

Book Review:  
**Mariateresa Gammone, Gianmarco Cifaldi, Ionut Virgil  
Serban, Il Regime Detentivo Speciale. Una Riflessione  
Comparativa. The Special Detention Regime. A  
Comparative Reflection, Bucharest, Pro Universitaria  
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Fabrizio Fornari<sup>\*a</sup>

<sup>a</sup> *University "G. D'Annunzio" of Chieti-Pescara, Pescara, Italy*

This volume stems from a collaboration that has lasted for years, between universities in various countries, in an attempt to carry out a research on the prison characterized above all by two aspects: a comparison between the different experiences and a special attention towards the Police Forces.

The comparative dimension was particularly important in a workshop held in Sulmona in November 2017, at a particularly fiery moment in the debate on the special detention regime: on the one hand a sort of scrapping of the 41-bis was reported; on the other, a prison reform was urgently requested, in a markedly guaranteeing sense. Precisely because diametrically opposed opinions exist, the comparative dimension has been particularly relevant, through which one can better appreciate the specificity of the Italian situation (from the Church 2010, 2014), in which the extremes of guarantee and crime coexist. With the doubt of many, regarding the possible causal interlacements between these two extremes, which in fact coexist in a very disturbing way (Sidoti 1996). Italian organized crime has now an established international dimension, from Slovakia to Romania, and extends in areas of the country where it had no historical roots, from Emilia Romagna to Buccinasco.

The meeting in Sulmona saw in particular a fruitful collaboration with Romanian colleagues. The comparison between Italy and Romania is in many ways useful for Italian scholars. In general, the comparison with different experiences allows us to get out of visions that are sometimes limited or provincial, which take for granted the world in which we live. The Romanian case is particularly instructive, for various reasons. First of all, there is a history between Italy and Romania that has a great common reference in the classical legal culture.

The foundation of guaranteeism is already in Roman law, starting with the maxim according to which a guilty person in freedom is better than an innocent person in prison. The great English legal culture, with Blackstone in the first place, recovers

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\* Prof. PhD, Fabrizio Fornari. *E-mail address: fabrizio.fornari@unich.it.*

and exalts, many centuries later, this primordial guarantee, but the origins are Roman. In a few countries like in Romania there is the custody of the great classical culture.

The impetuous return of Romania to the European public scene, after the dark years of the dictatorship, takes place in the wake of this common heritage, which the best representatives of the Romanian university want to recover and exalt.

Together with the comparative profiles, profiles of victims in the police force are of primary importance to us. Crime is a product of so many social, cultural and institutional delays; it produces suffering, individual and collective upheavals. Among the victims there are also members of the police force, sometimes directly and sometimes indirectly.

In Italy we have a tradition of heroes belonging to police forces. General Carlo Alberto from the Church is a luminous symbol that summarizes and exemplifies the commitment of many members of Italian institutional structures, from the Judiciary to the Penitentiary Police.

In this volume, as in the research work, we intend to emphasize respect for the work done daily by the representatives of the institutions. Unfortunately, as pointed out by Francesco Sidoti in his speech, reported later, it may happen that an Italian boy today does not know who Stefano Piantadosi was, a marshal of the Carabinieri who died in the fulfillment of his institutional duty. It may likewise happen that a boy does not know who Pasquale Campanello was, superintendent of the Penitentiary Police, an example of life that fills every prison officer with pride.

The great examples of Legality and Justice, like General Carlo Alberto of the Church and Judge Giovanni Falcone, must always be remembered to young people: they are shining examples. At the same time we must also remember the many other Servants of the State who are examples of dedication, loyalty and honesty. Sidoti writes in his speech, published in this volume: "it would be important for young people to be well explained about the existence of a daily dimension of sacrifice, among members of the police force. This dimension must not remain anonymous, neglected, undervalued, because otherwise the dimension of example and exemplariness that must be known by the ordinary citizen would remain anonymous, neglected, undervalued, with the knowledge that one can be both an ordinary citizen and a Hero of the legality.

There is a specific Italian reflection on the themes of crime and prison, which boasts a guaranteed tradition, represented by Cesare Beccaria, but begun intellectually many centuries before, with Francesco d'Assisi: this tradition is based on humanitarian ideals, both against criminals and towards prisoners (Sidoti 2012, 2016). Not just law or criminology; the history of Italian sociology can be read in the perspective of the reformist and humanitarian commitment: it is an Italian identity characteristic, which we find in many disciplines (Gammone 2017a, 2017b).

From the most ancient past to the most recent times we can see this characteristic in terms of guarantism. With a famous phrase Sandro Pertini said: "terrorism in Italy was not won in the stadiums, but in the courts". The same can be said of organized crime, as against corruption (Gammone 2013; Cifaldi 2014).

As we have said, in this volume we present the results of a workshop that was held in Sulmona on 9 November 2017, conceived and coordinated by Gianmarco Cifaldi. Many attended the meeting and many interventions took place. We publish only a few of them, even though they are sometimes introductory to thematic areas that will

have a broader and more detailed discussion in the future. We wanted to present an overview, although necessarily temporary and partial.

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