the estimated increase was equal to that of the previous five years combined. Almost one in three people in the world (2.37 billion) did not have access to adequate food in 2020.

The main causes of food insecurity are conflict, climate variability and extreme weather events, and economic crises (now exacerbated by the COVID-19 pandemic), factors that many times combine. Transversal is the issue of inequality: conflicts, the impact of climate change, and economic crises affect the most vulnerable and exposed people, women, children, and social classes the most.

New projections confirm that hunger will not be eradicated by 2030 unless bold actions are taken to address the above causes, and especially to address inequality in access to food.

The report indicates which actions should be pursued: integrating humanitarian, development and peace-building policies in conflict areas; increasing climate resilience in food systems; strengthening the resilience

of the most vulnerable to economic adversity; intervening along food supply chains to lower the cost of nutritious food; tackling poverty and structural inequalities, ensuring that interventions are pro-poor and inclusive of all; and changing consumer behaviour to promote food patterns with a positive impact on human health and the environment.

The report stresses that "Coherence in policy formulation and implementation between food, health, social protection and environmental systems is essential to build synergies towards more efficient and effective food systems, to provide healthy and affordable diets in a sustainable and inclusive manner."

In the face of this global situation of food insecurity, and the causes cited, the UN summit sought to find solutions by articulating them around five major themes, which are: ensuring access to healthy and nutritious food for all; shifting to healthy and sustainable consumption patterns; sustaining nature-positive food production on a large scale; advancing equitable living conditions and value distribution; and building resilience to shocks, stresses and vulnerabilities.

In the UN document that selects the proposals that have the greatest potential to change food systems (more than 100 actions), most of the planned actions focus on sustainable technological and production transformation.

The following is a concrete case of food inequality due to mismanagement of an African territory that has led to hunger and poverty.

Senegal is an important West African country with a rich cultural heritage and many natural attractions, but it is also an example of a country where most commodities are destined for export rather than local consumption, particularly in the case of the unsustainable production of peanuts. Peanut cultivation alone occupies just over 40% of cultivated land, absorbing a large part of national investments. At the same time, subsistence farming that produces millet, cassava and rice for domestic use can no longer receive adequate funding, and Senegal is forced to import large quantities of food staples.

The French colonisers forced the country to specialise in the cultivation of a single commodity that could not be grown in the mother country for climatic reasons. They privatised part of the land owned by the communities, occupied the vacant lands and ended up imposing peanut cultivation in almost the entire territory, leading to a situation of monoculture. The trade derived from the peanut allowed France to enrich itself by allocating the product to the European and international markets.

The international devaluation of the price of peanuts in the first half of the 1980s, however, dealt the death blow to a country that was already in dire economic straits, up to its neck in debt and a victim of drought in the 1970s. In more recent times, several attempts have been made by the government, together with aid from the EU or the Development Cooperation of various countries, to bring Senegal out of its overwhelming dependence on groundnuts by diversifying agricultural production, but with little result.

Focusing on the dynamics, a kind of vicious circle emerges in this production chain: soil degradation caused by intensive and exclusive cultivation of peanuts causes a degradation of the peanuts themselves. The increasingly poor quality of the soil and fruit makes the peanuts less and less suitable for oil production. The result is the need to cultivate and harvest increasing quantities of peanuts to produce the same amount of oil. This leads to a decrease in the value of the product, which aggravates the economy of small family farms in rural areas of the country.

In conclusion, groundnut cultivation certainly plays an important role in the country's internal relations, but it is essential to sustain a sustainable food system for the survival of these populations. The increasing concentration of monocultures over the years has aggravated the economic and welfare situation in Senegal, which needs a balanced, fair and solidarity-based regulation of small-scale agriculture. Agricultural association groups are a small step towards solidarity-based collaboration, but they are not enough. In addition, at the environmental level, support for biodiversity is needed in order to rebalance nature and the basic raw materials needed and not to become victims of an industrial trade.

It is therefore necessary to deepen the issue of structural inequalities, which means protecting the right to land and the right to life of peasant communities and indigenous peoples, and with them production systems such as agroecology.

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Obtaining this documentation is extremely difficult, if not impossible. Furthermore, the municipality seems to have adopted very restrictive criteria for evaluating the documents submitted by foreign parents. For instance, a woman of Moroccan origin named Hajat recounted personally traveling to Morocco at her own expense to obtain the documents certifying her family's non-resident status. However, after submitting them to the municipality, they were rejected for reasons Hajat herself did not understand. According to journalist Davide Milosa, "only 3 out of the 132 applications submitted to the municipality for the school meal service were considered complete or under evaluation, while 129 were rejected." In response to these situations, the Association for Legal Studies on Immigration (ASGI) and Naga, two associations specializing in the protection of foreigners, filed civil appeals with the Milan Court for discrimination based on ethnicity.

It is crucial to consider that children are also affected by discrimination, as demonstrated by the case of Lodi, which involved between 200 and 300 children. Unfortunately, these incidents do not leave the little ones unharmed, as they understand that they are receiving different treatment. Recent studies have shown that children who experience direct or indirect forms of racism and discrimination can develop physical and mental health problems throughout their lives.

Schools, in particular, play a key role in the lives of children and young people, where they experience peer relationships and acquire academic knowledge and social skills. They are also privileged places where children learn to relate in culturally diverse contexts and understand their own identity and sense of belonging in a multicultural society.

Italian schools welcome numerous foreign students of school age, often facing difficulties related to language and interaction with different cultures. They should promote inclusivity, but unfortunately, there are not-so-subtle racial barriers observed. Discrimination starts with the students themselves, which is why some young people just over thirteen years old find themselves facing such serious incidents that they are driven to attempt suicide, due to insults and repeated fights solely based on their national origin. Teachers implement various strategies, such as rotating seating arrangements in class, to facilitate getting to know classmates and overcoming obstacles.

The burden of feeling "different" or, worse, ghettoized, certainly does not bode well for these young people. Even the teachers themselves are aware of this, but not everyone feels ready to confront this reality.

Returning to the initial discussion, school is undoubtedly the ideal place to start educating students to live together and teach them that discrimination is wrong. However, if discrimination originates from teachers and school staff, the project starts with an internal flaw. I drew my attention to an event that occurred in October 2020 at a middle school in Spoleto. On that occasion, a teacher made an offensive comment, stating the need to "isolate the chimpanzee," referring to a boy of North African origin who was not present at that moment. The classmates informed the boy, who decided to no longer attend the institution due to the increasing discomfort he felt in class. Lessons resumed only after the young man started therapy with a psychologist, who reported the severity of the harm suffered. Despite the family of the boy, who has been in Italy for over 30 years, waiting for action to be taken by the school, nothing was done. The teacher involved did not even offer an apology.³

I would like to conclude with the words of Ejaz Ahmed, a journalist and cultural mediator, who concluded the introductory lecture on the factors of *Multiple discrimination, racism, and the promotion of equality practices* in a significant manner. He urged us to never underestimate a racist sign and to denounce it from the very words, as sooner or later they could turn into concrete actions. This is an important reminder for all of us to remain vigilant and active in combating discrimination and building a future based on equality and mutual respect.

³<https://www.fanpage.it/attualita/dobbiamo-isolare-quello-scimpanze-lassurdo-insulto-razzista-di-una-prof-ad-u-n-alunno-straniero/>.

The twelve labors of Yasmine, the journey to becoming an Italian citizen

One of the recurring themes we talked about during the various meetings of this workshop is the situation in which migrants find themselves after the migration journey and how the decision taken by the first generation that immigrated keeps on affecting the life of the following generations.

In this work we will mainly take in consideration the Italian situation, focusing on the phenomenon of immigration and its numbers, the bureaucratic torture that comes from wanting recognition and how the law and society keeps on affecting the life of second and third generation immigrants.

When it comes to numbers it's easy to understand why immigration is one of the main focuses of the European Union. In 2022 1.92 million people immigrated to the EU and 2.95 million residence permits were issued.

European migration policies are among the best and the various pre- and post-arrival assistance plans in the receiving countries are effective in almost all cases. The problem, however, lies in the diversification of the implementation of these policies as far as the individual country is concerned. Focusing on Italy the numbers tell us that although the number of migrants increases, the number of people that actually are able to issue a residency permit request is decreasing over the years. Italian immigration laws are getting more and more strict, and in my opinion this is a reflection on how the internal dynamics are evolving towards an anti-migration political ideology.

But what I want to do a thorough analysis on is actually what follows from obtaining a residence permit and the permanence of the individual on Italian territory. I would therefore start by listing what are, for the Italian law, the requirements for obtaining the Italian citizenship.

Italian citizenship is acquired *ius sanguinis*, that is if you are born or adopted by Italian citizens.

There is a residual possibility of acquisition is *ius soli*, if you are born on Italian territory by stateless



parents or if the parents are unknown or can not transmit their citizenship to the child according to the law of the State of origin. *citizenship can also be applied for by foreigners who have resided in Italy for at least ten years and are in possession of certain requirements. In particular, the applicant must prove that he has sufficient income to support himself, that he has no criminal record, that he does not possess grounds impeding the security of the Republic.*

The last case is the one that interests us most, often associated with the post migration journey. What I would like to emphasise is the difference between what is written in the norm and how in fact it differs from the reality of the facts.

I want to take as a case my mother's journey, Yasmine, arrived in Italy in 1992 and that after 31 years of permanent residence in the territory, documents that have always been in order and



continuous payment of taxes, she still not yet able to enjoy the rights that an Italian citizen has. Her lack of citizenship comes from different reasons, the main one being the bureaucratic odyssey that comes from applying to get it. I will not enter into the details of how the request is issued but what I will say is that they for sure don't make it easy, or at least try to explain it in a way that is understandable by anyone. Once you are able somehow to understand and actually collect and present the papers, you are faced with absurd timing, we are talking about months of waiting for an appointment and even years for an effective response. All this without taking into consideration the refusal often due to the lack of documents or data that make the practice start over from the beginning. In addition, as I said before, the requests and methods are not understandable by most of the public to whom this provision is addressed and the intervention of third parties such as lawyers is often necessary, who obviously and rightly have a price that not always the individual can afford.

