

“RECONCILIATION THROUGH ART: PERCEPTIONS OF HIJAB”

CULTURE 2000

The debate on the custom of Hijab in Italy

Prepared by

Gabriel Maria Sala

Professor of intercultural mediation

University of Verona

and



Verona, June 2008

STATISTICAL RESEARCH

MIGRATORY PROCESSES IN ITALY-Verona and Province

The first migratory stream to Italy, started in 1970s, was caused by:

- political reasons (Chileans, Argentineans, Eritreans, Iranian, Iraqi exiles);
- education (Greeks, Somalis, Zairians, Ivorians, Jordanians)
- work, in particular household works (Capeverdians, Filipinos, Eritreans, Somalis).

In these years the immigration hasn't been a mass immigration and so it was scarcely visible.

The migratory phenomenon, in the last 20 years has involved Italy significantly: the official presence of immigrants passes from 350.000 in 1985 to 1.250.214 in 1998, and it arrives at 2.670.514 in 2005.

Separating the statistical data by sex and countries of origin, we could create a general description of migratory situation:

Residents in Italy- 2005

Sex table

Male	1.350.588
Female	1.319.926
Total	2.670.514

¹Website www.cnel.it

Countries of origin table

Detail	Male	Female	Total
France	10.698	17.323	28.021
Netherlands	3.104	4.252	7.356
Germany	14.240	22.594	36.834
United Kingdom	10.223	13.101	23.324
Ireland	1.105	1.310	2.415
Denmark	753	1.280	2.033
Greece	3.838	2.971	6.809
Portugal	1.682	2.515	4.197
Spain	4.043	11.460	15.503
Belgium	2.186	3.158	5.344
Luxembourg	120	146	266
Sweden	1.039	2.124	3.163

Finland	329	1.277	1.606
Austria	1.883	4.111	5.994
Malta	214	527	741
Estonia	62	493	555
Latvia	169	916	1.085
Lithuania	307	1.428	1.735
Poland	16.512	44.311	60.823
Czech republic	836	3.873	4.709
Slovakia	1.371	2.974	4.345
Hungary	832	3.219	4.051
Slovenia	1.320	1.196	2.516
Cyprus	44	68	112
Romania	143.376	154.194	297.570
Bulgaria	7.616	10.130	17.746
Albania	196.744	152.069	348.813
Ukraine	19.525	87.593	107.118
Belarus	610	2.648	3.258
Repubblica di Moldova	16.193	31.439	47.632
Russian federation	3.589	15.100	18.689
Croatia	11.141	10.091	21.232
Bosnia-Erzegovina	13.669	10.473	24.142
Yugoslavia	0	0	0
Macedonia,	37.237	26.008	63.245
Turkey	7.471	4.888	12.359
Andorra	1	10	11
Città del Vaticano	12	12	24
Iceland	43	93	136
Liechtenstein	13	18	31
Monaco	10	24	34
Norway	298	522	820
San Marino	992	716	1.708
Switzerland	4.277	5.512	9.789
Marocco	194.922	124.615	319.537
Algeria	14.730	5.472	20.202
Tunisia	55.377	28.187	83.564
Jamahiriya Araba Libica (Libia)	921	602	1.523
Egypt	42.583	16.296	58.879
Sudan	926	269	1.195
Mauritania	359	209	568
Mali	415	287	702
Burkina Faso	5.270	2.679	7.949
Niger	287	427	714
Cape Verde	1.088	2.867	3.955
Senegal	47.414	9.687	57.101
Gambia	473	177	650
Guinea-Bissau	145	113	258
Guinea	1.145	668	1.813
Sierra Leone	574	390	964
Liberia	1.000	165	1.165
Ghana	19.777	14.722	34.499

Togo	1.280	829	2.109
Benin	1.106	656	1.762
Nigeria	14.188	20.122	34.310
Costa d'Avorio	7.644	6.734	14.378
Ruanda	270	246	516
Burundi	187	284	471
Etiopia	1.979	3.564	5.543
Eritrea	2.696	4.394	7.090
Gibuti	21	11	32
Somalia	2.710	3.539	6.249
Kenya	408	685	1.093
Uganda	153	195	348
Republic of Tanzania	297	380	677
Seychelles	190	445	635
Mozambico	107	145	252
Madagascar	219	648	867
Mauritius	4.303	4.945	9.248
Comore	4	0	4
Zambia	77	84	161
Zimbabwe	46	61	107
Malawi	22	22	44
Ciad	64	51	115
Camerun	3.038	2.491	5.529
Republic of Centerafrica	58	41	99
Guinea Equatorial	52	27	79
Sao Tomè e Principe	9	18	27
Gabon	86	70	156
Congo	1.506	1.470	2.976
Democratic Republic of Congo (ex. Zaire)	1.341	1.352	2.693
Angola	844	719	1.563
Republic of SudAfrica	233	318	551
Namibia	9	15	24
Botswana	6	4	10
Swaziland	11	10	21
Lesotho	5	6	11
Georgia	199	476	675
Armenia	129	177	306
Azerbaigian	71	85	156
Libano	2.120	1.197	3.317
Arabian-Syrian Republic	2.002	1.118	3.120
Iraq	1.082	494	1.576
Iran	3.798	2.768	6.566
Israel	1.360	835	2.195
Palestine	175	56	231
Jordan	1.756	896	2.652
Arabia Saudita	40	29	69
Kuwait	20	15	35
Bahrain	6	3	9
Qatar	3	1	4

United Arab Emirates	12	13	25
Oman	2	3	5
Yemen	112	125	237
Afghanistan	269	43	312
Pakistan	29.676	12.121	41.797
India	38.350	23.497	61.847
Bangladesh	29.020	12.611	41.631
Maldive	13	12	25
Sri Lanka	28.322	22.206	50.528
Nepal	228	137	365
Bhutan	22	14	36
Kazakistan	144	582	726
Turkmenistan	10	43	53
Uzbekistan	166	946	1.112
Tagikistan	13	8	21
Kirghizistan	21	150	171
Myanmar	51	64	115
Thailandia	366	3.208	3.574
Laos	37	32	69
Vietnam	377	529	906
Cambodia	98	106	204
Indonesia	272	917	1.189
Malaysia	116	163	279
Singapore	49	114	163
Philippine	36.750	52.918	89.668
Mongolia	15	53	68
China	68.211	59.611	127.822
Nord Corea	119	162	281
Sud Corea	1.843	1.923	3.766
Japan	2.325	4.148	6.473
Taiwan	164	236	400
United States	6.599	7.834	14.433
Canada	1.007	1.339	2.346
Mexico	1.008	2.272	3.280
Guatemala	139	341	480
Belize	9	4	13
Honduras	135	405	540
El Salvador	1.953	3.556	5.509
Nicaragua	118	238	356
Costa Rica	116	318	434
Panama	112	270	382
Cuba	2.542	10.385	12.927
Saint Kitts e Nevis	0	3	3
Haiti	73	122	195
Bahamas	2	8	10
Dominican Republic	5.065	11.660	16.725
Antigua e Barbuda	14	21	35
Dominica	147	391	538
Giamaica	46	90	136
Saint Lucia	3	4	7

Australia	840	1.254	2.094
Papua Nuova Guinea	10	9	19
New Zeland	120	150	270
ISalomone Islands	0	1	1
Kiribati	0	2	2
Figi	2	10	12
Vanuatu	0	2	2
Tonga	0	0	0
Samoa	25	41	66
Marshall islands	4	3	7
Micronesia Stati Federali	1	2	3
Bermude	0	0	0
Brunei	5	0	5
Gibilterra	0	0	0
Puertorico	0	0	0
Iugoslavia KOSSOVARI	35.408	28.662	64.070
Curdi Turchi	0	0	0
Curdi Iran	0	0	0
Curdi Iraq	0	0	0
Macao	0	0	0
Palau	0	0	0
Nauru	0	1	1
Norfolk	0	0	0
Polinesia	0	0	0
Timor	4	5	9
Turks e Coicos	0	0	0
Tuvalu	0	0	0
<hr/>			
Saint Vincent e Grenadine	6	7	13
Barbados	9	16	25
Trinidad e Tobago	13	32	45
Grenada	4	6	10
Colombia	5.471	11.339	16.810
Venezuela	1.509	3.404	4.913
Guyana	5	16	21
Surinam	5	2	7
Ecuador	23.770	38.183	61.953
Republic of Perù	22.625	36.644	59.269
Brasil	9.326	21.049	30.375

Wallis	0	0	0
Czechoslovakia	0	0	0
Tokelau	1	8	9
Apolidi	333	289	622
Non Menzionata	0	0	0
Anguilla	0	0	0
Faroer	0	0	0
Guam	0	0	0
Hong Kong	0	0	0
Riunione	0	0	0
Falkland	0	0	0
Marianne	0	0	0
Martinica	0	0	0
Total	1.350.588	1.319.926	2.670.514

