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Violenza e conflitto

Violence and conflict

**“Hai mai violentato una vecchia o un vecchio? Uhm! Devi farlo... è importante!”
Un'introduzione alla violenza e al conflitto**

Antonio L. Palmisano

p. 7

**“Have you ever raped an old lady or an old man? Uhm! You must do it... it is important!”
An introduction to violence and conflict**

Abstract

From the beginning social anthropology has elaborated sophisticated theories concerning the so-called warfare and violence. Social anthropologists have acknowledged that aggressiveness is socially transformed in acts of violence which are culturally determined and that conflicts must be subjected to ethical norms, to specific techniques and to the law. Anthropologists have therefore freed human conflict from the hypothesis formulated by bio-genetic determinism and by generic visions about a presumed and ineradicable aggressiveness, inherent in the human species, as if aggressiveness had not historically taken the shape of society. This paper examines the main actors of violence and conflicts and their acting on the world's stages, it also focuses on the relation between violence, terror and pain. The primary ground of violence is the body and the alpha and omega of violence come into being in human corporeity. The experience of violence, the only experience shared by all human beings, the only experience that unites men when it is directed toward the Other is the institutionalisation of the Other through its manipulation and “branding”, i.e. its denial/negation. Violence is therefore the acknowledgment of human corporeity but also of the corporeity of “things”. Violence establishes corporeity and it does not exist without corporeity which is actually acknowledged in the moment of its transformation through violence.

Keywords: violence, conflict, warfare, anthropology of law, terror and pain

La violenza va in scena. Il teatro dei pupi napoletano epidermica ribalta di umori ferini e criminali, pedissequo e ossequioso riverbero di un consesso malavitoso

Alberto Baldi

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Violence goes on stage. The Neapolitan *pupi* theatre: an epidermic stage of criminal and feral moods and a slavish and kowtowing reflection of a mobster's assembly

Abstract

The *pupi*'s theatre of Neapolitan origins finds its structure and definition between the first and the second half of the Nineteenth century in the old districts of town, where at the same time the *camorra* was making a name for itself. The cycles of representation of *pupi*, which lasted several months and were dedicated to the criminal Neapolitan and Apulian activities and bosses, superseded the previous ones, rather inspired to the stories of knights and paladins. The looming and the propinquity of the *camorra* events became a concrete reality even through the active participation of *men of honour* to the shows and their demand to see represented on stage their personal power based on abuse and revenge.

The physical proximity and some common, shared values, which impregnate both the mobster and audience's soul, allow the performance of puppets to become threatening and aggressive at the same time, making the audience

converge around the represented topics which became therefore just as disquieting. The link between real action and portrayed reality is therefore undeniably detectable in the physical interaction between the audience and what is represented on stage, an inbred relationship the audience has with the puppet: they clap at it, exhort it or even attack it, just like in real life, bolstering in this way an ideology based on violence that will go well beyond the second half of the 20th century.

Keywords: puppet, *pupi's* theatre, *camorra*, men of honour, ideology of violence, revenge

Violenza: una lettura sistemica. Verso un'antropologia relazionale

Gianluca Bocchi, Arianna Barazzetti

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Violence: a systemic reading. Towards a relational anthropology

Abstract

This paper analyses the topic of violence considered from a twofold point of view: the epistemological stance of complex thought and the scientific stance of change in dynamic systems. Our basic presupposition is that the definitions of violence and of violent practices are always historical and context-dependent and that each social system acts to fight or to strengthen these definitions and this practices: the social environment, where many human actors interact, always informs us about the limits within which the violent phenomena may and must be considered. Interdisciplinarity and transdisciplinarity are necessary conditions to profitably approach this field of investigation. Cultural anthropology is situated in a strategic position within the broader field of complex system sciences. It is an open discipline placed in ongoing dialogue with many other branches of knowledge. It is also a field able to challenge many presuppositions in our traditional cognitive practices, that were taken for granted until now, in order to seek more effective practices and conceptual landscapes for the understanding of our world.

