

Il Seme Dellintolleranza Ebrei Eretici Selvaggi Granada 1492

Il seme dell'intolleranza Adriano Prosperi

2022-09-23T00:00:00+02:00 Un libro lieve ma duro, asciutto, concreto e - grande qualità - propositivo di tesi. Analizzando una delle date-cardine della storia mondiale, il 1492, Prosperi ricostruisce ciò che di fondamentale accadde in quell'annus mirabilis in Spagna. Giorgio Fabre, "Alias - il manifesto" Nel 1492 gli ebrei spagnoli furono posti di fronte alla drammatica scelta fra adesione piena alla fede cattolica o espulsione, forse la prima apparizione dell'antisemitismo moderno. Adriano Prosperi racconta quello che accadde allora sullo sfondo della città di Granada, nella penisola iberica, in un'edizione arricchita di una nuova premessa.

Autobiografia del Novecento Vera Pegna 2018-05-10 Quella di Vera Pegna è la storia di una vita comune e, in quanto tale, straordinaria. La storia di una donna normale, una qualsiasi cittadina del mondo; la storia di una donna speciale, vissuta attraverso il più lungo dei secoli brevi. La storia di Vera Pegna è la nostra storia. L'infanzia ad Alessandria d'Egitto, gli insegnamenti del nonno, la disciplina del collegio, il debutto in società. Poi gli anni in Svizzera, l'università, l'interpretariato, l'incontro con il buddismo. Il lungo viaggio verso Palermo per conoscere Danilo Dolci - il Gandhi siciliano -, il Partito comunista e la lotta contro la mafia. L'arrivo a Milano, l'impegno nel Comitato Vietnam, la difesa della causa palestinese sotto il vessillo del laicismo. Il trasferimento a Roma, gli incontri con Jean-Paul Sartre, Simone de Beauvoir e Karol Wojtyła. Vera Pegna

custodisce ricordi di donne e uomini illustri e non illustri, ma sempre valorosi. Memorie di terre lontane e orizzonti esotici, ma anche di province meridionali accerchiate dalla mafia. Su tutti questi ricordi e queste memorie posa uno sguardo fiero e appassionato; e la sua prospettiva illumina le storie minime che hanno contribuito a scrivere la grande Storia, nelle quali ognuno di noi può riconoscersi, con le proprie debolezze e le grandi aspirazioni, con i propri sogni, desideri e illusioni. Autobiografia del Novecento è la storia di una donna che ha attraversato il secolo con un unico, invincibile principio: siamo noi, con le nostre vite minuscole, a dover muovere il primo passo per costruire un futuro migliore; e sono i molti assetati di pace e giustizia, non le ambizioni dei pochi, a scrivere nel lungo tempo la traiettoria umana. I suoi ideali e la sua missione civile sono un dono e un imperativo per noi e per le generazioni a venire.

Méditerranées Guillaume Calafat 2023-10-13T00:00:00+02:00
Méditerranées Cet ouvrage propose de réfléchir au large éventail des mobilités méditerranéennes de la fin du XVe au milieu du XVIIIe siècle, depuis les expulsions massives des populations juives et musulmanes de la péninsule Ibérique jusqu'aux déplacements des marchands et des marins habitués à fréquenter les ports, les villes et les escales pour les besoins du commerce. À travers une série d'histoires situées, il éclaire la vaste gamme des dispositifs institués pour réguler la mosaïque complexe des communautés politiques et religieuses dans les pays chrétiens et d'islam. Il offre ainsi une synthèse de l'histoire récente des migrations, des diasporas et de la condition des étrangers dans le monde méditerranéen de l'époque moderne. Guillaume Calafat Maître de conférences en histoire moderne à l'université Paris 1 Panthéon-Sorbonne (IHMC), il est spécialiste des relations entre l'Europe occidentale et l'Afrique du Nord. Mathieu Grenet Maître de conférences en histoire moderne à l'INU Champollion d'Albi (FRAMESPA), il est spécialiste des migrations en Méditerranée.

Surviving the Ghetto Serena Di Nepi 2020-12-07 In Surviving

the Ghetto, Serena Di Nepi recounts the first fifty years of the ghetto, exploring the social and cultural strategies that allowed the Jews of Rome to preserve their identity and resist Catholic conversion over three long centuries (1555-1870).

Les altres guerres de religió Xavier Torres i Sans 2012-11-30

La historiografia acostuma a reservar la denominació de guerres de religió per a un seguit de conflictes de llarga durada, inevitablement virulents, i que van esquinçar, dogmàticament i dramàticament, esglésies, governants i comunitats senceres. Tanmateix, a l'Europa moderna, els conflictes que involucraven la religió, directament o indirecta, per activa o per passiva, no eren únicament d'aquesta índole, sinó que també es van dirimir en l'àmbit del pensament en general, la creació artística i -no cal dir-ho- la política. Sobretot, perquè la religió -o allò que es presentava com a tal- era en realitat un llenguatge susceptible d'expressar i canalitzar antagonismes de tota mena. Hi hagueren, doncs, "guerres culturals", en l'accepció sociològica i actual del mot, que no podien no ser, alhora, guerres de religió o una variant del gènere. I guerres convencionals, dinàstiques i territorials, que tampoc no amagaren mai la seva vessant confessional, interessada o genuïna. Aquest llibre col·lectiu tracta justament d'aquestes altres guerres de religió en una perspectiva comparada i interdisciplinària.

