

## S U M M A R I E S

### S. BURGALASSI, *The crisis in Vocations in the Italian Church*

The problems of vocations to "Ordained Ministries" is anything but clear, in the general crisis that exists today, which involves vocational "signs" and professional "identity".

Statistics show that in the working field there are mechanisms which affect the phenomenon. There is not only a general crisis of identity but also of "models" of reference. All professions considered as being at the service of others have radically changed because of a change in the means and aims in which they took part. There are new identities based on a deeper reference to meta-empiric data (theological and revealed), for a deeper analysis of circumstances, means and ends to which such professions should correspond. The vocational crisis seems, therefore, one of "signs" rather than of generosity, of identity rather than of faith. This crisis tends to question traditional ecclesiastical structures.

### E. BESOZZI, *Teachers and Secondary School Reform*

This paper compares two different situations, one in Italy, and the other in the Ticino Canton. In both cases, but at different times, a reform was introduced in the junior Secondary School. Through data obtained from research carried out on teachers in both Italy and the Ticino Canton, there is an analysis of the relationship between educational innovations and the social-cultural context to try to establish how decisive are the conditions for the attainment of a reform in creating acceptance or rejection of such reforms; or, on the contrary, how far the "innovation variable" can act independently of such conditions.

### L. BOCCACIN, *A possible definition of social policy*

This article examines the concept of social policy in the studies of Titmuss, Schorr-Baumheier, Kahn, and Boulding. The picture that emerges through such themes as universalism, equality of sources, and the redistribution of resources, shows the function and contradictions in social policy during the 80s, and can act as a stimulus for an appraisal of the Italian situation.

### G. GUARNIERI, *Max Weber in Italy: reflections on Democracy*

After the first world war, men of culture and politicians in Italy started to be interested in Max Weber's work concerning the meaning of democracy and the relationship between protestant ethics and the spirit of capitalism. The first to be attracted by Weber's works were members of a group whose leader was Piero Gobetti. But the absorption of Weber's thought into Italian culture was promoted by Carlo Antoni, in spite of his misunderstanding of sociology as a science and philosophical quid pro quos. As a matter of fact for Max Weber the protestant way of thinking was only one of the necessary causes of the rise of modern capitalism, not the unique one, as his critics maintained he thought.