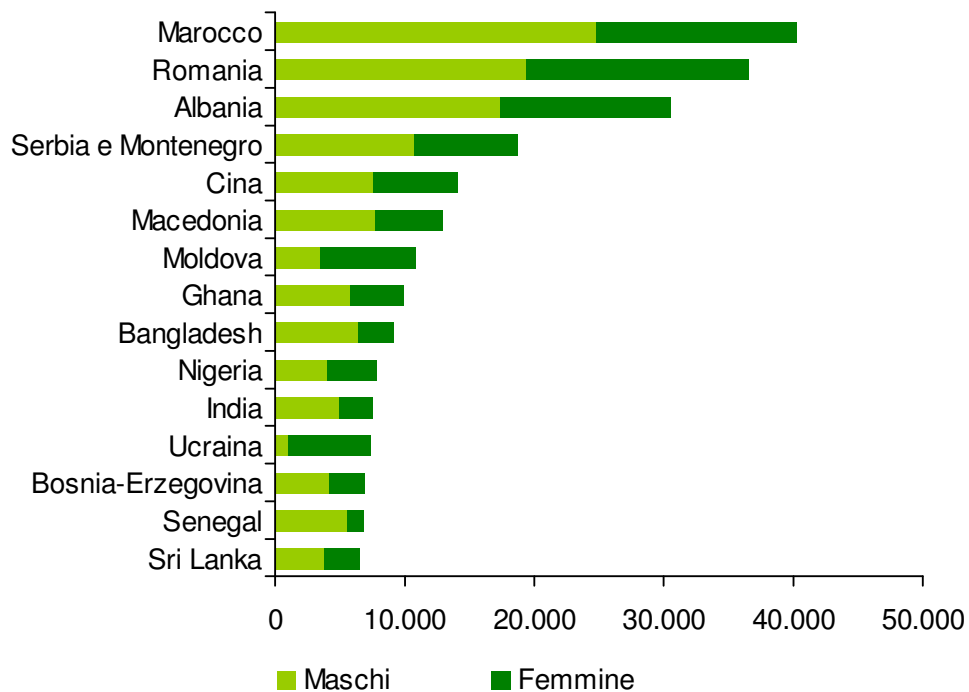
Situation in Veneto Region

Foreign residents by sex and by main countries of origin. Veneto - Year 2005²

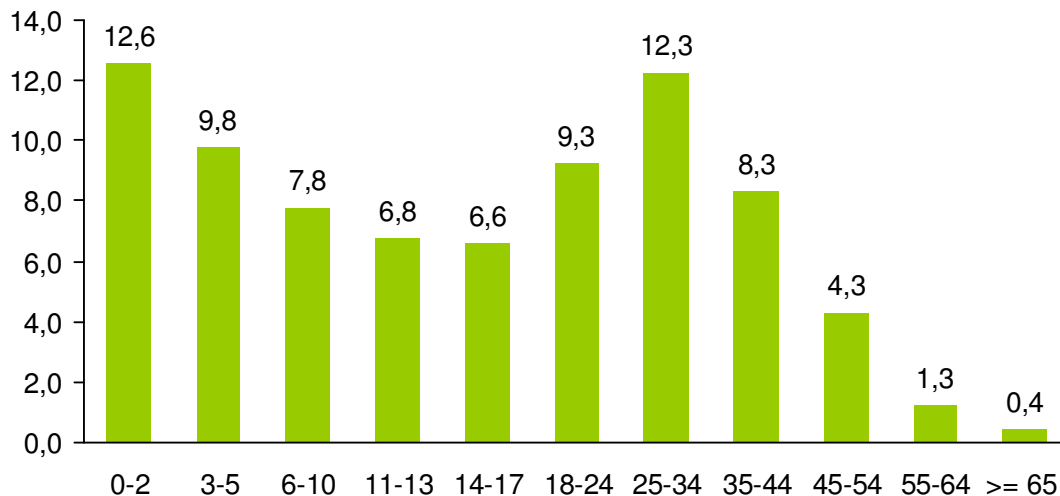
	Male	Female	total	% on total
Senegal	5669	1420	7089	2,2
Sri Lanka	4175	3155	7330	2,3
Bosnia-Erzegovina	4512	3059	7571	2,4
Ukraine	1275	6934	8209	2,6
India	5496	3158	8654	2,7
Nigeria	4508	4163	8671	2,7
Ghana	5963	4295	10258	3,2
Bangladesh	7270	3476	10746	3,3
Moldova	4853	8620	13473	4,2
Macedonia	7972	5724	13698	4,3
Cina	8855	7563	16418	5,1
Serbia e Montenegro	12085	9383	21468	6,7
Albania	18565	14753	33318	10,4
Romania	22026	21067	43093	13,4
Marocco	26477	17205	43682	13,6

² data processing on 31-12-2005 by Osservatorio Immigrazione Regione Veneto based on Istat data, "Immigrazione straniera in Veneto. Rapporto 2006", franco Angeli, Milano, 2007

Foreign residents by sex and main citizenships
Veneto Region - Year



Percentage of foreigners residents on the total by ages.
Veneto Region- Year 2004



It would be interesting to compare the last data with 2003' data about the main stream and data fluctuations:

Main ten foreign nationalities in Italy³

Countries	% on tot
Romania	10,9
Albania	10,6
Marocco	10,4
Ukraine	5,1
China	4,6
Philippine	3,4
Poland	3,0
Tunisia	2,8
United States of America	2,2
Senegal	2,2

Main ten foreign nationalities in Veneto Region⁴

Countries	% on tot
Marocco	13,5%
Romania	12,9%
Albania	9,2%
Serbia-Montenegro	6,1%
China	5,0%
Moldavia	4,2%
Ukraine	3,3%
Macedonia	3,0%
Croazia	2,9%
Ghana	2,7%

Data fluctuations from 2003 to 2005 have trends and percentages similar so the fluctuations come out irrelevant.

In the end we could notice that the situation among provincial, regional and national reality, with respect in particular to principal countries introduce few variations. Countries with Islamic prevalence see at the first place Morocco in absolute number and also in percentage.

³ Source: "Dossier Statistico Immigrazione Caritas/Migrantes 2003"

⁴ Ivi.

THE ISLAMIC PRESENCE

In these last fifty years the Islam, as Bistolfi and Sabbal write, become the principal religious minority not-Christian in Europe. *"The migrations bind the European societies, nolens volens to consider the relationships with the Islam and with his own component of Muslim culture."*⁵

Religion - confessions - 2005⁶

National Table by Confessions CNEL

Orthodoxes	658.808
Catholics	668.035
Protestants	117.593
Other Christians	46.584
Total Christians	1.491.020
Muslims	1.008.965
Jewishses	7.522
Indù	75.255
Buddhists	57.787
Animists	36.255
Others	358.340
Total	3.035.144

THE FEMALE COMPONENT OF THE MUSLIM IMMIGRATION IN ITALY

"For the refugees, in Italy, there is not any social help, as instead there is in Germany, also there isn't job."

Zohra, Algerian, Rome

"We were an anticommunist family in a communist regime. My family was persecuted in Albania because the grandparents were very religious; they taught me the Islam in secret. My Italian parents in-laws don't accept my religion. My child grows Catholic. I bring him in the Church and I pray there... God is the same for everybody. I would like to make our parties, however... "

Venere, from Albania, Rome

The foreign collectivises of Muslim religion are, in Italy, among those older immigration. Particularly in the Trapanese (Sicily) area, in the province of Mazara del Vallo, in the area of Rome-Latin, Ascoli Piceno, St. Benedetto del Tronto in the second halves of '70s we notice a

⁵ Bistolfi, Sabbal, *Islam d'Europe*, L'aube essai, Paris, 1995, p. 15

⁶ Source: www.cnel.it

particular presence of immigrants come from Maghreb, mainly from Morocco and Tunisia. In the zones of sea the immigrants are devoted to the fishing.

In the '80s starts the immigration of Egyptians and Senegalese, also them of Muslim religion. The war in Somalia caused exodus of refugees, particularly of women⁷.

From the 1991 great streams of Albanians head towards Italy. They are for the majority Moslems, but there are also Catholic and orthodox minorities.

In the most recent years arrive Kosovars, Kurdish and Iraqis.

In the '90s arrive Bosnian Moslems and Bosnian rom kossovaris and Macedonians, moved to the exodus from the war in ex-Yugoslavia, of Moslem religion.

At the end of '90s first signs of the social Muslim presence appear: they open mosques, helps arrive from the foundations...

The visibility of their presence often provokes more and more verbal attacks from some religious represents and from other political forces, above all after September 11th 2001.

Islam is defined as misogynous, intolerant and backward, and for this reason it consider impossible the integration.

