

For a collective process of re-elaboration of the Italian colonial and fascist past and for the evisceration of the contemporary oppressive, dictatorial, xenophobic, racist, capitalist and imperialist powers in Europe and the global world

1. WHY THIS PROJECT?

"In the belly of fascism" is a trans-disciplinary project that deals with the intersection between Italian historical colonialism and today's racism in contemporary Italy. The aim is to analyze critically the present Italian colonial matrix of power through the thinking and critical engagement of those who have the status of migrant cultural workers, including the so-called "second generation" migrants, that are precise regarding their post-colonial background, in order to acquire a non-Eurocentric genealogy of our European history.

What is necessary is in fact to start to think about us the "natural white" citizens of Italy and the EU differently, to see that our privileges and hegemonic positions are an outcome of the fully brutally conducted processes of dispossession, exploitation, discrimination, death and subjugation. Processes that were carried out historically and that are presently reinforced and perpetuated.

Therefore the project departs and insists on

- an almost absent critical debate in Italian society of the impact of the colonial/fascist heritage on the contemporary migration flows;
- the racialised and gendered perceptions of the constructed representation of the "Other";
- the ever-increasing restrictive racialised past and contemporary laws.

The reason for this project is in a need for learning and understanding in what consists the historical relations in-between fascism, colonialism and capitalism and how this history still shape the present time. The urge is to elaborate and practice strategies to dismantle the constant contemporary reproduction of racism, sexism, discrimination and subjugation all around.

During my research I came across a huge quantity of written material, from academic papers and literature, to journalists' contributions. Through the process of reading I started to get self-formed on these topics that still need to be worked through, intensified and re-elaborated.

I want to list some names that helped contribute to my formation: Hamid Barole Abdu, Kaha Mohamed Aden, Ali Mumin Ahad, Rando Devole, Ubax Cristina Ali Farah, Antar Mohamed Marincola, Shirin Ramzanali Fazel, Gabriella Ghermandi, Igiaba Scego, Ribka Sibhatu, Maria Viarengo, etc. These are just a few of the many people who have had direct or indirect relationships with Italian ex-colonies and that are actively part of (socially and linguistically) the cultural spheres of production based in Italy. Their texts have been, for me, a basis to learn a part of history, which for many years was absent from my cultural background.

Relevant references, for me and for these authors as well, are some of the most dedicated and older historians on Italian colonialism, such as Angelo Del Boca, Alessandro Triulzi, Giorgio Rochat, Armando Gnisci and Nicola Labanca. The fact that these are all male historians is not by chance. White female historians have had a marginal status in Italian academia. In recent years the number has increased and among other experts on colonialism we can find Sonia Sabelli, Franca Sinopoli, Lidia Santarelli, Cristina Lombardi-Diop and Caterina Romeo. To find non-white historians and professors in schools and universities in Italy is almost impossible and this is directly connected with well-rooted institutional racism.

I also have to acknowledge that the background of my interest is formed in the Academy of Fine Arts in Vienna in the department for Conceptual Art (called Post-Conceptual) that opened lengthy

taken away from the prisoners to avoid any communication with the outside world. In the center it is not possible to do any recreational activity or socialization, even outdoors. Common spaces like the canteen have been closed down, although it is perfectly feasible, because of the risk to allow an alliance among prisoners.

For the same reason, the time to spend in the courtyard has been drastically reduced.

It is not even allowed to keep books and newspapers and there are no sheets for the beds. The Centers are completely militarized and surrounded by barbed wire.

Many are the cases of aggressions and violence from the guards as well as those of self-mutilation, and suicides. Razorblades gulped down. Veins cut. Neck cord. Hunger and thirsty strikes.

Accidents occur also while protesting. Recently few guys fall down from the roof of one center where they were manifesting their dissent toward the living conditions in the CIE and trying to get attention from outside.

I would not call this places Centers, I would rather call them Camps.

Camps of isolation, humiliation, violence, segregation, refusal, negation of human dignity.

The western states violate the human rights, the same they claim to support.

How many thousands of dead should we count before politicians will take the responsibility on that? How to face the brutality of us white citizens, which know what is going on but behave as nothing happen or they even provoke with racist statements and act?

The "brava gente" over time get used to what s/he sees and hears and is no longer posing questions. It stills believe in Europe who on a one hand win the Nobel prize for peace while on the other promotes superiority and a talent to oppress.

Are we really able to get used of everything?

IL MIO VENTRE DI SOMMOSSA IN BASSO RIBOLLE

Vulcanita Erupziona