I would like to finish this paragraph with the following consideration; we are a European country where migration is a topic we deal with every day, so how is it possible that our rules and our modus operandi still date back to the last century? Could this ever be the result of a society not yet ready to open up to a multicultural future where rights are respected and can be enjoyed by anyone?

At last I want to end this essay talking about how this situation keeps on affecting the generations that came after the first generation of immigrants. I am a second generation immigrant, that means that I was born in the country my parents immigrated to, from a mother and a father that didn't have the Italian citizenship and the process of acquiring my rightful citizenship is by no means easier. You cannot issue a request before your 18th birthday and you are not able to request it by following the *ius soli* norm if you are over 19 years old.

I would like to start by focusing on the humiliation and the uneasiness that comes from not being recognised at birth. It puts you in a state where you don't actually understand where you belong and of course it takes you away from what is actually your culture. This way of acting and doing norms has created this generational gap where there is and there will still be millions of kids that in truth are Italian but are not recognised by their own country. This enables what I like to call cultural distancing, a feeling that sometimes results in the creation of subcultural groups of teenagers who, being seen as strangers, decide to alienate themselves, often ending up in the bubble of illegality. Of course this is the worst case scenario but nonetheless it shouldn't be taken in consideration. In conclusion, given the various reflections made, I believe that the Italian system needs a big change, it is difficult for me to understand how we can be perfect rivals of some European countries in terms of culture, economy, politics and beauty, but when it comes to human rights we continue to drag along the residues of policies made by older generations. as a society we cannot accept it and it is necessary to act together, the migratory movements will not cease in the near future therefore we must stop pretending that the problem does not exist and not continue to treat these people as the fifth wheel.



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MULTIPLE DISCRIMINATION: anti-discrimination and intersectionality in Europe, legal and policy framework

The term multiple discrimination is used to underline any combination of forms of discrimination based on sex, racial or ethnic origin, religion or belief, disability, age, sexual orientation, gender identity or other characteristics. This phenomenon can manifest itself in two ways. First, there is “addictive administration”, where discrimination takes place on the basis of several grounds operating separately. Second, there is “intersectional discrimination”, where two or more grounds interact in such a way that they are inextricable. The multiple discrimination leads to systemic injustice and social inequality. The concept of intersectionality is grounded in decades of activism that battled the challenges of racism and sexism throughout the 20th century. There are four key dimensions of discriminations: individual, structural, institutional and historical. The European anti-discrimination framework overly emphasizes the individual dimension of discrimination, which is primarily characterized by individual discriminatory practices, including deliberate behaviour, discriminatory expressions of opinions as well as actions and decisions. Individual discrimination is an intentional act perpetrated by one prejudiced individual against another person or group of people based on skin colour, gender or any other axis of discrimination. There are several key measures in order to combat individual discrimination: criminal and civil law measures are usually accompanied by public moralizing statements such as “discrimination will not be tolerated”. These statements create societal norms which cast discriminatory behaviour as unacceptable. Other measures against individual discrimination are: awareness-raising campaigns and the public discourse on discrimination focused on understanding how European social historical and political systems reproduce and perpetuate racism. Structural dimension is based on social hierarchies reflected in all societal institutions as the school system, the labour market, the banking system, the health system, the media and politics. Individuals are placed on the spectrum of this hierarchy based on their identities made up of their gender, disability and sexual orientation, gaining privileges that reproduce their positions of power and superiority or creating structural disadvantages that block their access to

power and resources. Positive action measures serve to combat implicit prejudices but also screening laws can prevent the occurrence of indirect discrimination through gender-neutral and race-neutral laws and policies. Institutional dimension is very similar to structural discrimination as it describes discrimination patterns originated by institutions and laws. However, they differ in their focus: structural discrimination focuses on the outcomes of societal structures and hierarchies, institutional discrimination focuses on the “input”, on the actions, decisions of people in positions of power within institutions. It is therefore necessary to introduce more vertical diversity, at all hierarchical levels, in public and private institutions to ensure that all social groups are proportionately represented. Finally, the historical dimension of discrimination is the foundation of the three others dimensions of discrimination. This dimension represents the historical roots and legacy of ideologies, past systems, events, social inequalities and hierarchies. Therefore, an intersectional approach is fundamental to ensure that no one is left behind in the fight for justice and equality. International conventions such as CEDAW (Committee on the Elimination of Discrimination against Women, adopted by UN General Assembly in 1979) and ICERD (International Convention on the Elimination of All Forms of Racial Discrimination, adopted by UN General Assembly in 1965) are useful tools to fight against any forms of discrimination. The Center for Intersectional Justice seeks to achieve through policy research, direct advocacy and policy advice, intersectional justice implementing gender equality policies in order to correct the wage gap between men and women.

<https://www.coe.int/en/web/gender-matters/intersectionality-and-multiple-discrimination>

<https://www.intersectionaljustice.org/>

Multiple discrimination, racism, and the promotion of equality practices

I chose to participate in this seminar because it aroused great curiosity in me to discover, through the stories of the various guests, their experience of life lived differently from other realities.

I can say firsthand that I have never experienced obvious forms of discrimination that I can compare to the stories of my other classmates, but I was a spectator of various forms of racism during my fourth year of high school in the United States against boys who had a different skin color than most of the students.

I believe that these issues should be made more aware in order to avoid in the future making mistakes again which should no longer occur today.

Being different in skin color, one's sexual orientation, one's religion must not be seen as something extraneous that must be distanced or even avoided but rather it must be able to be seen as an enrichment that can bring together different cultures.

During these months various topics have been dealt with which in my opinion have aroused in me a different way of seeing things that until recently I was perhaps not even able to realize, such as for example the different images that the journalist and cultural mediator proposed to us Ejaz Ahmed regarding the various forms of discrimination he encounters, or which can often arise in different situations.



n°1



n°2

In the first example, the sign for renting a house clearly states that the announcement is not aimed at foreigners, while in the second example, following the pandemic, several restaurants kept Chinese individuals away for fear of contracting covid.

The real question we were asked in class was "what is integration?" Several responses came out of the seminar but the most shared one was that of "acceptance with respect to whoever is in front of us".

During the second meeting with Kwanza Musi Dos Santos, activist for "Questa è Roma", three fundamental models of socio-cultural integration elaborated by Vincenzo Cesareo were introduced and they are: The model of assimilation, practiced in France, in which migrants must conform as much as possible to the host culture, implementing processes of desocialization and cancellation of the culture of origin; the pluralist or differentialist model, practiced in England, in which different cultures are admitted and tolerated within the same society. At the same time, however, processes of progressive inclusion of the different ethnic groups are activated but always preserving their own original culture; and finally, the model of cultural exchange, envisaged in Italy in which the culture of origin in the host country is not only admitted but is recognized as positive and introduced into cultural exchange processes.

As a last lesson, the guest Bridget Ohabuche, journalist and Afrofeminist activist introduced us to the figure of Kimberly Crenshaw who identified the definition of "intersectionality" as a metaphor to understand the ways in which the multiple forms of inequalities or disadvantage sometimes they combine and create obstacles that are often not understood by conventional ways of thinking.

Unfortunately, the concept of equality is not a simple term to explain as defined by article three of our constitution because it can often happen that different subjects in a "privileged position" do not put themselves in the right conditions to understand which situations can go to create forms of racism or discrimination.

I think it is essential to understand that the "normality" that most people possess cannot be considered right or wrong; each of us must know how to relate to people who are different from our own, also to try to acquire something new that we can integrate into our own culture.

In my opinion I can say that the way to overcome the concept of "different" is still a long way off despite always trying to raise awareness of these topics, but unfortunately there are still many people who do not have that mental openness, to allow not to make happen discriminatory phenomena.

MODERN RACISM

Sveva Giuliani

Racism has infinite dimensions, its solid and ancient roots embrace every aspect of our modern society. People face different types of racism, it is not solely limited to an “individual” dimension, affecting people’s beliefs, cultural biases and prejudices but it also extends to social organizations and institutions. The latter, in particular, can perpetuate racism through their policies and practices. These influences shape people's minds and behaviors towards others and can lead to unequal treatment, discrimination and disadvantage for the marginalized groups.

Cultural mediator and journalist Ejaz Ahmad states that racism, which has existed since ancient times, is still entrenched in our society to this present day. Anti-discrimination acts and laws against racism can’t counter this whole situation, but culture hopefully can.

Ahmad recognizes two types of discrimination: Direct and indirect, one is explicit and the other one’s implicit.

Teun A. van Dijk, scholar in the fields of texts linguistics, makes an important distinction – which may be linked to Ahmad’s – about old and “new” racism. In the contemporary era, the Old racism, that includes slavery, segregations, lynching and explicit prejudice has, in most cases, opened a path to the

New racism, which is expressed in everyday conversations, textbooks, political propaganda, movies and press reports. The New racism dissociates from the Old, “True” racism, associating it to the extreme right beliefs. According to the New Racism, minorities are not subordinate, just different.

The practices of the new racism, precisely because they act “natural” and “normal” can do even worse damage than the old racism. In fact, we “learn” racism (or anti-racism) mainly through speech or text.

Medias, even indirectly, deeply affect viewers’ minds, whom main source of news and knowledge is media discourse, from which they draw their ideologies.

Picture 1



The majority of medias tend to emphasize the bad deeds of minorities and quietly letting the good news concerning them pass. In doing so, an extremely negative opinion against minorities starts developing in people's minds. One of the main consequence is how our people immediately associate the term "terrorist" to the Arab community.

As a result of the terrorist attacks that took place in Paris on November 13, 2015, Italian newspaper "Libero" opened its article with the headline "Islamic bastards" (Picture 1).

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How to live as a human target (provocatory terms included)

In nowadays society it's almost impossible not to be hated one way or another, even for the smallest characteristics or simply for something we can not control or eliminate.

Where are you from? What do you do for work? Are you male or female? How tall are you? What is your social status? Are you single? Do you have any degree? What is your skin color? What is your sexual orientation? Do you vote? What do you think about Feminism? Do you have any mental illness? Are you a vegetarian? Do you want kids? What is your religion? Which languages do you speak? Haven't you eaten enough? Are you normal? Are you going to wear that? With how many people did you sleep? Did you get a job yet? Are you going to rob me? Where you dressed provocally? Why can't you walk? Are you a terrorist?

