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La strada dei sogni infranti. Le discriminazioni etniche lungo la via Domiziana

Antonello Ciccozzi

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The road of broken dreams. The ethnic discriminations along the Domiziana road

Abstract

This paper describes the multi-directionality of the discrimination's dynamics between African immigrants and Italian residents in the Domiziana road, near the Italian smalltown of Castel Volturno. Starting from a promised paradise in the name of tourism development's myth, a forty years huge illegal housing process has degraded the territory that it had sought to enrich. This degenerative process of the place in an "urbanistical dump" has transformed the Domiziana road in a "social dump". So now in this region a slum for Italian marginals intersects a banlieue of illegal immigrants. Here, in a widespread exploitation context of illegal employment, this groups are competing for 3D jobs (Dirty, dangerous and demeaning). This while the local economical-political actors fight in the name of multiculturalist migrant's hospitality policy or for the defense of traditional identity. So, the general purpose of this ethnographic fieldwork is to highlight the intersectionality factors between ethno-cultural diversity and socio-economic inequality in the anthropology of dwelling in Castel Volturno.

Keywords: anthropology of migrations, intersectionality, discrimination, anthropology of dwelling, urban marginalities.

“In my end is my beginning”. Una discussione sul caso trascurato dei *Cambridge Ritualists* fra antropologia comparativa, filosofia e pensiero scientifico

Danila Cinellu

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“In my end is my beginning”. An argument on the *Cambridge Ritualists*' neglected case, on the wave of comparative anthropology, philosophy and scientific thought

Abstract

Somehow rounding off an intellectual season in which humanities strongly lament the loss of Darwinian incitements, while exploiting both Wilson's *biophilia hypothesis* and Rappaport's *engaged anthropology* as springboards, this article wants to cast light on how two anthropologically undervalued manifestos of the Cambridge School – Harrison's *Themis* (1912) and Cornford's *From Religion to Philosophy* (1912) – laid the foundation of post-modern science. It highlights, in other words, how within evolutionary anthropology, to which we owe the birth of the comparative study of religions, were surreptitiously raised significant issues against eco-systemic disfunctionalities due to the scientific pattern rooted in Atomism and modern Cartesianism itself.

In order to counteract the conventional belief that evolutionary anthropology was entirely shaped by the kind of Positivism of Illuministic inspiration, the association between the "mystic" and the "savage" will be once more taken into consideration. In this regard, a quite unreleased focus on Lévi-Strauss' paradigm "le totémisme du dedans" is deemed also essential. As a consequence, the unfairly forgotten Cambridge Ritualists, Harrison and Cornford, will be especially rehearsed in the light of their adoption of the philosophical Bergsonian concept of *durée* as a means of probing into the monist vision enshrined in the mystic religion of Ancient Greece. It is basically the special attention allotted to the mystic's incorporation of a limitless cyclic time which helps us to detect the extent to which both Harrison and Cornford aimed at propounding an ethical anthropology eager to denounce the forward end because of the obdurate human projection outside the sphere of *Life* itself.

What this essay thus propounds is not a rehearsal of the Cambridge School for the sake of it. While advocating cumulative knowledge around the very same foundation of the "scientific study of religions" through a constant and critical intertwining of past and present within the history of ideas, the essay as a whole speaks about interdisciplinary possibilities for humanizing Humanities. Although here the dire live issue of cultural genocide (Das & Padel, 2010) is not duly dealt with, the reader will find proof of the engagement of the anthropology of monistic religions to bring to the fore the breathtaking disconnection between liberal "developmental" economy and ecology.

Keywords: Cambridge; consilience; *engaged* post-modern science; totemic epistemology; zooanthropology

Kafka and sacrifice

Peter Speedwell

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Abstract

The author explores the central importance of death in Bakhtin's carnival and notes that death is joyfully accepted as it gets rid of the old and makes space for the new. Death for Bakhtin is "life's regeneration". But in many societies both simple and sophisticated this is not the case. Here we deal with a sacrificial logic where death is feared and displaced onto a sacrificial victim who is killed for the benefit of the majority. Although we like to think of modern society as being beyond sacrifice we see it in many cultural formations. The author uses anthropology as an interpretive key to explain the story of Franz Kafka's *Metamorphosis*. Indeed the *Metamorphosis* reads like a purificatory rite in which one member of the social group (a family) becomes a monster (the insect, literally) and is slowly but systematically rejected by the other members of his family. In the end, Gregor the insect/family member who has become a kind of filthy cockroach, dies to save his family from further disgust. His body is disposed of anonymously. At the end of the story we see Gregor's sister has bloomed into adolescence and so (without doing too much damage to the text) we can interpret the story as a kind of spring purification rite to discard the bad and the rotten and bring in the good and the fertile.

