

Francesca Greco

# **Histories of Philosophy and Thought in the Italian Language**

A Bibliographical Guide from 1480 to 2024

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Edited by Rolf ELBERFELD and Anke GRANESS

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## Introduction to the Series *Bibliographies of Histories of Philosophy in Different Languages*

This volume is part of the research output of the Reinhart Koselleck Project, Histories of Philosophy in a Global Perspective, at the University of Hildesheim, Germany. The research project was established in 2019 and is funded by the German Research Foundation (DFG). Building on previous work both on the critical investigation of the (European) history of philosophy and existing attempts to write global histories of philosophy, as well as drawing on regional historiographies of philosophy (e.g., of India, China, and the Islamic world) that have so far mainly been developed in area studies and specialized philologies, the project was initiated by Professor Rolf Elberfeld (Hildesheim, Germany) in order to draw attention to a central blind spot in the discipline of the historiography of philosophy that still exists today: the marginalization of non-European philosophical traditions in the European historiography of philosophy as well as the almost complete ignorance of traditions of the historiography of philosophy in non-European languages.

A critical analysis of these problems and basic attempts to deal with them are gaining importance today, not least because processes of globalization are increasingly shedding new light not only on our present, but also on our history. As a result, the humanities are under more pressure than ever to link their perspectives and research topics to the process of globalization. Moreover, there is a factual need to reassess and reconceptualize our past, present, and future in the context of globalization. In philosophy and its historiography, which is still notoriously Eurocentric, teleological, and text-centred, there is a considerable need for research and innovation in this respect. Our task today is therefore to create a new conception of the history of philosophy that, at the same time as it changes our image of the past, develops future forms of philosophizing from a global and decolonial perspective in the context of an interculturally diversified and open discourse. A historiography of philosophy that aims at doing justice both to the global and intercultural entanglements of philosophical traditions and to the demands for a decolonization of research and teaching that are already being made in many areas of academic practice and society at large cannot simply continue the historical narratives of the last two hundred years and merely add to them a few examples from other regions of the world. Rather, the mechanisms that first led to the exclusion of non-European philosophical traditions as well as female philosophers from the dominant narratives must be critically examined, and methodological problems that arise anew in connection with a global perspective on philosophy and its history must be thoroughly considered. This includes profound reflections on the impact of historical events with global effects, such as European expansion, colonialism, and slavery, on philosophical theorizations within and outside Europe, on the question of the status

of orally transmitted philosophical traditions, as well as on ways of reconstructing the philosophical knowledge of women in different regions of the world.

Equally urgent is the exploration of non-European traditions of historiography of philosophy. It is important to take note of and engage with traditions of philosophical historiography in other regions and languages of the world, because a transformation of the historiography of philosophy cannot take place solely on the basis of approaches, methods, and concepts derived from “Western” traditions.

For these reasons, the research team of the Koselleck Project, in close cooperation with an international and diverse team of language experts, has devoted several years to the compilation of bibliographical collections of works pertaining to the genre History of Philosophy in many different languages of the world. At the time of publication of this volume, the collection comprises twenty-three languages. The diversity of languages—and not (as is commonly the case) a system based on geographic or national borders—was chosen as the primary classification criterion for indexing literature on the history of philosophy worldwide, based on the assumption that each individual language forms its own discursive space in the history of philosophy with specific areas of focus and blind spots, which in turn is entangled with the discursive spaces of other languages. This discursive network of languages does not coincide with regional or national boundaries; it is based on peculiar practices as well as modes of differentiation and exchange not determined by political or geographic factors alone.

Building on projects concerning the history of the historiography of philosophy, such as Lucien Braun’s *History of the History of Philosophy* (1973) and Giovanni Santinello’s *Storia delle storie generali della filosofia* (1979–2004), as well as our own research on books and manuscripts which represent narratives of a history of philosophy in non-European languages, an extensive database has been created (<https://www.uni-hildesheim.de/en/histories-of-philosophy/histories-of-philosophy/>). It should be emphasized that the database of the Koselleck Project provides for the first time comprehensive collections of histories of philosophy not only in European languages such as English, German, Italian, French, and Spanish, but also in non-European languages such as Arabic, Chinese, Japanese, Korean, Persian, and Indonesian. These collections offer valuable research materials for a globally informed community of scholars and a completely new kind of research aiming at more pluralized and diversified research questions.

Also the present volume on the historiography of philosophy in Italian will hopefully serve as an impulse for further research.

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# Introduction<sup>1</sup>

The purpose of this bibliographical guide is to give an overview of the historiography of philosophy and thought in the Italian language from the first editions, in the 15<sup>th</sup> century, to the present. This endeavor is inscribed in the broader effort to reframe the discipline of Philosophy in a global perspective through the account of its history. In order to pursue this goal, two different kinds of work are required. On the one hand, it is a matter of recasting the framework of the history of philosophy as we have hitherto known it because the necessary additions cannot be integrated without modifying the whole. On the other hand, it is a matter of investigating, historically and critically, precisely this history of philosophy that one wants to recast. The present bibliographical guide aims to accomplish the second kind of work to make the first possible. Without claim to completeness, with this guide readers will gain a broad overview of the materials available in Italian on the history of philosophy in different regions of the world. Some of these materials will be presented in the following chapters of the introduction. In this way it will be possible to map leading research areas as well as underrepresented categories, and even to detect some blind spots. The present introduction is meant as a preliminary analysis arising from the collected material itself, from their contents and contexts.

## 1 Historiography of Philosophy in Italy: A Strong Tradition

The effort to contribute to the historiography of philosophy in the Italian language grew around the 17<sup>th</sup> century out of a discontent regarding the poor representation within the European historiography of “modern” Italian philosophy, its originality during Humanism and the Renaissance, but also its very ancient origins from both the Greeks and the Etruscans. The historiography of philosophy in Italian then took off more vigorously in the 19<sup>th</sup> century, especially after the revolutionary uprisings

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<sup>1</sup> I would like to thank Franz Martin Wimmer and Anke Graneß for their invaluable comments and suggestions and Casey Ford for the careful proofreading work.

of 1820<sup>2</sup> which led to the formation of the Kingdom of Italy<sup>3</sup> in 1861 and thus to a more solid national consciousness. From the mid-19<sup>th</sup> century onward, concrete attempts were made to deprovincialize Italian culture and to recover from the feeling of inferiority toward and dependence on French and German historiography of philosophy. After the unification of the Italian Kingdom up to the years of Fascism in Italy (1922–1943), there were intense debates on reasons and models for the historiography of philosophy and on the philosophical nature of this historiographical discipline itself. After the near impossibility of discussion due to the cultural autarchy during the *ventennio fascista*,<sup>4</sup> and after the Second World War, these debates took on a new form, drawing on different philosophical currents ranging from the last remnants of idealism to Marxism, from positivism to existentialism, etc. All these philosophical currents shaped different histories of philosophy, each inspired to a greater or lesser extent by its own schools of thought. In this climate of renewal and general openness, the first histories of philosophy dealing with other continents and countries, religions, and teachings have and continue to appear.

Under these conditions, a strong historiographical tradition of philosophy has emerged in Italy. Many outstanding scholars of the Italian philosophical scene, such as Giovanni Reale (1931–2014),<sup>5</sup> Franco Volpi (1952–2009),<sup>6</sup> and Enrico Berti (1935–2022),<sup>7</sup> have written their own histories of philosophy, and academic scholars in the historiography of philosophy have published textbooks for schools, such as

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- 2 The term “Uprisings of 1820–1821” (*moti del 1820–1821*) refers to the attempts at insurrection against absolutist regimes that first arose in Spain and then spread to other European countries, including several Italian states. In Italy, the 1820 revolution began in Sicily and in Naples against King Ferdinand I of the Two Sicilies (1751–1825). The success inspired the Carbonari in the north of Italy to revolt as well. Despite the suppression of these uprisings, they were followed by three wars of independence (1848–49, 1859–60, and 1866) that led to the unification of the Kingdom of Italy (1961) and the conquest of Veneto (1866).
  - 3 The Kingdom of Italy was officially a constitutional monarchy from 17 March 1861 to 2 June 1946, but was de facto a dictatorship from 1925 to 1943.
  - 4 The expressions “ventennio fascista” (20-year fascist period) or “Italia Fascista” (Fascist Italy) refer to the period from the seizure of power by Benito Mussolini and the National Fascist Party (formally 31 October 1922) until the end of the fascist regime (formally 25 July 1943).
  - 5 Reale was an eminent Italian historian of philosophy and translator. He was a Full Professor of History of Ancient Philosophy from 1972 to 2002 and has taught at San Raffaele in Milan since 2005.
  - 6 Volpi was Full Professor of History of Philosophy at the University of Padua. He taught at various European, Canadian, and Latin American universities.
  - 7 Berti was Ordinary Professor of the History of Philosophy in Padua until 2009 and honorary president of the International Institute of Philosophy and the Italian Philosophical Society.

Michele Federico Sciacca (1908–1975),<sup>8</sup> Eugenio Garin (1909–2004),<sup>9</sup> and Giovanni Santinello (1922–2003). It is Santinello who published, together with numerous collaborators, one of the biggest editorial projects on the history of the historiography of philosophy, the *Storia delle storie generali della filosofia* [History of the General Histories of Philosophy].<sup>10</sup>

The centuries-long philosophical debates about the historiography of philosophy in Italy highlight two main features: their political character and the fundamental role that teaching the history of philosophy played in the schools. Both will be briefly addressed in the following two sections. Additionally, it should be noted that according to our research the historiography of philosophy in the Italian language developed exclusively within the geographical and territorial boundaries of the Italic peninsula and Sicily.

## 1.1 Philosophical Historiography: A Political Issue

Philosophy, the history of philosophy, and philosophical historiography have played no small role in Italy's political affairs. For example, several philosophers have held public office or took part in drafting laws, including serving as Minister of Education. It is in this way that disputes between philosophers and their different orientations, both intellectual and political, have influenced public debate as well as legislation, especially with regard to school and university structures and, in turn, their relationship to historiography.<sup>11</sup> To cite one example, we can recall Augusto Conti (1822–1905)<sup>12</sup> who wrote a successful manual on *Elemental Philosophy* and a *History*

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8 Sciacca was Full Professor at the University of Pavia and taught at the University of Genoa, which later named its department of studies on the History of European Thought after him. Sciacca was a very active and esteemed philosopher in Italy and founder of *Il Giornale di Metafisica* [Journal of Metaphysics], which is still being published. He was a Sicilian philosopher and student of Aliotta, who was initially Gentilean before moving away from idealism toward a Christian philosophical spiritualism. See Perazzoli 2005.

9 Garin was a Full Professor of History of Philosophy in Florence and an established historian of philosophy who was very attached to philological rigor and work on texts.

10 For an overview of the *Storia delle storie generali della filosofia*, including a comparison with its English translation, see Greco 2022.

11 Among the historians of philosophy who drafted plans for educational reforms, we can name Terenzio Mamiani in 1863, Giovanni Maria Bertini in 1865, Michele Coppino in 1867, Cesare Correnti in 1870, and Paolo Boselli in 1890. See Santinello 2004, 609, Gaiani 2014.

12 Conti was a lawyer but also taught philosophy in schools and was a Professor of Theoretical Philosophy in Florence. From 1864 to 1867 he was called by Minister Domenico Berti to the Higher Council of Public Education and held other political posts in the city and province.

of *Philosophy*, and who contributed to the drafting of Minister Michele Coppino's 1867 ministerial programs.<sup>13</sup> Between the period of Italian unification and fascism, several proposals on the reorganization of schools and universities were proposed and debated in parliament on the basis of different historiographical currents such as neo-Idealism<sup>14</sup> or positivism.<sup>15</sup> Although their proposals have not passed the parliament, the fact that many complex legislative projects were formulated and even

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- 13 See Conti and Sartini 1885. His textbook on *Elementary Philosophy* had six Italian editions, was translated into French, received the praise of Pope Leo XIII, and was disseminated in Italian schools from 1864 to at least 1909. The textbook was also re-issued by Gentile whose role in Italian philosophical historiography will be discussed below.
- 14 The current of Italian neo-Idealism developed around the mid-19<sup>th</sup> century as a further development of Hegel's philosophy. Interest in the Hegelian doctrine in Italy flourished through the work of Augusto Vera (1813–1885) and Bertrando Spaventa, joined by the work of Francesco De Sanctis (1817–1883). De Sanctis was a professor, Minister of Public Education, literary historian and critic, and journalist, and in his thought and action Hegel and German idealism played a key role. Vera taught History of Philosophy at the Scientific-Literary Academy of Milan from 1859 to 1861 and then at the University of Naples at the invitation of De Sanctis. Vera was a senator of the Kingdom in the 13<sup>th</sup> legislature (20 November 1876–2 May 1880), and in Italy he continued to have fruitful exchanges with the Berlin Philosophical Society and with German and French Hegelian circles. Bertrando Spaventa can be considered the initiator in Italy of that interpretation of Hegelian thought that associated idealistic themes (especially concerning the subjectivity of consciousness and the act of thinking as stages of objectification and synthesis) with Kantian and Fichtian doctrines. In 1913 Giovanni Gentile, with the publication of *La riforma della dialettica hegeliana* [The Reform of the Hegelian Dialectic], took Spaventa's interpretation of the Hegelian Idea and expanded it into his own pure act thinking or actualism. This subjectivist view of Gentile was countered as early as 1913 by Benedetto Croce (the great-grandson of Bertrando Spaventa), who, in his *Saggio sullo Hegel* [Essay on Hegel], interpreted Hegelian thought as an immanentist historicism. After characterizing Italian philosophical culture for more than four decades, neo-Hegelianism after the Second World War went into crisis and was replaced by existentialism, neo-Positivism, phenomenology, and Marxism. See Abbagnano 1971; Brezzi 1995; Lamanna and Adorno 1982.
- 15 Like Hegelianism, positivism also spread relatively late in Italy compared to the rest of Europe, namely after the second half of the 19<sup>th</sup> century. Positivism did not express major works of historiography of philosophy in Italy, since it claimed the primacy of fact over idea and theory; the most important representative of Italian positivism in philosophical historiography is Roberto Ardigò (1828–1920). Ardigò taught the History of Philosophy at the University of Padua from 1881 and is one of the fathers of Italian scientific psychology. He was ordained a priest in 1851 and began teaching in the Episcopal seminary in Mantua until his books were placed on the index of forbidden books. He became an atheist and gave up his ecclesiastical habit in 1871 and adhered completely to the positivist doctrines of the time in sharp contrast to the Catholic Church. He was, likewise, director of the Faculty of Philosophy and Letters from 1899 to 1902.

came close to being realized is an indication of the vitality and political commitment of many philosophers.<sup>16</sup> In the second half of the 20<sup>th</sup> century, there were also many philosophical schools that were engaged at the civil level and in many cases extremely politicized. Their aim was to overcome the ideological, moral, and cultural crisis following the Second World War.<sup>17</sup>

The most striking example of an influential debate at the historical-philosophical and political-institutional levels was between Benedetto Croce (1866–1952)<sup>18</sup> and Giovanni Gentile (1875–1944).<sup>19</sup> Croce and Gentile were contemporaries and are considered to be the most prominent representatives of Italian neo-Hegelianism. They collaborated in the polemic against positivism and were leading philosophers in Italy. In politics, they had a shared interest in the reconstruction and re-evaluation of the national philosophical tradition and, in different mandates, were both Ministers of Education. Gentile's adherence to fascism marks a major rift between the two. Nevertheless, the differences between Croce and Gentile on the historical-philosophical level were already noticeable in the early years of the 20<sup>th</sup> century, when Croce published *Ciò che è vivo e ciò che è morto della filosofia di Hegel* [What is Living and What is Dead of the Philosophy of Hegel] (1907).<sup>20</sup> Croce was inspired by Giambattista Vico's (1668–1744)<sup>21</sup> processual development of history, and he conceived the act of philosophizing as the moment in which this development is historically

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16 For a detailed overview of the political-philosophical debates in Italy from its unification to the fascist period, see Moschetta 2007.

17 Pazzelli and Verde 2020, 7.

18 Croce studied law and philosophy and was appointed for a lifelong position in the Italian Senate in 1910. He was an open critic of Italy's participation in World War I and Minister of Public Education between 1920 and 1921. He left the government a year before Mussolini took power in 1922. Although Croce initially supported Italian fascism, in 1925 he wrote and signed the Manifesto of the Anti-Fascist Intellectuals, a response to the Manifesto of the Fascist Intellectuals by Giovanni Gentile. In this context, it can be recalled that among the signatories of the anti-fascist manifesto were other Italian historians of philosophy mentioned in this introduction, such as Antonio Banfi, Guido De Ruggiero, and Eustachio Paolo Lamanna.

19 Gentile had a prestigious academic career and was Professor of History of Philosophy in Palermo and Rome and Professor of Theoretical Philosophy in Pisa and Rome. He also covered administrative and political positions at the university and was appointed by Mussolini in 1922 as Minister of Public Education. He was very influential in providing an intellectual foundation for Italian fascism and was assassinated in 1944 by two members of GAP – Gruppi di Azione Patriottica [Patriotic Action Groups], a partisan organization linked to the Italian Communist Party.

20 See Croce 1948.

21 Vico is a landmark philosopher in the history of Italian philosophy. He inaugurated the modern field of the “philosophy of history” in Italian and theorized a philosophical history of philosophy according to his theory of the historical cycles. See Vico [1744] 2021.



framed as the highest stage of speculative thought. On the contrary, for Gentile, it is the active moment of speculative thought that plays a more fundamental role in philosophical thinking and through which one can approach the absolute truth of history. Following and elaborating on the thought of his teacher Bertrando Spaventa, Gentile emphasized the activity of thought in the act of thinking (“pensiero pensante”), which has to be dominant over the thinking that is thought (“pensiero pensato”) and which can be followed throughout the history of philosophy in its stages of evolution.<sup>22</sup> The concepts of “history” and “philosophy” were the main subject of a close epistolary debate between Croce and Gentile. The starting point of this debate was the article *Il circolo della filosofia e della storia della filosofia* [The Circle of Philosophy and the History of Philosophy] (1909)<sup>23</sup> written by Gentile in the journal edited by Croce “La critica” [Critics]. In this article, Gentile assumes that philosophy only attains its unity in the history of philosophy, thus establishing the indissoluble and eternal unity of philosophy and the history of philosophy.<sup>24</sup> According to Gentile, the concept of the unity of philosophy represents an eternal principle that does not manifest itself in different forms depending on its moments of actualization, but is rather always one and the same. For Croce, instead, the monographic survey of the history of philosophy, which nourishes philosophical thinking itself by inspiring the philosopher who studies it, is the symbol of a genuine history of philosophy, and a history of philosophy considered universal and eternal is only a kind of static picture of both philosophical thinking and the history of philosophy.<sup>25</sup> This leads to another divergence between the two thinkers on the philological level. In fact, Gentile was much more uncompromising and rigorous than Croce in philological terms, and in this respect he followed the Italian historical school which in late 19<sup>th</sup>-century had revived humanistic and particularly historical, philological, and philosophical studies of the antiquity thanks to scholars such as Francesco Fiorentino (1834–1884) and Felice Tocco (1845–1911). Croce was aware of this current but assumed this orientation as one way among many to pursue philosophy. Probably because of a certain degree of openness and plurality in Croce’s thinking, he had considerable influence on other Italian intellectuals who were very far apart, from the Marxism of Antonio Gramsci to the Italian fascism of Giovanni Gentile.

Interestingly, the so-called “riforma Gentile” [Gentile reform] of 1923 was originally conceived by Benedetto Croce in a liberal ministry but was finally implemented by Gentile under Mussolini’s regime.<sup>26</sup> At the core of this reform was a series of normative acts which completely replaced philosophical systematics – as “ele-

22 See Piaia 2016. All translations are my own unless otherwise specified.

23 Sasso 1975, 897–906.

24 For a contemporary review of the text applied to today’s school manuals, see Quintilini 2020.

25 See Bonacina 2016.

26 See Tognon 2016.

ments” of philosophy – with the history of philosophy and its epochs. One of the goals of the reform mentioned by the philosopher himself was to reduce the total number of pupils in middle and high schools [*scuola media e secondaria*], but also to raise the age for compulsory schooling and extend it to the blind, deaf, and hard of hearing.<sup>27</sup> In general, the reform was marked by authoritarianism, classism, and a heightened machismo compared to the previous Casati law.<sup>28</sup> The Gentile reform was approved in 1923 but survived in the first draft only a few years. The dismantling of the various decrees was already well underway by the fall of 1928, and the reorganization of the reform lasted until July 1933. Amendments were collected in *La carta della scuola* [The School Charter], but they remained only on paper due to the outbreak of Second World War, and it was not until 1962 that a law was passed that comprehensively reformed middle school and professional education.<sup>29</sup> The orientation of the study of philosophy as the history of philosophy, however, remains dominant in both schools and university curricula to this day.

## 1.2 Histories of Philosophy in Schools

Based on the above mentioned political issue, a special feature of the bibliography of histories of philosophy in Italian is the existence of numerous textbooks for secondary schools and universities, which for this reason have been summarized in a separate section. The textbooks are, in fact, often compiled by esteemed academic philosophers and had a major impact on the historiography of philosophy. “Manuals” [manuals or handbooks] on the history of philosophy have been written in both Latin and Italian for an “Italian” audience since the emergence of the historiography of philosophy in Italy.<sup>30</sup> It can be assumed that the first general and comprehensive history of philosophy – one not just devoted to antiquity or “new” philosophy – on the Italian territory was intended for the secondary schools.<sup>31</sup> Later examples in Italian include the *Introduzione allo studio della religione* [Introduction to the Study

27 The list of legislative and regulatory provisions and major circulars from 1922 to 1940 can be found in the appendix to *Direzione generale dell'ordine superiore classico 1941* [General Rules of the Classical Higher Order 1941].

28 See Charnitzky 1996. The Casati law will be discussed in the following chapter.

29 See *Direzione generale dell'ordine superiore classico 1941*, Pirro 2014.

30 The meaning of the term “Italian” in the 18<sup>th</sup> century will be discussed in the chapters on the 17<sup>th</sup> and 18<sup>th</sup> centuries and in the chapter on Italian philosophy.

31 I am referring to the works of Ginanni (1728) and Capasso (1728), which are written in Latin and therefore not included in this bibliographical record. With these works, Italian historical-philosophical publications shifted to a strictly didactic level, abandoning the function of intervention in the academic debate on ancient and new philosophy which will be dealt with in the following chapters. See Santinello 1988, 237–321.

of Religion] (1755) by Giacinto Sigismondo Gerdil (1718–1802) and the *Elementi di storia filosofica o sia Dell'origine, e progresso della filosofia; delle sette, e sistemi di tutti i filosofi. Cominciando da Adamo sino a nostri tempi* [Elements of Philosophical History or either of the Origin, and Progress of Philosophy; of the Sects, and Systems of All Philosophers. Beginning with Adam until our Time] (1793) by Lodovico Gemelli (1757–1833), both of which were explicitly composed for educational purposes.<sup>32</sup> In the 20<sup>th</sup> century, the production of school materials for different types of schools increased massively, as “Philosophy” – that is, the history of philosophy – was permanently included as a subject in secondary schools and universities at multiple levels. This political-educational decision, combined with the great and centuries-long interest shown by Italian scholars in philosophical historiography, led to an average of three general histories of philosophy for schools or universities being published every year since the mid-20<sup>th</sup> century. These publications are therefore listed in a separate category and grouped under “European or Western Philosophy” since they only deal with the corresponding issues.

Along with the didactical and educational purposes mentioned above, we can recall the contribution these texts made not only to the formation of a canon, but also to its crystallization through its repeated reproduction. In this sense, Italian-language historiography can serve as a case study. If we turn our attention to the histories of philosophy designed for secondary schools, a reciprocal relationship between the didactic purposes of the history of philosophy and the conceptualization of its narratives becomes clear. Accordingly, histories of philosophy can serve to create, stabilize, as well to change narratives. To give some examples from different historical periods, we can recall, on the one hand, Jacopo Facciolati's oration *Ad Philosophiam* [To Philosophy] at the Padua's seminary in 1716 and, on the other hand, a textbook from 1930s. In his oration, Facciolati denounced the inadequacy of the systematic teaching method of the “Elements of Philosophy,” as well as the disciplines it encompassed, and encouraged the use of the historical method, which was considered particularly innovative at the time.<sup>33</sup> Conversely, the 1937 edition of Luigi Stefanini's *Sommario storico della filosofia* [Historical Summary of Philosophy], first published in 1931, contains “supplementary notes on the doctrine of fascism,” which indicates an attempt to stabilize the current regime by presenting its philosophy.<sup>34</sup>

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32 See Santinello 1988, 435–447. Further specificities of the histories of philosophy in this period, also related to the titles of these two works, will be discussed in the chapter on the 17<sup>th</sup> and 18<sup>th</sup> centuries.

33 See Santinello 1979, 238.

34 In addition to these two examples, we can recall how philosophical historiography was adduced to corroborate this or that thesis or ideology starting from the end of the 18<sup>th</sup> century. This is the same historical period in which Santinello situates a certain maturity

Another reason for researching the histories of philosophy written for schools has to do with the above-mentioned political significance of this discipline. Generations of teachers, professors, and ministers were influenced by these histories of philosophy and the philosophical schools – sometimes positivist, Hegelian, or existentialist – that inspired the narratives in philosophical historiography.<sup>35</sup> These socially and politically influential figures have led Italy over the years – as a kingdom, dictatorship, and as a republic – and their philosophical debates are still incorporated into ministerial programs or university curricula today.

Regarding programs and curricula, it should be noted that both are still decided on a centralized basis. Secondary school curricula are determined by the Ministry of Education, and university subjects are mostly determined by the competition classes organized by the Ministry of Education, and furthermore by the individual universities; students, however, do not have much choice within these subjects. In secondary schools and universities, the history of philosophy is a constant, either the general one or divided into its standardized epochs. The Casati law of 1859<sup>36</sup> represents a kind of milestone in the institutionalization of the history of philosophy in schools and reached its climax during Fascism in the Gentile-reform of 1923 with the inclusion of the history of philosophy in most secondary schools and universities, not only in the Faculties of Humanities. The significant increase in the production of texts on the history of philosophy in the Italian language in the 20<sup>th</sup> century, in fact, is mainly linked to the Gentile reform, but it also reflects a general interest among Italian researchers who consider the history of philosophy to be a solid foundation for doing philosophy. In this context, one may venture to say that in Italy “philosophy” is synonymous with the “history of philosophy,” or at least that the history of philosophy is essential to philosophy. Especially looking at the teachings in secondary schools in the last decades, it is almost impossible to distinguish between philosophy and its history. Secondary school courses, which are anchored in ministerial programs, prescribe, albeit in broad outline, the competencies to be

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of philosophical historiography in general, which not only attracted the attention of the learned, but had also gained dignity equal to that which other historical disciplines had long since achieved (Santinello 1988, 459). This being the case, it seems to us even more relevant to reflect on the relationship between teaching and the history of philosophy.

35 It must be said indeed that this was especially the case with the young bourgeois and aristocrats. See Geymonat 1981, vol. 6, 230–254.

36 The Casati Law reformed the entire school system and introduced compulsory education. With this law, the state established school programs and subjects and so intended to intervene in school matters in the Kingdom of Italy alongside, or even in place of, the Catholic Church, which had been the sole provider of education on Italian soil for centuries. It was promulgated on 13 November 1859 in the Kingdom of Sardinia, but came into effect and was extended, with national unification, to all of Italy by the Royal Decree of 28 November 1861.

acquired in the three years of philosophy education. They focus on the history of human thought and historiography, and historical and historiographical skills of contextualizing, framing, comparing, knowing, exploring, and describing history; in a word, to “historicize.”<sup>37</sup>

It certainly has an impact on the philosophical education of graduates of Italian universities that in every degree program in “Filosofia” there is a one-year long course in *Storia della filosofia*<sup>38</sup> [History of Philosophy] that is often flanked by at least one or two of the specialized courses in History of Ancient Philosophy, History of Modern Philosophy, History of Medieval Philosophy, and History of Contemporary Philosophy. Similarly, students taking undergraduate courses in philosophy in faculties other than the Faculty of Philosophy are also frequently required to take examinations in History of Philosophy of Law, History of Political Philosophy, History of Philosophy of Science, History of Moral Philosophy, History of Aesthetics, or History of the Philosophy of Religion, etc.

Also concerning the training of schoolteachers, one can see the close relationship between the history of philosophy and the teaching of philosophy in secondary schools. Those who intend to teach “Philosophy,” regardless of the type of secondary school, fall into the curriculum class called “Filosofia e Storia”<sup>39</sup> [Philosophy and History], which thus inextricably links the two disciplines. In this way, not only are most ministerial programs structured following the model of the history of philosophy, but teachers in this curriculum class can or must also teach “History” and the two curricula often go hand in hand. As far the university curriculum is concerned, Philosophy students often have to take several exams in History in addition to the history of philosophy. Moreover, the Italian Philosophical Society (SFI) plays a coordinating role among teachers at secondary schools and universities, demonstrating once again the close relationship between specialized historiographical research and educational-scholastic needs.<sup>40</sup>

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37 See Miur (Ministero dell’istruzione, dell’università e della ricerca) – Attachment B. The proposal for a Philosophy syllabus for skills in secondary school states that at the end of the high school course, the student will also have acquired as organic a knowledge as possible of the nodal points of the historical development of Western thought – that is, on the history of Western thought. For each author or theme treated, students must understand both the link with the historical-cultural context and the potentially universalistic scope that each philosophy possesses.

38 Hereafter, the term “Storia della filosofia” will no longer be translated into English.

39 See Miur (Ministero dell’istruzione, dell’università e della ricerca) – A019. This curriculum class is not the only one through which one can enter teaching philosophy in schools and is called “Filosofia e Scienze Umane” [Philosophy and Humanities]. See Miur (Ministero dell’istruzione, dell’università e della ricerca) – A018.

40 See Garin 1966.

The changes in ministerial programs for various schools is also one reason for the large number of textbooks whose editions are often updated, revised, and newly introduced. An illustrative example is the manual *Corso elementare di filosofia* [Elementary Course in Philosophy] by Carlo Cantoni, first published in 1870, which was systematically divided into different disciplines and at the end presents a summary on the history of philosophy. The textbook was later adapted to the new ministerial programs under the Ministry of Coppino. As more and more space was devoted to the history of philosophy, and as some “philosophical” disciplines broke away from philosophy, the textbook was revised and in 1887 reissued under the title of *Storia compendiata della filosofia* [Abridged History of Philosophy] and re-printed over the following 10 years. As for this bibliography, we left out the systematic school texts dealing with the “Elements of Philosophy” – which may be psychology, logic, metaphysics, ethics, natural theology, etc. – and which, at least until 1942,<sup>41</sup> flanked the history of philosophy texts in secondary schools.

## 2 Overview and Analysis of the Bibliography

As explained on our website<sup>42</sup> and in the bibliographies already published,<sup>43</sup> the first categorization for our research project is at the level of languages and not nations or cultures. This bibliography of histories of philosophy in Italian is therefore the result of this approach. Based on the titles and content of the collected histories of philosophy in the respective languages, these were then organized according to geographical regions, such as continents and nations, as well as thematic focuses, such as religions, doctrines, or disciplines. Each of the categories may contain sub-categories representing particular fields of scholarship, individual centuries, sub-schools (as among others in the case of Buddhism especially in Asian languages), or other spatial, temporal, or denominational specifications. For our categorization we applied an inductive method that starts from the concrete material, i. e., individual works on the history of philosophy, and derived the more general categories from the titles and contents of this material. The spectrum of categories used to differentiate and organize the material according to specific subject areas is therefore mainly based on the terms explicitly used in the titles (and thus also in the tables of contents) of the collected monographs. Thus, our approach followed a kind of “em-

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41 I am referring to the work of Vanni Rovighi (1942), which has had several reissues until 2013. A typical example of this type of manual is Galluppi (1820) or Fiorentino (1860). Both authors also published histories of philosophy, which are included in this bibliography.

42 See Koselleck-Project “Histories of Philosophy in a Global Perspective”: Histories of Philosophy.

43 See Krings, Arisaka, and Katō 2021; Park 2023.

pirical” method of induction, which started from the concrete material of the literature and derived the categories used for structuring from the thematic elements as they were found in the concrete material itself. The following observations and analyses are also structured on the basis of these categories.

Looking at the publications in Italian of all centuries in a global perspective, the Italian scholarship in the historiography of philosophy proves to be one of the most traditional legacies in European languages, with more than half of the total entries devoted to general European or Western philosophies, especially from the 20<sup>th</sup> century. Continuing in a kind of traditional wake, the second largest category of entries, regarding continents or regions of the world, is Eastern or Asian philosophy, although there are also a fair number of attempts to write histories of World Philosophies. There is some interest in histories of philosophy in Africa and Latin America, and notable is the presence of the geographical area of the Mediterranean as a regional category. As for the categories of “People or nations,” most publications focus on philosophy in Italy. This is followed, however, by a large number of histories of Indian and Chinese philosophy, which is consistent with the previous observation on Eastern philosophies. Perhaps contrary to expectations, most of the monographs in the category “Religions or teachings” are written on Jewish or Arabic/Islamic philosophy and not Christian philosophy.<sup>44</sup> Alternatively, looking at the histories of philosophy of single “Disciplines or areas,” the output is relatively low in general, but we find a good number of publications in aesthetics and political philosophy. Considering that usually women in philosophy or histories of feminist philosophy are underrepresented all over the world, we found a substantial number of books that deal with these issues in a more or less historical way. Some of these works and categories will be analyzed in more detail quantitatively and qualitatively in the following chapters.

### *The Term “History” in this Bibliographical Guide*

We have narrowed the scope of our research to histories of philosophy, thus excluding – with a few reasoned exceptions explained in this introduction – other genres and frameworks that accommodate philosophy following systematic approaches

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44 This fact may not come as much of a surprise when one considers that in histories of Eastern philosophy, the currents of Buddhism, Taoism, and sometimes Confucianism are regularly treated. Nevertheless, it is interesting to note and reflect on the nomenclature these works give themselves.

such as dictionaries,<sup>45</sup> atlases,<sup>46</sup> anthologies,<sup>47</sup> encyclopedias,<sup>48</sup> histories of philosophy according to problems or concepts,<sup>49</sup> and articles and book chapters. We were less strict regarding introductory works with an historical-chronological orientation and in the case of marginalized categories. In this sense, the term “history” is taken here as a chronological succession in time of different thinkers and schools more or less related to each other. Given this definition of history, it may be interesting to note some differences in the presentation of non-European histories of philosophy, such as Indian or Chinese histories of philosophy among others, which will be briefly analyzed in the next sections.<sup>50</sup> To some extent, through this bibliographical guide one could investigate and challenge the very concept of “history,” and compare different historical models. However, especially as far as the material collected in Italian is concerned, the concept of “history” overlaps with the most widespread conception in the history of Western philosophy written in Western languages and reproducing a canon of chronological evolution and progress.

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- 45 This is the case of the *Dizionario di filosofia* [Dictionary of Philosophy] (1971) by Nicola Abbagnano.
- 46 This is the case of the *Atlante illustrato di Filosofia* [Illustrated Atlas of Philosophy] (1999) by Nicola Ubaldo and of the *Atlante della filosofia* [Atlas of Philosophy] (2006) by Pancaldi, Villani, and Trombino, which both present two different chronological approaches – in sections and in timelines – as well as treatments of authors and schools in alphabetical order, but without placing them in a systematic structure or even a global picture. Another atlas that could have been included in the bibliography is the *Atlante illustrato di filosofia pratica: da tenere sempre sul comodino per ricalcolare il percorso* [Illustrated Atlas of Practical Philosophy: To Keep Always on the Nightstand to Recalculate the Path] (2015), which is mostly organized as a history of philosophy and designed both to accompany study in schools and for popularization.
- 47 This would be the case of *L'estetica giapponese moderna* [Modern Japanese Aesthetic] (2016) by Marcello Ghilardi, which provides the translations of texts by modern Japanese philosophers, without introducing the authors and their thinking, instead presenting some concepts and historical features of Japanese aesthetics in general.
- 48 This would be the case of the *Enciclopedia filosofica* [Philosophical Encyclopedia]. See Melchiorre (ed.) 2006.
- 49 This would be the case of the *Sintesi di storia della filosofia per problemi* [Synthesis of History of Philosophy by Problems] (1941) by Aldo Testa.
- 50 Still maintaining a chronological pattern in fact, the histories of Chinese philosophy found in Italian – some in translation from other European languages – focus on the people and personalities of the tradition, while the histories of Indian philosophy tend to focus on the philosophical schools and their long traditions. An interesting conception of “Historiography as Divination,” for instance, is displayed in the first Japanese history of global philosophy. See Krings, Arisaka, and Katō 2022, 44–49.



*The Terms “Philosophy” and “Thought” in this Bibliographical Guide*

The vast majority of books included in this bibliographic list contain the term “filosofia” in their titles. In addition to this, in a considerably smaller number of cases the term “pensiero” [thought] is to be found in books giving histories of philosophy. The term “thought” is used in 16 out of 337 titles in works on the general history of philosophy and in 18 out of 138 titles in works intended for school teaching showing that the designation “thought” with respect to the term “philosophy” in general histories, on the one hand, cannot be considered competitive, and on the other hand does not seem to aim at establishing a different and separate field of inquiry. However, the proportions, and with it the potential readings of these data, change if we look at non-Western philosophies, within which we find the term “thought” in 2 out of 3 titles for African philosophy,<sup>51</sup> 4 out of 12 for Eastern/Asian philosophy, 7 out of 23 for Chinese philosophy, 7 out of 25 for Indian philosophy, 3 out of 31 for Italian philosophy, 2 out of 7 for Japanese philosophy. Regarding religious teachings we find the term “thought” in 3 out of 6 entries for Christian philosophy, 6 out of 22 for Islamic/Arabic philosophy, 7 out of 21 for Jewish philosophy, finally 2 out of 23 for women in the history of philosophy. Regarding Latin American, Mediterranean, Sicilian,<sup>52</sup> Polish, Russian, Spanish, German, and world philosophy,<sup>53</sup> only the word “philosophy” is used in the titles of the books.

The disproportionate extent to which these two terms are used in different categories should be kept critically in mind in order to not overlook the political underpinnings that these terms possess. This is especially the case concerning the history of colonialism and a supposed Western superiority sometimes implicitly connected with the discipline of philosophy, which could lead to an over-relativization of the political influences of concepts such as “philosophy” and “thought.” In this sense, it does not seem to be a coincidence that, unlike general histories of philosophy, in about one-third of the entries concerning philosophies usually marginalized in Western-minded narratives, these traditions are addressed with the term “thought.” In this direction goes the employment of the term “thought” in only three entries concerning the histories of Italian philosophy, which sought to fit into the landscape of the established canon over the years and which suffers to some extent from a sense of inferiority to other European national philosophies. On the contrary, of particular note could be that half of the publications on the history of Christian philosophy, which is generally well integrated into general histories, though often

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51 Both terms are used in one title, namely, in Santo Burgio’s “Il terzo muntu: filosofia e tradizione nel pensiero africano contemporaneo” [The Third Muntu: Philosophy and Tradition in Contemporary African Thought] (2018).

52 With one exception out of five works in total.

53 Except for one translation out of seven entries.

not overtly named as such, uses the term “thought.” The use of this term in the Italian historiography also increases from the second half of the 20<sup>th</sup> century, especially in textbooks onwards, that is, from the period in which histories of the philosophy of marginalized traditions in the Italian language began to appear. Parallel to this development, it can be seen that the use of the terms “thought” and “Western” – and thus of a certain relativization of Western philosophy from its dominant generalization of previous centuries – occurs simultaneously.

Until the 19<sup>th</sup> century, in fact, the term “philosophy” – or “philosophers” – was used almost exclusively. Sometimes we see terms as “opinioni” [opinions] or “sistemi” [systems], but still as “philosophical” opinions or systems. From our research, it appears that it was the eminent historian of philosophy Antonio Aliotta (1881–1964) who first used the term “pensiero” in the title of a “History of Philosophy” in Italian. This can be found in two histories of Western philosophy he published in 1920: the *Classici del pensiero. Opere scelte e inquadrare nella storia* [Classics of Thought. Selected Works and Framed in History] for an academic audience; and *La vita del pensiero: corso di filosofia ad uso dei licei* [The Life of Thought: A Philosophy Course for Use in High Schools] for didactic purposes. The second author to use the term “pensiero” is another influential historian of philosophy, Nicola Abbagnano, in his *Antologia del pensiero filosofico* [Anthology of Philosophical Thinking] (1940), thus followed by the adjective “philosophical,” 20 years later.<sup>54</sup> Both works deal with general histories of philosophy and neither of them mentions non-Western philosophies, a field in which there is a tendency to use the term “thought” more than “philosophy” precisely to distinguish it from Greek-derived philosophizing.<sup>55</sup> This does not seem to be a critical case with the Italian language, both in speech and writing, although a subtle tendency to use double standards can still be detected as well as tucked away easily.

Keeping the danger of veiling colonial legacies as well as the development of the usage of “thought” constantly in mind, it could be generally said that “thought” and “philosophy” in Italian historiography are used almost as synonyms in titles and contents, in the sense that exclusive references cannot be undoubtedly inferred from the use of either term, as can be assumed for instance from the historiography of

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54 In the histories of ancient philosophy, the term “thought” is used already in 1906, and in the histories organized by epochs more than in general histories.