Many question. So many question. In everyday life it's too many times considered normal to ask questions like these. They are asked in job interviews, at family dinners, hanging out with friends, reporting a crime, posting content on social media or even walking on the streets.

Newspapers comment on tragedies related to these questions, hate crimes, racism, bigotry, bodyshaming, misogyny, transphobia or every other kind of discrimination.

Rome, Italy, June 14th 2023: harassment of a man who attacked a gay couple

Memphis, Tennessee, February 1st 2023: murder of a black man, unable to walk, killed by police officers

Brighton, UK, July 17th 2021: sexual violence on a woman raped by a MET police officer

Berlin, Germany, February 20th 2018: verbal abuse on a muslim girl with burka attacked by strangers

Airplane Europe-USA, May 27 2023: physical and verbal harassment on a disabled woman by a passenger

Rome, Italy, February 16th 2023: bodyshaming on a volleyball player criticized by the coach

These are all news that is really easy to find on Google or on many different social media.

Haters and unknown people cyberbully others because of their own insecurities, because of their cultural background or simply because no one ever told you what is the affect these comments, insults or "just jokes" can have on somebody else, especially on young people and teenagers; 46.000 teenagers suicide every year because of social pressure, bullying and cyberbullying and 800.000 people suicide every year around the world because they believe that they aren't enough or because they can't handle all the hate and the discrimination that is spread all the time around us.

But what about living those experiences in first person?

Giada Ilari: human target n.37596783201

The next words you will read are based on my personal experience as someone who didn't fit in the social standards, it is just one of many and it is not a way to gain attention, as someone I know always said, it's an S.O.S. for anyone who is reading or listening to me.

I'm different. I'm proud to be different. I'm happy not to be like all the others, I wouldn't be me if I was.

I'm proud of being tall for a girl, I'm proud to have an hourglass mediterranean body shape, I'm proud to be more muscular than most girls, I'm proud to have my 'old money' kind of style, with my flared pants, my long coats and stylish blouses, I'm proud of my love for heavy metal music, I'm proud to be feminist and to have ambitious goals for my career and to be able to decide for myself, I'm proud to be buddhist and to try reaching for world peace, I'm proud to be bisexual and I'm proud to be a woman. I am now.

I've been a target for a really long time, probably from middle school to the end of high school, it was easy to use me as a target, I was really naive and innocent so I wouldn't have fought back. It hurt though, it really did. It hurt so much I almost became part of the statistics you have read in the previous page, but I didn't, so I'm here now telling you my story. I learned from those experiences and I became happier and stronger after them. I started to truly believe in myself and to understand how much this society tries to take us down, many times it succeeds, but sometimes, maybe this time, we can fight it, me, you, every person who is reading these words.

Daisaku Ikeda, President of the Soka Gakkai, always encourage others by saying: "It doesn't matter how hard it is to reach your true happiness or one of your goals, it doesn't matter how huge your obstacles look or how strong is the pain, if you believe in yourself and in the universe, you'll be able to make everything possible"

So now I am asking you to believe in yourself, in every part of your person and in your ability to change the world just by starting with a smile to a stranger. This is the only way to make this 'little ball of dirt' a place where anyone can live in peace and harmony with every other person and to create what my sensei always calls Kosen Rufu.

Giada Ilari

FIGHTING BACK HOMOPHOBIA “MY PERSONAL EXPERIENCE”

In the past lessons we openly talked about racial discrimination but in my opinion sexual discrimination is also a really big deal nowadays. Not only because of the amount of people losing their lives due to this violence but also because those who should be exercising restraint or using their influence to promote tolerance too often do just the opposite, reinforcing popular prejudice.



I personally experienced this type of discrimination when I was a child during elementary school, I used to roller skate in the nearest rink to my house , where also people who played football , used to come by and stopped there for a minute or so to watch skaters. Most of the skaters were females and I was the only boy there. That didn't bother me at all because I was doing what I loved to do , but as soon as people came by and stopped there to watch I felt like a spotlight was on me. This used to happen because of this misconception that a men could not practice a deeply gendered sport. I received lots of comments during elementary and middle school from both my classmates and people who watched me during practices.

I remember one time i was on my own , in my usual rink , doing the exercises I had to do and suddenly a group of boys came near me and shouted : "Hey you fa***t!". Even now I can really go through the pain and shame I had to live hearing those words. It took me years before I realize I did nothing wrong. It took years to understand that roller skate is not only a "female sport" but instead I came finally to the conclusion that sport has not gender. Because we are so much more than a gender , we are human beings with feelings and emotions. What for me was and still now is a passion could have not be ruined from a bunch of strangers that didn't know me , my story and my soul.

When I am at the rink , I feel focused, creative, and like my body and mind are fully present and working together. Skating brings me so much joy, but I've also run up against the sports restrictive gender norms. For example , male skaters are praised for showing "masculine" programs , being athletically aggressive, or even "acting straight" - all to counteract the idea that figure skating is too artistic to be a real sport. What I want to say is that around the world, people face violent attacks and threats simply because of who they are. This is unacceptable.

17th of May is the International Day Against Homophobia, Transphobia and Biphobia, commemorating the decision of the World Health Organization to remove homosexuality from the list of mental disorders. Every year, policy makers, opinion leaders, the media and the general public are challenged to address the urgent need to combat violence and discrimination against LGBTI persons and to build inclusive societies, enriched through their diversity.



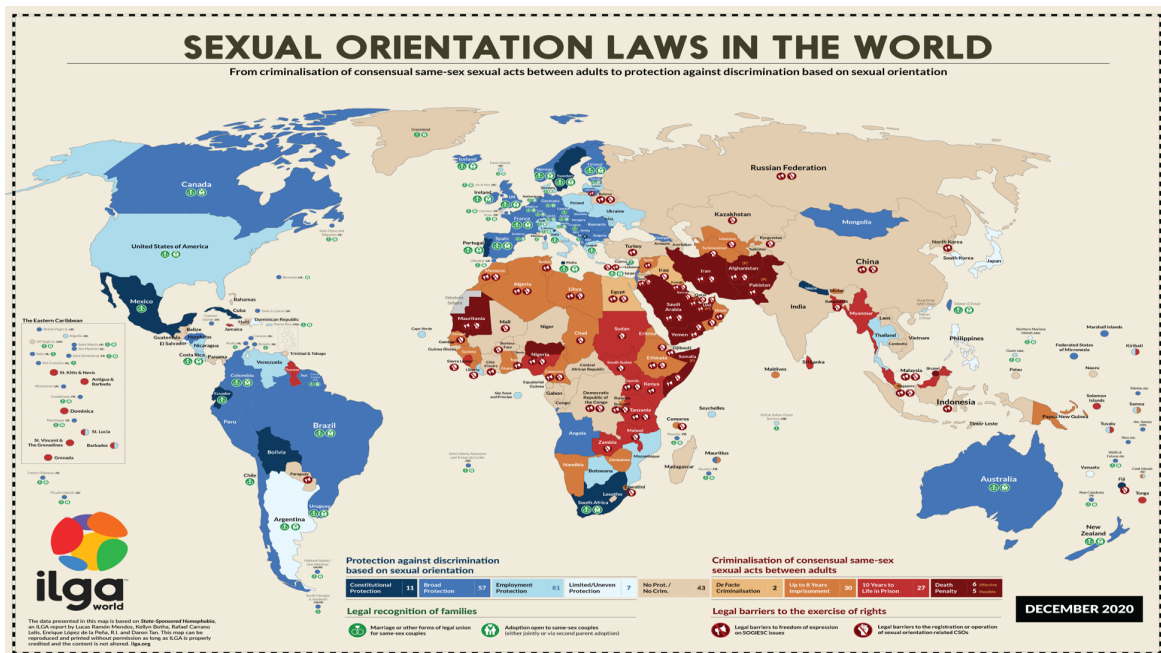
We can prevent homophobia, discrimination and prejudice developing if we catch it early enough. It is vital to teach new generations to respect one another, regardless of preferred identity or orientation.

3 ways to protect LGBTQ rights

° Increase acceptance and social support

° Increase visibility and representation

° Increase protection through non-discrimination laws, regulations and policies



Bibliography : Melisande Schifter , World Economic Forum May 17, 2021 <https://www.weforum.org/agenda/2021/05/3-ways-to-protect-lgbti-rights-across-the-world/>

Hearing about violence is an everyday struggle, both physical violence as well as the extreme ratio of homicide, committed by a single person or by a little group of people. According to the common opinion or through channels of communication and newspapers, those outbreaks of violence are circumscribed to the specific event or to the single committing person, without adopting a broader view.

Obviously, the responsibility goes to the person, but the narrow scope of liability results in a simplistic and problematic approach.

The emphasized individualism of our society leads us to think about the actions of individuals as generated exclusively from a personal choice or tendency, free from a whole influence dictated by the overall culture and education. On the contrary, all other human sciences, such as sociology or anthropology, agree on the strong interdependence between individual actions and the surrounding society.

This reasoning acquires concreteness when reading related stories in the newspapers - or worse - when we, unfortunately, experience them; the majority of them are based on hate. This aversion is not intrinsic to the person, instead is generated and fueled by socio-cultural dynamics. These hate crimes must be conceived as a maximum representation and exasperation of a violent narrative that has always accompanied us. Hate manifests itself as discrimination in its various forms, and consequently - like the violence narrative - is not perceived as something rooted in our culture. The aim of social movements and their activism is to spread information, raise awareness and show the social belonging of these phenomena.

One could refer to many examples: *femicide* is not just a word forged and used only when the victim is a woman, the term is not referred to - for example - after a car incident. It is specifically scribable to the death of a woman by the hand of a man, in an abusive context and within an imbalance of power. The accent is on the systematic nature of the violence, radicated in the culture and society.

Examples of hatred and discrimination can be racism, homolesbotransphobia, and abilism.