Race et histoire dans les sociétés occidentales (XV-XVIIIe siècle)

Jean-Frédéric Schaub 2021-10-06 Ce livre présente les processus de racialisation qui ont ponctué la transformation de l'Europe et de ses colonies de la fin du Moyen Âge à l'âge des révolutions. Cette histoire éclaire l'évolution des sociétés, des institutions, des cultures et des théories. Elle décrit la volonté de catégoriser les individus et les groupes, de les enclaver dans des identités présentées comme intangibles, de discriminer les collectifs dominés, voire d'organiser l'oppression à grand échelle contre des populations définies par leur race. La racialisation procède par naturalisation des rapports sociaux et des caractères

physiques et moraux qui se transmettent de génération en génération, à travers la procréation. Elle repose sur une contradiction : le racisme affirme que les gens sont prisonniers de leur race et s'emploie néanmoins à gérer la transformation des races. Quatre coups de projecteur permettent de rendre compte de cette histoire : la noblesse de naissance face à l'anoblissement, la nature juive ou musulmane qui persiste dans le sang des convertis, l'origine ineffaçable des métis dans l'Amérique coloniale, la déshumanisation des Africains par la traite esclavagiste. Ces phénomènes sont les expériences séculaires sur lesquelles les auteurs des Lumières se sont fondés pour classer l'humanité en races. Ils hiérarchisent les groupes humains mais proclament aussi l'universalité des droits de l'homme. Le siècle des philosophes peut alors se lire comme le fruit d'une histoire passée, autant que comme le fondement d'une histoire inachevée, la nôtre.

The History of the Jews in Early Modern Italy Marina Caffiero
2022 "Challenging traditional historiographical approaches, this book offers a new history of Italian Jews in the Early Modern age. The fortunes of the Jewish communities of Italy in their various aspects-demographic, social, economic, cultural, and religious-can only be understood if these communities are integrated into the picture of a broader European, or better still, global, system of Jewish communities and populations; and, secondly, that this history should be analyzed from within the dense web of relationships with the non-Jewish surroundings that enveloped the Italian communities. The book presents new approaches on such essential issues as ghettoization, antisemitism, the Inquisition, the history of conversion and Jewish-Christian relations. It sheds light on the autonomous culture of the Jews in Italy, focusing on case studies of intellectual and cultural life using a micro-historical perspective. First published in Italy in 2014 by one of the leading scholars on Italian Jewish history. This book will appeal to students and scholars alike studying and

researching Jewish History, Early Modern Italy, Early Modern Jewish and Italian culture, and Early Modern society"--
The Routledge Handbook of Muslim Iberia Maribel Fierro
2020-04-22 This handbook offers an overview of the main issues regarding the political, economic, social, religious, intellectual and artistic history of the Iberian Peninsula during the period of Muslim rule (eighth–fifteenth centuries). A comprehensive list of primary and secondary sources attests the vitality of the academic study of al-Andalus (= Muslim Iberia) and its place in present-day discussions about the past and the present. The contributors are all specialists with diverse backgrounds providing different perspectives and approaches. The volume includes chapters dealing with the destiny of the Muslim population after the Christian conquest and with the posterity of al-Andalus in art, literature and different historiographical traditions. The chapters are organised in the following sections: Political history, concentrating on rulers and armies Social, religious and economic groups Intellectual and cultural developments Legacy and memory of al-Andalus Offering a synthetic and updated academic treatment of the history and society of Muslim Iberia, this comprehensive and up-to-date collection provides an authoritative and interdisciplinary guide. It is a valuable resource for both specialists and the general public interested in the history of the Iberian Peninsula, Islamic and Medieval studies.

L’Inquisizione romana, i giudici e gli eretici Autori Vari
2019-01-11T00:00:00+01:00 Sulla scia delle pionieristiche ricerche di John Tedeschi sulla storia istituzionale del Sant’Uffizio romano e delle sue indagini sull’emigrazione dei dissidenti, la censura libraria, la storia dell’eresia nel Cinquecento e la storia degli ebrei, alcuni tra i maggiori storici d’Italia, e non solo, affrontano temi importanti per la storia politica, culturale e religiosa della prima età moderna per offrire un piccolo omaggio a uno studioso italo-americano di grande sensibilità e apertura

intellettuale.

1492 Antonio Musarra 2022-10-04T00:00:00+02:00 Tutti sappiamo che Cristoforo Colombo 'scoprì' l'America nel 1492 e che lo fece con 'tre' caravelle. Ma di questo viaggio straordinario, che ha cambiato le sorti dell'umanità, cos'altro conosciamo? Chi erano gli uomini che compirono l'impresa? Quali le paure e le incertezze della navigazione? Saliamo a bordo anche noi e ripercorriamolo assieme come fosse la prima volta! Cominciamo col dire che non erano tre. Le caravelle, ovviamente. Si tratta di un mito durevole, entrato prepotentemente nell'immaginario. Tre come i Magi, come i Moschettieri, per non citare altri e più sublimi paragoni. Volendo essere precisi, due caravelle e una nao: una grossa nave commerciale. Ma poco importa: il mito si costruisce a suon di semplificazioni. L'invito è a salire a bordo e a ripercorrere, passo dopo passo, le tappe del primo viaggio di Cristoforo Colombo, proprio quello che il 12 ottobre del 1492 porterà l'Ammiraglio ad avvistare la terra (le Indie o una sconosciuta?). Come per ogni navigazione, dovremo prepararci imparando a conoscerei tipi nautici, il regime dei venti, strumenti come la bussola, le carte, le tavole di martelologio per il calcolo del punto nave. Ma soprattutto saremo introdotti alla vita di bordo e incontreremo gli uomini che stanno per compiere la traversata. A guidarci sarà il Giornale di bordo, il diario su cui Colombo annotava tutto ciò che viveva in quelle settimane.

Alle Wege führen nach Rom Roberto Zapperi 2013-02-12 Erasmus von Rotterdam, François Rabelais, Michel de Montaigne, Thomas Hobbes, Diego Velázquez, Christine von Schweden, Marquis de Sade, August von Goethe, Nicolai Gogol, Aby Warburg u. a. Wer heute nach Rom kommt, steht in einer langen Tradition berühmter Besucher, von denen manche ihr Leben lang dort blieben. Ihre Erinnerungen und Zeugnisse übermitteln ein lebendiges Bild der Stadt im Laufe der Jahrhunderte. Rom war die Stadt der Päpste, mit ihrem spirituellen Anspruch und ihrer weltlichen Macht, und ein Sehnsuchtsort der Europäer, wo sich

die Spuren der Antike und die moderne Pracht auf einzigartige Weise mischten. Doch zeigte Rom dem aufmerksamen Besucher auch andere Seiten: das bunte Leben von Volk und Klerus, von Künstlern, Frauen und Juden, Kurtisanen und Verbrechern. Achtzehn Begegnungen mit Rom hat Roberto Zapperi aufgegriffen, um uns ein weites Panorama der Wahrnehmung der Stadt zu präsentieren. Ein großes Rombuch von einem der besten Kenner der Geschichte Roms.

