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| 1. Record Nr. | UNINA9910790475103321 |
| Autore | Mitias Michael H |
| Titolo | Friendship [[electronic resource]] : a central moral value / / Michael H. Mitias |
| Pubbl/distr/stampa | Amsterdam, : Rodopi, 2012 |
| ISBN | 1-280-49714-9 9786613592378 94-012-0725-9 |
| Descrizione fisica | 1 online resource (239 p.) |
| Collana | Value inquiry book series ; ; v. 239 |
| Disciplina | 177.62 |
| Soggetti | Friendship - Philosophy |
| Lingua di pubblicazione | Inglese |
| Formato | Materiale a stampa |
| Livello bibliografico | Monografia |
| Note generali | Description based upon print version of record. |
| Nota di bibliografia | Includes bibliographical references and index. |
| Nota di contenuto | Preliminary Material -- THESIS AND PLAN OF THE BOOK -- CONCEPT OF MORAL PARADIGM -- MORAL PARADIGMS IN HELLENIC AND HELLENISTIC CULTURES -- FRIENDSHIP IN HELLENIC AND HELLENISTIC MORAL THEORY -- FRIENDSHIP IN MEDIEVAL MORAL THEORY -- FRIENDSHIP IN MODERN MORAL THEORY -- FRIENDSHIP IN CONTEMPORARY MORAL THEORY -- FRIENDSHIP AS AN ONTOLOGICAL NEED -- NOTES -- ABOUT THE AUTHOR -- WORKS CITED -- INDEX -- VIBS. |
| Sommario/riassunto | Friendship was recognized as a central moral value in the classical period, but it was dismissed from medieval, modern, and twentieth century moral theories. This book argues that this dismissal is unjustifiable. The validity of this claim is established in four steps. First, it proposes the concept of moral paradigm. This concept enables us to explore the source of moral value and to provide a criterion for the evaluation of the adequacy of moral theory. Second, the book explains why medieval, modern and twentieth century moral theorists neglected friendship as a central moral value in their analysis of moral behavior and why this neglect was unjustifiable. Third, it explains why the classical moral philosophers viewed friendship as a central moral value. Fourth, it argues that friendship is an ontological need, therefore, a necessary condition of the moral life. This need is implicitly |

recognized in the moral paradigms that underlie the moral theories of the medieval, modern, and twentieth century moral theories. Accordingly it cannot be neglected in the process of moral theorizing.

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| 2. Record Nr. | UNINA9910898601403321 |
| Autore | Pieniek-Markovi Krystyna |
| Titolo | Smak drogi : Podróże chorwackiego romantyzmu (1839-1860) / Krystyna Pieniek-Markovi |
| Pubbl/distr/stampa | Pozna [Poland], : Wydawnictwo Naukowe Uniwersytetu Adama Mickiewicza, 2023 |
| ISBN | 83-232-4201-1 |
| Descrizione fisica | 1 online resource (1 p. 310) |
| Soggetti | Language and Literature Studies Studies of Literature Croatian literature |
| Lingua di pubblicazione | Polacco |
| Formato | Materiale a stampa |
| Livello bibliografico | Monografia |
| Sommario/riassunto | <p>My main interest is in Croatian travelogues, particularly those from between the years of 1839 to 1860. The starting date is the year of the publication of the first Croatian travelogue of the Romantic period (Illyrianism), whose author was Ivan Trnski, but at the same time, these mark the beginnings of Croatian Romanticism. The closing date is connected to the end of Romanticism to the end of absolutism in the years of 1851–1860). Among the best-known travel writers from 1839–1860 period are Ivan Trnski, Matija Mažurani, Stanko Vraz, Antun Nemi Gostovinski, Ivan Kukuljevi Sakcinski, Adolfo Veber Tkalevi and the Bosnian Franciscans Grgo Marti and Ivan Frano Juki (functioning within both Bosnian and Croatian literatures). It is to their travels that I devote my attention to, with the focus being all the travel accounts that appeared in book form during this period, Trnski's accounts published in the press (due to their pioneering character), and also the Franciscans's travels that are important to be able to</p> |

visualise a comprehensive picture of Bosnia. I therefore focus on an analysis of Croatian nineteenth-century travel writing that is representative of the time and the dominant ideologies, first of the Illyrian Movement (Revival Movement) and then that of Yugoslavism, while illustrating the geographical multi-directionality of Romantic peregrinations.