These discriminations are systematic but also systemic, as they affect the system and politics itself. Public policies may be the reflection of public opinion, however, can also represent a reason for their change. Enacting laws able to regulate and safeguard marginalized minorities, could be a great way of giving visibility to those groups and positively influencing society.

Not taking into account the issues relayed to the creation of such laws in the hand of politicians, my reasoning goes partially against the idea that the above solution could solve the rooted and almost existential problem of discrimination and systems of oppression. I consider this hypothesis reductive and simplistic, in view of the fact that the social system together with the continuous cultural production is not grounded on laws and government's action plans, yet also on the working environment, education, and schooling in the family circle or in schools, as well as the influence on the movie sector and television's channels.

Discrimination does not manifest itself only through physical or verbal violence or the absence of limiting laws. Nevertheless, it arises thanks to the non-visibility that some categories are subject to, the spread of stereotypes powered by distorted narratives (propagandistic and/or journalistic type), or discriminations that beginning from the 'macro-type' to the 'micro' are poured into everyday life - also in the most intimate spheres.

In conclusion, the outrage when facing extreme acts of violence is understandable and proper, however, has to go in parallel with self-consciousness and social and cultural criticism. This is much needed, since - while condemning extreme acts - very often that feeling of exasperation rests upon a system we everyday legitimize without even realizing it. This unconsciousness makes us '*complicit*' subjects of the system, by perpetuating attitudes and behaviors that validate and reproduce that sense of reality on which the system of oppression itself rests.

In order to be part of a change is not necessary to be an activist, as we have today designed this figure, on the contrary, it is enough to acknowledge one's privilege and exploit it in the most conscious and proper way: by leaving space and carefully listening to the marginalized categories so that *any voice* can be heard.

I chose this seminar because I strongly believe that the education of diversity is the base of everything. Everyone I met along this path has given me something but mainly gave me the key to understand how to be a better version of myself and not just a simple citizen. This seminar about discrimination dealt with really crucial issues that sadly are still present everywhere in our modern society (like a poisonous plant that cannot be uprooted). I must start by saying that as a white girl I've never been a victim of racism myself, but I often witnessed some unpleasant scenarios travelling around the world (lately in Morocco and Jordan) or simply hanging out with friends with darker skin. I consider myself to be a "citizen of the world" and I consider essential this starting value: we all must be treated equally, with the same dignity and the same respect, we must share the same opportunities and conditions and I really do believe that the diversity is enriching and knowledge and should never become a chance to divide, to feel pain, to act mean and to practice racism.



We learned that there are different forms of racism, not necessarily related to skin color. How Ejaz Ahmad explained to us, racism is inherent in human nature, it has always existed, since the times of ancient Greece until it reached our modern society. We can mention the 1938's racial laws which claimed a difference between a "pure race" (the Arian race) and an inferior race (the Jewish one). Those laws were employed to discriminate and persecute not just Jewish people but also: Arab, black, homosexuals, gypsies, in other words all the "different" minorities. It's therefore immediate to understand how racism is not resulting from a "simple" skin color matter but it's clearly arising from something way more rooted and belonging to the culture, to the mentality, prejudices that are absorbed in our daily life mainly by people that have no critical tools to think independently. A really crucial thing we learned during this seminar is that racism means ignorance. I want to focus this paperwork on a really important topic for me, which is sadly still really present in our society: discrimination against women. Women were, and still are, victims of several forms of discrimination and that really changed and keeps changing their life. But what does this mean for them, for us? "Maschi e femmine si nasce, donne si diventa", this quote of Simone de Beauvoir (French philosopher and writer) really frames the gender issue: a girl becomes a woman under the influence of a social context and can therefore be accepted by a man, considered to be the other. The woman has ever since be considered as an inferior human being and we could give thousands examples about that matter: we could start by saying that the only space the woman had in the past was the house where she needed to take care of everything but, giving a more recent example, we can discuss the gender pay gap still highly and surprisingly present even in 2023. Truth is we live in a world made of stereotypes that have always destroyed the human kind and that are also unavoidably helping the increase of discrimination. We may not think about it, but stereotypes are setting those differences. Buying a pink dress for the birth of a baby girl or blue for the birth of a baby boy seems so natural for us that we don't realize that we were taught that. The education that the family provides plays a key role because fairy tales, toys, whatever is told to the children about

what they can and cannot do, about what they are suited, can surely affect the life of those future women and future men. Discrimination can be direct or indirect, that is harder to identify: for instance, the employer can decide to not hire for a chance of a future maternity. Discrimination also appears on the gender pay differentials, a crucial point for my paperwork: how we will shortly see from the data, for equal work women are paid less than men on average. In Italy employment is growing, but the gender gap does not change. This was confirmed by the Istat report, published on January 31st, that shows us a discouraging situation for women: out of 334 thousand more employed people recorded in a year (December 2021 vs December 2022), 296 thousand are men (over 88%) and 38 thousand are women. The female employment rate therefore stands at 51,3%, hence just 0,5% higher than the year before. This percentage results in 9.763.000 women employed against 13.452.000 men. The data turns out to be the worst in Europe compared to the EU average of employed women (62,7%). To that must be added the unemployment rate that remains crystallized at 9,1% against the 6,8% of men, a gap that increases for the age group between 15 and 24 years. It comes therefore natural to think that gender equality in the Italian working world is farther away than one might hope for. To enhance this thesis, we must mention the Gender Policies Report 2022, the publication of Inapp (istituto nazionale per l'analisi delle politiche pubbliche) that every year tracks the gender-related differences in the workplace. The statistics show us that the gender gap remains unchanged over time and always unbalanced on the male component, because the women's involvement is still liable to structural criticalities: reduced occupancy and mainly precarious, part-time and in low profitability and not strategic fields. Therefore, the women's situation, although it has improved in absolute and general terms, gets worse in relative terms. To sum up, I think that the only change must come from the education for gender equality, hoping that it will be taught starting from an early age since it's a core element for a fair society and a good world. That's the only way we can finally eradicate stereotypes facing our society and that's the only way we can get a real and massive change.



We discuss, we divide on the approaches, on the readings of the structural phenomenon of the male violence, on what to do. If in common language it is handed down, without reflecting on the concrete outcomes, the phrase "loving to death", even attributing it a romantic character, this perverse connection must mean something between love and death, that we take for granted and subliminal.

The consent, the minimization of male violence against women, pass through the silence of men's daily behaviors, seemingly harmless behaviors that get under the skin and form the backbone of the patriarchal armor that cages and crushes bodies and minds, up to build in men, from an early age, the belief that the women are their properties, minor beings to be manipulated, subdued, until they are killed.

It has been discussed for decades among women in conferences, meetings, trainings, on occasion of events where, however, if you touch this topic, men are always few, too few. It is necessary to change from the foundations the way of educating males, but even females. It is necessary that respect for equality is the only interpretation, the only concrete educational figure of a society that professes itself civil in words, but in facts, in culture, in education, it remains patriarchal and medieval. This cultural step must be taken through laws, in schools, at work, in universities, in families, also through social networks. It is an act due to Giulia, to Sara, to all the Giulia, to all the Sara, so that there will not be more Giulia and Sara killed by the hands of those who claimed to love them.

SEMINAR ASSIGNMENT: DISCRIMINATION

-Sexual harassment

A widespread form of discrimination is represented by sexual harassment.

The EIGE (European Institute for Gender Equality) has defined it as

“Any form of unwanted verbal, non-verbal or physical conduct of a sexual nature occurs, with the purpose or effect of violating the dignity of a person, in particular when creating an intimidating, hostile, degrading, humiliating or offensive environment”.

Sexual harassment can occur in a variety of circumstances. The harasser can identify with any gender and have any relationship to the victim.

Victims are predominantly women and perpetrators are predominantly men. When FRA (European Union Agency For Fundamental Rights) surveyed women about experiencing sexual harassment in the employment context, men were perpetrators in 86% of cases.

Men can also be targets of sexual harassment and women can also be perpetrators, though this is less common.

Sexual harassment is an extreme form of sexism. Such behaviour is also illegal under several EU directives and prohibited under the Council of Europe Convention on Preventing and Combating Violence against Women and Domestic Violence (the Istanbul Convention) .

As already mentioned, there are three types of sexual harassment:

- Physical, which includes following, stalking, cornering, blocking, standing too close and touching when it is not necessary;
- Verbal, consisting in talking about a person’s body, clothing or sexual orientation, continuing to ask for a date or sex after someone refused and pressuring someone for sexual activity;
- Non-verbal/visual, which covers making rude noises or crude gestures, exposing or touching genitals (including public masturbation), taking photos of a person without their consent and staring, leering (looking at someone in an unpleasant sexual way).

Sexual harassment represents a vile and violent act with as many consequences on the victims. They can suffer significant psychological effects, including anxiety, depression, headaches, sleep disorders, weight loss or gain, nausea, lowered self-esteem and sexual dysfunction. They experience job-related costs as well: from job loss, decreased morale, decreased job satisfaction to irreparable damage to interpersonal relationships at work.

In addition, in the higher education setting, student victims of sexual harassment may feel pressured to drop a class, change their major or minor, and experience physical and psychological distress. Overall, sexual harassment causes a tense and unproductive working and learning environment.

The most problematic environment in which sexual harassment occurs is the workplace; here people, mostly women, can face such unwanted and traumatic experience.

There are two types of workplace sexual harassment. The first type is called “hostile work environment” sexual harassment, and the second is called “quid pro quo” sexual harassment.

Hostile work environment sexual harassment can happen in two ways:

1. Someone you work with makes you the target of unwelcome sexually suggestive or demeaning comments, repeated and unwelcome requests for dates, offensive

gestures, offensive touching, jokes or pranks, intimidating behaviors, or pornographic materials. This behavior is directed at you because of your gender status. These offenses must be severe and/or pervasive. This means that the harassment occurs often enough to affect your ability to do your job well OR the level of harassment is so bad that even one incident is enough to affect your ability to do your job well.

2. The other way hostile work environment harassment occurs is if your employer provides less favorable conditions of employment to you than to your different-sex co-workers simply because of your gender status.

Quid pro quo sexual harassment happens when a supervisor or other manager asks or demands sexual contact from you in return for employment benefits or promotions.

