
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

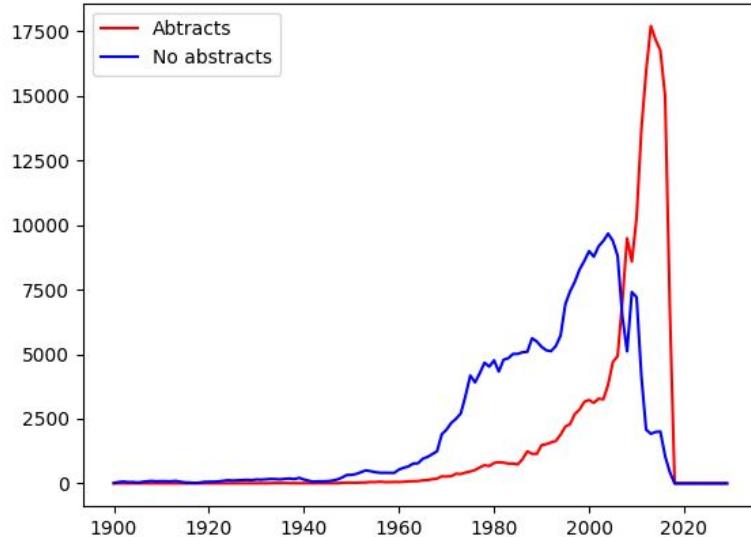
- Topic Modeling
- Entity Recognition
- TellMeFirst
- Classificazione
- Inferenza su grafi

Progetto REPOSUM - Corpora di riferimento

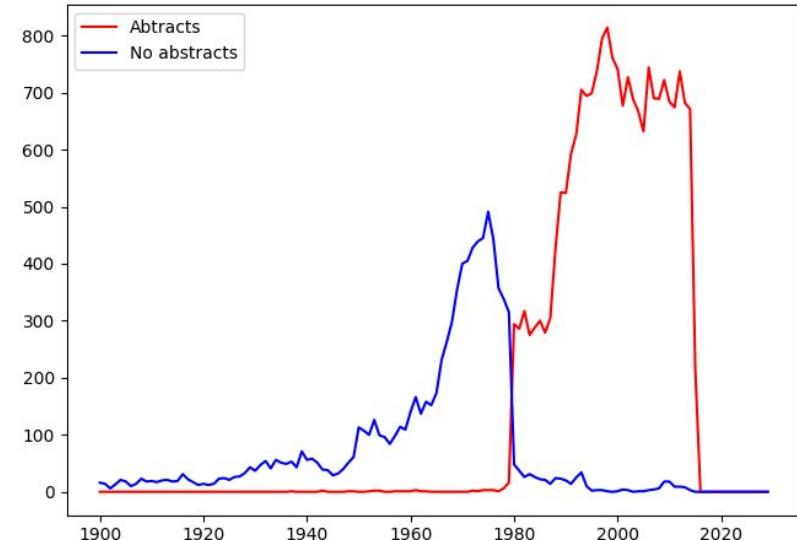


Corpus	Con Abstract	Senza Abstract	Totale
Tesi UK	201,718	273,665	475,383
Tesi US	20,939	9,404	30,343

