

SUMMARIES

F. BARBANO, *Italian sociology in the eighties*.

The aim of this article is to reconstruct the most significant developments of sociology in Italy during the eighties, years marked by profound changes both in social reality and in sociological theory. According to the A. the decade under consideration is characterized by the fact that several emergent problems were on the mat in rapid succession, problems such as ungovernability, legitimation, informal economy, postindustrial society and postmodern culture. Alongside these themes, the A. notes the appearance of three areas of theoretical interest: first, an interest in order complexity and the social system; second, an interest in social action, exchange and decision; third, an interest in the social actor, the foundation of subjectivity, intersubjectivity, symbolic mediations and relativism. On the whole, the A. is rather critical in his judgement of Italian sociology in so far as the «here and now» attitude would appear to prevail rather than consideration for the historical dimension of phenomena and concepts.

S. MOSCOVICI, *Questions on the Twentieth Century*.

This article was the paper read by Moscovici when he was awarded the Amalfi prize in 1989. In it Moscovici deals with certain interrogatives on the cultural and social changes of the last twenty years. The first question concerns the destiny of the social sciences. According to Moscovici discussion between the different branches is necessary so as to have a better knowledge of reality. The second question concerns «the crisis of the representation of the social». Using this expression Moscovici means to say that the idea of progress in society no longer guides the conscience of the individual. «Nature» would replace this idea in the collective imagination. According to the A. it is not so much an «alternative society» that is sought after today as «an alternative to society». In this new cultural perspective the reference to the human species and its survival takes the place of that of the individual. The diffusion of a sentiment of fear towards science and technology corresponds to this transformation of the collective imagination. According to the A. the above-mentioned questions can be explained through the difference between «real society» and «socially perceived society». In real societies man sees himself as being separate from nature whereas in a theoretic society man is seen as a material force among other forces. Theoretic societies aim at stimulating the process of production and invention.

A. ARDIGÒ, *The faulty «Machine à faire des dieux»*.

The A. notes the merits and limits of the last work of the well-known French social psychologist. The society that Durkheim had theorized as a machine of collective energy for building sacred things must be understood today, according to Moscovici, by opening up social analysis to include the psychological states of the social players. But, according to Ardigò, this orientation towards a link between macro and micro is incomplete since it has no ontological or phenomenological basis as regards the subject.

F. CRESPI, *The division between public and private.*

This contribution is a comment on Moscovici's book *La machine à faire des dieux*. The A. agrees with the need expressed by Moscovici for a close interdisciplinary relationship between the different social sciences. He also dwells on the crisis of the classic theoretic conceptions that placed the meaning of individual existence and the guarantee of every day life within the social system. One aspect of the crisis is that the gap between public and private becomes more obvious every day. According to the A. private life is where the individual seeks the meaning of his existence and makes ethical choices. Public life, on the other hand, would appear to be characterized by pragmatic functions and hence it should ensure that everyone obeys the basic rules of human society and it should promote assent to concrete proposals. If this separation is accepted as a fact, then the attention to nature and the respect of the ecological environment proposed by Moscovici must not, according to Crespi, become a pretext for new absolute ideological foundations.

C. MONGARDINI, *Religious productions of the social system. Notes on «La machine à faire des dieux».*

This contribution is a comment on Moscovici's book *La machine à faire des dieux*. The A. appreciates Moscovici's reconstruction of the history of sociology. The result of this reconstruction consists in the rediscovery of the emotional sphere and religious sentiments as factors protecting and guaranteeing the social bond. The A. criticises Moscovici for having neglected the teaching of Pareto and Tönnies on the non-logical bases of social life.

R. BETTINI, *Soviet criticism of bureaucracy during the perestrojka.*

The essay anticipates some paragraphs of a book on the subject *Bureaucracy, bureaucratism and bureaucratization in the Soviet Union of the 80's*. The discussion regards mainly the Soviet literature on bureaucracy and bureaucratism from a sociological point of view, distinguishing between bureaucratism as pathology of bureaucracy and bureaucratization as State invasion of the economic and social areas. The main issues are the absence of alternatives to the weberian «idealtypus», and the indifference of such literature towards the specific problems of a modern public administration. In other words this literature discusses more the problems of a bureaucracy involved in economic responsibilities than the classical problems of the bureaucracy of the liberal and/or Welfare State.

