

Galileo La Lotta Per La Scienza Storia E Societ

Un'aspra polemica è in atto tra fautori del darwinismo e seguaci dell'Intelligent Design, atei di solito i primi, credenti i secondi. Darwin da un lato, Dio dall'altro, ovvero: 'Se' il darwinismo è vero... 'allora'... 'Dio non esiste'. Viceversa: 'se' Dio esiste... 'allora'... 'il darwinismo è falso'. Ma le cose stanno veramente così? Uno dei più famosi principi della biologia, l'esclusione competitiva, afferma che la più efficace competizione si ha tra specie simili: predatori vs predatori, erbivori vs erbivori, etc. Perché non applicare questo principio nella contesa filosofica tra ipotesi metafisiche in gara per lo stesso ambito: il Sacro? Invece di contestare il canone Sacro dall'esterno, perché non proporre una alternativa agnostica, laica ma interna al tema filosofico del Sacro, ai sensi di una sana competizione epistemologica? Forse non si doveva 'spingere' per chiudere quella porta: forse la si doveva 'tirare a sé', per aprirla, senza timori, all'indagine filosofica laica.

Prima di diventare la bestia nera della civiltà moderna, la censura è stata un'istituzione di Antico Regime destinata a disciplinare l'accesso degli scrittori alla stampa. Meccanismo di regolazione della trasmissione delle idee e della cultura, la censura è stata prerogativa della sovranità e, come tale, è stata un potere conteso. Tracciarne le vicende significa dunque descrivere la storia politica d'Italia sotto il profilo del rapporto tra sovranità e uso della parola. Vittorio Frajese traccia la prima storia della censura del nostro Paese dall'introduzione della stampa all'età liberale (1469-1898): la costruzione dell'Indice dei libri proibiti, il passaggio dalla censura di inquisizione a quella settecentesca di 'civile polizia' fino alla censura di polizia politica ottocentesca e ai problemi posti dalla libertà di stampa alla Chiesa e al nuovo Stato liberale.

In this, the first comprehensive book on Liliana Cavani, Gaetana Marrone redraws the map of postwar Italian cinema to make room for this extraordinary filmmaker, whose representations of transgressive eroticism, spiritual questing, and psychological extremes test the limits of the medium, pushing it into uncharted areas of discovery. Cavani's film *The Night Porter* (1974) created a sensation in the United States and Europe. But in many ways her critically renowned endeavors--which also include *Francesco di Assisi*, *Galileo*, *I cannibali*, *Beyond Good and Evil*, *The Berlin Affair*, and several operas and documentaries--remain enigmatic to audiences. Here Marrone presents Cavani's work as a cinema of ideas, showing how it takes pleasure in the telling of a story and ultimately revolts against all binding ideological and commercial codes. The author explores the rich visual language in which Cavani expresses thought, and the cultural icons that constitute her style and images. This approach affords powerful insights into the intricate interlacing of narrated events. We also come to understand the importance assigned to the gaze in the genesis of desire and the acquisition of knowledge. The films come to life in this book as the classical tragedies Cavani intended, where rebels and madmen experience conflict between historical and spiritual reality, the present and the past. Offering intertextual analyses within such fields as psychology, history, and cultural studies, along with production information gleaned from Cavani's personal archives, Marrone boldly advances our understanding of an intriguing, important body of cinematic work.

In *Copernicus in the Cultural Debates of the Renaissance*, Pietro Daniel Omodeo assesses how Copernican astronomy interacted with European culture and examines topics ranging from computation to epistemology, natural philosophy, theology and ethics.

Robert Bellarmine was one of the pillars of post-Reformation Catholicism: he was a celebrated theologian and a highly ranked member of the Congregations of the Inquisition and of the Index, the censor in charge of the Galileo affair. Bellarmine was also one of the most original political theorists of his time, and he participated directly in many of the political conflicts that agitated Europe between the end of the sixteenth and the beginning of the seventeenth century. Stefania Tutino offers the first full-length study of the impact of Bellarmine's theory of

the potestas indirecta in early modern Europe. Following the reactions to Bellarmine's theory across national and confessional boundaries, this book explores some of the most crucial political and theological knots in the history of post-Reformation Europe, from the controversy over the Oath of Allegiance to the battle over the Interdetto in Venice. The book sets those political and religious controversies against the background of the theological and institutional developments of the post-Tridentine Catholic Church. By examining the violent and at times surprising controversies originated by Bellarmine's theory, this book challenges some of the traditional assumptions regarding the theological shape of post-Tridentine Catholicism; it offers a fresh perspective on the centrality of the links between confessional affiliation and political allegiance in the development of the modern nation-states; and it contributes to our understanding of the development of 'modern' notions of power and authority.

