

*English summaries**

(in alphabetical order)

A. Bianco, *La costruzione europea e la questione tedesca nell'opera di Norbert Elias (Building Europe and Germany's position in the work of Norbert Elias)*

In reviewing the work of Norbert Elias, this essay on one hand examines the way he represented building Europe as a geo-political and cultural entity, and on the other extracts elements that may help understand the present evolution of the European structure.

According to Elias, building Europe was a social phenomenon that, psychologically, conformed and minimized national differences creating a European cultural identity; sociologically, the territorial matters and political-institutional conformations of the European continent became particularly relevant.

In this context, Germany's position appears to be continuously defined: in the past, as a historic and political entity. Today and for the future of Europe, is it in terms of an economic, financial and productive center, as attested by the debate regarding the future of the Euro and the European Union, that has been ongoing since the economic crisis started in 2007.

R. Biancheri, *Nuove soggettività femminili: formazione e lavoro (New Female Subjectivity: Vocational Training and Employment)*

The weak presence of women in the labor market is related to the functioning of the welfare system, the amount of time spent caring for the family and, increasingly, to the level and quality of education and training.

Since the segregating dynamics continue, the following question seeks an answer: how do you overcome the gap between women's high performances in education and the disuse of their qualifications?

Today research is mainly related to gender-specific production sectors; little has been studied in regards to professions in the engineering field, where the af-

* A cura di Melina Rosenberg.

firmation of new subjectivity makes it possible to find answers to the undergoing changes.

Maurizio Bonolis, *Molti «meccanismi», nessun «meccanismo». Il non senso del termine «sociologia analitica» (Many «Mechanisms», no «Mechanism». The Lack of Sense of the Term «Analytical Sociology»)*

This study aims to evaluate whether, within the more general field of sociology, it is justifiable to set a boundary line for a specific orientation called «analytical sociology». The task is faced by showing that – as happens to all empirical disciplines that borrow this term – the qualification of analytical is a conceptual approximation, essentially a metaphor, which can not be tied to Kant's definition. Furthermore, the essay highlights that the trait claimed specifically by the would-be «analytical sociology» orientation, that is defining things through «mechanisms», does not in any way differ from sociological explanations tout court. «Explaining» means reconstructing causative links through the use of models, theoretical constructions, or principles of connecting regularity. Since the supporters of the so-called analytical sociology define «mechanism» in these very terms, this means that in sociological tradition the explanations have always used a similar path and therefore the text offers a significant explanation as proof. However, this also means that there are no valid assumptions to distinguish, in sociology, such a specific epistemological or theoretical orientation as the «analytical» one.

Roberta Cipollini, *Straniero e modernità: riflessioni su Tönnies e Simmel (The Foreigner in Modernity: Considerations on Tönnies and Simmel)*

Between the late 1800s and the early 1900s, sociologists in Germany focused their interest on the beginning of modern times, the increase in social diversification, the affirmation of an individualistic orientation and, in particular, of metropolises and the appearance of new figures in urban spaces. Tönnies and Simmel concentrated their studies on the social figure of the foreigner as a metaphor of modernity and, though through different cognitive approaches, defined a strongly converging social representation. In both authors we find that the foreigner's ambivalence is based on traits such as lack of fixation in social space, mobility, freedom, individualistic orientation and objectivity. Their considerations differ however in regards to the perception of this figure as being an isolated individual or referred to as a «type»: in Tönnies we see the first orientation, whereas Simmel believes that the foreigner is perceived through reference to a social «type», thus with a more structured representation. In such a way Simmel anticipates a theme that will later be further developed by sociology and social psychology.

E. Fabbriatore, *Tra finzione e realtà. Contro l'approccio bayesiano al metodo scientifico (Between Fiction and Reality. Against the Bayesian Approach to the Scientific Method)*

The development of the Bayesian approach to the scientific method represents one of the most suggestive and controversial orientations in modern epistemology. Starting from the assumption that, normally, humans think and operate in uncertain conditions, the Bayesian interpretation aims to identify – on the basis on an appropriate probability of the uncertain – the principles that govern cognitive rationality, practical rationality and the relationship between the two. Though this area of epistemological considerations is particularly rich in intertwined background and foreground components, this contribution will provide the necessary elements to critically understand an approach that is seemingly far from any kind of «rule of correspondence» with empirical reality.

T. Vitale, *Fatti sociali, individualismo cognitivo e determinismo individuale (Social Facts, Cognitive Individualism and Individual Determinism)*

The article discusses the controversy between social facts in Durkheim's theory and explanations founded on a radicalized version of methodological individualism, based on cognitive neurosciences and genetic explanations. The variation of suicide rates is a theme that provides a good illustration of the two approaches. After reviewing Durkheim's inheritance and the main criticisms of his theory, the difference between etiological and morphological typologies is discussed. The theme of legitimacy is then examined from the different perspectives of the two approaches: in the first case, it depends on institutions on the basis of individuals' cognitive processes, in the second it is based on universal elements present in individuals' biological constitutions.