The media and the Italian public opinion contribute to impose a vision of the Islam tied to the fanaticism, traditionalism, irrationality, obscurantism... This false representation ignores the specificity of the Islam in Italy, the country where it is more "plural", extremely variegated and diversified to its inside. Islam is composed, in fact, of many national groups, many ethnic groups, a lot of confessions. Some of these groups, as for instance the Albanian, the Senegaleses are not even perceived by the public opinion as Moslems...

The searches that tie the Muslim religion to the migratory phenomenon, that in France, Germany, Great Britain began ten years ago, here they are starting nowadays.

The foreigners with a regular permit of stay in Italy, according to the Ministry of the Interior and the data included in the anticipations of the dossier Statistic Immigration 2002 of the Caritas (26/06/2002), they are 1.363.000 also including 148.000 citizens of the European Union ⁷

8

Permits of stay by sex, geographic area and by every country of origin on 1° jenuary 2007

Table 7.1

Geographic areas	Male	Female	Total	Geographic	Male	Female	Total
------------------	------	--------	-------	------------	------	--------	-------

⁷According to ISTAT data the women develop an important role in the process of stabilization: at 31/12/2000 the immigrants are 1.388.153, of which 635.729 are women; at 31/12/1997 the foreigners that live in Italy from more than five years were 421.723, 44% women.

⁸ From website: www.demo.istat.it

and Countries of origin				areas and Countries of origin			
Europe	511.530	662.643	1.174.173	AFRICA	371.605	199.194	570.799
European Union	220.301	317.621	537.922	Northern Africa	262.541	129.469	392.010
Austria	2.251	4.052	6.303	Algeria	12.693	3.918	16.611
Begium	1.818	2.536	4.354	Egypt	38.789	10.763	49.552
Bulgaria	7.074	10.387	17.461	Libya	527	197	724
Ceca, Rep.	1.062	4.171	5.233	Morocco	162.847	95.724	258.571
Cipro	45	76	121	Sudan	1.511	171	1.682
Denmark	757	1.271	2.028	Tunisia	46.174	18.696	64.870
Estonia	58	604	662	Western Africa	89.307	47.394	136.701
Finland	398	1.508	1.906	Benin	979	524	1.503
France	9.461	14.530	23.991	Burkina Faso	4.369	1.772	6.141
Germany	13.766	19.727	33.493	Cape Verde	826	2.719	3.545
Greece	2.430	2.262	4.692	Costa D'Avorio	6.669	5.139	11.808
Ireland	1.190	1.366	2.556	Gambia	432	114	546
Latvia	149	1.122	1.271	Ghana	15.336	10.921	26.257
Lithuania	362	1.994	2.356	Guinea	1.025	563	1.588
Luxemburg	94	114	208	Guinea Bissau	68	54	122
Malta	172	494	666	Liberia	1.688	201	1.889
Netherlands	2.736	3.613	6.349	Bad	359	194	553
Poland	22.451	56.479	78.930	Mauritania	384	252	636
Portugal	1.969	2.474	4.443	Niger	352	467	819
United kingdom	10.304	12.922	23.226				

Romania	127.777	150.805	278.582	Nigeria	11.486	16.588	28.074
Slovakia	3.196	4.517	7.713	Senegal	42.991	6.814	49.805
Slovenia	2.957	1.499	4.456	Sierra Leone	546	314	860
Spain	5.165	12.904	18.069	Togo	1.797	758	2.555
Sweden	1.217	2.514	3.731				
Hungary	1.442	3.680	5.122	Oriental Africa	13.420	16.983	30.403
				Burundi	193	259	452
Center-oriental				Comore	3	1	4
Europe	286.921	338.978	625.899	Eritrea	4.543	4.514	9.057
Albania	159.715	122.935	282.650	Ethiopia	2.100	3.554	5.654
Bielorussia	670	3.315	3.985	Gibuti	20	13	33
Bosnia- Erzegovina	11.319	8.008	19.327	Kenya	493	730	1.223
Croazia	10.469	9.175	19.644	Madagascar	267	713	980
Macedonia,ex Rep.Jugos.	26.690	17.463	44.153	Malawi	26	17	43
Moldova	16.100	34.208	50.308	Mauritius	2.820	3.527	6.347
Russian Fed.	3.548	17.361	20.909	Mozambique	93	160	253
Serbia and Montenegro (to)	32.007	23.694	55.701	Rwanda	238	220	458
Turkey	6.516	4.182	10.698	Seychelles	141	383	524
Ukraine	19.887	98.637	118.524	Somalia	1.837	2.180	4.017
				Tanzania	325	358	683
Other European countries	4.308	6.044	10.352	Uganda	176	193	369
Andorra	4	4	8	Zambia	97	90	187
Iceland	60	146	206	Zimbabwe	48	71	119
Liechtenstein				Africa center-			

Monaco	10	19	29	merid.le	6.337	5.348	11.685
				Angola	581	444	1.025
Norway	6	13	19	Botswana	1	3	4
San Marino	383	739	1.122	Camerun	2.830	2.270	5.100
Santa Sede	342	324	666	Centerafrica, Rep.	49	33	82
Switzerland	2	-	2	Ciad	62	43	105
Latvia	3.501	4.799	8.300	Congo	1.903	1.685	3.588
Lithuania				Congo,Rep.Dem.	616	489	1.105
				Gabon	50	42	92
				Equatorial Guinea	19	16	35
				Lesotho	9	6	15
				Namibia	5	10	15
				Sao Tome'e Prince	6	12	18
				South Africa	199	292	491
				Swaziland	7	3	10

But the data related to the permits of stay granted don't exhaust the universe of the foreign citizens, regularly stayed in Italy, because they almost exclude the three quarters of the smaller ones (usually not titular of a stay to personal title) and the permissions of a number of adults that also valid they have not been recorded yet, for bureaucratic delays, in the centralized archive. According to the Caritas the number should be increased of 19% to arrive to a real quantitative dimension. In south Europe the factor of attraction of the migratory phenomenon was, initially, the informal economy, labour's application for specific sectors of the labour market (domestic, fishing, agriculture, seasonal, itinerant sale, services of low level) destroyed by the autochthonous labour. In these fields the not-regular job predominated. This has determined high-levels of irregularity. In the "ethnic" specialization in every group has prevailed, initially, or the masculine or the feminine component. For example, the women (Capeverdians, Philippines, Dominicans) have prevailed for the domestic job; the men Senegalese and Moroccans have prevailed in other precarious jobs. In the ethnic groups of the Chinese and the gypsies of the Balkans, or the Roma that are moved in families, the proportion male/female has been balanced since the beginning of the migration.

In the '80s, ninety immigrants Maghrebians Moroccans, Tunisians, Egyptians, Albanian have started to insert him in the industrial job and in the constructions, establishing themselves in the great metropolitan areas of the south and the north.

The opportunities of industrial work and in the field of the constructions have allowed the male immigrants, initially arrived alone, to be reached by their families, thanks also to the Turco-Napolitano law of 1997. The Maghrebians are one of the groups that more require and enjoy the family re-union, repeating a model already experimented in North Europe.

The stabilization in Italy appears very opposed, in a different way from France and Germany, because:

- Rigid legislation about family re-union;
- Provisional situation for the working engagement
- Difficulty to retrieve lodgings
- Shortage of social measures that can favour the integration
- Increase of the racism, particularly of the Islam-phobia

The relations of gender in the migratory groups

The gender and the social relations constitute a further element of diversification of the migratory phenomenon.

In Italy, since the '70s the female component, from quantitative viewpoint (number of presences)and qualitative (social visibility, associations share...) it has been very accented (women's percentage has never been inferior to 30%).First women came, particularly, from Asia, Africa, Latin America, attracted by the opportunities of household job in Italian families.

In the '90s there were mainly North Africans and Maghrebian, Egyptians, Albanian, Bengalese, Somalis, Kurdish, Algerian women.

Senegalese women represent a minority in the present ethnic group in Italy nowadays.

Regards the country of the East, the masculine prevalence comes from the countries of the Balkan area (Albania, Serbia) and the female prevalence from the countries of the central and oriental Europe (country formed him after the collapse of the Soviet union, Baltic countries, Russia, Ukraine, Moldova, Belarussia...) About the Asian countries the women came from Philippines and from Thailand they represent a great majority in comparison to the men.

Regards to the Maghreb it seems it's reproducing a model already experimented in the North Europe: from the '90s the masculine component was largely predominate. From some years a lot of women arrive for family re-union (a strong stream is recorded in the years 1996-97); those autonomously moved for job reasons are still a strict minority.

We can deduce that women's percentages with job or family permissions change various from a community to others.

It is necessary to specify that the groups that originate from Islamic countries, can introduce fundamental differences

In the '80s arrive in Italy Maghrebians, Moroccans, Tunisians (about 30% of the Moslems is constituted from Moroccans separated among Arabians, Berbers both Sunnites).

