

they all agreed to go back to Somalia. So there was a colonial mentality deeply rooted that goes beyond just fascism. In fact, I always say do not look only at fascism because the history of colonialism begins with liberal Italy, it begins after the Unification of Italy. Somehow to have a colony was a way of saying "we are a nation", an Italy that has never been and I do think it is even now.

During those ten years, those who were already settled there concluded their business.

In my opinion it did not help the Somali people and I say this because of what my father told me – he was part of that group of people who went to study in Italy, he took the exam in Somalia and then came to do some sort of internship in Italy. He said what they learned during that time was a lot of laws, institutions, jurisprudence, etc. The roots of this education was actually Christian democracy and politics and not even the more suitable Christian democracy, rather the worst because of the buying and selling of votes, wheeling and dealing, bribery, all those things that we know pretty well and so these things have been transported in Somalia just in the same way. I think that our democracy that lasted 9 years - Somalia has not voted for 44 years, the first and last vote was in the 60s - did not have the time to take off on its own, and this is troubling and very serious.

After this democratic parenthesis - which was full of mistakes but at least they were democratic - Somalia, having passed from one error to another, entered into the 20-year military dictatorship of Siad Barre, which was first a communist dictatorship - a communist so to say, the only communist things Siad Barre had were the military parades, the iconography, Mao, etc. - and then out of the blue, since he no longer had the alliance of the Soviet Union, who had chosen Somalia as a partner of the USSR, he suddenly became an ally of the Americans, he forgot everything he had done before and he became a capitalist.

We had 9 years of Italian Trust-Territory, 20 years of Siad Barre dictatorship and then 23 years of civil war, so I believe that Somalia never left the colonial system. And even now if peace is being born - I really hope it's a good peace as Somali and as Italian - I still see many things that I do not like, so many external influences, from Turkey, the United States, as well as from England, the same Italy, and China. This is because Somalia is tempting too many countries as it has oil, raw materials, etc. that are needed by multinational corporations. So I do not know if it is a truly independent country.

On the 1st July it is the independence of Somalia is celebrated, every year we go to the streets with the flags, with patriotic songs, but they are only rhetoric and folklore. Our country has never effectively managed to be truly independent from some strong powers either because of economic ties or because of ideological ones. So this means that colonialism has never ended. I've spoken about Somalia but this applies to many other countries in the world. That being so, we must revise our concept of post-colonialism".

How was elaborate the memory of the colonial period, which last for 60 years circa?

What story is taught in school or rather what is not taught? How does the school affect in creating a hegemonic ideological cultural apparatus? How does the work in the research reinforce a certain racist ideology?

As it was said beforehand the Institutional Apparatus, schools and universities, play an important role in the construction and justification of a western dominating knowledge as well as in the mystification of the students in front of the history, especially modern history which includes fascism and colonialism. In some cases parts of history are removed from our books, in others they are presented incorrectly or from a western supremacist point of view.

Sometimes we are even helping the system to perpetuate repressive mechanisms when as students for example we commit to study in departments that apparently have not much to do with it. Such as when we inscribe at public universities like Rome 3 that provide courses in biometric systems and that help with their researches the development of increasingly advanced technological systems that allow total control over the life (bios) of the people.

Knowing (certainly, in some cases) or unknowingly, professors and scholars are taking part in this process.

One of the movements that struck my attention and the attention of many who are aware of this, what I can term, "FASCISM RELOADED", is the fast growing "grass-roots" right radical neo-fascist Casa Pound. In the public opinion it became known in 2003 with the squat of a state owned building in the near of the train station Termini with the motivation of helping families who have emergency housing. With this kind of action they contested what they term "reactionary stereotype that the occupation of empty buildings is an exclusive practice of the left." To understand the big impact that this it has on the social level I want to mention some of the initiatives they developed in these years among which the "Social loan", a law proposal dedicated to create a regional apparatus with which housing blocks would be built with public money and then sold at the price of the cost of production to "Italian families" (not yet owning any real housing estate). And the project "Time to be mothers" that calls for a reduction of the working hours, from 8 to 6 hours a day, for one of the parents of a child between the ages of 0 to 6, whilst the salary would hold steady. At the moment they also manage a network of bars, libraries, pubs. They even have a theatre company (Teatro Non Conforme FT Marinetti/Nonstandard theatre FT Marinetti), two sport schools and teams, two magazines L'Occidentale/The Western and Fare Quadrato/Close ranks, a web TV channel (TortugaWeb) and a web radio (Radio Bandiera Nera), rehearsal studios, an artistic movement called Turbodinamismo and an association of artists called "Artisti per Casa Pound". For them in this latter project (I quote and translate from their web site) the "art is mainly 'political' in the sense that it has always the feet firmly knock in the life of the polis, from which it draws its nourishment and which gives it the fundamental orientation." This calls to rethink political art and the vocabulary we use and the differences we established.

I believe that this list of information can make us more aware of the worrisome status of how fascist ideology is penetrating the life of many without a historical memory. Fascism is there but without history of earlier historical Fascism and it is presenting itself as a populist movement to make the life of Italians (and we can state in blood and soul with a clear racist ground) "just" better.

In their program they have been appropriating concepts, vocabulary and causes that are part of the once clear leftist struggles. But the right of housing, the fight against the financial dictates and privatization is done by reinforcing nationalism and racism, preached through radical contrast to immigration mechanisms.

Antar Marincola says: "The right wing still exists and it will always exist. You can always create the burden of the migrant, just as the Italians are linked to the mafia and spaghetti: the stereotype. That will always exist. The Moroccan drug dealer, the Somali criminal, and so on. This thing enters in the emigration and immigration logic. The right wing is omnipresent; they will always be by your side. This is a certainty in western countries.

But what do the leftists do in this regard? What kind of other politics? What kind of integration do they do? In which kind of processes are they involved? Which kinds of inclusion mechanisms do they develop? What kind of prospects do they have according to the world that they are controlling and managing? What is the European left-wing doing for real integration? The right wing has always done its job and it will do it better and better, especially in times of crisis like this, it will do it doubly better, but where is the left? Where has it been? Who created the detention centres for migrants, the Bossi-Fini or the Turco-Napolitano law?"

Igiaba Scego says: "I was very impressed by the Dominican American writer, Junot Diaz, who said that we must decolonise love. This is a strong statement because we have very unbalanced relationships between employer and employee, or between members of the same family or even for a couple. I think that to decolonise love, affections and the labour relationships is absolutely important. We must begin to tell the truth, to scatter these alleged inferiorities and superiorities. We have to, and I've thought about this for quite some time, to decolonize Italian politics because it is full of stereotypes. It ranges from the hatred of the Northern League - "We don't want these King Kong people, they should return to their countries!", a rhetoric we have lived with for twenty years and more - to paternalism.

I believe that the Italian leftists or Italian progressivists have to decolonise their relationship with