

Antropologia del viaggio Anthropology of travel

Index

Introduzione. Anche una nave alla fonda viaggia...

Antonio Luigi Palmisano

p. 7

Introduction. Anchored ships also travel...

Abstract

When travelling, reflections and considerations – more or less structured – are about being “elsewhere”. The subject finds himself physically, socially and politically in this “elsewhere” as an Ego and finds or maybe finds again another Ego, other Ego each of them being still the subject’s own but different from the previous. The structure of travelling is transition and the transitive structure of the Ego also comes to the fore. It is anyway a transition which stimulates reflections, a transition which complicates the Ego. Travelling is therefore the art of complicating the everyday life in order to reach the unexpected. Just as philosophy. But the relation between travelling and philosophy is still deeper: travelling is the praxis of philosophy. The encounter with the “Other” becomes an opportunity to communicate between *Seienden* which constitute themselves as such actually through the encounter. It is an encounter between men which does not exclude the encounter with Divinity.

Orgoglio e pregiudizio: i primi balbettii sul terreno

Ariane Baghaï

p. 13

Pride and prejudice: first steps on the field

Abstract

The first travelling experience, the first deep, incisive exchange which, when one is involved in fieldwork, takes place with an external world (a world which is “other” than the self), is determining for the formation of the anthropologist. This experience is described here almost as a birth to the social world, i.e. the *Da-sein*, an experience in which the anthropologist moves his first steps clumsily. Contradictory emotions intertwine with the imperatives of prejudice and lead to an inner turmoil in the young anthropologist who wavers between the refusal of alterity and the refusal of one’s own society. The re-reading of her field notes after many years allows the reader to enter in the theory of participating observation and to finally consider fieldwork as one of the many moments of the eternal game of the construction of the identities of both the researcher and the other.

Scene di emigranti sull’Oceano. Su The Amateur Emigrant di Stevenson

Luigi Cepparrone

p. 25

Scenes of migrants on the Ocean. About Stevenson’s The Amateur Emigrant

Abstract

The depth of the scars inflicted by travelling on the body and soul of a great and sensitive novelist such as Robert Louis Stevenson will be analyzed here concerning the trip made by Stevenson on board of the transatlantic *Devonia*. To sleep in second class while living in the world of the third class passengers gives Stevenson the opportunity to face his own alterity, an unsettling experience for the soul. Novelists rather than ethnographers inaugurate, during the second half of the XIXth century, the ethnographic studies of complex social forms which characterized European societies and the study of social change which characterized the history of the Western world, with the analysis of the great migration processes to begin with.

Balcanici, i viaggi e i viaggiatori

Marco Chimenton

p. 47

Travels and travellers in the Balkans

Abstract

Travelling back and forth across the Balkans, sharing the tiny spaces of cramped buses or the anguish and the cunning of young and old travellers constitute the analytical basis for a new definition of the concept of border. The article suggests that border is such not so much because it prevents crossing but rather because only some, with determinate characteristics are able to cross. In the Balkans borders actually exist in order to force those who want to cross them to change “at least a little bit”. The perception of the symmetry or asymmetry of the border which depends on negotiation processes in which the power of each party is determined by the interest of the other to have access to the territory is also analyzed. The author remarks that in this present case the interest of the Balkan citizens to be part of the European Union is much superior to the desire of the “European” to have access to the Balkan territories.

Il viaggio da Messina a Lima di un missionario gesuita italiano nel primo ‘600. Geronimo Pallas (s.j.) e la sua *Misión a las Indias* (1620)

Antonino Colajanni

p. 65

The travel of an Italian Jesuit missionary from Messina to Lima in the early XVII century. Geronimo Pallas (s.j.) and his *Misión a las Indias* (1620)

Abstract

This article deals with the question of travelling as a mission for institutions with which the traveller has a relationship of deep integration. The peculiar travelling of the Jesuit Geronimo Pallas constitutes a paradigm which will be analyzed by the author. The article deals with the quick and deep learning processes which are activated through the unsettling experience of travelling for long periods in extremely difficult conditions. The traveller is aware of the strong and articulated expectations of the institution which has sent him as a missionary but he also has to face the inescapable logic of “travelling” as such. The missionary, on one hand, sees, perceives and lives in an unexpected web of relations but he also has to face duty on the other hand: the awareness of this tension becomes an opportunity of deep existential growth.