More recently arrived Senegalese, Ghanaians, Egyptians, Iranian, Bengalese, Albanians, Kurdish, Rom of the Balkans.

To the different ethnic groups corresponding different Islamic confessional communities:

- " Senegalese joined in the order Sufi - Muridiya (Schmidt of Friedberg, 1994);
- " Iranians are Shiites;
- " Bosnians , Macedonians, Albanians are confession Sunnites and they express a laicised Islam, so we could be defined them "secular";
- "The Romas, coming from the Balkans, they have a component Sufi.

Each of these ethnic groups has an own specification migratory trajectory, a specific insertion in the job-market, a project migratory and own modalities of integration.

We underline that a lot of Moroccan women have the tendency to reproduce in the same way the France model: to reach her husband for family re-union.

Italians and Spanish Studies, show as today a number of women coming from Morocco always emigrate, for job, toward Italy and Spain.

They are often a minority of women, of middle-age, often divorcees, widows, and young people in break-up with the family and with the society. Women that fight against the family of origin and against the society of reception that it doesn't often recognize them their specificity and their autonomy, but it identifies them as "the Islamic veiled" or with the immigrant prostitute. Even if a lot of women come in Italy for re-union with the partner they often look for a job.

With an increase of the mixed marriages between Italian men and foreign women, it doesn't correspond to an analogous increase of the marriages between Italian men and women from Maghreb, probably for the obligation of conversion to the Islam.

The situation overturns, instead, in the case of marriages between Italian women and foreign men.

The difference of attitudes and behaviours in comparison to the Islam it doesn't entirely depend on the Islamic confession, but also from the influence of the place of cult of reference, from the national origin, from more personal factors as age and gender.

A search of 1997 realized interviewing 400 Moslems (men and women) reports four typologies of practices of the Islam, with great fluidity of passage between the one and the other:

1. the secular believers, people of peace;
2. the observants (numerous and complex group) that observe the five pillars of the faith. For some of them the central nucleus of the devotion is the orthopraxis, for others the spirituality;
3. the observants and churchgoers to the Islam for inheritance, tradition;
4. the " suspended" that declare themselves as believers even if at the moment they have interrupted the practice.

Inside the mosques there are groups of women of different nationality that, as in the ethnic associations they are often found in subordinate position.

The women find space, instead, in the inter-ethnic filiations (es. Center Alma Terra, founded in Turin in the '90s with the purpose to give visibility to migrant women).

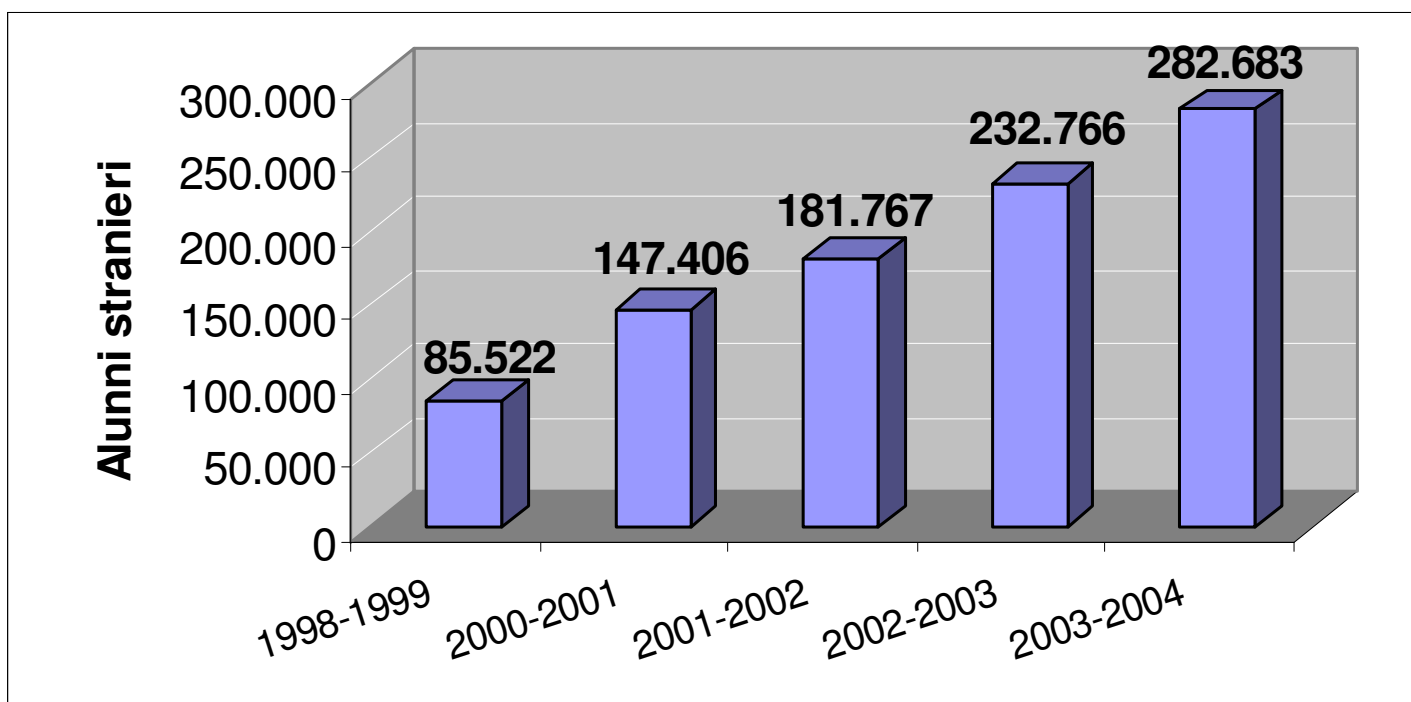
The Moslems in Italy are represented by different associations constituted to national level (ex. Islamic cultural Center, constituted in 1966). The Italian constitution contains a series of articles

that protect persons and groups from the discrimination for their ethnic origin or of their religious affiliation⁹.

CHILDREN AND SCHOOL

The family re-union, the increase of mixed families, already present couples in the territory have produced, increases more and more significant of children, that interests the various orders of school.

NATIONAL SITUATION-CNEL DATA 2004
Foreign students from 1998 to 2004 in Italy



⁹ Italian Constitution art 2-3 recognize and guarantee the inviolable rights of the man. The art. 3, concern also particularly more precisely the religious differences, and it establish that "all the citizens have peer social dignity and they are equal

in front of the law, without distinctions of sex, of race, of language, of religion, of political opinions, of personal and social conditions. The art. 8, paragraph 2, establish that the different religious confessions from the Catholic have the right to get organized themselves according to their own statutes, in how much they don't oppose with the Italian juridical arrangement. The third paragraph establishes besides that their relationships are regulated for law on the base of agreements with the relative representations.

THE TERRITORIAL DISTRIBUTION OF THE FOREIGN STUDENTS

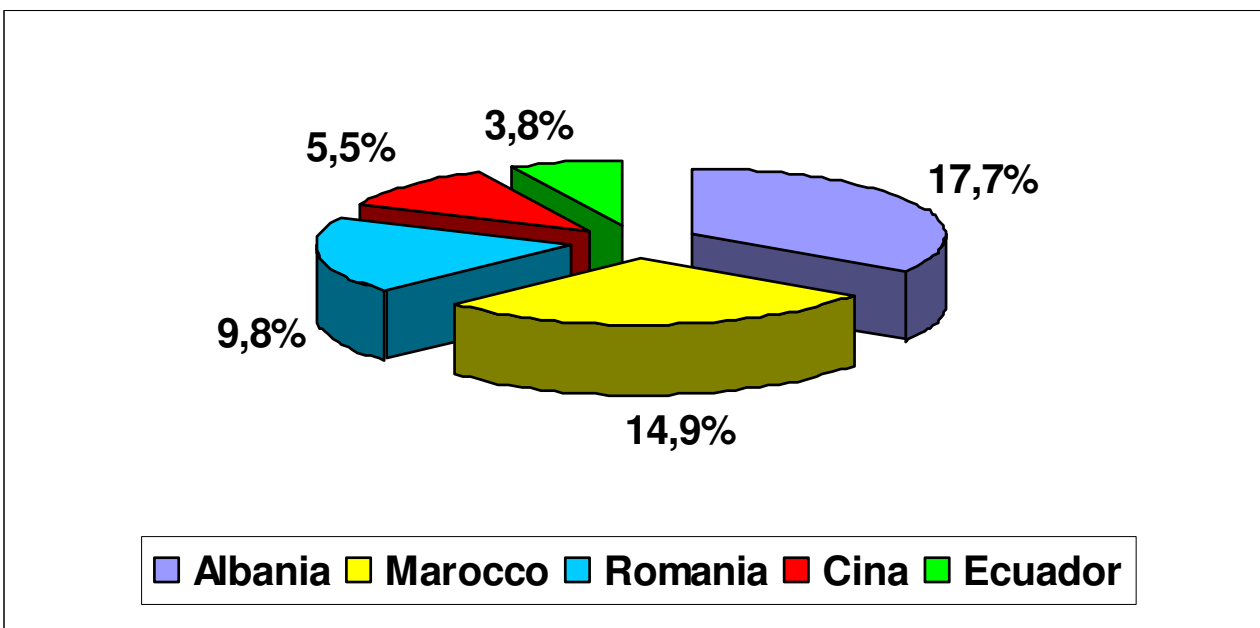
Peculiarity of the Italian context is the diversified distribution on the territory. The foreign students are present in Italy with a bigger concentration in the North than in other parts of Italy.

