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La malattia, un tempo per volere Cyberdemocrazia. Saggio di filosofia politica Rembrandt. Un saggio di filosofia dell'arte Conoscenza e realtà Il suono del pensiero Lassalle e il suo Eraclito Libertà e compimento «Homo Religiosus» forme e storia. Saggio di filosofia della religione Felicità, vita buona e virtù Genesi e struttura della società History of Italian Philosophy Index to the Catalogue of Books in the Upper Hall of the Public Library of the City of Boston Parliamentary Papers Accounts and Papers of the House of Commons Saggio di filosofia dato nel liceo arcivescovile di Napoli il dì 5 di luglio 1855 [Giuseppe Prisco] Il gusto come esperienza. Saggio di filosofia e estetica del cibo L'altra metà. Saggio di filosofia mefistofelica Atti linguistici. Saggio di filosofia del linguaggio La filosofia del culto. Saggio di antropodicea ortodossa Elementi di una dottrina dell'esperienza. Saggio di filosofia fenomenologica Index to the Catalogue of Books in the Bates Hall of the Public Library of the City of Boston Dopo la virtù. Saggio di teoria morale Volontà e essere. Saggio di filosofia prima La filosofia del non. Saggio di una filosofia del nuovo spirito scientifico An Outline of the Life of the Very Rev. Antonio Rosmini Saggio di filosofia dello spirito History as Thought and Action Viva Voce Discipline Filosofiche (2012-2) Edmund Husserl Bibliography A Three-Dimensional Theory of Law On the Path to Virtue 10 capitoli di vita. Saggio di filosofia A History of Philosophy: History of modern philosophy A History of Philosophy, from Thales to the Present Time Il concetto di comunicazione The Legal Order A history of philosophy, from Thales to the present time. Tr. by G.S. Morris, with additions by N. Porter History of Philosophy: History of modern philosophy. With additions by the translator, an appendix of English and American philosophy by Noah Porter, and an appendix on Italian

philosophy by Vincenzo Botta A History of Philosophy

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In the first part about the specific Stoic doctrine on moral progress (prokop) attention is first given to the subtle view developed by the early Stoics, who categorically denied the existence of any mean between vice

and virtue, and yet succeeded in giving moral progress a logical and meaningful place within their ethical thinking. Subsequently, the position of later Stoics (Panaetius, Hecato, Posidonius, Seneca, Musonius Rufus, Epictetus and Marcus Aurelius) is examined. Most of them appear to adopt a basically 'orthodox' view, although each one of them lays his own accents and deals with Chrysippus' tenets from his own personal perspective. Occasionally, the 'heterodox' position of Aristo of Chios proves to have remained influential too. The second part of the study deals with the polemical reception of the Stoic doctrine of moral progress in (Middle-)Platonism. The first author who is discussed is Philo of Alexandria. Philo deals with the Stoic doctrine in a very ideosyncratical way. He never explicitly attacked the Stoic view on moral progress, although it is clear from various passages in his work that he favoured the Platonic-Peripatetic position rather than the Stoic one. Next, Plutarch's position is examined, through a detailed analysis of his treatise 'De profectibus in virtute'. Finally, attention is given to two school handbooks dating from the period of Middle-Platonism (Alcinous and Apuleius). In both of them, the Stoic doctrine is rejected without many arguments, which shows that a correct (and anti-Stoic) conception of moral progress was regarded in Platonic circles as a basic knowledge for beginning students. The whole discussion is placed into a broader philosophical-historical perspective by the introduction (on the philosophical tradition before the Stoa) and the epilogue (about later discussions in Neo-Platonism and early Christianity). What this book intends to do is to study three-dimensionalism (the distinction values-norms-facts) not in what could be called its historical dimension, but in its substantive aspect, as a "form" that, when applied to different legal themes, would construct a "material" theory of law. This book is a treasure house of Italian philosophy. Narrating and explaining the history of Italian philosophers from the Middle Ages to the twentieth century, the author identifies the specificity, peculiarity, originality, and novelty of Italian philosophical thought in the men and women of the Renaissance. The vast intellectual output of the Renaissance can be traced back to a single philosophical stream beginning in Florence and