Die Figur Galileo Galilei ist für die europäische Wissenschaftsgeschichte, für die Kulturwissenschaften und für eine wissenschaftsgeschichtlich orientierte Literatur- und Kunstwissenschaft von großem Interesse. In diesem Band werden die Überschneidungen, Wechselwirkungen und Transferprozesse zwischen den wissenschaftlichen und kulturellen Dimensionen untersucht, die für Galileis Profilierung als frühneuzeitlicher Wissenschaftler ebenso wichtig sind wie für die im weiteren Sinn kulturelle Wahrnehmung seiner Entdeckungen und seiner Schriften – vor allem in Literatur und Kunst. Der Band ist interdisziplinär konzipiert, um die fachlichen Einzelperspektiven von Literatur-, Kunst- und Kulturwissenschaftlern sowie Wissenschaftshistorikern zusammenzuführen. Analysiert werden Formen und Funktionen der Produktion, Konzeptualisierung und Repräsentation von Wissen sowie Aspekte der Diskussion und Diffusion von Galileis Wissensansprüchen im Kontext der Frühen Neuzeit. Mit dieser Fokussierung auf die im Schnittbereich verschiedener kultureller Formationen angesiedelte Etablierung Galileis liefert der Band somit einen Beitrag zur interdisziplinären Erforschung von Galileis Rolle und Rezeption in der europäischen Kultur- und Wissenschaftsgeschichte des 17. Jahrhunderts.

This book, translated from Italian, discusses the influence of Galileo on Hobbes' natural philosophy. In his *De motu, loco et tempore* or *Anti-White* (~ 1643), Thomas Hobbes describes Galileo as "the greatest philosopher of all times", and in *De Corpore* (1655), the Italian scientist is presented as the one who "opened the door of all physics, that is, the nature of motion." The book gives a detailed analysis of Galileo's legacy in Hobbes's philosophy, exploring four main issues: a comparison between Hobbes' and Mersenne's natural philosophies, the Galilean Principles of Hobbes' philosophical system, a comparison between Galileo's momentum and Hobbes's *conatus*, and Hobbes' and Galileo's theories of matter. The book also analyses the role played by Marin Mersenne, in spreading Galileo's ideas in France, and as a discussant of Hobbes. It highlights the many aspects of Hobbes' relationship with Galileo: the methodological and epistemological elements, but also the conceptual and the lexical analogies in the field of physics, to arrive, finally, at a close comparison on the subject of the matter. From this analysis emerges a shared mechanical conception of the universe open and infinite, that replaces the Aristotelian cosmos, and which is populated by two elements only: matter and motion.

«[...] tu Galileo suddetto per le cose dedotte in processo, e da te confessate come sopra ti sei reso a questo S. Offizio vehementemente sospetto dheresia, cioè dhaver tenuto, e creduto dottrina falsa e contraria alle sacre e divine scritture, che il sole sia centro della terra, e che non si muova da oriente ad occidente, e che la terra si muova, e non sia centro del Mondo, e che si possa tenere, e defendere per probabile unopinione dopo esser stata dichiarata, e diffinita per contraria alla sacra Scrittura, e conseguentemente sei incorso in tutte le censure, e pene da sacri Canoni et altre Costituzioni generali, e particolari contro simili delinquenti imposte e promulgate [...]. Ti condanniamo al carcere formale in questo S. Officio per tempo ed arbitrio nostro.» La condanna contro Galileo, seguita dallabiura, fu pronunciata il 22 giugno 1633.