55 See Krings, Arisaka, and Katō 2021, 15–20. Georges Anawati even reverses this trend, clearly found in the historiography of philosophy in the Japanese language, by titling his book – perhaps provocatively – *Filosofie orientali e pensiero occidentale* [Eastern Philosophies and Western Thought] (1960). Further examples of outstanding historians of philosophy who use the term “thinking” are Ludovico Geymonat (1954, 1970, 1976), Mario Dal Pra (1960), Luciano Malusa (1974) and Dario Antiseri (1983) among others.

philosophy in Japanese language.<sup>56</sup> Nevertheless, the use of the term “thought” may lead us to reflect deeply on the fundamental question concerning the history of philosophy, namely what “philosophy” is and what it is not: that is, what is included in a history of philosophy and what is excluded. Also interesting is the usage of the plural “filosofie” [philosophies], which is found in 6 out of 12 titles for Eastern/Asian philosophies, 6 out of 25 for Indian philosophies, 2 out of 139 in textbooks, and once each for Italian, Sicilian, women philosophers, and world philosophies. Although this could be considered a light trend toward a global perspective in histories of philosophy – just as one might argue for a certain openness of Italian-language historiography to consider philosophy and thought as interchangeable or to define marginalized traditions as philosophy – it is still too early to draw any conclusions from this.

## 2.1 Research Methods and Criteria

### *Language and Translations*

As indicated, the leading criterion for collecting and classifying material in our research project is the language in which the published works have been written. Unlike other European and colonial languages – such as Dutch, English, French, Spanish, Portuguese, but also Japanese, etc. – the historiography of philosophy in Italian has not developed in regions other than Italy.<sup>57</sup> Nevertheless, the geographic and intellectual boundaries of the peninsula have not always been as clear as one might think, particularly before the unification of the Kingdom of Italy in 1861 and in reference to the territories of Magna Graecia, even to the point of labeling Plato among Italian philosophers or at any rate including him in the Italian historiography of philosophy. In general, however, it can be said that the historiography of philosophy “in the Italian language” and “in Italy” refers to a territory stretching roughly from the Alps to the Mediterranean Sea. Treatises prior to the unification of the Reign of Italy will be addressed as “Italic,” unless it is done otherwise in the works themselves.

<sup>56</sup> See Krings, Arisaka, and Katō 2021, in particular 15–21.

<sup>57</sup> In addition to Italy, Italian is currently an official language in Vatican City (alongside Latin), San Marino, Switzerland (Canton Ticino), the coastal strip of Slovenia (next to Slovenian), and the Istrian region of Croatia (alongside Croatian). In the past, Italian was the official or co-official language for different periods in other geographical areas as well: in Corsica until 1859, in the Ionian Islands until 1864, in Nice until 1870, in the Principality of Monaco until 1919, in Malta until 1934, and during World War II it was briefly the official language of the annexed territories in Croatia, Albania, the Dodecanese, as well as Libya, Ethiopia, and Eritrea, and remained the official language in Somalia until 1963. Italy’s colonial past in general plays only a minor role in Italian politics, literature, and philosophy.

We decided to not translate the titles in the list, and to provide information – such as editor, editions, or translations – in English. In the case of translations, the language and year of the original publication are given in square brackets before the author and title of the entry. Also in square brackets, but at the end of the entry, are the translations into other languages; this was done only for works originally written in Italian. Data on later revised editions, as well as translations into other languages, follow the bibliographical information, again in separate square brackets. In the case of multiple translations of the same work, each new translation by another translator has been counted as an independent publication and therefore as a new entry in the bibliography.

### *Classifications*

The second level of classification is given by the titles themselves – such as “History of African Philosophy,” “History of Italian Philosophy,” “History of Jewish Philosophy,” or “History of Political Philosophy” – and the content of the books, which we have grouped into Continents / Regions, People / Nations, Religions / Teachings, Areas / Disciplines, and World Philosophies. The third level of classification is the alphabetical order of these groups, and the fourth one is the chronological order of publication. The period of publication that most adheres to these criteria are the 20<sup>th</sup> and 21<sup>st</sup> centuries, while for the other centuries we have adopted variations: regarding the 15<sup>th</sup> to 18<sup>th</sup> centuries, a chronological classification method was adopted, while for the 19<sup>th</sup> century we followed the order given by the above-mentioned groupings, but without placing them in the respective group such as “continents / regions,” “people / nations,” etc. as supra-categories. This variation is mainly due to the smaller number of entries, thus simplifying the readability of the bibliography.

Following these criteria, the vast majority of general histories of philosophy that bear the generic name of “History of Philosophy” fall into the category of “European / Western Philosophy and Thought,” and only few of them under the category of “World Philosophies.” Diogenes’ *Lives and Opinions of Eminent Philosophers* falls into the category of “Ancient Philosophy.” The European periodization systems, which divides philosophy into “Ancient,” “Medieval,” “Modern,” and “Contemporary,” is used in the category of “European / Western Philosophy”; the same applies to the categorization according to centuries – e. g., “History of the Philosophy of 19<sup>th</sup> century,” as the book covers exclusively European or Western philosophy. If the title and content of the book fit into more than one category – for example, “History of Islamic Political Thought” – then the book will be listed under both “History of Political Philosophy and Thought” and “History of Islamic Philosophy.”

Several monographs included in the bibliography lie on the borderline of the above mentioned criteria, especially regarding the definition of “history” and “philosophy,” but we decided case by case whether to include them or not, especially if

they are part of marginalized categories. This introduction is also an opportunity to present and discuss these borderline cases and consequently to question the predominantly European canon of philosophy in its historical narrative from the borders.

### *Sources*

As far as our sources are concerned, we have consulted libraries and made use of interlibrary loans, as well as digital databases such as World Catalogue (Worldcat) and the National Central Library of Florence (Catalogo OPAC del Polo BNCF), the on-line search engine Google Books, and publishers' websites. When no primary sources were available to us, we relied on book reviews in various journals or descriptions in other works. For biographical information we relied on the Biographical Dictionary (Dizionario Biografico) or Encyclopedia (Enciclopedia) online of Treccani, on the websites of universities and publishing houses.

Works that are included in the bibliography and mentioned in this introduction are not listed in the references of this Introduction for reason of space. A database with tables of contents and links to internet archives of the listed entries can be found on the website of the project "Histories of Philosophy in a Global Perspective."<sup>58</sup>

## 2.2 Quantitative and Qualitative Analysis

In this section I analyze some categories quantitatively and qualitatively to capture the largest and most important categories. The following table provides a general overview of the entire bibliography, sorted by the number of entries. The number of entries in the category "European or Western philosophies" includes general histories and books for school as well as all epochs of European periodization. The left side covers all entries from the 15<sup>th</sup> to the 21<sup>st</sup> century, while the right side of the chart is specifically focused on the 20<sup>th</sup> and 21<sup>st</sup> centuries. The purpose of this subdivision is to highlight what has been achieved in the last century regarding the general contribution of Italian production to the historiography of philosophy, and how interests have developed in different areas of the historiography of philosophy. The number of entries for the 15<sup>th</sup> to 18<sup>th</sup> century, in the 19<sup>th</sup> century, and in the 20<sup>th</sup> to 21<sup>st</sup> centuries, respectively, are instead listed within the bibliography itself.

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58 Koselleck-Project "Histories of Philosophy in a Global Perspective."

<b>All centuries (15<sup>th</sup> to 21<sup>st</sup> Century)</b>	<b>(912)</b>	<b>Exclusively 20<sup>th</sup> and 21<sup>st</sup> Centuries</b>	<b>(806)</b>
<b>Continents / Regions</b>	<b>(536)</b>	<b>Continents / Regions</b>	<b>(445)</b>
European / Western	492	European / Western	426
Eastern / Asian	12	Eastern / Asian	12
African; Latin American	3	African; Latin American	3
Mediterranean	1	Mediterranean	1
<b>People / Nations</b>	<b>(145)</b>	<b>People / Nations</b>	<b>(136)</b>
Italian	37	Italian	31
Indian	25	Indian	25
Chinese	23	Chinese	23
German	13	German	12
US-American	10	US-American	10
French; Russian	8	French, Russian	8
Japanese	7	Japanese	7
Sicilian	5	Sicilian	3
Austrian	3	Austrian	3
British; Polish	2	British; Polish	2
Brazilian; Spanish	1	Brazilian; Spanish	1
<b>Religions/ Teachings</b>	<b>(69)</b>	<b>Religions / Teachings</b>	<b>(66)</b>
Islamic / Arabic	22	Islamic / Arabic	22
Jewish	21	Jewish	21
Philosophy of Religion	12	Philosophy of Religion	12
Christian	9	Christian	6
Buddhist	3	Buddhist	3
Daoist	2	Daoist	2
<b>Areas / Disciplines</b>	<b>(133)</b>	<b>Areas / Disciplines</b>	<b>(130)</b>
Aesthetics	25	Aesthetics	25
Political	24	Political	24
Marxism	12	Marxism	12
Analytic; Ethics / Moral Philosophy	9	Analytic, Ethics / Moral Philosophy	9
Science	8	Science	8
Phenomenology; Logic	6	Phenomenology; Logic	6
Existentialism, Philosophy of Law	5	Existentialism; Philosophy of Law	5
Philosophy of Anthropology	4	Philosophy of Anthropology	4
Hermeneutics; Idealism	3	Hermeneutics; Idealism	3
Skepticism	3	Metaphysics	2
Metaphysics; Epistemology; Philosophy of Language	2	Epistemology; Philosophy of Language	2
Dialectics; Ontology; Pragmatism; Social Philosophy; Structuralism	1	Dialectics; Ontology; Pragmatism; Skepticism; Social Philosophy; Structuralism	1
<b>Women Philosophers and Feminist Philosophy</b>	<b>23</b>	<b>Women Philosophers and Feminist Philosophy</b>	<b>22</b>
<b>World Philosophies</b>	<b>7</b>	<b>World Philosophies</b>	<b>7</b>

In the following sections, I will analyze some of the main tendencies illustrated in this table and discuss some of the more interesting publications in detail.

## 2.2.1 Histories of European and Western Philosophy and Thought

### *The First History of Philosophy in the Italian Language: Diogenes Laertius*

The oldest traceable work on the history of philosophy in the Italian language is the first translation, into a vernacular language, of the famous *Lives and Opinions of Eminent Philosophers* by Diogenes Laertius (estimated between 180 and 240 CE).<sup>59</sup> The incunabulum<sup>60</sup> *Extracto da D. Lahertio et altri antiquissimi auctori* [Excerpt from D. Laertius and Other Ancient Authors], printed in Venice in 1480 by Bernardino Celerio, is a partial translation of the Latin version translated by Ambrogio Traversari (1370–1444).<sup>61</sup> Eight years later, in 1488, Benedetto Brognolo edited and printed the first complete Italian translation in Florence. We count about 22 editions in Italian up to the 19<sup>th</sup> century, the last of which was edited by Luigi Lechi in 1842 in two volumes. A notable 20<sup>th</sup> century edition is Marcello Gigante's (1923–2001)<sup>62</sup> edition from 1962, which was reprinted repeatedly until 2004. The last edition published in Italian so far was edited in 2005 by Giovanni Reale (1931–2014) and contains also the text in Ancient Greek. The entire work of Diogenes Laertius consists of 10 books in which 83 ancient thinkers<sup>63</sup> are examined and divided into two schools: the Ionic and the Italic school, according to their geographic location. The first book is de-

59 For a list of editions of Diogenes Laertius in Italian and other 27 languages from the 15<sup>th</sup> century to 2021, see Greco – Editionen des Diogenes Laertios. For more on the editions in 16<sup>th</sup> and 17<sup>th</sup> century, see Santinello 1981, 156–163; Kahle 2012, ENZYKLOTHEK – Historische Wissensspeicher.

60 An incunabulum is a work that was printed with movable type in the early days of letterpress printing in Europe.

61 Traversari was a Camaldonian monk known for his excellent gifts in Greek and Latin letters and for his acumen in correcting Greek manuscripts. He played a most important part in the councils of Basel and Ferrara-Florence dedicated to the union of the Greek and Latin churches. His was the first manuscript translation of Diogenes Laertius from Greek to Latin in 1433 at the invitation of Cosimo de' Medici, which was printed in Rome in 1472. See Santinello 1981, 157.

62 Gigante was an Italian classical philologist, Byzantinist, and papyrologist and has held the chair of Byzantine Philology and History of Ancient Philosophy at the University of Trieste since 1960.

63 Among these thinkers are also women, for example, Hipparchia of Maroneia (around 325 BC), Themista of Lampsacus (around 4<sup>th</sup> and the 3<sup>rd</sup> centuries CE), and Damo, the daughter of Pythagoras. See Graneß and Herzl 2023.

voted to the Seven Sages and begins with Thales; the biographies of the Ionic school start with Anaximander and end with Chrysippus of Soli and include, for example, the Socratic school. The Italic school begins with Pythagoras and ends with Epicurus, including Eleatics and Pyrrhonists.

The history of its translations is closely linked to the history of the reception of this work which, despite the loss of most of the primary sources, had an enormous influence on the historiography of philosophy until the 18<sup>th</sup> century.<sup>64</sup> The work of Diogenes Laertius was rediscovered at a time when the humanistic tradition of polyhistorians<sup>65</sup> was showing considerable interest in attempts at historicizing and impartially describing ancient philosophical sects. In this environment, Diogenes was regarded as the most authoritative and successful attempt to present ancient thought without reinterpreting or integrating its doctrines, and so the translation from Greek into Latin by Ambrogio Traversati (1472) spread widely from the 16<sup>th</sup> century onward. All the new intellectuals of the century, booksellers, and printers wanted to publish a reprint or have their own edition of Diogenes's work. The first edition of the complete Greek text was published by Hieronymus Froben in 1533 and is known as the *editio princeps*. It was followed during the 16<sup>th</sup> century by further editions that reproduced the Greek text in combination with the Latin version by Traversati or the new version by Aldobrandini from 1594. Aldobrandini's Latin translation became particularly influential from the mid-17<sup>th</sup> century due to the new London edition, which was annotated and supplemented by Gilles Ménage (1613–1692) and Isaac Casaubon (1559–1614).<sup>66</sup>

64 Even if Diogenes is the only historiographical source from which one can draw biographical information about Greek philosophers, his influence is disproportionate to the text itself and to the state of the text that has reached us. For a brief history of its reception, with a focus on the question of the origin of philosophy, see Graneß – Rezeptionsgeschichte. The work seems to be incomplete or to have been handed down in a corrupted way, as the abrupt end of book seven (devoted to the Stoics) shows. See Long 1972; Santinello 1981, 156–163; Döring 1987; Meier 2000; Dorandi 2009. *Lives and Opinions of Eminent Philosophers* is dedicated to a woman “who appreciates Plato (φιλοπλάτων)”; the dedication, however, has not been received or perhaps was never written. See Gicante 2003, vol 1, IX.

65 The genre of “Polyhistorie” is a philosophical-historical tradition spanning almost two centuries from the mid-16<sup>th</sup> century to the late 17<sup>th</sup> century. The most representative work of this genre is the *Polyhistor, literarius, philosophicus et practicus* (1688–1692) by Daniel Georg Morhof (1639–1691). Treatises of this genre, devoted to philosophical knowledge, take a very broad and open approach, including, for example, all the “arts” of the tradition, especially literature, and organize the immense material into a complex and meticulous systematic framework of historical context.

66 See Diogenes Laertius 1692. Moreover, Gilles Ménage wrote his *Historia Mulierum Philosopharum* [History of Women Philosophers] (1690) precisely to supplement Diogenes' work. See Graneß 2023, 586.



*Histories of Philosophy in the 17<sup>th</sup> and 18<sup>th</sup> Centuries*

With regard to the historiography of philosophy of the 17<sup>th</sup> and 18<sup>th</sup> centuries, we have decided to be slightly less strict in the inclusion and exclusion of works that overlap with the fields of literature or theology. This overlap is also due to the late reception and development of the “History of Philosophy” as a genre in Italy.<sup>67</sup> This genre had already been standardized earlier in other European countries in the wake of Thomas Stanley’s (1625–1678) *History of Philosophy* (1655). His approach was followed by Pierre Bayle (1647–1706) with his *Dictionnaire historique et critique* [Historical and Critical Dictionary] (1697) and Jakob Brucker (1696–1770) with his *Historia critica philosophiae* [Critical History of Philosophy] (1742–1744).

The first attempts to compile histories of philosophy in Italian<sup>68</sup> date back to the late 17<sup>th</sup> century, to the period of the *Querelle des Anciens et des Modernes*.<sup>69</sup> On the one hand, they were motivated by the poor treatment of Italian thinkers in eminent histories of philosophy beyond the Alps, such as by Johann Gerhard Voss (*De philosophorum sectis*, 1657–1658) and by Georg Horn (*Historia philosophica*, 1655). On the other hand, they go hand in hand with the rediscovery of an *antiquissima italiourum sapientia*<sup>70</sup> [most ancient Italian wisdom] which traces the origins of philosophy back to thinkers who worked on the Italian peninsula in very ancient times, first and foremost Pythagoras and his school.<sup>71</sup> The main theme of this rediscovery was primarily the consideration of the importance of philosophies of Italic origin

67 See Santinello 1981, 237–325.

68 For a detailed account of significant histories of philosophy by Italian scholars, also in Latin, between the 17<sup>th</sup> and the 18<sup>th</sup> centuries, see, among others, Giambattista Capasso’s *Historiae Philosophiae Synopsis* [Synopsis of the History of Philosophy] (1728). See Santinello 1979, 237–326.

69 The “Quarrel of the Ancients and the Moderns” was a debate started in the French Academy in the 17<sup>th</sup> century about the merit of ancient and modern literature and art, which then expanded to Europe and was an essential feature of the European Renaissance. The influence of this debate in Italy highlights a strong attachment of Italian historiography to Dutch and especially French historiography, for example, from the time of Descartes (1596–1650), which Santinello describes as a real “dependence.” See Santinello 1979, 237–326.

70 The phrase *De antiquissima Italarum sapientia* (1710) is also the title of a work by Vico (1668–1744) in which the Italian philosopher, considering language as the objectification of thought, presents the etymological analysis of some Latin words and goes back to an ancient philosophical knowledge of the “primitive” Italic peoples. Furthermore, Vico argued that the Greeks had been passed on great wisdom from ancient peoples who therefore also have their place in the history of philosophy. Vico was Royal Professor of Latin Eloquence and an expert in law, rhetoric, and semiotics. He criticized rationalism and the Enlightenment and is the author of a theory of historical cycles by which societies rise and fall. See Vico 2021.

71 See Santinello 1979, 237–251.

and their current influence on modern thought, rather than the establishment of a specific origin of philosophy, in this case Greek-Italic, although this debate has sometimes been the consequence. In fact, this rediscovery has sometimes inspired the study of older peoples and pagan religions, as in the case of Giuseppe Lucina's work *Ragionamento de' principi della filosofia e della teologia degli Assiri e Ragionamento delle arti d'indovinare degli Assiri*, in *Miscellanea di varie operette* [Reasoning of the Principles of the Philosophy and Theology of the Assyrians and Reasoning of the Arts of Guessing of the Assyrians, in Miscellany of Various Works] (1742). In this work, Lucina makes the Ionian and Italic schools dependent on the insights of this ancient people, who initiated astronomy and corpuscular philosophy, as found in Pythagoras and Democritus.

The first work in Italian is *Delle Sette de' Filosofi e del Genio di Filosofare* [Of the Sects of Philosophers and the Genius of Philosophizing] (1671) by Antonio Felice Marsili (1649–1710).<sup>72</sup> The work is divided into 20 paragraphs, of which 12 contain the sketch of the history of philosophy and the others the theoretical remarks, the introduction, and the conclusion. Marsili distinguishes three periods: barbaric philosophy, Greek philosophy, and “modern” philosophy. Among the “glorious” barbaric schools are those of the Persians, Indians, and Egyptians, while Marsili mentions among the “modern” mainly Germans and French, which he categorizes into “sects.”<sup>73</sup> The second and major work on the history of philosophy in Italian in this period was the *Istoria filosofica* [Philosophical History] (1697–1703) by Giuseppe Valletta (1636–1714),<sup>74</sup> who initiates an ideologically engaged historiography, opposed to Scholasticism and in defense of the “freedom to philosophize.” Valletta begins his survey with Italic philosophy and Democritus and continues with Epicurus and his school, Plato and the Platonic tradition, the tradition of Aristotelianism and “heresy,” Arabic philosophy, dialectics, and scholasticism, which are each presented in detail. The book breaks off in the middle with a quotation from Robert Fludd (1574–1637).<sup>75</sup> Although in hindsight Valletta's work represents an important histo-

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72 Marsili was Archdeacon of the Cathedral and Major Chancellor of the Studium in Bologna. Marsili was also a friend and protector of the young Ludovico Antonio Muratori, a future historian of philosophy.

73 See Santinello 1979, 252–263.

74 Valletta was a lawyer by profession, a philosophy lover, and a bibliophile. His library, consisting of selected and rare books, was liberally open to all scholars, Neapolitan and foreign, and became the city's major center of cultural dissemination. He hosted some of the most celebrated European scholars of the time in Naples (Jean Mabillon, Bernard de Montfaucon, Gilbert Burnet, and Shaftesbury). Valletta also corresponded with Menage, who sent him a copy of *Le origini della lingua italiana* [The Origins of the Italian Language] (1685) as a gift.

75 See Santinello 1979, 271–294.

riographical contribution, it was little known at the time and was even published clandestinely.<sup>76</sup>

A brief but rich history of philosophy was traced by Paolo-Mattia Doria (1667–1746) in 1728 in *Filosofia di Paolo-Mattia Doria, con la quale si schiarisce quella di Platone* [Philosophy by Paolo-Mattia Doria, with which he Explains Platonic Philosophy]. In the “Introduzione alla filosofia nella quale l’auttore da l’idea di tutte le diverse filosofie degli antichi, e de’ moderni, e poscia di quella da lui pensata” [Introduction to Philosophy in which the Author Gives the Idea of All the Different Philosophies of the Ancients, and of the Moderns, and Afterwards of the One he Thought of], Doria begins his narrative by contrasting the ancient logicians, including Syrians, Egyptians, and Brahmans up to Pythagoras and Plato, and the philosophers who rose up against them, such as the Epicureans, Sceptics, Stoics, and Sophists (14–67).<sup>77</sup> Moreover, there are partial histories of philosophy in books such as *Elementi di fisica* [Elements of Physics] (1731) by Giovanni Francesco Crivelli (1691–1743) which has a structure quite similar to the histories of philosophy of his time, including the Ionic and Italic sects, the Romans, some of the Church Fathers, and the Arabs up to his time. Such partial attempts were not included in our bibliography.

The Italian historiography of philosophy in the second half of the 18<sup>th</sup> century is characterized by two main conflicting tendencies. On the one hand, there is a dusting off of scholarship associated with the deepening of the so-called “antiquaria” [antiquary] through the study of Greek and Latin. On the other hand, there is an emphasis on the “modern spirit” due to the love of freedom and enjoyment, especially in contrast with the Medieval and Scholastic philosophers. Italian historians of philosophy of that time try to defend religious interests, especially apologetics of Catholicism against Protestantism, while also exalting the Age of Enlightenment and its approach to science and nature. These almost contradictory tendencies converge in the widespread imitation of Brucker’s *Historia critica philosophiae* in the Italian historiography of philosophy, which, despite the Protestant inspiration of this work, is considered to be the most important representative of “modern” historiography.<sup>78</sup> Unlike before, Italian historians of philosophy feel more connected to the German religious culture of the time than to French philosophy, which tended to be unbelieving and permissive. In this period, therefore, histories of philosophy are connected and intermingling not only with literature<sup>79</sup> and other fields of

76 See Santinello 1988, 271.

77 See Santinello 1979, 244–245.

78 This is the case with several histories of philosophy that bear titles referring to religion, such as the *Introduzione allo studio della religione* [Introduction to the Study of Religion] (1755) by Giacinto Sigismondo Gerdil. See Santinello 1988, 435–447. We should keep in mind that most historians of philosophy were also ecclesiastics.

79 Exemplary is *Dell’origine, de’ progressi e dello stato attuale d’ogni letteratura* [Of the

knowledge, but especially with theology.<sup>80</sup> This mixture is reflected in the narrative shift about the origin of philosophy from barbaric philosophy to early man and Adamic philosophy. Underlying this narrative is the firm affirmation of a perennial Christianity that originated with the first man and has been transmitted uninterrupted through the centuries in a wisdom that is Christian and present in all philosophers throughout history.

In this context, 20 years after Brucker's publication, Appiano Buonafede (1716–1793)<sup>81</sup> wrote the first history of philosophy, which followed the leading trend in France and Germany of a general and comprehensive genre of *Historia Philosophica*. Buonafede is indeed considered to be the greatest Italian historian of philosophy of the 18<sup>th</sup> century and the first to join the ranks of historians of philosophy beyond the Alps. Buonafede published around 2.000 pages in seven volumes in his *Della istoria e della indole di ogni filosofia* [Of the History and Character of Every Philosophy] (1766–1781), and later three volumes of his *Della restaurazione di ogni filosofia nei secoli XV, XVI, XVII* [Of the Restoration of Every Philosophy in the 15<sup>th</sup>, 16<sup>th</sup>, and 17<sup>th</sup> Centuries] (1785–1789), which is more than 650 pages. In the first volume, Buonafede introduces his purposes through a short history of philosophical historiography<sup>82</sup> before presenting himself as an Italian historian of philosophy. The aim of his work is to bring Italy into the European landscape of the history of philosophy and of philosophy in general. His writing style is overtly polemical and highly defensive of the rights of the historical-revealed religion, particularly the Christian-Catholic religion, and displays a very broad knowledge. Both characteristics make the overall structure and reading of the text particularly complicated and vague.

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Origin, Progress and Present State of All Literature] (1782–1799) by Giovanni Andrés. Santinello counts this work as a history of philosophy, but it was not included in this bibliography because the treatise does not explicitly deal with philosophy.

- 80 In the late 18<sup>th</sup> and early 19<sup>th</sup> centuries, everyone drew on Brucker's work to write their histories of philosophy. Indeed, this is the case of De Liguori (1772), Andrés (1782), Antonio Meneghelli (1806), Girolamo Tiraboschi (1772), Cesare Baldinotti (1787, published in Latin and therefore not part of this bibliographical guide), and Lodovico Gemelli (1793).
- 81 Agatopisto Cromaziano – pseudonymous of Appiano Buonafede – was abbot of several abbeys in Bergamo, Rimini, Bologna, and Rome and procurator general of the order of reformed Benedictines, known as Celestines, at the Holy See. Contradictions similar to those found in philosophical historiography can also be found in the life of Appiano Buonafede, who as a monk frequented literary salons, was established in worldly life, and wrote poetic-didactic works, including comic theater plays. See Santinello 1988, 459–461.
- 82 Buonafede recalls Aristotle, Cicero, Plutarch, Diogenes, Thomas Stanley (1625–1678), Johannes Jonsius (1624–1659), Johann Albert Fabricius, Georg Horn, André-François Boureau-Deslandes (1689–1757), and Jakob Brucker.

His philosophical narrative begins with a depiction of distant and mythological times, in which the origin of mankind is shrouded in mystery and whose accounts are mostly taken from the Bible. This is followed by a description of the times of the “proto-parents” and “proto-patriarchs” before the Flood, the post-Diluvian era, and the intertwining of various peoples through the centuries, such as Hebrews, Chaldeans, Persians, Indians, Chinese and Japanese, Arabs, Phoenicians, Scythians, Thracians, Celts, Egyptians, Ethiopians, etc. The second volume opens with the “fabulous” age of Greek philosophy, characterized by cosmogonies and myths, and the Seven Sages. The last volume is entirely devoted to Medieval Scholasticism and closes with brief notes on the philosophy of the 14<sup>th</sup> and 15<sup>th</sup> centuries. In the second part of his history, Buonafede begins with the Italian humanists before describing the restoration of ancient philosophies during Humanism and the Renaissance: the Aristotelian, Pythagorean, Platonic, Cabbalistic, Ionic, Stoic, Democritean, and Epicurean. The second volume describes the restoration of philosophy in England, Italy, Belgium, France, and Germany, and the last one is devoted entirely to moral philosophy and “reasoned theology.”<sup>83</sup>

Buonafede’s writing contains some new features from which original historiographical theses emerge. He no longer speaks of “critical philosophy,” as the generic label of the genre created by Brucker, but of the “indole” [“character”] of the philosophy of various peoples, that is, of the nature, temper, or disposition of their philosophy as manifestations of the philosophy of different peoples in history. Accordingly, Buonafede divides modern philosophy no longer by sects, as was the custom at the time, but by geographic areas.<sup>84</sup> In his anti-Protestant and anti-Bruckerian function, Buonafede also timidly attempted to defend the Middle Ages against the accusations of obscurantism and to rehabilitate the philosophical knowledge elaborated in this long period of history. It is precisely in this period in fact that a negative judgment is formed about the Middle Ages that somehow survived to this day.<sup>85</sup> Although Croce reviewed the work negatively,<sup>86</sup> Karl Heinrich Heydenreich (1764–1806) translated the part on modern historiography into German<sup>87</sup> and thus popularized it within that field of research.

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83 See Santinello 1988, 462–499.

84 See *ibid.*, 470–474.

85 See *ibid.*, 271–280.

86 See Croce 1949.

87 See Heydenreich 1791.

### *Histories of Philosophy in the 19<sup>th</sup> Century*

The practice of regularly publishing texts on the history of philosophy took hold in the 19<sup>th</sup> century. Among the 40 general histories of philosophy published in Italian in the 19<sup>th</sup> century are also the first translations of general histories of philosophy from languages other than Latin, mainly from German (six works), but also from English (one work), French (one work), and Spanish (one work). In addition, three textbooks for schools were published only during the last 30 years of the century.

The first two translations were made between 1820–1840 and played a leading role in European historiography of that time: the *Geschichte der neueren Philosophie, seit der Epoche der Wiederherstellung der Wissenschaften* [History of Modern Philosophy, Since the Era of the Restoration of Science] (1800) by Johann Gottlieb Buhle, and the *Grundriß der Geschichte der Philosophie für den akademischen Unterricht* [Basic Outline of the History of Philosophy for Academic Teaching] (1812) by Wilhelm Gottlieb Tennemann.<sup>88</sup> Interestingly, two translations of Tennemann's *Grundriß* were published in 1832, but two different editions were used as the basis for the translations. Gaetano Modena translated the third German edition of 1820, which was completed and updated by Amadeus Wendt after Tennemann's death, an endeavor which began already in 1821. Modena was aware of the new and expanded German edition of 1825 and the French translation of 1829, yet his translation was ready for the University of Pavia as early as 1824, though it was not published until 1832. Francesco Longhena chose the above-mentioned fifth German edition – the third re-edited by Wendt – of 1825 in the French translation by Victor Cousin of 1829, which includes oriental philosophies that are absent from the first edition published directly by Tennemann. With the great appreciation that these two works, but above all Tennemann, enjoyed in the Italian scene, Italian historiography entered the sphere of influence of Kantian-inspired historiography of philosophy, within which it was to remain until the late reception of Hegel in the second half of the 19<sup>th</sup> century.

The acceptance of Kant's critique in Italian historiography was not complete. Thus, in comparing Tennemann, Buhle, and Dietrich Tiedemann (1748–1803), Modena, for example, laments the biased nature of Tennemann's work in its use of criticism as a standard for all systems and the disproportionate space it devotes to the "Alemannic philosophy" and to his own school. Given these gaps and omissions, Baldassarre Poli prepared some "Supplements" to the Italian translation that include additions to the German, French, and English schools, and devotes an entire tome to the history of Italian philosophy.<sup>89</sup> This last volume starts from Vico (1668–1744) and reaches Francesco Soave (1743–1806).<sup>90</sup>

88 For more details about these two works from a global perspective, see Greco 2022.

89 See the chapter on the history of Italian philosophy in this introduction for more on the "Supplements" by Poli.

90 Most of the philosophers cited by Poli were also authors of histories of philosophy.

### *Histories of Philosophy in the 20<sup>th</sup> Century*

In the 20<sup>th</sup> century, the publication of histories of philosophy increased exponentially. Especially since the 1920s, the number of publications increased, without even the Second World War slowing the production down. By mid-century the half of the century, in fact, the frequency of publications reached its peak with more than five histories of philosophy in one year. Between 1945 and 1950, for example, six publications were counted per year, and in particular years (e. g., in 1947 or 1988) even eight. Furthermore, the number of reprints reached astonishing numbers: many volumes were reprinted up to 12 times, such as the work for high school curricula by Michele Federico Sciacca, *La filosofia nel suo sviluppo storico. Ad uso dei licei* [Philosophy in its Historical Development: For the Use of High Schools] (1959). Other works were reprinted and expanded over the years by the authors themselves or with the help of other collaborators, such as the five publications by Ludovico Geymonat (1908–1991)<sup>91</sup> dedicated to academic research or Nicola Abbagnano's (1901–1990) 14 textbooks and academic research books which will be discussed below.

As already mentioned, the impressive number of publications in the 20<sup>th</sup> and 21<sup>st</sup> centuries must be seen in the context of both the great significance of the research into the historiography of philosophy in Italy, but also of the need to create and adapt textbooks for the various types of schools and the presence of philosophy as a discipline in schools. Another remarkable trend of the last two centuries concerns the extensive production of multi-volumes. The entire historiography of philosophy in the Italian language amounts to a total of 22 works that contain more than 5 volumes. Among these works, one was published in the 18<sup>th</sup> century – namely the *Della istoria e della indole di ogni filosofia* [Of the History and Character of Every Philosophy] (1766 and 1785) by Appiano Buonafede which comprises 10 volumes. In the 20<sup>th</sup> century, 10 works were published, and 11 works in the 21<sup>st</sup> century before 2024. Among the 21 volumes published between these two centuries, we count works consisting of 5 vols. (4),<sup>92</sup> 6 vols. (3),<sup>93</sup> 7 vols. (1),<sup>94</sup> 8 vols. (2),<sup>95</sup> 9 vols. (2),<sup>96</sup> 10 vols.

91 Geymonat (1908–1991) was a philosopher, mathematician, and translator. He was one of the most influential voices in the Italian scene, both Marxist-leaning and anti-fascist. He argued in favor of the indissoluble unity of science and philosophy, against Gentile's idealist ideas, and thus for the integration of science into the history of philosophy. See Geymonat 1970 (1981), vol. 1, 5–17; Fiorani 1981.

92 Aliotta 1926; Santagata 2000; Tornatore, Ferrisi, and Polizzi 2000; Sacchetto, Desideri, and Petterlini 2006.

93 Malusa 1974–1975; Rossi and Viano (eds.) 1993–1994; Mathieu and Rizza 2014.

94 Cambiano, Mori, and Fonnesu (eds.) 2014–2015.

95 Lamanna and Mathieu (eds.) 1961; Eco and Fedriga (eds.) 2014.

96 Geymonat (ed.) 1970–1976; Abbagnano 1993.



(2),<sup>97</sup> 11 vols. (1),<sup>98</sup> 12 vols. (3),<sup>99</sup> 13 vols. (1),<sup>100</sup> and 35 vols. (1).<sup>101</sup> One work even consists of 91 volumes and is the first multi-volume publication of the 20<sup>th</sup> century in Italian: *Storia universale della filosofia* [Universal History of Philosophy] (1926) by Antonio Aliotta (1881–1964).<sup>102</sup> Little information could be found about this impressive work, except that it is divided into three parts: the history of Ancient philosophy (vols. 1–16), Patristics and Medieval philosophy (vols. 16–31), and Renaissance and Modern philosophy (vols. 32–91).<sup>103</sup> According to our research, each volume is probably dedicated to one single philosopher, which would explain the huge number of volumes of this work.

Ludovico Geymonat is the author of a history of philosophy which has been often extended and revised from 1954 to 1981.<sup>104</sup> Geymonat wrote a one-volume history

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97 Abbagnano and Fornero 1995–1996; De Crescenzo 2005.

98 Geymonat (ed.) 1977–1996, translated into Spanish in 1998.

99 Guzzo 1974–1976; Abbagnano and Fornero 2003–2006; Dipré and Bernardini 2020–2021, which is an illustrated history of philosophy for children. At this point, it should be mentioned that Elisa Dipré published a history of women philosophers in 2023, which is briefly discussed in the chapter on “Women Philosophers” in this introduction.

100 Antiseri and Tagliagambe (eds.) 2004–2010, translated into Spanish in 2007.

101 Padovani, Moschetti, Sciacca (eds.) 1954–1990. In this bibliographic list, this work is located in the category “World Philosophies.” A brief discussion of this work can be found in the chapter devoted to that category.

102 Aliotta was a high school philosophy teacher and Full Professor of Theoretical Philosophy at the universities of Padua and Naples. The Philosophy department of the University Federico II in Naples is named after him. Many of his students became important historians of philosophy, for instance, Michele Federico Sciacca, Luigi Stefanini, and Nicola Abbagnano. He encouraged them and other philosophers to move along cultural paths independent of the hegemony exercised by the neo-Idealism of Benedetto Croce and Giovanni Gentile, with whom he had a dispute in the form of articles in which the two philosophers rebutted one another between 1902 and 1904.

103 Following the same periodization – and probably the same scheme of his *Classici del pensiero* [Classics of Thinking] published between 1920 and 1926 in four volumes – Aliotta published a *Sommario di storia della filosofia* [Summary of History of Philosophy] in 5 volumes in the same year (1926).

104 The development of this work resembles in part the process of expansion and reworking of the *Grundriß der Geschichte der Philosophie* [Basic Outline of the History of Philosophy] by Friedrich Ueberweg. The *Grundriß* can be considered to be the most influential history of philosophy in the German language since the second half of the 19<sup>th</sup> century, and it continues to be published today. Ueberweg published a *Grundriß der Geschichte der Philosophie von Thales bis auf die Gegenwart* [Basic Outline of the History of Philosophy from Thales to the Present Days] between 1863 and 1866 in three volumes and, after more than nine reworked reprints, has been “completely revised and enlarged” – as its subtitle reads – by one volume in 1924, and since its reworked reprint in 1983 under the editorship of Helmut Holzhey (1937–) has been expanded over the years to include more



of philosophy in 1954 with special emphasis on the development of scientific ideas such as mathematics, astronomy, medicine, mechanics, physics, biology, chemistry, logic, etc., under the title *Il pensiero scientifico. Storia del pensiero filosofico con particolare riferimento allo sviluppo delle scienze esatte* [Scientific Thought: History of Philosophical Thought with Special Reference to the Development of the Exact Sciences]. About 10 years later he expanded it to three volumes under the title of *Storia della filosofia*, broadening it to 7 volumes in 1970 as *Storia del pensiero filosofico e scientifico* [History of Philosophical and Scientific Thought], with the help of several scholars, to 9 volumes – of more than 500 pages each – in 1976, and finally to 11 volumes in 1977 under the same title.<sup>105</sup> The latest issue comprises a total of more than 6,500 pages and was translated into Spanish in 1998. The latest edition begins in the first volume with “Il pensiero filosofico e scientifico nell’antichità classica” [Philosophical and Scientific Thought in Classical Antiquity]. In this volume, after a brief discussion of about 20 pages on state formation, cosmogonies, religious beliefs, and technical and scientific notions of the “oriente mediterraneo” [Mediterranean Orient], Geymonat emphasizes “L’originalità del pensiero greco” [The Originality of Greek Thought] without mentioning other philosophical and scientific currents. Geymonat’s approach to philosophy in this work is generally very broad, as it also includes essays, for example, on figures as diverse as Homer (8<sup>th</sup> century BCE) and Lenin (1870–1924),<sup>106</sup> as well as discussions of literature, theater, visual arts, pedagogy, psychology, sociology, politics, anthropology, and all kinds of natural sciences and the history of science. In the last two volumes of the 1977 reprint, he also covers the latest scientific discoveries such as computers, artificial intelligence, and

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than 20 volumes and today even takes a global perspective. For an overview of the several editions, revisions, and extensions of Ueberweg’s work, see Ueberweg *Geschichte der Editionen*. For a brief description of the work, see Ueberweg *Kurze Beschreibung*.

105 The different versions of this work have been considered as individual entries in this bibliography because of the reorganization of the whole material. Among Geymonat’s collaborators are prominent philosophers and historians of philosophy such as Mario Vegetti, Gianni Micheli, Renato Tisato, Corrado Mangione, Felice Mondella, Enrico Rambaldi, Ugo Giacomini, Alberto Meotti, Silvano Tagliagambe, Giulio Giorello, Franca Meotti, and Bernardino Fantini. For the last two volumes published in 1981, there are Giovanni Boniolo, Gabriele Lolli, Umberto Bottazzini, Alberto Oliverio, Mauro Ceruti, Gilberto Corbellini, Carlo Becchi, Bianca Osculati, Francesco Bertola, Salvatore Califano, Alessandra Gliozzi, Felice Ippolito, Enrico Bellone, Carlo Sini, Salvatore Veca, Andrea Bonomi, Gianni Carchia, Mauro Mocchi, André Tosel, Ugo Fabietti, Francesco Remotti, Carlo Montaleone, Luciano Mecacci, Riccardo Massa, Piero Berlotini, Serena Vicari, Giorgio Rodano, Edgardo Marcorini, and Paolo Bisogno.

