

DISCRIMINATION AND VIOLENCE



Renata Natili Micheli

This is the issue on which we ask ourselves today with the President of the Italian Women's Center (CIF), the theologian Renata Natili Micheli.

The violence of which we are increasingly spectators today is that which does not recognize itself as such. In fact, it is inflicted by "adjacent" actors for culture, social status, solidarity relationships, sometimes close. It aims at the psychological "elimination" of the other person, to inflict wounds that cannot be healed with plastic, to destroy the element on which human relationships are built: that is, trust. This is the type of violence affecting women.

This is the presentation of the phenomenon. But violence against women?

It is determined by the ambiguity on which emotional relationships are established, by the loss of the inner capacity of any form of control while the perception of personal omnipotence is also amplified on the life of others. Still to be explored and explained is the relationship

Paola Di Giulio,
Journalist, Magazine Director,
"Cronache e Opinioni"

President, the issue of violence against women is always, unfortunately, very topical.

What is your explanation of such a widespread and multifaceted phenomenon?

Every day we talk about the thousand faces of violence that strikes with different tools and is directed against different subjects. Current events unfortunately reveal an aspect that goes beyond what is called conventional violence which translates a state of deprivation into gestures and words and describes a reality also of inner degradation.

between interrelated conditions and the origin of violence: exclusion, conflict and, as a consequence, violence especially when we talk about violence against women. In fact, the feeling of "exclusion" that a man feels arises when he finds himself managing a complicated emotional relationship only because he does not represent the "Absolute" term of reference in the life of his partner.

The conflict that such sentiment determines comes to intense and destructive forms of coexistence only because the male actor is no longer able to assert himself. Violence and violence against women in particular, has as an irreparable consequence, the elimination of any legitimacy, if any, and of any form of power (here understood as "protection") in a man/woman relationship. This is why discrimination, as a form of a distorted and asymmetrical relationship of power is the very root of violence, of every form of violence. We can trace a genealogy of gender power, both horizontal and vertical.

Horizontal occurs within the same family of origin (mutilations, forced marriages between husband and wife) while it is vertical when caused or allowed by external cultural-political structures.

What to do?

It is necessary to return to the principle, or rather to the Principle with a capital P that is meant by the divine breath that gives life to the matter of which we are made.

It is not only about human life in time and space, but rather about the





breath of life that makes Adam-the earthy “human” and makes him capable of rising above the “animal” part of his nature.

How does the CIF stand in relation to these topics?

After almost 80 years from its Constitution, the Italian Women's Center persists in its commitment aimed at building a society in which relationships are not meant by the prevalence of role or functions that the society requires and otherwise qualifies.

But from the “intersectional” perspective, that is, on the conviction that everything in society as in culture and in politics is aimed at justifying a dichotomous structure i.e. of human beings who recognize each other in the face of the other. The experience of questioning the hegemonic ego must lead to the knowledge of the Other as a horizon and end of our own existence.

What is the CIF association proposal?

CIF adopts the principles of solidarity and subsidiarity of the Social Doctrine of the Church, aimed at building and protecting the common good; CIF deals with the terrain of political action and not only to offer women a vast field of action, but to put in place affirmative actions aimed at realizing the principle of the dignity of the human person overcoming intolerance, discrimination and social exclusion.

Not just for women, but as a general change strategy to achieve the goals set by the Constitution. For everyone. Men and women.