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the state or quality of being one single or united entity It is precisely this rhetorical aspect of discourse which has traditionally upset Western philosophers in their desire to pursue the "unicity of truth". 2.

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The Baroque movement's specificity is that it is dominated by unicity: all parts participate to one whole. That is why there is unicity in the motifs of Baroque which creates a harmony typical of this movement. Panel, 1717-1720; Waddesdon (National Trust) Bequest of James de Rothschild, 1957; acc.no. 3580.3.1-4.Photo: Eost & Macdonald ...

In 1972, a new form of municipal government known as Unicity was established in the Greater Winnipeg area, establishing the City of Winnipeg as one unified city incorporating 12 former municipalities and replacing the two-tier metropolitan system established in 1960. This report presents the proceedings of a conference to mark the 25th anniversary of Winnipeg's unified civic government and to revisit this important event in post-war Canadian urban reform. More importantly, the conference examined the present state of local government in Winnipeg and other municipalities as well as the future of urban governance. Issues examined in the proceedings include municipal democracy, citizen participation, municipal amalgamation, provincial-municipal relations, government accountability and representativeness, and urban development.

The Cambridge Companion to Renaissance Philosophy, published in 2007, provides an introduction to a complex period of change in the subject matter and practice of philosophy. The philosophy of the fourteenth through sixteenth centuries is often seen as transitional between the scholastic philosophy of the Middle Ages and modern philosophy, but the essays collected here, by a distinguished international team of contributors, call these assumptions into question, emphasizing both the continuity with scholastic philosophy and the role of Renaissance philosophy in the emergence of modernity. They explore the science, religion and politics of the period reflect and are reflected in its philosophical life, and they emphasize the dynamism and pluralism of a period which saw both new perspectives and enduring contributions to the history of philosophy. This will be an invaluable guide for students of philosophy, intellectual historians, and all who are interested in Renaissance thought.

The idea that merging municipalities will improve local services and economic competitiveness has its roots deep in the nineteenth century. Municipalities in the US were first merged as early as 1848. However, despite being merged at the turn of the twentieth the city of New York was effectively bankrupt by 1975. In contrast metropolitan Boston - often seen as a recent success story in global competition - comprises 282 distinct municipalities.

Metropolitan reforms have been implemented in Canada at a scale and frequency greater than anywhere else in the democratic world. Recent Canadian metropolitan reforms are setting precedents and could influence metropolitan agendas worldwide. This edited collection deals with the recent local government reforms in major Canadian cities—Toronto, Ottawa, Montreal, Winnipeg, and Vancouver—and provides comparative insights from other countries—Britain, the United States, Korea, and Israel. Steps undertaken by Canadian provinces have seemingly preferred in some cases 'old regionalism' territorial reforms over 'new regionalism' horizontal networks of governance. Canadian experiences indicate that both weak metropolitan mechanisms and neighborhood-level governments tend to be unstable, often not fulfilling expectations. Moreover, it seems that only old regionalism deals effectively with sharing fiscal burdens, whereas new regionalism approaches can be effective in development. The cross-national case studies provide a perspective on the role of different political systems and political cultures in determining the metropolitan governance agenda and the reforms undertaken, revealing considerable similarities in the agenda and diversity in responses.

This volume contains a variety of problems from classical set theory and represents the first comprehensive collection of such problems. Many of these problems are also related to other fields of mathematics, including algebra, combinatorics, topology and real analysis. Rather than using drill exercises, most problems are challenging and require work, wit, and inspiration. They vary in difficulty, and are organized in such a way that earlier problems help in the solution of later ones. For many of the problems, the authors also trace the history of the problems and then provide proper reference at the end of the solution.

