

Lesperienza Delle Cose Moderne E La Lezione Delle Antique Riassunto

Valeria Capelli

L'Analisi della politica Angelo Panebianco, 1989

Le passioni della politica Autori Vari, 2024-09-30T12:09:00+02:00 Invidia, ambizione, avidità, bramosia, lussuria, odio, paura, timore, spavento, speranza, desiderio, fede, amore: il vocabolario politico della Firenze quattro-cinquecentesca e la coeva interpretazione storica degli avvenimenti attingono ampiamente alle categorie che consentono di descrivere ed esprimere l'interiorità. Città divisa in fazioni e in contrapposte passioni, Firenze e la sua civiltà sono state segnate dal prorompere di emozioni individuali e collettive, dal tentativo di controllarle, da una costante riflessione sul loro potere di fare la storia. Da prospettive disciplinari diverse - storiche, filosofiche, linguistiche, letterarie ed artistiche - questo volume ripercorre vicende, autori, testi significativi della storia fiorentina fra Quattro e Cinquecento, ponendo loro inusuali domande sul valore, sulla storicità, sulle forme dell'emotività politica.

IL PRINCIPE. Il Machiavelli di un secolo di mezzo Micol Bruni, 2013-11-22 Leggere oggi Il Principe è un'occasione per tornare a interrogarsi su una figura che non smette di scandalizzare, ma anche di stupire per la sua modernità e per la sua capacità di sollecitare sempre nuovi interrogativi. Il che evidentemente dipende dalla capacità che Machiavelli ha avuto di spingersi al cuore sia dell'esperienza umana, senza trascurare di indagare sul suo lato oscuro e in ombra, sia dell'esperienza politica, di cui ha mostrato il carattere inevitabilmente precario e instabile, esposto ai rovesci della storia e della fortuna quali che siano le virtù degli uomini di potere. È insomma un testo dal quale non si smette di imparare, sul quale è stato detto moltissimo ma probabilmente non tutto, e dal quale ognuno - secondo il suo metro intellettuale e la sua sensibilità - può ancora distillare insegnamenti, massime e lezioni. Che è esattamente quanto hanno fatto gli Autori di questo volume: un omaggio al Principe e al suo autore, una proposta di lettura che tenta di attualizzarne la lezione ai giorni nostri, una sollecitazione a rileggerlo con la mente sgombra dai troppi pregiudizi e dalle troppe cattive interpretazioni che su di essi si sono accumulate nel corso del tempo.

Antichi e nuovi umanesimi Valeria Capelli, 2001

Un teatro delle idee Ezio Raimondi, 2012-06-05 Del dialogo decisivo fra letteratura e saperi all'apparenza lontani, come

le scienze, la pittura, la filosofia e il diritto, Raimondi ha fatto la cifra del suo lavoro critico. I contributi raccolti e rielaborati per questo volume, infatti, ospitano riflessioni sul pensiero cosmologico, estetico e magico, sulla ricerca scientifica nell'Italia secentesca, sulla rivoluzione culturale delle accademie. Coprendo un arco temporale decisivo, dalla temperie rinascimentale, che vede il formarsi delle letterature nazionali moderne, alla generazione romantica, che alla regolarità della ragione sostituisce la verità profonda di un io che deve ascoltare solo se stesso, Raimondi sottende a queste pagine una convinzione profonda: Un libro vero è, alla fine, un libro di vita: e quanto più l'immaginazione si muove tra le parole, tanto più le parole parlano degli uomini.

L'uomo: storia di una separazione Andrea Amato, 2022-03-03T00:00:00+01:00 La storia dell'uomo è definibile come una progressiva separazione dal senso del sacro. Sacro che si può intendere come una collocazione originaria dell'uomo, la quale prevede la sussistenza di un elemento che ci accomuna alla natura, una stessa forza che si trova ovunque, atta a rendere l'uomo partecipe della vita che anima l'intero creato. Le tappe storiche che il percorso del saggio delinea corrispondono all'epoca ancestrale, all'età antica, alla pre-modernità, alla modernità e alla postmodernità. Di ciascuno di questi periodi s'individuano i tratti fondativi e si disegna una storiografia definita da alcuni temi centrali, come la concezione del mondo, lo stato d'animo prevalente, l'idea di libertà, la nozione di temporalità e infine la collocazione sociale. Da questa complessiva analisi storica scaturisce un dilemma di fronte al quale viene a trovarsi l'uomo contemporaneo: deve svolgere un compito storico, oppure deve affidarsi a un destino?

Giornale storico della letteratura italiana, 1929

Politica e istituzioni Gianfranco Pasquino, 2014-02-10T00:00:00+01:00 Politica è quello che uomini e donne fanno nella città (polis) per convivere, governarsi, difendersi, prosperare. Definire la politica significa però – oggi più che mai – fare i conti anche con l'antipolitica (una critica della politica, accettabile e persino utile) e perfino con il rigetto della politica (atteggiamento, questo, deplorabile e controproducente). Studiare la politica significa occuparsi di alcuni temi fondamentali, ai quali il libro dedica rispettivamente un capitolo: perché e come votare? che cosa sono i partiti? che cosa sono invece i movimenti? chi fa le leggi? come funzionano e quali sono le differenze tra le diverse forme rappresentative (parlamentarismi, presidenzialismi, semi-presidenzialismi...)? Accanto a questi temi più istituzionali, il volume affronta infine aspetti legati alla nuova dimensione della democrazia 2.0: dal labile confine tra populismo e politica al futuro della democrazia stessa.

Ex auditu, ex signis Marta Libertà De Bastiani, 2023-03-21T00:00:00+01:00 “Nessuno che abbia letto le Storie può ignorarlo”; così Spinoza si rivolge al lettore nel Trattato Politico indicando le Storie, probabilmente quelle di Tacito, quali depositarie di un'esperienza condivisa, a tutti utile. Mentre a Boxel raccomanda di non credere alle storie e di non prestar fede alle “autorità” filosofiche, negli scolii dell'Etica e nei trattati politici in particolare, Spinoza cita e fa riferimento agli storici latini, le cui storie e parole sono assunte con serietà. L'esperienza “per sentito dire” (ex auditu) o “da segni” (ex

signis) è quindi centrale nella filosofia politica spinoziana e svolge funzioni, di volta in volta diverse, a seconda del contesto: crea un terreno comune di discussione con il proprio pubblico ideale o ne smentisce i presupposti interpretativi, conferma la teoria o manifesta i nessi eterni e necessari tra passioni e politica. Attraverso lo studio delle varie forme di riferimento agli storici, scopriremo allora uno Spinoza che si adatta, almeno entro una certa misura, alle capacità di comprensione degli interlocutori che, se non sono convinti dalle ragioni a priori dell'Etica, potrebbero essere almeno persuasi dai suoi racconti.

Ricerche sul Machiavelli storico Gian Mario Anselmi,1979

Il materiale e l'immaginario: La società dell'antico regime Remo Ceserani,1990

La complessa transizione Fabio De Nardis,2000

Atti del Convegno internazionale su Il pensiero politico di Machiavelli e la sua fortuna nel mondo ,1972

Nuova rivista storica ,1965 Bibliografia italiana sulla guerra europea: anno 1 p. [373]-380.

Niccolò Machiavelli Nicola Matteucci,1973

Scritti sul pensiero politico del Rinascimento e della Controriforma Luigi Firpo,2005

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Matteo Palmieri Alessandra Mita Ferraro,2005

Giornale di metafisica ,1970

Dizionario letterario Bompiani delle opere [e dei personaggi di tutti i tempi e di tutte le letterature]: N-Z
,1966

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