

SUMMARIES

F. BARBANO, *Marginality « versus » complexity*

In this article, the author questions the apparently widely accepted view of marginality. His criticism is centred on two main points:

a) the social complexity, as expressed in the works of Luhmann, and in such theoretic epistemological aspects as classicism, functionalism, realism, relationalism and symbolic interactionism;

b) marginality in an objective and subjective sense as seen in two empiric and seminary researches on work and on the young.

S. BURGALASSI, *A look at the problems and prospects of old people*

The starting point is the international congress on Old-Age held in Vienna in July 1982. The author sees as of secondary importance the need for a further doctrinal contribution to the problem of old age, whose theories have now reached a saturation point. Instead he sees the need for a more practical approach. This line of thought is closely connected with the fact that the percentage of old people is on the increase, and that the active population is called on more and more to give economic and social support, which is often a heavy burden. The situation is made even worse by the Italian welfare service which does not always live up to the standards one would expect.

M. CAMERINI, *Marginal conditions and communications*

The problem of the loss of identity in old people, or rather, of the need to maintain or restructure a satisfactory « self », is outlined in the author's analysis of cogent and typical elements in the « system », sometimes a structural type, and sometimes of a symbolic interaction process. He examines work, the family, peer group, and associations, besides the way old people see themselves — or may see themselves — through the eyes of other age groups and above all in relation to their limited chances of personal contact.

G. DAL FERRO, *Emargination and self-emargination*

A particular meaning is given to emargination due to poverty, whether experienced by the individual at the very lowest level, or at a level of relative deprivation. This leads to the category of self-emargination which albeit to a lesser degree, is fed by difficulties in integration, due to a refusal to accept a non modal view of oneself following the one-way model of development, typical of post-industrial societies.

G. SARPELLON, *Emargination and Poverty: conceptual problems and problems of measurement*

The autor examines the characteristics of poverty in its individual and collective meaning. Poverty seems to be a very complex phenomenon to which very different definitions can be given, depending on the point of departure: material needs, cultural needs and distribution of power. A particular definition may go beyond the limits of science and run into a more ambiguous political one. The author tries to avoid such an *impasse* by suggesting a methodology which allows poverty to be measured, at least the one in the classical sense, viz. the old type of poverty, which is distinguished from emargination, viz. the new type of poverty. The latter is difficult to define since it is closely connected to the problem of equality, and so more strictly political.

