

Le Guerre Di Religione Nel Cinquecento

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non è vero che in un individuo l'equilibrio si raggiunge con l'equilibrio tra la parte maschile e la parte femminile né si sa cosa tali parti siano davvero non è vero che l'anima è un archetipo che può far crescere un maschio soltanto se proiettato su una donna farlo procedere dallo stato beluino a quello di vero uomo o più falso ancora da bambino ad adulto semmai sono le donne a essere le eterne bambine non è vero che un uomo possa avere pace soltanto armonizzando in unità di tutte le componenti della psiche al contrario può raggiungere se non quiete almeno dignità e rispetto per se stesso soltanto imparando a navigare tra le sue contraddizioni nel suo caos un altro luogo comune da sfatare la teoria della santificante conciliazione degli opposti conduce a scelte devastanti per la società e assassine per l'individuo è la culla di ogni bastardo compromesso politico è il frutto avvelenato del pensiero di Hegel e dell'eterno oscillare tra assolutismo assassino e lassismo scatenato proprio della sua patria tedesca ultima chicca nel rapporto con i sentimenti è la donna a essere handicappata schiava com'è delle emozioni che sono causa prima dei sentimenti stessi ma in grado se non filtrate alchimicamente di soffocarli sul nascere di portare ogni individuo donna o uomo che sia alle scelte più sbagliate della propria vita Erich Weisz esamina tutti questi miti dell'età moderna miti nel senso etimologico di indiscutibili verità sono verità assolute come in passato lo sono state quelle che affermavano essere i negri non umani la terra piatta le donne inferiori quando non streghe unico dio il dio dominante della cultura militarmente superiore ipotesi da cui Erich Weisz deduce essere

ogni guerra una guerra tra dèi combattuta con la carne e il sangue degli umani tra tanti luoghi comuni incrollabili pietrificati opinioni erich weisz naviga per fare aprire gli occhi del lettore sul fatto che tante devastanti menzogne sono volte a riportare al potere assoluto nella cultura occidentale una divinità arcaica ostile al maschio della specie e al progredire della specie umana per lui tale divinità nemica è la grande madre weisz espone il proprio eterodosso pensiero attraverso un saggio romanzato in cui compaiono dèi oltre a uomini e donne gli dèi intervengono nelle loro umane vicende come facevano in remoti poemi epici o come sono sentiti vivi e presenti e vengono invocati ogni giorno in famiglie religiose d ogni credo gli dèi di questa saga non sono come i pupazzi di un cartone animato o le figure costruite al computer in storie contemporanee di grande successo in film e romanzi non sono mere immagini commoventi non offrono effetti visivi speciali in 3d roba da videogiochi sono dèi veri ed eterni sono dèi difficili da sentire ma turbano quando toccano l'animo il loro costellarsi grazie alle righe di questo libro possono disturbare molti come disturbano le verità più profonde le verità che si agitano nel profondo dell'inconscio se inascoltate possono persino sconvolgere irritare fare arrabbiare si sconsiglia pertanto la lettura della divinità nemica a conformisti e iracondi qualunque sia la loro età e il modo di esprimere la propria sessualità

this treatise investigates the emergence of the early modern law of nations focusing on alberico gentili's contribution to the same a religious refugee and regius professor at the university of oxford alberico gentili 1552 1608 lived in difficult times of religious wars and political persecution he discussed issues that were topical in his lifetime and remain so today including the clash of civilizations the conduct of war and the maintenance of peace his idealism and political pragmatism constitute the principal reasons for the continued interest in his work gentili's work is important for historical record but also for better analysing and critically assessing the origins of international law and its current developments as well as for elaborating its future trajectories

this book explores the secret relations between theatre and diplomacy from the

tudors to the treaty of westphalia it offers an original insight into the art of diplomacy in the 1580 1655 period through the prism of literature theatre and material history contributors investigate english italian and german plays of renaissance theoretical texts on diplomacy lifting the veil on the intimate relations between ambassadors and the artistic world and on theatre as an unexpected instrument of soft power the volume offers new approaches to understanding early modern diplomacy which was a source of inspiration for renaissance drama for shakespeare and his european contemporaries and contributed to fashion the aesthetic and the political ideas and practice of the renaissance

