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## **African-European Archaeology: material resistance, graffiti and Rastafari Ideology of the Rosarno African Workers (Reggio Calabria, Italy)**

Every winter orange picking recalls in the Plain of Gioia Tauro thousands of workers from Central Africa; this workers find an accommodation in abandoned sheds or large farms (in Italian, masserie). On January the 7th, 2010, after months of intimidations and wounding, the degradation situation came into the international limelight for the so-called migrants' revolt, during which the African workers fought with the police and the local residents, and many people were injured on both parts.

Thus, in the various enclaves a defensive ideology has developed; this ideology is immaterial, but can determine cultural processes, whose outcomes have been analyzed by ethnoarchaeological researchers.

It is first of all a "material resistance", an everyday resistance which ignores the dominant context and reconnects to the various cultural homeland backgrounds. To this dimension belongs the recreation, in situ, of segments of African operational chains, that is dozens of three stones hearths in which were burnt long poles; this method is very common in all the sub-Saharan region and, in the area of African-American Archaeology, is attested by the XIX Century stratigraphies of the slave huts in Virginia and South Carolina.

The graffiti and the interviews containing references to the resistance preached by Reggae music and by the Rastafarian movement can rather be connected to a more conscious and long-period dimension, which resulted in the so-called revolt and in the birth of a permanent association, the Associazione Lavoratori Africani di Rosarno (Association of the Rosarno African Workers).