Urbano VIII, il papa che era all'origine della decisione, aveva considerato la dottrina copernicana soltanto temeraria: la punizione eccessiva, feroce e per alcuni aspetti incomprensibile, fu motivata da considerazioni che ancora oggi la Chiesa rifiuta di chiarire.

A obra que se abre aos olhos dos leitores compreende a relação entre a Arte e a Ciência no Renascimento a partir das relações maduras entre Galileo Galilei (1564-1642) e Lodovico Cardi (1559-1613) conhecido como Cigoli. Compreende uma pesquisa de meio década dessa relação que se inicia a partir da Madonna Assunta pintada num afresco, por Cigoli, na cúpula da capela Paolina na Basílica Papale di Santa Maria em Roma. Três fontes primárias são estudadas: o Sidereus Nuncius, o Istorica e Dimostrazione sulle Macchie Solari e loro Accidenti, de Galileo Galilei, e o Carteggio fra Cigoli e Galileo.

Few legal events loom as large in early modern history as the trial of Galileo. Frequently cast as a heroic scientist martyred to religion or as a scapegoat of papal politics, Galileo undoubtedly stood at a watershed moment in the political maneuvering of a powerful church. But to fully understand how and why Galileo came to be condemned by the papal courts--and what role he played in his own downfall--it is necessary to examine the trial within the context of inquisitorial law. With this final installment in his magisterial trilogy on the seventeenth-century Roman Inquisition, Thomas F. Mayer has provided the first comprehensive study of the legal proceedings against Galileo. By the time of the trial, the Roman Inquisition had become an extensive corporatized body with direct authority over local courts and decades of documented jurisprudence. Drawing deeply from those legal archives as well as correspondence and other printed material, Mayer has traced the legal procedure from Galileo's first precept in 1616 to his second trial in 1633. With an astonishing mastery of the legal underpinnings and bureaucratic workings of inquisitorial law, Mayer's work compares the course of legal events to other possible outcomes within due process, showing where the trial departed from standard procedure as well as what available recourse Galileo had to shift the direction of the trial. The Roman Inquisition: Trying Galileo presents a detailed and corrective reconstruction of the actions both in the courtroom and behind the scenes that led to one of history's most notorious verdicts.

This book presents a systematic discussion of the development of Husserl's concept of the a priori from his early and through his later writings. The chapters contained herein analyze the different phases and aspects of Husserl's phenomenology of the a priori in light of his twofold notion of reason, construed as both ontological and transcendental. Starting from the assessment of the introduction of the notion of a priori knowledge in the context of the Logical Investigations, this text uniquely explores its development during the Göttingen years. It is at this time during his work on The Crisis of European Sciences, that Husserl comes to see the a priori as a criterion to interpret the history of philosophy, notably, modern philosophy. This book sheds light upon such concepts as: essence and eidos; ideation, eidetic attitude and eidetic reduction; as well as formal and material, innate and contingent a priori. The author argues that the a priori becomes for Husserl the expression of an ontological form of rationality, i.e., the rationality immanent to being. This book appeals to students and researchers working on Husserl and phenomenology.

How mankind discovered the size, trajectory and age of the Earth Our planet's elliptical orbit around the Sun and its billions-of-years existence are facts we take for granted, matters every literate high school student is expected to grasp. But humanity's struggle towards these scientific truths lasted millennia. Few of us have more than the faintest notion of the path we have travelled. Hubert Krivine tells the story of the thinkers and scientists whose work allowed our species to put an age to the planet and pinpoint our place in the solar system. It is a history of bold innovators, with a broad cast of contributors – not only Copernicus, Galileo and Kepler, but Halley, Kelvin, Darwin and Rutherford, among many others. Courage, iniquity, religious dogmatism, genius and blind luck all played a part. This was an epic struggle to

free the mind from the constraints of cant, ideology and superstition. From this history, Krivine delineates an invaluable philosophy of science, one today under threat from irrationalism and the fundamentalist movements of East and West, which threaten both what we have attained at great cost and what we still have to learn. Scientific progress is not a sufficient condition for social progress; but it is a necessary one. The Earth is not merely a history of scientific learning, but a stirring defence of Enlightenment values in the quest for human advancement.

