

the Italians colonial guarded the colonial borders.

Mussolini showed off, in public discourse, contempt for the enemy and emanated directives against contamination. The racial politics of fascism in Ethiopia anticipated the South Africa apartheid introduced a decade later. Segregation was sanctioned by the racial laws of 1938: promiscuity was banned on public transport, it was banned for owners of vehicles to employ black drivers, areas were reserved in cinemas for natives' film, doors in offices were separated, etc.

## E) COLONIAL HISTORICAL DENIAL AFTER THE WWII

The historical removal has gone hand by hand with the act to censure, misinform or not inform at all. State archives are closed or difficult to access. The former Colonial museum, then called the African museum, created in 1923 and managed at the time by the Ministry of Italian Africa, was closed in 1972. Beside all the problematic that can have an anthropological museum, as the many in Europe that have a racist hegemonic point of view, it critically used could be an important source for research. As well the Italian Institute for Africa and the East, a public body lately in charge to manage the African museum, again a place where to research on Italian colonialism, was closed in 2012 because of financial problems.

Another symbolically repressive act to disperse memories has been done with the censorship (30 years circa) of the movie *The Lion of the Desert* (1981) of the Syrian-American filmmaker Mustafâ Akkad, which tells the Libyan story of the anti-colonialist resistant Omar el-Mukhtar, from the Arab point of view. In the words of the then Prime Minister, Giulio Andreotti, the film „harms the honor of the army“. It is not possible to find a copy of the movie with Italian subtitles or dubbed. Even to get one in English I had to approach an international online shop.

Furthermore the documentary *Fascist Legacy*, produced by the BBC, on the fascist crimes was purchased by the Italian State Television and never aired.

In June 2009, during his first official visit to Italy, Muammar Ghedaffi kept pinned on his chest the historic photos of the arrest by the Italian colonial troops of the Libyan resistance el-Mukhtar and stepped accompany, at the meeting with the Italian institutions, by el-Mukhtar son. The Italian Army killed Ghedaffi paternal grandfather, Abdessalam Bouminyar, during the Italian invasion of 1911. On that occasion, the Sky television platform, announced the screening of the film *The Lion of the Desert* on the day after the visit of the general. Nevertheless, the event has not attracted any kind of debate at the national level.

In recent years, Italy is crossed by new nationalist and patriotic waves that reinforce strongly the opposition to "international terrorism" and "illegal immigration".

Symbolic places of „patriotism“ were rehabilitated, an example of all is the *Vittoriano* also called *Altare della Patria*, reopened to the public after 31 years, in November 2000. Its name comes from *Vittorio Emanuele II of Savoy*, the first King of Italy, to who the monument is dedicated.

In 2004 was inaugurated at the *Vittoriano* museum the exhibition entitled as the brochure says: „The Epic of the Eritrean Ascarì. Eritreans volunteers in the Italian Armed Forces from 1889 to 1941“. In the description they write that the initiative "is intended as an act of homage to the immense contribution of courage, loyalty and blood bore by Eritreans - in accordance with their age-old warrior traditions - to our armed forces during the period of the Italian presence in Africa (1889-1941)".

This exhibition has exalted the nostalgic memory for an imperial past that in no description has taken the name of colonialism, conquest, exploitation, repression or fascism. The Ascarì black soldiers are represented as faithful servants of the country, in their words, as „volunteers“, omitting the reasons why they enlisted, the discriminations to which they were subjected to, the

## A) RELATION BETWEEN CAPITALISM AND COLONIALISM

From the very beginning the motive of the colonial expansion policies is that of capital accumulation that leads Italians in no time in taking possession of the land, resources and people of these territories. The genesis of the capitalist economic system that is the system of over-production, exploitation, environmental destruction, and impoverishment of the many and the enrichment of the few, privatization of primary resources, land, bodies and minds, is to be found right in colonialism. Today, as in the past, in the name of super-profits for companies and governments continues the super-exploitation of the workforce of the former colonies.

The dominant state controls the economy of the subjected state according to its interests (use of cheap labor, opening up new markets to sell goods produced in the mother country, use of raw materials, etc.). This economic relationship it is an unequal one because it creates a total dependence of the subjected countries toward the imperialist states.

## B) PATRIARCHAL HEGEMONY OF WHITE MAN IN THE COLONIES

During the colonial campaign sexual racialised policies were at the core. The woman has been used as symbol of conquest of the land, depicted as "fertile, available, wild and passive". It raises the myth of the "Black Venus".

The practice of *Madamato*, that means the "rent" of a woman, a "household-wife" for a specified time, was used without legal constraints, it did not constitute for the Italians, once back in Italy, nor bond nor problem.

This "ero-exotic" vision of the black woman has been with the time substitute, especially during the advent of the racial laws in 1938 during fascism, with an image of the woman ugly and deformed, for the need to show their invented constructed inferiority. Bodies were commodified, women used as objects in colonial exhibition. The racist song *Faccetta nera* was even prohibited because it suggested promiscuous relations with native women. The fight against *mestizo* couple brought in 1939 to the crime of „injury to the prestige of the race“. Anyhow, despite the fact that brothels with white women were introduced in the colonies, sexual relationships between native women and soldiers were rather frequent.

For Antar to intervene in this context it was to speak about the experience of her grandmother Aschirò Hassan and her mother Timira Maincola. In his words "the *Madamato* is the result of racial laws when the white Italian man could not legally have a black woman at his side, so she had to be (literally) defined as "*Madame*", a temporary woman. Indeed the verb „to colonise“ means to hunt, to take possession of. As it is with language too, it's the idea that it can often be said, „to own" a woman".

There is no coincidence that in warfare there is always rape; there is always the idea to treat the women as the war or country of war itself. If you annihilate the women in a place of conquest, you have annihilated the place itself, as she is the one who gives life.

Let's assume that in Africa the woman is black and thus is considered by the western perspective more closely related to animals than humans, or is in fact an actual animal. Therefore, colonisation and possession becomes one and the same thing. This is the true manifestation of colonisation."

The position of the woman during the colonial time and today it is a central topic for Igiaba, who among other texts, in her doctorate research/thesis focus on three Italian-speaking woman of the Horn of Africa. In her words: "In the colony some women didn't meet the Italians because they were hiding, many other unfortunately did interacted instead. I also think that there were some real love stories - I don't want to neglect this possibility - at least I hope there was, but for most of the women who were still tied to Italians, however were then abandoned with two or three children. Once these men ended their period in the colony, they would return to home, leaving these offspring and women at the absolute mercy of it all. They were the infamous 'Madames',