the concept of customary international law although differently formulated is already present in early modern european debates on natural law and the law of nations however no scholarly monograph has until now addressed the relationship between custom and the european natural law and ius gentium tradition this book tells that neglected story and offers a solid conceptual framework to contextualize and understand the problematic of custom namely how to identify its normative content natural law doctrines and the different ways in which they help construct human reason provided custom with such normative content this normative content consists of a set of fundamental moral values that help identify the status of custom as either a fundamental feature or an original source of ius gentium this book explores what cultural values and practices facilitated the emergence of custom and rendered it into as a source of the law of nations and how they did so two crucial issues form the core of the book s analysis firstly it qualifies the nature of the interrelation between natural law and ius gentium explaining why it matters in relation to our understanding of the idea of custom second the book claims that the process of custom formation as a source of law calls into question the role of the authority of history the interpretation of the past through this approach can thus be described as one of invention

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non siano poeti cioè scrittori stringati si dividono in narratori e saggisti e facile scrivere c'era una volta e parlare di cazzate con nomi di fantasia in questo modo il successo è assicurato e non hai rompicapelli che si sentono diffamati e che ti querelano e che spesso sono gli stessi che ti condannano meno facile è essere saggisti e scrivere c'è adesso e parlare di cose reali con nomi e cognomi impossibile poi è essere saggisti e scrivere delle malefatte dei magistrati e del potere in generale che per logica ti perseguitano per farti cessare di scrivere devastante è farlo senza essere di sinistra quando si parla di veri scrittori ci si ricordi di dante alighieri e della fine che fece il primo saggista mondiale le vittime vere o presunte di soprusi parlano solo di loro inascoltati pretendendo aiuto io da vittima non racconto di me e delle mie traversie ascoltato e seguito parlo degli altri vittime o carnefici che l'aiuto cercato non lo concederanno mai chi non conosce la verità è uno sciocco ma chi conoscendola la chiama bugia è un delinquente aforisma di bertolt brecht bene tante verità soggettive e tante omertà son tasselli che la mente corrompono io le cerco le filtro e nei miei libri compongo il puzzle svelando l'immagine che dimostra la verità oggettiva censurata da interessi economici ed ideologie vetuste e criminali rappresentare con verità storica anche scomoda ai potenti di turno la realtà contemporanea rapportandola al passato e proiettandola al futuro per non reiterare vecchi errori perché la massa dimentica o non conosce denuncio i difetti e caldeggio i pregi italiani perché non abbiamo orgoglio e dignità per migliorarci e perché non sappiamo apprezzare tutelare e promuovere quello che abbiamo ereditato dai nostri avi insomma siamo bravi a farci del male e qualcuno deve pur essere diverso

in the globalized postmodern world the production of encounters and clashes between dissimilar cultures ways of life and systems of values has drastically increased in number more and more frequently they originate harsh conflicts exhibiting the existence of alternative and apparently incompatible ways of living and thinking culturally religiously economically and politically speaking in this context words as tolerance and intolerance have been put at the heart of

the political debate however what is the real meaning of these political concepts why did they originate and how did they develop over time do they still represent a valid resource for comprehending our current societies and dealing with them through the different voices of several scholars in the humanities this book traces the history of tolerance since the wars of religion to the contemporary age combining the historical reconstruction with a theoretical and critical analysis of the idea and practice of tolerance in different epochs and places the obstacle course depicted here reveals the constitutive fragility of this concept that however cannot be totally dismissed from our political vocabulary

guerre civili trame politiche lotte di potere massacri e distruzioni insanguinano nel cinquecento francia spagna inghilterra e paesi bassi l'intreccio tra conflitti di religione e politica internazionale plasma l'europa moderna

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