106 Regarding the attention paid by Geymonat to Russian philosophy, in the 9<sup>th</sup> volume of his work there is a chapter entirely devoted to “I rapporti tra scienza e filosofia in URSS” [The Relationship Between Science and Philosophy in the USSR].

research fields such as neuroscience. The work is clearly written from a positivist standpoint, and from this strong position the author explicitly criticizes or praises the various eras covered in the volumes: this is especially the case regarding scientific developments in the 19<sup>th</sup> century and the field of education in Italy at the time of its unification. Geymonat's comprehensive history of philosophy does not refer much to philosophical or scientific schools and traditions outside the Western canon. It only includes a short chapter on "Filosofia e scienza nel mondo arabo. Il pensiero ebraico" [Philosophy and Science in the Arab World: Hebrew Thought] and a few traces of the Byzantine Orient in the sections on patristics and scholasticism. In the appendix to the first volume on ancient philosophy, there are two chapters devoted to the "Pensiero indiano" [Indian Thought] and "Pensiero cinese" [Chinese Thinking], with each chapter comprising about 20 pages.<sup>107</sup> Scattered throughout the various volumes are a number of chapters dealing with Italian philosophy up to Geymonat's own time, as well as on school and university reforms in post-unification Italy.

A similar effort with incomparable success has been undertaken by Nicola Abbagnano, whose various textbooks on the history of philosophy are still the most popular and widely used manuals in Italian high schools. The history of reissues and reprints of Abbagnano's works is very peculiar and intricate to the point that one can hardly believe that there are so many editions of the "same" work. From 1940 until his death in 1990, Abbagnano produced at least seven different three- to four-volumes works on the history of philosophy, both for schools and universities, with different titles and for different audiences.<sup>108</sup> After Abbagnano's death,

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107 At the end of the foreword to the first volume, one reads about Indian and Chinese philosophies: "A short appendix on ancient Indian and Chinese philosophy has also been added to the first volume. It serves two basic purposes. For one, to emphasize that the different formulations, given by these peoples to scientific-philosophical problems, can be directly linked to the different (more static) structure that characterized Asian society for millennia compared to European society. Furthermore, we should remember that the rapid process of liberation now under way among former colonial countries, and the transformation of their albeit very ancient civilizations, raises new problems for today's cultural debate, calling us to the duty of elaborating a conception of man and the world that would apply to all the inhabitants of the earth and not simply those who have been formed in the Western tradition. For it is clear that those peoples, while they cannot help but welcome our scientific discoveries and technical innovations, have well-founded reasons to regard other products of our culture with much suspicion and many critical reservations. From this point of view, too, therefore, the elaboration of a new culture becomes all the more necessary which, wishing to be authentically universal, knows how to connect itself more closely with scientific thought, that is, with what cannot but be accepted by all peoples, of whatever cultural tradition." Geymonat 1981, vol. 1, 7. All translations from Italian are my own unless otherwise indicated.

108 Among Abbagnano's publications are the *Antologia del pensiero filosofico* [Anthology of Philosophical Thought] in 1940, *Storia della filosofia* in 1946 in three volumes, *Compendio*

his works were republished and expanded by numerous scholars and different publishers, especially under the guidance of Giovanni Fornero (1950–),<sup>109</sup> one of Abbagnano's most important disciples.<sup>110</sup> In 1991, the first augmented and reworked oeuvre entitled *Storia della filosofia* appeared in four volumes, edited by Giovanni Fornero, Luigi Lentini, and Franco Restaino, followed by the three volumes of *Filosofi e filosofie nella storia* [Philosophers and Philosophies in History] (1992). In 1993, a nine-volume expanded *Storia della filosofia*, edited by Fornero, was published before being further supplemented and reprinted between 2003 and 2006 with the three volumes of the *Dizionario della filosofia* [Philosophy Dictionary], first published separately in 1998. More than 40 scholars contributed to this work for a total of 12 volumes. The expansions mainly concern contemporary philosophy, whose contributions in the 1995 work cover no less than four of the 10 volumes, and the bibliography as well as the presentation of various focal points. Abbagnano's and Fornero's approach to philosophy and its history is mainly existentialist and provides a pluralistic view<sup>111</sup> in which, for example, theology, science, Marxism, and (also Christian) feminist philosophy find their place since the work “moves from the conviction that nothing that is human is foreign to philosophy and that, indeed, philosophy is human being itself, problematizing itself and seeking the reasons and foundation of being.”<sup>112</sup> Nevertheless, the work explicitly deals only with Western philosophies. Different traditions of “oriental philosophy,” including mysticism, Arabic philosophy, Latin Averroism, and Jewish philosophy, are only dealt with in the chapter “Pretesa origine orientale” [Purported Eastern Origin]. The development of Italian philosophy, however, is presented in a very detailed way in the years between 1925 and 1990.

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*di storia della filosofia* [Compendium of the History of Philosophy] in 1947 in three volumes, and *Linee di storia della filosofia* [Lines of History of Philosophy] in 1960 in three volumes. Each of these works has been republished up to eight times with the same title and form, as well as translated into Spanish or Portuguese.

109 Fornero is a writer and philosopher who was trained in the Turin school.

110 This bibliographical guide contains 19 different works from Abbagnano's original and revised oeuvre, each of which has a specific character depending on the intended audience.

111 “*The History of Philosophy* along with the celebrated *Dictionary*, works that have garnered unanimous praise in Italy and abroad, are characterized by a pluralistic, non-partisan, objective, and secular view of the Western philosophical tradition, presented with exemplary clarity and offering a broad overview of the human search for the meaning of existence and the understanding of one's destiny in relation to that of the world and other humans.” Abbagnano 2006, VII.

112 *Ibid.*

### *European Periodizations*

It can be observed that a certain structure for volumes is increasingly becoming established and standardized: from the mid-century onward, histories of philosophy are mainly published in three-volumes – or at least three sections in one volume. Usually, the periodization covers the following three periods: “Ancient,” which is frequently merged with the Medieval period; “Modern,” starting with Humanism to its culmination in Kantian thought; and “Contemporary” philosophy, which begins in the 19<sup>th</sup> century with Romanticism and the reformulation of Kantian criticism from an idealistic perspective, especially in Hegel, to the present. A similar structure can be found sometimes divided into two volumes, usually covering Ancient and Medieval philosophy together, and then moving on to modern and contemporary philosophy. This structure cannot be extended in exactly this form to the current periodization in use in Europe and seems to be specific to Italy. During the 20<sup>th</sup> century, the number of publications on epochs increases to a total of 143 works. The first monographs on the history of Medieval philosophy appear with a total of 19 publications, and a greater focus on Contemporary philosophy results in 48 works with this title. In addition to these, we count 46 publications in Ancient philosophy and 17 on Modern philosophy. As for publications on the history of philosophy in individual centuries, there are three works on the history of philosophy in the 19<sup>th</sup> century and 10 on the 20<sup>th</sup> century.<sup>113</sup> A greater emphasis on Ancient and Contemporary philosophy can be noted here and will be addressed in the context of other topics in the following sections more closely, especially on the histories of Italian philosophies.

The first work with the title of “contemporary philosophy” was published by Guido De Ruggiero (1888–1948)<sup>114</sup> in 1912 and concerns *Filosofi italiani contemporanei* [Italian Contemporary Philosophers], a nationality that De Ruggiero links to the foundation of the Kingdom of Italy on 17 March 1861. However, the historiography of the history of contemporary philosophy only began to be treated regularly after 1945. In the writing of histories of contemporary philosophy, we can observe a broadening of topics and philosophical currents, as has been made explicit, for example, in the title of Magnani and Papi’s work *La Filosofia contemporanea: filosofia della scienza, ermeneutica, filosofia del linguaggio, filosofia dell’arte, filosofia della storia, filosofia della politica, le teologie, filosofia ed economia politica* [Contempo-

113 It should be noted that sometimes modern and contemporary philosophy are treated together.

114 De Ruggiero taught History of Philosophy at the University of Messina and in the magisterial faculty of the University of Rome (from 1925). He was among the signatories of the Manifesto of Antifascist Intellectuals, drafted by Croce, and, after the fall of fascism in Italy, was Rector of the University of Rome and in 1944 served as Minister of Education.

rary Philosophy: Philosophy of Science, Hermeneutics, Philosophy of Language, Philosophy of Art, Philosophy of History, Philosophy of Politics, Theologies, Philosophy and Political Economy] (1981). Although in the present bibliography we have decided to keep the categories representing European periodizations within the section on European or Western philosophy, taking a cross-sectional look at the bibliographic list under the heading “Contemporary Philosophy” shows that a wide range of topics are addressed here, such as aesthetics,<sup>115</sup> politics,<sup>116</sup> the philosophy of science,<sup>117</sup> the philosophy of religion,<sup>118</sup> analytic philosophy,<sup>119</sup> nationalities,<sup>120</sup> European philosophy,<sup>121</sup> or philosophy in terms of a global panorama<sup>122</sup> that in these cases does not go beyond Western philosophy.

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115 See Vercellone, Bertinetto, and Garelli 2003; and Perniola 2007.

116 See Kautsky 1974; Valentini 1979; Galli, Greblo, and Mezzadra 2011. Here the expression “età globale” refers to globalization as a political and economic phenomenon.

117 See Paci 1950.

118 See Stagi 2019. Here the main authors that have been discussed are Western philosophers such as Max Weber, Émile Durkheim, Lucien Lévy-Bruhl, Martin Heidegger, Clifford Geertz, Ernst-Wolfgang Böckenförde, Jürgen Habermas, and Joseph Alois Ratzinger among others.

119 See Fonnesu 2006.

120 See Grassi 1933; Muirhead 1939; Sciacca 1946; Valentin 1958; Vecchiotti 1959; Acerboni 1968; Piovesana 1968; Magnano San Lio 1991; Giuliani 1993; Viano 2006; Campanini 2016; Savignano 2016; Burgio 2018; and Polizzi 2019. Among the nationalities addressed are American, French, Brazilian, French, Italian and German, Hispano-American, African, Austrian, Jewish, Islamic, and Japanese philosophies.

121 See Ravà 1932.

122 See Periniola 2011 and Andina 2013. *L'estetica contemporanea: un panorama globale* [Contemporary Aesthetics: A Global Panorama] by Perniola revolves around four conceptual fields, namely life, form, knowledge, and action, and deals with aesthetic reflections from Wilhelm Dilthey to Michel Foucault, from Heinrich Wölfflin to Marshall McLuhan and Jean-François Lyotard, from Croce to Nelson Goodman, from John Dewey to Allan Bloom, and touches on Sigmund Freud, Martin Heidegger, Lidwig Wittgenstein, Jaques Lacan, and Gilles Deleuze. The work concludes with a 40-page chapter on “Estetica e cultura” [Aesthetics and Culture] in which Perniola hints at some non-Western aesthetic thoughts such as colonial Orientalism, Japanese and Chinese aesthetics, Islamic modernization, and Brazilian tropicalism. Andina’s *Filosofia contemporanea: uno sguardo globale* [Contemporary Philosophy: A Global Look] ranges from metaphysics to body politics, from philosophy of science to logic and mathematics, from the philosophy of art to the philosophy of mind, from human rights to theories, and covers the second half of the 20<sup>th</sup> century without addressing non-Western authors. The same applies for *Il pensiero politico contemporaneo: il Novecento e l’età globale* [Contemporary Political Thought: The 20<sup>th</sup> Century and the Global Age] (2011).

## 2.2.2 Histories of the Italian Philosophy

As we observed in our comparative research between histories of philosophy in different languages, in each language, whether Chinese, Russian or Spanish, we usually find a great number of publications on the history of philosophy of the respective nation or language community. The same applies to the Italian language in whose historiography of philosophy we have found 37 works devoted to the history of Italian philosophy.<sup>123</sup> These works have been published between 1843 and 2022, six of which were written in the 19<sup>th</sup> century. A common purpose of such efforts, which is more or less emphasized in the writings, is to contribute to the formation of a national consciousness by linking the origin and development of philosophy throughout history to certain peoples and territories of the peninsula, as well as to an “Italic culture”<sup>124</sup> and its social and political conditions. At the beginning of Italian philosophy, there are usually two possibilities which we can call the “claim of antiquity” and the “claim of modernity.” As we have seen about the histories of philosophy of the 17<sup>th</sup> century in Italian, the claim of antiquity is an invocation of the Italic peoples since the Etruscans<sup>125</sup> with references also to Pythagoreans and Eleatics, which therefore assumes part of Greek thought as Italic. The claim of modernity emphasizes the originality of the movement of Italian Humanism which gave rise to the Renaissance.

In 1843, 15 years before the unification of the Kingdom of Italy (Regno d'Italia) proclaimed by Vittorio Emanuele II, the first two works on the history of Italian philosophy appeared. Nevertheless, as we have seen above, the first important

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123 This is by far the largest number of publications in any category other than the general history of European or Western philosophy. After this, the categories with the largest number of entries are the history of Indian (25) and of Chinese philosophy (23).

124 The term “Italic” has a purely linguistic principal meaning and a broader territorial one. In the main linguistic sense, the Italics are those peoples who settled in the territories of the Italian peninsula (especially along the central-southern Apennine ridge from present-day Umbria to Calabria), and who are characterized by speaking the Italic languages (Osco-Umbrian and Latin-Faliscan) belonging to the Indo-European language family. In a broader sense, recurring in historiography but not in linguistics, the Italics include all ancient peoples who settled on the Italian peninsula, including non-Indo-European-speaking peoples, such as the Ligurians, Raetians, and Etruscans. See Villar 1997, 478–482.

125 An early study on the origin of Italian literature by the Etruscans was made by the Tuscan jurist Giovanni Maria Lampredi (1732–1793), Professor of Public Law at the University of Pisa, who wrote the *Saggio sopra la filosofia degli antichi Etruschi. Dissertazione storico critica* [Essay on the Philosophy of the Ancient Etruscans: Critical Historical Dissertation] (1756). During the 18<sup>th</sup> century, the Etruscans have been given increasing attention by historians, scholars, and especially antiquarians. See Santinello 1979, 290.

hints and sketches of histories of Italian philosophy can be found as far back as the 16<sup>th</sup> century: these were studies that were sometimes difficult to trace within general histories or studies referring to other disciplines such as literature. However, a first structured and dedicated history of Italian philosophy can be traced 10 years back in the *Supplimenti* [Supplements] to the translation of Wilhelm Gottlieb Tennemann's *Grundriß der Geschichte der Philosophie für den akademischen Unterricht* [Basic Outline of the History of Philosophy for Academic Teaching] (German orig. 1812, transl. 1832–1835) into Italian by Baldassarre Poli (1795–1883).<sup>126</sup> The *Supplimenti* comprises four volumes in total divided into 480 paragraphs and Poli deals with the reconstruction of Italian thought in 306 paragraphs, specifically in Volume III (§ 283–§ 480) and Volume IV (§ 481–§ 894) of the 1835 edition. Poli was convinced of the necessity to give the history of Italian philosophy a different course from Kantian patterns in the history of philosophy, although his attempt is inscribed in the translation of a Kantian scholar. Poli notes that a history of Italian philosophy was attempted in the 18<sup>th</sup> century mainly by literary historians, who included philosophy in the general history of culture from the beginning of the vernacular Italian, but that a true speculative history of Italian philosophy did not yet exist at the time.<sup>127</sup> According to Poli, such histories of philosophy published in the 18<sup>th</sup> century show that the understanding of the distinctiveness of Italic philosophy and the knowledge of the very ancient origins of Italian philosophy in the Italic philosophy, as displayed by leading scholars of the historiography of philosophy at that time, such as Brucker and Buonafede, was superficial and inadequate. His criteria for the originality and uniqueness of Italian philosophy lie in the alternative periodization according to epochs related to social and literary events and in the emphasis on the mutual influences of Italian and foreign philosophies. As in the famous case of Baldassarre Poli, there are further general histories of philosophy that contain important materials for a history of Italian philosophy, which are thus hidden in the general overview.<sup>128</sup> With his work, Poli provided a broad overview of Italian

126 Poli taught at the University of Padua between 1837 and 1853, of which he was rector between 1849 and 1850. Later he was appointed director general of the gymnasiums of Veneto and school counselor. Poli was a representative of the Italian Eclecticism inspired by Victor Cousin. See Santinello 1995, 248–273; and Piaia 1997, 41–57.

127 See Santinello 1995, 254–255.

128 This is, for example, the case of Michele Baldacchini Gargano's (1803–1870) work, published in 1843, which bears the misleading title of *Vita e filosofia di Tommaso Campanella* [Life and Philosophy of Tommaso Campanella]. The work, “articulated in nine chapters [...] is, actually, a kind of general history of philosophy before (and after) Campanella: in fact, ch. I deals with Greek philosophy, with particular regard to Aristotle; ch. II is devoted to Stoicism; ch. III to Neoplatonism; ch. IV to Patristic philosophy, with particular regard to St. Augustine; ch. V to Medieval philosophy; and ch. VI to Renaissance philosophy in Italy. Campanella's thought is presented in the last three chapters” (Santinello



philosophy seemingly without political but only cultural purpose.<sup>129</sup> He suggests tracing the first histories of Italian philosophy in the relationship of philosophy to literature,<sup>130</sup> theology,<sup>131</sup> and other disciplines.<sup>132</sup> Similar efforts were made before by

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1995, 293). This work is complemented by *Dello scetticismo* [On Skepticism] published by the same author in 1851, which is included in the section on Skepticism in this bibliography. Another example of a history of Italian philosophy that was hidden in a general history of philosophy in the 19<sup>th</sup> century is the *Storia della filosofia* for schools by Francesco Fiorentino (1834–1884), which includes some contemporary Italian philosophers and is listed in the section on general histories of philosophy in this bibliography. The same practice of enriching general histories of philosophy with numerous contributions on Italian philosophy can also be found in the 20<sup>th</sup> and 21<sup>st</sup> centuries in several works, such as, among others, the works by Lamanna and Mathieu (1961, vol. 5; 1978, vol. 7), De Ruggiero (1964), Geymonat (1970, vol. 6), Dal Pra (1975), Abbagnano (1993), and Antiseri and Tagliagambe (2004).

- 129 On the supposed non-political character of Poli's writing on the history of Italian philosophy, Malusa writes: "The circumstance should not seem strange that, in the *Supplimenti* to Tennemann's textbook, Poli so highly extolled the value of Italian philosophy, bending instead in his teaching to the wishes of the Austrian authorities. In fact, the problem of asserting nationality in a political sense did not exist for Poli, so much so that his objectively 'nationalistic' but carefully apolitical cultural positions were never subject to censure, and he always enjoyed the approval of the Austrian authorities" (Santinello 1995, 248–49). It was in 1852, in times of police repression by the Austrian authorities, that Poli was appointed director general of the gymnasiums of Veneto and in 1857 he became school counselor and inspector general at the Luogotenenza in Milan (*ibid.*, 248). In this context, it should be recalled that Poli supplemented Tennemann's textbook not only with the paragraphs on Italian philosophy but also with extensive chapters on Indian, Chinese, Persian, English, Scottish, Irish, and French philosophy.
- 130 Greek and Latin literature textbooks, for example, often covered Greek and Latin philosophy. Regarding the literary form of some Greek and Latin texts and the relationship between philosophy and literature in the Italian context, the work of Pasquale Galluppi (1770–1846) *Lettere filosofiche sulle vicende della filosofia relativamente a' principi della conoscenza umana da Cartesio insino a Kant inclusivamente Storia della filosofia* [Philosophical Letters on the Vicissitudes of Philosophy Concerning the Principles of Human Knowledge from Descartes Down to Kant Including the History of Philosophy] (1827) can be mentioned, which is written in the form of 14 letters to a friend and which had many reissues until 1948 by Dal Pra.
- 131 As for the work in Latin language by Giovanni Perrone (1794–1876) *Historiae theologiae cum philosophia comparatae synopsis* [History of Theology with a Synopsis of Comparative Philosophy] (1844).
- 132 To show the breadth of disciplines that were combined with philosophy, we can recall the work *Rivoluzioni del teatro musicale italiano* [Revolutions of Italian Musical Theater] (1783–1788) of the Castilian ex-Jesuit Stefano Arteaga (1747–1799) who lived in Italy for a long time and intended to trace a philosophical history of Italian musical theater. See Santinello, 3.1, 277. Also notable in this context is the case of Lorenzo Martini (1785–1844),



Giacinto Gimma (1668–1735),<sup>133</sup> Giovanni Andrés (1740–1817), Girolamo Tiraboschi (1731–1794),<sup>134</sup> Saverio Bettinelli (1718–1808),<sup>135</sup> Carlo Denina (1731–1813),<sup>136</sup> Gianbattista Corniani (1742–1813),<sup>137</sup> and Giuseppe Maffei (1775–1858),<sup>138</sup> some of whose contributions could not be included in this bibliography since they do not explicitly deal with histories of philosophy.

A similar opportunity to write a history of Italian philosophy, in the vein of Poli, was the editing of the translation of Karl Ludwig Kannegießer's (1781–1861) *Abriss der Geschichte der Philosophie* [Outline of the History of Philosophy] (German orig. 1837, transl. 1843) by Francesco Bertinaria (1816–1892).<sup>139</sup> Bertinaria enriched the

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physician and lecturer in physiology and forensic medicine but foreign to the field of professional philosophy, who published the work included in this bibliography *Storia della filosofia* (1838) for popular purposes because of his passion about literature and educational problems. See Santinello 1995, 243.

- 133 The Bari abbot Giacinto Gimma wrote six chapters on the history of philosophy as part of a more comprehensive history of Italian culture entitled *Idea della storia dell'Italia letterata* [Idea of the History of Literate Italy] (1723). The chapters start from the post-diluvian after the creation of the world and the philosophy of the Etruscans through the “Italian academy of the Greeks and the philosophers of Magna Grecia” to the “natural philosophy in Europe” and the “philosophies derived from the Italian Schools” in about 100 pages. See Santinello 1988, 295–306.
- 134 Tiraboschi, in his *Storia della letteratura italiana* [History of Italian Literature] (1772–1782), presents numerous Italian philosophers. His work was invested with a sense of inferiority of Italian production in comparison with the cultures beyond the Alps, and he attempted to show how Italy in every age had preceded other nations in science, letters, and art. See Santinello, 3.1, 321–327.
- 135 Bettinelli was an Italian Jesuit writer, polymath, dramatist, polemicist, poet, and famous literary critic who wrote the influential work *Il Risorgimento d'Italia negli studi, nelle arti e ne' costumi dopo il Mille* [The Resurgence of Italy in Studies, Arts and Customs after the Year One Thousand] (1775), which was reedited five times until 1976. See Santinello 1988, 287–288.
- 136 Denina was Professor of Eloquence and Human Letters in the Royal Schools of Turin and wrote *Discorso sopra le vicende della letteratura* [Discourse over the Vicissitudes of Literature] (1760), which was later expanded, reworked, and reedited until 2011.
- 137 Corniani was an Italian playwright, essayist, and literary critic who wrote the influential work *I primi quattro secoli della letteratura italiana dopo il suo risorgimento* [The First Four Centuries of Italian Literature after its Resurgence] (1796). See Santinello 1988, 288.
- 138 Maffei wrote *Storia della letteratura italiana dall'origine della lingua sino a' nostri giorni* [History of Italian Literature from the Origin of the Language to the Present Day] (1806) covering also the literature of the Etruscans and Romans and claiming to begin his history of literature with the birth of the Italian language, thus showing the progress and refinement of the language and letters of the Italian peninsula. See Santinello 1988, 288–289.
- 139 Bertinaria obtained the chair of Philosophy of History at the University of Turin in 1860 and was called to the University of Genoa in 1865.

translation with extensive additions on Eastern philosophy and modern Italian philosophy, the latter of which resulted in the monograph *La filosofia italiana moderna* [Modern Italian philosophy] in the same year.<sup>140</sup> He was convinced that Italian philosophy did not deserve to be forgotten and disregarded by foreign scholars, since it had given remarkable proof of itself not only in the antiquity, but also during the Renaissance and the Enlightenment.<sup>141</sup> As for antiquity, Bertinaria supported the thesis of the complete autonomy of Italic thought thanks to the Etruscans and Pythagoreans, and he rejected as mythical the whole tradition that linked the Italic school to Pythagoras' travels to the Orient, considering Pythagoreanism as nothing more than the manifestation of the great esoteric and religious positions of Orphicism, Ermetism, and the Chaldean-Persian doctrines.<sup>142</sup> With the aim of restoring Italy to its place among the most philosophically advanced nations, in 1846 Bertinaria wrote *Sull'indole e le vicende della filosofia italiana: discorso* [On the Character and Vicissitudes of Italian Philosophy: Discourse], conceived as an introduction to a comprehensive history of Italian philosophy from the Etruscan to Pythagorean, Eleatic, Roman, Scholastic, and Medieval philosophy, up to modernity and the present day – a task which, for him, was a desideratum. In this work, Bertinaria took some inspiration from Silvestro Centofanti's (1794–1880)<sup>143</sup> text *Prelezione alla storia della filosofia italiana dai principi del secolo decimottavo fino ai tempi presenti* [Prelimi-

140 See Santinello 1995, 258–59.

141 Echoing Poli's theses, Bertinaria praises Italian wisdom as a “conservative power” (Bertinaria 1846, 102) precisely because of the disposition of intellectuals on the peninsula to give their doctrines solid conditions and to update them, especially in light of the development of other nations' thought, but also by removing their excesses. In this sense, for Bertinaria, Italian philosophers characterize Italian philosophy as moderate and synthetic in a positively eclectic sense since antiquity. See Santinello, 1995, 238–241. Moreover, the emphasis on the Italian Renaissance and the Enlightenment hints at the tone that Bertrando Spaventa's (1817–1883) theory of the “circulation of the Italian thought” would take a few years later, although Bertinaria does not agree with the thesis of Italy's “precursorism” of European thinking, as Spaventa would instead emphasize. The claim of the Renaissance is shared by different historians of Italian philosophy, like eclectics such as Poli (1832), the experimentalist perspective of Mamiani (1834), and also the idealists such as Gioberti (1843). See Santinello 2004, 569.

142 Indeed, the opposite movement is encouraged, namely that of considering also Plato as an Italian thinker, since he was influenced by the Pythagoreans and came to Italy to get to know their thought and other thinkers better, attempting to establish his political philosophy in southern Italy. In this regard, the work of a predecessor of Bertinaria, Vincenzo Cuoco (1770–1823), *Platone in Italia* [Plato in Italy] (1804–1806), can be consulted. This theory is supported in many histories of Italian, as well as Sicilian, philosophy until the half of the 20<sup>th</sup> century.

143 Centofanti also dealt extensively with Greek and Italic literature, especially Pythagoras and Galileo (see Santinello 1995, 241–243).

nary to the History of Italian Philosophy from the Beginnings of the 18<sup>th</sup> Century to the Present Time] (1846).

In 1843 another history of Italian philosophy appeared, compiled by Vincenzo Gioberti (1801–1852)<sup>144</sup> and entitled *Del primato morale e civile degli italiani* [Of the Moral and Civic Primacy of the Italians]. In this work, whose title does not necessarily suggest a history of philosophy, Gioberti presents an original approach to the history of Italian philosophy from a religious perspective. He believed that the study of the history of philosophy is especially relevant for solid thinking. Moreover, for him it is necessary to go back to the peoples of the Orient – that is, not only to the Mediterranean, but also to India and China – in order to trace the origins of philosophy. Regarding Italic philosophy, Gioberti follows Poli, without naming him, in identifying six different moments and marking its beginning from the Pythagoreans.<sup>145</sup> Gioberti's book served as the basis for debates and disputes in Italian circles during the events of the Italian Risorgimento (the resurgence). A contemporary of Bertinaria and Gioberti was Francesco Paolo Bozzelli (1786–1864),<sup>146</sup> a representative of the philosophy of Italian-rooted experience who, similarly to Gioberti, was exiled to Paris after the uprisings of 1820. In his *Disegno di una storia delle scienze filosofiche in Italia dal Risorgimento delle lettere sin oggi* [Sketch of a History of the Philosophical Sciences in Italy from the Resurgence of Letters until Today] (1847), Bozzelli analyzes the conditions of the development of philosophical systems in correlation with the development of societies in Italy, to which he devotes more detailed attention in the second part of his text. He begins his exposition with Greek philosophy, paying particular attention to the Italic school and making Pythagoras a prominent figure, before moving on to the Eleatics and Plato. For him, in fact, the most vital thought is the one which flourished in southern Italy, with the figures of Giordano Bruno (1548–1600), Bernardino Telesio (1509–1588), Tommaso Campanella (1568–1639), Giambattista Vico (1668–1744), and Gian Vincenzo Gravina (1664–1718).<sup>147</sup> One year before the publication of those two works, the volume by

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144 Gioberti was an Italian presbyter, political patriot, and philosopher. He was Minister of Public Education and briefly President of the Council of the Kingdom of Sardinia between 1848 and 1849. With a degree in Theology, he took priestly orders, but the main purpose of his life soon became the unification of Italy and its emancipation not only from foreign overlords, but also from concepts deemed alien to the genius from the moral and civil primacy of Italians which was associated with papal supremacy. He taught philosophy in Brussels, where he wrote *Del primato morale e civile degli italiani* [Of the Moral and Civic Primacy of the Italians] (1843).

145 See Santinello 1995, 275–285.

146 Bozzelli was an Italian jurist, philosopher, and politician known for being the draftsman of the Constitution of the Kingdom of the Two Sicilies (Regno delle due Sicilie) in 1848.

147 See Santinello 1995, 237.

Giuseppe Pezzarossa (1811–1875)<sup>148</sup> *Lo spirito della filosofia italiana. Ragionamento* [The Spirit of the Italian Philosophy. Reasoning] (1842) appeared and seems to be the first history of Italian philosophy in Italian explicitly focusing on the topic in title and content. In his work, Pezzarossa extolled ancient Wisdom and the Renaissance in general while excoriating Scholasticism for the prejudices created in his era. Pezzarossa's approach therefore fit into the nascent philosophical current that intended to emphasize the very ancient origins of Italian philosophy.

A year after the proclamation of the unification of Italy (17 March, 1861), a key work on the history of Italian philosophy appeared – as well as of philosophical historiography in the Italian language in general – marking the transition of the research focus from the first origins of a history of Italian – and sometimes generally – philosophy to the claim of the particularities of the Italian mind.<sup>149</sup> Although Bertrando Spaventa's (1817–1883) *Prolesione e introduzione alle lezioni di filosofia nell'Università di Napoli* [Prolesion and Introduction to Philosophy Lectures in the University of Naples] (1862) is not a genuine history of Italian philosophy, he traces the outlines of a history of Italian philosophy in 10 chapters from the 16<sup>th</sup> century to Vincenzo Gioberti, and in doing so challenges the thesis of the very ancient origin of Italian philosophy, thus opening a new strand of research. In fact, Spaventa writes and argues in open contrast with the historiography initiated by Buonafede, which for Spaventa was marred by “mere erudition and doxography along with the most brazen ideological operations”<sup>150</sup> – thinking, in Spaventa's contemporaneity, of the neo-Guelfian ideology advocated by Gioberti. In the original version of 1862, the prolesion consists of just over 200 pages and opens with the thesis of the nationality of philosophy (“nazionalità della filosofia”), in which Spaventa argues for the circulation of Italian philosophy in Europe (“circolazione della filosofia italiana in Europa”) and of which a note about Indian Philosophy<sup>151</sup> is a part. Spaventa then closes his lectures with a sketch of a history of logic. The central part of the prolesion is devoted to the “Carattere e sviluppo della filosofia italiana dal secolo XVI sino al nostro tempo” [Character and Development of Italian Philosophy from the 16<sup>th</sup>

148 Pezzarossa was an Italian presbyter and Professor of Sacred Eloquence and Biblical Archaeology. The publication of *Essays on Christian Philosophy* got him into trouble with the Congregatio pro Indice Librorum Prohibitorum [Congregation of the Index of Forbidden Books], and his active participation in the 1848 uprisings cost him a prison sentence from the Austrian authorities. In 1852, he was sentenced to nine months in prison for high treason and was no longer allowed to teach.

149 See Santinello 2004, 565–618.

150 See Claverini 2021, 10, and 7–15.

151 The curious reference to Indian philosophy serves Spaventa to “prove that humanity is there or at least has to be there in modern times, and the reproach says that it has been there, in its way, even in ancient times; that is, that in India itself consciousness has risen to such a height, as to overcome the limits of national prejudices.” Spaventa 1862, 22.

Century until our Time] in 10 lessons encompassing half of the prolusion. The work was republished and commented on by Giovanni Gentile in 1908, whose philosophy and approach to philosophical historiography is based on the ideas of Spaventa and his Italian neo-Idealism. The *Prolusione* presents Italian philosophy in a new light, one of particular progressiveness and innovation, highlighting on the one hand the absolute originality of Italian Renaissance, and on the other hand the transfer of ideas and doctrines from the Italian Renaissance to Europe, especially through the cultures of France, the Netherlands, England, and then of Germany.<sup>152</sup> Spaventa, in his famous theory of the circulation of Italian thought, refers to a mode of being of Italian philosophy in relation to the European one that is especially linked to Italian historical contingencies which led Italians to think in a certain way. He does not hesitate to recognize in Bruno and Vico the forerunners of Hegel and to see the legacy of Kant, among others, in Pasquale Galluppi and Antonio Rosmini, or that of Hegel in Vincenzo Gioberti. The connection between Italian philosophy and European philosophy, advocated by Spaventa and defended in various ways by his successors, resonated strongly in Italy. This theory led to the history of Italian philosophy not becoming too closed on itself, even at the risk of serving nationalistic, nationalist, and even racist purposes, which were gradually beginning to take hold in Italy in that period as well.<sup>153</sup>

In the 20<sup>th</sup> and 21<sup>st</sup> centuries, the production of histories of Italian philosophy continued to increase until the theorization of the so-called Italian Theory<sup>154</sup> in the second decade of the 2000s, for a total of 31 works collected in this bibliographical guide. Already at the turn of the 20<sup>th</sup> century, new trends in the history of Italian philosophy can be identified: firstly, regarding the beginnings of the history of Italian philosophy – i. e., no longer the origins sought by the Etruscans or Greeks of southern Italy; and secondly, through the prominent attention to contemporary

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152 See Santinello 2004, 567–579.

153 As an example of the will to maintain Italy's openness to Europe and other countries, Giacomo Barzellotti (1844–1917), author of a general history of philosophy (1908) included in this list, in his article “La filosofia e la mente italiana” [Philosophy and the Italian Mind], asserted that the proper character of Italian philosophy should have been built in dialogue with the philosophies of other nations, and that looking at the German model with excessive confidence and imitation had not at all benefited the complex of national culture. See Santinello 2004, 605.

154 The label of “Italian Theory” gathers a heterogeneous group of Italian thinkers – writing in Italian and English – reflecting on biopolitics, power structures, and social and political philosophy through Marxist, existential, and phenomenological influences. Thinkers such as Giorgio Agamben (1942–), Elena Esposito (1960–), Roberto Esposito (1950–), Dario Gentili, Maurizio Lazzarato (1955–), Enrica Lisciani-Petrini (1951–), Antonio Negri (1933–2023), and Paolo Virno (1952–) are part of this philosophical current. See Nicolin 2012; Gentili 2012; Lucci, Schomacher, and Söffner 2020.

philosophy. In fact, on the one hand, because of the enhanced interest in the historical periods of the Renaissance and the Enlightenment, a tendency has developed to begin a genuine history of Italian philosophy around the 13<sup>th</sup> and 14<sup>th</sup> centuries, for example, with Dante Alighieri (1265–1321) and Francesco Petrarca (1304–1374), or even with Boethius (475/477–524/526), or from the 18<sup>th</sup> century to feel the influence of these thinkers today. On the other hand, since especially the second half of the 20<sup>th</sup> century, historians of Italian philosophy have focused on the philosophers of the 20<sup>th</sup> century and of the post-war period, with the result that ancient Italian philosophers slowly disappear from most of the histories of Italian philosophy written in the last two centuries.<sup>155</sup> This second trend testifies to a particular attention paid by Italian philosophers to their nearest contemporaries,<sup>156</sup> who are often still alive and reflect on the general histories of philosophy or on the production of histories of contemporary philosophy.<sup>157</sup> Although these trends usually occur in different historiographical currents and therefore do not overtly collide with one another, the combination of the two above-mentioned tendencies will at some point lead the history of Italian philosophy to paradoxical consequences. That is to set aside also the Italian philosophers of the Renaissance and the Enlightenment – sometimes considered more as *litterati* than philosophers in the strict sense – and to focus on post-Hegelian Italian philosophers and more recent schools in 20<sup>th</sup> century thought such as existentialism, phenomenology, and more contemporary trends. Along with those trends, the methodologies of writing histories of philosophy are also changing, putting aside the simple chronological succession of prominent figures, to give more space to biographies, currents, disciplines, and occasionally appearing as collections of articles in edited volumes. I will now highlight some key works.

The first work on the history of Italian philosophy in the 20<sup>th</sup> century – after the aforementioned *Filosofi italiani contemporanei* [Contemporary Italian Philosophers] (1912) by De Ruggiero – was written by Gaetano Capone Braga (1889–1956)<sup>158</sup> in 1920, who complained that Italian philosophers were still very much neglected or ignored in Italy itself. In his two volumes of *La filosofia francese e italiana del*

155 Some examples of this trend are monographs such as Lombardi 1959, Cenacchi 1990, Natoli 1998, Di Giovanni 2002, Antonino 2006, Ferrari 2006, Onorato and Massimo 2016, Ferrari 2016, Polizi 2019, and volumes in larger general histories of philosophy such as Ferrari 1998 (in Dal Pra 1975), Antiseri and Tagliagambe (eds.) 2004, and Antiseri and Tagliagambe (eds.) 2008. All these volumes are included in this bibliography.

156 Exemplary in this regard is Luca Grecchi's *Il presente della filosofia italiana* [The Present of the Italian Philosophy] (2007) in which the author analyzes one book published after the year 2000 and one aspect of their philosophy for each author covered. *Ibid.*, 10.

157 The work that inaugurates this trend is De Ruggiero's *Filosofi italiani contemporanei* [Contemporary Italian Philosophers] (1912).

158 Capone Braga taught History of Philosophy at the universities of Padua, Cagliari, and Florence, where he was appointed chair in History of Philosophy from 1936 to 1956.

*Settecento* [French and Italian Philosophy of the 18<sup>th</sup> Century], Braga focuses his analysis exclusively on the 18<sup>th</sup> century and explicitly aims to show the philosophical relations and reciprocal influences between French and Italian Enlightenment. Four more works came out in the 1920s. Three of them – the *Sommario di storia della filosofia italiana ad uso delle scuole* [Summary of the History of Italian Philosophy for Schools] (1924) by De Ruggiero, the *Storia della filosofia italiana* (1924) by Valentino Piccoli (1892–1938), and *Il pensiero italiano nell'Umanesimo e nel Rinascimento* [Italian Thought in Humanism and the Renaissance] (1928) by Giuseppe Saitta (1881–1965) – let the history of Italian philosophy begin in the late Middle Ages and the Renaissance with Dante and Petrarca for their valuable and lasting contribution to Italian thought, thus following the new research focus on the Renaissance and Enlightenment established in the studies of Italian philosophy. In 1928, another book was published on *La filosofia contemporanea in Italia dal 1870 al 1920* [Contemporary Philosophy in Italy from 1870 to 1920], edited by Ludovico Limentani, Amato Masnovi, Alessandro Levi, Mariano Maresca, Galvano Della Volpe, and Eustachio Paolo Lamanna,<sup>159</sup> which outlines, instead, the second above-mentioned feature of Italian philosophy. The book presents a group of six philosophers and covers a short but significant period in the history of Italian philosophy, taking the political unification of the Kingdom of Italy as a starting point.<sup>160</sup>

The prominent representative of Italian philosophy of that time, Gentile (1875–1944), also wrote his *Storia della filosofia italiana*. The first part, appearing in 1930, starts with Antonio Genovesi (1713–1769) and covers, among others, Melchiorre Delfico (1744–1835), Carlo Lauberg (1762–1834), Pasquale Borrelli (1782–1849), Francesco Paolo Bozzelli (1786–1864), Galluppi (1770–1846), and Ottavio Colecchi (1773–1848). At the end of the second volume, unpublished writings of Colecchi are included – with clear intent to serve the interests of the Mussolini regime. Gentile supplemented these volumes himself with a second part in the second volume in 1942, in which he reaches further back in the history of Italian philosophy by dealing with Frederick II of Swabia and Averroism, St. Thomas Aquinas (1225–1274), the Franciscans and St. Bonaventure (1221–1274), Dante, Humanism and Petrarca,

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159 Limentani (1884–1940) taught Moral Philosophy in Florence; Masnovi (1880–1955) was rector of the seminary in Parma and taught neo-Scholastic philosophy at the University Cattolica del Sacro Cuore in Milan; Levi (1881–1953) was an Italian jurist, philosopher, and anti-fascist who taught at the University of Florence; Maresca (1884–1948) was Professor of Pedagogy and Theoretical Philosophy at the University of Pavia and is known in Italy for his critical revision of neo-Kantianism; Della Volpe (1895–1968) was Professor of History and Aesthetic Philosophy at the University of Messina; Lamanna (1885–1967) was a philosopher and historian of philosophy who held the chair of Moral Philosophy at the University of Messina and then of History of Philosophy at the University of Florence.

