

Indice

Armenians in the 2020 Second Nagorno Karabakh War Resistance against ‘evil’: symbols, narratives, and practices

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Abstract

The term ՄեծԵղեղն [Great Evil Crime] is used in Armenian to refer to the Armenian Genocide. The term comes from the Bible. This demonstrates that the commemoration first took place in religiously defined spaces, and later took on a civic character. However, the Armenian Apostolic Church preserved its role by promoting the Armenian Martyrs' Day Commemoration. On the 100th anniversary of the 1915 Armenian Genocide, the victims were canonized by the Armenian Apostolic Church. This made the Holy Martyrs of the Armenian Genocide the first saints canonized by the Armenian Church since Saint Grigor Tatevatsi's canonization in the XV century. After the 100th anniversary, the Armenian Church's feast day for the commemoration of the martyrs of the Genocide started being celebrated on April 24. The name of this commemoration was later shortened to 'April 24'.

When in 1988, Nagorno Karabakh Armenians demanded to join the Republic of Armenia they met anti-Armenian pogroms in the Azeri cities of Sumgait, Kirovabad [Ganja] and Baku. However, what started as an administrative-territorial problem soon acquired an ethnic dimension reactivating memories linked to the Genocide. In Armenian national consciousness, the Sumgait pogrom was linked to the events of 1915. This was confirmed when, on Armenian Genocide Remembrance Day (24.04.1988), a *khachkar* to the pogrom's victims was erected at the Genocide Memorial site of Tsitsernakaberd (Armenia).

This paper suggests that it is the memory of the Armenian Genocide that can help explain Armenians' behavior in the Nagorno Karabakh Wars. First, practices of violence were constructed on a memory of the Genocide-Resistance narrative. This was symbolically reproduced in the conflict. The memory of the *fedayeen* was activated when the *fedayeen*, the defenders of the Armenians, were popularized in rallies via songs, slogans, and photos after the Sumgait pogroms. The term *fedayeen* comes from the Arabic which means 'those who sacrifice' and originally referred to guerrilla Hayduk-type volunteers who fought against the Ottomans (1880-1920). Thus, when later ethnic-Armenian volunteers formed paramilitary units, self-describing themselves as *fedayeen*, they inherited the name of the fighters who opposed Ottoman massacres (Iskandaryan, Mikaelyan and Minasyan 2016, 99-100). Second, a major symbol displayed during the conflicts was the cross. Armenian soldiers wore crosses on their uniforms and vehicles. The cross was more than a manifestation of religious affiliation but materialized in churches and monasteries as a symbol of belonging and identity. This was confirmed when crosses became objects of cultural cleansing during the war, and the representation of the ritualized killing and destruction by 'evil' forces. Third, 'evil' acquired a political dimension based on the memory of the Genocide, embodied in the faces of Azerbaijani and Turkish militants. Thus, when the Turkish Army got directly involved in the 2020 Second Nagorno Karabakh War, 'evil' reproduced itself in political practices. These were already related to the Genocide because they glorified Ottoman Genocide-related icons while also targeting religious symbols, i.e., when Shushi Armenian churches were first bombed and then hosted Turkish flags. Concurrently, Armenians developed their own countermeasures to fight 'evil' forces, i.e., 'white crosses' and emergency-style rituals.

Keywords: Nagorno Karabakh war, Great Evil Crime, genocide, cross, violence

La personificazione del Male: nomi, immagini e simboli

Teodoro Brescia

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The personification of Evil: names, images and symbols

Abstract

This research elaborates the author's hypothesis, concluding that western culture's "official and current" iconography of Satan (the personification of evil par excellence), together with his characterizations (names, images and symbols), derive principally from the demonization of zodiac signs and the pagan gods connected to astrology (the main component of the Magi tradition). Further, the author notes that some of these characterizations do not in fact derive exactly from ancient biblical texts, whilst others would seem to make their first appearance in the iconography of 16th and 19th century literature. The first in the German and English protestant environment and the latter in the French catholic milieu, especially by means of two famous publications: *The Pilgrim's Progress from this world, to that which is to come* (1678) by John Bunyan and *Dictionnaire Infernal* (1863) by Jacques Collin De Plancy.