Tesi UK



Tesi US

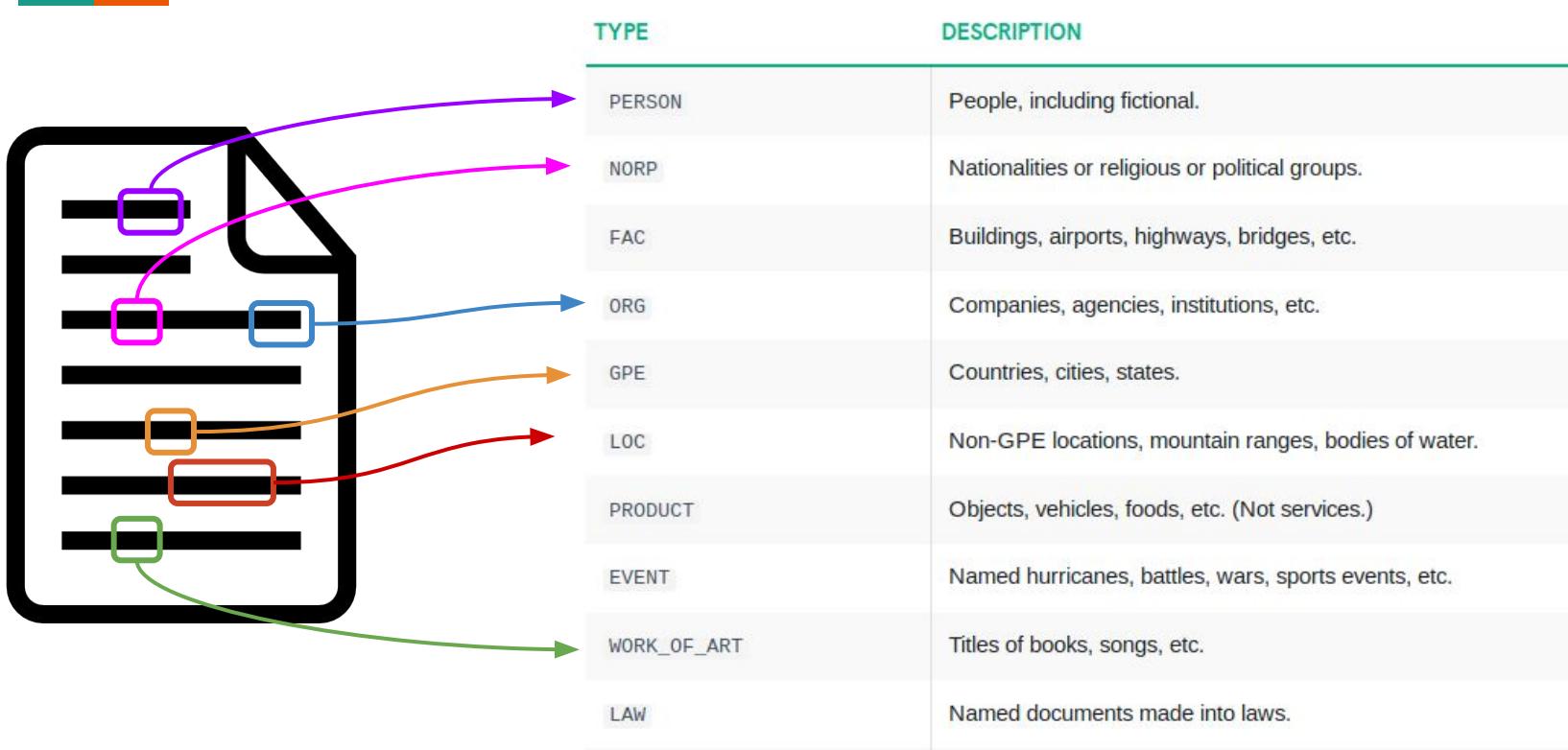


Analisi di dati - Topic Modeling



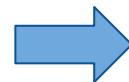
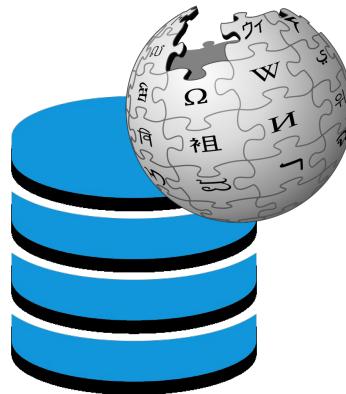
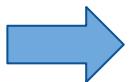
- Religione
- Teologia
- Politica
- Etica
- Morale
- Femminismo
- Religioni orientali
- ...

