



# Erving Goffman si teoriile organizarii (Romanian Edition)

*Suciu Remus Gabriel*

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Exista (cel putin) doua moduri de a cita aceasta introducere: ca o organizare a unei dezordini, sau ca o dezorganizare a unei ordini. Indiferent de modul de citire, tin sa mentionez ca notiunile de: atentie si intentie, realitate – harta – scoala, si intelegere – explicatie – predictie, le voi dezvolta in capitolele care urmeaza acestei introduceri. Prin urmare, nu conteaza unde este deschisa cartea (la introducere, la cuprins, sau la concluzie), ci conteaza cum va fi folosita cartea (asadar ce „aduce” aceasta carte). De obicei, ideile unei lucrari prezinta o lupta fatisa (dar si o dragoste ascunsa). Caci autorul lucrarii doreste sa arate atractia si/ sau respingerea pe care i-au provocat-o cine stie ce mare personalitate (sau cine stie ce marunt amanunt). Ca este vorba despre o lupta manifesta se intelege tocmai din introducerea si din concluzia in care autorul isi prezinta atractia/ respingerea sa. Dar ca este vorba si despre o dragoste latentă se observa, mai tarziu, in ideile din cuprins referitoare la aceeasi atractie/ respingere. Este vorba, astfel, de sexualitate sub cele doua forme – dragoste si lupta. Dar, trebuie mentionat ca limbajul spatiului nu se refera numai la intimitate (sau ceea ce s-a numit mai sus „dragoste si lupta”), ci si la personalitate (si nu se mai evidentiaza atingerea si gustul, ci mirosul), la socialitate (accentuandu-se vazul) si la colectivitate (accentuandu-se, acum, auzul). Cu alte cuvinte, proxemica cunoaste patru distante: a) intima, b) personala, c) sociala si d) publica ( V. Tran & I. Stanciugelu, 2003: 96-97) Sunt unii autori, ca de pilda Emanuel A. Schegloff, care prefera o distanta intima: „Astfel, lupta pe care o duc cu Goffman aici nu arata lipsa aprecierii contributiei pe care a adus-o opera sa; ci o presupune (...) Astfel, nu a fost un lucru oedipian aici – nu in impulsul sau patricid. Sacks a fost cel care a remarcat, odinioara, ca in zilele noastre ne gandim la povestea lui Oedip ca la o poveste despre patricid, dar ea este, in prima instanta, desigur, un caz de infanticid. Alaturi de profetii si de oracole, tatal a fost cel care l-a lasat pe Oedip sa moara, si nu invers” (P. Drew & A. Wootton, 1988: 91). Sunt alti autori, ca de exemplu Randall Collins, care prefera o distanta personala: „Personal, cred ca Goffman ar fi avut ca plan inca doua carti, cel putin, desi nu le-ar fi scris niciodata. Am incercat, odata, sa il provoc in mod personal in aceasta privinta, dar a respins propunerea. Una dintre carti ar fi trebuit sa fie un tratat despre lumea intelectuala, o versiune de mari proportii privind sociologia stiintei. Acest domeniu a fost creat din nimic acum 20 de ani de catre Thomas Kuhn si Derek Price (...) Cealalta carte pe care as fi dorit ca Goffman sa o fi scris ar fi fost despre sex. Mai precis, era o dorinta prin care Goffman ar fi putut sa se intoarca la vechiul domeniu al lui Freud care l-a interesat in tinerete (...)” (R. Collins, 1986: 112-113). Sunt si alti autori, precum Norman K. Denzin & Charles M. Keller, care opteaza pentru distanta sociala: „Oferind aceasta recenzie, noi prezentam un comentariu privind fondul operei lui Goffman. Dar, noi ne vom inspira in primul rand din Frame Analysis. Acest lucru este justificat, asa o simtim noi, de faptul ca aceasta carte, dar si opera lui Goffman in general, a fost deseori gresit inteleasa in cercurile sociologice.

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