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Autore	Zilio Diego
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Sommario/riassunto	<p>The present book aims to outline a possible interpretation of radical behaviorism as a theory of mind, which means, in other words, to contextualize it in the context of the discussions of the philosophy of mind. What exactly does this contextualization imply? There are possibly many differences between radical behaviorism and the theories that make up the philosophy of mind, including differences in agenda: the first emerges as a proposal for a philosophy of behavioral science, and the second was developed to address issues that have permeated philosophy since its emergence among the Greeks. The meaning of the present context, therefore, is simply to deal with some themes of the philosophy of mind from the radical behaviorist perspective, but always bearing in mind that this work will not exhaust all the problems and questions that form this subdivision of philosophy. The aim of this book is to contextualize radical behaviorism in the philosophy of mind through three activities. The first is to present a possible answer to the question "What is the mind?". The second, in turn, demands the treatment of another question, namely, "What is the nature of the mind?" The first question underlies the problem of defining which things or phenomena are considered mental. It is, therefore, the search for a conceptual definition of the</p>

mind. The second question, on the other hand, addresses the ontology of the mental, that is, the characteristics essential to its existence. In turn, the third activity does not have a specific issue, but it is nevertheless important: it consists in the analysis of some theses, problems and questions presented by the theories of the mind through the radical behaviorist point of view. These activities are expected to represent at least one step towards the construction of a radical behaviorist theory of mind.

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Leppin Hartmut

Antike Mythologie in christlichen Kontexten der Spätantike / / Hartmut Leppin

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#### Sommario/riassunto

Die klassische Mythologie überlebte die Christianisierung des Römischen Reiches und das Ende der Antike; das ist ein ebenso bekannter wie bei näherem Zusehen überraschender Befund, der unterschiedlich beschrieben werden kann. So war in den Literaturwissenschaften lange von der christlichen Gefangenschaft der Mythologie die Rede. Der Band, der Beiträge verschiedener Sprachen und Disziplinen vereint, versucht zu differenzieren und fragt danach, in welcher Weise antike Mythologie in verschiedenen Kontexten Polemiken ausgesetzt war oder etwa als Bildungsgut neutralisiert oder wiederum angeeignet wurde. So entsteht ein facettenreiches Bild von den Bedingungen des keineswegs selbstverständlichen Überlebens von klassischer Mythologie in der Spätantike.

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