160 In a similar vein, see Bonetti 1960.



and finally Lorenzo Valla (1407–1457).<sup>161</sup> A larger *Storia della filosofia italiana* was edited in 23 volumes by Sciacca between 1942 and 1947 in collaboration with several Italian historians of philosophy.<sup>162</sup> This work begins with an analysis of the Italian Renaissance and goes up to the 19<sup>th</sup> century, offering a comprehensive overview and critical evaluation of contemporary philosophical currents. Moreover, Sciacca pays great attention to post-Unitarian philosophical doctrines with a particular reference to concrete socio-political situations without overlooking references and connections to European thought. With his work, Sciacca provides a history of Italian philosophy emancipated from the neo-Hegelian legacy of Spaventa and Gentile as well as a wide range of Italian philosophers<sup>163</sup> and philosophies. Factually, Sciacca opens a new era in the historiography of Italian philosophy, one which will be further developed by Garin, Abbagnano, and others. Nevertheless, the predominance of neo-Idealist and Gentilian philosophy will not be easy to mitigate; even in the 2000s Massimo Ferrari (1954–)<sup>164</sup> published a text entitled *Non solo idealismo. Filosofi e filosofie in Italia tra Ottocento e Novecento* [Not Only Idealism. Philosophers and Philosophies in Italy between the 19<sup>th</sup> and 20<sup>th</sup> Centuries] (2006) in which he still feels obliged to emphasize the existence of philosophies other than idealism in the history of Italian philosophy.

In 1955, Garin (1909–2004), another very influential historian of philosophy, in Italy and beyond, published a first draft of his three-volume *Storia della filosofia italiana* under the title of *Cronache di filosofia italiana (1900–1943)* [Chronicles of Italian Philosophy (1900–1943)],<sup>165</sup> which was published in a fully developed form in

<sup>161</sup> The work seems to have emerged from the interruption of a series of fascicles published by Vallardi under the title of *Storia dei generi letterari italiani* [History of Italian Literary Genres] between 1904 and 1915, which together were to constitute a history of Italian philosophy written by Gentile. Having stopped this publication, Gentile gathered the material into a single volume entitled, precisely, *Storia della filosofia italiana fino a Lorenzo Valla*. It was not until 1969 that Garin edited a complete *Storia della filosofia italiana* by Gentile published in two volumes. See Claverini 2021, 11. Another work on the history of Italian philosophy that has undergone additions which can be mentioned in this context is Francesco Marciànò's *Lineamenti di storia della filosofia italiana* [Outlines of the History of Italian Philosophy], which first came out in 1950 and limited its scope to the period from the fall of the Roman empire, moving immediately to Boethius, up to the early 18<sup>th</sup> century and Vico; the later third edition of 1956 was augmented with the periods from the second half of 18<sup>th</sup> century to the 20<sup>th</sup> century.

<sup>162</sup> In 1941, Sciacca published a small book of 80 pages entitled *La filosofia italiana* that can be understood as an introduction to his later work. In the book he describes the necessity of writing a history of Italian philosophy under a new light and clarifies his relation to the philosophies of Spaventa, Gentile, and Pantaleo Carabellese (1877–1948).

<sup>163</sup> As far as is known to me, Sciacca does not mention any women philosophers.

<sup>164</sup> Ferrari teaches History of Philosophy at the University of Turin.

<sup>165</sup> See Martino 2017.



1966 and translated into English in 2008.<sup>166</sup> Garin openly criticizes earlier approaches that, in order to define a philosophy that can be called Italian, relied on the Italian/Italic territory or on the existence of a state, or enforced a certain continuity in Italian traditions, thus unfairly excluding parts of philosophical thought which emerged in Italian communal culture and which influenced other thinkers who lived and worked in the peninsula. Garin begins his history of Italian philosophy with Boethius in search of the roots of Italian Humanism in the Middle Ages. With this approach, Garin does not sharply separate the Middle Ages from the Renaissance and does not incorporate the ancient Magna Graecia to Italy, as was typical in the 19<sup>th</sup> century. Instead, he aims to show the connections, influences, and transitions between philosophical currents and historical periods. In his work, Garin is particularly concerned with translations from Greek and Arabic, and with thinkers such as St. Bonaventure (1221–1274), St. Thomas (1225–1274), Dante (1265–1321), Marsilio Ficino (1433–1499) and his school, Giovanni Pico della Mirandola (1463–1494), Pietro Pomponazzi (1462–1525), Telesio, and Bruno. As for topics, the book engages also the philosophy of love, science, aesthetics, and morality. Furthermore, he deals with the Counter-Reformation, Campanella, Galileo Galilei, Cartesianism, Vico, Galluppi, Rosmini, Gioberti, the Spiritualists, the Mystics, the Hegelians, Positivism, and the decline of post-Gentilian Idealism. Finally, Garin outlines a highly diverse Italian philosophy; shows the entanglements between philosophy, science, and religion; and especially addresses the differences within the Catholic Church, but also the influence of the Church on daily life, education, and thought. In particular, Garin deepens Averroism, the philosophy of the Greeks, Byzantines, and Arabs, and concludes with a syncretism between Platonists and Aristotelians.

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166 Garin's *Cronache* was translated into Russian in the same year of its publication and Garin's work in general seems to be the only one on the history of Italian philosophy translated from Italian. As for translations, we should mention the translation of a history of Italian philosophy from Russian that aims to "correct" and complete Garin's *Cronache* (1966) on Italian philosophy: *La filosofia borghese italiana del XX secolo* [Italian Bourgeois Philosophy of the 20<sup>th</sup> Century] compiled by Svetozar Alexandrovič Efirov in 1968 in Russian and translated into Italian in 1970. This work is also the only translation in this category in our bibliography and testifies to the close intellectual and political relationship between Italy and Russia around the 1970s under the banner of Marxist and communist thought. The book counts more than 250 pages in five chapters and opens with an overview of the "historical and ideological assumptions of Italian philosophical thought in the 20<sup>th</sup> century." After that, the author investigates neo-Hegelian idealism, religious philosophy, and positive existentialism, and closes "looking for a solution" for the current political and philosophical situation in Italy. Efirov's opinion is that Italian philosophy is worth investigating, even if it is less known, because it has specific features absent in other countries due to historical circumstances. Among these, Efirov points to the great influence of the Communist Party, Catholicism, and American imperialism.

Regarding texts with a distinctive, geographical approach, I would like to direct our attention to three publications which appeared in the last 30 years and which centered on particular currents or schools of Italian philosophy. In 1995, Luca Bagetto (1963–)<sup>167</sup> published a peculiar volume on *Il pensiero della possibilità: la filosofia torinese come storia della filosofia* [The Thought of Possibility: Turin Philosophy as History of Philosophy]. Bagetto highlights that he by no means tends to underestimate the broad scope of Italian philosophy, but he does link the local with the global and plays with the diversity of the history of philosophy. He wants to show how, even within the confines of a single city, the entire spectrum of the history of philosophy can be presented and vividly discussed, and how connections outside of Italy can also be made visible. This is the case with the so-called Turin School of philosophy, known for its vibrancy of philosophical thought, centered around philosophers like Nicola Abbagnano, Norberto Bobbio, Ludovico Geymonat (1908–1991), Pietro Chiodi (1915–1970), Augusto Guzzo (1894–1986), and Luigi Pareyson (1918–1991) among others. In a total of nine chapters, Bagetto devotes a chapter to each author and explores the most disparate positions of Italian-speaking philosophers after 1920 who followed and influenced one another in the small space of a single city. A similar approach is taken up by the most recent work in the field of Italian histories of philosophy, namely *Metafisici torinesi* [Turin Metaphysicians] (2022) edited by Gianluca Cuzzo (1967–)<sup>168</sup> and Antonio Dall’Igna.<sup>169</sup> This volume deals with seven metaphysicians of the Turin School, namely Pietro Marinetti (1872–1943), Carlo Mazzantini (1895–1971), Augusto Guzzo, Augusto Del Noce (1910–1989), Luigi Pareyson, Vittorio Mathieu (1923–2020), and Giuseppe Riconda (1931–).

A further approach that refers to the philosophical geography of Italian cities can be found in the work *Le città filosofiche. Per una geografia della cultura filosofica italiana del Novecento* [Philosophical Cities: For a Geography of Italian Philosophical Culture in the Twentieth Century] (2004) edited by Pietro Rossi (1930–2023)<sup>170</sup>

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167 Bagetto is Associate Professor of Theoretical Philosophy at the Department of Musicology and Cultural Heritage at the University of Pavia and a scholar in Existential philosophy of the Turin-based philosopher Gianni Vattimo.

168 Cuzzo is Full Professor of Theoretical Philosophy and Director of the Department of Philosophy and Educational Sciences at the University of Turin. He is also the founder and current president of the Società Cusaniana in Italy and a member of the Scientific Committee of the Cusanus Gesellschaft in Germany.

169 Dall’Igna is Researcher at the Department of Philosophy and Educational Sciences, University of Turin.

170 Rossi was a Full Professor of the History of Philosophy from 1963 in Cagliari, and from 1967 in Turin, first of the History of Philosophy and later of the Philosophy of History, of which he is also Professor Emeritus at the University of Turin. He was twice president of the Turin Academy of Sciences, dean of the Faculty of Letters and Philosophy, and served on the National University Council.

and Carlo Augusto Viano (1929–2019)<sup>171</sup> and compiled by many contemporary philosophers. This work reconstructs the philosophical currents that established themselves as local academic contexts in the main Italian philosophical universities, including the existentialism of Nicola Abbagnano in Turin, the phenomenology of Enzo Paci in Milan, the philosophical historicism of Mario Dal Pra in Milan, the Christian realism of Gustavo Bontadini and Vanni Rovighi, the positivism of Roberto Ardigò in Padua, and other trends in aesthetics, Marxism, and political philosophy in Naples, Rome, Pisa, Florence, Bologna, and Genua. The time frame taken into consideration is between Italian fascism (1922–1943) and the late 1960s. The work emphasizes the specificity of the various philosophical schools that developed, on the one hand, in close connection with the urban cultural context of reference and, on the other hand, in substantial opposition to the national philosophical program in schools and universities shaped by the idealist philosophy of the neo-Hegelian heritage, which, through the activity of Benedetto Croce and Giovanni Gentile, had largely permeated Italian academic culture by imposing its own philosophical program.

One of the three volumes worth highlighting in the context of contemporary Italian histories of philosophy is Luca Grecchi's (1972–)<sup>172</sup> *Il presente della filosofia italiana* [The Present of Italian Philosophy] (2007) in which the author analyzes one book published after the year 2000 and one aspect of their philosophy for each author covered. Among the authors examined are Carlo Sini (1933–), Gianni Vattimo (1936–2023), Salvatore Natoli (1942–), Costanzo Preve (1943–2013), and Giovanni Reale (1931–2014). The work *Filosofi italiani contemporanei* [Italian Contemporary Philosophers] (2013), edited by Giuseppe Riconda (1931–) and Claudio Ciancio (1946–), offers an innovative approach to contemporary Italian philosophy. In this book, the 25 invited philosophers present the trajectory of their own ideas and theories in connection with biographical aspects, their education and path of study, elaborated speculative problems of their own thinking, and self-criticism and responsibility. In this way, the authors – as Remo Bodei (1938–2019) wrote in his chapter with a certain healthy “modesty” – challenged the hermeneutical axiom that “the author is the last to understand himself.”<sup>173</sup> All the authors are from the generation of the 1920s and 1930s and were formed by the end of Second World War and the climate of the Cold War, an historical situation that strongly influenced their thought and

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171 Viano is Professor Emeritus of History of Philosophy at the University of Turin and has taught at the universities of Milan and Cagliari. In Turin he was a student of Giovanni Vattimo and was awarded the Feltrinelli Prize for the History of Philosophy in 2010.

172 Grecchi teaches Moral Philosophy at the Bicocca University of Milan. He is an essayist and the editor of the journal *Koinè*. He also wrote *Il presente della filosofia nel mondo* [The Present of Philosophy in the World] (2012) in which he engages with the major works of contemporary Western philosophers.

173 See Riconda and Ciancio (eds.) 2013, 77.

actions. The editors of the book intended to provide an overview of the current state of philosophy in Italy but leave out the younger generations who no longer belong to one or the other philosophical school. In a similar vein, in 2020 Federica Pazzelli (1986–) and Francesco Verde (1983–) edited a collected volume on the period during the Second World War and the post-war period entitled *Momenti di filosofia italiana* [Moments of Italian Philosophy]. The articles included in this volume range from the Italian Marxism of Antonio Labriola (1843–1904), Antonio Gramsci (1891–1937), and Lucio Colletti (1924–2001) to the political, critical, and cultural commitments of intellectuals such as Tullio Gregory (1929–2019) up to philosophical traditions such as the School of Milan; from the historical interest in the ancient skepticism of Giuseppe Renzi (1871–1941) to the status of aesthetics in Emilio Garroni (1925–2005), the hermeneutics of Emilio Betti (1890–1968) and Luigi Pareyson, the Italian articulations of existentialism, Guido Calogero's (1904–1986) philosophy of dialogue, Tullio De Mauro's (1932–2017) philosophy of language, different phases of neo-Enlightenment, and, finally, the revival of logic studies in Italy.

The last work to be mentioned in the context of the histories of Italian philosophy is a borderline case between a concise history of Italian philosophy and a history of Italian historiography which shows their inextricable intertwining. *La tradizione filosofica italiana. Quattro paradigmi interpretativi* [The Italian Philosophical Tradition: Four Interpretive Paradigms] (2021) by Corrado Claverini (1989–)<sup>174</sup> presents four Italian philosophers – Spaventa, Gentile, Garin, and Roberto Esposito – as illustrative exponents of the Italian historiography of philosophy.<sup>175</sup> Claverini introduces the four chapters on the four authors with central considerations for the study and writing of histories of philosophy in general. These include, for example, the question of whether one should speak of national philosophies or whether philosophy by its very nature aspires to universality – an important question since geopolitical designations always harbor the danger of turning into nationalist ideology, as can be observed with several of the works discussed in this section. The narrowness of national histories of philosophy becomes apparent when they do not take into account the interactions and exchanges with different peoples and countries, and a certain mobility and plurality of territorial boundaries as well as of the inhabitants of these nations. In this regard, it is worth investigating the histories of philosophy that include a geographic area as multifaceted but rarely considered in the history of philosophy as the Mediterranean in general and Sicily in particular.

<sup>174</sup> Claverini is Research Fellow in Philosophy at the University of Salento in Lecce.

<sup>175</sup> Although Esposito did not write any history of philosophy, Claverini sees him in this context as a catalyst for the current of Italian Theory or Italian Thought, around which Esposito endeavored to gather various exponents of Italian philosophy with a view to a cohesive philosophical movement and a focused intellectual discussion.

### 2.2.3 Histories of Philosophy and Thought in the Mediterranean Area and Sicily

A peculiarity of the historiography of philosophy in the Italian language is certainly the attention paid to the Mediterranean region and to Sicily in particular.<sup>176</sup>

In the 19<sup>th</sup> century, the cleric Vincenzo Di Giovanni (1832–1903)<sup>177</sup> dedicated two histories of philosophy to Sicily. As early as 1868 he wrote his first history of philosophy entitled *Storia della filosofia moderna in Sicilia* [History of Modern Philosophy in Sicily] in which he described the work of eight Sicilian philosophers from the 17<sup>th</sup> century until his time in two parts: the first part regarding “Cartesians in Sicily in the 17<sup>th</sup> and 18<sup>th</sup> centuries: Gian Alfonso Borelli, Michelangelo Fardella, Tommaso Campailla”; and the second part regarding “Leibnizians in Sicily in the 18<sup>th</sup> century: Nicolò Cento, Tommaso de’ Natali, Lionardo Gambino, Vincenzo Fleres.” The appendix of the book contains further articles by Di Giovanni on Vincenzo Miceli (1734–1781), of whom he was the direct disciple, and on some Benedictines of his time. In 1873 Di Giovanni published a two-volume work entitled *Storia della Filosofia in Sicilia dai tempi antichi al secolo XIX* [History of Philosophy in Sicily from Ancient Times to the 19<sup>th</sup> Century], which was reprinted in 1968, 1985, and 2006. This time Di Giovanni divided the first volume of 429 pages into three parts – ancient, scholastic, and modern philosophy – while the second one was dedicated to contemporary philosophy. Di Giovanni supported the thesis of the presence of philosophy in Sicily before the Greeks and begins the narrative of the first volume of his 1873 work from “The origins (2000–600 BCE)” to the “Physical, logical, ethi-

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<sup>176</sup> Speaking of a history of philosophy seen more from the sea than from the land, it is of interest to mention the existence of a *Storia filosofica e politica della navigazione, del commercio e delle colonie degli antichi nel Mar Nero* [Philosophical and Political History of Navigation, Trade and Colonies of the Ancients in the Black Sea] (1788) in Italian, in which the Black Sea is conceived as the scene of the encounter between many civilizations and cultures chronicled in this history. In the text, Vincenzo Antonio Formaleoni (1752–1797) from Piacenza – who was a leading figure in Venetian publishing – tells a history of the conquests of the Black Sea coast by ancient colonists and the intertwined trade relations up to the Medieval era. But most interesting is the history of the civilizations of which these settlers were bearers, making the book a philosophical history, even if not a history of philosophy. The work is dedicated to Catherine II, the Czarina of Russia (see Santinello 1988, 276).

<sup>177</sup> Vincenzo Di Giovanni was an Italian Catholic archbishop who excelled in regionalist studies in philosophy, history, literature, journalism, and philology. In 1859 he obtained the chair of philosophy at the archbishop’s seminary, in 1860 the chair of philosophy and natural law at the national high school in Palermo, and in 1873 he entered permanently as a lecturer in anthropology and pedagogy at the Royal University of Palermo.

cal philosophers: Greeks, Latins, Byzantines (600 BCE–600 CE),” naming more than 60 philosophers, sophists, mathematicians, tragedians, political, and religious people.<sup>178</sup> Among the scholastics, Di Giovanni covers “Arab Philosophers, Aristotelian Scholastics, Thomistics, Scotists, Lullists (900–1500 CE)” and “Platonic philosophers, late Aristotelians, Naturalists, Orientalists (1500–1650 CE)” among which he mentions St. Gregory the Great, Frederick II, and disciples of St. Anselm of Aoste among many Christians, Arabs, Italians, Jewish, and Spanish people. It is particularly interesting that Di Giovanni covers the tradition of Sicilian Orientalists, such as Prospero Intorcetta (1625–1696)<sup>179</sup> among others, and other missionaries in China and in the Far East in general like Giordano Ansalone (1598–1634),<sup>180</sup> Francesco Maria Maggio (1612–1686),<sup>181</sup> Nicolò Longobardo (1565–1654),<sup>182</sup> or Ludovico Buglio (1606–1682).<sup>183</sup> The third part of the first volume, covering modern philosophy, takes up the 1868 writing on the Sicilian Cartesians and Leibnizians and their connections with Eu-

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178 Di Giovanni includes Ionians, Eleatics, Plato, Aristotle, and local people such as Sikeli-ans, Pelasgians, Osci, Etruscans, the Dionisians, Pythagoras, Zeno, Gorgias, Chrysippus, Empedocles, Xenocrates, Porfirius, Ruffino, the bishop Justinus, and many others.

179 Intorcetta was a Sicilian missionary and Jesuit who reached China in 1659, where he died in Hangzhou. He produced many Latin translations of classic works of Chinese literature – including for the first time in Europe the works of Confucius – and translated the Jesuit Rule and Spiritual Exercises of St. Ignatius of Loyola into Chinese.

180 Ansalone was a Sicilian Dominican friar who, after his studies in Palermo and Salamanca, preached the Gospel in Mexico, the Philippines, and in Japan where he was martyred.

181 Maggio was a Sicilian presbyter, orientalist, and missionary, as well as a member of the Theatine Regular Clerics. In 1636, he set out with a few brethren, crossing Syria, Arabia, and Armenia and reached as far as the Caucasus Mountains and Georgia, where he spent five years and combined his apostolate with the study of the customs and dialects of the local peoples. Recalled in 1641, he worked on a grammar of the main oriental languages and founded several religious houses or institutes.

182 Longobardi was an Italian Jesuit. He embarked in 1596 and arrived in China as a missionary in 1597 to carry out his apostolate in the Shaoguan region. In 1610 he succeeded Matteo Ricci as superior of the China mission, accepting, only partially, his missionary method. He was also a skillful astronomer who accurately calculated an eclipse of the moon and, under the Chinese name Long Huamin, wrote a “Treatise on Earthquakes” in Chinese in 1626 after a violent earthquake near Beijing, in which he set aside the legends that attributed them to a dragon and put a scientific stamp on seismic phenomena for the first time.

183 Ludovico (sometimes Luigi) Buglio was a Sicilian missionary, Jesuit, and sinologist. After a career as a Professor of Humanities and Rhetoric at the Roman College, he asked to be sent as a missionary to China, where he preached the Gospel in the Sichuan, Fujian, and Jiangxi provinces. He edited more than 80 works in Chinese, mostly religious texts, and translated Parts I and III of St. Thomas’ *Summa Theologica* into Chinese. He died in Beijing in 1682 and received state obsequies.

rope. The second volume of Di Giovanni's comprehensive history of philosophy in Sicily is 627 pages and deals with contemporary philosophy from the first part of the 17<sup>th</sup> century until his time; it is subdivided according to philosophical currents such as "Miceliani" (Micelians, namely scholars of his teacher Vincenzo Miceli), Psychologists, Sensists, Spiritualists, Eclectics, the new Thomists, and writers of history of philosophy. In this last category, Vincenzo Di Giovanni indicates Archetimo di Siracusa (circa 657–625 BCE)<sup>184</sup> as first historian of philosophy, since he reports the congress of the Seven Savants in Corinth where he was present. Di Giovanni lists other historians of philosophy: Aristocle of Messina; Thales of Calacta, the author of *Successioni de' filosofi*<sup>185</sup> [Succession of philosophers] which is cited by Diogenes Laertius); *Sette de' sapienti* [Seven of the Savants]; and other "*vitis philosophorum*" [Lives of Philosophers] which are preserved in libraries in Palermo and Catania together with some editions of Diogenes Laertius. This section of the book on histories of philosophy written in Sicily also presents monographs on Plato, Empedocles, Democritus, Gorgias, as well as Di Giovanni's own understanding of the present work.

In the 20<sup>th</sup> and 21<sup>st</sup> centuries, the two volumes of Di Giovanni's *Storia della Filosofia in Sicilia dai tempi antichi al secolo XIX* were re-printed at least three times in 1968, 2006, and 2022. Moreover, three more histories of Sicilian philosophy were published in the 20<sup>th</sup> century. Francesco Armetta (1932)<sup>186</sup> edited and commented on the work of his teacher Santino Caramella (1902–1972)<sup>187</sup> in a book of more than

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184 Concordia – Full Professor of Latin and Greek letters at the Institute of Greek Philology at the University of Palermo and an internal scholar of the Department of Euro-Mediterranean Civilizations – says that he is uncertain about the existence of historians in such an ancient age such as Archetimo of Syracuse who "is quoted by Diogenes Laertius about the various accounts of the Sapients, which later tradition will definitely fix in number of seven; if the quotation is true, Archetimus would have been a contemporary of Cypselo, who was tyrant in Corinth between 657 and 625 BC: too old a date for Archetimo to be considered a historian" (Concordia 2017, 17). The first figure of a historian definitely working in Sicily, which emerges from the available documents is, according to Concordia, Antiochus of Syracuse, whose activity can be dated to the second half of the 5<sup>th</sup> century (ca. 430/10 BCE).

185 See Giannattasio Andria 1989.

186 Armetta has been Professor of Philosophical Doctrines in the Pontifical Theological Faculty of Sicily since 1981 as well as Secretary General of the St. John the Evangelist Theological Faculty of Sicily since 1985.

187 Caramella taught in high schools and obtained a professorship in philosophy, but because of his anti-fascist views he was arrested in 1928 and suspended from teaching and professorship. He obtained, through Croce's intercession, tenure in philosophy and history of philosophy and pedagogy at the University of Messina and, in 1933, won the chair in pedagogy at the University of Catania, where he taught theoretical philosophy from 1935–1950. From 1950 until his death in 1972, he inherited the chair of history of philosophy at the University of Palermo that had been Gentile's.



600 pages entitled *Il pensiero filosofico in Sicilia: dall'età antica alla contemporanea: con scritti inediti* [Philosophical Thought in Sicily: From Ancient to Contemporary Times: With Unpublished Writings] (1995). The book is based on the teacher's never realized project of writing a history of Sicilian philosophy, and it contains unpublished writings of Caramella. The work is divided into three parts. In the first part Armetta presents an historical succession of philosophers organized in the four sections of Ancient, Medieval and Renaissance, Modern, and Contemporary philosophy, covering more than 35 philosophers and philosophical currents and some philosophical journals. Already in the section on contemporary philosophy, many historians of philosophy can be found, but it is the second part of the book, covering 15 philosophers, that is explicitly devoted to the historiography of philosophy in Sicily. Among those historians of philosophy are renowned names such as Michele Losacco (1871–1944), Carlo Giacon (1900–1984), Gentile (1875–1944), De Ruggiero (1888–1948), Sciacca (1908–1975), and Aliotta (1881–1964), some of whom were not born in Sicily but have operated, albeit sometimes briefly, on the island or worked in Sicilian universities. With them Armetta and Caramella outline a kind of history of Sicilian philosophical historiography. The third and last part of the book is devoted to pedagogy in Sicily and, after a survey of the school and university system in Sicily, 11 scholars are presented.

Giuseppe Bentivegna (1953–)<sup>188</sup> edited the last two entries on the history of philosophy in Sicily. In the first published in 1999, *Dal riformismo muratoriano alle filosofie del Risorgimento. Contributi alla storia intellettuale della Sicilia* [From Muratorian Reformism to the Philosophies of the Risorgimento. Contributions to the Intellectual History of Sicily], Bentivegna displays the Sicilian intellectual history of the 18<sup>th</sup> and 19<sup>th</sup> centuries sorted by currents, themes, and authors in more than 300 pages. In 2012, Bentivegna edited *La cultura filosofica e scientifica in Sicilia* [Philosophical and Scientific Culture in Sicily], a book of two essays by his former teacher Corrado Dollo (1930–2001),<sup>189</sup> which together constitute an intellectual history of modern and contemporary Sicily, reconstructing its cultural history as a non-secondary and non-marginal moment in the history of Italy and Europe.

As far as the broader area of the Mediterranean is concerned, we should mention the work *Le filosofie del Mediterraneo e della Magna Graecia* [The Philosophies of the Mediterranean and Magna Graecia] edited by Piero Di Giovanni<sup>190</sup> in 2015.

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188 Bentivegna is Full Professor of History of Philosophy at the University of Catania.

189 Dollo was Full Professor of History of Philosophy at the University of Catania and Director of the “Centro di studi per la storia della filosofia in Sicilia” [Center for the Study of the History of Philosophy in Sicily] which in 1960 started a book series on “Filosofi siciliani” [Sicilian Philosophers] with the intention of publishing unpublished works by Sicilian philosophers, of which at least six volumes have been published.

190 Piero Di Giovanni is Full Professor of History of Philosophy at the University of Palermo.



The book gathers the proceedings of an international conference held in Palermo in the same year on the same topic, and in form and method the book represents a borderline case in this bibliography on histories of philosophy. The purpose of the conference was to collect in one volume the philosophies developed in Magna Graecia and Asia Minor and to rediscover the complex Mediterranean civilization with its peoples, ethnic groups, languages, traditions, religions, myths, and philosophies. The leading idea of the book is that Magna Graecia is much more than Graecia itself, both territorially and culturally, including the colonies of Asia Minor, northern Africa, and southern Europe.<sup>191</sup> The contributions to the work come from sociology, anthropology, psychology, and geography and all relate to philosophy.<sup>192</sup> The volume presents 19 contributions – of which one is in German and three in French – by various Italian and international scholars on different historical periods (antiquity, the Renaissance, the Enlightenment, and contemporary philosophy), intellectual and religious currents (atomism, relativism, mythology, Arabic heritage, Judaism, Christianity, Islam), thematic areas (migration, religions, naturalism, truth), and intellectuals (Empedocles, Plotinus, Friedrich Nietzsche, and Tetsuro Watsuji). Although the text cannot be compared to histories of philosophy in the strict sense, it does place philosophy in the center of interdisciplinary and intercultural connections, and offers a clue to the methodological reflections required for an entangled history of philosophy that aims to be intra-regional, intercultural, and which would therefore need to transcend national borders.

## 2.2.4 Histories of Eastern and Asian Philosophy and Thought

The second largest category under “Continents and Regions” is East Asian or Eastern philosophy with 12 entries, five of which are translations from English and one from German. Eastern or East Asian philosophy is addressed in the historiography of philosophy in Italian mainly as “filosofia orientale” [Oriental or Eastern philosophy], in both Italian works and translations, referring in most of the cases to one or

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Currently, he directs the “Filosofia italiana” [Italian Philosophy] series edited by Franco Angeli and the “Filosofi italiani contemporanei” [Contemporary Italian Philosophers] series edited by Le Lettere.

<sup>191</sup> See Di Giovanni, 2015, 7–10.

<sup>192</sup> *Ibid.*, 9.

more traditions of India,<sup>193</sup> China,<sup>194</sup> Japan,<sup>195</sup> and sometimes Korea.<sup>196</sup> Alternatively, we find denominations such as “filosofie dell’Asia” [philosophies of Asia] in two titles, and “filosofie dell’Asia orientale” [Eastern Asian philosophies] or “filosofie dell’estremo oriente” [Far East philosophies] in three titles.<sup>197</sup> The texts that can be found under this designation often remain general and lack detail, for example, by focusing more on themes and currents and rarely studying individual authors.<sup>198</sup> In addition, the adjective “orientale” – sometimes in combination with “Asia” as “Asia orientale” – is used in a very broad sense, as can be seen from the different works collected under this terminology. We find, in fact, books dedicated to the philosophies of the Near or Middle East (including Egypt) as well as philosophies of the Far East. Since, in this sense, the category of “Eastern or East Asian Philosophy” in the Italian language is full of borderline cases, we will just briefly direct our attention to a few of these cases.

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- 193 As, for example, in De Lorenzo’s *Religioni e filosofie dell’estremo oriente* [Religions and Philosophies of the Far East] and Radhakrishnan’s *History of Philosophy. Eastern and Western* (orig. 1953), translated into Italian simply as *Storia della filosofia orientale* [History of Eastern Philosophy] in 1962. This work is noteworthy for its organization of the material, which presents a parallel development of philosophy in the East and West on the basis of different forms of Eastern thought (Indian and Persian). The first of the two volumes presents a detailed outline of Indian philosophy, concluding with one chapter on Chinese and Japanese philosophy as developments of the Indian one. The second volume opens with a chapter on Persian thought in the section on ancient philosophy before moving on to Greek and European philosophy in the remainder of the volume, devoting one chapter to Jewish philosophy in the section on ancient thought and one chapter to Islamic philosophy and Sufism in the section on Medieval thought.
- 194 See, for example, Beonio-Broccieri’s *La filosofia cinese e dell’Asia orientale* [Chinese and East Asian Philosophy] (1977).
- 195 See, for example, Villani’s *Introduzione alla storia del pensiero dell’Asia orientale* [Introduction to the History of East Asian Thought] (1998).
- 196 This is, for example, the case in Donatella Rossi’s *Fili di seta: introduzione al pensiero filosofico e religioso dell’Asia* [Silk Threads: Introduction to the Philosophical and Religious Thought of Asia] (2018).
- 197 In this context, it is interesting to note that in half of the titles the term “philosophy” or “tradition” is employed in the plural, which is rarely the case in other histories of philosophy.
- 198 An interesting work is the *Ancient Eastern Philosophy for Beginners* (orig. 1996) by Richard Osborne (1943–), translated as *Le filosofie orientali a fumetti* in 1998, in which, among others, Islamic, Ancient Egyptian, Tibetan, Persian, Iranian, and Jewish philosophies are treated in the form of a comic book. *Philosophy for Beginners* (orig. 1992, transl. 2002) by the same author is included in this list. Osborne is a philosopher and writer and has taught at the University of the Arts in London, Brunel University, Ravensbourne College, and University of Technology in Sydney. He is concerned with the relationship between ideas and culture between Eastern and Western philosophies.

The first entry is an original Italian work by Giuseppe De Lorenzo (1871–1957)<sup>199</sup> entitled *Religioni e filosofie dell'estremo oriente* [Religions and Philosophies of the Far East] published in 1948 and dealing mainly with Indian Buddhism and Hinduism in the Sanskrit and Pāli languages. More than 10 years later the work *Filosofie orientali e pensiero occidentale* [Eastern Philosophies and Western Thought] (1960), edited by Georges Anawati (1905–1994),<sup>200</sup> was published. This work is much broader in scope and includes contributions on Muslim, Arab, Turkish, contemporary Egyptian, Indian, Daoist, Chinese and ancient Chinese, Confucian, Japanese, Buddhist, and Zen-Buddhist philosophies, as well as topics on Oriental philosophy in general. In the same year a translation of the influential work *Essay on Speculative Thought in the Ancient Near East* (English orig. 1949) by John Wilson,<sup>201</sup> William Irwin,<sup>202</sup> Thorkild Jacobsen,<sup>203</sup> Henri Frankfort,<sup>204</sup> and Henriette Antonia Frankfort<sup>205</sup> appeared in Italian with the title *La filosofia prima dei Greci: Concezioni del mondo in Mesopotamia, nell'antico Egitto e presso gli Ebrei* [Philosophy Before the Greeks: World Conceptions in Mesopotamia, Ancient Egypt and among the Hebrews]. In this work, each author focuses on several topics like cosmology, the function of the state, and the good life in the three main areas of Egypt, Mesopotamia, and the Jewish people. The work can be considered to be a borderline case in this bibliography since it is based on a broad understanding of philosophy.

Another interesting case is *Lineamenti di storia del pensiero orientale, greco, cristiano, islamico* [Outlines of the History of Eastern, Greek, Christian, and Islamic Thought] (2017) in which Antonio Gargano (1947–)<sup>206</sup> brings together the titular tra-

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199 De Lorenzo was a distinguished geologist and Professor at the universities of Catania and Naples who was strongly attracted by Orientalist Studies, Sanskrit, and Pāli.

200 Anawati was an Egyptian orientalist, philosopher, historian of religions, and a scholar of Islamic theology. He joined the Dominican Ordo Predicatorum and worked to establish the Institut Dominicain d'Études Orientales (IDEO) in Cairo in 1953.

201 Wilson (1899–1976) was an American Egyptologist and held the Andrew MacLeish Distinguished Service Professor at the University of Chicago.

202 Irwin (1884–1967) was a Canadian educator and Professor of Old Testament Languages and Literature at the University of Chicago and the Southern Methodist University (Wheaton, Maryland).

203 Jacobsen (1904–1993) was a Danish historian specializing in Assyriology and Sumerian literature and one of the foremost scholars on the ancient Near East.

204 Frankfort (1897–1954) was a Dutch Egyptologist, archaeologist, and orientalist, and specialist on the religious systems of the Ancient Near East. He has participated in and directed several archaeological expeditions and was revolutionary for his time for suggesting that the Egyptian civilization culturally, religiously, and ethnically arose from an African rather than Asian base.

205 Groenewegen-Frankfort (1896–1982) was a Dutch archaeologist and an expert on ancient art who worked on many archaeological expeditions in the Near East.

206 Gargano is Professor of History of Philosophy and Theoretical Philosophy at Suor Orsola

ditions in four separate chapters. Gargano begins with Eastern thought, analyzing Daoism, Confucianism, and Buddhism in almost 40 pages. The second chapter covers, in more than 150 pages, Ancient Greek thought from Thales to Plotinus, followed by Christian thought from Augustine to Cusano. The book concludes with three sub-chapters on Islamic thought on Islamism, Sufism, and “Islamic Philosophers” such as Avicenna and Averroes in roughly 20 pages. Although the title of the book hints at an interesting mixture, the structure of the book and the treatment of the themes reflect the current canon of ancient philosophies.

A special case that does not belong to this category, but which can be noted here because of the terms “oriental” and “Eastern,” refers to Eastern Europe. It is a translation of the work *Geschichte der philosophischen Traditionen Osteuropas* [History of the Philosophical Traditions of Eastern Europe] originally published in 1996 by Helmut Dahm (1925–)<sup>207</sup> and Asen Ignatov (1935–2003)<sup>208</sup> in German, which was translated into Italian in 2005 as *Storia delle tradizioni filosofiche dell'Europa orientale*. The book discusses the philosophical traditions in Russia, Poland, Czech Republic, Slovakia, Hungary, Romania, Bulgaria, Serbia, Croatia, and Slovenia. In this work, the term “East” is referred only to Europe. Eastern Europe is a geographical area which is rarely considered in the historiography of philosophy in general, let alone in the Italian language. However, in Italian we do find national histories of Poland (2) and Russia (7).

### *Histories of Chinese Philosophy and Thought*

Concerning Chinese philosophy, there are 23 texts of philosophical historiography available in Italian, six of which are translations from French<sup>209</sup> and English.<sup>210</sup> In general, Italian scholarship seems to be rather concise and superficial, with publications averaging between 150 and 200 pages on a 5,000-year-old intellectual culture. They appear to have been written expressly for Western readers<sup>211</sup> or intended

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Benincasa University in Naples and is secretary general of the Italian Institute for Philosophical Studies.

207 Dahm is a German Slavist who was Head of Research Department I at the Federal Institute for Eastern European and International Studies in Cologne from 1962 and Professor of Eastern European Intellectual History and Philosophy from 1983.

208 Ignatov was a Bulgarian philosopher who was awarded the title of Doctor Honoris Causa of Sofia University and actively communicated with Bulgarian intellectuals. He worked initially at the Catholic University of Louvain and then at the Federal Institute for Eastern European and International Studies in Cologne.

209 Chow 1961; Kaltenmark 1994.

210 Chai and Chai 1963; Creel 1963; Youlan 1983; Cheng 2000.

211 The great discrepancy in the representation of the differentiation and ramification of Chinese thought becomes clear when we look at publications in Asiatic languages –

for a broad audience rather than specialists.<sup>212</sup> In fact, most of the texts focus on a few major figures and do not organize the philosophical currents or movements according to a periodization system within Chinese thought itself, such as dynasties or schools. Moreover, the treatises deal primarily with ancient China and the three currents of Confucianism, Buddhism, and Daoism, which are considered to be “authentic” Chinese thought before its encounter with the West. Two exceptions to this general tendency will be mentioned below. It is also interesting to note that the authors of these works, who were appointed in departments such as History of Religions or Eastern Languages, do not only write on Chinese philosophy, but also deal with Indian or Japanese philosophy, and with Eastern philosophy in general. Leading scholars in Eastern philosophy such as Icilio Vecchiotti (1930–2000)<sup>213</sup> and Giuseppe Tucci (1894–1984)<sup>214</sup> have written both histories of Chinese and Indian philosophy; the same applies for the more popularized work of Arena (1953–).

One solid exception is Umberto Bresciani’s (1942–)<sup>215</sup> work *La filosofia cinese nel ventesimo secolo: i nuovi confuciani* [Reinventing Confucianism: The New Confu-

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which are therefore not explicitly intended for a Western audience – such as Chinese itself, of course, but also Japanese and Korean. See Park 2023; Krings, Arisaka, and Kato 2022.

- 212 This is the case with the work of Leonardo Vittorio Arena (1953–), such as *Antologia della filosofia cinese* [Anthology of Chinese Philosophy] (1991) and *L’innocenza del Tao: storia del pensiero cinese* [The Innocence of the Dao: History of Chinese Thought] (2010). Arena teaches History of Contemporary Philosophy at the University of Urbino and has devoted many essays to Zen Buddhism, Taoism, and Sufism particularly.
- 213 Vecchiotti taught History of Philosophy and Religions and Philosophies of India and the Far East at the University of Urbino and was a lecturer in Sanskrit, Pāli, and Tibetan. He also devoted his nonfiction writing to Buddhism and Hinduism and produced translations from Sanskrit of the *Bhagavadgītā* and Sarvepalli Radhakrishnan’s commentary.
- 214 Tucci was Professor of Philosophy and Religions of India and the Far East at the University of Rome for more than 30 years. He was renowned as a Buddhologist, Indologist, and Tibetologist. He led several archaeological expeditions to Tibet, India, Afghanistan, and Iran, and founded the Italian Institute for the Middle and Far East (Istituto Italiano per Medio ed Estremo Oriente) together with Gentile – to whom Tucci dedicates his *History of Chinese Philosophy*, together with Carlo Formichi and Giovanni Vacca. In 1925, following the support given by the Fascist Italian government – whose party Tucci joined – to the Bengali poet Rabindranath Tagore, he left for India along with Carlo Formichi to teach, as an Invited Professor, Italian language, art, and literature at Visva Bharati University in Shantiniketan. But after Tagore’s sharp criticism of fascism, the Italian government withdrew its support and Tucci began teaching at India’s state universities in Dhaka, Varanasi, and Calcutta. In 1931 he returned to Italy and moved to the Faculty of Letters and Philosophy at the University La Sapienza in Rome. He won the Nehru Prize in 1978 for his tireless research in the field of Indian culture.
- 215 Bresciani has been Professor of Italian Language and Culture at the Fujen University in Taiwan since 2003. Umberto Bresciani has lived in Taiwan for over 40 years. He wrote

cian Movement] (2009),<sup>216</sup> which is one of the most complete assessments on the accomplishments, limits, and future of the New Confucian Movement. Bresciani devoted his 600-page volume only to the New Confucianism<sup>217</sup> of the 20<sup>th</sup> century, enriching it with a glossary and selected bibliography. The book is divided into 16 chapters and, after an historical contextualization of the movement, presents its 11 leading representatives from the 1920s in individual chapters, plus four thinkers of the third generation up to 2000s together in the last chapter. The description deals in detail with the life and thought of main figures, such as Liang Shuming, Ma Yifu, Xiong Shili, Zhang Junmai, Feng Youlan, He Lin, Qian Mu, Tang Junyi, Xu Fuguan, and Mou Zongsan. Another considerable work in Italian is the volume *La filosofia cinese e dell'Asia orientale* [Chinese and East Asian Philosophy] (1977) by Paolo Beonio-Brocchieri (1934–1991),<sup>218</sup> published as the second volume of the *Storia della filosofia* edited by Dal Pra. The volume of 400 pages deals with ancient and modern Chinese philosophy until the first years of the 20<sup>th</sup> century.<sup>219</sup> A preliminary work for this volume was *Linee del pensiero cinese antico* [Lines of Ancient Chinese Thought] (1961), a book of about 150 pages focusing on ancient China. These two publications together offer Italian readers a good overview of Chinese thought in its total scope. The panorama is enriched above all by the translations of two “classics” of the history of Chinese philosophy, namely Feng Youlan’s (1895–1990) *A History of Chinese philosophy* (English orig. 1937; transl. 1983) and Anne Cheng’s (1955–) two volumes of *Histoire de la pensée chinoise* [History of Chinese Thinking] (French orig. 1997, transl. 2000). Both works are divided into two rich volumes and cover Chinese philosophy in detail from the archaic culture of the Shang and Zhou Dynasties to the early 20<sup>th</sup> century.

