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Mappe Etiche e Pratiche agronomiche: Un'indagine etnografica su paesaggi agricoli, agency e tensioni culturali nel mondo rurale catalano

Michele Filippo Fontefrancesco - Elena Fusar Poli

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Ethical Maps and Agronomic Practices: An Ethnographic Inquiry into Agricultural Landscapes, Agency, and Cultural Tensions in Catalonia's Rural World

Abstract

This article explores the cultural, ethical, and political significance of everyday agronomic practices in the Delta of the Ebro, with a focus on the use of phytosanitary treatments as an ethnographic lens. Based on extensive fieldwork among small and medium-scale farmers, it reveals how pesticides and other agricultural technologies are far from neutral tools—they are deeply embedded in systems of value, aesthetic regimes, intergenerational dynamics, and contested visions of modernity. Drawing on anthropological theories of agency, ethical economy, and landscape aesthetics, the article argues that pesticide use operates as a form of cultural expression and social positioning. Practices of experimentation, bricolage, and adaptation illustrate how farmers negotiate their place in a world shaped by global markets, environmental constraints, and shifting regulations. Ultimately, the article positions the agricultural field as an ethical and political space, where the act of treating a plant can reflect broader struggles over autonomy, belonging, and survival in the contemporary Mediterranean countryside.

Keywords: agency, pesticides, ethical landscapes, rural anthropology, phytosanitary practices

I simboli della giustizia. Il peso della tradizione iniziatica

Teodoro Brescia - Gianmichele Pavone

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The symbols of justice: the weight of the initiatic tradition

Abstract

Sword, scales and blindfold (sometimes associated with other symbols such as crown and gavel) form the best known triad in the iconographic representation of justice. The blindfold is added only towards the end of the Middle Ages. Its first appearance dates back to 1494 and is considered to be a negative and derisive element: a scene where a court jester blindfolds the goddess Justice, whilst according to ancient mythology she sees all. Notwithstanding this, the image spreads rapidly and acquires a positive and serious connotation. In that same period the blindfold is added to at least another deity, the goddess Fortune, rendering her *blind* too. This occurs during the Renaissance Humanism, where on the contrary the famous motto *Man is the architect of his fortune* dominates.

The authors claim that the symbol of the blindfold, along with others, is derived from initiatic traditions, where it is used with a very different meaning from that of *blindness* and which would explain the aforementioned apparent contradictions.

Keywords: justice, symbols, blindfold, gavel, initiatic tradition

Filosofia, pensiero e legittimazione del potere privato Ovvero della non-rivoluzionarietà dell'apparente rivoluzionario

Raffaella Sabra Palmisano

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Philosophy, thought and the legitimacy of private power. That is, of the nonrevolutionary nature of the apparent revolutionary

Abstract

In recent years, a large number of highly successful authors marketed as philosophical have gained wide popularity, often being celebrated as “revolutionary.” Their works, while widely accessible and engaging with current political, moral, and technological issues, are typically presented as tools for critical thinking in a rapidly changing world. Their mainstream success is frequently interpreted not only as a sign of cultural democratization, but also as evidence of the supposed revolutionary power of their analyses. However, this phenomenon prompts a number of fundamental questions: What truly defines a “revolutionary” analysis? What kind of historical impact do these widely acclaimed texts have? Do they genuinely democratize access to culture - and if so, what kind of culture is being promoted? Are their authors truly philosophers, or do they represent something else? What forms of cultural transformation do these texts actually advance? This article explores the distinction between philosophy and thought, and examines how each is implicated in broader dynamics of history and power. In doing so, it questions dominant narratives of cultural authority and sheds light on the shifting boundaries between the public and private spheres.

Keywords: philosophy, thought, public/private, politics, history

Brevissimo appunto, circa la più generale e concorde strategia messa in opera dai democristiani e dal fronte dei social-comunisti, nell'occasione dei lavori d'aula dell'Assemblea Costituente

Michele Gaslini

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A brief note on the broader and concerted strategy implemented by the *Christian Democrats* and the *social-communist front* during the work of the Constituent Assembly

Abstract

The *Christian Democrats* and the *Communist and Socialist Parties* exhibited substantial ideological congruence with regard to the overarching social order that Italy was to assume in the post-Second World War era. A notable illustration of this political congruence can be observed in the formulation of the text of the present Constitution, which, in contrast to the subsequent widespread affirmation, does not signify a compromise between entities with divergent ideal visions. Instead, it symbolises the outcome of a unifying will, as evidenced by the negligible influence of the *liberal* tendency grouping, despite its authoritative status, on the document's substance.

This convergence, expressed in the figure of the so-called *historic compromise*, could also take place in the *Constituent Assembly* through the experiment of particular expedients of assembly tactics, the essential outline of which will be presented in the course of this essay.

Keywords: Italian Constitution, Constituent Assembly, parliamentary tactics, historic compromise, Christian Democracy, Italian Communist Party, Italian Socialist Party

Le tradizioni di San Rocco nei Comuni della valle dell'Aventino (Abruzzo)

Amelio Pezzetta

p. 105

The traditions of San Rocco in the municipalities of the Aventino valley (Abruzzo)

Abstract

The Aventino River Valley is located in Abruzzo, specifically in the Province of Chieti. Its territory is divided between 11 Municipalities that have been decimated by emigration and in 2021 reached a total population of about 13000 inhabitants. In the past, the majority of the population of the area was employed in agriculture. Now agriculture is little practiced and the few remaining residents are employed in commerce, in artisanal activities, in public administration, in tourism, in the pasta factories of Fara San Martino and in the industries of a nearby valley. This essay reports the traditions regarding San Rocco who is one of the most venerated saints in this valley. From the analysis of the reported facts, it has been observed that in many Municipalities the festive celebrations on San Rocco continue to be organized. Despite of the transformations that have taken place, some of them have retained certain rituals of peasant civilization

and to them have been added others of contemporaneity that ensure collective escape, tourist attraction, spectacularity and the reaffirmation of some identity values.

Keywords: Aventino, Abruzzo, Chieti, San Rocco, traditions

What relationship does supernatural evil have in contemporary society? Some reflections

Davide Costa

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Abstract

Supernatural evil has always been one of the most present social phenomena in society but also among the least studied. What are its impacts on society? What are the main forms? What consequences does this type of belief have? What are some of the most famous demons? These are some of the questions that this paper attempts to answer, with only one awareness: this type of evil is first and foremost, like any other form, a human product, culturally transmitted and socially structured. Through an analysis of international literature, the following relationships emerged between supernatural evil and the various social dimensions: the relationship between supernatural evil and social position, the relationship between supernatural evil and mental health, the relationship between supernatural evil and gender issues, the relationship between supernatural evil and the education of children, the relationship between supernatural evil and intolerance towards minorities and sexuality, the relationship between supernatural evil and gun policy, the relationship between supernatural evil and punishments. Therefore, this list of reports summarizes and adds to a small yet growing literature on the relationship between belief in evil and its impact on society. The potential role of belief in supernatural evil in shaping attitudes and orienting actions deserves constant attention from social scientists, therefore, it is hoped that this list, with the respective methodologies, can be applied in the field, through subsequent and more in-depth empirical research, to possibly compare the results obtained.

Keywords: supernatural evil, social sciences, social position, education, religion, belief