

## SUMMARIES

P. DONATI, *Generations and their links: a fresh approach.*

Recent studies show that canonical approaches to generations are not able to explain what they actually do in present societies. Generations can no longer be viewed in terms of age cohorts nor can they be explained in terms of parental descendency. To cope with this theoretical stalemate, the A. suggests to adopt a relational approach. Only this perspective can connect the parental descendency with all the social relationships which are external — though close — to the family itself. We need a fresh outlook to the topic, since contemporary society is made of mixed up generations. This transformation changes the generations' identity within the family, while the family itself is redesigned by generations.

D. WYNNE - J.O.'CONNOR, *From the margins to the centre. Cultural production and consumption in the post-industrial city.*

The article focusses on three related themes that have run closely together in the debates around postmodernity and the city in the 1980's. Firstly, the notion of gentrification, whereby a reversal of the movement out of the city centre by the affluent classes results in a «re-centralisation» of previously «marginal» areas of the city centre. Secondly, a process of restructuring in which many of those activities deemed peripheral to the activity of the «productive» or «Fordist» city have now moved centre stage and become a major concern for cities in the 80s; that is, the concern with culture, consumption and image. Thirdly, the process whereby previously «marginal» groups have been made central to the city and/or have made the city centre central to themselves. In this essay, using Manchester as a case study, the Authors look at these debates more closely and at the claims that this transformation towards the «postmodern city» can be tied to the operations of a designate class or class fraction who, more than any other social group, are concerned with the promotion of a «postmodern lifestyle».

S. MARTELLI, *Mauss versus Durkheim? A disagreement about the notion of the sacred and the late-Durkheimian turn in the contemporary sociology.*

The Author emphasizes the Marcel Mauss' theoretical disagreement about the substantive turn given by Émile Durkheim to the notion of sacred in his book *The elementary forms of the religious life*. According to Mauss' doing so Durkheim carried sociology beyond the limits of science, for instance in the study of religious experience. To Mauss' eyes, moreover, the Durkheim's claim, that the conceptual couple sacred/profane may explain the huge variety of magic, folk and religious phenomena in all times and cultures, is no wrong. In the Author's opinion, these Mauss' critiques have validity and they are much more useful today, in a time in which the Durkheim's work raises a renewed interest and the couple sacred/profane is placed by J. Alexander at the core of his cultural sociology. Maybe the post-modernist climate and the experience of cultural and religious diversity in the western societies can lead to appreciate more Mauss' critiques, too. These can help the sociologists to give a more rich and flexible foundation to the sciences of religion.



N. PAVESI, *Mass media and socialization: the media education approach.*

The article analyzes the role media play in the process of socialization. After having taken into consideration the recent debate, the A. discusses the media education approach, which highlights the contribution of the media to a traditional socializing agency, the school. Two different interpretations are compared: education with the media and education to the media. The latter is particularly studied, moving from the Unesco definition. Some evolutive lines are then reviewed.

F. PRESUTTI, *The Cultural Studies and the debate of «postmodernism»: Stuart Hall.*

This essay analyses the lively process of categorization of «postmodernism» according to Stuart Hall, one of the founders of Cultural Studies. The «end of narration» and the processes of significance on one side, and the proliferation of signifiers through the technologies of information on the other, are elements which join a perspective that, up to the middle of 1980s, had addressed to the processes of communications from a structural marxist point of view. The following debate has induced Hall to have a particular attention to the cultural history of contemporary society: this can be represented as a complex formation in which dynamic and unnecessary «articulations» take place. This notion of contemporary history is in contrast with postmodern visions and is enriched with new communicative potentialities, thanks to the incessant technological development.