Among the main towns of region the record is up to in Milan (28.690) followed by Rome (17.872) and Turin (14.216).

The biggest incidence (7%) is in the Emilia Romagna region and in the main towns of province Mantua and Prato (few above 9%)

The more represented nationalities

The record is up to the Albanian students (49.965) followed from Moroccans (42.126) and Rumanians (27.627)



School-Students 2005

Tabella per Livello Scolastico

Detail	Male	Female	Total
Childhood	44.754	39.304	84.058
Elementary	88.212	77.739	165.951
Middle school	53.697	44.453	98.150
Superior	40.885	42.167	83.052
Totals	227.548	203.663	431.211

Italian schools and religious affiliation of the immigrants (2000)¹⁰

It would be very interesting to consider the Islamic presence in the schools, for these two factors:

1. transmission of the religious practices from a generation to the other

2. visibility of the behaviors and the religious practices in a comparison with students

Religions	residents A	All schools B	Only schools elem. C	% with.1	% with.2	% with.3
Catholics	371.134	31.207	12.562	26,7	21,2	20,0
Orthodoxes	298.543	28.208	13.918	21,5	19,1	22,2
Moslems	510.963	59.100	26.884	36,8	40,1	42,9
Jewishses	5.242	293	101	0,4	0,2	0,2
Buddists	45.200	2.904	1.211	3,3	2,0	1,9
Indù	35.595	2.947	1.466	2,6	2,0	2,3
Confucians/taoisti	13.582	1.866	781	1,0	1,3	1,2
Animists	19.321	2.202	919	1,4	1,5	1,5
Others	84.581	18.027	4.502	6,1	12,2	7,2
Not classified	3.992	652	339	0,3	0,4	0,5
Total	1.388.153	147.406	62.683	100,0	100,0	100,0

At the end the Islam, also in the school, it is the second practiced religion in Italy.

GENERAL CONCLUSIONS ABOUT THE ITALIAN SITUATION

Italy has historically been a Country of emigration, but in the last twenty-five years it becomes a Country of immigration.

Today the presence of foreigners is remarkable in all the sectors of social life: school, job, sport, filiations, social and sanitary services, etc.

It's a reality that, as we saw, introduces a dynamic dimension in permanent growing, that determines a complexity to all the levels of the social life. In the last ten years, the Balkan countries and the East Europe countries, where all along exists and European Islam, they are closing in on western Europe, after the "Cold War" separation.

¹⁰ The data are related to 2000, numerically the situation is notably changed, but the fluctuation and the percentage remain unchanged. Source: Foundation Migrantes-Caritas/Dossier Statistico Immigration on MInistry of Interior data and Public education.

The transformations happened in Turkey and the pushes to integrate this great Islamic Country to Europe, underline that actually Islam is a great European religion.

This recognition is refused by a part of the public opinion, despite the solicitations to redefine the personal and political attitudes toward this reality.

More than ten years ago many people thought that the Islam and Europe would have produced new cultural and religious syncretism.

Pisani in 1995 wrote that the Europeans didn't have other street way that: respect for the Islam and for those people that follow the doctrine, the curiosity towards a civilization with a lot of ignored treasures, the immigrants' reception, the opening of our social structures, of our schools, of our job, of our debates, so that everyone could find his place in a dialectics between unity and difference.

But Bassam Tibi already talks about "European-Islam", as an integrated Islam in the European societies. Both the parts have to contribute in the development of tolerance ideas, (in the European meaning)¹¹, of pluralism¹², of laicism, so separation between the religion and the State. it proposes a liberal Islam that maintains and at the same time defends its own identity .

What happened in the '90s, has been an increasing interest for the Islam from the Europeans: a rich essays, a cinema and literary production of Muslim authors and intellectuals (such as Salman Rushdie, Tahar Well Jelloun, Orhan Pamuk, Assia Djebar, etc.)

At the same time the presence of Islamic groups installed in the national territory is surely what has had the most greater social impact: the processes of stabilization of the family groups and the consequent community reorganization around places and religious practices, has aroused often xenophobic demonstrations. After September 11th these attitudes have assumed dramatic connotations, as produce anti-Islamic waves, also in Italian intellectuals, not only in specific political movements.

The Italian and European institutions and their operators today are in a spot: institutional places don't exist, also don't exist an operational ability to be allowed a comparison or a simple listening of the religious speeches . Islam is become the religious appeal that has mostly put in light this European lack.

The project RECONCART about the hijab, is into this picture: its workshops have to become places and moments where the understanding of the personal histories and the religious choices, that the Muslim women act, can find a place where the personal, cultural and religious differences can emerge and make possible a cultural mediation and a inter-religious dialogue.

¹¹ Tibi distinguishes the European principle of tolerance, enlightenment, from the Islam' that make Christians and Jewish protected, "dhimmi."

¹² Tibi contrasts the pluralism as European and secular idea, to the idea of the Koran that the Muslims are superior.

BIBLIOGRAPHY

AA.VV. *I musulmani nella società europea*, Fondazione Giovanni Agnelli, Torino, 1994

AA.VV. *Immigrazione straniera in Veneto. Rapporto 2006*. Franco Angeli, Milano, 2007

Franca Balsamo, *Famiglie di migranti*, Carocci, Milano, 2003

Anna Belpiede (a cura di), *Mediazione Culturale Esperienze e percorsi formativi*, Utet, Torino, 2002

R. Bistolfi, F. Zabbal, *Islam d'Europe, L'aube essai*, Paris, 1995

Giovanna Campani, *Perché siamo musulmane*, Guerini e Associati, Milano, 2002

Institut Panos *D'un voyage a l'autre. Des voies de l'immigration pour un développement pluriel*, Karthala, Paris, 2001

Will Kymlicka, Silvie Mesure (Sous la direction de) *Les identités culturelles*, PUF, Paris, 2000

www.cnel.it

www.dem.istat.it

www.progettoeduc.pr.it (Ivi: Stima Fondazione Migrantes-Caritas/Dossier Statistico Immigrazione su dati del Ministero dell'Interno e della Pubblica Istruzione)

MIGRATORY PROCESSES IN VERONA AND PROVINCE

Tab. 1 – Foreign residents in the City and in Province of Verona at 31/12/2005

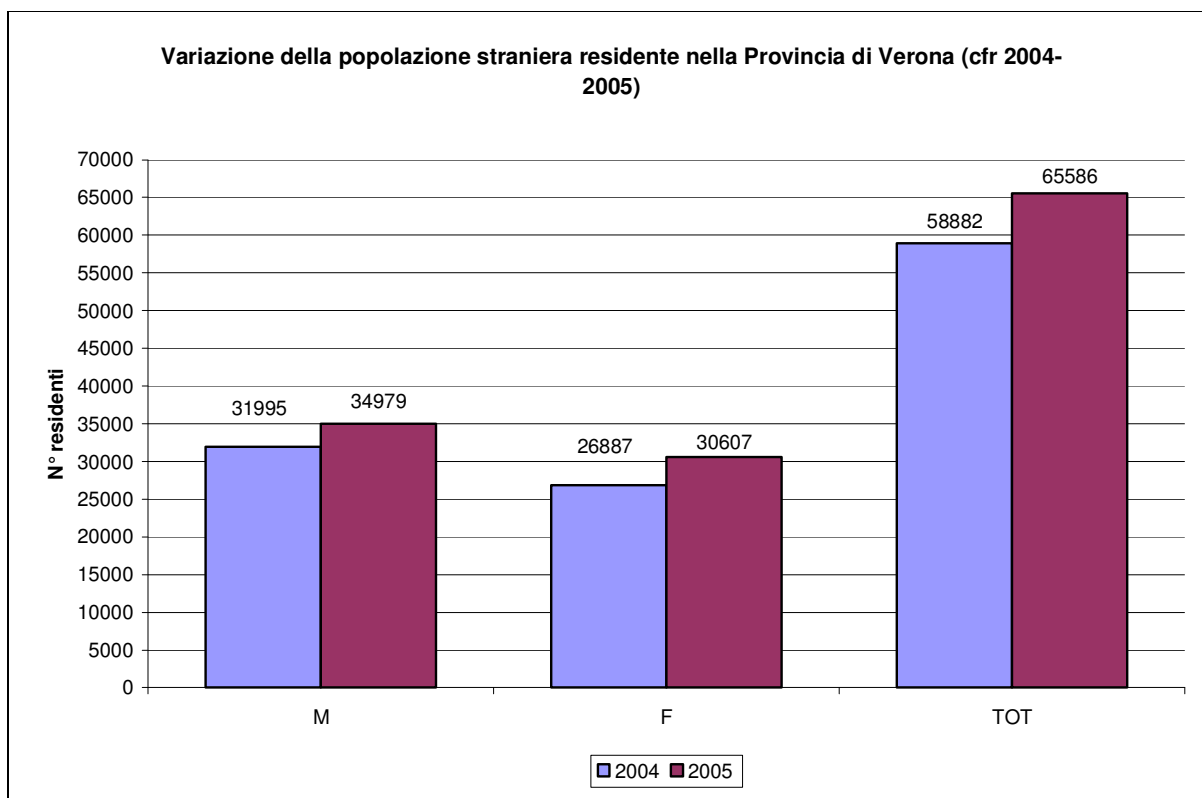
	Foreign residents	% F	Total resident population	% foreigners on tot pop	% foreigners on for tot
City of Verona	23.166	47,9	258.770	8,9	35,3
Other Municipalities in the province Verona	42.436	46	606.963	7	64,7
Tot Province of	65.602	46,7	865.733	7,6	100