Analisi di dati - Entity Recognition



TYPE	DESCRIPTION
PERSON	People, including fictional.
NORP	Nationalities or religious or political groups.
FAC	Buildings, airports, highways, bridges, etc.
ORG	Companies, agencies, institutions, etc.
GPE	Countries, cities, states.
LOC	Non-GPE locations, mountain ranges, bodies of water.
PRODUCT	Objects, vehicles, foods, etc. (Not services.)
EVENT	Named hurricanes, battles, wars, sports events, etc.
WORK_OF_ART	Titles of books, songs, etc.
LAW	Named documents made into laws.

Analisi di dati - TellMeFirst



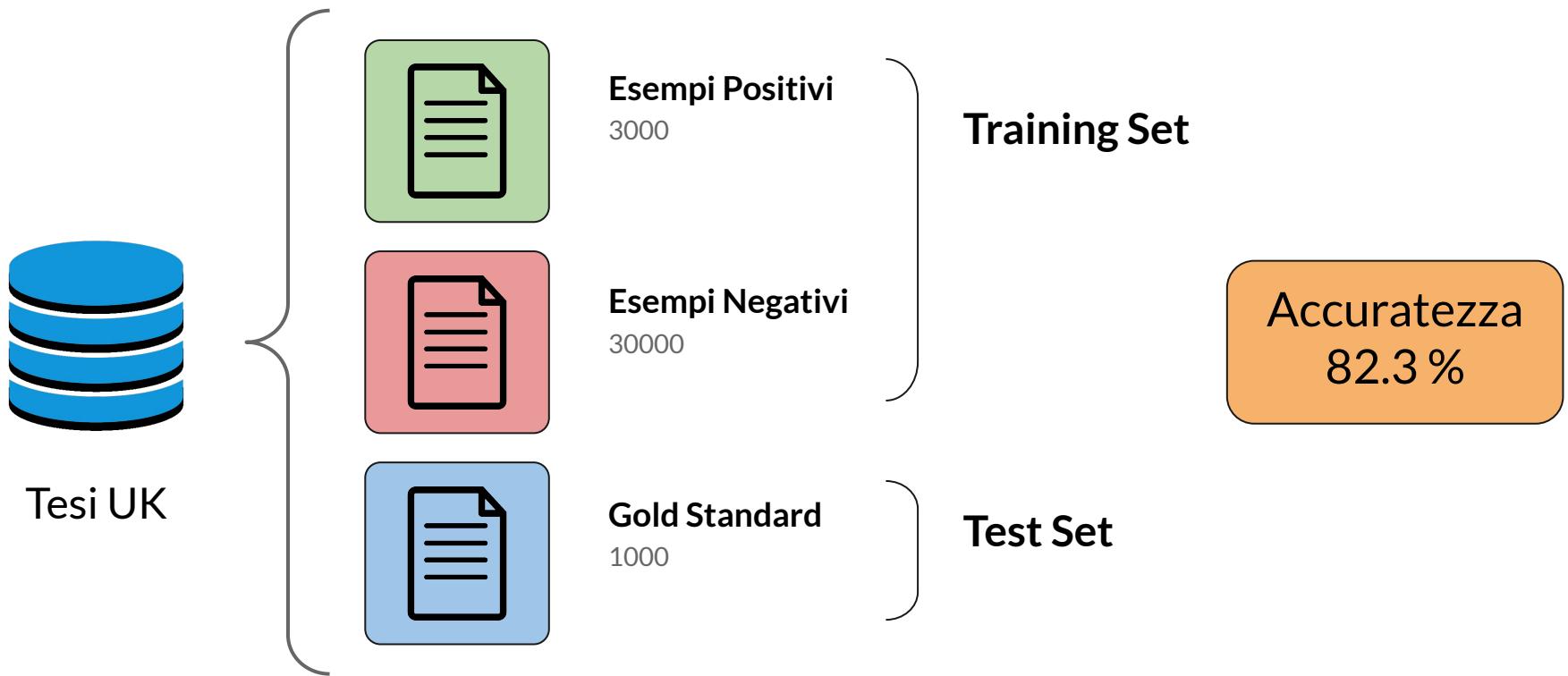
- Entità 1
- Entità 2
- Entità 3
- ...



