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“Etnografia delle fonti” e storia dell’antropologia italiana 2.0 Riflessioni a partire da un “inedito” di Ernesto de Martino

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“Ethnography of the sources” and history of italian anthropology 2.0 Reflections from an “unpublished” essay by Ernesto de Martino

Abstract

The present article deals with some methodological issues concerning the way the history of Italian anthropology was written.

Reading documents in the perspective of an “ethnography of the sources”, a partly unknown and unpublished article by Ernesto de Martino (1941) was fully retrieved and is now totally readable in the appendix.

Moreover, by critically and comparatively analyzing the biographical and bibliographical studies about Ernesto de Martino authored by historians, philosophers, historians of religion, anthropologists, etc., the present article broaches a few critical points in the specialists literature.

In the closing section, a proposal is offered which focuses on the history of studies 2.0 based on the establishment of a network of researchers who may contribute to historiographic research in a more coordinated manner with the aim of sustaining and promoting a more penetrating diffusion of historiographic knowledge.

Keywords: history of anthropology. Ernesto de Martino; methodology of historiographic research, sources and archives

Controversie, antropologi, voci, presenze, silenzi e assenze: notazioni

Marcello Carlotti

p. 57

Controversies, anthropologists, voices, presences, silences and absences: notations

Abstract

For a long time, people (and anthropologists) thought monographs constituted the landing point of anthropological field researches: the safest place after 12-18 months of participant observation in the field. However, with decolonization (and after Malinowski’s Diary was edited) the “Others” started to talk, showing that the obvious is not so obvious and that anthropological knowledge was not so clear and pure: anthropologists were part of colonization’s paradigm. Method, purpose, practices and the effects of this Western academic approach were called into question and the professionals of this branch of social sciences were called to reflect in a critical way about their work and about the consequences of their acts of speech, writing cultures, etc.

After a (too) long reflection, anthropologists discovered that anthropology is more complex and embedded than “staying there for a bit”, “to understand them better than themselves”, etc. Anthropologists also discovered that ethnography is more complex than writing a monograph to speak about and explain a culture, a community, a myth, etc. The Others have their own point of view about “their” world, “our” world and “the” world, and overall they have the right and the duty to express themselves, criticizing our western speech (or monographs).

Today, finally, we can discuss anthropological activities in different and new ways, and our job is creative and fuzzy. Above all, we need to understand the mechanisms of controversies to develop the theory, the practice, the discourse of anthropology, and to learn something deeper about our shortsighted vision of “the worlds” and the different meanings of human beings’ life and culture.

Keywords: controversies, narration, authority, net, power

Luigi Pigorini e i Conti Balladoro

Gian Luigi Bruzzone

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Luigi Pigorini and Conti Balladoro

Abstract

This article focuses on the relationship between the paleoethnologist Luigi Pigorini (1842-1925) and the Veronese patrician brothers, Gustavo and Arrigo Balladoro (1872-1927). Arrigo conducted productive researches in the waters of the Lago di Garda, where he had a property. He was also very much involved in the study of other disciplines such as folklore (tradizioni popolari), ethnography, numismatic and during the last years of his life: Italian dialectology.

The interesting library which developed around his manifold interests is always accessible in the Comune of Povegliano Veronese. He was involved in the cultural activities of Verona and participated to the political life of the Comune in which he was born, as city councilor for many years and also as Mayor from 1905 to 1913. When Pigorini heard the news of the lacustrine finds in Pacengo, he contacted Count Arrigo and asked for photographs in order to publish them in the *Bullettino di paleontologia italiana*, of which he was both founder and director.

In 1921 the finds were donated by the Balladoro brothers to the Museo del Teatro Romano, and subsequently transferred to the Museo delle scienze naturali, also in Verona.

The appendix includes the unpublished letters exchanged between the scholars in which other paleontological discoveries by don Luigi Ruzzenenti, Gaetano Pellegrini (Neolithic cultures) and Bignotti (necropolis of Monte Lonato) and others, are mentioned.

