SUMMARIES

E. Antonini, Rethinking the public sphere beyond the nation-State. The case of the European Union.

The sovereignty of the nation-State is undergoing an erosion both from above, by the processes of global interdependence, and from below, by the emerging of autonomist regional trends and new forms of nationalism. The latter seem to be characterized by more exclusive than inclusive strategies and look as a result of social fragmentation and of the crisis of the welfare state. Notwithstanding a significant erosion of its exclusive sovereignty and territoriality, the nation-State is not going to disappear. In fact, global economic processes are still embedded in national territories and institutions; as a consequence, the localization of the «global» in what was born and has developed as «national» requires the task of rethinking the methodologies and the conceptual frameworks used by social sciences. It is necessary to think multiple and not mutually exclusive forms of identification, in line with the building of a public sphere going beyond the boundaries of the nation-State and founding itself on a de-nationalized civic solidarity. As the most renowned example of post-national form of membership, the European Union appears as neither a cultural community nor a political entity nor a society in a durkheimian sense. If, in a word, it can’t be a «real» society, it may be considered a «virtual» one. Shifting the accent from the institutional to the fenomenological dimension of the public sphere — in which «public» means visible and common — perhaps a new model of membership for European population is increasingly emerging in the form of a «public space» structured by the opportunities offered by the «knowledge society»: in fact, the new media are fostering the spreading of diffused sensibilities able to clash with established social structures and cultural codes, so that an increasingly transnational public opinion seems to assume a significant role of social mediation, in line with the gradual appearance of a European civil society.

R. Bartoletti, The innovation in the global cultural industry: globalization and indigenization.

In contemporary sociology and anthropology, culture is interpreted as a set of material and symbolic resources (signs, symbols, images, goods), with which the individuals define the world and create meaning. In the contemporary world, these resources are more and more globalized, and partially independent from the local context. Nevertheless, when individuals draw on these resources, they assume a local value, they are «indigenized». It is also possible to interpret the global cultural flows as a dialectic between homogenization and heterogenization, whose result is a growing cultural creolization. In our contribution, we propose and analyse some examples of this complex dynamic.

F. Berti, Globalization, human development, loyal responsibility.

The misuse that nowadays is done of «globalization» term, used not only in economics, sociology and politics, but every time that it is important to attract media and public opinion on some aspect of social life, risks of bypassing its concrete contents. More over the discussion on globalization is often reduced to the collision between its supporter, that show benefits offer by the growth of links between the principal region of the world, and its opponents, that concentrate on the distribution of...
resources. Besides this there are several aspects join to globalization that seem to be not interesting for studious and observer; particularly in this essay we try to demonstrate as one of the most dangerous consequence, linked to actual socioeconomic transformation, is joined to the growth of circumstance and to the difficulty of operating «on project». Independently on each possible ideological or ethic evaluation, what strikes more nowadays is the fading of decisional processes that brings everyone it is involved in to feel not responsible. Globalization of solidarity, to which more often we refer to, it is not realizable if we do not create acceptable basis in terms of personal responsibility.

G. Bocca Artieri, Media and glocal form of identity.

The analysis of intersection between social system and media focuses society like mediated reality that includes, in limitless way, the subject and transform the communication in a place, in a territory: we can then speak about world-media. World-media as situated space of action (we can make reference the increase processes of tele-vision and tele-operation), as place of production of the things and environment in which these can operate (like the products of artificial life and infographics) finally as environment of existence of the bodies: simulacra and avatar in televirtuality means that we can construct multiple identities. This context generates a world-wide system of reference, an imaginary scene, where a more and more high number of individuals refers to a more and more high number of categories, concepts, universal standards, like to goodies and narrations available in every time and in every place. It is possible to observe as the media disseminates the same ways of behavior, consumption and fun and one same imaginary: world culture. But we can also observe to grow local dimensions and processes of indigenisation in a glocal perspective. In this context the identity concept is not obvious but it becomes a problem. The identity as problem can be read through three lens representing as many thresholds of discontinuity with the modern age: dissolution of the communication’s community founded on the tradition; dissolution of one ascribed identity; dissolution of the modern form of the media languages.