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

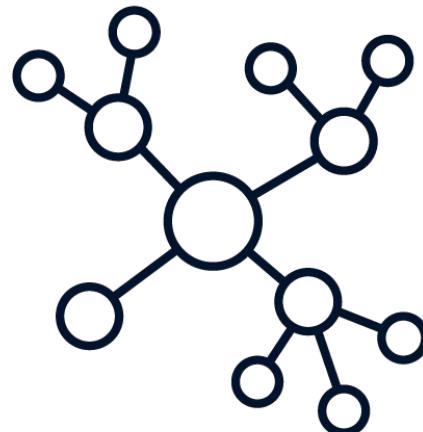
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Tesi
302777578

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graph TD
    A(( )) --- B(( ))
    A --- C(( ))
    B --- C
  
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The logo consists of a blue circle on the left and the text 'Immanuel Kant Q9312' in blue on the right.



Immanuel Kant

field of work
P101

Metaphysics

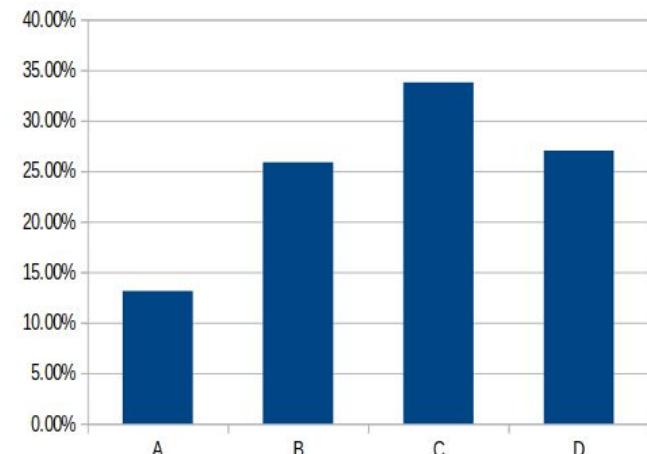
Q35227

Ricostruzione delle carriere accademiche

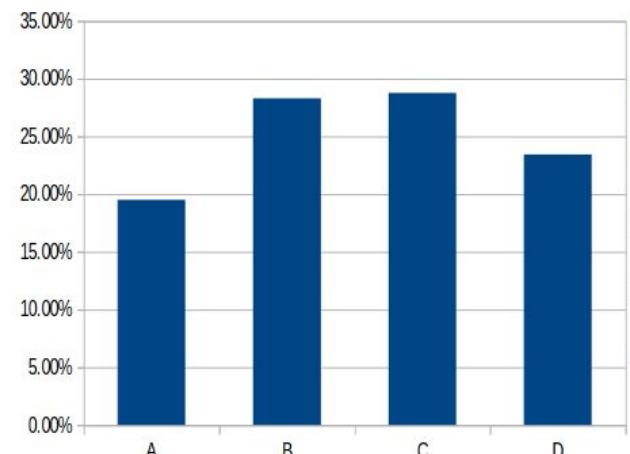
Ricostruzione delle Carriere Accademiche



