



REPOSUM

**Verso il rafforzamento dell'ecosistema piemontese
delle tecnologie semantiche**

Gruppo DR2 (Università degli Studi di Torino) & Synapta s.r.l.

Progetto REPOSUM - Obiettivi



- Raccolta e gestione dei dati

catalogazione, annotazione e rappresentazione dei dati con tecniche statistiche, di machine learning e di analisi del linguaggio naturale

- Ricostruzione delle carriere accademiche

identificazione e studio di possibili approcci alla parziale automazione della ricostruzione delle carriere accademiche dei filosofi, e implementazione di queste soluzioni in flussi di elaborazione che permettano l'analisi e validazione dei risultati



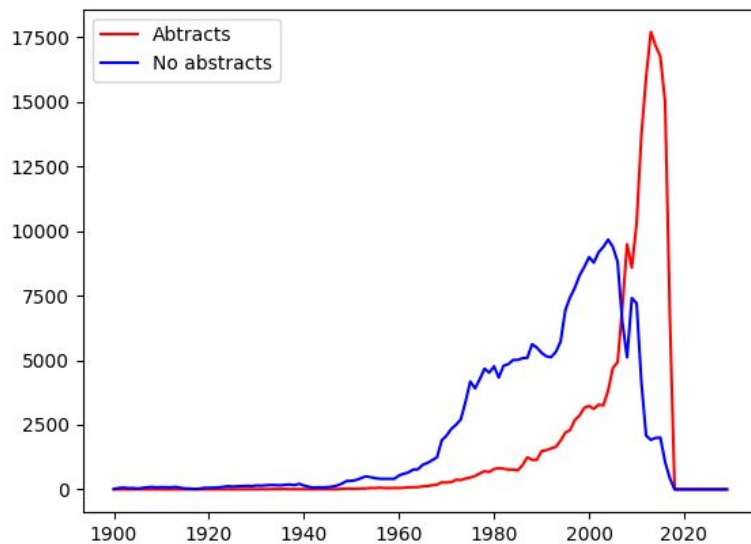
Raccolta e gestione dei dati

- Topic Modeling
- Entity Recognition
- TellMeFirst
- Classificazione
- Inferenza su grafi

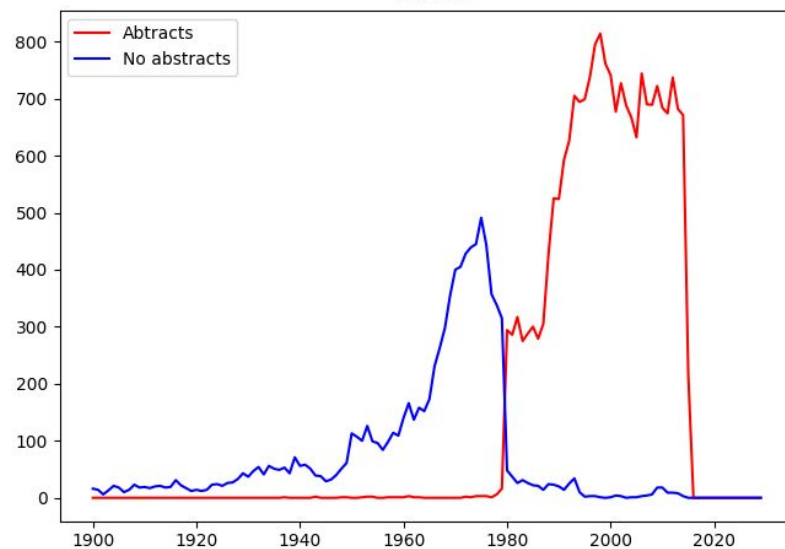
Progetto REPOSUM - Corpora di riferimento

Corpus	Con Abstract	Senza Abstract	Totale
Tesi UK	201,718	273,665	475,383
Tesi US	20,939	9,404	30,343