L. Cedroni, Globalization and inclusive democracy.

The process of globalization is changing the way of conceptualization of democracy. New forms of democracy «with adjectives» (Collier - Levitsky 1996) are emerging among other definitions (Schumpeter - Dahl). They overcome the traditional formula of procedural democracy in a dynamic vision (Hirst 1997; Margalit 1998; Held 1999; Fotopoulos 1999). In this paper the author focuses on the different definition of democracy referring to the analytical category of «inclusion». Moving from the concept of inclusive democracy (Fotopoulos 1999) and from the notion of «global democracy». The concept of inclusive democracy is examined as alternative form of political organization as result of the integration of four types of democracy: political democracy, economic democracy, social democracy and eco-democracy; alternative to the western democracies that are becoming more and more oligarchical, characterized by a strong concentration of economic, political and social power in the hand of powerful elites.

F.M. Lo Verde, Local identities and self-propulsive localisms.

Regional borders, local identity and local development are central arguments around new models of social and economic development. This article presents a set of principles problems linked to local developments models and the risk of unexpected consequences of a «stiff» local identity. It appears like a dilemma: the need for subnational regions of defined borders and local identity for one hand to offer competitive characters of regional area, and, for other hand, the need of flexibility of local identity borders to remain competitive.

C. Marchetti, Which consensus for a global society?

This paper is part of a work on the role of consensus inside contemporary societies, conducted from the notion of consensus proposed by Max Weber. According to Max Weber, consensus is a social relation, emotionally defined, which can be identified with the origin of social bond. Moving from this point the analysis focuses on the transformations occurred in the interactional processes, trying to answer to a question, emerging as an urgent issues for social theory: which kind of consen-
Globalization, in fact implies the redefinition of the forms of collective life, as formulated through the experience of modernity, in attempt to figure out on what kind of rules social life could be based, inside a reality which seems to be no more material and spiritual limits. Three kinds of relations emerge as dominant in contemporary society: economic relations, based on profit, emotional relations, based on an aesthetic communitarism and mediated relations, based on media. They share together the same inability to produce culture, as the result of interactional processes. The result is a society characterized by an high level of fragmentation, which have to cope with the problem of social stability. The hypothesis discussed in the paper consider a consensus on the «rules of the game» at global level, opposite to an «active consensus», as emerging at local level. A third way is represented by a «mediated consensus», the only one which can «by pass» the differences existing between individuals and collective goals and try to unify the molteplicity of the global condition.

T. MARCI, The ethics of hospitality in the age of globalization.

The themes of «localism» and «globalization», so copiously discussed in these last years, offer the opportunity to think again of hospitality's conception by the light of the two opposite tendencies that nowadays seem to characterize more the historical processes of developed societies: the diffusion of homogeneous cultural models and, on the contrary, the reinforcement of particularistic impulsion. For this reason it is possible to think again of conflict between these two different notions within hospitality's dynamics, a semantic ground crossed by the same tensions that cover the cultural integration's processes in multiethnic societies. To think again of hospitality doesn't means, however, to reduce the analysis to the only political and juridical aspects of reception, integration and cooperation, but also, and mainly, to think again seriously of ethics's own ground (when ethics concern ethos); it means to debate again the question of ethics within globalization's discussion. Therefore, if it's true that the ethics of hospitality is a continuous tension between the unlimited reception and its inevitable restrictions, in that case and just now seems important to reconsider it. Infact to reconsider today the theme of hospitality means to cover again problematically the question of social integration moving from the presence of the «other», of the foreigner, of the different. It means to consider the problems of «localism» and «globalization» by the light of a probable configuration of the «community of extraneous».

P. VENTURELLI CHRISTENSEN, The European borders. Considerations about the social-cultural consequences of the Europeanization process in two countries: Italy and Denmark.

During the last few decades the Europeanization process has deeply affected the administrative structures and politics of the member states as well as the individual social actors. Nonetheless, limited have been the efforts of analyzing this phenomenon from within the sociological discipline. A number of studies address the issue from other perspectives, in particular from political and economic points of view but the efforts of reading the question through the lenses of the sociological theories have been extremely rare. In this work, some sociological considerations are proposed regarding the consequences of the Europeanization on the social and territorial belongings of the citizens of the European Union. These have been formulated in the light of an empirical investigation conducted between the years 1998 and 1999 in two countries: Italy and Denmark. The research focuses on a professional category – the occupational role of which is especially intertwined with the role of belonging to the national community – that of the customs officials.