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### **Visione, possessione, estasi: sulla teoria della trance rituale**

Antonio L. Palmisano

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#### **Vision, possession, ecstasy: on the theory of ritual trance**

##### **Abstract**

The ritual trances are the expression of the institutionalization of modified states of consciousness. This essay identifies and proposes three major paradigms of institutionalization – vision, possession and ecstasy – and proceeds then to the analysis of the modes and modalities of ritualization and institutionalization of modified states of consciousness – initiation, therapy, liturgy and divination – which lead to a thematization of the structure of trance. Beginning with the discussion of the preceding ethnographies which contribute to the elaboration of a new general theory of trance and are at the same time the result of *this* same theory of trance – certainly not wholly formulated although much has been done – the author examines the ethnographic material on the *zar* cults of Ethiopia on the basis of his many years fieldwork in Ethiopia and in other ethnic, social, political and cultural contexts, always concentrated on ritual trances of vision, possession and ecstasy.

### **Participant observation versus participatory research: Voices from the field**

Paula Heinonen

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##### **Abstract**

The recent tendency within urban studies and the development discourse is to privilege participatory research over participant observation when working with street children and street living youths. The article addresses the difference in approach and outcome of choosing one or the other method of research. It also touches on the dilemma of following donor driven agendas and how this can influence the analysis and interpretation of data to fit in with funding agencies' objectives and its consequences by giving field derived experiences and examples.

### **Il paradosso politico della violenza:**

#### **cittadinanza, marginalità e violenza nelle rivolte di Londra dell'agosto 2011**

Michele F. Fontefrancesco

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#### **The political paradox of violence:**

#### **citizenship, marginality and violence in the London riots of August 2011**

##### **Abstract**

The article investigates the political significance of violence in the riots that took place in London in August 2011. Based on a campaign of interviews with participants of the riots of Tottenham, and an ethnographic fieldwork conducted in the neighbourhood, the research sheds light on the ordinary effects (Stewart 2007) that characterize the life of the rioters and moved them to participate in the fights. Through the life histories of three of the interviewees, members of the so-called expanding "precariat" (Standing 2011), the perceptions of British society and the more broad sense of lack of future that mark the life of the rioters are explored. It is against this sense of disempowerment and marginality that the political meaning of violence is assessed and its paradoxical role explained. Violence appears a radical form of engagement that counters the sense of marginalisation daily lived

by the rioters. At the same time, however, violence is the basis on which rioters are criminalized and their political and social marginality institutionalized. Facing this political paradox, the article poses a question about the possible new methods, available to subaltern groups, to claim and reaffirm a fuller citizenship in a modern democracy.

### **Dalla caduta al deicidio: mito, sacrificio e letteratura**

Manfredi Bortoluzzi

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#### **From fall to deicide: myth, sacrifice and literature**

##### **Abstract**

This paper aims to offer a contribute to the anthropology of literature starting from Mario Vargas Llosa's definition of fiction as deicide. The death of the author proclaimed by post-structuralism seems the last transformation of an ancient western mytheme. The fall into time and the desperate attempt to escape from it by the narrative plot leads the man-author to change himself into a deicide with the purpose to replace the divine creation with a literary one. From an anthropological point of view, the essay develops a mythography of literature that goes from the cosmogonic self-sacrifice to the death of the author which represents a further symbolic immolation to re-write the world. The myths of Tantalus, Prometheus and the Genesis offer a symbolic setting to understand the human need to tell stories. In this analysis, the concept of sacrifice represents a valuable heuristic tool to highlight the complex relation between the reality and the imaginary, the man and his self representation, which is expressed in the Jungian psychology by the terms Ego and Self.

### **Il paesaggio sonoro: pensieri sul libero ascolto**

Eugenia Laghezza

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#### **Soundscape: some reflections about free listening**

##### **Abstract**

This paper investigates the relationship between individuals and the soundscape that surrounds them by focusing on the practice of listening. It would seem that our relationship to sound and music is based on a fundamental contradiction. On the one hand we create our own private soundscapes by wearing headphones and generally constructing the soundtracks of our everyday lives. On the other hand the soundtracks that surround us in urban environments and public places are often invasive and are perceived as something that we need protecting from. Contemporary composers, like Edgar Varèse, John Cage and Luigi Russolo, have tried to emancipate our ears from the cultural habits that impede a wider listening experience but, as Raymond Murray Schafer argues, we still need to "clean" our ears. By doing so, we could build an ecological and holistic approach in order to appreciate the soundscapes that constantly surround us.

### **Dai Kanak a Marx e ritorno: antropologia della persona e transindividuale**

Carlo Capello

p. 99

#### **From the Kanak to Marx and back: a transindividual anthropology of the person**

##### **Abstract**

The aim of this article is to show the deep affinity between non-western ideas of the person and anti-individualistic philosophical ideas through a re-reading of some central texts about the anthropology of the person. African concepts of the person, as described by Fortes, Augé and Riesman, have indeed a remarkable consonance with the intersubjective philosophy of Charles Taylor and Axel Honneth. Even more, a significant affinity can be detected between the Melanesian ideas of the person – what Marilyn Strathern called "dividual" – and the notion of transindividual emerging from an anthropological reading of Marx. The common emphasis on social relations as constitutive of the

human is the ground permitting the encounter between these two conceptions. The author of this article suggests that the anthropology of the person offers a precious archive of alternative visions of the human reality, which, in dialogue with the idea of transindividuality, could promote the reprise of a Marxist anthropology engaged in the critique of the hegemonic individualism.