It can still be sexual harassment even if you didn't say "no." If you felt pressured to have sexual contact because you were embarrassed to say no, or afraid you would lose your job, or afraid you would be punished at work, then your sexual contact could have been a form of illegal harassment. Your gender status does not have to be the only reason you were singled out for this unfair treatment, but it must be a large part of the reason you were harassed.

Furthermore, it is important to underline how a sexual harasser in the workplace isn't always the ones that pays for their action. Journalist Sarah O'Connor wrote a notable article about it on the Financial Times. In particular, she states that researchers find that when perpetrators are more senior in the workplace, they suffer fewer career consequences; not by chance their victims are mainly women who can be considered young and low-earning compared to them.

Another journalist, Kathleen Kelley Reardon, developed the Spectrum of Sexual Misconduct at Work (SSMW) to help people define and differentiate among types of gender-based offense. The Spectrum is based on interviews and interactions with a great number of women working in a wide variety of fields in order to provide people and organizations a guideline to use in becoming familiar with levels of offense that can harm work relationships and create or perpetuate hostile work environments.

The Spectrum of Sexual Misconduct at Work

Knowing where a behavior falls depends on the situation, history of the relationship, tone of delivery, and nonverbal actions.



SOURCE KATHLEEN KELLEY REARDON, PROFESSOR EMERITA, UNIVERSITY OF SOUTHERN CALIFORNIA MARSHALL SCHOOL OF BUSINESS © HBR.ORG

Another important point harassment on men, a is often overlooked, men themselves) are of could never reject sexual advances.

to make regards sexual type of discrimination which because many people (mostly the strong opinion that men

Based on the Centers for Disease Control and Prevention (CDC) research, 1 in 4 men will experience sexual harassment in their lives.

This is a painful and sad reality that should destigmatized along with gender roles and expectations, which prevent men from actually feeling and acknowledging the traumatic experience.

Sexual harassment is a universal experience that leaves no one behind. It is the right thing to do to speak up about it and to make an effort to, or at least try to, change for the better the society we live in.

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The sacrifice of Omar

Omar Neffati was a 27-year old young man, who had long fought the battle for the citizenship of many young people born in Italy or who had arrived as very young children. His Tunisian parents arrived in Italy when Omar was just six-month old and settled in Viterbo. Here Omar grew up, studying, working and actively participating in the democratic life in Italy, as a member of the association 'Italians without citizenship'. A heart, his one, that fought to be what he always wanted to be: a young Italian. As his friends, with whom he had grown up.

Omar fought by all means and, in the end, tired by the continuous denials by a State that should have protected him, he decided to take his own life. He died without any documents to prove who he was, an Italian, what he had fought so stubbornly for. Omar is just one of the many young people who are denied their own identity on a daily basis, since yes, having a citizenship not only means having legal protection, but also knowing how to recognise yourself.

For these young people, such as Omar, who live in a state of legal limbo, the question 'Who am I?' constantly resounds in their minds. They feel like strangers in the country where they grew up, they are excluded from the rights and opportunities due to all Italian citizens by law. It is a situation that fuels frustration, despair and loss of hope.

It is unacceptable to consider these young people less Italian than others, simply because of their origin or legal status.

Citizenship should not be based on ethnic origin or blood purity, but rather on the will to contribute to the society and to be an integral part of it. Discrimination based on citizenship undermines the fundamental values of equality, justice and solidarity, on which a democratic society is founded.

It is the responsibility of the State and society as a whole to address this injustice and end this de-personalization, by promoting open and frank discussion on the issue of citizenship and by recognising the contribution of young foreigners to the national community.

School education can play a crucial role in stimulating young people about the importance of inclusion and diversity, teaching the story of those who, despite their foreign origin, have left a significant imprinting on the social and cultural fabric of Italy.

The time has come to stop this deafening silence and take some actions.

A legislative change is needed to grant citizenship to those who grew up in Italy and consider this country their home.

We must fight for a society that embraces diversity as a value, and offers opportunities and rights to all its members.

Only then, we could build a future, in which no one should ever feel deprived of his or her identity and fundamental rights.

Margherita Cecconi

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FIGHTING BACK HOMOPHOBIA “MY PERSONAL EXPERIENCE”

In the past lessons we openly talked about racial discrimination but in my opinion sexual discrimination is also a really big deal nowadays. Not only because of the amount of people losing their lives due to this violence but also because those who should be exercising restraint or using their influence to promote tolerance too often do just the opposite, reinforcing popular prejudice.



I personally experienced this type of discrimination when I was a child during elementary school, I used to roller skate in the nearest rink to my house, where also people who played football, used to come by and stop there for a minute or so to watch skaters. Most of the skaters were females and I was the only boy there. That didn't bother me at all because I was doing what I loved to do, but as soon as people came by and stopped there to watch I felt like a spotlight was on me. This used to happen because of this misconception that a man could not practice a deeply gendered sport. I received lots of comments during elementary and middle school from both my classmates and people who watched me during practices.

I remember one time I was on my own, in my usual rink, doing the exercises I had to do and suddenly a group of boys came near me and shouted: "Hey you fa***t!". Even now I can really go through the pain and shame I had to live hearing those words. It took me years before I realized I did nothing wrong. It took years to understand that roller skating is not only a "female sport" but instead I came finally to the conclusion that sport has no gender. Because we are so much more than a gender, we are human beings with feelings and emotions. What for me was and still now is a passion could have not been ruined from a bunch of strangers that didn't know me, my story and my soul.

When I am at the rink, I feel focused, creative, and like my body and mind are fully present and working together. Skating brings me so much joy, but I've also run up against the sport's restrictive gender norms. For example, male skaters are praised for showing "masculine" programs, being athletically aggressive, or even "acting straight" - all to counteract the idea that figure skating is too artistic to be a real sport. What I want to say is that around the world, people face violent attacks and threats simply because of who they are. This is unacceptable.

17th of May is the International Day Against Homophobia, Transphobia and Biphobia, commemorating the decision of the World Health Organization to remove homosexuality from the list of mental disorders. Every year, policy makers, opinion leaders, the media and the general public are challenged to address the urgent need to combat violence and discrimination against LGBTI persons and to build inclusive societies, enriched through their diversity.



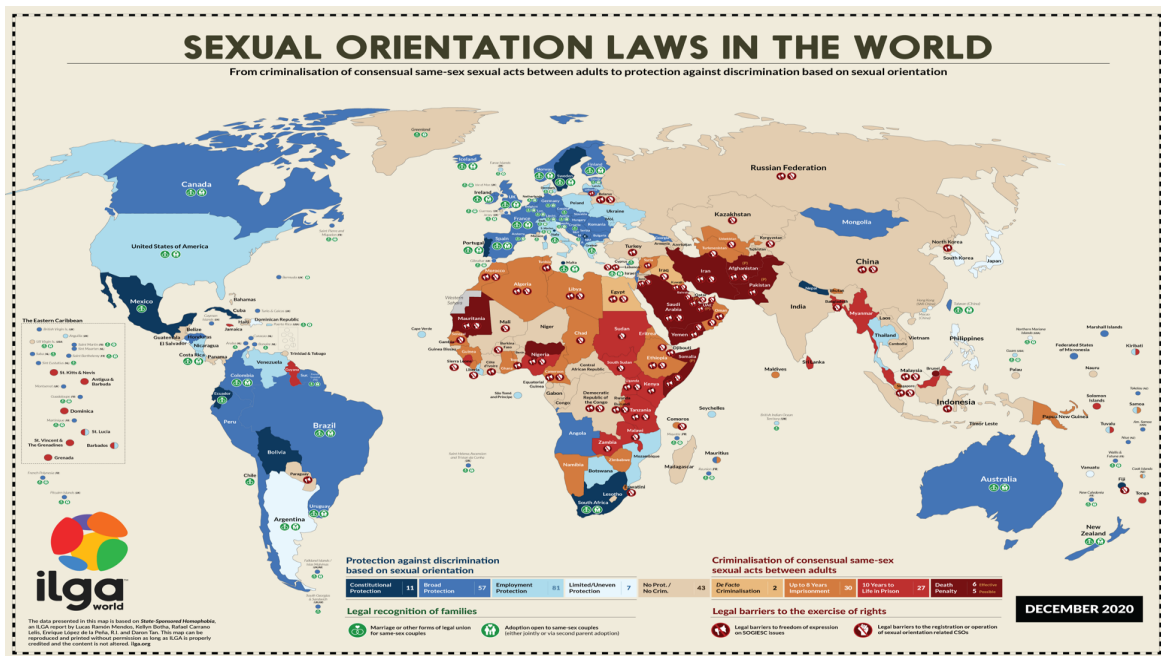
We can prevent homophobia, discrimination and prejudice developing if we catch it early enough. It is vital to teach new generations to respect one another, regardless of preferred identity or orientation.

3 ways to protect LGBTQ rights

° Increase acceptance and social support

° Increase visibility and representation

° Increase protection through non-discrimination laws, regulations and policies



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DISCRIMINAZIONI MULTIPLE, RAZZISMO E PROMOZIONE DI PRATICHE DI UGUAGLIANZA

Problemi nell'acquisizione della Cittadinanza per individui di altri paesi

Il razzismo è un problema molto diffuso ai giorni d'oggi e per questa ragione le Nazioni Unite nel 2001 e nel 2009 hanno convocato le conferenze mondiali contro il razzismo.

Ci sono diverse battaglie e altrettante iniziative per provare a far fronte a questo problema, ma attualmente, purtroppo, ci troviamo di fronte a casi di razzismo che aumentano.

In Italia, se pensiamo al razzismo, colleghiamo immediatamente l'immigrazione, che indubbiamente ha pervaso la storia dell'Italia e dell'Europa e su di essa vorrei soffermarmi, facendone un esempio.

Per questa ragione vorrei riportare oggi, in forma anonima, un'intervista che ho avuto modo di fare ad un ragazzo, un mio caro amico, che è stato vittima di discriminazione razziale.