The following section presents some representatives of the historiography of Chinese philosophy in Italian. One of the first Italian orientalists to deal historically with Eastern philosophies at the end of the 19<sup>th</sup> century was Carlo Puini (1839–1924),<sup>220</sup> but the first history of Chinese philosophy in Italian was written by

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on New Confucianism and compiled a *Dizionario di Confucianesimo* [Dictionary of Confucianism] in 2018.

216 The book was first published in English in 2001 under the title of *Reinventing Confucianism: The New Confucian Movement*.

217 New Confucianism is an intellectual movement of the 20<sup>th</sup> century and should not be confused with the Neo-Confucianism of the schools of the Song and Ming dynasties.

218 Beonio-Brocchieri was Full Professor of *Storia e istituzioni dei paesi afro-asiatici in the Facoltà di Scienze Politiche* in Pavia. He was a scholar of the history of religions with a special emphasis on Japan.

219 The volume will be discussed in the section “Histories of World Philosophies.”

220 Puini was Professor of Chinese and Japanese at the University of Florence from 1878 to 1921 and held the chair of History of East Asian Studies at the Institute of Higher Studies in Florence. Puini is considered a leading figure in Italian sinology between the late 19<sup>th</sup>

the aforementioned Tucci in 1922, who was considered the best Tibetologist and Buddhistologist of his time.<sup>221</sup> The *Storia della filosofia cinese antica* [History of Ancient Chinese Philosophy] (1922) is divided into two parts and is a little more than 200 pages. In the first part, composed of nine chapters and one appendix, Tucci presents Chinese thought in a historical development from “Le origini; la filosofia confuciana” [Origins; Confucian Philosophy] to “La filosofia alla fine della dinastia Ts’in” [Philosophy at the End of the Ts’in Dynasty]. Individual chapters are devoted to Confucius, Lao-tze, Moh-ti, and Sun-tze, as well as Zhuang Zhou, Lieh-tze, and Yang C’hu. The first part concludes with an appendix on “Lao-tze e l’India” [Lao-tze and India], on which Tucci was also an expert. The second part of the book is devoted to the translation of a series of excerpts from individual thinkers and divided into 17 chapters. In his introduction, Tucci writes about the philosophical intent of his work while at the same time lamenting the unphilosophical attitude of his fellow philologists:

Oriental thought is still banned today from the histories of philosophy, and while some textbooks mention it, insufficient or more often inaccurate are the references they make to it. As I have had occasion to note elsewhere, [...] the fault lies are not entirely with the historians of philosophy, but rather with the Orientalists themselves, who, being more philologists than philosophers, although they have attempted an exposition of the philosophical investigations of the peoples of the East, with rare exceptions, have limited themselves to a description of the various systems.<sup>222</sup>

Tucci writes in the introduction that he would have liked to follow up his publication with a second volume, but this seems never to have appeared.

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century and the first half of the 20<sup>th</sup> century. He belonged to a generation of Orientalists who possessed good philological knowledge of their specialist languages, but lacked any direct experience, which did not, however, affect his philological work. He was a very productive author and his publications include *Elementi della grammatica Mongolica* [Elements of Mongolian Grammar] (1878), *Saggi di storia della religione* [Essays on the History of Religion] (1882), and *Le origini della civiltà secondo la tradizione e la storia dell’Estremo Oriente: contributo allo studio dei tempi primitivi del genere umano* [The Origins of Civilization According to Far Eastern Tradition and History: Contribution to the Study of the Primitive Times of Mankind] (1891).

221 Tucci was also a student of Vacca (1872–1953), a mathematician and historian of science, Professor of History and Geography of East Asia, first at the University of Florence following Puini, and from 1923 on at the University of Rome. Vacca published the second entry collected in this bibliographical guide on the *Filosofia cinese moderna* [Modern Chinese Philosophy] in 1939. Unfortunately, we could not gather more information about this book. See Petech 1954.

222 Tucci 1924, IX.



Luigi Paggiaro's book, of just over 100 pages, *La civiltà della Cina e i suoi sapienti: Confucio, Lao-tze, Mo-ti, Ciuan-tze, Mencio* [China's Civilization and its Wise Men: Confucius, Lao-tze, Mo-ti, Zhuang Zhou, Mengzi] of 1955, is divided into two parts: the first part deals with several general topics such as history, philosophy, and religion, while the second part devotes a chapter to each of the five titular philosophers. An interesting publication is *Antica Filosofia Cinese* [Ancient Chinese Philosophy] from 1956, in which various authors wrote chapters of this two-volume work. The book contains contributions Alfredo Galletti on Confucius; by Luciano Magrini on Lao-tse; Maria Attardo on MoTi; Gerardo Fraccari on Zhuang Zhou, on Chinese Naturalists, and on Chinese Sophistics; Carlo Ou on Mengzi; Fung Yu Lan on the Hundred Schools, Pre-Confucian China, and Hsun Tse; Paolo Desideri on the Book of Mutations; and finally Houang Kia Tchong on Taoist Humility. The volumes are edited by Galletti, Attardo, Fraccari, Magrini, Ou, and Yulan.

Pio Filippini-Ronconi's (1920–2010)<sup>223</sup> book from 1964 entitled *Storia del pensiero cinese* [History of Chinese Thought] seems to be the first to follow a more historicist approach. The book follows a trajectory that, in 19 chapters – preceded by a chapter on “I caratteri generali del pensiero cinese” [The general Characters of Chinese Thought] – goes from the “Inizi della filosofia e origine delle scuole” [Beginnings of Philosophy and Origin of Schools] to “L'incontro con l'Occidente” [The Encounter with the West], passing through Taoism, Buddhism, Confucianism, and different schools such as the School of Names and the Legalist School. Although the text does not trace the chronological order according to the internal periodization system of Chinese history, Filippini-Ronconi hints at its outlines and refers to more than just a few central thinkers. Nevertheless, Filippini-Ronconi describes the intention of his publication as follows: “The present study aims to interpret the experience of thought accomplished in Chinese civilization according to the categories of Western philosophy.”<sup>224</sup>

Vecchiotti, in *Che cosa è la filosofia cinese?* [What is Chinese Philosophy?] (1973), pays more attention to Chinese periodization and asks methodological questions about how to approach Chinese and non-Western philosophies. He divides part of his 14 chapters according to the “Three Kingdoms” (221–264) or the T'ang period (618–960), the Northern and Southern Sung (960–1127 and 1127–1280), Yuan (1280–1368), Ming (1368–1644), or Ch'ing (1644–1911) dynasties, among others. A similar effort was made

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223 Filippini-Ronconi was a scholar of Tucci and Formichi in Rome. He was a follower of Mussolini's government and fought in the Waffen SS during the Second World War. After the war he was appointed lecturer of Sanskrit Language and Literature. In 1970 he became Extraordinary Professor of Iranian Dialectology, and in 1972 Full Professor at the chair of Religions and Philosophies of India.

224 Filippini-Ronconi 1964, 7.



by Paolo Santangelo<sup>225</sup> and Carlotta Sparvoli<sup>226</sup> in the 1990s. In his *Storia del pensiero cinese. Dalle tecniche meditative più complesse alle pratiche sciamaniche più popolari* [History of Chinese Thought: From the Most Complex Meditative Techniques to the Most Popular Shamanic Practices] (1995), Santangelo, in just over a hundred pages, goes through Chinese thought from the antiquity of the 100 Schools until the 17<sup>th</sup> century, mentioning Confucianism, Buddhism, the “Daoist church” (“La chiesa Daoista”), and Neo-Confucianism. His volume is enriched by a “Bibliografia in lingue occidentali” [Bibliography in Western Languages] and by a “Cronologia delle principali dinastie cinesi e tappe fondamentali del pensiero cinese” [Chronology of the Major Chinese Dynasties and Milestones of Chinese Thought] displayed from 2100 BCE to 1905 with the abolition of the “Confucian state.” In 2016, Santangelo published a new work, *L'uomo fra cosmo e società: il neoconfucianesimo e un millennio di storia cinese* [Man between Cosmos and Society: Neo-Confucianism and a Millennium of Chinese History] in which he deals only with neo-Confucianism over the historical span of a thousand years. In the roughly 150 pages of her *Guida alla filosofia cinese: alla ricerca del senso della vita* [Guide to Chinese Philosophy: In Search of the Meaning of Life], Sparvoli covers in 21 chapters a slightly wider time span from the archaic China of the Xia Dynasty (2100–1700 BCE) to Mao Zedong (1893–1976).

The last work to be mentioned here is *L'umanesimo della antica filosofia cinese* [Humanism of Ancient Chinese Philosophy] (2009) in which Grecchi (1972–) aims to demonstrate the existence of a certain Humanism in Chinese thought, outlining a brief history of Chinese philosophy from Confucius to Chuang Tse. In just over 100 pages, Grecchi devotes one chapter to each philosopher or philosophical school and introduces the matter in the first five of 15 chapters in which he deals with general issues in Chinese philosophy, such as Western clichés about China as a radical other and as an economic-military threat. He also wonders whether Chinese thought was scientific or philosophical, and answers both questions in the affirmative. We can see how, in most of the works presented in this bibliographical guide, Chinese philosophy and its history are introduced by linguistic, methodological, and historical issues that challenge Western philosophical and historiographical categories while also raising the question of philosophy itself. Nevertheless, the 13 of the 23 publications shown here address Chinese intellectual history as “filosofia,” while 9 texts use terms such as “pensiero,” [thinking], “pensatori” [thinkers], or “sapienti” [wise / sapient]. Furthermore, Chinese philosophy is included in a few of the multi-volume works on the general history of philosophy, such as those of Restaino (1999) and Dal Pra (1975–1998).

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225 Santangelo is Professor Emeritus at the University La Sapienza in Rome. He was former Professor of East Asian History in the Faculty of Oriental Studies and worked at the Italian Institute of Oriental Studies (ISO).

226 Sparvoli is currently an Associate Professor of Language and Literature of China and South-East Asia at the University Ca' Foscari in Venice, teaching Chinese language.

### *Histories of Indian Philosophy and Thought*

In the history of Indian philosophy, Italian scholarship tends to be concise and cursory, with a few exceptions that will be discussed below. One example is the work by Enzo Turbiani, Mario Piantelli (1943–),<sup>227</sup> and Giorgio Renato Franci (1933–2012)<sup>228</sup> published in 1984 in which they try to touch upon ancient and contemporary traditions of India in just under 100 pages. The three scholars each devote a chapter of their *Religioni e filosofie dell'India* [Religions and Philosophies of India] to “Le tradizioni religiose e la Bhakti nell’India medioevale” [Religious Traditions and Bhakti in Medieval India] (Turbiani), “Le scuole filosofiche e lo Yoga” [Philosophical Schools and Yoga] (Piantelli), and “India e Occidente oggi” [India and the West Today] (Franci). In the histories of Indian philosophy in Italian, here are some important translations from English,<sup>229</sup> German,<sup>230</sup> and French.<sup>231</sup>

In most of the publications, a strictly historical-chronological framework is not easy to find, thus philosophical concepts rather than historical periods or philosophers are frequently foregrounded and embedded in the description of schools and main texts of the tradition. There are very few texts that cover the entire span of Indian philosophy in a purely historical manner or that deal with modern or contemporary India.<sup>232</sup> There are, in fact, only three publications explicitly on ancient Indian philosophy, one of which is the first of the four-volume edition of the *Storia della filosofia* by Restaino entitled *La filosofia antica: India, Cina, Grecia* [Ancient Philosophy: India, China, Greece] (1999).<sup>233</sup> The other two works, *Le tradizioni filosofiche dell’India antica: dai Veda al Tantra* [Philosophical Traditions of an Ancient India: From the Vedas to Tantra] (2012) by Giacomo Foglietta (1979–),<sup>234</sup> and *Filosof-*

227 Piantelli was Professor of Religions and Philosophies of India and the Far East at the University of Turin.

228 Franci taught Sanskrit, Modern Aryan Languages of India, History of Modern and Contemporary India, and Philosophy of India and East Asia at the University of Bologna. He was director of the Department of Linguistic and Oriental Studies, director of the Library of Humanities, president of the Academy of Sciences, and directed the series “Oriental Studies and Texts.”

229 See Ramacharaka 1935; Radhakrishnan 1974–1991; Zimmer and Campbell 2001.

230 Von Glasenapp 1962.

231 Filliozat 1983.

232 One exception is the work of Vecchiotti that will be discussed below. See Vecchiotti 1958; Vecchiotti 1982–1985.

233 One entire volume by Giuseppina Scalabrino Borsani in the *Storia della Filosofia*, edited by Dal Pra, is devoted to Indian philosophy. There are also few histories of philosophy written in the 20<sup>th</sup> century covering Indian philosophy such as Padovani 1966.

234 Foglietta conducts research on ancient Indian thought, particularly Buddhism, and is currently a doctoral candidate at the Northwestern Italian Philosophy Consortium

*ie classiche dell'India* [Classical Philosophies of India] (2014) by Alberto Pelissero (1960–),<sup>235</sup> are both more than 400 pages and offer detailed outlooks on the ancient schools of Indian philosophy.

A work that considers a defined time frame is *L'India filosofica. Un percorso tra temi e problemi del pensiero indiano. Dalle origini alla fine del secolo ottavo* [Philosophical India: A Journey through Themes and Problems of Indian Thought, from the Origins to the End of the 8<sup>th</sup> Century] (2005) by Saverio Marchignoli.<sup>236</sup> The text of around 150 pages is divided into four parts and offers a simple and summarised approach to the history of Indian philosophy. In the first part composed of five chapters, Marchignoli analyzes the Brahmanical tradition and śramaṇa movements, the theories of karman, early Buddhism and Jainism, the Bhagavadgītā and the Yoga of action, the theory of disputation and medicine. In the second part, he deals with disciplines and corresponding currents or texts such as epistemology, the logic and ontology of the Nyaya, the developments in Buddhism and Samkhya, and the Mīmamsa and Vedānta. The third part gives examples of Indian philosophical texts in translation, such as Nagarjuna's doctrine of two truths, the cognition of unreality of the Vaiśeṣika Sūtra, and Santaraksita's nonexistence of God, among others. In the fourth and final part Marchignoli reports what philosophers such as Hegel, Piero Martinetti, Simone Weil, Karl Jaspers, and Jitendra Nath Mohanty wrote about Indian thought.

Among the publications from the 2000s, there are two noteworthy works published in 2008. The first one is Raffaele Torella's (1950–)<sup>237</sup> *Il pensiero dell'India. Un'introduzione* [The Thought of India. An Introduction] which is divided in two parts over 200 pages and concentrates on Brahmanic philosophy: "La filosofia brahmanica e dintorni" [Brahmanical Philosophy and its Environs] and "Gli antagonisti della cultura brahmanica" [The Antagonists of Brahmanical Culture], namely Materialism, Jainism, and Buddhism. In addition to this, Torella questions whether one can speak of philosophy in the case of India and focuses his introduction entitled "Una filosofia indiana?" [An Indian Philosophy?] on this question. Here he reflects on the term "Darśana" as a translation of "Philosophy." Moreover, in the appendix, Torella gives a translation of the Pratyabhijñā Darsana, or Shivaism. Leonardo Vittorio Arena's book *Il pensiero indiano: dai Veda a Krishnamurti: il percorso di una civiltà millenaria* [Indian Thought from the Vedas to Krishnamurti: The Journey of a Millenia-Old Civilization] (2008) opens its exposition from the very ancient Ve-

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(FINO) with a thesis on William James.

235 Pelissero is a Full Professor at the University of Turin, where he teaches Sanskrit Language and Literature and Indian and Central Asian Philosophies and Religions.

236 Marchignoli is Associate Professor of Philosophy, Religions and History of India and Central Asia at the Department of History Cultures Civilizations of the University of Bologna.

237 Torella holds the chair of Sanskrit at the University La Sapienza in Rome.

dic hymns and the Upanishads and ranges from Gautama Buddha's experience to the development of Jainism, from the epic of Ramayana and Mahabharata to Kamasutra and Tantra, from the various Buddhist schools to Krishnamurti through the modern yogis, Tagore, and Gandhi. Within 400 pages, Arena's book seems to be one of the most complete and comprehensive treatises on the history of Indian philosophy available in Italian.

Regarding the beginnings of Italian scholarship on the historiography of Indian philosophy, four leading researchers should be mentioned: Carlo Formichi, Ferdinando Belloni-Filippi, Tucci, and Vecchiotti. Formichi (1871–1943)<sup>238</sup> and Belloni-Filippi (1877–1960)<sup>239</sup> were among the first Italian philologists to attempt writing a history of Indian philosophy in Italian. The two scholars published together *Il pensiero religioso e filosofico dell'India* [The Religious and Philosophical Thought of India] in 1910, which is the first entry in this bibliographical guide in its respective category. The work is a compendium of ancient and modern Indian speculative theories with a special emphasis on Ancient Thought and Buddhism. Formichi and Belloni-Filippi each wrote other books that can be considered borderline cases between histories of philosophy and of religion. Belloni-Filippi wrote *Religioni dell'India. Jainismo e buddhismo* [Religions of India. Jainism and Buddhism] in 1914, a book of 68 pages covering only Jainism and Buddhism in historical-chronological fashion. Formichi wrote *Il pensiero religioso dell'India prima del Buddha* [India's Religious Thought Before the Buddha] in 1925 in which he develops the material collected in *Cenni sulle più antiche religioni dell'India* [Notes on the Oldest Religions of India] (1917) in an historical fashion and focusing exclusively on religious traditions prior to Buddhism. The book consists of three chapters on Rigveda, Atharvaveda and Brahmana, and Upanishad respectively, and deals with them for more than 300 pages. The second entry of the histories of Indian philosophy in Italian is the *Introduzione allo studio della filosofia indiana* [Introduction to the Study of Indian Philosophy]

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238 Formichi taught Sanskrit at the University of Bologna and the University of Pisa. In 1913 he accepted the chair of English Language at the Scuola Normale Superiore, and in the same year he was appointed to the chair of Sanskrit at the University of Rome where he remained until 1941. Formichi was awarded the Royal Prize for Philology Accademia dei Lincei in 1922, and in 1925 he received an invitation to teach Sanskrit courses at Viśbahārati University, India, and Sanskrit lectures at the Santiniketan Institute, Bengal. He was a scholar of Michele Kerbaker. Despite being an esteemed philologist, in his works Formichi showed a tendency to force documentary material to suit ideological-political beliefs, for example, to bring the world of the Upanishads and the Buddha as close as possible to the political imagination of Fascist Italy.

239 Belloni-Filippi was Professor of Sanskrit at the University of Pisa from 1914 to 1952 where he had been a student of Francesco Lorenzo Pullé and Formichi. He was also in charge of teaching History of Religions for several years and devoted himself mainly to translating philosophical works and dramas.

of 1913 by Luigi Suali (1881–1957).<sup>240</sup> The book should be considered as a borderline case in this bibliography because of its more systematical rather than historical structure. The book is almost 500 pages long and is divided in two parts: the first and more concise part presents the general characters of Nyaya and Vaisheshika literature in Buddhist and Jain logic, followed by an historical approach; the second and more extensive part deepens and analyzes different philosophical categories philosophically, such as “substance,” “quality,” “movement,” “negation,” “causality,” “knowledge,” “word,” etc.

As already mentioned, Tucci and Vecchiotti, the two leading figures in the field of Eastern philosophy in Italian between the 1920s and the 1960s, have both written histories of Chinese philosophy and Indian philosophy. Tucci wrote a successful *Storia della filosofia Indiana* [History of Indian Philosophy] in 1957 that has seen many reprints until 2022 and was translated into Spanish in 1974. The work is divided into two parts, totaling 22 chapters and more than 400 pages. In the first part, Tucci displays in 9 chapters the chronological development of the principal schools such as Brahmana, the materialistic school, Sankya, Yoga, Nyaya, Vaisesika, Mimamsa and Vedanta, and Shivaism. In the second part of the book, he focuses his attention on “Problemi” [Problems], dealing in 13 chapters with the problem of knowledge, God, self, Realism and Idealism, universals, time and space, Relativism and Determinism, karma, aesthetics, and so on.

Vecchiotti has further refined his research by publishing various books that can be regarded as histories of Indian philosophy.<sup>241</sup> The first book dates back to 1958 and is entitled *Pensatori dell’India contemporanea* [Thinkers of Contemporary India]. The work deals in around 300 pages with many authors such as Radhakrishnan and Aurobindo Ghose extensively and more briefly with Rabindranath Tagore, Muhammad Iqbal, Gandhi, Radhakrishnan, Aurobindo Ghose, Tirupattur Ramaseshayyer Venkatachala Murti, Susil Kumar Maitra, Surendranath Dasgupta, Ananda Coomaraswamy, and others. In *Che cosa è la filosofia indiana?* [What is Indian philosophy?] (1968), Vecchiotti devotes 170 pages to ancient philosophy and supplements his work with the two volumes of the *Storia della filosofia indiana dal 18. al 20. secolo* [History of Indian Philosophy from 18<sup>th</sup> to 20<sup>th</sup> century] between 1982 and 1985. The two volumes deal firstly with the period *Da Ram Mohan Roy a Ramakrsna* [From Ram Mohan Roy to Ramakrsna] in around 150 pages, and secondly with *La*

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240 Suali taught at the University of Bologna and Pavia Sanskrit Language, History of Religions, Indology, and Religions and Philosophies of India and the Far East from 1909 to 1956. As Belloni-Filippi, Suali was a scholar of the Indologist Pullé. He edited critical editions of Indian texts and published scholarly research works.

241 Vecchiotti also published a *Storia del buddhismo indiano* [History of Indian Buddhism] (2007–2010) in three volumes comprised in this bibliographical guide under the category of “Buddhist Philosophy.”

*filosofia di Vivekananda* [The Philosophy of Vivekananda] (1985) in almost 400 pages. The last publication by Vecchiotti is a concise *Introduzione alla filosofia indiana* [Introduction to Indian Philosophy] in 1995 in which, in a little over 200 pages and seven chapters, he deals with the history from “Il primo Buddhismo” [Early Buddhism] to “La maturità delle scuole brahmaniche” [The Maturity of the Brahmanical Schools]. With respect to other publications, Vecchiotti takes more space in this book to describe the rise of the Vedas after the end of the Drāvidic civilization and some aspects of Buddhist doctrines. New explanatory and didactic elements were introduced, such as some drawings for a better understanding of the concepts. The last two unnumbered chapters offer a “Cronologia sintetico-comparativa della storia della filosofia indiana” [A Synthetic-Comparative Chronology of the History of Indian Philosophy], to which a geographic map of ancient India was added as well as a “Genealogia delle lingue arioindiane” [Genealogy of Aryo-Indian Languages].

A last exceptional entry to mention here is a work from 1996 carried out by the Department of School and Education of RAI (Radiotelevisione Italiana), which contains seven videotapes recorded by different experts in Indian philosophy in order to present the history of Indian philosophy on Italian Television. Scholars such as Claudio Rugafori, Cosima Campagnolo, Charles Malamoud, Mario Piantelli, Guy Bugault, and Michel Hulin, among others, participated in one or several episodes presenting different Indian schools of thinking and topics such as Veda, Hinduism, Buddhism, logic, the philosophy of language, Mimamsa, Vedanta, Samkhya, Yoga, Nyaya, and Vaisesika.

### 2.2.5 Histories of African Philosophy and Thought

In our research we were able to find four histories of African philosophy in the Italian language, three of which were written in the last 20 years and two by the same author. All these books are devoted exclusively to 20<sup>th</sup> century philosophy.

The first attempt was published in 1957 by Friar Adalberto Da Postioma (1927–2011).<sup>242</sup> He presents a synthesis of the thought of theorists such as Placide Tempels, Dominique Nothomb, Josef Estermann, Léopold Sédar Senghor, Harris-

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<sup>242</sup> Da Postioma was an Italian Capuchin missionary who published numerous and significant works as a philosophy teacher and as a missionary in which he strives for an integration of African culture with Catholic Christianity. After obtaining a doctorate in Philosophy at the Pontifical Gregorian University in Rome, in 1961 he left as a missionary for Angola, where he also taught at the Archdiocesan Seminary of Luanda. Between 1972 and 1973 he went to Lusaka (Zambia) to study Africanology. See Nhaueleque 2013; Visconti 1970; Capuchinhos Adalberto Da Postioma.

Memel Foté, and Francois-Marie Lufuluabo, who dealt with issues of theodicy, cosmology, and psychology.

Barbara Cannelli<sup>243</sup> published two books on the history of African philosophy in 2008 and 2015. In her first book, *Un pensiero africano: filosofi africani del Novecento a confronto con l'Occidente: 1934–1982* [African Thought: 20<sup>th</sup> Century African Philosophers Confronting the West: 1934–1982], she presents the philosophy and biography of authors such as Issiaka Laleye, Jean-Marc Ela, Léopold Sédar Senghor, Malik Sy, Aimé Césaire, Frantz Fanon, Valentin Mudimbe, Paulin Hountondij, and others. In her second work, *I re filosofi. Filosofia e poesia dell'indipendenza dell'Africa* [Philosopher Kings: Philosophy and Poetry of African Independence], she concentrates on three figures of “king-philosophers” of the 20<sup>th</sup> century: Julius Kambarage Nyerere (1922–1999) of Tanzania, Kwame Nkrumah (1909–1972) of Ghana, and Léopold Sédar Senghor (1906–2001) of Senegal.

The last work on the history of African philosophy was published in 2018 by Santo Burgio.<sup>244</sup> In his book, he dedicates almost a chapter to each individual philosopher, such as Placide Tempels,<sup>245</sup> Henry Odera Oruka, Alexis Kagame, Mogobe Ramose, Emmanuel Edeh, Pantaleone Iroegbu, Fabien Eboussi Boulaga, Severino Elias Ngoenha, as well as the philosophy of *négritude*.<sup>246</sup>

## 2.2.6 Histories of Latin American Philosophy

The historiography of Latin American philosophy and thought in Italian comprises only three entries and begins in 1976 with Sergio Sarti's (1920–2004)<sup>247</sup> *Panorama della filosofia ispanoamericana contemporanea* [Overview of Contemporary Hispano-American Philosophy]. In his book, Sarti deals extensively, in 679 pages, with philosophy in Bolivia, Cuba, Uruguay, Chile, Peru, Colombia, Venezuela, Costa Rica, in the Caribbean-Antilles such as San Domingo, Puerto Rico, San Salvador, but especially in Argentina and Mexico. Starting with an extensive introduction on the colonial era, Sarti presents various scholars from the period of Hispano-Portuguese

<sup>243</sup> Cannelli collaborates with the Chair of Social and Political Systems in Contemporary Africa at the Sapienza University of Rome and is a philosophy teacher at a Classical High School in Rome.

<sup>244</sup> Burgio is Associate Professor of History of Philosophy at the University of Catania.

<sup>245</sup> It should be noted that Tempels was a Belgian Franciscan missionary in Congo.

<sup>246</sup> For a further development of Burgio's research, that unfortunately did not find a place in his history of African philosophy, one can consult his paper “Il femminismo nella filosofia africana contemporanea” [Feminism in Contemporary African Philosophy] (Burgio 2020).

<sup>247</sup> Sarti held a chair of History of Philosophy at the Faculty of Foreign Languages and Literature at the University of Udine.



colonization, such as Diego de Lenda, Bernardino de Sahgun, Miguel de Vinas, and Sor Juana de La Cruz, and moves on to the epoch of independence until the second half of the 19<sup>th</sup> century. After this introduction, in the first part of the book the author discusses “Gli inizi della filosofia contemporanea” [Beginnings of Contemporary Philosophy], starting with José Enrique Rodó (1871–1917), and presents the current of *Fundadores* (“Founders”) between the 1910s and the 1940s in several Latin American countries in five chapters. The second part of the book focuses on the two decades between the 1950s and 1970s and discusses in nine chapters the reception of major European currents such as Existentialism, Marxism, Historicism, Spiritualism, etc. in Argentina, Mexico, the Andean states, and the Caribbean-Antillean states.

Pio Colonnello (1951–)<sup>248</sup> is the author of *Itinerari di filosofia ispanoamericana* [Pathways in Spanish-American Philosophy] in which he deals with only four representatives of European philosophy in Latin America using a comparative method. In less than 130 pages, Colonnello links José Gaos (1900–1969), Eugenio Ímaz (1900–1951), Eduardo Nicol (1907–1990), and José Ortega y Gasset (1883–1955) with European philosophers such as Benedetto Croce, Giambattista Vico, Immanuel Kant, and Martin Heidegger. In 2017 Stefano Santasilia<sup>249</sup> published an *Introduzione alla filosofia latinoamericana* [Introduction to Latin American Philosophy] in 219 pages. In this work, Santasilia outlines Latin American philosophy and thought over the centuries in 10 chapters. He begins his narration with the question of “Meticciato come categoria antropologica” [*Mestizo* as Anthropological Category], before moving on to the “controversial question” of pre-Columbian thinking, various currents during the colonial period, the Enlightenment, Romanticism, Krausism, and Positivism, and ends with a chapter on the thought of the 20<sup>th</sup> and 21<sup>st</sup> centuries about liberation and interculturality.

In this context, it must be mentioned that – with one exception – no other histories of Latin American peoples or nations are available in Italian. The exception is a history of Brazilian philosophy by Lidia Acerboni from 1968. In her more than 180 pages work *La filosofia contemporanea in Brasile* [Contemporary Philosophy in Brazil], Acerboni discusses subjects such as the genesis of the current cultural environment in Brazil, the situation and Structure of Schooling and the role of the university, and then divides the chapters according to philosophical streams such as Scientism, Culturalism, Existentialism, Marxism, and Christian-inspired philosophy.

<sup>248</sup> Colonnello is Full Professor of Theoretical Philosophy at the University of Calabria.

<sup>249</sup> Santasilia is Full Professor of Latin American Studies at the Universidad Autónoma de San Luis Potosí in México.



## 2.2.7 Histories of the Philosophy Regarding Religious Thought and Teachings

The philosophy regarding religious thought and teachings is usually given high attention, both critically and devotionally. Within general histories of philosophy in the Italian language, it is common to find explicit references to Christian, Islamic, or Jewish philosophy. However, following the standard narrative, while Islamic and Jewish philosophies are touched upon briefly and exclusively in the early Medieval centuries, Buddhist and Daoist philosophies are not mentioned at all.<sup>250</sup> As for monographs, we find a large number of histories of philosophy of Jewish and Islamic thought. Out of 66 entries concerning histories of philosophy linked to a religious framework, 21 are histories of Jewish philosophy and 22 are histories of Islamic, Muslim, or Arabic philosophy. This should come as no surprise when one considers that Jewish and Arabic-Islamic philosophy has been regularly – albeit sometimes superficially – covered in general histories of philosophy since 17<sup>th</sup> century.

There are only a few monographs on the philosophies of Buddhism<sup>251</sup> (3) and Daoism<sup>252</sup> (2), but astonishingly also on Christian philosophy<sup>253</sup> (6). As far as the histories

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250 Jewish and Arabic-Islamic philosophies are usually included in general histories of philosophy in Italian, even if they do not encompass a global perspective. This is the case, for example, with *Storia della filosofia* (1993) by Abbagnano, the *Storia della filosofia* (1999) by Restaino, and the *Grande antologia filosofica* [Great Philosophical Anthology] (1954–1990) edited by Sciacca.

251 There is hardly a text in the Italian language that deals properly with the history of Buddhist philosophy. Nevertheless, the University of Padua is a major place to study Buddhist philosophy. A relevant role in developing Buddhist philosophy in Padua has been played by Giangiorgio Pasqualotto (1946–), a Professor in the History of Philosophy, Aesthetics, and History of Buddhist Philosophy at the University of Padua from 1976 to 2016 as well as Professor of Philosophy of Cultures (*Filosofia delle culture*) in the Post-Graduate Master in Intercultural Studies. His work is continued and enriched in Padua by Marcello Ghilardi, Associate Professor in Aesthetics and chair of Philosophy of Interculturality at the University of Padua. Emanuela Magno holds the chair of History of Buddhist Philosophy within the master's degree program in the Science of Religions. Since the degree program is not in the Philosophy Department, philosophy students unfortunately cannot take the course. An important center of Zen Buddhist studies in Italian is the Dharma Academy. See Dharma Academy.

252 Both titles can be considered to be borderline cases for our bibliography; however, since the general arrangement of the texts is an historical one, we decided to include them in the bibliography.

253 Noteworthy are the three volumes of De Ruggiero's (1888–1948) *La filosofia del cristianesimo* [The Philosophy of Christianity] (1934), which are not included in the list on histories of Christian philosophy as they are contained in the second part of his *Storia*

of Buddhist philosophies are concerned, one of the three entries is a translation of Edward Conze's *Buddhist Thought in India: Three Phases of Buddhist Philosophy* (English orig. 1962, transl. 1988), and the other two publications were published a few years apart and deal with the Buddhism of India (*Storia del buddhismo indiano*, 2007) and Japan (*Antologia del buddhismo giapponese*, 2009). These works tread the line between the history of philosophy and the history of religion.

Most of the titles deal with the history of Jewish philosophy and just over a third of them are translations from English (6) and French (5). Regarding the periods covered, the majority of the books focus on the Medieval period<sup>254</sup> or deal only with antiquity.<sup>255</sup> Two works focus on the Enlightenment<sup>256</sup> and Hasidic Judaism.<sup>257</sup> The Jewish philosophy of the 20<sup>th</sup> century is addressed in five books<sup>258</sup> published in the 2000s. The list documents that an intensive study of the history of Jewish philosophy began in the 1990s. The year 1993 is significant for the release of two texts on *Torah e filosofia: percorsi del pensiero ebraico* [Torah and Philosophy: Paths of Jewish Thought] (1993) by Donatella Di Cesare<sup>259</sup> and Marco Morselli,<sup>260</sup> and Irene

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*della filosofia* (1912–1947) in four parts totaling 13 volumes. Nevertheless, De Ruggiero's work was very influential and has been translated into several European languages. De Ruggiero was an Italian Neapolitan historian of philosophy, political scientist, and politician who produced a great deal in the field of philosophical historiography, from ancient to contemporary and the general history of philosophy. He is also the author of *Filosofi del Novecento* [Philosophers of the 20<sup>th</sup> Century] (1934). For more information about his life and philosophical production, see Gily Reda 1981.

254 I am referring to Colette Sirat's *La filosofia ebraica medievale secondo i testi editi e inediti* [Jewish Philosophy Following Edited and Inedited Texts] (orig. French 1983, transl. 1993), Maurice-Ruben Hayoun's *I filosofi ebrei nel Medioevo* [Jewish Philosophers in Middle Ages] (orig. French 1989, transl. 1994), Mauro Zonta's *La filosofia antica nel Medioevo ebraico: le traduzioni ebraiche medievali dei testi filosofici antichi* [Ancient Philosophy in the Jewish Middle Ages: Medieval Jewish Translations of Ancient Philosophical Texts] (1996) and *La filosofia ebraica medievale: storia e testi* [Jewish Medieval Philosophy: History and Texts] (2002), Roberto Gatti's *Ermeneutica e filosofia: introduzione al pensiero ebraico medioevale (secoli XII–XIV)* [Hermeneutics and Philosophy: Introduction to Jewish Medieval Thinking (XII–XIV centuries)] (2003), and Steven Harvey's *L'“Opuscolo della contesa” di Falaquera: introduzione alla filosofia ebraica medioevale* [Falaquera's Epistle of the Debate: An Introduction to Jewish Philosophy] (orig. English 1987, transl. 2005). It is interesting to note the greater focus of most of the books on texts and translations.

255 I am referring to Laras 2007.

256 I am referring to Grusovin 1996.

257 I am referring to Zenone 2005.

258 I am referring to Kajon 2002, Ricci Sindoni 2007, Fackenheim 2010, Giuliani 2013, Fabris 2015.

259 Di Cesare is Full Professor of Theoretical Philosophy at the University La Sapienza in Rome.

260 Moselli is a theologian who taught Jewish Philosophy and History of Judaism in the graduate program in Jewish Studies at the Italian Rabbinical College in Rome.

Kajon's<sup>261</sup> work on *La storia della filosofia ebraica* [The History of Hebrew Philosophy] (1993). Kajon's book is later supplemented by a text on *Il pensiero ebraico del Novecento: una introduzione* [Twentieth-Century Jewish Thought: An Introduction] (2002) and addresses authors such as Primo Levi, Hermann Cohen, Franz Rosenzweig, Martin Buber, Leo Strauss, and Emmanuel Lévinas. The book by Di Cesare and Morselli was written as part of a course on the "Introduction to the History of Jewish Thought" taught in philosophy at Rome University La Sapienza in the academic year 1990–1991, and presents numerous currents and personalities of philosophers, poets, and intellectuals from antiquity through the Middle Ages until the revival of Judaism after the expulsion of Jews from Spain in 1492, while preserving its introductory and popular character. Another representative of the historiography of Jewish philosophy in the Italian language is Massimo Giuliani.<sup>262</sup> Giuliani followed a similar editorial approach as Kajon and published two works 10 years apart, namely *Il pensiero ebraico contemporaneo: un profilo storico-filosofico* [Contemporary Jewish Thought: A Historical-Philosophical Profile] (2003) and *La filosofia ebraica oggi: orizzonti, percorsi e problemi* [Jewish Philosophy Today: Horizons, Paths, and Problems] (2013), in which he links classical Jewish philosophy with its contemporary development.<sup>263</sup>

Regarding Islamic, Muslim, and Arabic philosophy, most treatises focus on late ancient and Medieval philosophy, as for example the first works in our list: *La filosofia araba nel suo fiore* [Arabic Philosophy in the Bloom] (1939) by Goffredo Quadri,<sup>264</sup> and the *Storia dell'Islam medievale* [History of Medieval Islam] (2005) by Cristina D'Ancona.<sup>265</sup> Three of the collected works deal explicitly with Sufism<sup>266</sup> and the other

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261 Kajon teaches Philosophical Anthropology at the Faculty of Philosophy in the University La Sapienza in Rome, where she also teaches courses on the history of Jewish philosophy.

262 Giuliani is Associate Professor of Jewish Thought at University of Trent and contributed – with Giuseppe Laras – to the Jewish philosophy presented in Melchiorre's *Filosofie del mondo* (2014).

263 In this context Orietta Ombrosi's *Ebraismo al "al femminile": percorsi diversi di intellettuali ebrei del Novecento* ["Women's Judaism: Diverse Paths of Twentieth-Century Jewish Intellectuals] (2017) should be mentioned here, which is not included in this bibliography but present some Jewish women thinkers.

264 Quadri has been a free lecturer in Philosophy of Law since 1940 at the University of Urbino.

265 D'Ancona is principal investigator of the project ERC Advanced Grant 2009 *Greek into Arabic – Philosophical Concepts and Linguistic Bridges* at the universities of Pisa and Bochum and at the ILC/CNR of Pisa.

266 I am referring to Gabriele Mandel's *Storia del sufismo* [History of Sufism] (1995), Angelo Scarabel's *Il sufismo: storia e dottrina* [Sufism: History and Doctrine] (2007), and Demetrio Giordani's *I naqshbandi: uomini, storia e dottrine di un ordine sufi* [The Naqshbandi: Men, History, and Doctrines of a Sufi Order] (2019).

three with modern and contemporary philosophy until the 20<sup>th</sup> century.<sup>267</sup> A quarter of the entries in this list are translations from French (3), English (1), German (1), and Spanish (1). Prominent researchers writing in Italian in the field of Islamic philosophy are Carmela Baffioni and Massimo Campanini (1954–2020). Baffioni<sup>268</sup> published two general histories of Islamic philosophy in 1991 and 1996 and translated the work by Ulrich Rudolph (1957–) on Islamic philosophy (2004, transl. 2006) from German into Italian. Campanini<sup>269</sup> wrote four different histories of Islamic philosophy with different accents and from different perspectives. He also translated the book *Islamic Philosophy* (English orig. 1985, transl. 1991) by Oliver Leaman. Both researchers have contributed to major histories of philosophy such as *Filosofie nel mondo* [Philosophies in the World] (2014) edited by Virgilio Melchiorre, which will be discussed in more detail in the chapter on histories of world philosophy and thought.

