

## SUMMARIES

### R. COLLINS, *Alienation: micro or macro?*

The concept of alienation, legitimately employed in Hegel's idealism, has no longer any significance within Marx's system, where it rests on a confusion of micro and macro levels of analysis, giving also an unrealistic representation both of premodern alienated world and of alienated life in capitalism. It is true that macro experience — our encounters with large organizations — is mostly alienating, but most of the time we do not think about it, except when we abstract from these encounters and perceive ourselves too as a macro entity. The political ritualism which takes place during a revolutionary movement — a crowd situation — creates a unique bridge between one's little macro world and the no longer recalcitrant macro world, as well as between an intense consciousness of alienation and the strong experience of collective participation.

### S. FABBRINI, *New technology, power, and social change*

The introduction of new technologies and the transformation of the social process of production may lead contemporary advanced society towards a different kind of social organization. Industrial society and its power structure is going to decline; a new society, where knowledge is the strategic resource, is springing up. This essay analyses the effects of this transformation on social relations. It tries to offer a general picture of the process under discussion within an anti-deterministic framework.

### A. PANDOLFI, *The evolution of the Enlightenment and the Systemic Theory*

This article deals with the evolution of Enlightenment according to the Systemic Theory of Niklas Luhmann. Systemic Theory refers to Enlightenment as the last episode of its evolution, of which the Systemic Theory represents a clarification and a radical criticism. From the point of view of the evolution of Enlightenment — which Luhmann identifies with the evolution of Science in Western civilization — the Systemic Theory is an useful reduction of complexity, but it does not share the epistemological models of Enlightenment and, above all, its anthropological foundation.

### D. BERTASIO, *Expert systems and « everyday intelligence »*

A relatively recent direction in the A.I. research deals with the so-called Expert Systems, i.e. programs that perform an excellent synthesis between *data bases* on a certain field and the inferential rules for someone looking for advice. Particularly diffused in such fields as medicine, natural sciences and engineering, the Expert Systems show features potentially able to attract wider and wider social and cultural areas. What the article would like to maintain is that this new development of A.I. will have a strong influence on different cultural spheres as far as to produce forms of *feed-back*, or « ejection », owing to just a partial consideration of the human way of thinking especially in a creative environment.

### M. LELLI, *On the subject of sociology of work*

The author states that with generalized view of informative technology the characteristic image of work in industrial society is disappearing. Work is no longer represented as a definite, measured by money exchange between individuals that have equal rights, but more and more as a very complex interaction process, not very easy to distinguish from human activity on the whole. This calls in question the difference between economics and politics, and between labour policy and social policy.

G. PIAZZI, *Identity, socialization and culture*

In our theoretical research, the individual seems to be a characteristic first of all belonging to natural experience (bio-logics). May be, then, individual belongs to, by primary socialisation, *emerging* psychic and social experience. Hence *value* differences among action systems. Psychic individual is the basic point, usually given for granted, for the development of forms of identity on the ground of secondary relationship. Contemporary social complexity calls in question difference as a value and the corresponding *forms* of identity. Complexity, indeed, in this view, may mean a lack of cultures and of identifying contests. Only one value difference might remain: the one who individualises life against his contrary, health against illness.

G. ROVATI, *Former and later industrialists of small firms*

With a view to contributing to an analysis of the changes of social stratification in the seventies, this essay explains the processes of social professional and cultural mobility of a representative national sample made by former and later industrialists of small firms, that is to say, one of the most important components of Italian industrial owners.