Tab. 2 and 3: Firsts ten municipalities of the Province of Verona by N° of foreign residents and by incidence percentage on City total population

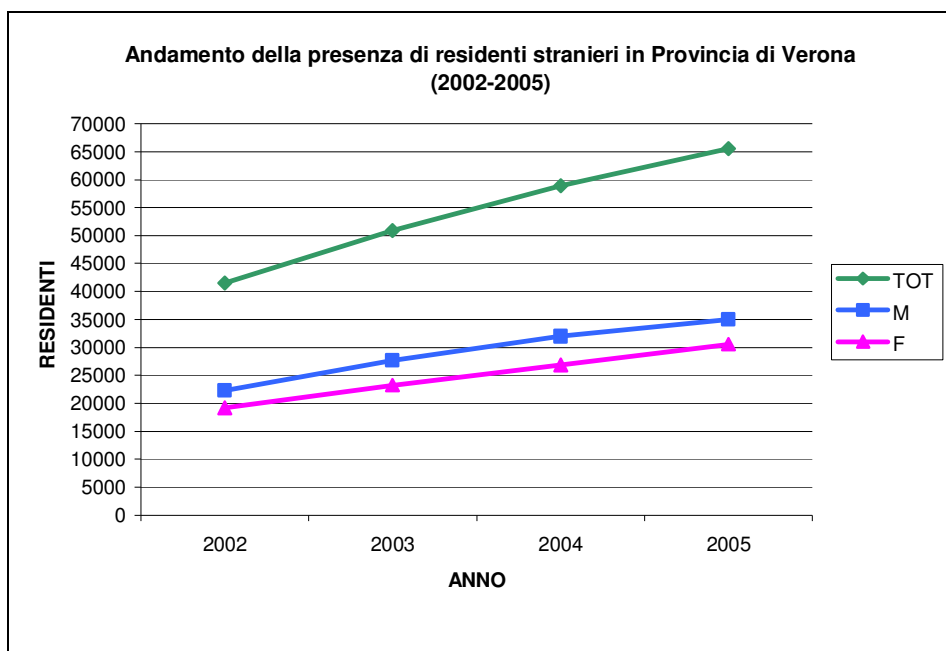
Firsts 10 municipalities of Province by n. of foreign residents stranieri residenti at 31/12/05		
Municipality	N° foreigners	% on tot pop
Verona	23.166	8,9
San Bonifacio	2.336	12,4
Villafranca di Verona	1.853	6,0
Bussolengo	1.527	8,3
San Giovanni Lupatoto	1.335	6,0
Valeggio sul Mincio	1.187	9,6
Sona	994	6,5
Negrar	969	5,8
Legnago	961	3,8
Castelnuovo del Garda	942	9,1

Municipality	% on tot pop	N° foreigners
Nogarole Rocca	13,0	404
Dolcè	12,7	307
San Bonifacio	12,4	2.336
Monteforte d'Alpone	11,4	886
Zimella	11,3	529
Sorgà	11,2	345
Montecchia di Crosara	11,1	490
Palù	10,8	127
Brenzone	10,6	266
Roverchiara	10,3	277

Source: CESTIM data processing 31/12/2005



Source: CESTIM processing data



Source: CESTIM data processing 31/12/2005

**Tab. 5 – Foreign residents in the Municipalities of Province of Verona at 31/12/2005.
Municipalities in alphabetical order**

Municipality	Foreign resident total	% Women	Municipality tot pop	% Foreignes on tot population
Affi	127	59,1	2081	6,1
Albaredo d'Adige	413	42,1	5160	8,0
Angiari	78	37,2	1699	4,6
Arcole	520	43,7	5798	9,0
Badia Calavena	129	39,5	2480	5,2
Bardolino	319	62,1	6369	5,0
Belfiore	185	42,2	2794	6,6
Bevilacqua	128	43,8	1804	7,1
Bonavigo	121	38,0	1979	6,1
Boschi Sant'Anna	55	40,0	1387	4,0
Bosco Chiesanuova	277	48,7	3454	8,0
Bovolone	876	46,6	14172	6,2
Brentino Belluno	137	43,1	1348	10,2
Brenzono	266	53,8	2513	10,6
Bussolengo	1527	48,9	18424	8,3
Buttapietra	390	45,1	6310	6,2
Caldiero	554	43,9	6188	9,0

Caprino Veronese	537	48,0	7711	7,0
Casaleone	365	41,4	6006	6,1
Castagnaro	202	49,0	4081	4,9
Castel d'Azzano	639	50,2	11041	5,8
Castelnuovo del Garda	942	50,2	10338	9,1
Cavaion Veronese	337	48,4	4577	7,4
Cazzano di Tramigna	73	41,1	1369	5,3
Cerea	727	47,7	15511	4,7
Cerro Veronese	189	46,6	2285	8,3
Cologna Veneta	740	42,2	8272	8,9
Colognola ai Colli	517	44,3	7604	6,8
Concamarise	94	39,4	1053	8,9
Costermano	172	58,1	3376	5,1
Dolcè	307	44,6	2412	12,7
Erbè	84	41,7	1610	5,2
Erbezzo	16	0,0	814	2,0
Ferrara di Montebaldo	6	66,7	213	2,8
Fumane	212	48,6	3923	5,4
Garda	276	54,0	3845	7,2
Gazzo Veronese	250	42,4	5587	4,5
Grezzana	915	42,0	10565	8,7
Illasi	278	42,1	5156	5,4
Isola della Scala	743	45,1	10977	6,8
Isola Rizza	218	43,6	3025	7,2
Lavagno	339	44,5	6311	5,4
Lazise	446	50,0	6276	7,1
Legnago	961	49,1	25128	3,8
Malcesine	251	56,6	3494	7,2
Marano di Valpolicella	75	50,7	3021	2,5
Mezzane di sotto	64	50,0	1956	3,3
Minerbe	219	38,8	4594	4,8
Montecchia di Crosara	490	38,2	4424	11,1
Monteforte d'Alpone	886	41,6	7778	11,4
Mozzecane	571	46,4	5760	9,9
Negrar	969	47,6	16741	5,8
Nogara	765	43,9	8163	9,4
Nogarole Rocca	404	42,8	3101	13,0
Oppeano	612	43,0	8024	7,6
Palù	127	33,1	1178	10,8
Pastrengo	191	43,5	2549	7,5
Pescantina	897	48,4	14482	6,2
Peschiera del Garda	709	56,1	9135	7,8
Povegliano Veronese	417	46,0	7034	5,9
Pressana	228	41,7	2464	9,3
Rivoli Veronese	108	43,5	2029	5,3
Ronca	323	42,4	3481	9,3

