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### **Politics, religion and space. About places of mediation and sacred space among the Gurage of Ethiopia**

Antonio Luigi Palmisano

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#### **Abstract**

The main faiths among the Gurage of Ethiopia – Orthodox Christianity, Islam and autochthonous polytheism – provide a constellation of integrative principles for territorial and descent segmentation. Religious leaders and ritual specialists of the three confessions have always represented the unity of Gurage tribes facing the outside world and still receive tributes of cattle, sheep, goats, honey, ensete, money etc. The ethnic court of justice of the Gurage, the *yejoka*, has re-dimensioned its office, in order to prevent the rise of central instances within the process of political mediation between juxtaposed lineages and territorial segments.

The article focuses on the identification and institutionalisation of sacred places among these tribes, the places where the *personae*, the lineages and residential groups interact within the self-representation processes of Gurage society. The theological and liturgical pluralism, practised by the three faiths, confirms the Gurage's capacity to answer to the many and contradictory stimuli of modern society, of market economy, of political, administrative and territorial transformation which takes place in the world. This religious plurality in a single family, in a single person, unveils religion as an answer, or rather as a structure of satisfactory answers.

**Keywords:** Gurage, polytheism, sacred place, trance cult, lineage

### **Le droit et le genre à travers l'histoire des femmes artistes**

Norbert Rouland

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#### **Law and gender in the history of women artists**

#### **Abstract**

Gender studies, highly developed in North America and only recently in Brazil, are not well considered in France, because of the ideology inherited from the 1st french Republic. Equality between citizens, and between men and women can only be achieved through uniformity. Social reality, however, allows exactly the opposite observations: in the past, as nowadays, gender exists, through representations, legal norms, *habitus* and variable practices. Moreover, in some countries (including France) and in some cases, positive discriminations are a factor for improving the status of women. The following essay offers an illustration of gender issues in the field of art history, where women have long been marginalized. As historical research depends on the look which is about the past, the history of women artists is relatively recent, by a rereading in the seventies of the history of arts by North American feminists. As we will see, in the history of arts, the effects of *habitus*, internalizing constraints have counted more than the law. The gendered nature of representations will be considered in the sexualization of instruments and musical forms. Within the practices, we shall give various examples of artistic couples' lives, from worst to the best, before finishing with the discussion of the famous words of the French philosopher Simone de Beauvoir: "*One is not born as a woman, one becomes a woman*".

**Keywords:** Gender, women, equality, habitus, arts

## **Condividere l'esperienza, conoscere la malattia, comprendere il corpo: campi-scuola per giovani diabetici**

Eugenio Zito

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### **Sharing the experience, knowing the illness/disease, understanding the body: educational camps for young diabetics**

#### **Abstract**

In this paper the author presents some anthropological reflections on the body, the processes of knowledge of a chronic autoimmune disease such as type 1 diabetes mellitus and the possibility of processing and sharing the experience of illness during educational camps for young diabetics, both with each other and with the pediatricians who take care of them, in an unusual setting, outside the hospital, in a place used for holidays. Starting from the ethnographic material collected in the field, the educational camps for young diabetics organized in the Campania Region from 2014 to 2016 by the Paediatric Diabetes Care Unit of the Azienda Ospedaliera Universitaria Federico II of Naples, the author discusses more general issues about illness/disease, care processes in cronicity and humanity in the health contexts of contemporary culture and society. The goal of this anthropological research is to underline the useful transformative potential of narrative process of chronic disease and the importance of a true "logic of care", showing the complexity of life that flows around the experience of being diabetic. This experience, like the exciting circumstances of educational camps, an increasingly recognized segment in the assistance to diabetic children and adolescents in biomedical contexts, is often intensely shared between patients and pediatricians with major consequences in terms of care and health.

**Keywords:** experience; body; disease/illness; diabetes care; medical anthropology

## **Politica e poetica nella *non-scuola* del Teatro delle Albe**

Vito Antonio Aresta

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### **Politics and poetics in the 'non-school' of Teatro delle Albe**

#### **Abstract**

The theatrical experience of 'non-school' began in the early '90's, in Ravenna, as part of *Teatro delle Albe's* work, a company created in 1983 by Marco Martinelli, Ermanna Montanari, Luigi Dadina and Marcella Nonni. From the early years of the new millennium 'non-school' started up in various cities, both in Italy and abroad, and took the name of 'Arrevuoto' (Revolt) in Naples, 'Capusutta' (Upside down) in Lamezia Terme and 'Eresia della Felicità a Venezia' (The Heresy of Happiness in Venice) in the city of that name. The 'bringing to life of the classics', the work in chorus and the constant attention to otherness and differences contribute to non-school's style, but form only a part of the complexity of this theatrical work which changes according to which location a performance will take place in and which texts are chosen.

The present article looks into some artistic and political aspects of 'non-school' and follows its work which connected four Italian cities over the years 2005-2012: Ravenna, Naples, Lamezia Terme and Venice.

**Keywords:** cultural *performances*, representation, experience, theatre, chorus

## **Le raffigurazioni di sé, esplicite e occulte, della camorra napoletana. Stereotipi estetici, magico-religiosi e artistici della comunicazione criminale**

Alberto Baldi

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### **Explicit and concealed self portrayals of the Neapolitan *camorra*. Aesthetic, magic-religious and artistic stereotypes of criminal communication**

#### **Abstract**

Since its origins in the nineteenth century, the Camorra has somewhat always taken care of *its looks*, as we would say nowadays. Its image has always been found between the need to move towards the occult dimension, in the shadow, and the necessity to affirm itself explicitly, to make its power apparent, and celebrate itself in the eyes of the Neapolitan urban proletariat, working class and even aristocracy: a social context to exploit or to do business with.

The channels activated to outwardly underline the exercise of an absolutist will, grounded on violence, *omertà* and revenge are manifold. The first medium used to achieve this goal is the criminal's body itself: through the use of some details or codified tattoos, together with a bombastic clothing style, the human body underlines the affiliation to the *men of honour*. The camorra shows very precociously a capacity to identify those media that can magnify and brilliantly perpetuate its own image: from animation and theatre to popular songs and cinema.

**Keywords:** Camorra, honour, tattoo, popular song, popular theatre

## **Di carte e impresa. Etnografia di un gioco di carte collezionabili**

Michele Filippo Fontefrancesco

p. 139

### **Cards and entrepreneurship: an ethnography of a collectable game**

#### **Abstract**

In the present context of economic crisis entrepreneurs often choose to shut their business down. This decision is commonly explained as a rational choice, taken on the basis of economic trends and performances. However, this explanation is limited and does not take into account the relevant emotional and ethical dimension underpinning the choice. This paper reflects on those often overlooked aspects drawing on the ethnography of a group of children that played a trading card game during one school year in a city in Northern Italy. The dynamics of collecting, exchanging, using and, eventually, abandoning the cards the game triggered, are analyzed by bringing to the foreground their social and economic dimension. It outlines the game as an economic arena in which the children are key actors. Their actions, thus, inform us about the motivations and meanings that can drive entrepreneurs to continue or quit their business. The ethnography, thus, furthers the discussion of the limits of the anthropological model of Homo economicus (Cohen, 2014), opening to a new and wider social understanding of what is entrepreneurship.

**Keywords:** Play, Trading Cards, Children, Economic Anthropology, Entrepreneurship

### ***RECENSIONI***

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di Antonio Russo

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