fed by numerous converging human factors. This work offers historians and philosophers a vast survey and penetrating analysis of an intellectual tradition which has heretofore remained virtually unknown to the Anglophonic world of scholarship. This is the first book-length study of the relationship between Benedetto Croce (1866-1952), Giovanni Gentile (1875-1944), Guido de Ruggiero (1888-1948) and Robin George Collingwood (1889-1943). Though the relationship between these highly influential philosophers has often been discussed, it has never been studied comprehensively. On the basis of published and unpublished writings this study carefully reconstructs their debate on the relationship between thought and action, following their explorations of art, history, philosophy and action in the context of the First World War and the rise of Fascism and Nazism. This book unveils the hidden past of contemporary philosophy of history and divulges the last secret of Collingwood's Italian connection. Firsthand perspectives on the past, present, and future of contemporary Italian philosophy. Through conversations with twenty-three leading Italian philosophers representing a variety of scholarly concerns and methodologies, this volume offers an informal overview of the background, breadth, and distinctiveness of contemporary Italian philosophy as a tradition. The conversations begin with general questions addressing issues of provenance, domestic and foreign influences, and lineages. Next, each scholar discusses the main tenets, theoretical originality, and timeliness of their work. The interviews conclude with thoughts about what directions each philosopher sees the discipline heading in the future. Every conversation is a testimony to the differences that characterize each thinker as unique and that invigorate the Italian philosophical landscape as a whole. The individual replies differ widely in tone, focus, and style. What emerges is a broad, deep, lively, and even witty picture of the Italian philosophical landscape in the voices of its protagonists. This bibliography contains the publications of Husserl and the main secondary literature on Husserl, from Husserl's earliest publication (1887) till today (1997). As the collection of material was concluded in June 1997, the list of publications for the year 1997 is of course

incomplete. In this bibliography publications in the following languages have been included: German, English, French, Italian, Spanish, Portuguese and Dutch - for both primary and secondary literature. Since this bibliography has been based primarily on the consultation of the included documents (and not restricted to copying already existing bibliographies), it was not possible to include publications in languages other than those mentioned. The bibliography has been constructed in the following way: 1. The list of Husserl's works and secondary literature by individual authors is preceded by a list of all edited volumes in which a text by or on Husserl is published. This list is ordered chronologically and runs from 1921 till 1997 (inclusive). Edited volumes of the same year are classified according to language, and this in the order mentioned above: German, English, French, etc. Edited volumes with a title in more than one language are classified according to the above order of languages (this of course concerns only the title of the edited volume, not the title(s) of the individual contributions). This order is maintained throughout the other parts of the bibliography. Il presente lavoro può essere letto come un manuale di metodologia lessicografica nella documentazione linguistica nell'opera di Tommaso d'Aquino e come saggio ermeneutico sul concetto tommasiano di comunicazione come sistematica riflessione metafisica sull'atto di comunicare. First published in 1917 (Part 1) and 1918 (Part 2), with a second edition in 1946, this is the first English translation of Santi Romano's classic work, *L'ordinamento giuridico* (The Legal Order). The main focus of The Legal Order is the notion of institution, which Romano considers to be both the core and distinguishing feature of law. After criticising accounts of the nature of law centred on notions of rule, coercion or authority, he offers a compelling conception, not merely of law as an institution, but of the institution as 'the first, original and essential manifestation of law'. Romano advances a definition of a legal institution as any group who share rules within a bounded context: for example, a family, a firm, a factory, a prison, an association, a church, an illegal organisation, a state, the community of states, and so on. Therefore, this understanding of legal institutionalism at the same time provides a ground-breaking

theory of legal pluralism whereby 'there are as many legal orders as institutions'. The acme of a jurisprudential current long overlooked in the Anglophone environment (Romano's work is highly regarded in France, Germany, Spain and South America, as well as in Italy), *The Legal Order*

not only proposes what Carl Schmitt described as a 'very significant theory'. More importantly, it offers precious insights for a thorough rethinking of the relationship between law and society in today's world.

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