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From weasel word to weasel world

Abstract

It seems that the self-representation of the Western world in the contemporary socio-political context can only be described through a language of English origin. This language is characterized by the use of weasel words. Since language contributes to the construction of reality and, obviously, to its representation, it is evident that the use of weasel words has led and still leads to the construction of a weasel world in which concepts such as "politically correct" and "democracy" lend themselves to be manipulated by groups of power which, in addition to their plans of exponential accumulation of financial capitals, also reveal a hidden agenda.

The ideologies of racism and elitism found their "purest" expression in the genocide of the Natives Americans, the Aborigines of Canada and Australia and in the annihilation of enslaved African ethnic groups and their descendants as well as of many minorities such as the deprived or other vulnerable groups. These ideologies are often mediated and implemented through sophisticated constructions of weasel words which are also inconspicuously used in international milieus.

The purpose of this article is to contribute to the comprehension of the complex linguistic, cultural, political and economic processes which feed weasel words and take advantage of them.

Keywords: *weasel word*, self-representation, *commonwealth*, genocide, democracy

Gym and identity: among body building, body social building and body building society

Abstract

This paper presents the results of an ethnographic research conducted in a bodybuilding gym where the author was working out. The analysis focuses on those who, according to the data gathered through participant observation, are identified as "real bodybuilders" namely: those who put their "ideal body" reference as a totalizing element of their identity. The aim of the research is to show how such individuals, once they have chosen an ideal body model – a model which is not hegemonic within society as whole – use it as a frame for almost all their cognitive representations and social interactions (gender, leadership, rituals, world classification and so on). It is mainly the body to provide a means of identification to this competitive subculture which is quite cohesive in terms of lifestyles and it also provides a means of individuation through its particular construction as well as presumed authority in terms of expertise readable as a form of power/knowledge.

Keywords: bodybuilding, identity, body and society, gender, sport

Il Codice Argimusco: ierotopie e ierofanie fra cristianesimo ed eresia medievale

Graziella Milazzo   p. 77

The Code Argimusco: hierotopy and hierophanies between Christianity and medieval heresy.
Abstract
The anthropologist Mircea Eliade introduces the concept of sacred space by providing a clear description of this phenomenon. He explains that every sacred space implies a hierophany; a manifestation of the sacred itself. Hierotopy, on the other hand, according to Lidov, is the creation of the sacred space in order to make an everyday place symbolically different. It represents a form of creativity typical of every culture, and it is a manifestation which is still present in peoples lives and daily activities. Argimusco, a megalithic site in Sicily, seems to perfectly lend itself to this type of study, and although lots of studies in the field of archaeoastronomy have been carried out on this site, only few regarding anthropology have been done. The survey carried out has to take many historical and theological parameters into account, and it becomes difficult for an anthropologist not to form hasty opinions, as he tries to come to an understanding of the meaning that medieval men had given to those stones, still vivid in their collective imagination. The essay begins with the analysis of the ancient cult of the stone, and moves to the various sacred and heretical beliefs of Medieval Christianity. It continues with the study of "alchemical initiation", and finally touches on the debate concerning the beliefs of gnosticism.
Keywords: hierotopy, hierophany, Christianism, heresy, medieval

L'antropologia filosofica di Remo Cantoni: umanismo critico, "connessione orizzontale" e partecipazione

Elisabetta Di Giovanni   p. 109

Remo Cantoni's philosophical anthropology: critical humanism, horizontal connection and participation
Abstract
The paper proposes a critical reflection on Remo Cantoni's philosophical thought, with particular regards to his anthropological point of view that addresses concepts such as "critical humanism" and "horizontal connection". The strict relationship between anthropology and participation are his main topics on which he has made outstanding remarks in the second decade of XXth century in the Italian cultural panorama.
Since his early works, Cantoni points out the need to develop a different way of analysing the pluridimensionality of human beings and widely debates contemporary European cultural context after the end of World War II. The paper tries to put in evidence how Cantoni's anthropological thought originally tends to a knowledgical intentionality dimension which should be taken into account for ethnographic investigation. In order to apply his point view, he suggests to consider an epistemological approach which could connect all the social-scientific sciences through a "horizontal connection", whose aim is to gain a vital relationship of culture with the existing variety and alterity.
Keywords: Remo Cantoni, philosophical anthropology, hermeneutic approach, social studies, complexity.

Alterità e Nemico: per una definizione di guerra solipsista

Raffaella Sabra Palmisano   p. 123

Alterity andennemy: for a definition of solipsistic war
Abstract
The recent developments of war strategies, technologies and techniques seem to be related to a new conception of war itself which is due to a mutated perception of human being. What kind of perception and how does this perception influence the conception and the experience of war, is here analyzed by attempting to redefine the subject-object dichotomy in relation to what can be called the "contemporary solipsismus". The relation between the dichotomy and solipsism is examined by linking Heidegger's and Castelli's philosophy and also related to Gutierrez philosophical and historical analysis about *development* and politics. The author firmly believes in the inseparability of thought and action and therefore of moral and action, and aims to demonstrate how the modifications of war strategies are related to the changes concerning the conception of human being, particularly to the conception of alterity and enemy. The author also examines what kind of hermeneutics of morals is inscribed in this changes. The subject-object dichotomy is analyzed in the context of some contemporary war expressions, in order to define a concept of "solipsistic war", which depends on a particular conception of human being and on a specific hermeneutics of moral.
Keywords: solipsism, ethics, Castelli, Heidegger, war

Il design italiano attraverso moda, arte, cinema, grafica e musica dal Secondo Dopoguerra al 1969

Eugenia Laghezza e Francesco Lucchese   p. 145

The role of Italian Design in the construction of a modern country: its interaction with art, fashion design, cinema, graphic design and music from the Post War reconstruction to 1969

Abstract

This paper investigates the relationship between Italian design and the wider cultural context in which it is rooted.

Italian design has witnessed social, cultural and economical transformations since the Post War reconstruction. In doing so, it has interacted with contemporary cultural forms like art, fashion design, cinema, graphic design, advertising and music in a mutual and fertile exchange.

This paper shortly describes the first phase in which the profession of the designer was defined and consolidated, during the Post War reconstruction. After the Second World War, Italy needed to reconstruct its social, political and economic systems. New buildings for new working families needed to be furnished; the early generation of architects/designers like Castiglioni or Magistretti found a fertile dialogue with bright entrepreneurs from Northern Italy like Cesare Cassina or Ernesto Gismondi (Artemide). Designers started to acquire a professional identity and in 1956 ADI (Association for the Industrial Design) was born. Moreover, this paper describes how Italian design interacted with the national popular culture, contributing to the construction of myths and cultural symbols.

Keywords: Italian design, Sixties, cultural studies, design history, material culture