***Souvenir d’ailleurs*. Note sulla scrittura e le immagini di viaggio in Jacques Derrida**

Raoul Kirchmayr

p. 81

***Souvenir d’ailleurs*. Remarks on the prose and the travelling images in Jacques Derrida**

Abstract

The travelling images produced by Jacques Derrida when he goes back to his native home in the suburbs of Alger after a trip to Moscow and a stay in Athens introduce the reader to the intricate theme of travelling and emotions. To go, to remain, to go back intertwine with memory, with memories: emotions are the travel, but the relations among them, analyzed with extraordinary sharpness lead us to the depth of the human soul. The article analyzes both the ethic dimension of being-on-a-trip and the exposure to the other and to its taking place as a possibility sprouting from the impossible and the incalculable. This is an event of experience and language at the same time. To be on a trip therefore coincides with a certain pragmatic of language in which the language of the other – that is the language in which *I am spoken* – can find a place in the language which is defined as our “own”.

Trafficati: esperienze di viaggio

Desirée Pangerc

p. 101

Trafficked: travelling experiences

Abstract

Are trafficked also travellers? The article analyses the traveller as merchandise: migrants, clandestine and trafficked are some of the roles sometimes unwittingly performed by the social actors.

During a trip a migrant can therefore become trafficked, i.e. the social actor goes through a continuous transformation of the self: every single transformation has its name. The activity of giving names is a juridical process which involves many international institutions. The example made in this article concerns the Balkan area and central-oriental Europe. The migratory routes will be examined as well as the paths which constitute them. A labyrinth which changes continuously: the paths are modified; they disappear only to re-appear later. The testimony of the trafficked is here gathered and analyzed on the basis of the documents gathered on the field or produced by the public prosecutor's office in Trieste.

Il viaggio e l'arte come forma di comunicazione con l'Altro

Maurizio Predasso

p. 115

Travelling and art as means of communication with the Other

Abstract

The author interprets travelling as an activity of "watching, observing and seeing". But this frenetic ocular activity meets the Other and, overcoming the plain visual perception it becomes graphics, sign and de-sign. It is a sign that "means to say", thus becoming language and communication: visual thought and ideogramatic language, once the sign is finally offered to the sight of the Other. For the anthropologist, not only for the artist, this opens the endless investigation on figurative language: to look and to tell. The encounter of the different modes of reading (I am reading and representing) and of visual expression (the other sees himself as I see him and looks at himself and at the images he has produced) offer the possibility of unforeseen and unpredictable mutual approach: dialogue is made possible through a shared and recognizable language.

Il viaggio religioso come strumento geopolitico. Il pellegrinaggio sciita e l'emergere dell'alleanza regionale tra Iran e Siria

Maurizio Scaini

p. 119

Religious travelling as geopolitical instrument. The Shia pilgrimage and the rise of the regional alliance between Iran and Syria

Abstract

Religious pilgrimage is almost as old as the history of men. This phenomenon has often been instrumentalized for political ends, creating the premises for new colonization processes, exerting local hegemonies or reinforcing strategic alliances. This article examines the recent re-discovery, in Shia perspective, of the holy sites in Syria. This "re-discovery" which initially was intended as anti-Iraq and pro-Iran has developed social implications and regional significance which cannot be thoroughly assessed for the moment. Among these there is an interesting gender issue. Women offer themselves as cultural mediators and therefore manage to increase their autonomy and obtain an economic independence which they propagate at home. Pilgrimage thus reveals itself as a kind of travel with strong political connotations.

Léopold Senghor e Aimé Césaire letti e interpretati da Giulio Stocchi

Giulio Stocchi

p. 131

Leopold Senghor and Aimé Césaire read and interpreted by Giulio Stocchi

Abstract

This article makes an analysis of fantasy travelling. The poet moves fast between situations and emotions which arise within a continuous and intense familiarity with alterity. Stocchi tells us poetically about two young poets, Aimé Césaire (future sensitive politician and mayor of Fort-de France, capital city of Martinique) who goes back to Martinique on a steamer and Léopold Senghor (future president of Senegal and member of the Academie Française) who travels back to the fabulous Africa of his childhood on the wings of fantasy. Poetry and more generally art becomes thus the model that men have built for themselves in order to have access to their imagination: The travel of poetry takes place without passport and checkpoints, without borders and States, beyond countries and continents in an universe of changing and heart-rending emotions.