Il seme dell'intolleranza Adriano Prosperi 2013

Le città fallite Paolo Berdini 2015-06-11T00:00:00+02:00 Roma ha accumulato 22 miliardi di euro di deficit ed è una città praticamente fallita. Alessandria è stata dichiarata in default per un debito di 200 milioni. Parma ha un buco di bilancio di 850 milioni. Napoli è in stato di pre-dissesto. L'Aquila è ancora un cumulo di macerie, perché la ricostruzione non ha finanziamenti adeguati. Sono 180 i comuni italiani commissariati per fallimento economico. I primi provvedimenti dei commissari riguardano la cancellazione del welfare, la vendita del patrimonio immobiliare, il licenziamento di personale. Con i tagli alla sanità sono stati soppressi numerosi presidî, le scuole chiudono, i servizi sociali non esistono più. Lo Stato chiude i battenti. Dal 1994, in cambio della cancellazione di ogni regola urbanistica, la cultura liberista aveva promesso un nuovo «rinascimento urbano». Sono state invece create immense periferie senza servizi e senza anima. La sovrapproduzione edilizia ha provocato il crollo dei valori immobiliari, cosicché le famiglie italiane, già colpite dalla crisi economica e dalla disoccupazione, vedono scomparire i servizi sociali e il valore della propria abitazione. Povertà e insicurezza per tutti. Il fallimento delle politiche neoliberiste è evidente, eppure i responsabili del disastro economico e sociale continuano ad approvare leggi di liquidazione delle proprietà pubbliche e di ulteriore cancellazione del welfare. Con il decreto Sblocca Italia si mette il patrimonio immobiliare pubblico nelle mani della finanza, e mentre il paese affonda nel fango per il dissesto idrogeologico,

si continua con la politica delle grandi opere inutili, nonostante gli scandali e le ruberie che ne caratterizzano l'esecuzione. Le città falliscono perché non riescono a garantire i servizi all'enorme periferia costruita negli ultimi anni: è dunque ora di fermare ogni espansione urbana. E invece di essere svendute alla speculazione finanziaria globale, come in Grecia o in Portogallo, le proprietà pubbliche devono diventare il volano per creare lavoro per i giovani. Il liberismo ha imposto la cancellazione delle pubbliche amministrazioni e ha fallito. Per uscire dalla crisi occorre mutare paradigma: ricostruire le città pubbliche e il welfare urbano.

Was Europa kann - die Vision des Erasmus von Rotterdam Lucia Felici 2022-09-28 Politische und konfessionelle Grenzen überwinden und eine neue europäische Gemeinschaft bilden: Dies war das Ziel des Erasmus von Rotterdam. Das Engagement, das der Humanist im Leben für religiöse und kulturelle Erneuerung als Gelehrter aufwendete, ist bekannt. Die Tätigkeiten der Erasmusstiftung, die die Ideale des Erasmus in konkrete Tätigkeit wandelte, sind allerdings weniger bekannt. Ein grenzenloser und religionsübergreifender Wandel in einer friedlichen Atmosphäre waren Sinn und Zweck seines Lebens. Dieser Gedanke erfüllte ihn bei seiner intellektuellen und pädagogischen Arbeit. Daher war die Gründung einer Stiftung zur Unterstützung von Studenten, Verbannten, Gelehrten und Armen jeglicher Konfession in einem von Staatsgrenzen und religiösen Barrieren zersplitterten Europa eine wesentliche Konsequenz seines kosmopolitischen Denkens. Die Stiftung wurde 1538 mit dem Nachlass des Erasmus von dem berühmten Juristen Bonifacius Amerbach in der toleranten Stadt Basel gegründet: Schon im 16. Jahrhundert vergab sie viele Stipendien und Beihilfen an Menschen, ungeachtet deren Geschlechts, Glaubens oder Herkunftshintergrundes, die freiwillig oder aus Not in Europa umherzogen. In einem durch religiöse und staatliche Barrieren geteilten Europa stellte die Erasmus-Stiftung mit ihrer

transnationalen und multikonfessionalen Bestimmung ein Unikat dar: ein kosmopolitisches Modell, das zur Festigung einer neuen gesellschaftlichen Ethik beitrug und auf das noch heute zurück gegriffen werden kann, um die Werte Solidarität, Kultur und Gastfreundschaft zu bekräftigen. Noch eine andere Problematik wird bei der Beschäftigung mit der Erasmusstiftung erkennbar: die Toleranz der europäischen Gesellschaft in Theorie und Praxis. Neuere historische Studien zeichnen ein facettenreiches Bild des Zusammenlebens der unterschiedlichen Kulturen und Religionen im "Zeitalter der Konfessionen". Der wachsenden Unversöhnlichkeit der Kirchen standen immer kühnere Theorien über religiöse und staatliche Freiheiten gegenüber, aber auch konkretes Handeln und der Wert des Allgemeinwohls überhaupt, die sich in einer möglichst friedlichen und toleranten Welt entwickeln sollten. Zuversichtlich hoffte man, damit Konflikte zu entschärfen, Konfessionsbarrieren zu überwinden und schließlich die Säkularisierung der europäischen Gesellschaft anzustoßen. Das Verständnis der Gegenwart und die Planung der Zukunft hängen vom Wissen über die Vergangenheit ab. Die genauere Kenntnis der Erasmusstiftung vermag Argumente zu liefern gegen immer neu aufflammende nationalistische, religiöse und fanatische Tendenzen, die die Chancen einer gesellschaftlichen und persönlichen Verbesserung verhindern und den friedlichen europäischen Raum, der auf den Trümmern von schrecklichen Kriegen aufgebaut wurde, zerstören wollen. Die Abhandlung über ein Europa ohne Grenzen im Sinn von Erasmus ist eine Hommage an eine Gesellschaft, die auf Werte wie Dialog, Austausch und Inklusion setzt und in der sich die Vorstellung vom Weltbürger abzeichnet. Sie soll die Utopie des Humanisten von einer wahrhaft menschlichen Menschheit ins Gedächtnis rufen.