Ronco all'Adige	578	38,9	5899	9,8
Roverchiara	277	37,9	2699	10,3
Roverè Veronese	168	39,9	2135	7,9
Roveredo di Guà	117	47,0	1470	8,0
Salizzole	164	47,6	3784	4,3
San Bonifacio	2336	41,9	18795	12,4
San Giovanni Ilarione	447	46,3	5079	8,8
San Giovanni Lupatoto	1335	46,0	22353	6,0
San Martino Buon Albergo	772	44,0	13219	5,8
San Mauro di Saline	24	41,7	569	4,2
San Pietro di Morubio	114	41,2	2818	4,0
San Pietro in Cariano	477	49,7	12708	3,8
San Zeno di Montagna	96	49,0	1321	7,3
Sanguinetto	168	43,5	4042	4,2
Sant'Ambrogio di Valpolicella	917	45,7	10804	8,5
Sant'Anna d'Alfaedo	153	45,1	2556	6,0
Selva di Progno	43	37,2	982	4,4
Soave	399	43,1	6812	5,9
Sommacampagna	834	50,6	13950	6,0
Sona	994	48,4	15246	6,5
Sorgà	345	42,9	3067	11,2
Terrazzo	130	46,2	2340	5,6
Torri del Benaco	272	51,8	2787	9,8
Tregnago	252	48,4	4841	5,2
Trevenueolo	232	48,3	2599	8,9
Valeggio sul Mincio	1187	47,3	12348	9,6
Velo Veronese	4	75,0	793	0,5
Verona	23166	47,9	258770	9,0
Veronella	322	46,6	4006	8,0
Vestenanova	236	36,0	2685	8,8
Vigasio	525	47,8	7657	6,9
Villa Bartolomea	290	38,6	5549	5,2
Villafranca di Verona	1853	48,6	30763	6,0
Zevio	853	45,6	13167	6,5
Zimella	529	45,0	4686	11,3

ORIGINS

Tab. 6 – Firsts 20 nationalities in the Province of Verona at 31/12/2005 and fluctuations 2004-2005

	Country of Origin	Total	% on Foreignes tot	% on tot (cum.)	Absolute fluctuation '04-'05	% fluctuation '04-'05
1	Marocco	11.279	20,5	17,8	569	5,3
2	Romania	9.534	17,3	32,8	1505	18,7
3	Sri Lanka	5.033	9,1	40,6	508	11,2
4	Albania	4.519	8,2	47,8	285	6,7
5	Ghana	3.241	5,9	53,0	-62	-1,9
6	Nigeria	2.455	4,5	56,8	136	5,9
7	Moldavia	2.355	4,3	60,5	485	25,9
8	India	2.252	4,1	64,0	284	14,4
9	China.	2.140	3,9	67,4	99	4,9
10	Serbia e Montenegro	2.116	3,8	70,8	-322	-13,2
11	Brazil	1.571	2,8	73,2	282	21,9
12	Tunisia	1.566	2,8	75,6	29	1,9
13	Macedonia	1.185	2,1	77,5	429	56,7
14	Senegal	1.001	1,8	79,1	56	5,9
15	Bosnia-Erzegovina	978	1,8	80,6	62	6,8
16	Germania	924	1,7	82,0	-29	-3,0
17	Croazia	894	1,6	83,4	-4	-0,4
18	Poland	817	1,5	84,7	133	19,4
19	Ukraine	683	1,2	85,8	91	15,4
20	Colombia	596	1,1	86,7	32	5,7
	Total	55.139		86,7		

The province of Verona, confirms the situation of the Country: the notable migratory movements of the Veroneses, of which there is scarce historical memory. In recent days the Veroneses have had to relate with an high stream of extra-European populations, coming from the basin of the Mediterranean and from Sub-Saharan Africa, the Balkans and Eastern Europe.

ReconcArt project: Spotting of the path

For realizing the ReconcArt project we have started from the Italian situation and particularly Verona', where there aren't as in Greece and in Bulgaria consistent and historical Islamic groups. For Italy the Islamic religious presence is a direct consequence of the migration. Specific data don't exist, but in Countries of origin as Morocco and Pakistan there are primarily immigrants of Islamic religion.

Italy has been touched by the migratory phenomenon only during the last ten years, but for the entity of the numbers it cannot define an emerging phenomenon and we have to consider the Islam a great European religion.

The data that we have about the foreign residents in Italy 2005, say that the strongest presence is that of the immigrants coming from Albania, followed by those coming from Morocco, from Romania, from the Chinese Popular Republic, from Ukraine and from Philippines. So there is a significant incidence of Islamic immigrants.

If we consider both the City of Verona and the province of Verona, at 31 December of 2005 we have a total of 65.602 resident foreigners on 856.733. The greater numbers are those related to the immigrants that originate from Morocco (11.279) followed by those that originate from Romania (9.534), from the Sri Lanka (5.033), from Albania (4.519), from the Ghana (3.241). (Cfr. chart n. 6 pags. 14).

The law Turco-Napolitano of 1997 and the opportunities of industrial job and in the constructions have allowed the male immigrants, initially arrived alone, to be reached by their families. The maghrebians are the groups that more require and enjoy the family re-union. The female component has been since the '70s an important characteristic of the immigration toward Italy. Her first immigrants have arrived from Asia, from Africa and from Latin America for application of domestic job from the Italian families. From some years the women have started to arrive for family re-union, above all after the law Turco-Napolitano of 1997.

If we look at the disaggregated data between males and females (- cfr, chart 6) we notice as, for example as in Morocco, second country among the main present nationalities, the resident population at the end of 2004 was 10.753 persons, composed by 4067 women (37,7%). This information is increasing because at the end of 2005 it recorded 11279 persons.

If we esteem that the population of Morocco has had an increase around 5,3% like Countries as Macedonia, Tunisia, we can understand that the female population in the province of Verona coming from the country Islamic, involved in the religious practice of the veil is superior to the 8.000 unities.

If we also consider the ranges of ages (graphic 5 and chart 10) has the most greater concentration around the 30 - 40 years to have an increase in age of primary school it is understood as a second fundamental element it is the transmission from a generation to the other of the religious practices.

Islam is nowadays a great European religion, but paradoxically in Italy and in Europe in general they don't exist any places of institutional listening about the religious affiliation. The religion exists as a presence political-hostile: the typical example is the opening of the mosques or the symbols and their visibility as the veil and the crucifix.

Here then that the great stimulus that can give the project ReconcArt is the activation of places in which this listening is possible, places of mediation and comparison among different cultures and with an approach to the mutual knowledge that is the premise of every cohabitation.

Now, the project ReconcArt proposes "to begin to explore the fundamental matters about the use of the Islamic veil inside contemporary Europe and as it is welcomed by the Muslim women and not Muslims, through the encouragement to express them with the art"

Now we are at the end of the first phase of work, the preliminary search whose end was " to identify the social, cultural and political aspects that constitute the principal motive for the use of the Hijab from the women in Europe and as it is perceived by those that wear it so to enter into the principal themes that become the focus of the artistic dimension of the project."

The statistic-social research on the characteristics of the immigration in Italy and on the presence of Muslims that we have produced gives us the dimension of the phenomenon. It was an organizer work and a data interpretation from several sources. These can allow us to individualize the interlocutors and the places for the constitution of opportune groups of Muslim women.

RULES

The first regularization normative of the immigrated population goes up again to 1989. Only in 1998 we have a framework agreement about immigration (law n.40).

The acting decree law n.286 of 1998 of the same law individualizes the necessity to use intercultural-mediators in the Italian public institutions.

Approval of the law 40, named Turco-Napolitano¹ allowed to some communities of immigrants to start a process of stabilization, thanks to the right to the re-union family and thanks to the concession of the permission of long duration. (cfr. G. Campani, because we are Moslem, and. An. Guerini and ass. s.p.a., Milan, 2002, p. 43).

With DPR n. 334 of October 18 th 2004 (Bossi-Fini) the Government has approved a rule for the realization of the article 34, paragraph 1, of the law Bossi-Fini on the immigration.

Legislative Decree 8 January 2007, n.3 - Realization of the directive 2003/109/CE related to the status of citizens of third Countries stayed for long period. (GU n. 24 of 30-1-2007)

¹ The central aspect of the law Turco-Napolitano it was represented by the possibility of the stabilization and the integration for the most greater part of the immigrants, that trial, had been starting for years in Europe of the North and that in Italy it is not yet acted. Unfortunately, the electoral defeat of the left in 2001 (and before he fall of the government Prodi and the sequence of different ministers of the Insides), they have impede the realization of the Law in subject of integration...

HIJAB RESEARCH IMPLEMENTATION

Fondazione Aida

Except for some groups (prevalently Palestinians, Libyans and Iranians) that came during the Seventies the presence in Italy of populations of Islamic origin is rather recent.

Defining and counting the number of Muslim people in Italy is not an easy task considering: the very definition of a person as a Muslim (as such for birth, family, personal adhesion or whichever criteria) and the condition of clandestine lived by a lot of the immigrants. This is a crucial problem and one of the most remarkable ones: the study of the Islamic dimension in Italy cannot leave aside the matter related to the immigration (legal or illegal).

The Islamic religion is the second one in Italy, with officially around 130 mosques, 123 cultural centres and 50.000 Muslim kids and school children attending the public school. Furthermore, this figures are constantly growing thanks to the continuing flow arriving from abroad (first of all from Morocco - 31% of the Muslim immigrants in Italy, Albany – 15,8%, and Tunisia – 11%) and for the increasing of Italians' conversions, maybe around 10.000, most of the time of women about to marry a Muslim man.