Part of the material contained in the present book was presented in the form of a lecture course given by me at the University of Oxford in 1962 as a Fulbright Senior Lecturer. Scripps College and the Claremont Graduate School contributed to the cost of research and publication. The staff of the Honnold Library, Claremont, California, was extremely obliging in matters concerning inter-library loans. The page proofs were read in part by Professor Richard Walzer, the University of Oxford. Mr. Salih Alich, Blaisdell Institute, Claremont, California, corrected many errors occurring in the transliteration from Arabic in Section V. To all these institutions and persons I express my most sincere thanks. The manuscript was essentially completed early in 1960. Scripps College, Claremont, California. TABLES OF CONTENTS I GENERAL I Introduction 1-3 II Three neoaristotelian and neoplatonic concepts: mono psychism, mysticism, metaconsciousness III Three A verroistic problems I Collective immortality and collective perfection in Averroes and Dante 85-94 2 Ecstatic conjunction, death, and immortality in the individual I02 94- 3 The double truth theory and the problem of per sonal immortality in A verroes I02-II3 IV Collective consciousness, double consciousness, and metaconsciousness (unconscious consciousness) in Kant and some post-Kantians V Select bibliography of translations of philosophical works by al-Kindi, al-Farabi, Avicenna, ibn-Bagga, and Averroes 8 1 0 13 - 5 VI Index of names 151- 154 II ANALYTICAL OF SECTION II I The starting point: Plotinus, Enn. V I.

Exile constitutes one of the most central experiences in the Bible, notably in the book of Genesis. The question has rarely been asked however as to why exile plays such an important role in the lives of Biblical characters. Biblical Portraits of Exile proposes a philosophical reading largely inspired by the philosophy of Emmanuel Levinas of the experience of exile in the book of Genesis. Focusing on the 8 central figures of exile Adam, Eve, Cain, the sons of Shem, Abraham, Rebekah, Jacob and the sons of Levy the book draws out the ethical and redemptive implications of exile and thereby paves the way for a renewed description of the human subject, one that situates ethics at its very core.

Las diversas contribuciones de este volumen se encuadran en la especulación medieval cosmológico-metafísica que versa sobre la cuestión central acerca de la unidad y la multiplicidad del Logos en el cosmos. Debido a la ausencia de una interpretación homogénea -henología versus ontología- en los estudios medievales acerca del significado de la natura, propone estudiar cuáles han sido las vías principales de justificación del contenido de dicha natura como explicación y manifestación (explicatio) de un principio artífice causal. Se profundiza en las nociones de unidad y pluralidad imbricadas en un mundo en el que el Logos se manifiesta -al modo de causalidad immanente- en diversos ámbitos de la legibilidad de lo natural. La selección de líneas significativas -que giran históricamente, de modo precedente, o consecuente, alrededor de la polémica del Liber de causis- servirá para un diálogo con algunas exposiciones contemporáneas acerca de la recuperación de la concepción del Logos clásico; tal como se plantea, por ejemplo, en H. G. Gadamer y J.-L. Nancy. *** Die Beiträge dieses Sammelbandes erörtern die für die kosmologisch-metaphysische Spekulation des Mittelalters zentrale Frage nach der Einheit und Vielheit des Logos im Kosmos. Jenseits der üblichen Gegenüberstellung von Henologie und Ontologie, wie sie in der Forschung über die mittelalterliche Konzeption der natura noch weitgehend dominierend ist, wird hier der Versuch unternommen, einige der Hauptlinien zu skizzieren, auf denen die Rechtfertigung der Auffassung stattgefunden hat, nach der die Natur im Ganzen als Entfaltung und Manifestation (explicatio) eines künstlich-schöpferischen kausalen Prinzips zu begreifen ist. Dabei spielt die Polemik um das sogenannte Liber de causis vom historischen und systematischen Standpunkt aus eine zentrale Rolle. Im Zusammenhang mit der Diskussion klassischer mittelalterlicher Positionen wird schließlich auch die Möglichkeit eines produktiven Dialogs mit zeitgenössischen Konzeptionen erörtert, die auf eine Rehabilitierung der klassischen Logos-Auffassung abzielen, so etwa bei Autoren wie H.-G. Gadamer und J.-L. Nancy.