La ghianda e la quercia Wietse de Boer

2020-05-27T18:16:00+02:00 Questo volume è un piccolo omaggio per Adriano Prosperi in occasione del suo ottantesimo compleanno; un segno di affetto e di gratitudine per il suo

insegnamento da parte di allievi e colleghi che con lui si sono confrontati e da lui hanno imparato. Come Prospero ha messo in evidenza in diverse occasioni, la ricerca delle origini (concentrarsi sulla ghianda invece che sulla quercia, avrebbe detto Marc Bloch) è un seme da cui nella storia sono germogliate facilmente l'intolleranza, la manipolazione e l'incomprensione del passato. I saggi riuniti in questo libro nascono da questa consapevolezza, sono legati da fili comuni e scaturiscono dall'analisi di una fonte. Nel solco dell'insegnamento di Prospero, mirano alla ricostruzione di vicende individuali che attraversano i conflitti dell'età moderna e aprono uno sguardo sugli intrecci tra fedi, culture e aree del mondo diverse.

The Reformation of the Sixteenth Century Roland Bainton 1985-09-30 Bainton presents the many strands that made up the Reformation in a single, brilliantly coherent account. He discusses the background for Luther's irreparable breach with the Church and its ramifications for 16th Century Europe, giving thorough accounts of the Diet of Worms, the institution of the Holy Commonwealth of Geneva, Henry VIII's break with Rome, and William the Silent's struggle for Dutch independence.

Socialism of Fools Michele Battini 2016-04-05 In *Socialism of Fools*, Michele Battini focuses on the critical moment during the Enlightenment in which anti-Jewish stereotypes morphed into a sophisticated, modern social anti-Semitism. He recovers the potent anti-Jewish, anticapitalist propaganda that cemented the idea of a Jewish conspiracy in the European mind and connects it to the atrocities that characterized the Jewish experience in the nineteenth and twentieth centuries. Beginning in the eighteenth century, counter-Enlightenment intellectuals and intransigent Catholic writers singled out Jews for conspiring to exploit self-sustaining markets and the liberal state. These ideas spread among socialist and labor movements in the nineteenth century and intensified during the Long Depression of the 1870s. Anti-Jewish anticapitalism then migrated to the Habsburg Empire with

the Christian Social Party; to Germany with the Anti-Semitic Leagues; to France with the nationalist movements; and to Italy, where Revolutionary Syndicalists made anti-Jewish anticapitalism the basis of an alliance with the nationalists. Exemplified best in the Protocols of the Elders of Zion, the infamous document that "leaked" Jewish plans to conquer the world, the Jewish-conspiracy myth inverts reality and creates a perverse relationship to historical and judicial truth. Isolating the intellectual roots of this phenomenon and its contemporary resonances, Battini shows us why, so many decades after the Holocaust, Jewish people continue to be a powerful political target.

Storia mondiale degli Ebrei Autori vari

2023-11-03T00:00:00+01:00 Una storia mondiale in 80 tappe, tra figure e avvenimenti dimenticati, pagine drammatiche e vicende sorprendenti. Un percorso per date che ribalta i luoghi comuni. Emanuele Coen, "L'Espresso" Una storia mondiale degli ebrei? È possibile fare 3000 anni di storia senza produrre un libro, o più libri, di grande lunghezza e impossibile lettura? Pierre Savy c'è riuscito. Andrea Riccardi, "Avvenire" Questo libro racconta una storia straordinariamente complessa e articolata e dà conto di guerre, migrazioni di massa e violenze indicibili, ma anche di successi clamorosi e inaspettati. Da Gerusalemme a Mosca, da New York a Buenos Aires, fino a luoghi imprevisi e imprevedibili, i migliori specialisti internazionali restituiscono in 80 tappe un grande affresco della storia e della cultura ebraica. Il grande racconto di un popolo la cui storia ha una dimensione mondiale. Pierre Savy è direttore degli studi per il Medioevo presso l'École française de Rome. Ha studiato le relazioni tra ebrei e cristiani alla fine del Medioevo. Con la collaborazione di Katell Berthelot, direttrice di ricerca al CNRS e specialista dell'ebraismo nelle età ellenistica e romana. Audrey Kichelewski, docente di Storia contemporanea all'Università di Strasburgo. I suoi lavori riguardano la storia contemporanea delle relazioni polacco-ebraiche. All'edizione italiana ha collaborato Anna Foa, già

docente di Storia moderna all'Università di Roma La Sapienza.

