

Mauss Saggio Sul Dono

Bernardino Farolfi, Valerio Melandri

Saggio sul dono Marcel Mauss, 2016-07-19 Apparso nel 1923-24, il Saggio sul dono di Marcel Mauss è diventato una vera pietra miliare dell'antropologia. L'individuazione, all'apparenza semplice, ma invece sottile e feconda delle tre caratteristiche del dono, dare, ricevere, ricambiare, ha posto le basi per la formulazione di una teoria più ampia, quella relativa al «fatto sociale totale». Le relazioni tra gli uomini nascono dallo scambio. Scambio che viene avviato con un dono di una delle parti all'altra, la quale si sentirà in obbligo di contraccambiare tale dono, innescando così una catena di scambi. Ma non sono solo gli oggetti a circolare, dice Mauss, anche lo spirito del donatore viaggia insieme al dono, dando così vita a un legame tra gli individui che va ben al di là del puro scambio economico. Ecco allora che l'atto del donare non si limita a un passaggio di beni, ma mette in gioco la totalità degli elementi culturali che caratterizzano una società. A ottant'anni dalla sua pubblicazione il saggio di Mauss, che ha influenzato moltissimi antropologi del passato, si presta ancora oggi a interpretazioni attuali che ci fanno scoprire come, anche in una società dominata dal mercato, si annidano ancora molti momenti della nostra vita dove il dono è un protagonista fondamentale.

Consumo e identità nella società contemporanea Paola Parmiggiani, 1997 Assumendo come ipotesi generale l'esistenza di una connessione fra identità dell'individuo e agire di consumo nella società attuale, l'autrice indaga ed esplicita la natura di tale rapporto. Nelle prime due parti del libro viene analizzata l'evoluzione delle principali teorizzazioni sociologiche rispettivamente dell'identità dell'individuo e del consumo, comparate alla luce di tre coppie di variabili: unicità-pluralità, stabilità-mutevolezza, coerenza-incoerenza rispetto alla società. L'analisi evidenzia il passaggio da una interpretazione dell'identità e del consumo in termini di unità e stabilità ad una interpretazione in termini di pluralità e mutevolezza, passaggio ancorabile alla differente valutazione della società, da compagine monocentrica a realtà pluricentrica e/o acentrata. Si è passati da un atteggiamento interpretativo proprio delle società industriali, associabile ad un'identità individuale centrata sul lavoro e ad una teorizzazione del consumo in quanto fenomeno totalmente asservito alle logiche del capitale, ad un atteggiamento riconducibile a società che vedono nel policentrismo valoriale e nella risorsa informazione le loro principali peculiarità, nel cui ambito emergono concezioni di identità pluricentrica e viene riconosciuta all'agire di consumo una logica sociale autonoma. Nella terza ed ultima parte, facendo riferimento soprattutto a riflessioni provenienti dall'antropologia strutturale, in connubio con la fenomenologia sociale, vengono indagate le connessioni fra identità

dell'individuo e agire di consumo nella società attuale, giungendo all'elaborazione di un'ipotesi di ricerca che vede il consumo come uno dei linguaggi a disposizione dell'individuo per la costruzione ed il mantenimento della propria identità.

Saggio sul dono. Forma e motivo dello scambio nelle società arcaiche Marcel Mauss, 2002

L'aldilà del serio e altri saggi Georges Bataille, Felice Cirio Papparo, 2000

I confini dell'altro Paolo Gomarasca, 2004

Affari, finanza e diritto nei primi due secoli dell'impero Francesco Milazzo, 2012

Le nostre generose reciprocità Philippe Chanial, 2023-06-23T00:00:00+02:00 Come resistere alla semplificazione della realtà a cui conducono la visione utilitaristica e neoliberale dell'individuo, ma anche la critica sistematica del dominio? Rendendo giustizia al lato luminoso del sociale, ciò che non richiede affatto di negare i suoi lati oscuri. Chanial esamina il legame amoroso, ma anche il desiderio come violenza. Dialogando con le teoriche del care, indaga la cura come un "potere dei deboli" che non è privo di lati oscuri. A fronte della crisi ecologica, egli propone un'"etica della Terra" e sottolinea l'urgenza di stabilire con la natura nuove forme di reciprocità. Infine, più che mai attuale è oggi la lezione di Marcel Mauss, che ci ricorda che solo riconoscendo le nostre generose relazioni di reciprocità è possibile (ri)tessere i fili di un mondo comune.

Ambiente urbano e circuito della sopravvivenza Maurizio Bergamaschi, 1999

Musa medievale Autori Vari, 2016-11-09T00:00:00+01:00 Venanzio Fortunato, poeta latino del VI secolo, ha costituito un ponte tra la cultura antica e quella medievale. Nato a Valdobbiadene e formatosi a Ravenna, estremo fortilizio italico della cultura classica, Venanzio visse nella ferrosa Gallia merovingia, dove poté brillare come poeta grazie al riparo offertogli da Radegonda e Agnese, nobildonne ritiratesi in un monastero con le quali intrecciò un affettuoso legame cantato in versi che sembrano anticipare la lirica cortese. Profondo conoscitore dei classici ma anche ardito sperimentatore, è stato a sua volta considerato un classico e perciò è stato ammirato e imitato da un nutrito stuolo di poeti medievali, Dante compreso, ma qualcosa della sua poesia si rintraccia ancora in Foscolo, Huysmans, Joyce e perfino in Reinhold Messner e anche nella musica di Pierluigi da Palestrina, Giacomo Puccini e, inaspettatamente, di un gruppo tedesco folk metal. Al di là delle riprese puntuali, a Venanzio la tradizione poetica occidentale deve soprattutto lo spudorato rilancio di quel gusto per le scintille di parola che secoli dopo si chiamerà barocco.

Feeding the City Sara Roncaglia, 2013-07-15 Every day in Mumbai 5,000 dabbawalas (literally translated as those who carry boxes) distribute a staggering 200,000 home-cooked lunchboxes to the city's workers and students. Giving employment and status to thousands of largely illiterate villagers from Mumbai's hinterland, this co-operative has been in operation since the late nineteenth century. It provides one of the most efficient delivery networks in the world: only one lunch in six million goes astray. Feeding the City is an ethnographic study of the fascinating inner workings of Mumbai's dabbawalas. Cultural

anthropologist Sara Roncaglia explains how they cater to the various dietary requirements of a diverse and increasingly global city, where the preparation and consumption of food is pervaded with religious and cultural significance. Developing the idea of gastrosemantics - a language with which to discuss the broader implications of cooking and eating - Roncaglia's study helps us to rethink our relationship to food at a local and global level.

Digesto delle discipline privatistiche ,1996

L'ultimo degli ebrei Silvia Geraci,2010

Annali dell'Istituto storico italo-germanico in Trento Istituto storico italo-germanico,2005

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Atti del XIV congresso della Società internazionale di musicologia: Free papers International Musicological Society. Congress,1990

Etica di frontiera Carmelo Vigna,Susy Zanardo,2008

The Gift Marcel Mauss,1954

Relazioni e istituzioni nella Brescia barocca Marco Dotti,2010

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