Keywords: violence, attractors, epistemology, complexity, complex systems, dynamical systems

Conflitto, violenza e spazialità: valenza generativa della determinazione conflittuale del confine come sito di lotte

Chiara Brambilla

p. 69

Conflict, violence and spatiality: the generative potential of the conflict-based determinacy of the border as a site of struggle

Abstract

This article aims to explore the relationship – which has been theoretically underdeveloped and empirically understudied – between conflict, violence and spatiality. Specifically, the article reflects on the border as a particularly interesting site to advance an anthropological perspective on conflict and violence. Adopting the anthropological and multidisciplinary lens of critical border studies, the article fosters a complex understanding of the relationship between borders, conflict and violence. Accordingly, not only is the border the site of a pure epistemic and geopolitical founding violence where the violent origins of the foundation of authority and of the preservation of the law find their way, revealing a deep connection, which is both structural and historical, between borders, conflict and violence. Borders are also sites of struggle where forms of resistance are articulated, showing that the conflict-based determinacy of borders is not only destructive but also generative of new conditions of possibility for alternative political subjectivities and agencies. This double determinacy of the conflict-based nature of borders can be better understood by considering the borders-migration nexus where conflict and violence are interweaved with other relevant themes (crisis and emergency; security, terrorism and the war on terror; in/visibility and the spectacle of the borders; differential inclusion). The article concludes with a call for an applied and engaged anthropology, or, an anthropology able to recover its inherently political dimension to grasp the complex connection between the borders and migration on the one hand, and conflict and violence on the other hand.

Keywords: conflict, violence, spatiality, borders-migration nexus, alternative political agencies

The Wealth of Activism

Annelies E. Broekman & Jan M. Broekman

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Abstract

The question pertaining to a correct and precise profile of 'activism' and 'the activist' has not often been posed and was certainly not subjected to philosophical considerations. This essay is an attempt to suggest some outlines for the performance of that task. First, one has to delineate meanings of the concepts 'social' and 'activism' because the general expression 'social activism' mixes meanings belonging to both, so that questions about 'activism' as such remain

unclear. Second, modern philosophy offers clarifications of meanings in the framework of a philosophy of language. Two approaches in this field are used in our problem posing: the consideration of (a) the qualities and structures of *speech* of an activist, in particular his or her *speech acts*, and (b) the qualities and structures of *belonging* of an activist, which are expressed in the meaning the activist gives to his or her *speaker position*. This essay is supported by a remark, which Hannah Arendt already formulated in 1958: “No other human performance requires speech to the same extent as action”. This can guide us in considerations concerning activism today.

Keywords: Social activism-activist profile, the street, the common & commonness, interactivity, language-speech act, belonging

Violenza di genere e conflitti: considerazioni antropologiche

Francesca Declich

p. 135

Gender-based violence and conflicts: anthropological reflections

Abstract

Based on the most recent literature, this article addresses the range of explanations usually given for episodes of gender-based violence in contexts of conflict and group rape. It scrutinizes the different points of view taken by biologists, feminists, psychoanalysts, political scientists and practitioners on gender violence and deconstructs some existing stereotypes about the violent nature of human males. The results of recent and less recent empirical anthropological research suggest the notion that many stereotypes concerning human nature and violence are still based on certain old evolutionary assumptions, often grounded on out-dated anthropological beliefs.

Keywords: Gender Based Violence, human nature, sexual abuse, patriarchy, non-violence

Diritti umani, tortura e violenza strutturale in Italia. Per un rinnovato impegno dell'antropologia applicata

Lia Giancristofaro

p. 157

Human rights, torture and structural violence in Italy. The applied anthropology renews its commitment

Abstract

In Italy, public authorities entrusted with the management of public conflict have to face the embarrassing fact that, at present, the State suspends its judgment on police exercising violence on defenseless citizens. The international system produces mutual commitments in order to avoid the use of terror and torture, and it is now accepted that the terrain of peace operations is directed not only toward physical issues, but also towards communities, which can be managed with the help of dialogic tools, recognizing to the military body the function of social change agent. The military corps must therefore follow paths which differ from the “traditional training”, finding an ally in the socio-anthropological training. To rethink the role of armed forces and their ability to act in the complexity, in Italy the agents need to understand that their values and goals are not shared, so that they can dialogue with different cultural systems, instead of using coercive means. Italian anthropology has introduced a broad set of changing analytical perspectives requiring new theoretical and methodological instruments fit for the study of emergency and not only ordinary social and cultural contexts. Socio-anthropological science is public, therefore it could be operating in those new formats, acquiring the added value of *applied anthropology*.

Keywords: Human rights, government, torture, applied anthropology

Sullo sfondo della violenza

Pratiche culturali e luoghi della memoria per la trasformazione del conflitto in Kosovo

Gianmarco Pisa

p. 171

On the background of violence. Cultural practices and places of memory for conflict transformation in Kosovo

Abstract

The article is based on the experience of the action-research developed in the frame of the PRO.ME.T.E.O. project (*Productive Memories to Trigger and Enhance Opportunities*).