L'intervistato in questione è figlio di migranti provenienti dall'Africa del sud, che hanno compiuto la pericolosa traversata del Mar Mediterraneo e sono arrivati in Sicilia, dove decisero di fermarsi e di far nascere e crescere il proprio figlio, ma, dopo qualche tempo, il padre decise di abbandonare lui e sua madre, lasciandoli soli.

Fin da piccolo, ammette di aver ricevuto ripetutamente offese e numerose umiliazioni soprattutto dai suoi stessi coetanei, che hanno fatto sì che lui passasse la sua infanzia molteplici volte isolato, per via del suo colore della pelle e per via della sua situazione economica spesso instabile.

Con il tempo è maturato e ha lasciato che quelle offese lo toccassero sempre meno, ma ha deciso di raccontarmi un episodio in particolare, accaduto recentemente, che lo lasciò amareggiato e ferito.

Al compimento dei suoi 18 anni, dato che fino ad allora aveva vissuto con il regolare permesso di soggiorno, richiese la cittadinanza italiana, recandosi dunque al comune della sua città.

Continua dicendomi che, una volta effettuate tutte le procedure del caso e, avendo sbrigato la burocrazia necessaria, gli dissero che gli sarebbe arrivata una mail di conferma nei giorni successivi. Passarono settimane, mesi addirittura, quando la conferma tardava ad arrivare e decise allora di recarsi nuovamente allo stesso ufficio comunale dove aveva compilato la richiesta.

L'impiegata che lo aveva assistito, alla richiesta del ragazzo, decise di andargli contro, insultandolo e intimidendolo e infine dicendogli di andar via poiché cito "di te non me ne frega niente".

Deluso, umiliato e amareggiato, il ragazzo decise di rivolgersi al suo superiore, per avere risposte concrete e ricevere se possibile anche delle scuse. Mi disse che si trovò in una situazione opposta a quella che tanto desiderava e sperava di trovare, infatti, ricevette solo una profonda indifferenza al problema ed alcuna assistenza in merito.

Lui stesso, mi ha detto di non essersi mai sentito così tanto umiliato, per di più dallo Stato stesso che, teoricamente, avrebbe dovuto tutelarlo poiché era andato a richiedere un qualcosa che gli spetta di diritto.

Dopo averlo aiutato a denunciare l'accaduto terrei adesso fare una piccola riflessione.

Intanto che cosa è la cittadinanza? È l'appartenenza di un soggetto a uno Stato e questa gli permette di esercitare dei diritti fondamentali come ad esempio quello di votare.

Analizzando le procedure per richiedere la cittadinanza, in alcuni paesi vige il sistema dello *ius soli* ovvero acquistare la cittadinanza per il solo fatto di esser nato nel suolo del paese in questione (ad esempio in USA), oppure dello *ius sanguinis*, dunque si acquisisce se si ha almeno un genitore di quel paese (di sangue o per adozione), in altri, anche in base allo *ius culturae*, ovvero si acquista la cittadinanza quando si è acquisita la cultura del paese in questione, oppure per accessione, e dunque, in seguito a tre anni di residenza nel paese a partire dal matrimonio con un cittadino.

In Italia questa materia è regolata dalla legge 5 febbraio 1992 n 91, che prevede l'acquisto della cittadinanza per *ius sanguinis* e per accessione, rendendo complicata l'acquisizione a persone nate sul suolo italiano o a stranieri che per svariati motivi sono costretti a scappare dai loro paesi d'origine o ancora ad individui che hanno deciso di volersi trasferire nel nostro paese. Un altro modo per acquisire

la cittadinanza in Italia è lo *ius soli*, un po' differente però da quello citato in precedenza poiché, si può richiedere la cittadinanza italiana se si nasce sul territorio italiano (da genitori apolidi o se i genitori sono ignoti e non possono trasmettere la propria cittadinanza al figlio) ma, può essere fatta richiesta dagli stranieri, solo se risiedono in Italia ininterrottamente da almeno dieci anni, aventi inoltre, determinati prerequisiti. Un altro problema, molto frequente, sono i tempi per l'ottenimento della cittadinanza che, per l'intera procedura, prevede fino ai tre/quattro anni (sperando che questa non venga rigettata) dalla data di presentazione della domanda e, questi tempi, sommati oltretutto ai dieci anni di residenza prima di poterla richiedere, sono infiniti, soprattutto perché limitano gli individui in molti aspetti della vita (partecipare a concorsi, viaggiare nell'UE...).

Un altro elemento da tenere in considerazione è quanto un passaporto di uno Stato è considerato forte poiché permette, in base alla tipologia e dunque al paese di rilascio, di viaggiare in numerosi paesi senza la necessità di fare il visto e, nel nostro caso, il passaporto italiano è considerato uno dei più potenti poiché dona la possibilità di accesso a 189 paesi senza il bisogno di ottenere un visto preventivo.

Il problema vero e proprio per l'ottenimento della cittadinanza italiana, oltre al fatto di essere dispendioso economicamente, è che richiede un percorso troppo lungo e contorto, giacché dona importanza alle discendenze genealogiche e non riconosce questo diritto a chi ha imparato a conoscerne la cultura e vive e/o studia/lavora nel paese.

Per concludere quindi dovrebbe avere un peso maggiore il conoscere la cultura di un paese piuttosto che, richiedere la cittadinanza italiana, non avendo legami con il paese e non conoscendone alcun aspetto, solo per usufruire dei benefici che si ottengono con questa.

Come il femminismo (intersezionale) viene distorto da chi non conosce

Sentiamo tutti i giorni storie di uomini e donne discriminati, ma se ci fermassimo un momento a riflettere e ad analizzare tali discriminazioni possiamo notare come ogni discriminazione appartenga a un "livello" diverso.

Ci sono discriminazioni nei confronti delle donne in quanto donne, delle persone nere in quanto non-bianche, e delle donne nere in quanto somma delle due.

Esiste una sorta di scaletta che comincia con il privilegio dell'uomo bianco, solitamente esente da discriminazioni gender-razziali, e termina con un uomo/donna nero/a e omosessuale centro di discriminazione intersezionale.

Nasce così il femminismo intersezionale, dall'unione di una lotta volta a superare le barriere che ancora oggi non pongono sullo stesso piano l'uomo e la donna, con una lotta che ha radici ben fondate nella storia (a partire dalla tratta degli schiavi).

Ma quali sono gli obiettivi di questi movimenti? Perché spesso vengono sottovalutati o addirittura contrastati?

Abbiamo detto che sulla cima della piramide del privilegio troviamo l'uomo bianco, ma è lui il nemico da contrastare?

Nei tempi più recenti, girovagando per i social mi capita spesso di trovare la parola "nazifemminista", ad indicare un comportamento progressista e politically correct di donne (o uomini) che per affermare le propria ideologia non si pongono all'ascolto dell'altra parte, andando automaticamente ad "eliminare" le persone aventi le caratteristiche "basiche".

Non è questa la giusta modalità d'azione, ma personalmente non credo che ne esista una ben precisa.

L'autodeterminazione (senza spiegazioni) è l'obiettivo da raggiungere "una musulmana francese che sceglie di portare l'hijab e una musulmana turca che si mette la minigonna, stanno compiendo scelte che sono solo apparentemente in conflitto, poiché entrambe stanno rifiutando di concedere alle rispettive società patriarcali di decidere per loro cosa possono o non possono indossare." insieme ad una giusta e sentita solidarietà.

Oggi più che mai è importante lottare imparare a riconoscere gli episodi discriminatori, da quelli più evidenti a quelli più subdoli, che siano a fondamento etico, religioso, razziale o sessista, ma allo stesso tempo non trovare del marcio in ogni cosa, con il rischio di cadere (nel ridicolo)

fonti:

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<https://nonunadimeno.wordpress.com/2017/11/28/femminismo-intersezionale-o-perche-questa-lotta-e-anche-tua-intersezioni-2/>

Livia Fracasso.

How (intersectional) feminism is distorted by the unfamiliar

We hear stories of men and women discriminated against every day, but if we stop for a moment to reflect and analyze such discrimination, we can see how each discrimination belongs to a different "level".

There is discrimination against women as women, black people as non-white, and black women as the sum of the two.

There is a sort of pyramid that begins with the privilege of the white man, usually exempt from gender-racial discrimination, and ends with a black and homosexual man/woman who is the center of intersectional discrimination.

This is how intersectional feminism was born, from the union of a struggle aimed at overcoming the barriers that still today do not place men and women on the same level, with a struggle that has well-founded roots in history (starting from the slave trade) .

But what are the goals of these movements? Why are they often underestimated or even opposed?

We said that at the top of the pyramid of privilege we find the white man, but is he the enemy to fight?

In more recent times, wandering through social media I often find the word "nazi feminist", to indicate a progressive and politically correct behavior of women (or men) who in order to affirm their ideology do not listen to the other part, automatically going to "eliminate" people with "basic" characteristics.

This is not the right way of action, but personally I don't think there is a precise one. Self-determination (without explanations) is the goal to be achieved; "a French Muslim woman who chooses to wear the hijab and a Turkish Muslim woman who wears a miniskirt are both making choices that are only apparently in conflict, as both are refusing to concede their respective patriarchal societies to decide for themselves what they can and cannot wear",.

Today more than ever it is important to fight and learn to recognize discriminatory episodes, from the most obvious to the most subtle ones, whether they have an ethical, religious, racial or sexist foundation, but at the same time not to find something rotten in everything, with the risk to fall (into the ridiculous)

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Livia Fracasso.

What is identity?

Identity itself is a dynamic and multifaceted concept that evolves over time as individuals interact with their surroundings, form relationships, and engage with different cultures and experiences.

For instance, someone born in Italy to Italian parents may have a strong connection to Italian culture, language, and traditions. However, their identity could be influenced by different factors such as their upbringing, education, personal interests, and interaction with other cultures.

On the other hand, the identity of someone born in Italy from foreign parents would depend on specific circumstances but, in general, if someone is born in Italy to foreign parents, they may have multiple identities and affiliations. They may have cultural and ethnic ties to their parents' country of origin, they may identify with and embrace the heritage, traditions, and language of their parents' culture, while also experiencing the influence of growing up in Italy.

Another case is moving to another country at a young age, which can have a significant impact on one's sense of identity, especially because of the experience of relocation to a new cultural environment that can bring about a range of emotions and experiences.