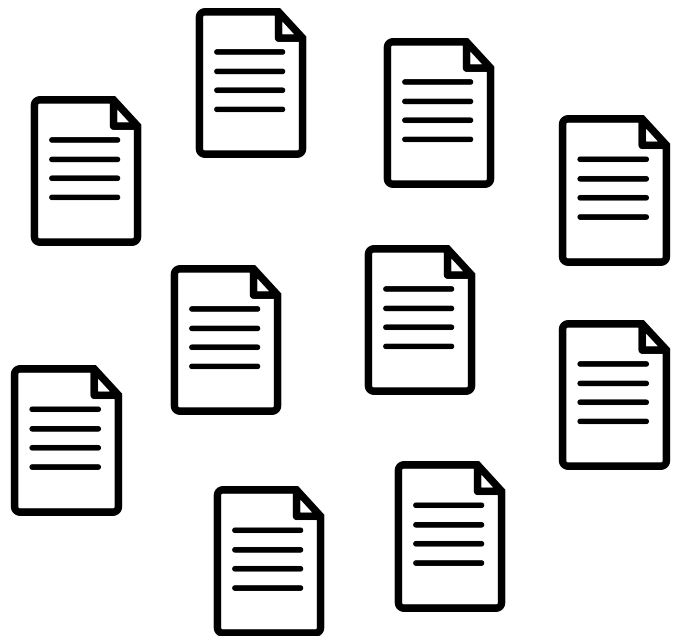
Tesi UK



Tesi US

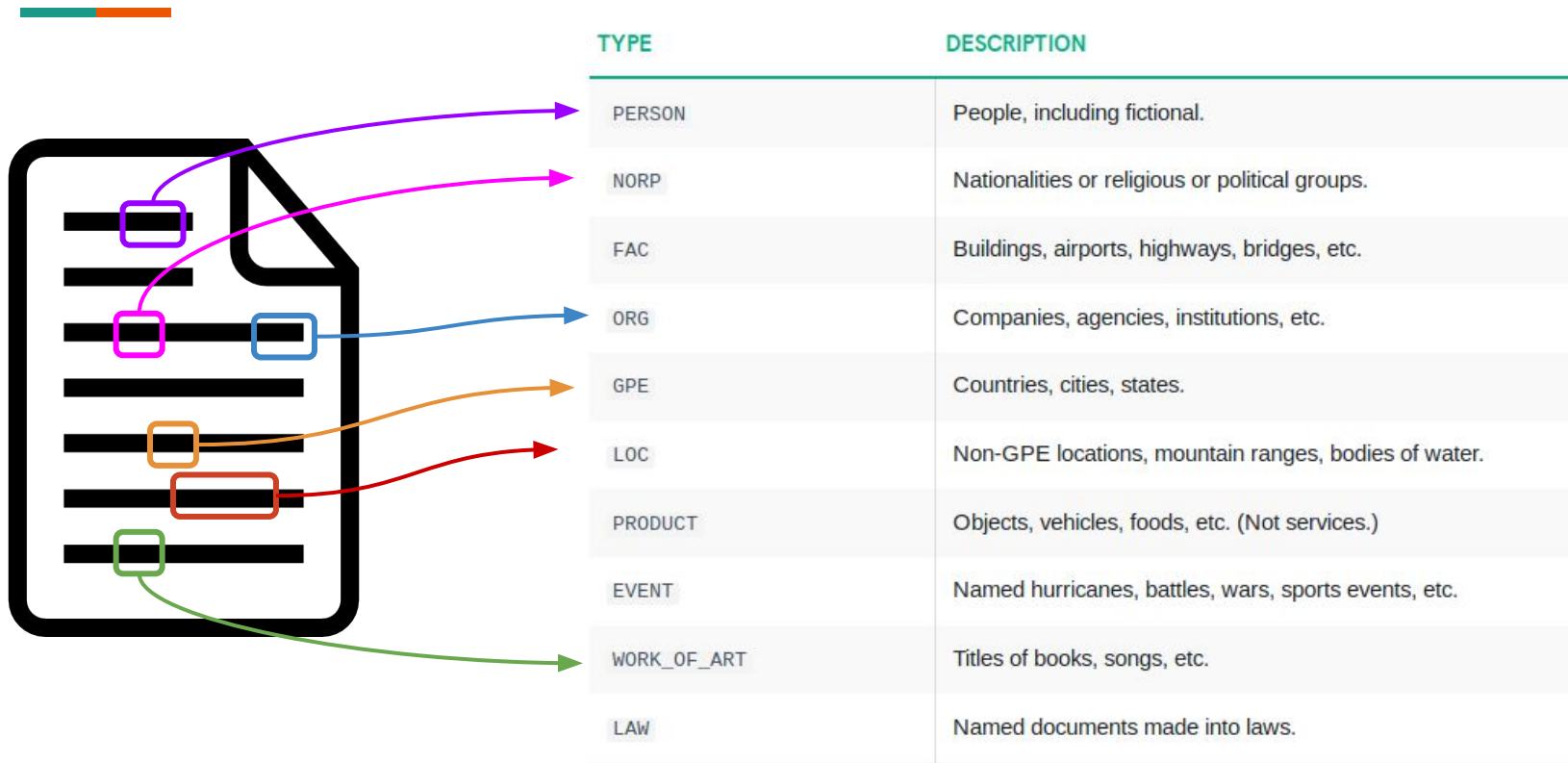


Analisi di dati - Topic Modeling



- Religione
- Teologia
- Politica
- Etica
- Morale
- Femminismo
- Religioni orientali
- ...