Keywords: Luigi Pigorini, Arrigo Balladoro, Gustavo Balladoro, paleontology in Verona, Povegliano Veronese

Geophilosophical perspectives on post-national thought

Giangiacomo Vale

p. 91

Abstract

Modernity has led to a progressive de-territorialization and to the consequent appearance of the large spaces of modern nations, where the rational organization of space has replaced the harmony between territory and individual and collective identity. The growth of State supposes opening of a public space, a rational, objective space, artificially built for the modern man, which has no allegiances and no identities, but has acquired traits of universality through the "totalisation" of collective existence into the ethno-political universality of nation. This is also done through a national educational project: the State presupposes a centralized and exclusive control of the educational system, of the *paideia*, building a unique system of meaning, a unique meaning of facts that is the foundation of the western mind. Modern man is no longer just a man; he is the philosophically educated individual: *Homo Philosophicus*.

With the decline of the universalistic model of the Nation-State and the shift of political-juridical investments on local and territorial level, philosophy as a national educational project may be accompanied by a kind of concrete moral that keeps together local truths and communitarian thoughts. Beside the academic philosophy, providing universal teachings for a territorially, ethnically, legally and politically homogeneous community, there's a thought without legitimacy, without authority, without proof, a "wild" thought, running from a return to territorial belonging. The public philosophy of the 20th century is accompanied by a thought of local space; the image of the state-teacher, guardian of orthodoxy, is accompanied by a thought of the Earth, a *geophilosophy*, that thinks in a new way its location (community, identity), which doesn't consider the territory as an emotional place for individualism, but as the stage of our cultural identity, the physical and spiritual place of our living on Earth in the age of nihilism.

Keywords: Identity, nation state, territory, geophilosophy, post-national thought

Un luogo di sosta a Berlino. Ospitalità come antidoto all'invisibilità sociale

Francesca Pegorer

p. 99

A stopping place in Berlin: hospitality as antidote to social invisibility

Abstract

The *Freizeiteck* is a neighborhood centre in Brunneviertel, Berlin, home to various activities, organized by volunteers and offered without charge to the inhabitants of the neighbourhood. Most of its members (both hosts and guests) are prone to marginalization, due to their social vulnerability, which is in turn caused by multiple factors: long-term unemployment, chronic illness, advanced age, a background of migration, or a combination of these. In other words, these people are on the margins of the hegemonic representation of Berlin, which focuses on the city's cultural vivacity,

anticonformism, youthfulness. Such an image is meant to attract investors, and that it is produced isn't negative *per se*. However, it becomes problematic when it becomes essentialized and, as such, pervasive and oppressive. This in turn leads to the potential, and often *de facto*, invisibility (social and cultural) of all these who cannot, or will not, take part in it: the people who cannot offer themselves either as users/consumers, or as efficient producers of cultural capital.

The *Freizeiteck* provides an alternative, showing that a grey zone in the hegemonic grid can and does exist, one that is neither strongly connotated by the dominant representation, nor centered on discourses of passiveness and helplessness. The *Freizeiteck* people, albeit vulnerable and socially fragile, express their creativity and agency in producing an urban *stopping place*, a place where people are welcomed and *seen*, regardless of what they have to offer. It offers horizontal hospitality, one that is characterized by a non-mercified exchange of knowledge, skills, stories, time. In doing so, and in spite of the inevitable difficulties and challenges that arise, the *Freizeiteck* provides an alternative to the now dominant neocapitalistic discourse and practice, which is nowadays showing its shortcomings, both in economic and social-ethical terms.

Keywords: anthropology, vulnerability, hospitality, agency, neoliberalism

Seminario sulla mancata crescita

Leonardo Andriola

p. 113

On the failed growth

Abstract

Public Debt, poverty, unemployment and inequality are the mechanisms by which the capitalist state develops its powers, thereby causing the misery to which civil society is subject. And it is the social misery that impoverishes communities of their economic and political rights and subjugates them to the continuous supervision through which capitalism maintains the world under its control.

For Capital, the only value, and it is a poor consideration of the meaning of "value", is the maximization of profit: this is the great engine of this process that leads to disaster.

It destroys human values and then it builds that imaginary well-being which obscures human consciousness.

This is its mandatory imperative, it must destroy to rebuild: the infinite phase of the transformation to unworthily appropriate new knowledge.

If it didn't act in this way, it would destroy itself. That's why we need to remove the above mentioned mechanisms in order to fully realize human growth and development.

Keywords: human development, social dumping, ethics, equity, wage deflation

Book Review

Nocentini, Riccardo *Fare il sindaco. Politica e management per l'amministrazione e la fusione dei Comuni*. II ed. Milano: Franco Angeli, 2016, pp. 280, Codice ISBN: 9788891713841

by Michele F. Fontefrancesco

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