## 2.2.8 Histories of Women Philosophers and Histories of Feminist Philosophy

Looking at the literature in the Italian language on women philosophers, Italy appears to have a significant body of work (23) on both the contributions of women to philosophy as well as the development of various feminist currents. Women and Gender Studies and their methods are often intertwined with different disciplines

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<sup>267</sup> I am referring to Paolo Branca's *Voci dell'Islam moderno: il pensiero arabo–musulmano fra rinnovamento e tradizione* [Voices of Modern Islam: Arab-Muslim Thought between Renewal and Tradition] (1991), Rocco Pezzimenti's *Il pensiero politico islamico del '900. La fine dell'eurocentrismo* [Islamic Political Thought in the 1900s: The End of Eurocentrism] (2006), and Massimo Campanini's *La filosofia e l'islam: tradizioni, identità e confronto* [Philosophy and Islam: Traditions, Identity, and Comparison] (2016). Since Pezzimenti is explicitly referring to political thinking, in this context we should also recall the work by Anna Vanzan, *Le donne di Allah* [Women of Allah] (2013), about Islamic feminisms.

<sup>268</sup> Baffioni is Full Professor of History of Islamic Philosophy at the Faculty of Arab-Islamic and Mediterranean Studies at the University L'Orientale in Naples. She is the author of an important work about *Filosofia e religione in Islam* (1997) dealing with philosophy of law, theology, ontology, cosmology, and eschatology, as well as with the concept of “*falsafa*” in the Islamic traditions, but which could not be included in this list because of its systematic approach. See Baffioni 1997.

<sup>269</sup> Campanini was Associated Professor at the University of Trent and was one of the most esteemed historians of the contemporary Arab Near East, as well a scholar of Islamic philosophy in Italy.

such as history, philosophy, literature,<sup>270</sup> psychoanalysis, anthropology, sociology, linguistics, and the natural sciences. In general, the works collected in this bibliography give evidence of a remarkable intellectual vitality of feminist thought in Italy, both inside and outside the universities. Outside the universities, there are three centers which are particularly active in the dissemination and publication of work, namely in Milan (Libreria delle Donne), Rome (Centro Culturale Virginia Woolf), and Verona (Diotima).<sup>271</sup> Moreover, the association Enciclopedia delle Donne,<sup>272</sup> founded by Rossana Di Fazio and Margherita Marcheselli, is also engaged at the middle and high school level regarding feminist topics. As far as the academic work is concerned, the university of Verona (through Wanda Tommasi<sup>273</sup> and Adriana Cavarero),<sup>274</sup> the university of Bergamo (through Maddalena Bonelli),<sup>275</sup> and the Calabria University (through Sandra Plastina)<sup>276</sup> can be regarded as major centers for the study of women philosophers, including in the history of philosophy.

270 For example, see the work *La filosofia donna* [The Woman Philosophy] (1997) by Chiara Zamboni, a member of the Diotima community (Verona). Her work includes contributions of women from literature, biology, art, and religion: Christa Wolf, Virginia Woolf, Evelyn Fox Keller, Diotima, Artemisia Gentileschi, Trotula de Ruggiero, Ildegarda di Bingen, Margherita Porette, Simone Weil, Hanna Arendt, Luce Irigaray, and Julia Kristeva.

271 Diotima, among others, is a women's philosophical collective founded at the University of Verona in 1983 by Luisa Muraro and Adriana Cavarero (1947–).

272 See Associazione Enciclopedia delle Donne. A list of women philosophers can be found at Associazione Enciclopedia delle Donne – Biografie.

273 Tommasi is Associate Professor of History of Philosophy in Verona, member of Diotima, and author of *I filosofi e le donne: la differenza sessuale nella storia della filosofia* [Philosophers and Women: Sexual Difference in the History of Philosophy] (2001) not included in the present bibliography.

274 Cavarero is Full Professor of History of Philosophy, author of *Nonostante Platone: Figure femminili nella filosofia antica* [Despite Plato: Female Figures in Ancient Philosophy] (2009), and co-editor with Restaino of *Le filosofie femministe* [Feminist Philosophies] (1999), both included in the present bibliography.

275 Bonelli is Full Professor of History of Ancient Philosophy and editor of *Filosefe, maestre, imperatrici: per un nuovo canone della storia della filosofia antica* [Philosophers, Teachers, Empresses: For a New Canon of the History of Ancient Philosophy] (2020), included in the present bibliography.

276 Plastina is Full Professor of History of Modern Philosophy and author of *Filosefe della modernità: il pensiero delle donne dal Rinascimento all'Illuminismo* [Philosophers of Modernity: Women's Thought from the Renaissance to the Enlightenment] (2011), co-editor with Emilio Maria Di Tommaso of *Filosefe e scienziate in età moderna* [Philosophers and Women Scientists in the Modern Age] (2019), and *Corpo mente. Il dualismo e le filosofe di età moderna* [Body-Mind: Dualism and the Philosophies of the Modern Age] (2022), all included in the present bibliography. Moreover, Sandra Plastina collaborated on and introduced the German translation of the *Historia mulierum philosopharum* [History of Women Philosophers] (transl. 2018). See Ménage 2018.

In the context of this bibliography, we have decided to include both histories of women in philosophy as well as histories of feminist thought when the publication is inscribed in an historical and philosophical framework. Thus, a total of 22 histories of women philosophers written in the 20<sup>th</sup> and the 21<sup>st</sup> centuries are included in the bibliography.

As far as we know, the only work on women philosophers prior to the 20<sup>th</sup> century in Italian is *Le glorie immortali de' trionfi, et heroiche imprese d'ottocento quarantacinque donne illustri antiche, e moderne, dotate di conditioni, e scienze segnalate: cioè in Sacra Scrittura, teologia, profetia, filosofia, retorica, gramatica, medicina, astrologia, leggi civili, pittura, musica, armi, & in altre virtù principali* [The Immortal Glories of the Triumphs, and Heroic Deeds of Eight Hundred and Forty-Five Illustrious Women Ancient and Modern, Endowed with Distinguished Conditions, and Sciences: That is, in Holy Scripture, Theology, Prophecy, Philosophy, Rhetoric, Grammatic, Medicine, Astrology, Civil Laws, Painting, Music, Arms, & in Other Principal Virtues] (1609) by the reverend Don Pietro Paolo Di Ribera.<sup>277</sup> The literary genre into which Di Ribera's work falls, and in which illustrious and erudite women are praised, was quite usual for the 17<sup>th</sup> century and usually restricted to Jewish, Greek, and Roman women.<sup>278</sup> Although the text by Di Ribera has largely been forgotten today, it was probably not unknown in its time. The book has been mentioned by Bayle (1647–1706) in his *Dictionnaire historique et critique* [Historical and Critical Dictionary] (1695–1697), as well as by Hilarion de Coste (1595–1661) in *Les éloges et les vies des reynes, des princesses et des dames illustres en piété, courage & doctrine, qui ont fleury de notre temps, & du temps de nos peres* [The Eulogies and Lives of Queens, Princesses, and Ladies Illustrious in Piety, Courage & Doctrines, Which Have Flourished in Our Times, & of the Times of our Fathers] (1630–1647).<sup>279</sup> The work of the reverend father is dedicated to the abbess of the monastery of the Poor Clares in Trieste, Valeria de Bonomo (1606–1670), and reports of 845 women engaged in various disciplines such as theology, prophecy, philosophy, rhetoric, grammar, medicine, astrology, law, painting, music, and other virtues. Although Di Ribera does not focus only on philosophy, he provides us with a substantial number of women committed to intellectual fields, from antiquity to modernity, and gives us the opportunity to look also in intertwined or neighboring subjects like hagiography, the history of science, art, literature, and philosophy for women active in philosophizing. For Di Ribera, the Christian religion is decisive for the roles of the sexes. Already in the introduction, he derives the role of women from the story of

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277 Very little is known about Di Ribera. His date of birth is unknown but estimated to be in late 16<sup>th</sup> to early 17<sup>th</sup> century. He was of Spanish origin but is mistakenly attributed to be Italian. He wrote in Italian and lived in Italy. See Fabiani 2021.

278 *Ibid.*, 333–334.

279 *Ibid.*

creation, which here is to support the male sex in the search for perfection. Nevertheless, Di Ribera describes, in no strict order, hundreds of women from different traditions such as holy women, virgins and martyrs of the Catholic church, repentant sinners, empresses and queens of Egypt, the Palmyrians, Assyrians, Gauls, and Jews.<sup>280</sup> Book 13 covers “Donne dotte in grammatica, greco, astrologia, astronomia, filosofia, legge civile, sacra scrittura, profetia e in molte arti meccaniche, e liberali esperte” [Women Erudite in Grammar, Greek, Astrology, Astronomy, Philosophy, Civil Law, Sacred Scripture, Prophecy, and in Many Mechanical Arts, and Skilled Liberals]<sup>281</sup> and treats in five very short chapters (from 381 to 386) the “Donne eccellenti in filosofia” [Outstanding Women in Philosophy],<sup>282</sup> such as Leontia (probably Leontia Porphyrogenita, who lived around 457–479 and was daughter of the Eastern Roman Emperor Leo I), Latheneia of Mantinea (4<sup>th</sup> century BCE), Axiothea of Phleius (4<sup>th</sup> century BCE), Targelia (probably Thargelia of Miletus, 6<sup>th</sup>–5<sup>th</sup> century BCE), Theano (probably Theano from Crete, 6<sup>th</sup> century BCE), Damo (referred to by Diogenes Laertius as the daughter of Pythagoras), Herpacia (probably Hipparchia of Maroneia, around 350–280 BC), and Giovanna de’ Santi (from Bologna, wife of Alberto Conti, referred to as a poetess who died in 1577).<sup>283</sup> In a further chapter entitled “Donne dotte celebri, lettrici in varie professioni” [Famous Erudite Women, Readers in Various Professions] (chapters 428–432), Di Ribera mentions Diotima (5<sup>th</sup> century BCE), Hypatia (355–415), Arete (5<sup>th</sup>–4<sup>th</sup> century BCE), and Aspasia (around 470 BCE). There are other chapters in this book on excellent women in astrology, poetry, music, rhetoric, and medicine, among whom might be other women philosophers, while the entire and last book 14 devotes ample space to painting.

In the first half of the 20<sup>th</sup> century, we find only one book in which traces of women philosophers can be found. This is *La storia del femminismo* [The History

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280 In the book he mentions also Sybils (Persian, Cumean, Erythrean, Cymic, Elyptic, Libyan, Samian, Delphic), women infants and even slaves, plebeians, badly married or in love with their husbands, fighters, athletes, treating women not only from Italy or from the Italic peninsula but also from Antioch, Miletus, Thebes, Troy, Thrace, Sparta, Constantinople, Jerusalem, Carthage, Alemannia, Austria, France, England, Aragon, Castile, Savoy, Sicily, Naples, Milan, Salerno, Aetolia, Bohemia, Persia, Greek, Roman, Teutonic, Saracen, Spanish, Portuguese, Lombard, Macedonian, Shiite, Indian, Amazonian, and Jewish women.

281 See Di Ribera, 271.

282 See *ibid.*, 297–298.

283 Tiraboschi (1731–1794) refers as well to Giovanna de’ Santi in his *Storia della letteratura italiana* [History of Italian Literature] (1772–1782), together with two other women philosophers, namely Cecilia Micheli from Venice and Barbara di Correggio, taking the information from a certain Quadrio (probably Francesco Saverio Quadrio (1694–1756), the author of *Della storia e della ragione d’ogni poesia* [Of the History and Reason of Every Poem] (around 1738–1752, falsified in the date of printing of the first volume 1736). See Treccani: Quadrio, Francesco Saverio; Arato 2021.



of Feminism] (1911) by Giuseppe Lelio Arrighi<sup>284</sup> (1885–1950) which concerns the history of feminism but also contains contributions on women philosophers. Arrighi starts his treatise with Pythagorean women, passes through the decline of the Greek states to ancient Rome, early Christianity, the Middle Ages, the Renaissance, and the 17<sup>th</sup> and 18<sup>th</sup> centuries, and ends with “modern feminism,” namely the French socialist and utopian feminism of the early 19<sup>th</sup> century. Almost 80 years passed before a new contribution to the history of women philosophers was published in Italian. However, the second entry of the category “Women Philosophers and Feminist Philosophy” is a translation from English of Margaret Alic’s *Hypatia’s Heritage: A History of Women in Science from Antiquity through the Nineteenth Century* (English orig. 1986, transl. 1989).<sup>285</sup>

Since the 1990s, the number of publications on the history of women philosophers in Italian has increased regularly until today. Giuseppe Agostino Roggerone<sup>286</sup> (1921–1995) opened this productive period with the publication of the collection of essays entitled *Donne in filosofia* [Women in Philosophy] (1989), which contains 10 chapters of essays both on the figure and role of women in philosophy and on selected women philosophers such as the Pythagorean Theano, the mystic Rosvita, George Sand (1804–1876, a French writer and playwright), Lou Andreas-Salomé, Edith Stein, and others spanning a period from Greek antiquity to the 20<sup>th</sup> century. Roggerone’s aim is “to elaborate, in a way, a map of female *loca philosophica*”<sup>287</sup> in order to “normalize” the relation between women and philosophy.<sup>288</sup> In a similar approach, a total of eight works on the history of feminism have been published at regular intervals of three to four years since 2013.

Works with a more strictly historical-philosophical focus are: *Le filosofe: le donne protagoniste nella storia del pensiero* [Women Philosophers: Leading Women in the History of Thought] (1994) by Giulio De Martino and Marina Bruzzese, *Filosofe della modernità* [Women Philosophers of Modernity] (2011) by Sandra Plastina, *Idea*

284 Arrighi was Professor of Pedagogy and Philosophy at Scuole Normali in Pistoia.

285 Although most of the titles collected in this category are originals in Italian, we found four translations, two from English, one from French, and one from Latin. From English was translated Margaret Alic’s *Hypatia’s Heritage: A History of Women in Science from Antiquity to the Late Nineteenth Century* (orig. 1986, transl. 1989), as a history of the role, competences, and practices of women philosophers from prehistorical periods to the 19<sup>th</sup> century, and Lisa Whiting’s and Rebecca Buxton’s successful *The Philosopher Queens* (orig. 2020, transl. 2021). Florence Rochefort’s work on *Feminisms* (orig. 2018, transl. 2022) was translated from French and Gilles Menage’s famous *Historia mulierum philosopharum* (1690, transl. 2005) was translated from Latin into Italian.

286 Roggerone was free lecturer in History of Modern and Contemporary Philosophy first and of the History of Ancient Philosophy at the University of Lecce later.

287 Roggerone 1989, 7.

288 *Ibid.*, 7–10.



*donna* [Idea Woman] (2018) by Leonardo Dini, and *Le grandi pensatrici* [The Great Female Thinkers] (2023) by Elisa Dibré. *Filosofo e scienziate in età moderna* [Women Philosophers and Scientists in the Modern Age] (2019) by Emilio Maria Di Tommaso and Sandra Plastina can be considered to be an intermediate variant, as it consists of a collection of articles devoted to one or more philosophers and specific aspects of their philosophy. Among the histories of women philosophers in a traditional sense, the translation of Gilles Menage's *Storia delle donne filosofe* [History of Women Philosophers] (Latin orig. 1690, transl. 2005) and of Lisa Whiting's and Rebecca Buxton's *The Philosopher Queens* (English orig. 2020, transl. 2021) should also be mentioned. Nevertheless, it should be noted that many of these works focus only on one period (e. g., antiquity or modernity) or even on a specific place (e. g., Greece, Oxford, or Crotona) in the history of philosophy.

One of the most extensive texts in terms of subject matter and historical period is the work by De Martino and Bruzese *Le filosofe: le donne protagoniste nella storia del pensiero* [Women Philosophers: Leading Women in the History of Thought] (1994). The book has a broad and detailed outline of women philosophers from pre-historical myths, such as magicians and artisans, to contemporary thinkers such as Agnès Heller (1929–2019) and Luce Irigaray (1930–). Moreover, De Martino and Bruzese refer to dozens of lesser-known women on the philosophical scene such as Sophia Tolstaya and Helena Blavatsky from Russia and, although the vast majority are European women, they also refer to Juana Inés de la Cruz from Mexico.<sup>289</sup> The text is subdivided according to a classic chronological scheme and is set within a robust historical and historic-philosophical framework from myths to the Christian and Medieval worlds, to the early modern age, women's participation in the Enlightenment and in the "New World," in Romantic and socialist thought movements, up to the processes of deconstruction of the disciplinary field of current knowledge. Bibliographical references to the women philosophers discussed and references to further studies can be found at the end of each paragraph, where excerpts from the authors' works are also collected. The work describes women philosophers who have left traces of their thought and action in different fields such as philosophy in the strictest sense, religion, literature, politics, pedagogy, and art. The women philosophers are presented through essential biographical profiles and a summary of the main themes of their thought is provided.

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289 Among the women covered by De Martino and Bruzese we find, for example, Ariadne and the Bacchae, Diotima and Hypatia, Byzantine philosophers, poetesses and priestesses, Héloïse, Hildegard of Bingen, Mary Astell, Madéleine de Scudéry, Princess Elisabeth Charlotte of the Palatinate, Madame de Lambert, Madame de Tencin, Émilie du Châtelet, Mary Wollstonecraft, Madame de Staël, Albertine Necker de Saussure, Flora Tristan, Anna Kuliscioff, Helene von Druskowitz, Clara Zetkin, Gertrude Stein, Maria Montessori, Simone Weil, Hannah Arendt, and Rossana Rossanda.

However, the literature collected in this bibliography mostly focuses on women who lived in Ancient Greece, Europe, or the United States, and thus follows the tracks of a Western canon. There are only a few and sporadic references to figures who break with the established canon, who cannot be reconciled with it, or inhabit a middle ground. Two examples are the translation of *The Philosopher Queens* and *Le grandi pensatrici* by Dipré. *The Philosopher Queens* focusses on the English-speaking world but also includes Spanish-, Italian-, German-, and French-speaking women philosophers, as well as those from the Islamic tradition, China, India, and Nigeria in different epochs. It is enriched by a chapter on “Further Resources” and by a list of further “philosopher queens.” *Le grandi pensatrici* includes 57 small chapters on women philosophers of Ancient Greece (from Sparta to Miletus), as well as on Juana Inés de la Cruz from Mexico and Helena Blavatsky from Russia, and provides a list naming further women philosophers at the end of the book.

Among histories of women philosophers focusing on topics more than on historical periods, we should mention Plastina’s and De Tommaso’s *Corpo mente. Il dualismo e le filosofe di età moderna* [Body-Mind. Dualism and the Philosophies of the Modern Age] (2022). The treatise brings to light an aspect common to the thinkers discussed in all these histories of women philosophers, namely the attempt to change educational and philosophical thinking, in this case in relation to the dual concept of mind and body. The authors draw on contributions by Christine de Pizan, Giulia Bigolina, Oliva Sabuco de Nantes Barrera, Moderata Fonte, Maria Gondola, Camilla Erculiani, Lucrezia Marinella, Marie le Jars de Gournay, Elisabeth of the Palatinate, Anne Finch Conway, Damaris Cudworth Masham, Mary Astell, and Catharine Trotter Cockburn.

Finally, it should be noted that a similar undertaking was attempted in 2022 in two other publications, which we also take as borderline cases in this bibliography. Alfredo Focà’s brief work *Le donne filosofe nella scuola di Pitagora a Crotona: le donne pitagoriche nell’arte: storia, filosofia, scienza, le radici del nostro futuro* [Women Philosophers in the School of Pythagoras in Crotona: Pythagorean Women in Art, History, Philosophy, Science, the Roots of our Future] is divided into two parts, preceded by introductions by Maria Rita Acciardi,<sup>290</sup> Anna Maria Ieraci Bio,<sup>291</sup> and one by the author himself. After a section in which Focà describes the historical reasons why Pythagoras chose Crotona to found his philosophical school, he goes on to analyze the thinking and actions of Pythagorean women who were part of this school, supporting his narrative with ancient texts, paintings, and sculptures. Natacha Fabbri’s *Profili di donne sulla luna. Riflessi di scienza, filosofia e letteratura* [Profiles of Women on the Moon: Reflections of Science, Philosophy, and Literature]

290 Acciardi wrote the introduction of the book in her role as President of the International Award Colonies Magna Grecia.

291 Ieraci teaches Greek Language and Literature at the University Federico II in Naples.

(2022) poses the question of which women were the first to undertake an “exploration” of the moon and the cosmos. The book examines scientific, philosophical, and literary works by women writers, philosophers, painters, and astronomers who, from the late 16<sup>th</sup> century to the threshold of the 20<sup>th</sup> century, contributed to the establishment of a new image of the universe and that of the moon, explored the link between the moon and women, and even reached divergent interpretations. The volume also outlines female profiles of the moon celebrated in scientific treatises, celestial maps, and visual art and theater.

The last publication that can be considered to be a brief history of women philosophers was published this year. It is the collected volume *Leggere le filosofe* [Reading Women Philosophers]. This collection of studies features contributions from 14 scholars, each devoted to a woman philosopher from the 18<sup>th</sup> century in France onwards, most of whom lived in the 20<sup>th</sup> century between Europe and the United States. The book sketches a concise portrait of these philosophers and each chapter is enriched by an original artistic drawing. A follow-up volume devoted to Italian philosophers is planned for next year.

## 2.2.9 Histories of World Philosophy and Thought

The seven titles in the category “Histories of World Philosophy and Thought” in this bibliography include four original Italian works and three translations from German. As for the translations, each represents a kind of exception in this category. The second entry of the list is a translation of Hans Joachim Störig’s (1915–2012)<sup>292</sup> *Kleine Weltgeschichte der Philosophie* [A Short World History of Philosophy] (German orig. 1950), translated into Italian in 1955 without a specific introduction for the Italian edition. The work seems to be the first world history of philosophy in the 20<sup>th</sup> century in Europe to be more widely received and translated in many languages. It aims to reintegrate India and China in the general narration of the history of philosophy after their exclusion in the previous century. The second translation is Karl Jaspers’ (1883–1969)<sup>293</sup> *Die großen Philosophen* [The Great Philosophers] (German orig. 1957, transl. 1973), which questions the purely Greek origin of philosophy, and for which the Italian translation is introduced by a critical essay by Filippo Costa

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292 Störig received his doctorate in Philosophy and Law, and was head of the Cotta Publishing House from 1956 to 1963 and of the Lexikographisches Institut Publishing House in Munich until 1983. During the National Socialist era, he was denied an academic career for political reasons.

293 Jaspers was a German philosopher and psychiatrist who taught Psychology and Philosophy at the University of Heidelberg until 1937, when he was forcibly retired by the National Socialist regime.

(1924–2019).<sup>294</sup> The third translation from German is Elmar Holenstein's (1937–)<sup>295</sup> *Philosophie-Atlas: Orte und Wege des Denkens* [Philosophy Atlas: Places and Ways of Thinking] (German orig. 2004, transl. 2009). This entry represents an exception in this list since it is an atlas, and not a history of philosophy in the strictest sense. Nevertheless, this is a fundamental work with an innovative geographical approach to the history of philosophy in a global perspective.

The first entry of “Histories of World Philosophy and Thought” is the *Grande Antologia filosofica* [Great Philosophical Anthology], edited between the 1954 and 1990 by Umberto Antonio Padovani (1894–1968), Andrea Mario Moschetti (1908–2004), and Michele Federico Sciacca (1908–1975)<sup>296</sup> in 35 volumes. It is intended for students of the humanities as well as for secondary school teachers and scholars for historical and speculative investigations.<sup>297</sup> The oeuvre, whose volumes often comprise thousands of pages, is organized chronologically according to the historical epochs which are typical of European periodization: *Il pensiero classico* [Classical Thought] (vols. 1–2), *Il pensiero Cristiano / La patristica* [Christian Thought / Patristics] (vols. 3–5), *Il pensiero della Rinascenza e della Riforma (Protestantesimo e Riforma cattolica)* [The Thought of the Renaissance and Reformation (Protestantism and the Catholic Reformation)] (vols. 6–11), *Il pensiero moderno (Secoli XVII-XVIII)* [Modern Thought (17<sup>th</sup> and 18<sup>th</sup> Centuries)] (vols. 12–16), *Il pensiero moderno (Prima metà del secolo XIX)* [Modern Thought (First Half of the 19<sup>th</sup> Century)] (vols. 17–21), *Il pensiero contemporaneo* [Contemporary Thought] (vols. 22–31), *Aggiornamento bibliografico* [Bibliographical Update] (vols. 32–34), and *Indici* [Indexes] (vol. 35). The work represents an exception in the context of our bibliography as it contains an extensive collection of texts, which partly explains its monumentality. Nevertheless, the anthology provides a very comprehensive and detailed overview of philosophies that are rarely found in treatises on the general history of philosophy, e. g., Medieval Arabic

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294 Costa was among the founders of the prestigious journal *Philosophy and Theology* in 1987. He taught Philosophy of Religion since 1963 at the University of Pisa and has Professor of Theoretical Philosophy at the University Palermo since 1980.

295 Holenstein is a Swiss philosopher and linguist. He has been professor of Philosophy at the University of Bochum, Zurich, and a Guest Professor at the University of Tokyo and the Chinese University of Hong Kong. His research stays include the Husserl Archive in Leuven, Harvard University, the University of Hawai'i, the University of Cologne, and Stanford University.

296 Padovani was Professor of Moral Philosophy and Theoretical Philosophy at the University of Padua since 1934, and during the years of Second World War he gathered several Catholic intellectuals opposed to fascism at his home in Milan. Moschetti was lecturer in philosophy at the University of Padua. Sciacca was Full Professor at the University of Pavia and taught at the University of Genua which later named its department of studies on the History of European Thought after him. More about Sciacca in the footnote 7.

297 See, Padovani, Moschetti and Sciacca (eds.) 1954, vol. I, V.

and Jewish thought, many mystics (Italian, Spanish, German, French, Protestant, Catholic, Franciscan, Dominican), heretical philosophies, the philosophy of culture, and other chapters organized by disciplines, subjects, or areas. From the 19<sup>th</sup> century onwards, philosophical streams from Argentina, Uruguay, Chile, Peru, Mexico, Venezuela, Central America, Cuba, Russia and other Eastern European countries, China and Far East Asia are addressed more or less regularly, albeit to a much lesser extent than European ones. There is no coverage of Africa at all, although the large section on Medieval philosophy, for example, deals with some of the Church Fathers from the African continent. The same applies to India. Special attention is paid to the interaction of philosophy with religion, economics, politics, science, and literature, so that numerous religious figures, such as saints and Church Fathers, as well as Italian authors with strong ties to religion such as Dante (1265–1321), Alessandro Manzoni (1785–1873), Giuseppe Mazzini (1805–1872), and Vincenzo Gioberti (1801–1852), are included in the treatise. The last volume brings together an extensive critical bibliography on the history of philosophy.

The *Storia della filosofia*, edited by Dal Pra (1914–1992)<sup>298</sup> and published between 1975 and 1978, initially included 10 volumes when its general plan was outlined in 1960, but was expanded in 1998 to 11 in two tomes by Gianni Paganini (1950–).<sup>299</sup> Each volume averages around 400 or 500 pages. This is the first work in Italian that explicitly aims to offer a “comprehensive and new exposition of the great philosophical themes of every country and every age.”<sup>300</sup> Each chapter of the composition is followed by an impressive bibliographical section including “Bibliografia” [Bibliography], “Ricerche” [Research], and “Stato delle ricerche” [Research Status], which is accompanied by a commentary on the sources and, in the case of the first two volumes, by tables of ideographic references. The aim of the enterprise is to “avoid the repetition of those general outlines of the history of thought which, not availing themselves of the unceasing progress of historical research, end up recalling, fruitlessly, lines and perspectives that were valid at other stages of cultural development and are now, instead, largely outdated.”<sup>301</sup> The *Storia della filosofia* by Dal Pra first follows a chronological scheme but is immediately followed by sections on “cultural areas” up to the present. The work presents, in particular, Indian, Chinese, and East

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298 Dal Pra began teaching Philosophy and History in high schools at a very young age and eventually held the chair of History of Philosophy at Milan State University. Dal Pra actively participated in the Resistance, earning two war crosses for partisan merit, and collaborated in the political and cultural reconstruction of the country with morally inspired teaching and scholarly work.

299 Paganini is Professor Emeritus of Piedmont University and was formerly Full Professor of History of Philosophy.

300 Dal Pra 1976, inside margin to the cover.

301 *Ibid.*, I.

Asian philosophies accurately, integrating them into a general history of philosophy in the first two volumes. Dal Pra argues that the philosophies of East Asia were previously known only to a small circle of specialists, but that in the present historical period, the histories of Asia and Europe are proving to be complementary, thus demonstrating the need to include Asian philosophies in European intellectual history. Moreover, the East is said to “owe the oldest, most splendid and most fruitful cultural traditions to the whole of humanity.”<sup>302</sup> Since the overall layout of the work can be fruitful for a history of philosophy in global perspective, I will give a brief overview of the topics covered in the volumes.

The first volume, dedicated to the *Storia della filosofia Indiana* [History of Indian Philosophy], was published in 1976 by Giuseppina Scalabrino Borsani<sup>303</sup> and comprises 670 pages. Organized in four parts according to schools of practice and thought, it includes the Vedas, Brahmanical and Hindu systems, extra-Brahmanic systems including Buddhism, Jainism and the materialist schools, and finally the thinkers of contemporary India starting from the late 18<sup>th</sup> century with Ram Mohan Roy (1772–1833). The volume on the *Storia della filosofia cinese e dell'Asia orientale* [History of Chinese and East Asian Philosophy] was published in 1977 and begins with a brief chronology of Chinese history and some rules for correct word pronunciation. The volume, edited by Paolo Beonio-Brocchieri,<sup>304</sup> comprises 400 pages and is divided into the ancient, middle, and modern ages. The narration begins with the origin myths and in the second chapter goes on to Confucius and Mo Ti up to 2<sup>nd</sup> century CE. The volume on the Middle Ages also opens with a discussion of the “civiltà” [civilizations] of Vietnam, Korea, and Japan with the introduction of Buddhism in the 3<sup>rd</sup> century up to the Kamakura period. The modern period begins with the China of the Ming-Dynasty and the arrival of Europeans and Catholicism in the 15<sup>th</sup> century, covering the isolation of East Asia in the 17<sup>th</sup> and 18<sup>th</sup> centuries and concluding with the crisis of traditional culture and the debates of the 1930s.

In explicit contrast to Hegel and the philosophical historiography associated with him – which is very strong in Italy as was mentioned at the beginning of this introduction – the third volume aims to get rid of clichés, outdated theses, and arbitrary connections in the historiography of philosophy by proposing, within a general framework, a specialized knowledge corresponding to the current state of studies. The contributors to this work “have avoided giving the history of thought a strictly unambiguous meaning and an overly simple and linear unfolding.”<sup>305</sup>

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302 Ibid., inside margin to the cover.

303 Scalabrino Borsani was Full Professor in Sanskrit in Indology at the University Cattolica del Sacro Cuore in Milan and was the first woman in Italy to hold a chair for Sanskrit.

304 Beonio-Brocchieri was Full Professor of History and Institutions of Afro-Asian Countries in the Faculty of Political Science in Pavia.

305 Dal Pra 1976, II.

What applies to Eastern philosophy applies to Dal Pra's description of Greek,<sup>306</sup> Hellenistic,<sup>307</sup> and Patristic philosophy,<sup>308</sup> which are now being investigated in their close intertwining thanks to, in particular but not only, the collaboration of experts such as Jean Pepin and Pierre Hadot. The fourth volume deals with the encounter between Greek philosophy and Eastern religions such as Gnosticism, Hermeticism, and Chaldean oracles up to Neoplatonic and Christian mysticism. The fifth volume starts with Boethius and Isidore of Seville, covers Byzantine and Damascene philosophy and numerous scholastic traditions, and ends with Arabic and Jewish philosophy. Great philological attention is paid to the Middle Ages<sup>309</sup> and many research gaps are filled with forgotten philosophers and schools, for example, by authors such as Georges Anawati for Arabic philosophy and Georges Vajda (1908–1981)<sup>310</sup> for Jewish philosophy, as well as by Tullio Gregory (1929–2019)<sup>311</sup> for the 13<sup>th</sup> century and Franco Alessio (1925–1999)<sup>312</sup> for the 12<sup>th</sup> century. In the 15<sup>th</sup> and the 16<sup>th</sup> centuries,<sup>313</sup> Cesare Vasoli (1924–2013)<sup>314</sup> and Nicola Badaloni (1924–2005),<sup>315</sup> among others, emphasized the contrasts between the scholastic school and the tradition of Humanism (Umanesimo) in the Renaissance, which spread throughout Europe and encompassed philosophical traditions in German, Bohemian, and Polish intellectual centers, in Oxford, Spain, and the Netherlands. In the 17<sup>th</sup> century,<sup>316</sup> the first

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306 The third volume is entitled *La filosofia greca dal VI al IV secolo* [Greek Philosophy from the 6<sup>th</sup> to the 4<sup>th</sup> Century] (1975).

307 The fourth volume is entitled *La filosofia ellenistica* [Hellenistic Philosophy] (1975).

308 The fifth volume is entitled *La filosofia medievale dal secolo VI al secolo XII* [Medieval Philosophy from the 6<sup>th</sup> to the 12<sup>th</sup> Century] (1976).

309 The sixth volume is entitled *La filosofia medievale / I secoli XIII e XIV* [Medieval Philosophy / The 13<sup>th</sup> and 14<sup>th</sup> Centuries] (1976).

310 Vajda was a French Arabist, Hebraist and Islamist, and historian of Medieval Jewish thought. After the liberation of France, he was appointed director of studies in religious sciences at the *École pratique des hautes études*, and in 1970 he also became Professor of Post-Biblical Jewish Literature at the University of Sorbonne Nouvelle.

311 Gregory was Full Professor of History of Medieval Philosophy since 1962 and of History of Philosophy since 1967 at the University La Sapienza in Rome.

312 Alessio was Full Professor of the History of Medieval Philosophy at the University of Pavia since 1972, where he added courses on the History of Scientific Thought and History of Modern and Contemporary Philosophy.

313 The seventh volume is entitled *La filosofia moderna / Dal Quattrocento al Seicento* [Modern Philosophy / From the 15<sup>th</sup> to the 17<sup>th</sup> Century] (1976).

314 Vasoli was a Full Professor of the History of Medieval Philosophy from 1962 at the universities of Cagliari, Bari, and Genoa, and then of Moral Philosophy, the History of Philosophy, then the History of Renaissance Philosophy in Florence.

315 Badaloni was an Italian politician, philosopher, and historian of philosophy and held the chair of History of Philosophy at the University of Pisa.

316 The eighth volume is entitled *La filosofia moderna / Il Settecento* [Modern Philosophy /



national philosophies began to emerge, but the nations covered are always only England, Scotland, France, Italy, and Germany in the 18<sup>th</sup> century during the Enlightenment until Kant. After presenting the philosophies of the 19<sup>th</sup> and 20<sup>th</sup> centuries in the last chapter of the ninth volume, there appears “La filosofia negli altri paesi” [Philosophy in Other Countries], which covers in 30 pages Spain, Portugal, Holland, Belgium, Switzerland, Scandinavian countries, Eastern Europe, Russia, Canada, Australia, and Latin America. The tenth volume deals with various philosophical currents including analytic philosophy, quantum philosophy, Western Marxism, and Psychoanalysis among others.

The additional two tomes of the eleventh volume published in 1998 focus on Italian, French, and German philosophy in the first tome and on Anglo-American and other philosophies in the second. The concluding section of the second tome is entitled “La filosofia del XX secolo negli altri ambiti culturali” [The Philosophy of the 20<sup>th</sup> Century in Other Cultural Areas] and includes philosophy in: Spain and Portugal (65 pages); Latin America (30 pages); Belgium (54 pages); Switzerland (71 pages); Holland (3 pages); Scandinavian countries and Finland (7 pages); Greece (2 pages); Israel (4 pages); Canada (4 pages); Australia and New Zealand (5 pages); central Europe, namely Czechoslovakia, Hungary, Romania, and Bulgaria (27 pages); Poland (86 pages); Russian and The Soviet Union (180 pages); and Africa (9 pages).

*Filosofie nel mondo* [Philosophies in the World] (2014) is a collective work of 940 pages edited by Virgilio Melchiorre.<sup>317</sup> The work brings together the contributions of 15 scholars from various disciplines in 13 chapters, at the end of which the reader is provided with extensive bibliographies. The work begins with a 30 pages chapter with the Latin title “Philosophia Occidentalis” – Greece, Christianity, modernity, and the 20<sup>th</sup> century in three main topics – by Ugo Perone<sup>318</sup> and formulated for non-experts. This and the following chapter on analytic philosophy are the only ones of the 13 chapters on Western philosophy, but the peculiarity of the second one on “Filosofia analitica nel mondo” [Analytic Philosophy in the World] by Franca D’Agostini<sup>319</sup> is the focus on the Australian school of analytic philosophy, which is also the only mention regarding Australia or Oceania. The following chapter deals with Russian philosophy for more than 150 pages starting from the 18<sup>th</sup> century until the dissolu-

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The 18<sup>th</sup> Century] (1975).

317 Melchiorre is Professor Emeritus of Moral Philosophy at the University Cattolica del Sacro Cuore in Milan.

318 Perone is Guardini Professor at the Humboldt University in Berlin and Professor Emeritus of Moral Philosophy at the University of East Piedmont.

319 D’Agostini teaches Philosophy of Science at Polytechnic Institute of Turin and Logic and Epistemology at the State University of Milan. He is the leading exponent of analytic philosophy in Italy. By Franca D’Agostini and Nicla Vassallo in this bibliography, see also *Storia della filosofia analitica* [History of Analytic Philosophy] (2002).



tion of the Soviet Union. Compared to other chapters, the chapters on the Islamic tradition by Alberto Ventura<sup>320</sup> and Baffioni, which is limited to 13 pages, and on contemporary Islamic thought, which is treated by Campanini and Stefano Minetti<sup>321</sup> in 21 pages, remain very general. The section on Jewish philosophy is divided into the Jewish tradition before 1945 by Giuseppe Laras<sup>322</sup> and after 1945 by Giuliani. It covers a total of 49 pages and includes a reference to Jewish feminism. The chapter on Chinese thinking by Alfredo Cadonna<sup>323</sup> runs through the period before the “philosophical schools” to its popularization in the West through comparatist tendencies in the 20<sup>th</sup> and 21<sup>st</sup> centuries and is preceded by some linguistic clarifications. Both chapters on Latin American and African philosophy by Colonnello and Lidia Procesi<sup>324</sup> respectively cover the 20<sup>th</sup> century but are quite extensive, counting 56 and 172 pages, dealing also with Africana philosophy and the black diaspora. Indian philosophy is treated in all its extension by Gianluca Magi<sup>325</sup> in 135 pages, focusing on the development of “ancient,” “modern,” and “contemporary” Hinduism, Veda, Buddhism, and the heterodox speculation and Vedānta, but it leaves out Indian decolonial thought which has been increasingly strong in recent decades. The last two chapters are on Japanese philosophy: the first by Giuseppe Jisō Forzani<sup>326</sup> covers 70 pages from an archaic spirituality before Buddhism to after the Second World War; and the second, by Brian Shūdō Schroeder<sup>327</sup> in almost 30 pages, focuses specifically on the Kyoto school.

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320 Ventura had the chair of Islamic Studies and director of the department of Asian Studies at University L'Orientale in Naples.

321 Minetti is Doctor in Philosophy with a work on *La questione morale in 'Abid Al Jābirī* [The Moral Question in 'Abid Al Jābirī] at the Milan University Cattolica del Sacro Cuore where he teaches Arabic language.

322 Laras was Chief Rabbi of the Jewish community of Milan and Professor Emeritus of History of Jewish Thought in the Faculty at the University of Milan.

323 Cadonna is Associate Professor of Languages and Literatures of China and Southeast Asia and teaches Classic Chinese Language and History of Philosophy and Religions of China at the department East Asian Studies at the University Ca' Foscari in Venice.

324 Procesi teaches History of Modern Philosophy at the University Roma Tre and initiated courses in Intercultural Philosophy, focusing on the themes of African Philosophy and Black Diaspora, with special attention to the thought of authors such as Fabien Eboussi Boulaga.

325 Magi teaches History and Philosophy of Indian Religions at the Faculty of Sociology at the University of Urbino. In 1996 he founded, in agreement with the University of Urbino, the Scuola Superiore di Filosofia Orientale e Comparativa [Graduate School of Oriental and Comparative Philosophy] di Rimini.

326 Jisō Forzani is a monk and missionary in Sōtō Zen and lived in the Antaiji monastery in Hamasaka, Hyōgo in Japan as resident monk.