Analisi di dati - Entity Recognition



Analisi di dati - TellMeFirst

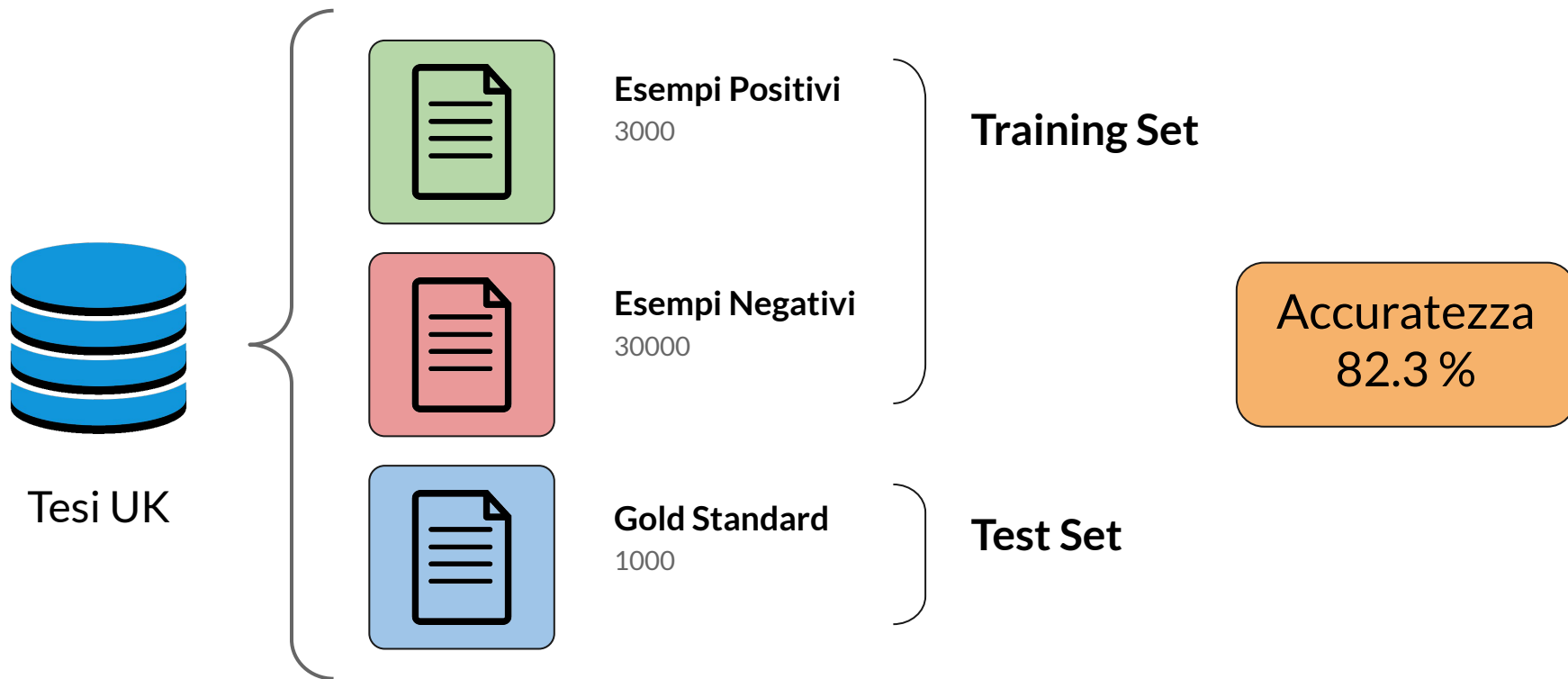


Analisi di dati - TellMeFirst



*Kant insists that our actions ought to conform to objective **moral rules**, and that these rules apply to us regardless of whether we feel inclined to conform to them. Can he establish the truth of these claims? His writings on **moral philosophy** contain not a single answer to this question but two distinct and incompatible ones. In the Groundwork of the **Metaphysics of Morals**, Kant argues that the basic norm that underlies our **moral judgments**, the **Moral Law**, is valid for us because it is rooted in the freedom of our rational nature. But, in the **Critique of Practical Reason**, he argues that the Law is a fact that requires no justification and that this fact **allows us to reason from morality to freedom**. Is one of these arguments more convincing than the other? It would seem not. For each argument, I try to show, begs the question against an **empirically-minded view of morality**. More specifically, in the **Groundwork Kant** uncritically assumes that the freedom of rational agency enjoys a kind of independence from the motivational influence of sensible desires; while, in the **second Critique**, he similarly assumes that this motivation plays no role in an account of the validity of moral judgments. But I also try to show that Kant would have offered a more satisfying solution to the problems of moral theory had he modelled his views about agency more closely upon other views he holds about the self in its theoretical employment. The idea is this: Kant holds that theoretical knowledge requires a unified knowing subject, that a subject as varied as are its individual sense-experiences can never know the way the world is. I suggest that he could have defended an analogous claim about the connection between **moral knowledge** and the unity of agency; that is, were an agent as varied as are its individual desires, it could never know the way the world ought to be. I do not contend that this alternative solution is completely convincing, but I do hold that it offers an attractive response to central difficulties in the Groundwork and second Critique.*