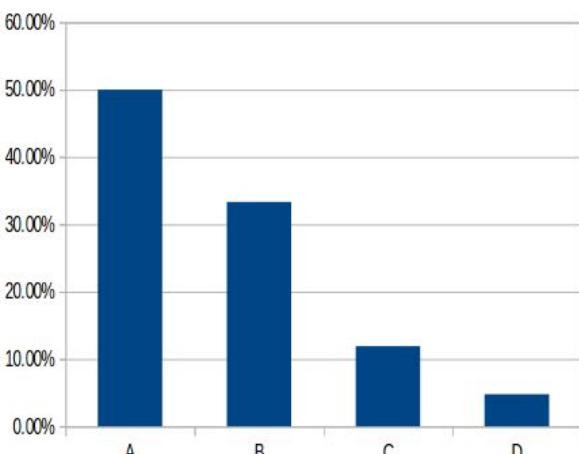
Basso



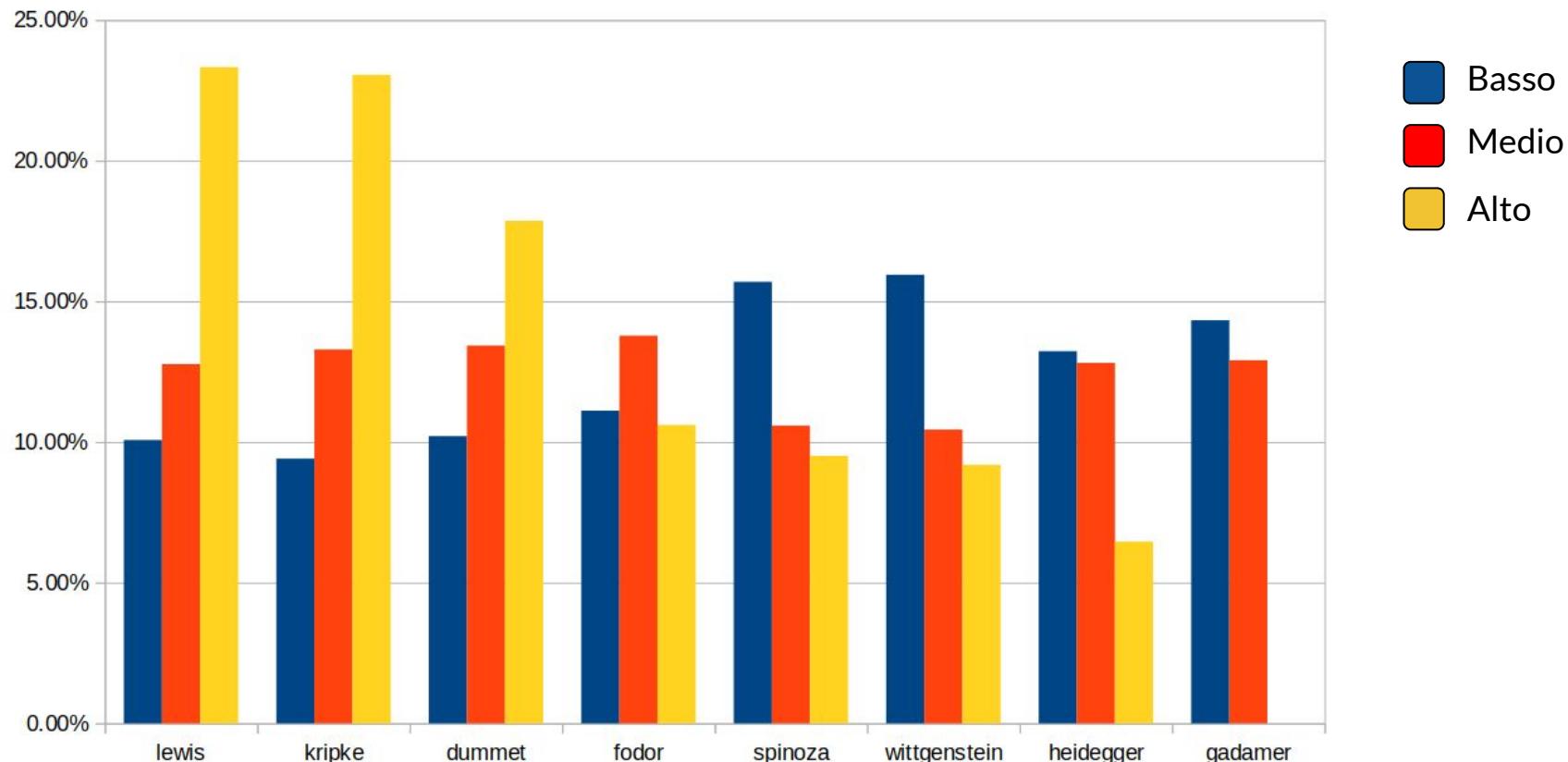
Medio



Alto

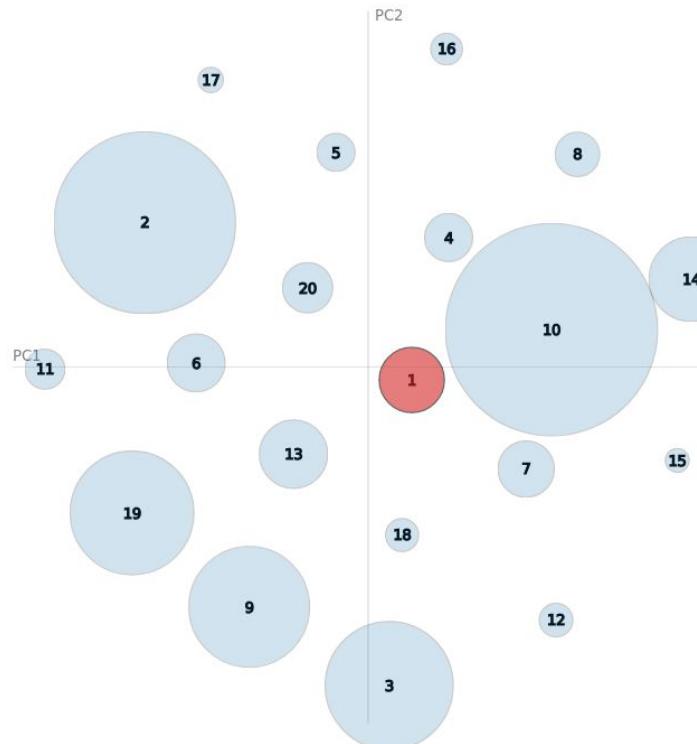


