

## SUMMARIES

P. DONATI, *The Relational Subject: Definition and Examples*

In ordinary life, we, *qua* individuals, often speak in the plural by referring to a 'We'. People say: we had lunch together, we went on holiday together, and so on and so forth. Usually, this 'we' is a term whose referent remains unspecified and serves only to indicate which people were involved in an event. Philosophers and social scientists agree that the 'we' cannot be a simple aggregate of individuals who are supposed to share an idea, action or a purpose. There must be more than that, but when they try to give an explanation of what lies behind the 'we', they also differ greatly in how they account for it. It becomes essential to reach a clearer and sounder view of what constitutes the 'we' as a social subject. The Author claims that most current explanations of the 'plural subject' are both ill-founded and inadequate for the job and puts forward an alternative sociological theory, which introduces the concept of the 'relational subject', as a more complex and robust concept of what a 'we-subject' is.

*Key words:* relational subject, reflexivity, we-relation, relational goods, relational sociology

L. DIOTALLEVI, *The world. That is: the evil of losing time*

This paper is the result of an attempt to look for the "after" within the social realm, and of an attempt to take this challenge very seriously.

Equating time to space is the starting point. Such an equating is also seen as a dramatic characteristic of the early modernity, of its physics as well as of the state of its politics.

Then assuming the luhmannian analysis of the path followed by the social differentiation during the course of modernization, up to the present primacy over that process exercised by the functional differentiation of the society, makes observable both the reappraisal of the variety of temporalities and the planification and simplification of those temporalities planned and executed by the hegemony project of the state organization.

So we are forced to account for the alternative remaining between *saeculum* – as paradigm centred on the variety of the temporalities – and secularization – as paradigm shaped on the abolition of that variety *via* spatialization –.

*Key words:* society, social differentiation, space / time, Luhmann.

F.M. LO VERDE, *Leisure time and the construction of social capital: a review*

The production of social capital in a specific area of everyday life such as leisure time and the different socio-cultural contexts it is experienced in is a very interesting research issue, especially in the light of certain specific meanings of the notion of social capital, such as Bourdieu's or, more recently, Putnam's. Nonetheless, this research issue is scarcely taken into consideration in Italy. Albeit inexhaustively, this paper intends to introduce this issue starting from a brief review on the generation of social capital in youth's leisure

time contexts. In the first paragraph I problematize the notion of social capital as referred to leisure time "contexts" as well as analyze either the social capital literature dealing with the modes and experiences of leisure time, or the leisure time literature focusing on the construction of social capital in leisure time contexts. In the second paragraph I discuss some studies regarding the ways in which a particular age range – youth – produces social capital in leisure time contexts. In the third paragraph I focus on some studies regarding the issue of youth's leisure time as a potential "antisocial" time. In the fourth paragraph I introduce the discussion about the little importance given to public leisure in the service provision for youth's leisure time and the consequences determined by that in terms of social capital «erosion». The conclusion offers three metaphors for understanding the trends of leisure time and sociability.

*Key words:* leisure studies; leisure time, Social capital

F. ANTONELLI - R. CASTRUCCI, *Intellectuals' Molecularisation and New Technologies in the Network Society*

In this essay we aim at analysing changes in the role of intellectuals in network society. After discussing how intellectuals have been a social and political élite during the first modernity, functioning as intermediaries, and enabling hierarchical and asymmetric order in industrial society, the essay analyses the main factors towards disintegration of this social order: decline of philosophy of Truth, rise of postindustrial and knowledge economy, spread of higher education, development of mass communication, and thus of new media. These processes have stimulated the emergence of new social subjectivities, namely knowledge workers, which have set in motion powerful disintermediation processes through the internet. On the one hand, the classical function of intellectuals has been partially absorbed by mass media, and on the other hand it has been superseded by a multitude of intelligence and opinion niches directly produced by citizen-consumers (intellectuals' molecularisation). The resulting landscape consists in a strong balkanization of social and political world – particularly along generational and educational lines -, where, on one side you find a composite set of extremely fragmented intellectualities swarming through the Net (citizen-consumers), and on the other side masses of people still depending on mass media intermediation mechanisms (citizen-spectators).

*Key words:* intellectuals, new technologies, public sphere, knowledge, long tail