A. FADDA - A. MAZZETTE, *Voluntary action, reflective action and participation: the case of the Regional Sardinian Association for the fight against Beta Thalassemia Major and assistance to people affected by thalassemia.*

The article analyses the concepts of *citizenship, marginality and belonging* in the transition from industrial society to the present phase of crisis of the Welfare State. Within this general from the role of voluntary agencies is stressed with particular reference to those acting in the health sector. Attention has been directed towards: *a)* the subjects involved as actors and/or users of voluntary agencies; *b)* the services created by and for such subjects; *c)* their position in relation with the social structures offered by the Welfare State; *d)* the whole series of demands for services coming from the weakest subjects. The theoretical points are verified through a comparisons between the specific case of the Regional Sardinian Association for the fight against Beta Thalassemia Major and assistance to people affected by thalassemia, the condition of the people served by this assistance and the public health structures of the Sardinian Region.

A. FRANCHI, *Socio-political symbology of geographic mobility in East German society.*

The fall of the wall of Berlin in autumn 1989 induced many scholars to wonder about the possible causes of the unexpected and intense collective mobilization of East German citizens. In this essay the A. suggests that the repeated migrations from East Germany to West Germany have been a powerful factor for socialisation with the latter and for this reason geographic mobility has also been a resource for political mobilization. To illustrate his hypothesis the A. reviews the main stages of the migrations towards the West German Republic, from the fifties to the eighties seen from the point of view of the classic typologies of the voluntary immigrant, the Gastarbeiter, the refugee.

G. SCIDÀ, *Integration and cultures.*

After recalling the most important social changes that seem to characterize the last years of the century, the paper focuses on two emerging tendencies in the development of global societies contradictory on several points, but not excluding the possibility of coming to an agreement: the first one is towards a global integration merging different cultures; the second is towards separateness as a safeguard of the different cultures. The analysis, which at first refers to the integration process of the EEC countries and then to the integration problems of extra-community immigrants in Italy, also considers the difficulties connected with an intermediate way which attempts to bring together both tendencies of the development of the global societies just mentioned.

R. STRASSOLDO, *Environmental constraints and opportunities in the social organization of space: notes on a meeting.*

Sociology has been late in awakening to the contemporary ecological-environmental concerns. This may also be due to the fact that, in the history of our discipline, the concepts of «Ecology» and «Environment» had, for a long time, a different meaning than in other sciences and in common discourse. The Research Committee on Social Ecology, founded in 1966 within the International Sociological Association, in more recent times has set out to fill that gap, and is converging toward a «sociology of the environment». A session devoted to ecological problems was already held at the XI ISA congress in New Delhi (1986) and at the recent Madrid congress (1990). The article reports on an inter-congress seminar organized by the Research Committee and held in Udine (Italy) in June 1989, focusing on «environmental movements», in which about 50 scholars from about 15 countries participated.

L. TOMASI, *The Chicago School of Sociology: the development of theory and empirical surveys.*

After an introduction about the debate between theoretical and empirical sociologists which developed with the beginnings of American sociology, the aim of this essay is to explain the growing intellectual influence that the Chicago School of Sociology had, an influence that grew stronger after its early encouragement by Albion W. Small and Charles Henderson. The author emphasises the move within the Chicago School of Sociology away from the development of sociology as a scientific solution to social problems and towards sociology as a theoretical and empirical structure, and brings out the decisive boost given to nascent sociology by William I. Thomas, particularly with his development of the «crisis theory» which forms the basis of the disorganisation doctrine, later formulated in *The Polish Peasant*. The conclusion asserts that the Chicago School of Sociology formed an integral part of American sociology and that through a set of sociological theories it always promoted empirical research together with theoretical development.

S. VRKAN, *Religion and social complexity: the Yugoslavian case.*

The author stresses the complexity of Yugoslavian society which is characterized by different languages, religions, cultures, and nationalities. Some researches are analyzed in order to verify the link between religion and social complexity in Yugoslavia. The categories used are those of belonging to different confessions and federal units, and participation in religious activities. Some data are presented on the attitude toward God (through the semantic differential). The conclusion is that membership of a particular religious confession isn't an isolated datum but differs according to social structures. Individual differences hide many social and cultural factors. Finally, the religious complexity is an important aspect of the total complexity of Yugoslavian society.