

*Review of* Picarella, L. & Truda, G. (eds.), *Fundamental Rights, Gender, Inequalities. Vulnerability and Protection Systems*, Gutenberg, Baronissi (SA), 2019

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Review of Picarella, L. & Truda, G. (eds.),  
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**Abstract**

Review of the book *Fundamental Rights, Gender, Inequalities. Vulnerability and Protection Systems*, Gutenberg, Baronissi (SA), 2019, edited by Lucia Picarella and Giovanna Truda. The book collects essays of sociologists about several topics related to fundamental rights and gender issues.

**Keywords:** Fundamental rights, Sustainable development, Cultural change, Gender issues, Inequalities.

A cry of hope that goes through the world!

*I'm a woman. And a tender warmth warms me when the world hits me.  
It is the warmth of the other women, of those who made this sensitive corner of life,  
fighter, with soft skin and tender warrior heart.  
Alejandra Pizarnik 1955 – 1972.*

The political commitment not to "leave anyone behind" in Agenda 2030 for Sustainable Development will be a chimera if it fails to achieve gender equality and women's empowerment. The book *Fundamental Rights, Gender, Inequalities Vulnerability and protection systems*, published by Gutenberg Edizioni and coordinated by Lucia Picarella and Giovanna Truda, addresses the 'structural' phenomenon of violence and discrimination against women, and feeds the political debate from the theoretical-sociopolitical production of its different configurations. The book consists of an initial article, *The Protection of New Rights in a Kantian Cosmopolitan Perspective*, and two sections - *Violence Against Women and Gender and Equality* - with three articles each.

Specifically, in the first article Alessandra Petrone and Lucia Picarella analyze in particular the new rights, in a cosmopolitan perspective, presenting a comparison between the European and Latin American context. The authors focus on the importance of understanding whether, and to what extent, in a context of globalisation of politics, law, cultures, communication networks, the management of large-scale processes should move from national centralism to supranational governance. In this sense, cosmopolitanism is presented as the right solution for a solid protection of rights, in particular new generation rights or solidarity rights enshrined in different provisions of some international conventions. The first section, Violence Against Women, highlights the "narrative of violence in its subterranean currents of gender violence and violence against women while at the same time pointing out to us the idea that the fight against violence has to be against its perpetration, and that the success of the same will be if the fight for equality is carried out in parallel. Stellamarina Donato focuses on resolution 48/104 of 1993 of the General Assembly of the United Nations, since the pronouncement of its articles 1 and 2, raises the debate on the human rights of women and the relevant action of governments, civil society and social movements, in three macro-ambits:empowerment, gender equality and violence - distinguishing between gender-based violence and violence against women. The author shows us two paradigms to understand violence against women, the first one refers to what she calls integral understanding of this phenomenon that is based on male domination and patriarchy over women, which is seen as an inferior part of society. The second, with a broader social spectrum, with diverse dimensions and socio-cultural and situational settings based on extended beliefs, which based on the first paradigm undoubtedly creates "an adversarial environment that supports rape, sexual assault and violence against women".It shares with us the idea of creating capacities for women, considered not only as victims of violence, but also as active subjects of transformation of their adverse reality. In fact, in this document we recognize the role of researchers in creating awareness and address this social problem through the creation of content and language, and further suggests that we continue to delve rigorously into the modalities chosen by each level of community, regional and international, to understand the

trends of this phenomenon articulated to a global scenario, to scrutinize reasons and produce political alternatives.

On the other hand, Valeria Tevere instructs us on the categories of immigrant women as a heterogeneous vulnerable group in different conditions of vulnerability: refugees and asylum seekers, economic migrants, migrants for family reunification and, finally, climatic migrants. In addition to their vulnerability as women, the latter have a vulnerability related to their status as migrants. The *de facto* situation that determines their weakness, or 'impotence', is undoubtedly related to the initial condition of poverty, to the marginalization connected to the condition of migrant, to the greater exposure to the risk of violence, both during the migration process and during the entire period of stay in the destination State. The author bases this analysis on an interesting normative study of the general normative frameworks on the international protection of migrants and the UNHCR practice for the gender approach, as well as on the protection of migrant women in the European regional space, and the internal application profiles, leading us between genital mutilation, domestic violence, forced marriages, trafficking. Hammache Elkaina focuses on Algeria, where work is being done to eradicate all forms of discrimination in the workplace, as mandated by international conventions for the protection of human rights in general and women's rights in particular, but access to the labour market by the female labour force remains low. The methodology, based on focus groups with women entrepreneurs, yields experiences and perceptions, and identifies violence from sexual harassment as a social problem that they were frequently confronted with, along with misogyny, marginalization, refusal to obtain credit in the bank, and so on. The author concludes that it is not enough to have a legal basis that guarantees total gender equality and equal rights, if in practice the violence that affects women and the national economy in general is violated and suffered.