Lo scorpione sul petto Giuseppe Capriotti

2015-04-01T00:00:00+02:00 Collana Heliconia di Monografie di

Storia dell'Arte a cura di Marco Gallo In uno scomparto di

predella della Madonna del Pergolato, venduta nel 1447 da

Giovanni Boccati alla confraternita dei Disciplinati di Perugia, il

personaggio che sta puntando la lancia alle spalle di Cristo,

percuotendolo e incitandolo a camminare, porta sul petto un

grosso scorpione nero, che campeggia su una vistosa casacca

gialla: lo scorpione è il simbolo del popolo ebraico, il giallo è per

eccellenza il colore dell'infamia. Grazie a questi e ad altri

attributi, come ad esempio il naso adunco, il cappello a punta, il

segno giallo, la scarsella da usuraio, il tallit o la lunga barba, è

possibile identificare con chiarezza nella pittura tra '400 e '500 la

figura dell'ebreo, effigiato in genere in modo peggiorativo, talora

con tratti del volto deformi e ripugnanti, mentre compie gesti

oltraggiosi nei confronti della Cristianità o mentre riceve

un'eseplare punizione per la sua azione profanatoria. Questo

libro illustra una serie di soggetti iconografici antiebraici, diffusi

su un territorio che solo orientativamente coincide con le attuali

regioni Umbria e Marche. Analizzate nei loro contesti e per la loro

funzione d'uso, tali fonti iconografiche divengono uno

straordinario documento, finora scarsamente utilizzato, che

permette di indagare come gli ebrei e l'ebraismo fossero guardati

e interpretati dalla prospettiva cristiana. Dietro l'origine e lo

sviluppo di questi soggetti iconografici c'è in genere

un'acquisizione di ordine dottrinale, morale o economico, che

deve essere promossa e difesa. L'ebreo diviene dunque

l'incarnazione paradigmatica dell'incredulità e dell'alterità

religiosa, utile a risolvere problemi interni al cristianesimo e a

definirne la forza identitaria. L'avversario fittizio ritratto

nell'immagine rimanda però immediatamente alle reali collettività

giudaiche che, spesso soggette a rigide prescrizioni, abitano le

città interessate dalla «pittura antiebraica». GIUSEPPE

CAPRIOTTI è ricercatore di Storia dell'arte moderna presso l'Università degli Studi di Macerata, dove insegna Iconografia e Iconologia e Storia delle immagini. Si è principalmente occupato di problemi di iconografia sacra e profana, di fortuna dell'Antico nell'arte moderna, di scultura e intaglio lignei, di pittura antiebraica e antiturca, di pittura e scultura del Risorgimento. Oltre ad aver lavorato su diversi artisti marchigiani del Rinascimento, ha pubblicato studi su Vittore Crivelli, Pintoricchio, Lorenzo Lotto, Caravaggio, Domenichino e Mattia Preti. Ha recentemente pubblicato *L'alibi del mito. Un'altra autobiografia di Benvenuto Cellini* (Genova 2013) e la ristampa anastatica *Le Trasformazioni di Lodovico Dolce. Il Rinascimento ovidiano di Giovanni Antonio Rusconi* (Ancona 2013).

I confini della salvezza Serena Di Nepi

2022-05-27T11:47:00+02:00 Nel 1566, Pio V autorizzò i

Conservatori di Roma a concedere libertà e cittadinanza a tutti gli schiavi battezzati che si fossero presentati in Campidoglio. Questo libro ricostruisce per la prima volta la storia eccezionale di queste emancipazioni inquadrando all'interno dei processi, più ampi e complessi, con cui la società cattolica arrivò a definirsi nel corso dell'età moderna. La gestione romana della schiavitù viene letta in prospettiva globale e in parallelo con l'elaborazione di idee e pratiche intorno alle minoranze religiose e alla loro presenza necessaria (ma sgradita) nella società cristiana. Per Roma, in cerca di soluzioni alla questione delicata e irrisolvibile della diversità, queste emancipazioni furono parte di un progetto di salvezza universale, programmaticamente intollerante e non replicabile altrove.

From Al-Andalus to the Americas (13th-17th Centuries)

2018-06-12 From Al-Andalus to the Americas (13th-17th

Centuries). *Destruction and Construction of Societies* offers a multi-perspective view of the filiation of colonial and settler colonial experiences, from the Medieval Iberian Peninsula to the early modern Americas.

The Iberian World Fernando Bouza 2019-09-09 The Iberian World: 1450-1820 brings together, for the first time in English, the latest research in Iberian studies, providing in-depth analysis of fifteenth- to early nineteenth-century Portugal and Spain, their European possessions, and the African, Asian, and American peoples that were under their rule. Featuring innovative work from leading historians of the Iberian world, the book adopts a strong transnational and comparative approach, and offers the reader an interdisciplinary lens through which to view the interactions, entanglements, and conflicts between the many peoples that were part of it. The volume also analyses the relationships and mutual influences between the wide range of actors, polities, and centres of power within the Iberian monarchies, and draws on recent advances in the field to examine key aspects such as Iberian expansion, imperial ideologies, and the constitution of colonial societies. Divided into four parts and combining a chronological approach with a set of in-depth thematic studies, The Iberian World brings together previously disparate scholarly traditions surrounding the history of European empires and raises awareness of the global dimensions of Iberian history. It is essential reading for students and academics of early modern Spain and Portugal.

Compel People to Come In Autori Vari

2020-03-11T12:37:00+01:00 “Compelle intrare”: since the time of St Augustine, St Luke’s words in the parable of the Banquet have served as a justification for forced conversion to Christianity. Challenging this tradition, in 1686 Pierre Bayle denounced how a literal interpretation of the parable had led to a long line of crimes, and argued that “nothing is more abominable than obtaining conversion by coercion”. In recent decades, scholarly research on conversion in the Early Modern Age has increasingly focused on intriguing aspects such as the fluidity of converts’ identity and their crossing of borders – both geographical and confessional. This book takes a different perspective and brings

the focus back to the dark side of conversion, to the varying degrees of violence that accompanied Catholic missionary activities in the non-European World in the 16th and 17th centuries. The essays collected here examine three areas where, sometimes visibly, sometimes much more subtly, the violent aspects of conversion took shape: doctrine, missionary practice, and the conversion narratives. Investigating the connection between violence and conversion is a way to reflect not only on the early modern world, but also on that of the present day, when conversion – including by coercion – has yet again become a significant issue.

Desengaño y reparo de la guerra del reino de Chile Alonso González de Nájera 2022-06-15 El texto del *Desengaño* ha sido usado profusamente por historiadores y antropólogos debido a las importantes noticias que da de la guerra, al crudo diagnóstico que hace de esta y, sobre todo, a la excelente descripción que hace del pueblo mapuche. El texto que presentamos es una transcripción del manuscrito original que se conserva en la Biblioteca Nacional de España. El trabajo de fijación y edición se ha realizado conforme a rigurosos criterios filológicos. Asimismo, se ha anotado detalladamente el texto, a fin de dar explicación de todo aquello que pueda resultar lejano o incomprensible para el lector actual.