Keywords: Kafka, Bakhtin, carnival, sacrifice, scapegoat

La catastrofe come crisi organica ri-generativa. Per un'analisi gramsciana del sisma di maggio 2012

Silvia Pitzalis

p. 103

Catastrophe as a "organic crisis" regenerative. For a Gramscian analysis of the earthquake of May 2012

Abstract

In this research the author wishes to demonstrate – through the application of Gramscian theory to Ethnography – the regenerative potential of catastrophes, focusing in particular on their ability to create new forms of (re)existence.

This hypothesis informs the fieldwork and was developed from the Gramscian concept of "organic crisis" as a result of a connection between a pre-existent situation of crisis and the violence of calamity. The catastrophe's consequences in fact affect all sectors of society and end up bringing the incongruities of a given political system to the surface .

More specifically, this approach constitutes the basis of the author's analysis of the regenerative potential of earthquakes that struck the Po-Emilian Valley on the 20th and 29th of May 2012. Indeed these calamities prompted the creation of policies "from below" in response and as an alternative to those institutional interventions carried out during the post-disaster phase (specifically emergency and reconstruction). All the individuals involved in the creation of these alternative policies are members of *Sisma.12*, a committee of citizens-victims of the earthquakes. They could be defined as "subalterns" in light of their potential to become or create themselves as "political subjects", using the catastrophe as an "opportunity for transformation". The research investigates the modality within which these same individuals are able to become political subjects and achieve the change they hope for.

Keywords: anthropology, catastrophe, Gramscian theory, earthquake, regeneration

Chiese pentecostali, crisi e cambiamento. Il significato emico dell'idea di sviluppo presso le comunità pentecostali nel sud-ovest del Benin

Carla Bertin

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Pentecostal churches, crisis and change. Emic signification of the notion of development among the Pentecostal communities in south-western Benin

Abstract

The explosion of Pentecostal churches in many countries of the world South has taken new social dimensions since 2000, with the foundation of religious NGOs, schools, orphanages, health centers, etc. This article questions Pentecostal activism in the development sector from the ethnographic case of Southern Benin, a region characterized by great inter-confessionality where Christian, Islamic and "traditional" religious (new and old *voduns*) movements share and compete in the same spaces.

After having introduced the ethnographic case of Benin, the first part of the article demonstrates how this religious activism is not only characterized by proselytism aims but also by – as the "development"'s definition of Olivier de Sardan suggests – a project of social transformation. But in what terms do Pentecostals propose themselves as the motor of the social-economic developing process after the neo-liberal crises started during the '90s?

The second part explores the extent to which, behind the adoption of some stereotypes representing western professionals (the *cliché* of the Village, of the peasant mentality), the Pentecostal notion of development is in continuity

with local conceptions of power: the religious salvation is tightly connected to social and economic successes. From cure to economic gains and moral changing, the displacement of “money” from the temptations’ sphere to divine blessings depends on the moral behavior of the individual.

Keywords: Pentecostalism, development, moral norms, social-economic power, religion in Benin

Il futuro dei Comuni minori. Etnografia di una trasformazione in corso

Michele F. Fontefrancesco

p. 161

The future of small municipalities in Italy: Ethnography of a social and institutional change

Abstract

What is the future for Italian inner areas? The article answers to this question by exploring the ongoing institutional and social transformations in a small municipality in North-Western Italy. This ethnography is based on the information gathered in the dual role of elected civil servant and anthropologist involved in the field for over a decade. The article reads abandonment, marginality, new forms of entrepreneurship and tourism as elements of a paradoxical dynamic: while it is increasingly difficult for villagers to get access to the services offered in the cities, urban dwellers are getting more and more interested into the traditions and products made in the rural areas. This paradox of distance foreshadows the future of small municipalities; a time in which vital towns could become little more than ethnic zoos for the anthropological curiosity of city inhabitants.

Keyword: Italy, inner areas, marginality, tourism, politics