

SUMMARIES

M. MAGATTI, *About paradoxes of civil society. The Italian case.*

The article analyzes strength and weakness of the Italian civil society. Moving beyond the traditional approach – according to which the Italian society shows a structural fragility and a tendency to particularism and familism – the author suggests that Italy has two main spheres in which the social actors are strong: the social rootness of the entrepreneurial richness and the large diffusion of voluntarian initiatives. Nevertheless, the Italian civil society is particularly weak in the communicative sphere as well as the economic one. This explains many social features of the Italian kind of development which remains basically linked to the local contexts and to the informal dimension, while it has difficulties at the institutional as well as national level.

I. BARTHOLINI, *Identity as acknowledgement.*

The identity is one the fundamental problems of the contemporary sociology because surpasses the old categories of *Gemeinschaft/Gesellschaft*, gender and nationality. In the suggest of I. Bartholini the identity became the result of a process of acknowledgement. The people join through the category of act. In a tolerant society the public act is a new criterion of the acknowledgement.

V. CADARIO, *Durkheim's sociology of religion and conflictual theory in Randall Collins.*

At the centre of Randall Collins's theoretical reflection lies an individualistic, though negotiated notion of social order, which differentiates it from the functionalists' standpoint. The contribution derived from Durkheim's sociology of religion is synthesised in a «formal model of ritual» which, mediated by the dramaturgical approach of Erving Goffman, allows him to grasp the functioning of everyday interactions and the formation of a complex and articulated social stratification with emotional and symbolic bases. The essay critically discusses the conflictual approach proposed by Collins underlining especially the «situational reductionism» and the problematic implications of «emotional solidarity» resulting from IR chains.

A. CAFORIO, *Excess and rule in popular traditions: two examples.*

In the thought of the traditional cultures, there is always correspondence among biologic order, social order and cosmological order. This need of order to the base of each thought of the human being has been the object of this article in which has been tried to demonstrate like the excess, symbol of the chaos and of the disorder, have need of a social expressive sanction. To support of this hypothesis, I have taken in consideration two examples drawn from the popular culture: a distinctive illness that strikes almost exclusively the children and an interesting disgust of the women toward the wine.

L. RUGGERONE, *The Journey of the Suitcase: a cultural biography of an «almost» everyday object.*

A beginning perspective for the research that forms the subject of the article was the fruit of combining arguments from the most recent anthropological literature and some ideas currently under discussion in the cultural studies sphere. These two perspectives (the anthropological one proposed by Kopytoff and the cultural studies approach by Hall et al.) tend towards a re-evaluation of the capacity of objects to become carriers of a group of meanings, beyond their exchange value. These meanings can be recovered by following an object through the phases of its existence and therefore analysing the relationships between the object itself and the community (professional and public cultures) with which it comes into contact. In making evident the plurality of these meanings, one contradicts the idea proposed by the Frankfurt School that industrial products are by definition, non-cultural. The communicative processes in progress at all points of the object's journey constitute an incessant series of loops, that in all the moments of the itinerary result as being always simultaneously present. They constitute variables that must be considered in any decision making process. In order to illustrate these processes, the cultural biography of the Samsonite Oyster suitcase is presented and commented upon.

P. REBUGHINI, *Metamorphoses and limits of «anti-racism» in Europe: between political engagement and cultural affirmation.*

The aim of this article is to carry out a comparative analysis of collective action against racism in Europe with particular attention to the engagement of young people. «Anti-racism» means a civil or an institutional engagement against different forms of prejudice and racial discrimination. It is possible to distinguish between «institutional» anti-racism, which is typical of the British case, formal anti-racist organisations and grassroots anti-racist action. The three countries compared here – Great Britain, France and Italy – have very different traditions in the field of anti-racist struggle, as well as in the history of migration and in the field of Welfare and social policies for the integration of immigrants. The comparative analysis has shown that the definition and the pragmatic of «anti-racism» is linked to national traditions and that the models of analysis based on Northern European experience, such as the British one, can be inappropriate to explain the situation of France or of a Southern European country such as Italy.