Ricostruzione delle Carriere Accademiche

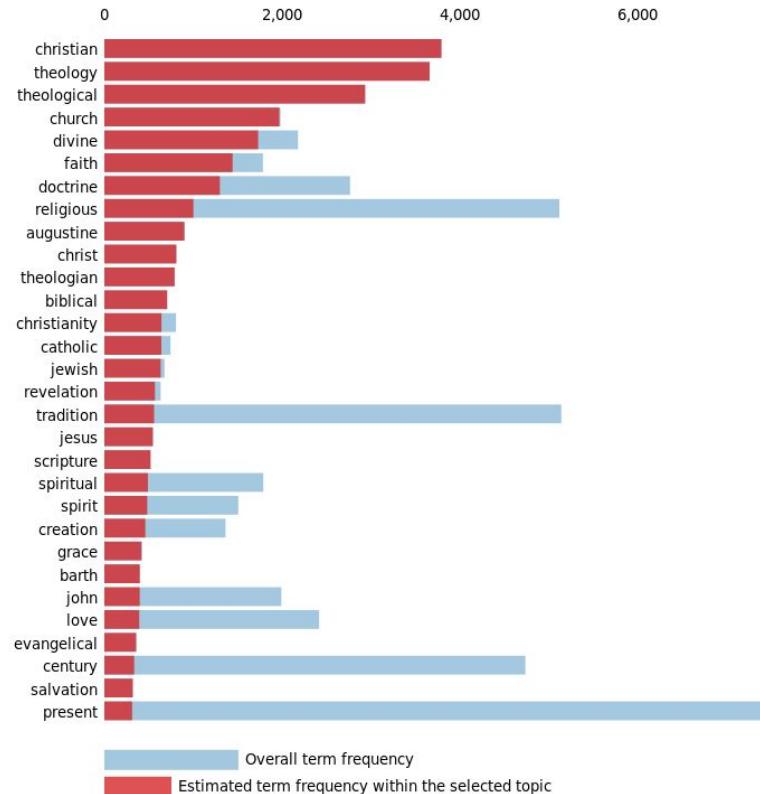


Appendice 1 - Topic Modeling

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