Growing up in two cultures can result in a dual cultural identity and this can provide individuals with a broader perspective and an appreciation for diverse cultures.

About this, my best friend was born in Romania and moved to Italy when she was four, I asked her how she feels about her identity and if she felt more Romanian or Italian and she said:

"I feel Italian because everything that I have lived is here in Italy, simple as that. Apart from relatives and language I have no great ties to my home country.

Clearly, I don't even feel Italian in the patriotic sense of the word. Like, I wouldn't go to war for this country.

If I may I would dare to say that I feel European. It's clear that Italy is the country I grew up in, so I see myself there more, I have many good and bad habits precisely because I grew up here and they are the same as you or any of our peer."

The place where you grow up and that where you were born can both have a significant impact on your identity, but the extent of that influence can vary from person to person.

It often exposes you to a particular set of cultural and social norms, values, traditions, and beliefs.

For example, if you grow up in a tight-knit community with strong cultural practices, you may develop a strong sense of identity tied to that community.

On the other hand, if you move to a different place at a young age, you may still retain some aspects of your birthplace's culture, but your identity might be influenced by the new environment.

The sense of belonging to a specific place can influence your identity; if you grow up in a place where you feel a strong connection and sense of belonging, it may shape your character in terms of how you perceive yourself and your relationship with others.

Moreover, your birthplace may hold sentimental value and contribute to your personal history, but if you have spent most of your life in a different place, your sense of self may be more influenced by your upbringing.

Your experiences in the place where you grow up, such education, friendships, and community involvement, can have a profound impact on your identity. These experiences can shape your interests, values, and aspirations, and contribute to the formation of your identity; yes, your birthplace may have significance in terms of your roots, but the experiences you have often play a more significant role in shaping who you become.

It's important to note that the impact of where you grow up versus where you were born can vary greatly depending on individual circumstances, including the length of time spent in each place, the cultural diversity of both places, and personal factors such as family background and individual personality. People's identities are complex and can be influenced by a multitude of factors beyond their place of birth or upbringing.

Now, the question is: what makes someone Italian?

Is it eating pasta daily? Is it being offended by pineapple pizza or fettuccine Alfredo? Or maybe, it is knowing how many World Cups the Italian football team has won.

Four by the way, I had to google it because I did not know, does it make me less Italian?

As I said, Italian identity and “italianity” are much more complex and, above all, personal concepts than that.

This brings us to a substantial problem in this country: citizenship.

Many people are Italian *de facto* but not *de jure*.

The issue of citizenship in Italy can be – and it is – complex and has been a topic of discussion and debate.

Italy, like many other countries, has specific laws and requirements for acquiring citizenship such as descent (often referred to as *jus sanguinis*, birth, naturalization).

However, the process is complex, and there have been discussions about reforms to make it easier and more accessible and, most importantly, inclusive. Yet, there are challenges that have been raised that include: *long processing times*, on October 5, 2018, came into force the “*Decreto Sicurezza*” (Security Decree) also called “*Decreto Salvini*” with reference to the current Deputy Prime Minister Matteo Salvini. This made obtaining citizenship even more difficult since waiting times have lengthened from two to four years and it also increased the cost from 200 to 250 euro. *Strict requirements* where some of them too demanding for some individuals to fulfil. And finally, *lack of recognition* for children of immigrants and *integration concerns*.

On the other hand, there has been an attempt from the Italian left wing to counter racism, but this has created a false narrative especially due to the misleading association between migrants arriving on the country’s shores and citizenship since they are two totally different topics.

Oiza Queens Day Obasuyi, a freelance writer and author, in her book “*Corpi Estranei*” (People 2020) reminds us of the Adam El Hamami and Ramy Shehata episode. They are two children of Egyptian descent who have been granted the Italian citizenship after they saved their classmates from a flaming bus.

Quoting the book:

“Samir and Rami should have been entitled to citizenship even if they had not found themselves in a similar situation. They were Italian even before they bravely contributed to the rescue of their classmates. The idea that you are considered part of the Italian social fabric when, and only at that precise moment, you do something striking is horrible.”

Citizenship is not something that is earned or achieved based on merit or personal accomplishments.

It is important to uphold the principle that citizenship should not be arbitrarily denied or withheld from individuals based on discriminatory factors.

Apart from the legal view of the concept of citizenship, on a social level, being a citizen means being a part of a larger community and having a sense of belonging and identity with that same community. It involves shared values, culture and a commitment to the wellbeing and progress of the country.

Overall, being a citizen means having both rights and duties within a country and being an integral part of the social fabric.

Sadly, some “foreigners” share this sense of Italian identity more than an “original” Italian.

So again, why are they less Italian, even though they “fulfil” their duties as citizens?

Citizenship is a right.

It is not a merit, let alone a reward.

Challenges and resources by a transfeminist view – Samuele Adami

Intersectionality lies at the very core of the LGBTQ+ movement, considering how Marsha P. Johnson and Sylvia Rivera were not just leaders, but mothers to the community during and after the 1969 Stonewall Riot. They became the first transwomen of color to lead an organization in the USA, an LGBTQ+ youth shelter (STAR House), and they focused on supporting other people of color facing homelessness¹. They lead the movement by the uprising and marches which are still held during June Pride Month in cities all around the world.



Roma Pride 2023. By [@iansvisuals](#)

Even just through Sylvia Rivera life, a trans* Latina woman, it's noticeable how important it is to consider intersectional theory, that highlights the overlap of institutional powers structures such as race, class, gender and sexuality (Crenshaw 1991). Despite her activism and role in the movement, Rivera was discriminated against by gay rights organizations, predominantly led by white middle-class men, who often did not welcome transgender people and considered them to be a bad image for the community, relegating them to the back of the marches.

On the outside of the community as well, studies show how “for many transgender youth, discrimination based on gender identity may exacerbate experiences of racism, sexism, and ableism”.² According to the 2022 European Parliament’s resolution, “1 in 3 trans people experience discrimination when searching for employment and this number increases to 1 in 2 trans women”; “racialized trans women in the EU experience unique and extraordinary structural and institutional discrimination that impacts access to education, employment, health care and housing [...]”.³ Trudy, writer, coined the term “*Transmisogynoir*” to refer to the specific oppression of black transfeminine people, reflecting the intersectionality of the various identities.

The discrimination itself has many shapes, some of which are explained in the report “A Broken Bargain for Transgender Workers” which focuses on the USA:⁴ pervasive misunderstanding and job discrimination, lack of explicit legal protections, inability to update identity documents, unequal access to health insurances benefits. But also in the EU there is a lack of trans-inclusive spaces and education in workplaces and healthcare

¹ [Marsha P. Johnson & Sylvia Rivera \(U.S. National Park Service\) \(nps.gov\)](#)

² [Discriminatory Transgender Health Bills Have Critical Consequences for Youth](#)

³ [European Parliament adopts intersectional discrimination resolution - TGEU](#)

⁴ [Transgender Workers at Greater Risk for Unemployment and Poverty](#)

that makes it hard to access these resources without facing discrimination and microaggressions⁵, and in countries such as Italy it is still needed a non-discrimination law to protect the LGBTQ+ community. This year it was held in Rome the first Trans Youth Day, where led by the association GenderX and many others we took the streets to ask for our young students, workers and citizens' rights, such as the access to the *Alias Career*⁶, but also to celebrate our community in face of political marginalization.

Meanwhile, the current USA situation appears as a grim warning on the anti-trans sentiment, with 491 anti-LGBTQ+ bills being discussed all over the country, attacking the access to education, healthcare, free speech and expression, and even sport.⁷ The rates of discrimination and violence especially against transgender women are alarmingly high, and made worse by the rhetoric of so-called radical feminist movements, better known as TERFs (Trans-Exclusionary Radical Feminists). As GLAAD reports in 2021, the majority of transgender and gender nonconforming victims have been Black and Latinx transgender women.⁸ As “double victimized”, these women and trans* people are often also the object of the media and journals' transphobia, which misgender, deadname⁹ them, share pre-transition photos, and tragically fail to respect them even after their death.

Despite the challenges, there's a great worldwide community building ongoing. Thanks to what Chen and Olivares called the “transmedia”, it is now possible to expand the trans* and LGBTQ+ discourse through multiple open spaces and technologies. The possibility of mutual aid support is just an example, thanks to which LGBTQ+ people can not just get support in various forms, but also build social relations and rediscover their agency by offering their own resources. Solidarity campaigns are also important, one of the first impactful ones was held by the Trans Women Collective in 2014 through a crowdfunding website, and it was able to reach over 40.000\$. Since then, many crowdfunding campaigns have been held to support the community through any difficulty, from homelessness to gender affirming care costs.

Alok Vaid-Menon is the creator of the *DeGender-fashion* initiative, meant to go beyond the gender binary in the fashion industry. They often talk about the necessity of *decolonizing* fashion and gender itself, as gender norms are also the product of the 20th century rhetoric of “civilization” made by eugenic scientists to naturalize white supremacy and patriarchy, where “savages” were not seen as advanced enough to

⁵ *Microaggression: the everyday, subtle, intentional or unintentional interactions or behaviors that communicate some sort of bias toward historically marginalized groups.*

⁶ *Alias Career: to replace the personal data with the elective name, in schools, universities or workplaces.*

⁷ [Mapping Attacks on LGBTQ Rights in U.S. State Legislatures](#)

⁸ [Resources for Media Covering Transgender Awareness Week - GLAAD](#)

⁹ *Deadnaming: the act of referring to a transgender or non-binary person by a name they used prior to transitioning.*

display sex differences between men and women.¹⁰ Therefore being “queer” was seen as a remnant of weakness and primitivism in the white race.¹¹ As 1886 German sexologist K. Ebbing wrote: “The higher the development of the race, the stronger the contrasts between man and woman”. Dr. Gail Bederman argued how not only racism is foundational to gender norms, but also gender norms are essential to racism.

It’s up to us to remember the role that black transwomen had and have in the movement, and what Marsha P. Johnson fought for: “*No pride for some of us without liberation for all of us*”.