327 Shūdō Schroeder is a priest in the Sōtō Zen lineage of Yashiki Chijo (abbot of Yokoji in the Ishikawa Prefecture in Japan), Full Professor of Philosophy, and Director of the Faculty of Religious Studies at the Rochester Institute of Technology.

Given the choice of topics, the philosophical approach in general, and the particular conception of what “philosophy” is, Melchiorre’s research group appears to be relatively conventional, even though their scope is geographically and temporally very broad, encompassing the vast majority of the various marginalized regions and traditions of the world, as well as a brief overview of European traditions. Although several traditions – such as Korean, Southeast Asian, and Caribbean philosophies – are not present at all and other philosophies are only briefly or limitedly covered, Melchiorre’s work is the most comprehensive and detailed available in Italian on the global history of philosophy.

The second relevant work on the history of world philosophy in the Italian language was published in 2019 by Giovanni Pampanini (1957–)<sup>328</sup> under the title *Storia della filosofia. Un approccio globale* [History of Philosophy: A Global Approach] and is more than 500 pages. Compared to Melchiorre’s work, Pampanini’s attempt has a much simpler and leaner structure that does not overwhelm the reader with an enormous amount of material and information. The work follows one of the most common divisions in three parts: ancient, modern, and contemporary philosophy. Each part is briefly introduced, and at the end of each Pampanini summarizes the narratives in a brief “Bilancio di filosofia comparata e interculturale” [Assessment of Comparative and Intercultural Philosophy] of about two or three pages.

The distinctive feature of the first part lies in the division of the four chapters according to historical-religious personalities, with an evident reference to Jaspers’ conception of axial time, but also in the form of the atemporal, albeit not clear, structure of the chapters: the first chapter “Da Buddha a Gesù” [From Buddha to Jesus] covers the 7<sup>th</sup> century BCE up to the year zero, the second chapter “Da Gesù a Mohammed” [From Jesus to Mohammed] starts from the year zero up to 7<sup>th</sup> century CE, and the third chapter “Da Mohammed a Montezuma” [From Mohammed to Montezuma] covers the 7<sup>th</sup> to the 13<sup>th</sup> century. The fourth chapter of the first part of the book, “Il Quattrocento, secolo di passaggio” [The 15<sup>th</sup> Century, a Century of Transition], finally moves to an explicit chronological order. Each of these chapters is divided into two sections called “Inquadramento storico” [Historical Framework] and “Filosofia” [Philosophy]. What is not clearly visible from the table of contents is a further subdivision of these two sections. The section on “Historical framework” is divided into large geographical areas which, depending on the historical period, include America, Asia, Africa, and Europe and the Mediterranean, whereby Europe and both Americas are summarized under the label of Western philosophy. The section about Asia is divided into China and India in the first chapter, includes Japan in the second chapter, and the Arab-Turkish-Muslim world in the third chapter under

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<sup>328</sup> Pampanini has taught at the universities of Catania and Buenos Aires, has been vice president of the World Council of Comparative Education, and is committed to intercultural dialogue, democracy, and pedagogy.

Asia. The section on “Philosophy” takes up the previous geographical subdivision and covers Chinese, Indian, and European philosophers in the first chapter, adds Japanese and Jewish philosophers in the second, Maya Quiché legends in the section on “Philosophy in America,” and Arab philosophers in the third, and it goes on like this depending on the subdivision of geographical areas. In the second part of the book, Pampanini focuses on modern philosophy, covering one century per chapter from the 15<sup>th</sup> up to the 19<sup>th</sup> century and dividing the sub-sections as in the first part. A number of sub-sections are here dedicated to “American” philosophers, which include Bartolomé de las Casas (1474/1484–1566) and Juan Gines de Sepúlveda (1490–1573) in the 16<sup>th</sup> century, and North American philosophers such as the founding fathers of the United States in the 17<sup>th</sup> century to add to the already treated geographical areas and their respective philosophers.

The third part of the book is entirely dedicated to the 20<sup>th</sup> century, the historical framework is analyzed decade after decade until 2017, and the section on “Philosophy” is now expanded in three chapters, namely “Western Philosophy,” “Philosophy in Asia,” and “Philosophy in Africa,” which are now also visible in the table of contents. The chapter on Western philosophy is divided into North American, South American, and European philosophers, and each section is in turn divided by themes (human mind, politics, speculation, hermeneutics, etc.). Under the section on North American philosophers, there is a brief paragraph on “La filosofia ‘pellerossa’” [“Native American” Philosophy], under the section on South American philosophers there are some references to Aztec speculation, and the section on European philosophers opens with an interesting paragraph on “La ricerca delle origini in ‘oriente’ o al ‘sud’” [The Search for Origins in the “Orient” or the “South”] on developments in archaeology, paleontology, anthropology, linguistics, and religion from a comparative perspective. The most articulate division is taken for the Asian continent, presenting Japanese, Chinese, Indian, Pakistani, Persian, Turkish, Lebanese, Indonesian, and Malaysian philosophers. The third part of the book closes with a chapter on African philosophy divided into Arab and African philosophers.

Looking at Pampanini’s work as a whole, we encounter an interesting didactic and interpretive proposal for a history of world philosophy. Similar to Holenstein (2009), Pampanini highlights places and movements of thinking, and his introduction takes off from the world map drawn by Hajime Narukawa in 2016, suggesting that readers always have an up-to-date world map at hand while reading the book.<sup>329</sup> The geographical approach is not restricted to the nationality of authors and currents of thought, but rather to the place of influence and development of such currents. It is in this way, and not only by presenting the more purely historical-political developments by geographical areas, that Pampanini succeeds in highlighting the historical, political, social, and economic interweaving that also

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329 Pampanini 2019, 13.

informs the history of thought in the given regions. Pampanini demonstrates that in this way he also achieves an innovative approach to Western philosophy itself, which is integrated and told from non-canonical points of view, as well as to the non-Western traditions which are not stylized but outlined in their alternative currents. Nevertheless, it can be noted that only Asia is particularly differentiated into sub-regions; this approach reminds us of the preference for Asia – with a special focus on India, China, and Japan – which is typical of the comparative and intercultural philosophy from which Pampanini is inspired. This approach seems to be confirmed in the structure of this work. Africa remains an indistinct unit throughout the work: the continent is mainly mentioned in the historical framework, although different regions such as Ethiopia, Congo, Saharan and sub-Saharan Africa, Egypt, Tunisia, Ghana, Mali, Nigeria, Maghreb, Morocco, Mozambique, etc. are covered, and the philosophical contributions from Africa are occasionally addressed in the sections on Arab or Muslim philosophers which are treated throughout the time-frame of the book. Interestingly, the sections on Europe and the Mediterranean also include contributions on Russia. It is evident that Pampanini's aim is to provide readers with the broadest possible overview in space and time. The concept of philosophy that guides Pampanini's historical research is also very broad and includes, for example, Leonardo Da Vinci among the Italian philosophers, unusual in histories of philosophy in Italian.

### 3 Conclusion

In concluding this overview of the history of the historiography of philosophy in the Italian language, I would like to draw attention to one point in particular and the possible further development of this strong historiographical tradition. The historiography of philosophy in Italy has turned out to be very traditionalist in terms of the literary genre of general histories of philosophy. Nevertheless, if one delves into the historiographical production, several themes and motifs come to light which, although they have not yet entered or been reintegrated into the general narrative of philosophy, represent the first glimpses of a new structure of the canonical general history of philosophy. This is, for example, the case with the histories of Eastern, African, and Latin American philosophy, the history of philosophy regarding religious thought and teachings, the history of women philosophers, and the histories of world philosophies, but also the history of Italian philosophy itself.

As we have seen from the histories of Italian philosophy, Italian philosophy at its beginnings has been characterized by imitation, separation, and closure. While a number of authors have denounced the fallacy of this impression, Italian philosophy easily closes itself off in complicated and farraginous discourses – in an almost

untranslatable word in a style that in Italian can be defined as “arzigogolato”<sup>330</sup> – heirs of a certain Renaissance and Baroque erudition. This tendency is complemented by the love of detail and philological meticulousness that we find in various forms of the history of ancient and contemporary philosophy. This painstaking tendency can be enhanced by broader research under the banner of interculturality, which would make it possible to integrate various forms of philosophy that go beyond the scope of the established canon into the discipline of philosophy.

Thanks to these microfractures of the canon and few examples of the histories of world philosophy, the Italian historiography of philosophy contributes to the transformation of a Eurocentric historiographical narrative to an intercultural and global perspective, which, as it is evident in the historiographical development of the 20<sup>th</sup> century, especially of the last 50 years, seems to be an increasingly widespread trend, although not yet genuinely established. As we have seen, the historiography of philosophy is not just an intellectual concern, but a highly political issue that extends into school education. If we focus our attention on these two factors, they could provide a starting point for promoting the broadening of the gaze of the discipline of philosophy to other forms of philosophy that have been excluded, ignored, or marginalized in past centuries as well as today.

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330 “Arzigogolato” is a kind of twisted or convoluted discourse which recalls the squiggle and doodle of Baroque art. This kind of discourse can be artificial and contrived, sophisticated and refined, or bizarre and strange.

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- Worldcat: (<https://www.worldcat.org/>)

# Histories of Philosophy and Thought in the Italian Language [912]

15<sup>th</sup>–18<sup>th</sup> Century [38]

**1480**

[Latin] Diogenes Laertius: Extracto da D. Lahertio et altri antiquissimi auctori. Venetii: Bernardino Celerio 1480, 1485; Venetii 1480; Napoli 1485–1490; Florentie 1488, 1489; Venetii 1489; Bologna 1494; Milano 1495, 1497; Bologna 1499.

**1488**

[Latin] Diogenes Laertius / Brognolo, Benedetto (ed.): Libro della Vita de philosophi et delle loro elegantissime sententie da D. Lahertio. Florentiæ: Impressum per ser Francescum de bonaccursiis & Antonium venetum 1488.

**1489**

[Latin] Diogenes Laertius / Brognolo, Benedetto (ed.): El libro de la vita de philosophi et delle loro elegantissime sentencie: extracto da D. Laertio et da altri antiquissimi auctori. Venetiis: Per Ioannem Rubeum 1489.

[Latin] Diogenes Laertius: La vita de philosophi. Florentie: Jacobus Caroli & Petrus Honofrii de Bonaccursis 1489.

**1494**

[Latin] Diogenes Laertius: Extracto da D. Lahertio et altri antiquissimi auctori. Bologna 1494.

**1495**

[Latin] Diogenes Laertius / Brugnoli, Benedetto (ed.): Incomincia el libro de la vita de philosophi & de la loro elegantissime sententie extracto da D. Lahertio & da altri antiquissimi doctores. Milano: Per magistro Philippo di Mantegatii 1495, 1497.

**1499**

[Latin] Diogenes Laertius: Vita de filosofi moralissime et de le loro elegantissime sententie. Venetii: Giovanni Battista Sessa 1499, 1508; Venetii: Marchio Sessa & Piero di Ravani 1517.

**1505**

[Latin] Diogene Laertio: La vita de philosophi. Incomincia la vita de philosophie & delle loro sententiie extracto da D. Lhaertio & da altri antiquissimi doctori. Florentiæ: Piero Pacini 1505.

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[Latin] Diogene Laertio: Vite de philosophi moralissime, et de loro elegantissime sententie, extratte da Lahertio & altri antiquissimi auctori historiate & di novo corrette in lingua tosca. Venetia: Nicolo Zopino et Vicentio Compagno ca. 1515–1521, 1535, 1537, 1544.

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**1523**

[Latin] Diogene Laertio / Astolfi, Gio Felice (ed.): Vite de philosophi moralissime et de loro elegantissime sententie. Extratte da Laertio & altri antiquissimi auttori historiate & di novo in lingua tosca corette. Venetia: Francesco di Alessandro Bindoni & Mapheo Pasini 1523, 1526, 1535, 1551.

**1545**

[Greek] Diogene Laertio / Rossettini, Bartolomeo / Rossettini, Pietro (eds.): Delle vite e sententie de filosofi illustri, di nuovo dal greco ridotto nella lingua italiana per i Rossettini da Prat Alboino. Transl. by Pietro Rossettini. Venezia: Domenico Farri 1545, 1566.

[Latin] Diogene Laertio: Vite di philosophi moralissime, et delle loro [sic] elegantissime sententie. Estratte da Laertio, & altri antichissimi auttori. Historiate, & di nuovo corrette in Lingua Tosca. Venetia: Matthio Pagan 1545.

[Greek] Diogene Laertio: Le vite de gli illustri filosofi di Diogene Laertio, dal greco idiomate ridutte ne la lingua commune d'Italia. Vinegia: Vincenzo Vaugris 1545.

**1593**

Diogene Laerzio: Vite degli antichi filosofi moralissime e delle loro elegantissime sentenze cavate da Diogene Laerzio e da altri antichi autori, nuovamente ricorrette. Firenze: appresso all'arcivescovado 1593.

**1598**

[Latin] Diogene Laerzio: Compendio delle vite de' filosofi antichi greci et latini, et delle sentenze et detti loro notabili, tratte da Laertio et da altri gravi auttori, nuovamente ridotte a più purgata lettione, et di bellissime figure adornate, dal reverendo padre Don Felice Astolfi Vinitiano. Venetia: Gioachino Brugnuolo 1598.

**1602**

[Latin] Diogenes Laertius: Le vite de' filosofi cavate da Laertio et altri nelle quali vi sono sentenze, et detti notabili: adornate di bellissime et, vaghe figvre di Giosepe Saluiati, accomodate a' luoghi loro. Vinegia: Brugnolo 1602.

**1605**

Diogenes Laertius: Le vite de filosofi moralissime. Estratte da Laertio et altri auttori nelle quali sono sentenze, & detti notabili, utili, & esemplari a fanciulli, che ne gli studii si essercitano. Nuovamente ristampate, & con somma diligenza ricorrette. Venezia: Bissuccio 1605; Venezia: Uscio 1628; Nuovamente ristampate, & ricorrette. Venezia: Mortali 1675; Venezia: Prodotti 1696.

**1606**

[Latin] Diogenes Laertius / Astolfi, Gio Felice (ed.): Delle Vite De' Filosofi di Diogene Laertio, Libri X. Ripieni d'histoire Giovevoli; Soggetti piacevoli, esempi morali, & di sentenze gravi. Con l'Aggiunta d'un compendio delle Vite de' piu illustri oratori, & poeti, che sieno fioriri per tutto l'mondo ne secoli adietro. Abbollite pur' hora di figure bellissime di Giosefo Saluiati. Ridotte nuovamente a l'intero numero, & a l'ordine di quelle di Laertio stesso dal Gio. Felice Astolfi. Venetia: Bertoni 1606.

**1609**

Di Ribera, Don Pietro Paolo: Le glorie immortali de' trionfi, et heroiche imprese d'Ottocento quarantacinque donne illustri antiche, e moderne, dotate di condizioni, e scienze segnalate: cioè in Sacra Scrittura, teologia, profetia, filosofia, retorica, gramatica, medicina, astrologia, leggi civili, pittura, musica, armi, & in altre virtù principali. Venetia: Evangelista Deuchino 1609.

**1611**

[Latin] Diogene Laerzio: Delle vite de' filosofi di Diogene Laertio libri dieci. Ripieni d'istorie giovevoli, soggetti piacevoli, esempi morali, & di sentenze gravi. Accresciute, & migliorate di molto, da quelle ch'erano le date fuori nelle passate editioni. Dal R. P. D. Gio. Felice Astolfi. Con l'aggiunta d'un compendio delle vite

de' più illustri oratori, & poeti, che sieno fioriti per tutto' l mondo ne' secoli adietro. Abbellite pur hora di figure bellissime di Gioseffo Salviati. Venetia: Gratoso Perchacino 1611.

**1669**

Diogene Laerzio: Le vite de' filosofi moralissime: estrate da Laertio et da altri auttori. Nuovam ristampate. Venetia 1669.

**1671**

Marsili, Antonio Felice: Delle sette de' filosofi e del genio di filosofare. Bologna: Manolesi 1671.

**1697**

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**1715**

[Latin] Diogenes Laertius: Le vite de' filosofi moralissime estratte da Laerzio, et da altri auttori. nelle quali sono sentenze, e detti notabili, utili, & esemplari a' fanciulli, che negli studi si esercitano in questa nuova impressione ricorrette & accresciute. Padova: Corona 1715.

**1728**

Doria, Paolo-Mattia: Filosofia di Paolo-Mattia Doria, con la quale si schiarisce quella di Platone. Amsterdam: 1728.

**1755**

Gerdil, Giacinto Sigismondo: Introduzione allo studio della religione. Torino: Stamperia Reale 1755; Bologna: Istituto delle scienze 1784; Milano: Bonfanti 1827; Napoli 1830, Venezia: Andreola 1836; Milano: Società tipografica de' classici italiani 1830; Carmagnola: Pietro Barbié 1852; Milano: Società tipografica de' classici italiani 1857.

**1766**

Agatopisto, Cromaziano (pseud. Di Buonafede Appiano): Della istoria e della indole di ogni filosofia. 7 vols. Lucca: Giovanni Riccomini 1766–1781; Napoli: Porcelli 1787–1789. [Transl. into German 1791]

**1772**

De Liguori, Alfonso Maria: Istoria dell'eresie colle loro confutazioni. Napoli: Paci 1772; Bassano: Remondini 1773; Palermo: Phronesis Editore 2022.

Tiraboschi, Girolamo: Storia della letteratura italiana. Modena: Società Tipografica 1772-1782.

**1776**

Terzi, Basilio: Storia critica delle opinioni filosofiche di ogni secolo intorno all'anima, alla cosmologia, a Dio, e al naturale diritto. 8 vols. Conzatti: Padova 1776-1778.

**1782**

Andrés, Giovanni: Dell'origine, de' progressi e dello stato attuale d'ogni letteratura. Parma 1782-1799. [Transl. into French 1805]

**1785**

Agatopisto, Cromaziano (pseud. Di Buonafede Appiano): Della restaurazione di ogni filosofia nei secoli XV, XVI, XVII. 3 vols. Venezia: Stamperia Graziosi 1785-1789; Venezia: Pasquali 1788, 1803-1804; Milano: Società tipografica de' classici italiani 1837-1838.

**1791**

Soave, Francesco: Compendio della Storia della filosofia specialmente rispetto alla Logica, alla Metafisica, e all'Etica. Milano: Marcili 1791-1792.

**1793**

Del Mare, Paolo Marcello: Quadro storico e critico delle opinioni filosofiche. Genova 1793; Pisa 1795.

Gemelli, Lodovico: Elementi di storia filosofica o sia dell'origine, e progresso della filosofia; delle sette, e sistemi di tutti i filosofi. Cominciando da Adamo sino a nostri tempi. Napoli 1793.

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Pinazzo, Della: Cognizione ch'ebbero le antiche genti e i pagani filosofi dell'esistenu in noi, e necessità di uno speciale divino soccorso a ben fare, da' dottori cristiani distinto poi col peculiare adattato nome di grazia. Verona: Giuliari 1797.

Tamburini, Pietro: Introduzione allo studio della filosofia morale. Pavia 1797.



## 19<sup>th</sup> Century [68]

### European Philosophy [54]

#### General Histories [40]

##### 1806

Meneghelli, Antonio: Saggio storico-critico sopra la filosofia della Grecia e del Lazio. Venezia 1806; Padova: Minerva 1830–1831.

##### 1809

Triffon Novello, Giovanni: Saggio sui principi e progressi della storia naturale considerata in tutte le sue diramazioni, ovvero quadro comparativo della filosofia antica e moderna. 6 vols. Venezia: Fracasso-Bettini 1809–1811.

##### 1810

Berengher, Francesco: Abbozzo di un quadro storico-filosofico. 5 vols. Napoli: Stamperia Abaziana 1810–1819.

##### 1816

Bava, Gaetano Emanuele: Prospetto storico-filosofico delle vicende e dei progressi delle scienze, arti e costumi dal secolo undecimo dell'era cristiana fino al secolo decimottavo in cinque volumi. Torino: Michelangelo Morano 1816.

##### 1820

Galluppi, Pasquale: Elementi di filosofia. 5 vols. Messina: Pappalardo 1820–1827; Milano: Silvestri 1832; Napoli 1834–1837 [6 vols.]; Napoli 1842 [re-printed under the title: Storia della filosofia].

##### 1821

[German 1800] Buhle, Johann Gottlieb: Storia della filosofia moderna dal risorgimento delle lettere sino a Kant del signor G. Amadeo Buhle professore di Gottinga tradotta in lingua italiana da Vincenzo Lancetti [orig. Geschichte der neueren Philosophie, seit der Epoche der Wiederherstellung der Wissenschaften]. Transl. by Vincenzo Lancetti. 12 vols. Milano: Dalla Tipografia del commercio 1821–1825.

**1827**

Galluppi, Pasquale: Lettere filosofiche sulle vicende della filosofia relativamente a' principi della conoscenza umana da Cartesio insino a Kant inclusivamente. Messina: Pappalardo 1827; Firenze: Allegrini Mazzoni 1833; Bologna 1837; Firenze: Tipografia della speranza 1840; Firenze: Fraticelli 1842; Milano 1843; Firenze: Fraticelli 1846; Milano 1935; Messina 1937; Padova: Cedam 1938; Milano 1940; Padova: Cedam 1948; Brescia 1956; Firenze 1961; Brescia 1971; Palermo 1974. [Transl. into French 1844]

**1832**

[German 1812] Tennemann, Wilhelm Gottlieb: Compendio della storia della filosofia di Guglielmo Tennemann [orig. Grundriß der Geschichte der Philosophie für den akademischen Unterricht]. Transl. by Gaetano Modena. 3 vols. Pavia: Tipografia Bizzoni 1832–1835.

[German 1812] [French 1825] Tennemann, Wilhelm Gottlieb: Manuale della storia della filosofia di Guglielmo Tennemann con note e supplimenti dei professori Giandomenico Romagnosi e Baldassarre Poli [orig. Grundriß der Geschichte der Philosophie für den akademischen Unterricht]. Transl. by Francesco Longhena. 3 vols. Napoli: Angelo Prota 1833–1834; Milano: Antonio Fontana 1832–1835; Milano: Silvestri 1855 [4 vols].

**1837**

Rosmini Serbati, Antonio: Storia comparativa e critica de' sistemi intorno al principio della morale. Milano: Pogliani Tipografia 1837.

**1838**

Martini, Lorenzo: Storia della filosofia. 4 vols. Milano: Pirotta 1838–1843.

Torti, Francesco: Filosofia delle medaglie dei grandi uomini d'ogni secolo, che più interessano la storia, la letteratura e la filosofia. Parma: Stamperia Rossetti 1838.

**1840**

Baldacchini, Michele: Vita e filosofia di Tommaso Campanella. Napoli: Aldo Manuzio 1840, 1843; Napoli: Stamperia de' Classici Latini 1857; Locri: Pancallo 2011.

**1841**

Campiglio, Giovanni: Storia dei progressi delle scienze filosofiche cioè psicologia, scienze politiche, e morale facente parte d'un saggio sul perfezionamento della filosofia. 3 vols. Milano: Felice Rusconi 1841–1842.

[English 1837] Powell, Baden: Storia della filosofia naturale, dai tempi più antichi sino ai giorni nostri [orig. History of Natural Philosophy from the Earliest Periods to the Present Time]. Torino: G. Pomba 1841.

**1842**

Galluppi, Pasquale: *Storia della filosofia. Archeologia filosofica*. Napoli: Barone 1842; Milano: Silvestri 1847, 2017.

**1843**

[German 1837] Kannegießer, Carl Ludwig: *Filosofia razionale, compendio della storia della filosofia* [orig. *Abriss der Geschichte der Philosophie*]. Tradotto dal tedesco ed ampliato dal dottore Francesco Bertinaria con note di F. Pridenzano. Torino: G. Pomba 1843; Napoli, Lauriel 1854.

Winspeare, Davide: *Introduzione allo studio della filosofia*. Napoli: Trani 1843.

**1844**

Pessina, Enrico: *Quadro storico dei sistemi filosofici*. Napoli: Raimondi 1844.

[German 1839] Schmidt, Eduard: *Delineazione della storia della filosofia* [orig. *Umrisse der Geschichte zur Philosophie*]. Transl. by Giovanni Battista Passerini. Capolago: Elvetica 1844.

**1845**

Cantù, Cesare: *Sulla filosofia: Sistemi filosofici*. Torino: Pompa Giuseppe & Co. 1845.  
In: Cantù, Cesare: *Documenti per la storia universale*. 35 vols. Torino: Pompa Giuseppe & Co. 1838–1845.

**1846**

[German 1836] von Lichtenfels, Johann: *Compendio delle cose più degne a sapersi nella storia della filosofia* [orig. *Auszug des Wissenswürdigsten aus der Geschichte der Philosophie*]. Transl. by D. Meschinelli. Vicenza: Tramontini 1846.

**1851**

Aschieri, Giovanni: *Sunto delle principali opinioni ed istituzioni umane. Introduzione allo studio della filosofia*. Milano: Branca Carlo 1851.

**1852**

[French 1842] Tissot, Joseph: *Storia compendiata della filosofia* [orig. *Histoire abrégée de la philosophie*]. Milano: Volpato 1852.

**1856**

[Latin 1829] Bonelli, Luigi: *Disquisizione storica dei principali sistemi filosofici*. Transl. by A. Cernitti. Loreto 1856.

**1857**

Bagarotti, Giuseppe: Storia della filosofia o dei progressi dell'umano intelletto. Firenze: Ferdinando Baccioni 1857.

**1858**

Melillo, Francesco: Preliminari alla storia della filosofia da servire anche come compendio storico-analitico della stessa. Napoli: Stamperia del Fibreno 1858.

**1860**

Corleo, Simone: Filosofia universale. 2 vols. Palermo: Lo Bianco 1860, 1879.

**1864**

Conti, Augusto: Storia della Filosofia. 2 vols. Firenze: Barbera G. 1864, 1876, 1882, 1885, 1888, 1909. [Transl. into French 1881]

**1865**

Pompa, Raffaele: Sommario della storia della filosofia. Napoli: De Angelis 1865.

**1871**

Ragnisco, Pietro: Storia critica delle categorie dai primordi della filosofia greca sino ad Hegel. 2 vols. Firenze: M. Cellini 1871.

**1872**

[French 1861] Brothier, Léon: Storia popolare della filosofia. [orig. Histoire populaire de la philosophie] Napoli: Detken 1881.

[German 1847] Schwegler, Adolfo: Storia della Filosofia [orig. Geschichte der Philosophie]. Caserta: G. Nobile e Ce. 1872.

**1885**

De Gubernatis, Angelo: Storia delle dottrine filosofiche. Milano: Ulrico Hoepli 1885.

**1887**

Billia, Lorenzo Michelangelo: La storia della filosofia. Torino: Unione tipografico editrice 1887.

Cantoni, Carlo: Storia compendiata della filosofia. Milano: Hoepli 1887, 1897. Re-printed from Corso elementare di filosofia. 2 vols. 1870–1871.

**1888**

Savio, Carlo Fedele: Storia della filosofia. Torino: Paravia 1888.

**1889**

De Nardi, Pietro: *Abbozzo di una storia filosofica della filosofia*. Foligno: Sgariglia Pietro 1889–1890.

**1890**

Cesca, Giovanni: *La storia della filosofia*. Milano: Dumolard 1890.

**1898**

Ardigò, Roberto: *Opere filosofiche*. Padova: Draghi Angelo 1898, 1907.

## Textbooks / Histories of Philosophy for Schools [3]

**1872**

Paysio, Ignazio: *Breve storia della filosofia, nelle sue tre epoche*. Belluno: Tipografia Tissi 1871; Treviso: Pia scuola tipografica degli abbandonati 1872.

**1879**

Fiorentino, Francesco: *Manuale di storia della filosofia ad uso dei licei*. 3 vols. Napoli: Morano 1879–1881, 1885, 1887. Re-printed as *Compendio di storia della filosofia*. Nuova ed. corretta e accresciuta, con appendice su la filosofia contemporanea. Edited by Armando Carlini. Firenze: Vallecchi 1921–1922; Torino: Paravia 1921, 1923, 1925 [2 vols.]; Napoli: La scuola di Pitagora 2007 [4 vols.].

**1888**

Ferrari, Luigi: *Profili storici della filosofia: compilazione per i licei*. Fermo: Mecchi G. 1888.

## Ancient Philosophy [5]

**1806**

Meneghelli, Antonio: *Saggio storico-critico sopra la filosofia della Grecia e del Lazio*. Venezia: 1806; Padova: Minerva 1830–1831.

**1818**

Sacchi, Defendente: *Storia della filosofia greca del dottore Defendente Sacchi*. 6 vols. Pavia: Capelli 1818.

**1842**

[Greek] Diogene Laerzio / Lechi, Luigi (ed.): *Le vite dei filosofi*. Transl. by Luigi Lechi. 2 vols. Milano: Tipografia Molina 1842.

**1874**

Romanelli, Giuseppe: *Storia della filosofia antica, orientale, italica e jonica*. Viterbo: Tipografia R. Monarchi 1874.

**1888**

Savio, Carlo Fedele: *La filosofia occidentale prima dell'era cristiana*. Torino: Paravia 1888; Roma: Pustet 1905.

## Modern Philosophy [6]

**1843**

Bertinaria, Francesco: *La filosofia italiana moderna*. Torino: Pomba 1843.

**1844**

[1842 French] Renouvier, Charles Bernard Joseph: *Manuale di filosofia moderna* [orig. *Manuel de philosophie moderne*]. Transl. by Luigi Pistolese. Tipa: Napoli 1844.

**1863**

Frachi, Ausonio: *Lecture su la storia della filosofia moderna*. Bacone, Descartes, Spinoza, Malebranche. 3 vols. Milano: Ferrario 1863.

**1868**

Di Giovanni, Vincenzo: *Storia della filosofia moderna in Sicilia*. Palermo: Tipografia di Michele Amenta 1868.

**1878**

Natale, Roggero: *Storia della filosofia moderna da Cartesio sino a Kant*. Torino: Paravia 1878.

**1881**

Bertini, Giovanni Maria: *Storia della filosofia moderna*. 2 vols. Torino: Bocca 1881.

## Christian Philosophy [3]

### 1856

Savarese, Gianbattista: Introduzione alla storia critica della filosofia dei santi Padri ovvero idea della filosofia cristiana e patristica. Napoli: Stamperia e Calcografia 1856.

### 1863

[French 1861] Ventura di Raulica, Gioacchino: La filosofia cristiana. Corso di filosofia cristiana ossia Restaurazione cristiana della filosofia. Versione italiana autorizzata [orig. *La philosophie chrétienne, pour faire suite à la Tradition*]. 5 vols. Transl. by Giovanni Cassini. Genova: Rossi 1863.

### 1873

Bobba, Romualdo: Storia della filosofia rispetto alla conoscenza di Dio da Talete fino ai giorni nostri. 4 vols. Lecce: Salentina 1873–1874.

## German Philosophy [1]

### 1837

Bonelli, Luigi: Della filosofia tedesca da Leibnitz fino ad Hegel. Annali Delle Scienze Religiose, Fasc. IV. Roma: Salviucci 1837.

## Italian Philosophy [6]

### 1842

Pezzarossa, Giuseppe: Lo spirito della filosofia italiana. Ragionamento. Mantova: Elmucci 1842.

### 1843

Bertinaria, Francesco: La filosofia italiana moderna. Torino: Pomba 1843.  
 Gioberti, Vincenzo: Del primato morale e civile degli italiani. 3 vols. Bruxelles: Meline Cans 1843; Losanna: Bonamici 1845; Capolago: Tipografia elvetica 1846; Milano: Reina 1848; Venezia: Fontana 1848; Firenze: Campolmi 1849; Napoli: Battelli 1849; Torino/Napoli: Botta 1862; Napoli: Marghieri 1864–1866; Torino: Unione Ti-

pografico-Editrice Torinese 1919–1920, 1925–1927, 1932; Milano: Bocca 1938–1940; Milano: Alfa 1944; Torino: UTET 1946–1948; Napoli: Marghieri 1962–1866; Londra: Forgotten Books 2022.

**1846**

Centofanti, Silvestro: Prelezione alla storia della filosofia italiana dai principi del secolo decimottavo fino ai tempi presenti. Pisa: Prosperi 1846.

**1847**

Bozzelli, Francesco Paolo: Disegno di una storia delle scienze filosofiche in Italia dal Risorgimento delle lettere sin oggi. Napoli: 1847.

**1862**

Spaventa, Bertrando: Prolusione e introduzione alle lezioni di filosofia nell'Università di Napoli, 23 novembre-23 dicembre 1861. Napoli: Vitale 1862; Napoli: Morano 1886. Re-printed as *La filosofia italiana nelle sue relazioni con la filosofia europea*. Bari 1908, Firenze: 1972, 2015.

## Sicilian Philosophy [2]

**1868**

Di Giovanni, Vincenzo: Storia della filosofia moderna in Sicilia. Palermo: Tipografia di Michele Amenta 1868.

**1873**

Di Giovanni, Vincenzo: Storia della filosofia in Sicilia dai tempi antichi al sec. XIX. 2 vols. Palermo: L. Pedone Lauriel 1873; Bologna: Forni 1968, 2006; Londra: Forgotten Books 2022.

## Scepticism [2]

**1851**

Baldacchini, Michele: Dello Scetticismo. Napoli: Dalla Stamperia del Vaglio 1851.

**1876**

Sartini, Vincenzo: Storia dello scetticismo moderno. Firenze: Sansoni 1876.



## 20<sup>th</sup> and 21<sup>st</sup> Centuries [806]

### Continents / Regions [445]

#### African Philosophy and Thought [3]

##### 1957

Da Postioma, Adalberto: *Filosofia africana*. Milano: Missioni Estere Cappuccini 1957.  
[Transl. into Portuguese 1972]

##### 2008

Cannelli, Barbara: *Un pensiero africano: filosofi africani del Novecento a confronto con l'Occidente: 1934–1982*. Milano: Leonardo International 2008.

##### 2018

Burgio, Santo: *Il terzo muntu: filosofia e tradizione nel pensiero africano contemporaneo*. Lugano: Agorà & Co. 2018.

#### Eastern / Asian Philosophy and Thought [12]

##### 1948

De Lorenzo, Giuseppe: *Religioni e filosofie dell'estremo oriente*. Napoli: Libreria scientifica 1948.

##### 1960

Anawati, Georges: *Filosofie orientali e pensiero occidentale: atti del XII Congresso internazionale di filosofia*. Venezia 1958. Firenze: Sansoni 1960.

[English 1953] Radhakrishnan, Sarvepalli (ed.): *Storia della filosofia orientale* [orig. *History of Philosophy: Eastern and Western*]. 2 vols. Transl. by Emilio Agazzi. Milano: Feltrinelli 1962, 1978, 1993.

[English 1949] Wilson, John A. / Irwin, William A. / Jacobsen, Thorkild / Frankfort, Henri / Frankfort, Henriette, Antonia: *La filosofia prima dei Greci: concezioni del mondo in Mesopotamia, nell'antico Egitto e presso gli Ebrei* [orig. *Essay on Speculative Thought in the Ancient Near East*]. Torino: Einaudi 1963, 1966, 1970, 1974, 1980.

**1971**

[English 1970] Koller, John M.: *Le filosofie orientali* [orig. *Oriental Philosophies*, from the 3rd edition in 1998 and re-printed as *Asian Philosophies*]. Transl. by Aldo Giuliani. Roma: Ubaldini 1971, 1972.

**1977**

Beonio-Brocchieri, Paolo: *La filosofia cinese e dell'Asia orientale*, in Dal Pra, Mario: *Storia della Filosofia*. Vol 2. Milano: Vallardi 1977; re-printed as monography, Milano: Luni 2019.

**1996**

Alteriani, Fulvio: *Guida alle filosofie orientali: confucianesimo, taoismo, buddismo, zen, induismo, shintoismo*. Milano: De Vecchi 1996.

[English 1965] Watts, Alan: *Le filosofie dell'Asia* [orig. *The Philosophies of Asia*]. Milano: Mondadori 1996, 2018.

**1998**

[English 1996] Osborne, Richard: *Le filosofie orientali a fumetti* [orig. *Ancient Eastern Philosophy for Beginners*]. Roma: Editori riuniti 1998.

Villani, Paolo: *Introduzione alla storia del pensiero dell'Asia orientale*. Napoli: La città del sole 1998.

**2017**

Gargano, Antonio: *Lineamenti di storia del pensiero orientale, greco, cristiano, islamico*. Napoli: Editoriale scientifica 2017.

**2018**

Rossi, Donatella (ed.): *Fili di seta: introduzione al pensiero filosofico e religioso dell'Asia*. Roma: Ubaldini 2018.

European / Western Philosophy and Thought [426]

General Histories [148]

**1905**

Rossignoli, Giovanni: *Principi di filosofia*. Roma: Libreria pontificia 1905.

**1906**

[English 1903] Turner, William: *Storia della filosofia* [orig. *History of Philosophy*]. 2 vols. Verona: Antonio Guisatti 1906; Vicenza: SAT 1935.

**1908**

Barzelotti, Giacomo: *La storia della filosofia*. Roma: Nuova Antologia 1908.

**1909**

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Limentani, Ludovico / Masnovo, Amato / Levi, Alessandro / Maresca, Mariano / Della Volpe, Galvano / Lamanna, Eustachio Paolo: *La filosofia contemporanea in Italia dal 1870 al 1920*. Città di Castello: Francesco Perrella 1928.

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Sciacca, Michele Federico: *La filosofia oggi: dalle origini romantiche alla filosofia contemporanea ai problemi attuali*. Milano: Mondadori 1945, 1954. [Transl. into Spanish 1947]

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Sciacca, Michele Federico: *Filosofi italiani contemporanei*. Milano: Marzotti 1946. [Transl. into German 1948, French 1953]

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Zanardo, Aldo (ed.): *Storia del marxismo contemporaneo: i maggiori interpreti del pensiero marxista dopo Marx*. 7 vols. Milano: Feltrinelli 1974–1981. [Transl. into French 1976]

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Valentini, Francesco: *Il pensiero politico contemporaneo*. Roma / Bari: Laterza 1979, 1985, 1993, 1995 [revised and expanded edition].

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Magnani, Lorenzo / Papi, Fulvio: *La Filosofia contemporanea: filosofia della scienza, ermeneutica, filosofia del linguaggio, filosofia dell'arte, filosofia della storia, filosofia della politica, le teologie, filosofia ed economia politica*. Bologna: Zanichelli 1981.

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Magnano San Lio, Giancarlo: *La filosofia austriaca contemporanea: introduzione e bibliografia (1980–1990)*. Catania: Università di Catania 1991.

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Vercellone, Federico / Bertinetto, Alessandro / Garelli, Gianluca: *Storia dell'estetica moderna e contemporanea*. Bologna: Il Mulino 2003.

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Frega, Roberto: *Le voci della ragione: teorie della razionalità nella filosofia americana contemporanea*. Macerata: Quodlibet 2009.

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Galli, Carlo / Greblo, Edoardo / Mezzadra, Sandro: *Il pensiero politico contemporaneo: il Novecento e l'età globale*. Bologna: Il Mulino 2011.

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Giuseppe, Cambiano / Massimo, Mori: *Storia della filosofia contemporanea*. Roma / Bari: Laterza 2014.

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Calcaterram, Rosa M. / Maddalena, Giovanni / Marchetti, Giancarlo: *Il pragmatismo: dalle origini agli sviluppi contemporanei*. Roma: Carocci 2015.

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Corina, Rocco Aldo / Pellegrino, Paolo: *Storia della filosofia moderna e contemporanea*. Monteroni di Lecce: Esperidi 2017.

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Gargano, Antonio: *Il pensiero europeo dal criticismo al nuovo realismo*. Napoli: Editoriale scientifica 2018.

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De Ruggiero, Guido: *Il pensiero politico meridionale nel secolo XVIII e XIX*. Bari: Laterza 1921.

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Ravà, Adolfo: *La filosofia europea nel secolo decimonono*. Padova: CEDAM 1932.

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Alliney, Giulio: *I pensatori della seconda metà del secolo XIX*. Milano: Fratelli Bocca 1942.

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[German 1990] Coreth, Emerich (ed.): *Correnti moderne del XX secolo* [orig. Philosophie des 20. Jahrhunderts]. Transl. by Gaspare Mura and Nicola Curcio. Roma: Città nuova 1995.

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Berti, Enrico / Volpi, Franco / Rossitto, Cristina: *La filosofia europea tra l'Ottocento e gli inizi del Novecento*. Roma: Laterza scolastica 1999.

D'Agostini, Franca: *Breve storia della filosofia nel Novecento: l'anomalia paradigmatica*.

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Viano, Carlo Augusto: *La filosofia italiana del Novecento*. Bologna: Il Mulino 2006.

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Rambaldi, Enrico / Dal Pra, Mario / Antiseri, Dario / Restaino, Franco / Tessitore, Fulvio: *Voci dal Novecento: personalità e correnti filosofiche del secolo scorso*. Milano: Guerini e Associati 2008.

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Savignano, Armando: *Storia della filosofia spagnola del XX secolo*. Brescia: Morcelliana 2016. [Transl. into Spanish 2018]

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Polizzi, Gaspare: *La filosofia italiana del Novecento. Autori e metodi*. Pisa: ETS 2019.

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Fistetti, Francesco: *Il Novecento nello specchio delle filosofie: linguaggi, immagini del mondo, paradigmi*. Novara: UTET 2021.