Spagna contemporanea, 2022, XXXI / 62 Autori Vari 2023-05-05T14:57:00+02:00 La massoneria spagnola tra dinamiche interne e proiezioni internazionali Dossier a cura di Emanuela Locci Marco Novarino, Nel nome di Garibaldi. Relazioni tra Fringe Masonry italiana e spagnola (1881-1914) Enrico Miletto, Da Fanelli ad Anselmo Lorenzo. Masson-internazionalisti tra Italia e Spagna Emanuela Locci, Le logge sefardite nell'Impero ottomano José Ignacio Cruz Orozco, La masonería en el exilio republicano español de 1939 José-Leonardo Ruiz Sánchez, Iglesia y represión de la masonería durante el primer Franquismo. Nuevas perspectivas Saggi e ricerche María

José Vilar, *Anni Horribiles o el desencadenante de La Gloriosa (1865-1866)* Per Claudio e Carmelo: (necro) elogio delle passioni e della militanza Interventi di Alfonso Botti e Marco Cipolloni
 Recensioni I partiti nel País Vasco e in Navarra in età contemporanea (Carlo Verri) *Las violencias católicas en el siglo XX. Una escala transnacional* (César Rina Simón) Schede
 Francisco Erice (dir.), David Ginard (ed.), *Un siglo de comunismo en España. 1. Historia de una lucha*; Francisco Erice (dir.), David Ginard (coord.), *Un siglo de comunismo en España. 2. Presencia social y experiencias militantes* (L. Casali); Francisco de Luis Martín, Pablo Iglesias. *Muerte y memoria de un mito* (L. Casali); Yván Pozuelo Andrés, *La logia Jovellanos (1912-1939). Memoria e historia borradas por el Franquismo* (E. Locci); Enrique Bordes, Luis de Sobrón, *Madrid bombardeado. Cartografía de la destrucción, 1936-1939* (D. Garcés Llobet); Francisco Espinosa, Guillermo Portilla, Ángel Viñas, *Castigar a los rojos. Acedo Colunga, el gran arquitecto de la represión franquista* (L. Casali); Xosé M. Núñez Seixas, *Guaridas del lobo. Memorias de la Europa autoritaria, 1945-2020* (J. Muñoz Soro); Sebastiaan Faber, *Franco desenterrado. La segunda transición española* (J. Muñoz Soro)
 Libri ricevuti Autori

The Mestizo Mind Serge Gruzinski 2013-10-18 *Mestizo: a person of mixed blood; specifically, a person of mixed European and American Indian ancestry.* Serge Gruzinski, the renowned historian of Latin America, offers a brilliant, original critique of colonization and globalization in *The Mestizo Mind*. Looking at the fifteenth-century colonization of Latin America, Gruzinski documents the *mélange* that resulted: colonized mating with colonizers; Indians joining the Catholic Church and colonial government; and Amerindian visualizations of Jesus and Perseus. These physical and cultural encounters created a new culture, a new individual, and a phenomenon we now call globalization. Revealing globalization's early origins, Gruzinski then fast forwards to the contemporary *mélange* seen in the films of Peter

Greenaway and Wong Kar-Wai to argue that over 500 years of intermingling has produced the mestizo mind, a state of mixed thinking that we all possess. A masterful alchemy of history, anthropology, philosophy and visual analysis, *The Mestizo Mind* definitively conceptualizes the clash of civilizations in the style of Homi Bhabha, Gayatri Spivak and Anne McClintock.

Potere e pregiudizio AA. VV. 2021-01-28T00:00:00+01:00 I

contributi raccolti in questo libro ruotano attorno a un'ipotesi di fondo: la Teoria critica prosegue e si rinnova oggi anche nella decostruzione delle discriminazioni di genere, di orientamento sessuale, di razza e di specie. Impegnatasi in maniera pionieristica sui temi della genesi critica dell'antisemitismo e della personalità autoritaria, essa ha contribuito - con i lavori di Horkheimer, Adorno, Fromm e Löwenthal - a scardinare i pregiudizi distruttivi e ad aprire la via della rivendicazione dei diritti delle differenze, poi al centro di orientamenti di pensiero cardinali - come il femminismo, i Gender studies, gli studi post-coloniali, l'animalismo. D'altra parte, lo "psicologismo" caratterizzante la diagnosi classico-francofortese dell'accecamento xenofobo, definito in termini di "proiezione morbosa" e di "paranoia", per quanto lungimirante non è assunto in termini riduzionistici. Il rapporto fra potere e pregiudizio disegna un minaccioso circolo vizioso a più fattori, che il presente libro contribuisce a indagare e a smontare in tutta la sua estensione. Contributi di: Nicola Emery Lorenzo Bernini Maria Giovanna Bevilacqua Massimo Filippi Nancy Frazer Manfred Gangl Martin Jay Silvio Joller Stefano Marino Giona Mattei Olivier Voirol

Race Is about Politics Jean-Frédéric Schaub 2019-12-31 How the history of racism without visible differences between people challenges our understanding of the history of racial thinking Racial divisions have returned to the forefront of politics in the United States and European societies, making it more important than ever to understand race and racism. But do we? In this

original and provocative book, acclaimed historian Jean-Frédéric Schaub shows that we don't—and that we need to rethink the widespread assumption that racism is essentially a modern form of discrimination based on skin color and other visible differences. On the contrary, Schaub argues that to understand racism we must look at historical episodes of collective discrimination where there was no visible difference between people. Built around notions of identity and otherness, race is above all a political tool that must be understood in the context of its historical origins. Although scholars agree that races don't exist except as ideological constructions, they disagree about when these ideologies emerged. Drawing on historical research from the early modern period to today, Schaub makes the case that the key turning point in the political history of race in the West occurred not with the Atlantic slave trade and American slavery, as many historians have argued, but much earlier, in fifteenth-century Spain and Portugal, with the racialization of Christians of Jewish and Muslim origin. These Christians were discriminated against under the new idea that they had negative social and moral traits that were passed from generation to generation through blood, semen, or milk—an idea whose legacy has persisted through the age of empires to today. Challenging widespread definitions of race and offering a new chronology of racial thinking, Schaub shows why race must always be understood in the context of its political history.

Frontiere aperte Giuseppina Minchella

2015-11-26T00:00:00+01:00 Nel quadro mobile della frontiera veneto-ottomana, specchio del variegato ponte che univa Venezia all'Impero turco, emerge la labilità di un confine dinamico, caratterizzato da continui attraversamenti delle barriere geografiche e religiose. Vengono alla luce realtà plasmate dalla circolazione delle cose e delle persone, storie individuali di duplice appartenenza, profondamente segnate dalla coesistenza con l'Altro. Del complesso contesto sociale della città di Venezia

si ricostruisce qui la realtà segnata dalla presenza di minoranze orientali in contatto quotidiano con i sudditi della Serenissima, mettendo in luce le multiformi relazioni che nell'età moderna hanno interessato gli abitanti delle opposte sponde del Mediterraneo. Si delinea così una frontiera porosa, aperta allo scambio e alla contaminazione, che induce a leggere in modo nuovo la storia dei rapporti tra turchi, ebrei e cristiani.