Keywords: evil, devil, symbols, astrology, magi

La comunità come orizzonte del bene e del male Un itinerario attraverso la filosofia scheleriana

Carmine Marcacci

p. 75

The community as horizon of good and evil. An itinerary through Scheler's philosophy

Abstract

Two different specific and complementary intentions coexist in Scheler's ethical perspective. The first is the possibility of rethinking ethics beyond rationalism and empiricism, through a third way that manages to reactivate an ethically valid use of emotionality and value. This specific intention constitutes the focus of the first part of the *Formalismus*, but it is a reason for continuous comparison in all the Schelerian writings, representing the constant of all his philosophy. The second intention is to establish an ethical personalism capable of combining the anthropological research and the material theory of values. The aim of this article is twofold. To begin with, it tries to highlight, through an analysis of Scheler's work, the constitution of the concepts of good and evil by paying attention to the specific relationship that exists between anthropology and axiology, personalism and material ethics of values. In addition, it shows that the ethical meaning of good and evil in Scheler's perspective could be understood only through the analysis of the concept of community which reaches its acme in the principle of solidarity.

Keywords: Scheler, good and evil, person, community, solidarity

The impact of Australian language policies on Italian From the White Australia Policy to the Recognition of Community Languages

Valentina G. Scorsolini

p. 115

Abstract

Australian identity has always been marked by a dichotomy. Despite its original multilingual nature, the country was purposefully turned monolingual by government measures, which perceived English as an essential element to unite the Australian Federation. Although Australia began to be described as a multilingual society only after World War II, its multicultural identity was built over time, ever since the first European settlers arrived. The importance of European languages to the Australian Curriculum started to be officially recognised in the 1970s, when the government acknowledged demands raised from migrants' communities to include community languages in the Australian education system. Language policy resolutions were thus formulated in the 1980s and the 1990s, recognising the uniqueness of Australian society, 20% of which were born overseas. These policies allocated public funding to ethnic schools and multilingual services in order to guarantee language maintenance for children with a non-English speaking background and to offer all Australians intercultural enrichment and academic development. Not only did this transform the Australian education system but also Australians' perception of Italian, as the role of language education was affirmed as a means to foster mutual understanding between different cultures in Australian society.

Keywords: language policies, White Australia Policy, community language, Australian identity, language discrimination

Meek snakes in a Mediterranean religious rite An intercultural path towards an anti-speciesism dimension

Lia Giancristofaro

p. 137

Abstract

This article examines the handling of snakes for ritual and religious purposes, namely a “tradition” that some groups consider “good to think”, as well as “necessary” for the survival and moral identification of the group itself. For at least four centuries, the inhabitants of Cocullo (a tiny village in the province of L’Aquila) have been capturing and handling non-venomous snakes in honor of Saint Dominic Abbot, who resided in the area in the eleventh century. The extraordinary tradition of using snakes in a Catholic rite has been handed down to the present day, with the difference that the snakes are not killed now but released in the same spot where they were captured, in compliance with a zoological monitoring plan (snakes are becoming extinct) sponsored by the Italian Ministry of the Environment. This is the result of a three-decade mediation managed by collaborative anthropologists. In this case, the macroscopic tensions between local traditions and animal rights are overcome by the moral obligation to respect the environment that originated the village’s ritual, and which is a cultural legacy of collective interest. From a cultural point of view, Cocullo represents a biodiversity and a cultural diversity where tradition helps safeguard nature. This path towards an anti-speciesism dimension embodies a true moral examination of humanity in an equal relationship with animals and plants. Here lies the main cultural device of humankind, so much so that all the others derive from it.

Keywords: heritage, ethnography, snakes, rite, Christianity, cultural change, activism

Antropologia delle orchidee spontanee e coltivate

Amelio Pezzetta

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Anthropology of spontaneous and cultivated orchids

Abstract

On the basis of the stereotypes in force, orchids are generally associated with ornamental plants of tropical origin with very showy flowers and with the very numerous hybrid varieties cultivated in nurseries, in private gardens and in apartments. Very few know that these plants belong to one of the most important vegetal families on earth and that legends, mythological references and beliefs have flourished about them. Orchids are the basis of various festivals and traditions, evoke exotic images, have taken on particular symbolic meanings and are given to promote interpersonal relationships. In view of these facts, they can be the subject of anthropological studies.

Keywords: flower, orchids, aphrodisiac powers, Orchidelirium, ecosystem