Analisi di dati - Classificazione tesi filosofiche



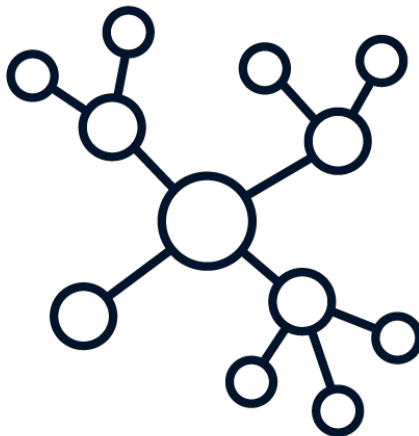
Analisi di dati - Similarità semantica

Tesi UK + TellMeFirst

730000 triple



110000 triple



Tesi
302777578



Immanuel
Kant
Q9312

Critique of
Judgment
Q1056332

Moral
Universalism
Q3307150

Immanuel Kant
Q9312



field of work
P101

Metaphysics
Q35227



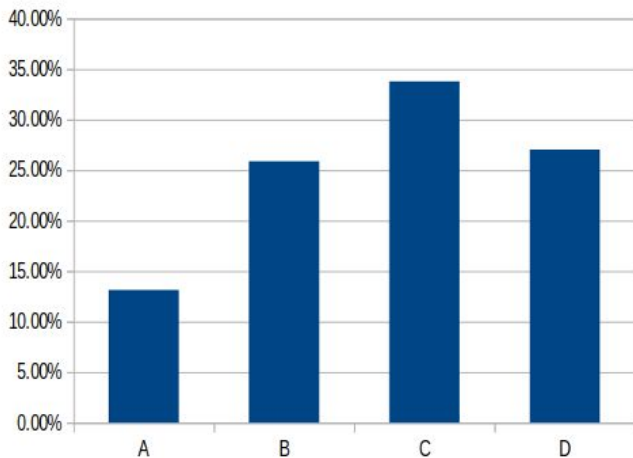


Ricostruzione delle carriere accademiche

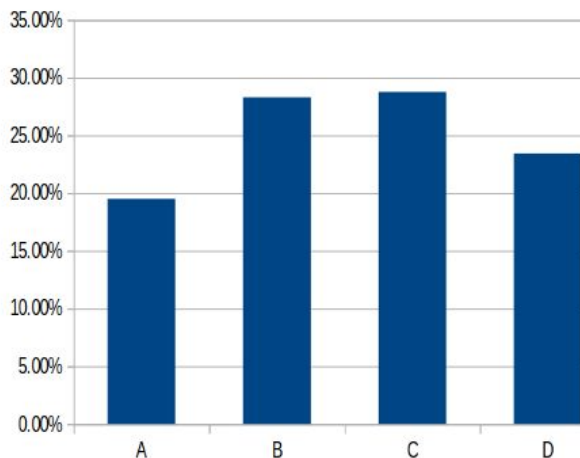
Ricostruzione delle Carriere Accademiche