Space and Conversion in Global Perspective 2014-10-30

Space and Conversion in Global Perspective examines conversion in connection with spatial setting, mobility, and interiority. The approach is global and encompasses multiple religions. Conversion emerges as a powerful force of early modern globalization.

Christianity and Violence in the Middle Ages and Early Modern

Period Fernanda Alfieri 2021-03-08 The volume explores the relationship between religion and violence in Europe from the Middle Ages to the Early modern period, involving European and Japanese scholars. It investigates the ideological foundations of the relationship between violence and religion and their development in a varied corpus of sources (political and theological treatises, correspondence of missionaries, pamphlets, and images).

The Oxford Handbook of the Jesuits Ines G. Zupanov

2019-05-15 Through its missionary, pedagogical, and scientific accomplishments, the Society of Jesus-known as the Jesuits-became one of the first institutions with a truly "global" reach, in practice and intention. The Oxford Handbook of the Jesuits offers a critical assessment of the Order, helping to chart new directions for research at a time when there is renewed interest in Jesuit studies. In particular, the Handbook examines their resilient dynamism and innovative spirit, grounded in Catholic theology and Christian spirituality, but also profoundly rooted in society and cultural institutions. It also explores Jesuit contributions to education, the arts, politics, and theology, among others. The

volume is organized in seven major sections, totaling forty articles, on the Order's foundation and administration, the theological underpinnings of its activities, the Jesuit involvement with secular culture, missiology, the Order's contributions to the arts and sciences, the suppression the Order endured in the 18th century, and finally, the restoration. The volume also looks at the way the Jesuit Order is changing, including becoming more non-European and ethnically diverse, with its members increasingly interested in engaging society in addition to traditional pastoral duties.

I pentecostali in Italia Carmine Napolitano

2022-09-02T00:00:00+02:00 Il movimento pentecostale è un fenomeno cristiano che per le proporzioni assunte, dopo la Pentecoste narrata negli Atti degli apostoli, è il primo movimento cristiano di massa che ha al suo centro l'esperienza e l'azione dello Spirito santo. Non era mai successo qualcosa del genere. Il cristianesimo pentecostale ruota intorno allo Spirito santo, sempre devotamente menzionato nella tradizione cristiana, ma mai veramente conosciuto. Per questa ragione il movimento pentecostale deve superare la sua assolutizzazione, cioè il fatto di considerarsi la perfetta realizzazione storica del cristianesimo allontanandosi dalle altre espressioni cristiane; l'ecumene cristiana, dal canto suo, deve prendere sul serio la presenza pentecostale e non scartarla come semplice folklore religioso o pura euforia o ebbrezza spirituale. La rilevanza della diffusione del pentecostalesimo a livello internazionale è da tempo oggetto di indagine storica e di analisi in diverse discipline e ha indotto a nuove chiavi di lettura per interpretare la cosiddetta «permanenza del sacro» nel mondo contemporaneo e rivisitare la teoria dell'ineluttabilità della scolarizzazione. Gli studi sull'articolazione del fenomeno in Italia sono ancora pochi. Questo volume raccoglie gli atti di un convegno di studi che ha incrociato diverse prospettive di analisi e intende contribuire a una maggiore conoscenza del mondo pentecostale nel nostro

Paese offrendo una lettura intellettualmente onesta e metodologicamente sicura di una spiritualità complessa, ma dinamica e significativa.

Крв: Књижевност, култура Мирјана Детелић 2016-01-01

Зборник Крв. књижевност, култура четврти је у низу темата иницијално инспирисаних анималистичким студијама које су, у оквирима студија културе и категорија моћи, репрезентације и другости, на новим основама почеле да проучавају животиње. Идеја овог уредничког прегнућа била је да се у интерференцији различитих хуманистичких дисциплина животиње везане за основне просторне координате (горе : доле) и основне природне елементе (ваздух : земља : вода : ватра) представе и анализирају у различитим врстама уметности и различитим културним стратусима.

Супституирајући ватру сродним симболичким елементом и одустајући од животиња као обједињујућег фактора (не и од животиња као теме!), уреднице су одлучиле да се у овом последњем темату окрену мотиву крви у миту, фолклору, уметностима и култури најшире. Књига која је пред нама оправдала је, чини се, овакав избор. Истраживачке теме покриле су широк распон култура, и у синхроној и у дијахроној пројекцији, широк опсег жанрова (усмених, писаних, филмских), начињен је својеврстан пресек кроз „историју идеје“ о крви у језичком, митском и историјском памћењу, разматране су неке од кључних фигура везаних за фолклор, књижевност и филм, иницијално везаних за простор Балкана (вампири, Дракула). Различитим методолошким захватима битно је разуђена слика о сферама у којима крв фигурира као стабилан симбол и начинима на који она функционише у систему културе – интерференција са другим симболима (вино), позиционирање у антиномији дух : тело (месо), импликације сродства, греха, кривице, злочина (над људима и животињама), савести, институционализовање у обичајној (крвна освета) и судској пракси (суд крви).

Атрибуција („црна крвца“), фразеологија, псовке и сродни слојеви језичког идиома петрифицирали су, као и митско-фолклорни наративи, архаичне представе и на сасвим особен начин показали на који се начин крв укључује у шири концепт људске когниције.