In the second section, *Gender and Equality*, the authors present three significant case studies. Chiara d'Auria, outlines us referents on the reality of women in China, and demonstrates that although with the political and economic reforms it has been proposed to become a harmonious society, it still maintains sections of marginalization and subordination of women. More particularly, in comparison with other developed or emerging

countries, in the case of the People's Republic of China, launched for more than forty years to economic and social modernization, a regression of the condition of women is underway and can lead, in most cases, to a condition of social precariousness. Daniela Sica, Ornella Malandrino, and Benedetta Esposito, study the historical evolution of gender equality in Italy, and tell us that, despite the efforts made, there is still much to be done to promote, coordinate and supervise initiatives in favour of gender equality. It highlights the gradual evolution in Italy on equality through the enactment of laws and creation of bodies to strengthen the social role of women from the end of the nineteenth century, enshrined in Article 3 of the Constitution which establishes formal equality between the sexes before the law and in the workplace, and laid the foundation for then promulgating norms of gender and social dignity of women, removing all impediments of economic and social order, autonomy and equality between citizens, to enable the development of the human person. However, the authors tell us that with respect to the gender perspective in Italy, there is a disparity between norms and their concrete implementation, since on the one hand there is a broad and well articulated legislation on equal opportunities between men and women, but on the other hand it is reduced in its implementation by the lack of knowledge of them and also by the absence of an institutional political will. Consequently, the gender gap continues to be expressed in all labour market indicators, with employment and female participation rates among the lowest in Europe.

Cultural change requires full awareness of recognized rights and existing safeguards. Clotilde Cicatiello, presents a perspective referring to gender equality and gender studies in research organisations and highlights the Gender Equality Plan of the University of Salerno, in this respect she tells us that the European Union has assigned to the universities a primordial role in the promotion of the cultural change of society towards a gender equality perspective, but in spite of the firm desire and commitment, the universities have not fully achieved the objective of equality, due to the strong under-representation of women in academia. Italian universities are still far from having made the transition to the culture of women's leadership, but, nevertheless, the University of Salerno has managed in the national context to promote gender equality in the field

of scientific research and in the socialization of gender consciousness, subject that achieved greater momentum from 2013.

In seven years, the teaching of women's history and gender studies at the Department of Humanities (DIPSUM) was established for the first time in the academic year 2013/14. Progress was made in 2011 with the creation of the Gender and Equal Opportunities Studies Observatory (OGEPO), an interdepartmental study centre on gender and equal opportunities studies, which includes 11 of UNISA's 17 departments. Through OGEPO, educational activities are carried out to ensure greater dissemination and awareness of gender issues and equal opportunities. A gender equality plan was drawn up by the University of Salerno to integrate teaching and research into the gender perspective, without falling into the exclusivity of a project for women, but rather a project for women and men that guarantees equal opportunities, better welfare and makes the University of Salerno a model of good practice at national and European level.

Finally, I would like to highlight the relevance of this collective book, which clarifies the panorama of women worldwide in their rights, inequalities, protection and vulnerability...it leaves the undeniable flavour that in spite of this, important advances have been made, especially since the 1995 Beijing conference, a crucial moment from which an awakening of women's groups is generated, actions are promoted worldwide and in Latin America that begin to make ruptures with beliefs, customs and cultural models that victimized women, closed their doors, reified them and sent them to the deepest world while we watched impassively the severe impacts of an unequal patriarchal-based system. Today there is a cultural mandate regarding what it means to be a woman, but we know that much more is missing, we continue to be unequal, the ferocity of failed political models, of majorities impoverished by the cumulation of elites that control power and increase inequalities... The women and girls of these countries assume the greater weight of this systemic crisis of lack of guarantees and violation of rights. The lack of visibility of the situation of women increases male violence, gender exclusion and violations of rights and autonomies. In good time this magnificent research work is a contribution to clarify the vital realities of girls and women who assume the challenge every day to face danger, threat, violation and affronts.

Finally, I would like to invite the editors and authors of this valuable work to produce a second publication on this subject, making it possible to cover, in an even more specific way, all latitudes.