Roma Pride 2023. By [@iansvisuals](#)

¹⁰ *Manliness and Civilization: A Cultural History of Gender and Race in the United States, 1880-1917* by Dr. Gail Bederman (University of Chicago Press, 1995)

¹¹ *The Heart of Whiteness: Normal Sexuality and Race in America, 1880-1940* by Dr. Julian Carter (Duke University Press, 2007)

Andrés Aguyar: the forgotten hero.



History is often considered as an impartial record of past events; however, we cannot ignore that it has been influenced by discrimination and biases that have distorted the representation of diverse voices and significant contributions.

Throughout history, there have been countless men and women who fought for the freedom and unity of nations, leaving an indelible mark on the social and political fabric of their countries. One of these often-neglected heroes is Andrés Aguyar, a courageous Uruguayan soldier who fought alongside Giuseppe Garibaldi in the 19th-century struggle for Italian unification.

Despite Aguyar's important role in the Garibaldian campaign, his contribution has largely been forgotten or ignored by official history. Unlike his white counterparts, Aguyar did not receive the same honor and celebration; his contribution has been largely overlooked or minimized in official historical narratives, often being remembered only as “Garibaldi’s black servant” (Riall, 2007).

While other Garibaldian soldiers are celebrated as national heroes in Italy, with their names engraved on monuments and streets renamed in their honor, Aguyar, despite fighting with equal courage and dedication, has been relegated to the obscurity of history, deprived of rightful gratitude and recognition. The only tribute to this man is a staircase in Monteverde named “Scalea Andrea il Moro”, Notice, however, how his name is not complete, almost as if to conceal his Uruguayan origins. On the occasion of the 163rd anniversary of his death, the Municipality of Rome updated the toponymy, changing the name of the staircase to “Scalea Andrea il Moro: Andrés Aguiar - Lieutenant of the Roman Republic (1810-1849)”.

Currently, the "Garibaldini per l'Italia" association is working on adding Aguyar among the busts of the Garibaldini displayed at the Gianicolo.

This unfair treatment of Andrés Aguyar reminds us that history often becomes tainted by racial discrimination and prejudice. Official narratives are sometimes selective, privileging certain individuals over others based on their appearance, ethnicity, or social background. These historical injustices require critical examination and careful reconsideration of the historical narrative to ensure that all heroes are rightfully celebrated.

The story of Andrés Aguyar invites us to reflect on the fact that an individual's true worth should not be determined by the color of their skin or ethnic background, but rather by their actions, courage, and demonstrated commitment. This phenomenon persists even today, where many voices and contributions from marginalized communities and minorities remain invisible or undervalued.

Recognizing and including these voices means gaining a broader perspective and a deeper understanding of the social and cultural dynamics that have shaped the world. Reviewing and correcting historical narratives requires conscious commitment and a willingness to challenge entrenched prejudices. Historians and scholars have the task of exploring alternative sources, questioning established concepts, and identifying previously ignored or minimized voices and contributions.



Only through this critical reassessment we can hope to achieve a fair and inclusive representation of history.

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Discrimination and Citizenship: Struggles for Inclusion and Equality

Discrimination is an insidious social problem that permeates societies worldwide, undermining the principles of equality and justice. It is an issue that intersects with various aspects of human existence, including the concept of citizenship. Citizenship, traditionally regarded as a legal and political status, represents an individual's membership in a nation-state and their entitlement to rights, privileges, and protections. However, discrimination can hinder the full realization of citizenship for certain individuals or groups, perpetuating social inequities and injustices, it can serve as a significant barrier to attaining and exercising full citizenship. Individuals from marginalized groups, such as racial and ethnic minorities, immigrants, and refugees, often face systemic and structural discrimination. This discrimination manifests in various forms, including unequal access to education, employment, healthcare, housing, and political participation and not only does this limit opportunities for social and economic advancement but also hinder the acquisition of citizenship rights and privileges. My father is from Libya, so I understand very well the concept of not feeling accepted and having problems with the acquisition of equal rights. All his life he and his family, had to struggle with documents and prejudice, mostly in a time where people from Africa were seen like only thieves. Citizenship is a very spread struggle, and in Italy it represents a real problem. Even if you're born in the country but your parents are not Italian citizens, you cannot get Italian documents, you must wait until you are 18 to apply, and it is not an easy process. It is very long and expensive. Growing up, I had two Filipinos best friends, both of them were not considered Italian, even though they were born here, and they daily told me about their struggle with not feeling either Italian or Filipino, because not only is the struggle about legal documents and inequalities, but kids who are born in a country should be considered citizens of it, because they don't understand why they can't be considered Italian like all other kids, and growing up it can really mess up their feeling of identity and belonging in a place that you learn to call home.

As we all know, discrimination can manifest through unequal treatment and exclusion of certain individuals or groups based on their race, ethnicity, religion, gender, or other characteristics, as I described before. This discrimination can be explicit, such as racial profiling by law enforcement or overt exclusionary policies, or it can be more subtle, such as implicit biases and microaggressions. Such practices erode the sense of belonging and undermine the notion of equal citizenship, perpetuating social divisions and marginalization.

Exclusion, on the citizenship part, can intersect in complex ways, particularly for individuals who face multiple forms of marginalization due to their intersecting identities. The concept of intersectionality highlights how gender, race, class, sexuality, and other identities intersect to shape an individual's experiences of discrimination and citizenship. For example, women of colour may face compounded discrimination that affects their access to citizenship rights and opportunities. Recognizing and addressing these intersecting forms of discrimination is crucial for creating inclusive societies where all individuals can fully participate and enjoy the benefits of citizenship.

As we observed during the seminar with many guests, overcoming discrimination and promoting inclusive citizenship require collective efforts from governments, civil society, and individuals. Legislative reforms should aim to eliminate discriminatory laws and policies while promoting equal treatment and protection for all citizens. Educational institutions and public awareness campaigns should foster inclusivity and challenge stereotypes and biases. Additionally, promoting diversity and representation in political institutions can empower marginalized communities, enabling them to actively participate in decision-making processes that shape their citizenship rights.

In conclusion, discrimination remains a significant obstacle to the realization of full citizenship for marginalized communities. To create inclusive societies, it is imperative to address discrimination in all its forms, both overt and subtle. By dismantling systemic barriers, challenging biases, and promoting equal treatment and opportunities, we can strive towards a future where citizenship is truly inclusive, enabling individuals from all backgrounds to flourish and contribute to their communities. Recognizing the interplay between discrimination and citizenship is essential for fostering societies that embrace diversity, uphold human rights, and ensure equality for all.

Fighting discrimination: UNAR

The seminar "Multiple Discrimination, Racism and the Promotion of Equality Practices" - offered by the University of Political Sciences RomaTre and held by Professor Ilaria Boiano together with other guests working in the field of individual protection and for activities aimed at eliminating discrimination and ensuring equality- allowed me to broaden my knowledge on the subject and I was especially interested in the activities carried out by UNAR.

The National Anti-Racial Discrimination Office, abbreviated as UNAR, is the office deputed by the Italian State to guarantee the right to equal treatment of all persons, regardless of their ethnic or racial origin, age, religious belief, sexual orientation, gender identity or the fact that they are persons with disabilities. The Office was established in 2003 (legislative decree no. 215/2003) following an EU directive (no. 2000/43/EC), which requires each Member State to activate a body specifically dedicated to fighting forms of discrimination.

In particular, UNAR deals with:

- Monitoring causes and effects related to all types of discrimination;
- Promoting studies, research and training activities on the causes, forms and possible solutions of the discrimination issue;
- Conducting investigations into the existence of discriminatory episodes while respecting the prerogatives of the judicial authority;
- Formulating recommendations and opinions on recorded cases of discrimination, that can be used in possible court cases;
- Participating in protocols and agreements to build a culture against racism, and working with local groups and national institutions, NGOs and associations, social forces and civil society, with the aim of creating and strengthening a culture against all forms of racism
- Promoting a culture of respect for human rights and equal opportunities and providing concrete support to victims through its Contact Centre.
- Informing Parliament and Government through two annual reports on the progress and obstacles of anti-discrimination action in Italy;
- Promoting a culture of respect for human rights and equal opportunities through awareness-raising and communication campaigns and positive action projects.
- Elaborating proposals for intervention strategies on specific areas of discrimination, aimed at guaranteeing an effective social integration of the categories concerned and at removing the obstacles that prevent the achievement of equal opportunities, by financing projects, initiatives and actions with public and private institutions, and also with the use of European Funds. These are long-term programmes, such as the National LGBTQ+ Strategy, the National Strategy for the Inclusion of Roma, Sinti and Caminanti and the Three-Year Action Plan against Racism, which necessarily require the implementation of complex governance structures, including institutions at central, regional and local level, civil society, social partners and other subjects involved in various ways in the relevant issues.
- UNAR promotes the establishment of Regional Anti-Discrimination Centres aimed at detecting and taking charge of discrimination incidents, as well as spreading the culture of respect for human rights and equal opportunities. The Network is organised on a regional basis through the Regional Anti-Discrimination Centres, that are established and managed by the regions.

From the bibliography reviewed, I would like to dwell on the importance of the free and multilingual service that the UNAR offers through the Contact Center, which directly addresses victims or witnesses of discrimination, by collecting reports, complaints and testimonies about discriminatory behavior or facts. The centers also provide information, guidance and support to prevent or counter these issues.

According to the UNAR website in 2021 there were 1.379 reports of racist, homophobic, anti-semitic attacks in Italy, and these numbers are sadly increasing. The UNAR Contact Centre can be reached in two ways: via the toll-free number 800 90.10.10, Monday to Friday, from 8:00 to 17:00 or through the online form available on the official UNAR page "Make a report". Additionally, it is good to know that once the report has been made, personal data will be processed in accordance with the principles of privacy protection. (For more details see the page on Information on the processing of personal data).

In conclusion, I believe that the policies and activities carried out by organisations that aim to eliminate discrimination and share peace and solidarity between individuals, such as UNAR or the seminar itself, are today fundamental in promoting the idea that we are all equal and that we all live on the same earth because of pure and magical chance.

-Valentina Insalaco

UNAR official website: [Home - UNAR](#)