Sopravvivere al ghetto Serena Di Nepi

2014-02-21T00:00:00+01:00 Il ghetto di Roma nacque nel 1555, secondo quanto stabilito da papa Paolo IV con la bolla Cum nimis absurdum. Si trattò di una rivoluzione che sconvolse la società ebraica al termine di un periodo difficile, iniziato nel 1493 con l'arrivo degli ebrei espulsi dalla Spagna e culminato nel 1553 con il rogo del Talmud in piazza Campo de' Fiori. Attraverso l'esame delle fonti cristiane ed ebraiche a disposizione, la ricerca si dipana tracciando un quadro della società ebraica, delle sue istituzioni e della sua classe dirigente nel periodo precedente l'inaugurazione del ghetto e nei decenni successivi. A guidare la riflessione una serie di interrogativi sulle strategie di sopravvivenza grazie alle quali, nonostante tutto, il gruppo riuscì a resistere a più di tre secoli di reclusione e aggressivo proselitismo. Quale fu la reazione degli ebrei? Se e come cambiò la loro organizzazione istituzionale? Quale fu l'impatto delle norme restrittive sulle professioni esercitate e sul mondo del lavoro? Quale fu il ruolo dei rabbini in un momento così problematico? Che fine fecero i banchieri ebrei di Roma? I rapporti con la società cristiana maggioritaria restarono in piedi? E quelli con i neofiti?

Storia della Chiesa 3 codice errato Vincenzo Lavenia

2021-03-04T09:04:00+01:00 Tra la fine del Quattrocento e gli inizi del Cinquecento l'occidente cristiano, che interrompe il dialogo con le Chiese orientali e teme l'avanzata dell'islam, è attraversato da ansie di rinnovamento, da pressioni conversionistiche e dalla cesura della Riforma protestante. Il concilio di Trento inaugura una lunga epoca caratterizzata dal protagonismo della Curia romana, dalla nascita di nuovi ordini

religiosi, dall'iniziativa dei vescovi, dal disciplinamento dei fedeli e dalla mondializzazione cattolica. L'espansione coloniale iberica permette l'evangelizzazione di vaste aree del globo, mentre le strutture della Chiesa si radicano in America, in Africa e in Asia. La scienza, la critica testuale e le deviazioni mistiche pongono del Seicento nuovi problemi destinati a restare irrisolti, mentre il papato perde lentamente il suo ruolo politico e, nel secolo successivo, deve rispondere alla crescita degli Stati territoriali, che tentano di monopolizzare il governo delle anime, e alla minaccia di una cultura secolare che condanna il cattolicesimo e la stessa fede cristiana. Con la Rivoluzione francese finisce una stagione della storia della Chiesa e si apre un difficile rapporto con la modernità. Il volume si colloca in una collana di testi rigorosi e agili a un tempo, rivolti soprattutto al pubblico di università, facoltà teologiche, istituti di scienze religiose e seminari.

2011 Massimo Mastrogregori 2015-11-27 Every year, the Bibliography catalogues the most important new publications, historiographical monographs, and journal articles throughout the world, extending from prehistory and ancient history to the most recent contemporary historical studies. Within the systematic classification according to epoch, region, and historical discipline, works are also listed according to author's name and characteristic keywords in their title.

Mulier Ludens Elena Zapponi 2022-09-23T00:00:00+02:00 In questo studio sull'estetica della mulatez, la narrazione del fascino della sensuale mulatta cubana, pericolosa perché "quasi bianca", viene esplorata come antifona dalle funzioni contraddittorie: da un lato, l'essere monito contro i tentativi di contaminazione razziale dell'ordine dominante della blancura e della mascolinità; dall'altro, l'essere metafora della possibilità di rottura di questo stesso ordine a favore di un ethos liberale, rivendicazione di nuove forme di cittadinanza in seno alla società di caste coloniale. Concentrandosi sulle prospettive di donne che si autodefiniscono

mulatte, l'autrice ne esplora l'"habitus dell'esibizionismo" e la vanità ostentata quale tattica per garantirsi visibilità nel sistema di forze cubano: un fare più che un essere; uno stile performativo critico verso la tradizione rappresentativa che fissa la mulier ludens, la mulatta, come disponibile e passiva.

Che razza di musica Stefano Zenni 2016-05-19T12:10:00+02:00

Un libro che mette radicalmente in discussione le categorie frequentemente legate al jazz e alla musica afroamericana.

Musica "nera", "jazz bianco", cantanti neri che possiedono il senso del "soul", lo swing come attitudine "naturale" dei neri americani: quale fondamento hanno espressioni come queste, spesso ripetute acriticamente dal pubblico e degli addetti ai lavori? Se si spinge lo sguardo con attenzione al di là del mito della "black music", la storia della musica e la ricerca scientifica dimostrano una realtà molto più complessa e contraddittoria.

Que faire du passé ? Pierre Vesperini 2022-05-18 Un

extraordinaire paradoxe caractérise notre époque. D'une part, jamais la connaissance du passé n'a été aussi faible, aussi dévalorisée, y compris par les gouvernements : en témoignent le lieu commun selon lequel la connaissance du passé ne sert à rien dans une société moderne, le dégraissage progressif des programmes scolaires en histoire. Mais, d'autre part, jamais le passé n'a été autant investi symboliquement. Depuis une vingtaine d'années, cet investissement était surtout le fait des pouvoirs publics, sans oublier la vigilance extrême avec laquelle les régimes autoritaires, de la Chine à la Russie en passant par la Turquie ou la Hongrie, etc., cherchent à contrôler la mémoire publique. Mais depuis quelques années, avec le phénomène de la cancel culture et du wokisme, cet investissement vient de la société elle-même. Le débat fait rage depuis lors, entre deux minorités : celle des militants qui veulent tout changer, celle des gens de pouvoir, naturellement conservateurs. Les polémiques fleurissent, les noms d'oiseaux aussi, à proportion de l'ignorance. Pierre Vesperini cherche à comprendre ce que signifie le

mouvement de la cancel culture, les questions qu'il nous pose, et nous propose des solutions. Comme à son habitude, il travaille à partir de l'expérience historique concrète, et non de préjugés idéologiques ou d'abstractions théoriques. Le livre est donc constitué de trois enquêtes très précises, qui permettent d'aborder avec toute la clarté et la lucidité requise trois questions générales brûlantes aujourd'hui : Celle de la mémoire historique, à propos des statues qu'on déboulonne ou des noms qu'on supprime des institutions, monuments, etc. Celle de la culture esthétique (littérature, art, musique, etc.), à propos de la présence grandissante des trigger warnings ; Celle de la place de l'Antiquité classique aujourd'hui, à propos de la fin de l'enseignement obligatoire du latin et du grec au département de Classics de Princeton.

Il Seme Dellintolleranza Ebrei Eretici Selvaggi Granada 1492 :

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