

# **THE CASE AGAINST THE CUSTOMARY AUTOMATIC TRIBUTES TO WOMEN**

In a few days' time, people will be celebrating International Women's Day, going through the customary rituals, with formal expressions of excitement and with an equally excessive self-regard, affording gratification only to people who are superficial and immature.

Murderers (tarred with the ugly name of 'femicides' to underline the gender aspect), exploitation, marginalisation, including in fields and sectors that are neutral in terms of gender and have no specific gender connotations, differences in political, economic, social and civil representativeness that are to the detriment of women are not only symptoms but effects of cultures that prevaricate over gender issues: a type of culture that is slow to die even though it has long since been shown, not only socially but scientifically, that being a woman is not actually a handicap and in many respects, indeed, is an advantage, improving the general condition of society in psychological and sociological terms.

While in general the differences that exist between any human beings have been the driving force behind progress, thanks to the influence of contrasts and emulation, prompting a search for the 'best' way of living, which has resulted in the quality of life we enjoy today, one that would have been unimaginable in any previous era and generation, there is all the stronger reason to acknowledge how much of this has been achieved by women, since the creation of the world, as women have committed themselves in an exclusive manner to certain areas of life, forging social relations and defining a structure of society in which the positive ethical and aesthetic elements have provided a symbolic frame of reference to inspire people to improve their own condition.

Religion and philosophy have always pointed to women as an expression of family and social synthesis and to men as an individualistic expression of dominion and power; and religion and philosophy have inspired social thought until the present day, but have not yet succeeded in ousting the concept of the supremacy of power over thought, which is the true engine of social development..

It is necessary to think about the effectiveness of the norms that have been constructed in order to attain 'true equality' between the sexes; if many phenomena of marginalisation, undervaluation and inadequate representation still persist, clearly the road to be travelled is still very long and treacherous.

It might be desirable to take electoral systems as a starting point and to establish not 'pink quotas' but lists differentiated between men and women in proportion to the number of people in the population of each gender, at all institutional levels, from local government to Parliament. Each political party should present lists of female and male candidates, and the numbers of candidates of each gender elected would be proportional to the votes received by the individual gender-based lists. In this way the principle of equal dignity would be protected directly at the source, in the candidacies and in the electorate, rather than downstream in the institutions.

Until such time as strict rules are adopted, it will not be possible to have genuine gender equality; to achieve that, it would be desirable to start from the institutions, as they are the ideal mirror of a society, as the origin and embodiment of a revolutionary idea which will ensure the supremacy of the intellect over that of power without such an affirmation being seen as an endorsement of the 'principle of the elite' or a consequence thereof, so that it is seen rather as a decision to opt for comparison, dialogue and synthesis as a basis for civil coexistence between people who are always accorded equal dignity.

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