

Index

Quando un fatto sociale diventa “problema sociale”. Un’analisi dell’Anti-Homosexuality Act ugandese tra religioni e *gender studies*

Alessandro Gusman
Lia Viola

p. 7

When a social fact becomes “a social problem”: an analysis of Uganda’s Anti-Homosexuality Act amid religions and gender studies

Abstract

Despite international opposition, on December 2013 the Ugandan Parliament approved the Anti-Homosexuality Bill. The enactment of this Act was quickly read in the West as the symbol of a “wave of homophobia” which is supposed to shake sub-Saharan Africa. Western media are disseminating a monolithic image of a homophobic Africa that denies human rights to sexual minorities. This stereotype of a “homophobic Africa” overshadows the complexity of reality. Instead, it is imperative to consider that concerning sexual prejudices there are important differences among African countries and that the idea of a homogenous Africa is a colonial stereotype. Moreover, the Anti-Homosexuality Act is the last step of a political path, supported by some religious groups, mainly Pentecostals, which focuses on the control of human sexuality and on the reinforcement of heteronormativity and gender hierarchy. Far from being an external imposition or the result of an “irrational homophobic wave”, the Anti-Homosexuality Act could be analyzed as part of a bio political process led by political and religious leaders.

In this paper we analyze the enactment of the Anti-Homosexuality Act in relation to a long historical process which has its roots in colonialism and which developed during the last ten years. The Ugandan identification of homosexual people as scapegoats could be seen as the result of a political will to control sexuality. In order to analyze the complexity of the phenomenon of homophobia in Uganda we avail ourselves of an interdisciplinary approach which takes into consideration both religion and gender studies.

Keywords: Uganda; Anti-Homosexuality Act; control of sexuality; religion and politics; moral panics

I corpi della festa: implicazioni identitarie nell’esperienza festiva. I Ss. Medici a Riace (RC)

Antonella Rizzo

p. 29

The bodies of the festival: identity implications in the festival experience of the Ss. Medici in Riace (RC)

Abstract

During the night of the first day of a festival field experience explodes in an endless stream of feelings and listening so that everything asks to be lived for the first time in an *eternal return*: the voices from the fair down in the valley, the uproar of the neighbors, a door slamming, the nuisance of mosquitoes, the black sky among the stars, the storm. You never stop being strangers when something needs to happen.

This paper is an ethnographic narrative of the festival of Saints Medici, Cosma and Damian in Riace (RC), in which two communities are actively involved: the Calabrian Romà and the local community. The work analyzes in particular the historical-anthropological dimensions of festival, the performative ones as well as the embodied experiences of the two communities through a systemic approach to re-read the anthropology of experience and the studies on embodiment in order to delineate the boundaries of the anthropology of *body in situation*.

Keywords: Embodiment, Body-in-situation, Festival, Performance.

**Resiliencia, inculturación y sincretismo religioso.
Notas etnográficas acerca de la pastoral afrocolombiana**

Maurizio Ali, Daniel Felipe Basabe Murillo, Matthew Arose Magak p. 53

**Resilience, Inculturation and Religious Syncretism.
Ethnographic Notes about the Afro-colombian Pastoral Care**

Abstract

This paper aims to describe some aspects of the Afro-American culture in Colombia starting from the observation of its religious manifestations. The ethnographic analysis of the activities carried out within the framework of the Afro-Colombian Catholic pastoral care allows us to reflect on the importance of the notions of identity, corporeality and spirituality for the descendants of former African slaves in Colombia. From an anthropological point of view, the Afro-Colombian pastoral can be analyzed as a peculiar form of religious syncretism which demonstrates the resilience of African descendants faced with the pressure of the enculturation process led by the Catholic Church.

Keywords: Adaptation, Colombia, African Diaspora, Enculturation, Catholic Church, Religious Syncretism

**Verso una globalizzazione antiegemonica.
L'America Latina e la teoria critica di Boaventura de Sousa Santos**

Marta Vignola p. 73

Toward an anti-hegemonic globalization. Latin America and the critical theory of Boaventura de Sousa Santos

Abstract

One of the current debates revolves around the question of determining whether there are one or several globalisations. For the great majority of authors there is only one globalisation, neo-liberal capitalist globalisation, and it does not, therefore, make sense to distinguish between hegemonic and anti-hegemonic globalisation. In the field of transnational social and cultural practices the anti-hegemonic transformation consists, according to Boaventura de Sousa Santos and his critical theory of the epistemology of the South, in the construction of an emancipatory multiculturalism. Multiculturalism overlaps with the democratic definition of reciprocal rules of recognition between distinct identities and cultures. Our hypothesis is that the process of political construction of alternatives is particularly evident in Latin America movements and recent political experiences. These new political practices are analyzed against the theoretical background of Sousa Santos' approach, therefore not only as practical antagonist experiences, but as emancipation methods which, as they have not been foreseen by the great theoretical tradition of the Eurocentric left, may actually contradict it and put it into a theoretical as well as political crisis.

Keywords: globalisation, anti-hegemonic globalisation, Sousa Santos, Latin America, Argentina

Famiglia e geno-poiesi nel Nazionalsocialismo

Alberto Castaldini p. 85

Family and *genos*-poiesis in National Socialism

Abstract

The Nazi regime (1933-45) wanted to protect and promote through the creation of a new family structure the conservation of the biological heredity of the German nation, in order to preserve and refine obsessively the identity and the purity of the so-called *Blutsgemeinschaft*, the "community of blood" in which to identify the political and the cultural entity of the *Volk*, one of the pillars of Hitler's biocracy. In the first half of the 20th century the value of memory, the nature of the family and the meaning of the relationship between the generations were manipulated and debased. This view, with its tragic ethical and juridical consequences, was scientifically warranted by German academic world, whose leading exponents took controversial positions. For instance the human biologist and eugenicist Otmar von Verschuer (1896-1969) theorized a *biological unity between present and past*, stating that the "German people is a large community of ancestors, namely a *consanguineous solidarity*". In this way the Nazis

deeply redefined the bonds of kinship and the *genos* assumed the nature of a “fictitious symbol” (C. Tullio-Altan) in the service of a regime that in the name of an imaginary ancestral vitalism pursued a systematic policy of death.

Keywords: Nazism; biocracy; genetics; kinship; identity

L’eco dall’abisso. Antropologia, letteratura e follia

Manfredi Bortoluzzi

p. 101

The echo of the abyss. Anthropology, literature and madness

Abstract

The human being is morphologically lacking and ontologically indeterminate and is therefore obliged to build a cultural identity. In this effort narrative performs a fundamental role, that psychologists (Bruner) and philosophers (Ricoeur) call “narrative identity”.

This ability to tell stories gives man a secure and organized world where he can live as part of it. But what happens when this talent fails and the world and the Self lose their meaning?

This paper aims to study the consequences of this crisis of the storytelling comparing narratological (Genette), psychopathological (Freud, Binswanger, Lacan) and philosophical concepts (Heidegger) from an anthropological point of view.

Keywords: identity, storytelling, *anthropos*, Ricoeur, Bruner