

Che Cosa Promettono Le Sirene A Odisseo

Maurizio Bettini,Luigi Spina

La promessa delle sirene Andrea Panzavolta, «Chi sa solo d'opera non sa niente d'opera». Questo aforisma - sotto il cui segno si svolgono gli Aperitivi Culturali, propaggine filosofica dello Sferisterio Opera Festival di Macerata - bene comprendia la 'chiave musicale' dei saggi qui raccolti, che sono le letture tenute dall'autore proprio in quella sede. Resistendo a qualsiasi pretesa di chiusura disciplinare e consapevole che la musica, e in particolare quella lirica che intrattiene con la parola un rapporto strettissimo, eccede la sua stessa configurazione sonora, l'autore ha cercato di investigare la pluralità dei testi che tramano in filigrana le opere liriche analizzate, di ciascuna evidenziando lo statuto strettamente filosofico. Perché filosofare significa tendere al *lógos* e quindi mettere in relazione (*légein*) i distinti con il resto, in una arcipelagica armonia. Questo processo di contaminazione tra varietà di mezzi espressivi si sviluppa pienamente nella sezione posta a suggerito del volume, che contiene tre interviste impossibili a celebri eroidi del melodramma e due divertissements mozartiani.

Law and the Humanities: Cultural Perspectives Chiara Battisti,Sidia Fiorato,2019-12-02 This volume investigates interdisciplinary intersections between law and the humanities from the Renaissance to the present day. It allows for fruitful encounters between different disciplines: from literature to science, from the visual arts to the post-human, from the postmodern novel's experimentation to most recent approaches towards the legal interpretation of literary texts. This productive dialogue fosters original perspectives in the interpretation of and reflection upon identity, justice, power and human rights and values, thus underlining the role of literature in the articulation of relevant cultural issues pertaining to specific periods.

Il mito delle sirene Maurizio Bettini,Luigi Spina,2007

L'istinto cannibale Oscar Nicodemo,2018-06-22 Un romanzo per voyeur di anime altrui che si riversano nella propria. In un luogo del sud Italia dal paesaggio favoloso e la storia di grande richiamo, Jacopo, quarantenne dedito al suo perenne processo di formazione, svolge con rigore morale la professione di giornalista, a difesa dell'ambiente e contro ogni forma di illegalità. Quando, inaspettatamente, il boss della zona, don Nino, lo invita a colazione, egli accetta per pura curiosità intellettuale: vuole osservare direttamente i processi mentali che regolano il comportamento di un uomo di malaffare, essendo convinto che i malavitosi seguano concezioni filosofiche dettagliatamente delineate, quasi a rivelare una scuola di pensiero che, seppure legata al profitto, presenta aspetti, per così dire, razionali. Una curiosità, che egli vive con troppa

leggerezza. La sua vita, in seguito a questo incontro avrà un cambiamento repentino e vorticoso, fino a condurlo irrimediabilmente in situazioni per lui inimmaginabili. Conosce Andreina, ambigua e misteriosa moglie del boss, che lo porta a sperimentare in una forma traboccante la passione amorosa, l'eros, il pericolo. Jacopo, apparentemente una creatura razionale e metodica, in realtà sin da subito denota una condizione psichica peculiarmente suggestionabile, che lo apre all'assurdo. Egli crede, infatti, di essere frequentato da un fantasma ottocentesco, impersonato da Raskolnikov, il protagonista dostevskijano di "Delitto e Castigo". Un personaggio, che di volta in volta sdoppia la sua personalità, rappresentando ora la sua cattiva coscienza, ora il suo inconscio profondo. Tuttavia, il suo equilibrio sembra reggere. Egli consuma le sue visioni fantasmagoriche, ove addirittura arriva a dialogare con Raskolnikov, nella segretezza di un'intimità ormai alterata. Intanto, viene coinvolto da Andreina, sempre più nella parte di donna del destino, in un'operazione criminosa di grande rischio, inerente al traffico illecito di opere d'arte. Tre straordinarie e ingenti tele (eseguite da Artemisia Gentileschi, Rembrandt e Caravaggio) segnano la deviazione esistenziale di Jacopo, che, toccato dall'amore e trasfigurato dall'azione criminosa di cui si è reso artefice, ha da decidere se tentare il recupero della sua persona, o avviarsi a essere il nuovo boss della terra che una volta difendeva a spada tratta con la penna.

Donne resilienti Giusy Di Filippo,Giovanni Spani,Marco Marino,2023-03-15 I contributi di questo volume analizzano il tema della resilienza al femminile in testi che appartengono a diversi periodi e contesti storici e a generi differenti. Ciò che li accomuna è la centralità nella propria analisi della definizione di resilienza in psicologia, quale capacità di fronteggiare e riorganizzare positivamente la propria vita a seguito di un evento traumatico. L'immagine - suggerita da Zolli e Healy - del mare in tempesta e degli esseri umani che, sulle imbarcazioni, non riescono ad arginare l'impeto dell'acqua, rende visivamente la dinamica problematicità del Mediterraneo, specie se declinata al femminile, così come analizzata nei saggi presenti in questo volume. Gli articoli non solo prendono in esame tale criticità, ma esplorano la tensione tra quelle situazioni di avversità e la capacità dei personaggi femminili di saper re-immaginare il futuro, trasformando "i rottami" di quella stesse "barche in tempesta" in opportunità.

Ulisse nel tempo Salvatore Nicosia,2003

Poiesis ,2002

L'orma arcaica Andrea Pesaresi,2009

Odisseo e le Sirene Costantino Fabio Rubino,2020-01-23 Spesso accade le opere che godono di diffusa e condivisa fama siano considerate soltanto nel loro aspetto esteriore e superficiale. Esse sono belle; il solito generico aggettivo, detto da molti, più che pensato da tutti. L'episodio di Ulisse e le Sirene è uno dei passi più famosi, più letti e più studiati dell'Odissea (Ὀδύσσεια), il poema omerico sviluppatisi tra il IX ed il VII sec. a.C. e cristallizzato in forma scritta nel VI sec. a.C. per volere di Pisistrato, tiranno ateniese. Nonostante i suoi quasi tremila anni di età l'Odissea mantiene intatti freschezza e fascino,

proponendo innumerevoli spunti di riflessione su principi universali validi per gli uomini di ogni tempo: il significato ed il valore della vita, l'importanza dell'amicizia, l'introspezione dell'uomo sul proprio animo, il prevalere del λόγος (ragione, pensiero) sul κράτος (forza bruta). Ma anche la ricerca della propria identità, il rapporto tra uomo e divinità, la consapevolezza della finitezza della condizione umana e così via. Un trefolo di centinaia di fili coloratissimi a rappresentare la complessità dell'animo umano. È facile comprendere che da essi si sviluppino le fibre dei temi che il teatro del V secolo a.C. disporrà in trama ed ordito per imbastire organicamente il tessuto che rappresenta i disegni di altri valori, maturati da quelli presenti nei poemi, tra cui la maturazione del concetto di δίκη (giustizia) -e di una differente visione della divinità. Dalle pieghe dei versi dell'Odissea, tra epitetti pleonastici e locuzioni ripetute, traspaiono infiniti interrogativi tipici dell'animo umano del motivo della conoscenza. Perchè l'uomo è capace di pensare? Perchè sente l'esigenza di conoscere? Perchè avverte la volontà di capire? Si può dire di avere vissuto se non si è capito, oppure ci si è limitati ad esistere? Ed ancora, a che tende la conoscenza? Perchè si comprende il concetto di infinito, sebbene si è limitati?

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