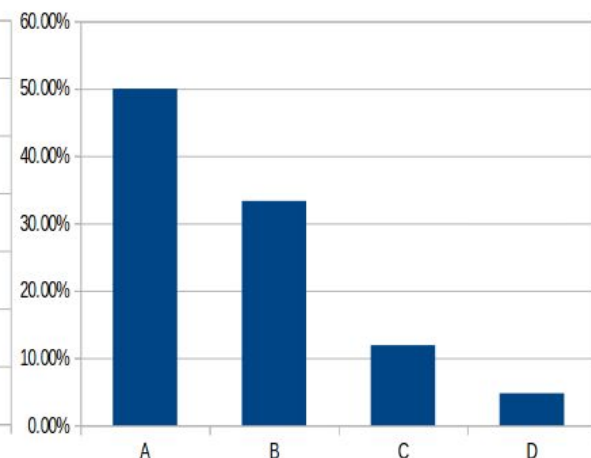
Basso



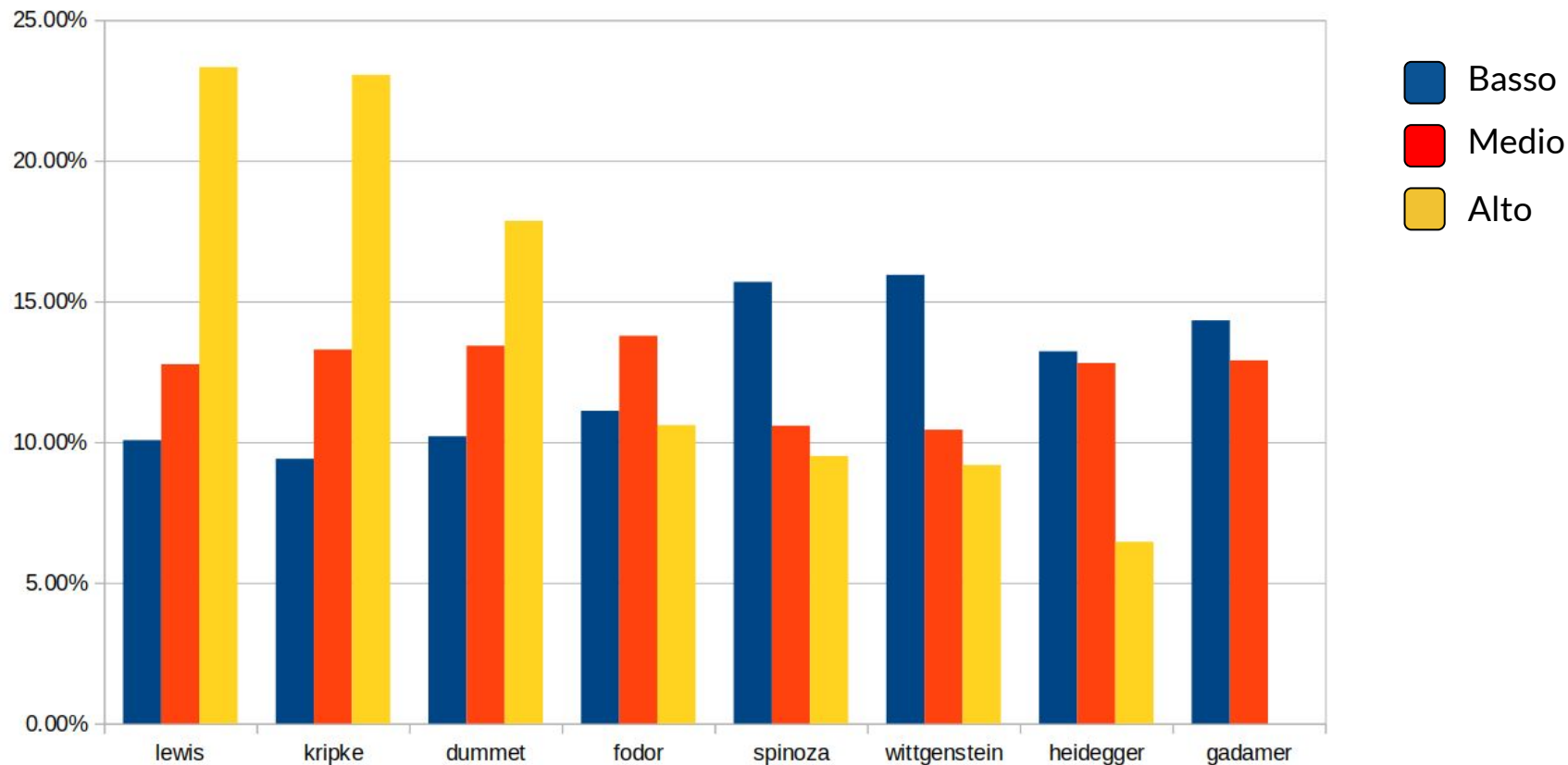
Medio



Alto

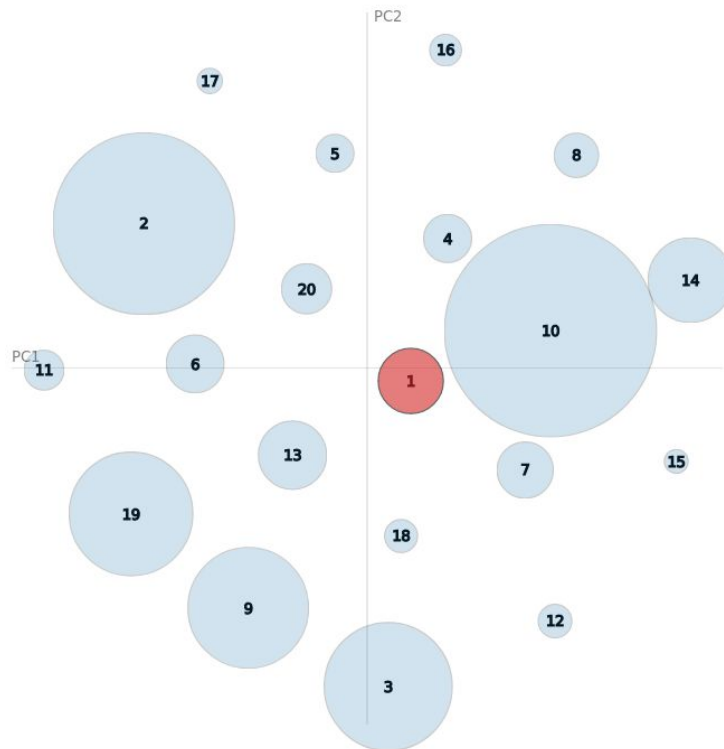


Ricostruzione delle Carriere Accademiche

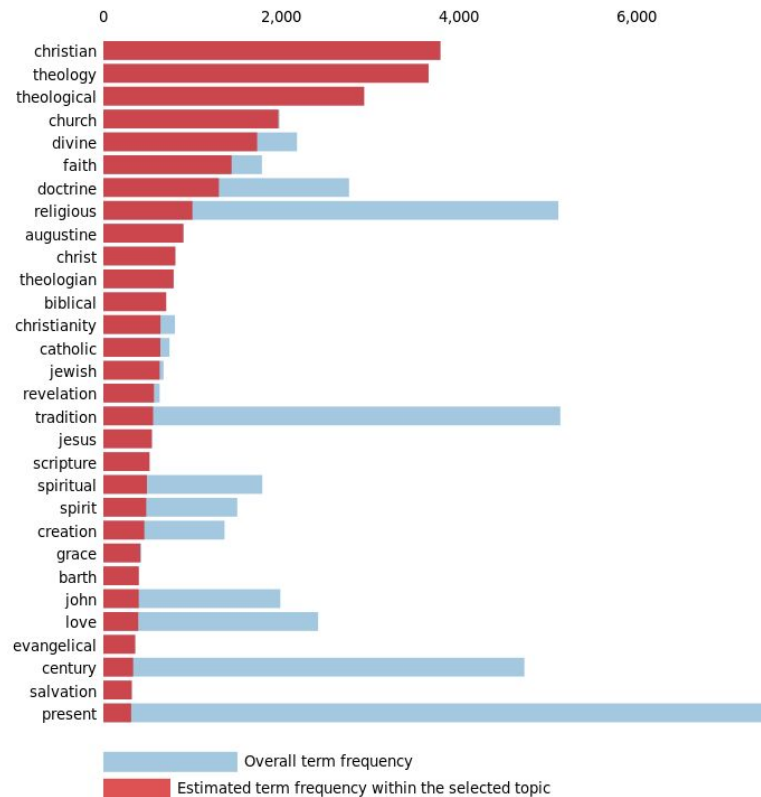


Appendice 1 - Topic Modeling

Intertopic Distance Map (via multidimensional scaling)



Top-30 Most Relevant Terms for Topic 1 (2.6% of tokens)



Appendice 2 - Named Entity Recognition

There has been much disagreement among modern scholars about the philosophical meaning and significance of the De Mundi Universitate LAW of Bernard Silvestris PERSON , an allegorical treatise in mixed prose and verse on the creation of the universe and man, written about the middle of the twelfth century DATE in France GPE , and dedicated to Thierry of Chartres ORG . I have made a detailed study of Bernard PERSON 's use of classical philosophical sources. Perhaps the chief value of this study will be in showing how one CARDINAL mind of the twelfth century