The PRO.ME.T.E.O. project, supported by the decentralized cooperation of Naples Municipality, aiming at social reconstruction and violence prevention in post-conflict Kosovo, is oriented toward the constructive transformation of conflict itself, and based on the relations between memory, culture and peace. In line with the inspiration from the transformative “moral imagination”, according to J. P. Lederach, and in the perspective of the conflict “transcend” methodology, according to J. Galtung, the research is conceived as a contribution to the «culture-oriented peace-building» and focuses on the “places of memory”, representing salient historical/cultural stratifications in the Balkans and especially

in Kosovo, as meaningful cultural deposits, land of collective memories and chance for reciprocity in the horizon of reconciliation, and as a coherent field for developing practices for the “peace work”.

Keywords: culture, memory, peace-building, heritage, Kosovo

“Quebrar a luta”. Etnografia di un conflitto sociale ad Amadora (Lisbona, Portogallo)

Giacomo Pozzi

p. 203

“Quebrar a Luta”. Ethnography of a Social Conflict in Amadora (Lisbon, Portugal)

Abstract

This article describes the counter-insurreccional strategies adopted by Portuguese authorities to annihilate some resistance practices emerged during the implementation phase of a government rehousing programme in an informal neighborhood situated in the area of Lisbon, Portugal. The resettlement plan offered the opportunity to the local municipalities of succeeding in eliminating the “illegal” neighborhoods and providing to the relocation of the residents in social houses. Against the implementation, a local resistance was organized by a ‘right to the city’ collective; furthermore, informal and alternative forms of opposition arose in the neighborhood. Nevertheless, the author shows that those forms of resistance failed and local authorities managed to destroy these practices, mainly thanks to four different strategies adopted: family and community fragmentation; control of information; tactical destruction of the neighborhood; use of violence. Through an anthropological analysis of these complex experiences, the author intends to focus on the social conflict for the “right to housing” in contemporary Portugal.

Keywords: ethnography, right to the city, repression, housing, Portugal

Conflitto e violenza. Il caso dei gruppi ultras del Bologna calcio

Giuseppe Scandurra

p. 247

Conflict and Violence. Bologna football club’s “ultras” groups

Abstract

Why take an interest in a football stadium terrace or *curva*? First of all, since it has become a mass activity, football has certainly been one of the most represented sports in western literature and cinematography. Not only has it been the topic of a romantic, epic and popular literature style translated in several languages, but also food for thought for philosophers and poets. Football has been and still is a great metaphor used to write on our contemporary society and, at the same time, a popular “topic of conversation” used by pubs’ patrons to while away time during boring afternoons and evenings; whether it is being discussed in a working-class neighbourhood bar or in the living room of a gentrified historical centre house, football has always played the role of a cultural glue between “high” and “low” culture. So what could be more anthropological than transforming a pub discussion or a drawing room philosophical debate into a “scientific” subject matter? This is also the reason why football has been regarded by some ethnologists as a “rite”. Others, mostly sociologists, have realized that in studying it there is the opportunity, perhaps the very last one, to write on the surviving conflicting nature of our Western and European culture, seemingly pacified yet still fraught with bellicose instincts.

Keywords: urban anthropology, political anthropology, ethnography, violence, leisure

Alleanza e conflitto nella costruzione dell’autonomía Guaraní Charagua Iyambae (Bolivia)

Francesca Scionti

p. 281

Alliance and conflict in the construction of *Autonomía Guaraní Charagua Iyambae* (Bolivia)

Abstract

The *Autonomía Guaraní Charagua Iyambae* is a case study of Bolivian legal pluralism as an indicator of ethnic relationship. The paper discusses the ethnographic data from the Author’s fieldwork among the Guaraní people of Charagua to show that the indigenous autonomy develops as a battlefield between conflictive social agents. By analysing the election process of the Guaraní Autonomy, the Author shows how claims have been translated in legal instruments. The aim is to discuss the guarani political strategy in order to explain the causal link between the creation of new self-governing institutions and the ethnic divisions concerning the ways in which the guarani identity must express itself politically. The Author analyses the interlegal context dynamics consisting of separate legal habitus interacting with State laws and shows how an indigenous group interprets the Law within a process of self-determination that through legal discourse describes the conflictive social dynamics of identity defence.

Keywords: Guaraní, indigenous autonomy, legal pluralism, conflict, ethnography