The hijab from a theological point of view:

Bible

“The man does not have to cover his head, because he is the image and God’s glory; the woman, instead, is man’s glory. In fact, the man does not come from the woman, but the woman comes from the man; the man was not created for the woman, but the woman for the man. For this reason, the woman has to put on her head a sign of her dependence...”

Bible – letter to Corinthians (1) 11, 7 NT

Koran

Tell to all the female believers to glaze down and being chaste, without showing with their ornaments what does not appear; tell them to let their veil going down until their chest and not to show their ornaments to other people different from: their husbands, their fathers, their husbands’ fathers, their sons, their husbands’ sons, their brothers, their brothers’ sons, their sisters’ sons, their women, their own slaves, their male servants that are without desire, to prepubescent kids without interest for hided women’s parts.

Sure XXIV; 31.

Wearing the veil, or not wearing it: this is a secular issue for the Islamic world, that deeply investigates on the most appropriate ladies' wear considering their female nature and respecting the Koran prescription related to this topic. Nowadays, this debate has different meanings: it is no more just a matter of defending the female discretion, but frequently, especially into some environments, is the same Islamic woman's identity that recognizes itself into this piece of fabric placed on her head. On the female hair is placed one third of the woman beauty, quoting the Prophet word; this is the meaning of covering the woman head from a theological path.

After numerous socio-cultural studies about the Islamic phenomenon in Italy, and therefore in relation with the western Christian culture, it is clear that clashing points with the Arabian Muslim culture could be the following ones:

Marriage. It is not only the polygamy that makes more difficult the integration between western laws and Islamic right. On the contrary, the possibility of marrying up to four women is not so exploited by Muslim men. Problems emerge in case of divorce: the man, whom the Koran recognizes more rights than it does for the woman, he often claims the custody of his sons, the material goods and so forth. The Muslim people claim the civil effects of their marriages, celebrated in Italy following the Islamic rites, with the concerning transcription of it on the civil state register.

Courts, inheritance: where the Shari'a is law, the Islam is affected by a deep sexist structure. The law carrier is opened only to men. Moreover, in all the legal aspects the man has twice the value of the woman (excepted for some rear cases): into the court, for example, the witness of a man can be balanced only by the ones gave by two women, as for the inheritance the man receives double the goods than a woman does; the legal sanction for who is accused of killing a man is twice hard than the one received for killing a woman.

Days off and Ramadan: accepting the Friday as a day off and following the Muslim holiday, in many situations could mean upsetting the productive rhythm. Nonetheless, if it does not involve turning off the factories machines, a lot of collective arrangements have been already set up. Islam has some prescriptions involving the labour system, above all the five daily moments of pray, the Ramadan, the Friday pray and some other holidays during the year. In Italy the issue of praying is frequently solved on an individual basis and it finds the helpful mood of most of the employers. Different is the problem for the woman, which often cannot find a job placement if she wears the hijab (even if, as we said, only a part of the Muslim women chose to wear it).

Holiday of the sacrifice: It is celebrated in memory of the missed sacrifice of Isaac by Abraham and it is one of the most important holiday for Muslim people. The Islamic liturgy allows killing animals cutting their throat. This generates animalists' people protest.

Infibulation. The mutilation of feminine genitals is not prescript by the Koran, but the overlap of Islam with some tribal traditions identified this practice as a religious, an Islamic one. The infibulation is carried out also in Europe into undercover ambulatories. Several Italian law proposals on this subject seem to be now on hold, although recently has been launched an active campaign of solidarity and information, above all between women.

School and Koran. Muslim people would like to have an hour of Islamic religion as part of the Italian schools timetable. At the moment, school regulations admit such lecture only as an alternative to the "classic" religion hour, if there is the preventive positive opinion of the teaching body. Another issue is the school self-service system. Considering that inserting a meal for Muslims is just a matter of sensibility, in many Italian schools it is already a reality. For some Muslim person it would also be right to have in Italy some Islamic school officially recognized and with the same rights of all the others, also for what concern the Italian system of public founding.

Cemeteries. Some Muslims claim for an appropriate burial place for their dears, like it happens in many cemeteries that are providing an area for Jewish people only. This problem is different in every city of Italy, because this matter is only under the specific communal jurisdiction.

Proselytism. Islamic communities ask for the Italian government to guarantee the right of professing and freely practising the Islamic religion, in a personal or a collective way, of making propaganda and to practice privately and publicly their rite and cult. As for this, they also ask the acknowledgement of the Islamic cult guide – the Imam. The issue of the diffusion of the religious message is a complex one, on this topic the Cardinal Martini once said: “The Catholic Church cannot renounce on proposing the Gospel to the ones still do not know it, in the same way Muslims are not asked to give up their desire to enlarge their “umma”, the believers community. What will make the difference will be the style used on doing it, as saying those characteristics of love and respect, that style of attention and desire of communicating the joy of peace, that is typical of the ones that accept the Beatitudes. Into the Islam religion there is this kind of style. Into the Koran you can read: ‘... Call the men to the Lord way using wise and good suggestions, and discuss with them in the best way’ [6]”

Hijab. The veil for women is really spread into the Islamic culture. The Arabian name of the veil is Hijab, it is relatively similar to a foulard, it is of different kinds depending on the origin country of the person is wearing it. Here in Europe it clashes with two obstacles. The first one is the school: in some country as in France the veil is accepted with difficulties, because it is a religious symbol contrasting with the laic education. The second aspect regards the official documents as the ID card: usually in western countries it is difficult to accept identification documents where the face is not completely visible. Some Muslim people ask for their women to have the chance to have their picture on them with their head covered, but on this particular topic the internal position of the Islamic community in Europe is fragmented. Also because many women are wearing it because they are linked to the traditional Islam, while others are refusing it being a more “modern” Muslim believer and others are wearing the Hijab only for some praying occasion or particular community meetings.

Talking about these issues the Italian historian professor Franco Cardini once said: “We need to move the origins of these clashes between us and Muslims, rationalizing our issues. This could be possible only keeping in mind that some of their traditions, linked or not to the religion, should be considered in the same way we do with some habits we have: like eating some food and avoiding others.”

And now the crucial question for a better understanding of the situation in Italy:
“In Italy, is wearing the veil possible?”

For a juridical understanding of the matter the first thing to do is giving a look on our Constitution. The article number 19 of the Italian Constitution is the one about the religious freedom. What can we understand from it? Is to wear the veil in Italy possible? Yes it is, in fact the Italian Constitution guarantees the freedom of religion.

In order to analyze the possible limits to the freedom of wearing some clothes now we can see the specific regulation and the case law about this matter. Into the penal code we can find some laws referred to the wearing code as an element useful for inducing a false social characterization of the person (art. 498 c.p. e 640 c.p.). These disposition referred to the clothes as a mean for deceiving the other people about ones own identity in order to obtain a profit on damage of other people’s. Talking about a Muslim woman using the hijab or the chador, is she doing it for deceiving other people about her identity? It seems not, but we leave you reflecting on it.

However, we all need to know that for security reasons we all must be recognizable. The question is “What does it mean: being recognizable?”

We can wear a nice hat, having our hair cut, colouring it, modifying our characteristics with lifting and surgery, now such a glamorous thing to do... and then, can the use of veil being considered an appropriate element for hiding or reducing our identification?

No, it cannot, if you can easily see your face characteristics.

The project: “ReconcArt: Reconciliation through Art Perceptions of Hijab” is an innovative and extremely interesting experience for Italy and especially for the city of Verona, because it is not so common treating the theme of hijab on a deep artistic and cultural level.

As a result of the numerous meetings, of the workshops and of the organizational meetings on the research path of this project, we found out that analyzing the topic of the veil means investigating on a very complex mixture of matters. First of all the religious aspect, but it was suddenly clear we needed to find the right way not for ignoring anyone of the others.

Fondazione Aida chose for deepening the topic of veil in an effective way to select the immigrants women’s voices, talking with other women and expressing, first of all, their own daily way of being woman, their glance on themselves and towards the world, “their world and others’ world”. A feminine point of view that is crossing and travelling through cultures, religions, and different societies. A point of view that is telling us about differences while it is asking at the same time to understand our own similarities.

The mutual listening, the opening of dialog windows and the knowledge could help to solve some big problems of integration of the Muslim immigrants populations in Italy and could also start to lift the “veil of ignorance” pervading our society, able only to foment intolerance and racism.

Bibliography:

“L’Hijab e l’Islam: sveliamo un segeto” di Silvia Scaronari (il Domenicale 25/12/2004)

S.Allevi “I nuovi musulmani convertiti all’islam” edizioni Lavoro Roma 1999

“Il Laboratorio” a cura di Letizia Quintavalla e R.Sfragara

website “Bibliografie-La presenza islamica in Italia” di Silvana Giacobelli

website “Le donne nel mediterraneo” venerdì 1 Luglio 2008