An account of the life and works of the Danish scientist and theologian Nicolas Steno (1638-1686), who played a crucial role in the intellectual networks amongst philosophers and natural scientists in the late seventeenth century.

Nell'autunno del 1609 Galileo Galilei puntò in aria il cannocchiale e... apriti cielo! Le rivelazioni cambiarono radicalmente la sua vita e la nostra storia, inaugurando la nuova e acuta astronomia degli scienziati e scatenando le vecchie e ottuse reazioni dei teologi.

Questo libro è invito alla ricognizione teoricamente motivata e storicamente documentata del significato dell'opera di Galileo Galilei e del suo essere stato in vita nella cultura scientifica e politica del primo Novecento europeo. Sono selezionate le notevoli esperienze di studio di Cassirer e Banfi, di Koyré e Geymonat non senza la felice intuizione di dedicare un capitolo alla drammaturgia di Brecht, che chiude idealmente questa ricerca propostasi come un cantiere di lavoro in progress.

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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.

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Informed by currents in sociology, cultural anthropology, and literary theory, Galileo, Courtier is neither a biography nor a conventional history of science. In the court of the Medicis and the Vatican, Galileo fashioned both his career and his science to the demands of patronage and its complex systems of wealth, power, and prestige. Biagioli argues that Galileo's courtly role was integral to his science—the questions he chose to examine, his methods, even his conclusions. Galileo, Courtier is a fascinating cultural and social history of science highlighting the workings of power, patronage, and credibility in the development of science. The “Galileo Affair” has been the locus of various and opposing appraisals for centuries: some view it as an historical event emblematic of the obscurantism of the Catholic Church, opposed a priori to the progress of science; others consider it a tragic reciprocal misunderstanding between Galileo, an arrogant and troublesome defender of the Copernican theory, and his theologian adversaries, who were prisoners of a narrow interpretation of scripture. In *The Case of Galileo: A Closed Question?* Annibale Fantoli presents a wide range of scientific, philosophical, and theological factors that played an important role in Galileo's trial, all

set within the historical progression of Galileo's writing and personal interactions with his contemporaries. Fantoli traces the growth in Galileo Galilei's thought and actions as he embraced the new worldview presented in *On the Revolutions of the Heavenly Spheres*, the epoch-making work of the great Polish astronomer Nicolaus Copernicus. Fantoli delivers a sophisticated analysis of the intellectual milieu of the day, describes the Catholic Church's condemnation of Copernicanism (1616) and of Galileo (1633), and assesses the church's slow acceptance of the Copernican worldview. Fantoli criticizes the 1992 treatment by Cardinal Poupard and Pope John Paul II of the reports of the Commission for the Study of the Galileo Case and concludes that the Galileo Affair, far from being a closed question, remains more than ever a challenge to the church as it confronts the wider and more complex intellectual and ethical problems posed by the contemporary progress of science and technology. In clear and accessible prose geared to a wide readership, Fantoli has distilled forty years of scholarly research into a fascinating recounting of one of the most famous cases in the history of science.

Heilbron takes in the landscape of culture, learning, religion, science, theology, and politics of late Renaissance Italy to produce a richer and more rounded view of Galileo, his scientific thinking, and the company he kept.

This edited collection provides the first comprehensive history of Florence as the mid-19th century capital of the fledgling Italian nation. Covering various aspects of politics, economics, culture and society, this book examines the impact that the short-lived experience of becoming the political and administrative centre of the Kingdom of Italy had on the Tuscan city, both immediately and in the years that followed. It reflects upon the urbanising changes that affected the appearance of the city and the introduction of various economic and cultural innovations. The volume also analyses the crisis caused by the eventual relocation of the capital to Rome and the subsequent bankruptcy of the communality which hampered Florence on the long road to modernity. *Florence: Capital of the Kingdom of Italy, 1865-71* is a fascinating study for all students and scholars of modern Italian history.