DATE , a lover and admirer of ancient pagan works of philosophy, science, and literature, yet also a Christian NORP , has appropriated those classical works with which he was acquainted and brought them together into one CARDINAL comprehensive work and philosophy of the world and man. Chapter II studies his use of the three CARDINAL main accounts of creation available to him: the Book of Genesis ORG , Ovid PERSON 's Metamorphoses, and the Latin Timaeus. While Bernard PERSON 's story of creation corresponds in certain respects more closely to the former two CARDINAL works than to the latter, it is the Latin Timaeus which has provided Bernard PERSON with a quite detailed framework or plan for his work. Chapter III discusses a group of Bernard PERSON 's sources: three CARDINAL philosophical works of Apuleius GPE and the Hermetic ORG treatise Asclepius ORG . These works have been considered not only as sources, but also as illustrations of the development of a new world view during the early Imperial ORG period differing in certain important respects from any of the earlier schools of Greek NORP philosophy. Chapters IV PRODUCT , V, VI, and VII ORG deal respectively with Chalcidius' Commentary on the Timaeus, Macrobius' Commentary on the Somnium Scipionis ORG , Martianus Capella's PERSON De Nuptiis PERSON , and Boethius' Consolation of Philosophy ORG and other works. All these have been important sources for Bernard ORG in a variety of ways. Macrobius' Commentary is especially important in that it introduces a neo-Platonist ORG strand into the De Mundi Universitate LOC , somewhat at variance with Bernard PERSON 's other thought. Chapter VIII draws some brief conclusions concerning Bernard PERSON 's methods of using and combining his sources, and makes some suggestions concerning Bernard ORG 's aims and interests in writing the De Mundi Universitate ORG . (Abstract shortened with permission of author.)

Appendice 3 - TellMeFirst