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**1976**

Sarti, Sergio: *Panorama della filosofia ispanoamericana contemporanea*. Milano: Cisalpino-La goliardica 1976.

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Colonnello, Pio: *Itinerari di filosofia ispanoamericana: Gaos, Ímaz, Nicol, Ortega*. Roma: Armando 2007.

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Santasilvia, Stefano: *Introduzione alla filosofia latinoamericana*. Milano: Mimesis 2017.

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**2015**

Di Giovanni, Piero (ed.): *Le filosofie del Mediterraneo e della Magna Graecia*. Milano: Angeli 2015.

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**1991**

Magnano San Lio, Giancarlo: *La filosofia austriaca contemporanea: introduzione e bibliografia (1980–1990)*. Catania: Università di Catania 1991.

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[German 1984] Kampits, Peter / Ternowetz, Ulrike: *Fra apparenza e realtà: breve storia della filosofia austriaca* [orig. *Zwischen Schein und Wirklichkeit: eine kleine Geschichte der österreichischen Philosophie*]. Milano: Angeli 2000.

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Monceri, Flavia: *La filosofia sociale austriaca, 1871–1936*. Soveria Mannelli: Rubbettino 2017.

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**1939**

[English 1924] Muirhead, John Henry: *Filosofi inglesi contemporanei: con una introduzione di Antonio Banfi* [orig. *Contemporary British Philosophy*]. Transl. by D. Menicanti. Milano: Valentino Bompiani 1939.

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Paganini, Gianni: *La filosofia anglo-americana*. In: Dal Pra, Mario (ed.): *Storia della filosofia. Filosofia nella seconda metà del Novecento*. Vol. 11. Milano: Vallardi 1998.

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**1968**

Acerboni, Lidia: *La filosofia contemporanea in Brasile*. Milano: Vita e Pensiero 1968. [Transl. into Portuguese 1969]

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**1922**

Tucci, Giuseppe: *Storia della filosofia cinese antica*. Bologna: Zanichelli 1922.

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Vacca Giovanni: *Filosofia cinese moderna*. Roma: Tipografia poliglotta C. di M. 1939.

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Vannicelli, Primo Luigi: *Pensatori cinesi*. Brescia: La scuola 1945.

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Paggiaro, Luigi: *La civiltà della Cina e i suoi sapienti: Confucio, Lao-tze, Mo-ti, Ciuan-tze, Mencio*. Pisa: Giardini 1955.

**1956**

Galletti, Alfredo / Attardo, Maria / Fraccari, Gerardo / Magrini, Luciano / Ou, Carlo / Feng, Yu-Lan (eds.): *Antica filosofia cinese*. 2 vols. Milano: Istituto culturale Italo-Cinese 1956.

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Beonio-Brocchieri, Paolo: *Linee del pensiero cinese antico*. Milano: La cittadella 1961.

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Filippini-Ronconi, Pio: *Storia del pensiero cinese*. Torino: Boringhieri 1964, 1992.

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[English 1953] Creel, Glessner Herrlee: *Il pensiero cinese da Confucio a Mao Tse-tung* [orig. *Chinese Thought: From Confucius to Mao Tse-tung*]. Roma: Armando Armando Editore 1973.

Vecchiotti, Icilio: *Che cosa è la filosofia cinese?* Roma: Ubaldini 1973. Re-printed under the title: *Introduzione alla storia della filosofia cinese*. Urbino: Quattro Venti 1997.

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Beonio-Brocchieri, Paolo: *La filosofia cinese e dell'Asia orientale*. In: Dal Pra, Mario (ed.): *Storia della Filosofia*. Vol 2. Milano: Vallardi 1975.

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[English 1937] Youlan, Feng: *Storia della filosofia cinese: Confucianesimo, taoismo, buddhismo* [orig. *A History of Chinese Philosophy*]. Milano: Mondadori 1983.

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Arena, Leonardo Vittorio: *Antologia della filosofia cinese*. Milano: Mondadori 1991. Re-printed under the title: *Nei labirinti del Tao: Filosofia cinese per principianti*. Milano: Mondadori 2021.

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[French 1972] Kaltenmark, Max: *La filosofia cinese* [orig.: *La Philosophie chinoise*]. Transl. by Italo Sordi. Milano: Xenia 1994.

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Santangelo, Paolo: *Storia del pensiero cinese. Dalle tecniche meditative più complesse alle pratiche sciamaniche più popolari*. Roma: Newton Compton 1995; Newton Compton Editori (Ebook) 2012.

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Sparvoli, Carlotta: *Guida alla filosofia cinese: alla ricerca del senso della vita*. Milano: DVE Italia 1996.

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Restaino, Franco: *La filosofia antica: India, Cina, Grecia*. In: Restaino, Franco: *Storia della filosofia*. Vol 1. Torino: UTET 1999.

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[French 1997] Cheng, Anne: *Storia del pensiero cinese*. [orig. *Histoire de la pensée chinoise*] 2 vols. Transl. by Crisma Amina. Torino: Einaudi 2000.

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[English 2001] Bresciani, Umberto: *La filosofia cinese nel ventesimo secolo: i nuovi confuciani* [orig. *Reinventing Confucianism: The New Confucian Movement*]. Città del Vaticano: Urbaniana University Press 2009.

Grecchi, Luca: *L'umanesimo della antica filosofia cinese*. Pistoia: Petite plaisance 2009.

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Arena, Leonardo Vittorio: *L'innocenza del Tao: storia del pensiero cinese*. Milano: Mondadori 2010.

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Santangelo, Paolo: *L'uomo fra cosmo e società: il neoconfucianesimo e un millennio di storia cinese*. Milano-Udine: Mimesis 2016.

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**1922**

[German 1902] Külpe, Oswald: *La filosofia odierna in Germania: carattere delle sue principali tendenze* [orig. *Die Philosophie der Gegenwart in Deutschland*]. Torino: Bocca 1922.

**1933**

Grassi, Ernesto: *Dell'apparire e dell'essere: seguito da Linee della filosofia tedesca contemporanea*. Firenze: Nuova Italia 1933.

**1950**

Baglietto, Claudio: *Il cammino della filosofia tedesca nell'Ottocento*. Firenze: La nuova Italia 1950.

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Antomarini, Brunella (ed.): *I filosofi della scuola di Marburgo*. Napoli: Edizioni Scientifiche Italiane 1991.

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Sturlese, Loris: *Storia della filosofia tedesca nel Medioevo*. Firenze: Olschki 1996.



**1998**

Ferrari, Massimo: La filosofia della seconda metà del Novecento: La filosofia italiana, la filosofia francese, la filosofia nella cultura tedesca. In: Dal Pra, Mario (ed.): Storia della Filosofia. Volume 11.1. Padova/Milano: Piccin Nuova libreria-Vallardi 1998.

**2003**

Mori, Massimo: Filosofi tedeschi a confronto. Bologna: Il Mulino 2003.

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Pallavidini, Renato: Introduzione alla filosofia classica tedesca. Torino: Noctua 2004.

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**2015**

Spaventa, Bertrando / Landolfi Petrone, Giuseppe: Quattro articoli sulla filosofia tedesca: Kant, Fichte, Schelling, Hegel. Saonara: Il Prato 2015.

**2016**

Illetterati, Luca / Giuspoli, Paolo / Bonito Oliva, Rossella: Filosofia classica tedesca: le parole chiave. Roma: Carocci 2016.

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**1942**

Capone Braga, Gaetano: La filosofia francese e italiana del Settecento. Padova: CEDAM A. Milani 1942, 1947.

**1958**

Valentin, Francesco: La filosofia francese contemporanea. Milano: Feltrinelli 1958.

**1965**

[French 1962] Wahl, Jean: Il pensiero moderno in Francia [orig. Tableau de la philosophie française]. Firenze: La nuova Italia 1965.

**1971**

[French 1966] Lacroix, Jean: Panorama della filosofia francese contemporanea [orig. Panorama de la philosophie française contemporaine]. Roma: Città Nuova 1971.

**1974**

[English 1960] Spink, John Stephenson: Il libero pensiero in Francia da Gassendi a Voltaire [orig. French Free-Thought from Gassendi to Voltaire]. Firenze: Vallecchi 1974.

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Ferrari, Massimo: La filosofia della seconda metà del Novecento: La filosofia italiana, la filosofia francese, la filosofia nella cultura tedesca. In: Dal Pra, Mario (ed.): Storia della Filosofia. Vol. 11.1. Padova/Milano: Piccin Nuova libreria – Vallardi 1998.

**2006**

Sartini, Andrea: Figure della differenza: percorsi della filosofia francese del Novecento. Milano: Mondadori 2006.

**2007**

Iofrida, Manlio: Per una storia della filosofia francese contemporanea: da Jacques Derrida a Maurice Merleau-Ponty. Modena: Mucchi 2007.

## Indian Philosophy and Thought [25]

## General Histories [22]

**1910**

Formichi, Carlo / Belloni-Filippi, Ferdinando: Il pensiero religioso e filosofico dell'India. Modena: Formiggini 1910.

**1913**

Suali, Luigi: Introduzione allo studio della filosofia indiana. Pavia: Mattei 1913.

**1914**

Belloni-Filippi, Ferdinando: Religioni dell'India. Jainismo e buddhismo. Pisa: Spoerri 1914.

**1925**

Formichi, Carlo: Il pensiero religioso nell'India prima del Buddha. Bologna: Nicola Zanichelli 1925.

**1935**

[English 1909] Ramacharaka [William Walker Atkinson]: *Le filosofie e religioni dell'India* [orig. *The Inner Teachings of the Philosophies and Religions of India*]. Transl. by Elena Zanotti. Milano: Bocca 1935, 1941, 1952; Roma: Napoleone 1971, 1974, 1979.

**1957**

Tucci, Giuseppe: *Storia della filosofia indiana*. Bari: Laterza 1957, 1977, 1981, 1987; Milano: TEA 1992; Roma-Bari: Laterza 2005, 2007, 2012, 2017, 2022. [Transl. into Spanish 1974]

**1958**

Vecchiotti, Icilio: *Pensatori dell'India contemporanea*. Roma: Corso 1958.

**1962**

[German 1949] von Glasenapp, Helmuth: *Filosofia dell'India: introduzione alla storia e allo sviluppo del pensiero filosofico indiano*. [orig. *Die Philosophie der Indier: Eine Einführung in ihre Geschichte und ihre Lehren*]. Transl. by Barbarina Fracca and Giulio Gatti Torino: SEI 1962, 1985.

**1968**

Vecchiotti, Icilio: *Che cosa è la filosofia indiana?* Roma: Ubaldini 1968. [Transl. into Spanish 1971]

**1974**

[English 1923, 1927] Radhakrishnan, Sarvepalli: *La filosofia indiana* [orig. *Indian Philosophy*]. 2 vols. Transl. by Emilio Agazzi. Torino: Einaudi 1974, 1991.

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Franci, Giorgio Renato: *Studi sul pensiero indiano*. Bologna: CLUEB 1975.

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Scalabrino Borsani, Giuseppina: *La filosofia indiana*. In: Dal Pra, Mario (ed.): *Storia della filosofia*. Vol. 1. Milano: Vallardi 1976.

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Vecchiotti, Icilio: *Storia della filosofia indiana dal 18. al 20. secolo*. 2 vols. Roma: Ubaldini 1982–1985, 1996.

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**1984**

Turbiani, Enzo / Piantelli, Mario / Franci, Giorgio Renato: *Religioni e filosofie dell'India*. Modena: Fondazione Collegio San Carlo 1984.

**1995**

Vecchiotti, Icilio: *Introduzione alla filosofia indiana*. Urbino: Quattro venti 1995.

**1996**

RAI Dipartimento scuola educazione: *Il pensiero indiano 2. Dagli inni vedici ai sistemi filosofici*. 7 videocassette. Roma: Istituto della Enciclopedia italiana 1996.

**2001**

[English 1952] Zimmer, Heinrich / Campbell, Joseph: *Filosofie e religioni dell'India* [orig. *Philosophies of India*]. Milano: Mondadori 2001.

**2005**

Marchignoli, Saverio: *L'India filosofica. Un percorso tra temi e problemi del pensiero indiano. Dalle origini alla fine del secolo ottavo*. Bologna: Eurocopy 2005.

**2007**

Vecchiotti, Icilio: *Storia del buddhismo indiano*. 3 vols. Roma: Ed. Riuniti 2007–2010.

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Arena, Leonardo Vittorio: *Il pensiero indiano: dai Veda a Krishnamurti: il percorso di una civiltà millenaria*. Milano: Mondadori 2008.

Torella, Raffaele: *Il pensiero dell'India. Un'introduzione*. Roma: Carocci 2008.

**2019**

Sferra, Francesco: *Filosofie dell'India. Un'antologia di testi*. Roma: Carocci 2019; Milano: Corriere della sera 2018; Roma: Carocci 2020.

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**1999**

Restaino, Franco: *La filosofia antica: India, Cina, Grecia*. In: Restaino, Franco: *Storia della filosofia*. Vol. 1. Torino: UTET 1999.

**2012**

Foglietta, Giacomo: *Le tradizioni filosofiche dell'India antica: dai Veda al Tantra*. Forlì: Foschi 2012.

**2014**

Pelissero, Alberto: *Filosofie classiche dell'India*. Brescia: Morcelliana 2014.

## Italian Philosophy and Thought [31]

**1920**

Capone Braga, Gaetano: *La filosofia francese e italiana del Settecento*. 2 vols. Arezzo: Edizioni delle Pagine Critiche, 1920; Padova: CEDAM A. Milani 1942, 1947.

**1924**

De Ruggiero, Guido: *Sommario di storia della filosofia italiana: ad uso delle scuole*. Messina: Principato 1924.

Piccoli, Valentino: *Storia della filosofia italiana*. Torino: Paravia 1925.

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Limentani, Ludovico / Masново, Amato / Levi, Alessandro / Maresca, Mariano / Della Volpe, Galvano / Lamanna, Eustachio Paolo: *La filosofia contemporanea in Italia dal 1870 al 1920*. Città di Castello: Francesco Perrella 1928.

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Gentile, Giovanni: *Storia della filosofia italiana dal Genovesi al Galluppi*. 2 vols. Milano: Treves 1930; Firenze: Sansoni 1962, 1969.

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Garin, Eugenio: *Cronache di cinquant'anni di filosofia italiana*. 3 vols. Firenze: G. C. Sansoni 1955. [Transl. into Russian 1955]

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Marcianò, Francesco E.: Lineamenti di storia della filosofia italiana. Firenze: Editrice Universitaria 1950, 1956, 1959.

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Lombardi, Franco: La filosofia italiana negli ultimi cento anni. Asti: Arethusa 1959.

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Bonetti, Aldo: La storia della filosofia italiana nella seconda metà dell'Ottocento e Giovanni Gentile. Milano: Università Cattolica del S. Cuore 1960.

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Garin, Eugenio: Storia della filosofia italiana. 3 vols. Torino: Einaudi 1966, 1978. [Transl. into English 2008]

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Cenacchi, Giuseppe: Storia della filosofia dell'esistenza nel pensiero italiano contemporaneo. Città del Vaticano: Pontificia accademia di S. Tommaso 1990.

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Bagetto, Luca: Il pensiero della possibilità: la filosofia torinese come storia della filosofia. Torino: Paravia 1995.

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Ferrari, Massimo: La filosofia della seconda metà del Novecento: La filosofia italiana, la filosofia francese, la filosofia nella cultura tedesca. In: Dal Pra, Mario (ed.): Storia della Filosofia. Vol. 11.1. Padova/ Milano: Vallardi 1975.

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Antiseri, Dario / Tagliagambe, Silvano: Filosofia italiani del Novecento. In: Antiseri, Dario / Tagliagambe, Silvano (eds.): Storia della filosofia alle origini a oggi. Vol. 12. Milano: Bompiani 2004.

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Grecchi, Luca: *Il presente della filosofia italiana*. Pistoia: Petite plaisance 2007.

**2008**

Antiseri, Dario / Tagliagambe, Silvano / Cicero, Vincenzo: *Filosofi italiani contemporanei*. In: Antiseri, Dario / Tagliagambe, Silvano (eds.): *Storia della filosofia alle origini a oggi*. Vol. 13. Milano: Bompiani 2008, 2010.

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Riconda, Giuseppe / Ciancio, Claudio (eds.): *Filosofi italiani contemporanei*. Milano: Mursia 2013.

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Grassi, Onorato / Marassi, Massimo: *La filosofia italiana nel Novecento: interpretazioni, bilanci, prospettive*. Milano–Udine: Mimesis 2016.

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Polizzi, Gaspare: *La filosofia italiana del Novecento. Autori e metodi*. Pisa: ETS 2019.

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Pazzelli, Federica / Verde, Francesco (eds.): *Momenti di filosofia italiana*. Roma: Edizioni Efestò 2020.

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Claverini, Corrado: *La tradizione filosofica italiana. Quattro paradigmi interpretativi*. Macerata: Quodlibet 2021.

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Cuozzo, Gianluca / Dall'Igna, Antonio (eds.): *Metafisici torinesi*. Milano: Mimesis 2022.

## Japanese Philosophy and Thought [7]

**1968**

Piovesana K. Gino: *Filosofia giapponese contemporanea*. Bologna: Riccardo Pàtron 1968. [1997 Transl. into English]

**1991**

Bigatti, Franco: *Il pensiero giapponese*. 2 vols. Graphos: Napoli 1991–1992.

**1996**

Vianello, Giancarlo / Yoshioka, Kenjiro / Cestari, Matteo / Marchianò, Grazia: *La scuola di Kōyoto*. Messina: Rubbettino 1996.

**2007**

Forzani, Giuseppe Jisō: *I fiori del vuoto: introduzione alla filosofia giapponese*. Torino: Bollati Boringhieri 2007.

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Arena, Leonardo Vittorio: *Lo spirito del Giappone: la filosofia del Sol levante dalle origini ai giorni nostri*. Milano: Rizzoli 2008.

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Raveri, Massimo: *Il pensiero giapponese classico*. Torino: Einaudi 2014.

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Ghilardi, Marcello: *La filosofia giapponese*. Brescia: Scholé 2018.

## Polish Philosophy [2]

**1996**

Coniglione, Francesco: *Nel segno della scienza: la filosofia polacca del Novecento*. Milano: Franco Angeli 1996.

**2005**

[German 1996] Dahm, Helmut / Ignator, Asen (eds.): *Storia delle tradizioni filosofiche dell'Europa orientale* [orig. *Geschichte der philosophischen Traditionen Osteuropas*]. Torino: Edizioni della Fondazione Giovanni Agnelli 2005. [Contains contributions on Russian, Polish, Czech, Slovak, Hungarian, Romanian, Bulgarian, Serbian, Croatian and Slovenian philosophy]



## Russian Philosophy and Thought [8]

### 1925

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### 1971

[Russian 1946] Berdjaev, Nicolaj: *Il senso della storia: saggio di una filosofia del destino umano* [orig. *Русская идея*]. Milano: Jaca Book 1971.

### 1993

Mastroianni, Giovanni: *Pensatori russi del Novecento*. Napoli: Istituto Italiano per gli studi filosofici 1993.

### 2003

Asnaghi, Adolfo: *L'uccello di fuoco: storia della filosofia russa*. Milano: Gorle Servitium 2003.

### 2005

[German 1996] Dahm, Helmut / Ignator, Asen (eds.): *Storia delle tradizioni filosofiche dell'Europa orientale* [orig. *Geschichte der philosophischen Traditionen Osteuropas*]. Torino: Edizioni della Fondazione Giovanni Agnelli 2005. [Contains contributions on Russian, Polish, Czech, Slovak, Hungarian, Romanian, Bulgarian, Serbian, Croatian, and Slovenian philosophy]

### 2007

Coviello, Domenico: *Schegge sulla filosofia russa: breve storia della filosofia russa dalle origini a Gorbaciov*. Como: New Press 2007.

### 2013

Coviello, Domenico: *Invito alla filosofia russa: breve storia della filosofia*. Buccino: BookSprint 2013.

## Sicilian Philosophy and Thought [3]

### 1995

Caramella, Santino / Armetta, Francesco (ed.): *Il pensiero filosofico in Sicilia: dall'età antica alla contemporanea: con scritti inediti*. Caltanissetta: S. Sciascia 1995.

**1999**

Bentivegna, Giuseppe: Dal riformismo muratoriano alle filosofie del Risorgimento: contributi alla storia intellettuale della Sicilia. Napoli: Guida 1999.

**2012**

Dollo, Corrado / Bentivegna, Giuseppe (eds.): La cultura filosofica e scientifica in Sicilia. Acireale: Bonanno 2012.

### Spanish Philosophy [1]

**2016**

Savignano, Armando: Storia della filosofia spagnola del XX secolo. Brescia: Morcelliana 2016. [Transl. into Spanish 2018]

### US-American Philosophy and Thought [10]

**1939**

[English 1930] Muirhead, John Henry: Filosofi americani contemporanei [orig. Contemporary American Philosophy]. Milano: Bompiani 1939.

**1957**

[English 1953] Blau, Joseph Leon: Movimenti e figure della filosofia americana [orig. Men and Movements in American Philosophy]. Firenze: La nuova Italia 1957.

**1958**

Landi Rossi, Ferruccio / Barone, Francesco: Il pensiero americano contemporaneo. 2 vols. Milano: Edizioni di Comunità 1958.

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Rigobello, Armando: La filosofia americana contemporanea. Torino: Società editrice internazionale 1960.

**1963**

[English 1947] Schneider, Herbert Wallace: Storia della filosofia americana [orig. A History of American Philosophy]. Bologna: Il Mulino 1963.

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Paganini, Gianni: La filosofia anglo-americana. In: Dal Pra, Mario (ed.): Storia della filosofia. Filosofia sella seconda metà del Novecento. Vol 11. Milano: Vallardi 1998.

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Frega, Roberto: *Le voci della ragione: teorie della razionalità nella filosofia americana contemporanea*. Macerata: Quodlibet 2009.

**2014**

Lucivero, Michele / Di Cintio, Michele: *Esperienze del pensiero americano contemporaneo*. Lecce: Pensa multimedia 2014.

**2016**

[English 1989] West, Cornel: *La filosofia americana: una genealogia del pragmatismo* [orig. *The Historic Emergence of American Pragmatism*]. Roma: Editori riuniti 2016.

**2017**

Laghi, Matteo / Savorani, Gianguido: *La filosofia politica americana contemporanea: liberalismo, comunitarismo, multiculturalismo*. Bologna: Diogene Multimedia 2017.

## Religions / Teachings [66]

### Buddhist Philosophy and Thought [3]

**1988**

[English 1962] Conze, Edward: *Il pensiero del buddhismo indiano* [orig. *Buddhist Thought in India: Three Phases of Buddhist Philosophy*]. Roma: Edizioni Mediterranee 1988.

**2007**

Vecchiotti, Icilio: *Storia del buddhismo indiano*. 3 vols. Roma: Ed. Riuniti 2007–2010.

**2009**

Tollini, Aldo: *Antologia del buddhismo giapponese*. Torino: Einaudi 2009.

## Christian Philosophy and Thought [6]

**1920**

Contri, Siro: *La filosofia scolastica*. Bologna: Azzoguidi 1933.

**1943**

Giacon, Carlo S. J.: *Il pensiero cristiano con particolare riguardo alla scolastica medievale*. Milano: Vita e Pensiero 1943.

**1956**

Agazzi, Aldo: *Storia della filosofia dai Greci alla scolastica*. Brescia: La Scuola 1956.

**1970**

Adorno, Francesco: *Il pensiero greco-romano e il cristianesimo. Orientamenti bibliografici*. Bari: Laterza 1970.

**2005**

Moreschini, Claudio: *Storia della filosofia patristica*. Brescia: Morcelliana 2005. [Transl. into Portuguese 2008]

**2009**

Messina, Giuseppe: *Storia della filosofia greca e del Cristianesimo*. Scandicci: Firenze Atheneum 2009.

## Daoist Philosophy and Thought [2]

**1991**

Tagliaferri, Aldo: *Il taoismo*. Roma: Tascabili economici Newton 1996.

**2007**

Andreini, Attilio / Scarpari, Maurizio: *Il daoismo: l'espressione più autentica del sentimento religioso cinese*. Bologna: Il Mulino 2007.

## Islamic / Arabic Philosophy and Thought [22]

**1939**

Quadri, Goffredo: *La filosofia degli arabi nel suo fiore*. 2 vols. Firenze: La nuova Italia 1939; Milano: *La vita felice* 1997; Milano: BookTime 2008.

**1973**

[French 1970] Abdel-Malek, Anouar: *Il pensiero politico arabo contemporaneo* [orig. *La pensée politique arabe contemporaine*]. Transl. by Giuseppe Morosini. Roma: Editori Riuniti 1973.

[French 1964] Corbin, Henry / Hossein, Nasr Seyyed / Yahya, Osman: *Storia della filosofia islamica. Dalle origini alla morte di Averroè* [orig. *Histoire de la philosophie islamique*]. Milano: Adelphi 1973, 1991.

**1978**

Khoury, Joseph: *Introduzione alla storia della filosofia musulmana*. Roma: Pontificia Università Urbaniana 1978.

**1991**

Baffioni, Carmela: *Storia della filosofia islamica*. Milano: Mondadori 1991, 1997.

Branca, Paolo: *Voci dell'Islam moderno: il pensiero arabo-musulmano fra rinnovamento e tradizione*. Genova: Marietti 1991.

[English 1985] Leaman, Oliver: *La filosofia islamica medievale* [orig. *Islamic Philosophy*]. Transl. by Massimo Campanini. Bologna: Il Mulino 1991.

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[French 1975] Arkoun, Mohammed: *La filosofia araba* [orig. *La pensée arabe*]. Milano: Xenia 1995.

Mandel, Gabriele: *Storia del sufismo*. Milano: Rusconi 1995.

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Baffioni, Carmela: *I grandi pensatori dell'Islam*. Roma: Lavoro 1996.

Piaia, Gregorio: *La filosofia e l'Islām*. Padova: Gregoriana libreria editrice 1996.

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[Spanish 1981] Cruz Hernández, Miguel: *Storia del pensiero nel mondo islamico* [orig. *Historia del pensamiento en el mundo islámico*]. 3 vols. Transl. by Bruno Chiesa e Roberto Tottoli. Brescia: Paideia 1999–2001.

**2005**

D'Ancona, Cristina: *Storia della filosofia nell'Islam medievale*. Torino: Giulio Einaudi Editore 2005.

**2006**

Campanini, Massimo: *La filosofia e l'islam: tradizioni, identità e confronto*. Milano: Albo versorio 2006.

Pezzimenti, Rocco: *Il pensiero politico islamico del '900. La fine dell'eurocentrismo*. Soveria Manelli: Rubettino 2006.

[German 2004] Rudolph, Ulrich: *La filosofia islamica* [orig. *Islamische Philosophie. Von den Anfängen bis zur Gegenwart*]. Transl. by Carmela Baffioni. Bologna: il Mulino 2006.

**2007**

Scarabel, Angelo: *Il sufismo: storia e dottrina*. Roma: Carocci 2007.

**2012**

[French 1971] Corbin, Henry: *Nell'Islam iranico: aspetti spirituali e filosofici* [orig. *En Islam iranien*]. Transl. by Roberto Revello. 4 vols. Milano / Udine: Mimesis 2012.

**2016**

Campanini, Massimo: *La filosofia islamica*. Brescia: ELS La scuola 2016.

Campanini, Massimo: *Il pensiero islamico contemporaneo*. Bologna: Il Mulino 2016.

**2017**

Campanini, Massimo: *Storia del pensiero politico islamico: Dal profeta Muhammad ad oggi*. Firenze: Le Monnier Università 2017.

**2019**

Giordani, Demetrio: *I naqshbandī: uomini, storia e dottrine di un ordine sufi*. Milano: Jouvence 2019.

## Jewish Philosophy and Thought [21]

**1947**

Bertola, Ermenegildo: *La filosofia ebraica*. Milano: Bocca 1947.

**1976**

[French 1947] Vajda, Georges: *La Filosofia ebraica* [orig. *Introduction à la pensée juive du Moyen age*]. Milano: Francesco Vallardi 1976.

**1990**

[French 1983] Sirat, Colette: La filosofia ebraica medievale secondo i testi editi e inediti [orig. La philosophie juive au Moyen Age: selon les textes manuscrits et imprimés]. Brescia: Paideia 1990.

**1993**

Di Cesare, Donatella / Morselli, Marco: Torah e filosofia: percorsi del pensiero ebraico. Firenze: Giuntini 1993.

Kajon, Irene: La storia della filosofia ebraica. Padova: CEDAM 1993.

**1994**

[French 1991] Hayoun, Maurice-Ruben: I filosofi ebrei nel Medioevo [orig. La philosophie médiévale juive]. Transl. by Costante Marabelli. Milano: Jaca Book 1994.

**1996**

Grusovin, Marco: Studi sull'illuminismo ebraico. Milano: Pubblicazioni dell'ISU-Università cattolica 1996.

Zonta, Mauro: La filosofia antica nel Medioevo ebraico: le traduzioni ebraiche medievali dei testi filosofici antichi. Brescia: Paideia 1996.

**2000**

Nangeroni, Alessandro / Bottazzini, Paolo: La filosofia ebraica. Milano: Xenia 2000.

[French 1986] Ouaknin, Marc-Alain: Il libro bruciato: filosofia della tradizione ebraica [orig. Le livre brûlé: lire le Talmud]. Genova: ECIG 2000.

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Kajon, Irene: Il pensiero ebraico del Novecento: una introduzione. Roma: Donzelli 2002. [Transl. into English 2006]

Zonta, Mario: La filosofia ebraica medievale: storia e testi. Roma: Laterza 2002.

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Gatti, Roberto: Ermeneutica e filosofia: introduzione al pensiero ebraico medioevale (secoli XII–XIV). Genova: Il melangolo 2003.

Giuliani, Massimo: Il pensiero ebraico contemporaneo: un profilo storico-filosofico. Brescia: Morcelliana 2003.

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Giannini, Gianluca: Filosofia, religione e pensiero ebraico: dibattito e prospettive dal nordamerica. Napoli: Guida 2004.

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**2007**

Laras, Giuseppe: *Storia del pensiero ebraico nell'età antica*. Firenze: La Giuntina 2007.  
Ricci Sindoni, Paola: *La filosofia ebraica nel Novecento*. Roma: Spazio tre 2007.

**2013**

Giuliani, Massimo: *La filosofia ebraica oggi: orizzonti, percorsi e problemi*. Padova: Esedra 2013.

**2015**

Fabris, Adriano: *Il pensiero ebraico nel Novecento*. Roma: Carocci 2015.

**2017**

Veltri, Giuseppe: *Sapienza alienata: la filosofia ebraica tra mito, storia e scetticismo*. Ariccia (RM): Aracne 2017.

Philosophy of Religion [13]

**1923**

Gentile, Panfilo: *Sommario d'una filosofia della religione*. Bari: Laterza 1923.

**1949**

Cione, Edmondo: *Misticismo e razionalità. Filosofia della religione e storia degli ideali religiosi dell'Occidente*. Roma: A. Celli 1949.

**1963**

Cione, Edmondo: *Fede e ragione nella storia: filosofia della religione e storia degli ideali religiosi dello Occidente*. Bologna: Cappelli 1963.

**1965**

Sante Pignagnoli, Fabio: *Note sulla storia della filosofia della religione in Italia*. Roma: Studium 1965.

**1966**

Paggiaro, Luigi: *Le grandi religioni precristiane*. Roma: Istituto editoriale del Mediterraneo 1966.



**1967**

Mancini, Italo: *Storia della filosofia religiosa: I° e II° tempo*. Urbino: Libreria Editrice Montefeltro 1967.

**1988**

Grassi, Piergiorgio / Bof, Giampiero: *Filosofia della religione: storia e problemi*. Brescia: Queriniana 1988.

Marchesi, Angelo: *Linee di uno sviluppo storico della filosofia della religione*. Parma: Zara 1988.

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Brezzi, Francesca: *Le grandi religioni*. Roma: Newton Compton 1994.

**2002**

Micheletti, Mario: *Filosofia analitica della religione: un'introduzione storica*. Brescia: Morcelliana 2002.

**2004**

Rossi, Roberto / Livi, Antonio: *Fondamento e storia. Iniziazione alla filosofia della religione*. Roma: Casa Editrice Leonardo da Vinci 2004.

**2017**

Magris, Aldo: *Itinerari della filosofia e delle religioni*. 2 vols. Brescia: Morcelliana 2017.

**2019**

Stagi, Pierfrancesco: *Storia della filosofia della religione contemporanea*. Milano: Mimesis 2019.

## Areas / Disciplines [130]

### Analytic Philosophy [9]

**1966**

[English 1956] Opie Urmson, James: *L'analisi filosofica: origini e sviluppi della filosofia analitica* [orig. *Philosophical Analysis, its Development Between the Two World Wars*]. Transl. by Luciano Leone. Milano: Mursia 1966.

**1993**

Abbagnano, Nicola: Dall'Ermeneutica alla Filosofia analitica. In: Abbagnano, Nicola: Storia della Filosofia. Vol. 7. Torino: UTET 1993, 2006.

**1998**

Berti, Enrico / Volpi, Franco / Rossitto, Cristina: La filosofia analitica e la filosofia della scienza del '900. Letture filosofiche. Roma: Laterza scolastica 1998.

**1999**

Restaino, Franco: La filosofia contemporanea: filosofie analitiche e continentali: dal 1918 a oggi. In: Restaino, Franco: Storia della filosofia. Vol. 4.2. Torino: UTET 1999.

**2002**

D'Agostini, Franca / Vassallo, Nicla: Storia della filosofia analitica. Torino: Einaudi 2002.

**2006**

Fonnesu, Luca: Storia dell'etica contemporanea: da Kant alla filosofia analitica. Roma: Carocci 2006.

**2010**

Antiseri, Dario / Tagliagambe, Silvano: Fenomenologia, Esistenzialismo, Filosofia analitica e nuove tecnologie. In: Antiseri, Dario / Tagliagambe, Silvano (eds.): Storia della filosofia alle origini a oggi. Vol. 10. Milano: Bompiani 2010.

**2011**

De Caro, Mario / Poggi, Stefano (eds.): Continenti filosofici: la filosofia analitica e le altre tradizioni. Roma: Carocci 2011.

**2015**

Tripodi, Paolo: Storia della filosofia analitica: dalle origini ai giorni nostri. Roma: Carocci 2015.

## Aesthetics [24]

**1905**

Rolla, Alfredo: Storie delle idee estetiche in Italia. Torino: Fratelli Bocca 1905.

**1957**

[German 1954] Lukács, György: Contributi alla storia dell'estetica [orig. Beiträge zur Geschichte der Ästhetik]. Transl. by Emilio Picco. Milano: Feltrinelli 1957.

**1976**

Fubini, Enrico: *L' estetica musicale dall' antichità al Settecento*. Torino: Einaudi 1976, 1981. [Transl. into English 1990, Korean 2016]

**1979**

[Polish 1962] Tatarkiewicz, Wladislaw: *Storia dell' estetica* [orig. *Historia estetyki*]. 3 vols. Transl. by Giampiero Cavaglia. Torino: Einaudi 1979.

**1987**

Eco, Umberto: *Arte e bellezza nell' estetica medievale*. Milano: Bompiani 1987; Milano: *La nave di Teseo* 2016. [Transl. into Portuguese 1989, Dutch 1989, Catalan 1990, Modern Greek 1997, Spanish 1997, Korean 1998, Turkish 1998, Japanese 2001, French 2002, English 2002, Danish 2003, Polish 2006, Hungarian 2007, Russian 2014, German 2016]

Plebe, Armando / Emanuele, Pietro: *Manuale di estetica*. Roma: Armando 1987.

**1988**

Givone, Sergio: *Storia dell' estetica*. Roma: Laterza 1988, 1997. [Transl. into Spanish 1990]

**1991**

Restaino, Franco: *Storia dell' estetica moderna*. Torino: UTET 1991.

**1995**

Franzini, Elio / Zecchi, Stefano: *Storia dell' estetica: antologia di testi*. Bologna: Il Mulino 1995.

**1996**

Ferraris, Maurizio / Givone, Sergio / Vercellone, Federico: *Estetica*. Torino: TEA 1996.

**2000**

Givone, Sergio: *Estetica: storia, categorie, bibliografia*. Scandicci: La nuova Italia 2000, 2008.

**2001**

Perniola, Mario: *L' estetica del Novecento*. Bologna: Il Mulino 2001, 2009.

**2002**

Amato, Luigi: *Antologia estetica*. Siracusa: Mediterraneo 2002.

**2003**

Franzini Elio, Mazzocut Maddalena: Breve storia dell'estetica. Milano: Bruno Mondadori 2003.

Vercellone, Federico / Bertinetto, Alessandro / Garelli, Gianluca: Storia dell'estetica moderna e contemporanea. Bologna: Il Mulino 2003.

**2004**

Amato, Luigi: Corso di estetica: dalle origini al '900. Siracusa: B. Micheli 2004.

**2005**

Eco, Umberto / De Michele, Girolamo: Storia della bellezza. Milano: Bompiani 2005. [Transl. into Portuguese 2007]

**2007**

D'Angelo, Paolo: L'estetica italiana del Novecento: dal neoidealismo a oggi. Roma: Laterza 2007.

Eco, Umberto: Storia della bruttezza. Milano: Bompiani 2007. [Transl. into Portuguese 2007, German 2007]

**2008**

Desideri, Fabrizio / Cantelli, Chiara: Storia dell'estetica occidentale. Da Omero alle neuroscienze. Roma: Carocci 2008, 2016.

Vercellone, Federico / Bertinetto, Alessandro / Garelli, Gianluca: Lineamenti di storia dell'estetica: la filosofia dell'arte da Kant al XXI secolo. Bologna: Il Mulino 2008.

**2011**

Perniola, Mario: L'estetica contemporanea: un panorama globale. Bologna: Il Mulino 2011. [Transl. into Spanish 2016]

**2016**

Ghilardi, Marcello: L'estetica giapponese moderna. Brescia: Morcelliana 2016.

**2017**

Perniola, Mario: Estetica italiana contemporanea. Firenze: Bompiani 2017.

## Epistemology [2]

**1963**

Vanni Rovighi, Sofia: Gnoseologia. Morcelliana: Brescia, 1963; Milano: Vita e pensiero 1976 (under the new title: Teoria della conoscenza); Bologna: ESD 2007 (under the title: Filosofia della conoscenza, ed. by Ghisalberti, Alessandro); Brescia: Scholé 2021 (under the title: Gnoseologia storia della filosofia della conoscenza, ed. by D'Anna, Giuseppe). [Transl. into Korean 2004]

**1997**

Gozzano, Simone: Storia e teorie dell'intenzionalità. Roma: Laterza 1997.

## Ethics / Moral Philosophy [9]

**1907**

Rosmini, Antonio: Compendio di etica e Breve storia di essa. Roma: Desclée-Lefebvre 1907; Roma: Città nuova 1998.

**1911**

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Cavarero, Adriana / Restaino, Franco: *Le filosofie femministe*. Torino: Paravia 1999, 2002.

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Cavarero, Adriana: *Nonostante Platone: Figure femminili nella filosofia antica*. Verona: Ombre corte 2009. [Transl. into German 1992, English 1995]

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Dini, Leonardo: *Idea Donna. Donne Filosofe*. Roma: Aracne 2018.

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De Tommaso, Emilio Maria / Plastina, Sandra: *Filosofe e scienziate in età moderna*. Pisa/Roma: Serra 2019.

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Fabbri, Natacha: *Profili di donne sulla luna. Riflessi di scienza, filosofia e letteratura*. Firenze: Edizioni della Normale di Pisa 2022.

Focà, Alfredo: *Le donne filosofe nella scuola di Pitagora a Crotona: le donne pitagoriche nell'arte: storia, filosofia, scienza, le radici del nostro futuro*. Reggio Calabria: Laruffa 2022.

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Dipré, Elisa: *Le grandi pensatrici. Donne che hanno lasciato il segno nella storia della filosofia*. Independently published 2023.

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Loche, Annamaria / Peroni, Alessandro / Sanò, Laura: *Leggere le filosofe*. Como / Pavia: Ibis 2024.

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[German 2004] Hohenstein, Elmar: *Atlante di filosofia: luoghi e percorsi del pensiero* [orig. *Philosophie-Atlas: Orte und Wege des Denkens*]. Transl. by Monica Guerra, Federica Mauri, and Valeria Sanna. Torino: Einaudi 2009, 2013. [Transl. into Turkish 2015]

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Melchiorre, Virgilio (ed.): *Filosofie nel mondo*. Milano: Bompiani 2014.

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The endeavor of this bibliographical guide is inscribed in the broader effort to reframe the discipline of Philosophy in a global perspective through the account of its history. With the present work readers will gain a broad overview of the materials available in Italian on the histories of philosophy in different regions of the world from the first editions, in the 15<sup>th</sup> century, to the present. Some of these materials are presented in the extensive introduction to the bibliography, which has been organized according to geographical regions, such as continents and nations, as well as thematic focuses, such as religions, doctrines, or disciplines. Moreover, the introduction discusses two main themes, namely the strong historiographical tradition in Italy and its close connection with political agendas, and the influence of the history of philosophy in the schools. One outcome of the work is the mapping of leading research areas as well as neglected areas, and even the uncovering of some blind spots.

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