Le opere di Oriani spaziano dal romanzo ai trattati di politica e di storia, dai testi teatrali agli articoli giornalistici, sino alla poesia. La sua fama di scrittore fu a lungo legata soprattutto alle opere di pubblicistica storica e politica. *La lotta politica in Italia* (1892) narra le vicende storiche italiane dal Medioevo al Risorgimento. *Origini della lotta attuale, 476-1887*. Volume I

A partire da una ricostruzione dei rapporti tra le scienze della natura e la filosofia, il volume intende definire il profilo di un metodo filosofico in dialogo con le scienze, attraversando campi di indagine affascinanti come la cosmologia, l'etica, la teologia, l'epistemologia.

"A thought-provoking critique of Einstein's tantalizing combination of brilliance and blunder."—Andrew Robinson, *New Scientist* Never before translated into English, the *Manimekhalai* is one of the great classics of Indian culture.

"This is must reading for historians of science and a delight for the interested public. From his access to many primary sources in the Vatican Library and from his broad knowledge of the history of the 17th century, Finocchiaro acquaints readers in an interesting manner with the historical facts of Galileo's trial, its aftermath, and its repercussions. Unlike

many other works which present predetermined and, at times, prejudiced judgments, this work provides exhaustive evidence to allow readers to develop their own informed opinion on the subject.”—George V. Coyne, Director, Vatican Astronomical Observatory “The tragic condemnation of Galileo by the Roman Catholic Church in 1633 has become the single most potent symbol of authoritarian opposition to new ideas. Pioneering in its scope, Finocchiaro's book provides a fascinating account of how the trial and its cultural significance have been freshly reconstructed by scholars and polemicists down the ages. With a philosopher's eye for fine distinctions, the author has written an exciting commentary on the successive appearance of new primary sources and their exploitation for apologetic and secular purposes.”—John Hedley Brooke, author of *Science and Religion: Some Historical Perspectives* “If good history begins with good facts, then *Retrying Galileo* should be the starting point for all future discussions of the post-trial phase of the Galileo affair. Maurice Finocchiaro's myth-busting documentary history is not only a repository of little-known sources but a pleasure to read as well.”—Ronald L. Numbers, co-editor of *When Christianity and Science Meet* “*Retrying Galileo* tells the less well-known half of the Galileo affair: its long and complex history after 1633. Finocchiaro has performed an invaluable service in writing a book that explores how the trial and condemnation of Galileo has been received, debated, and reinterpreted for over three and a half centuries. We are not yet done with this contentious story.”—Paula E. Findlen, Ubaldo Pierotti Professor of Italian History and Director of the Science, Technology and Society Program, Stanford University

Questo libro parla del rapporto fra Galileo e alcuni scienziati della sua epoca comunemente considerati come esponenti dello "schieramento avverso". È l'epoca in cui la visione del cosmo cambia radicalmente: la cultura europea non appare più al centro della storia umana, la creazione dell'uomo si sposta all'indietro di una inimmaginabile quantità di anni e, infine, i cieli immutabili della cosmologia aristotelica, i cieli di cristallo, vengono definitivamente superati.

The first collection and translation into English of the earliest biographical accounts of Galileo's life This unique critical edition presents key early biographical accounts of the life and work of Galileo Galilei (1564–1642), written by his close contemporaries. Collected and translated into English for the first time and supplemented by an introduction and incisive annotations by Stefano Gattei, these documents paint an incomparable firsthand picture of Galileo and offer rare insights into the construction of his public image and the complex intertwining of science, religion, and politics in seventeenth-century Italy. Here in its entirety is Vincenzo Viviani's Historical Account, an extensive and influential biography of Galileo written in 1654 by his last and most devoted pupil. Viviani's text is accompanied by his “Letter to Prince Leopoldo de' Medici on the Application of Pendulum to Clocks” (1659), his 1674 description of Galileo's later works, and the long inscriptions on the façade of Viviani's Florentine palace (1702). The collection also includes the “*Adulatio perniciosa*,” a Latin poem written in 1620 by Cardinal Maffeo Barberini—who, as Pope Urban VIII, would become

Galileo's prosecutor—as well as descriptive accounts that emerged from the Roman court and contemporary European biographers. Featuring the original texts in Italian, Latin, and French with their English translations on facing pages, this invaluable book shows how Galileo's pupils, friends, and critics shaped the Galileo myth for centuries to come, and brings together in one volume the primary sources needed to understand the legendary scientist in his time.

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