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A registration is required. Access requires a valid covid19 Green Pass Certificate.

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Crisis Memory and Oblivion in Machiavelli and Bruno

Giulio Gisondi

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This talk presents a research project that aims at analyzing the theorization of the concepts of crisis, memory and oblivion in Niccolò Machiavelli's and in Giordano Bruno's works. Crisis constitutes a chronic factor of modernity and of the contemporary European civilization related to the experiences of historical times and to the organization of the political space. Exercising memory in response to a crisis means recomposing the individual and the collective history by understanding removed contents in order to reshape the present and the future. Machiavelli's and Bruno's philosophies offer us theoretical tools to understand and address the chronic crises that still affect Europe today and rethink our idea of modernity. Crisis is, for both the authors, the effect of a natural or an artificial oblivion caused by traumatic events, or the effect of a cancel culture, that is a rupture in the relationship between the perception of the present and the memory of the past to which a subject and a community are linked. If oblivion is part of a natural dynamic of the cycle of life, the individual and collective inability to own one's historical memory determines the crisis of a subject and of a community, unable to project themselves firmly into their future. To overcome a political crisis it is necessary to «reform» the community, which means for Machiavelli and Bruno returning to the origins of its constitution, to find again the memory of the past, which is the only instrument that allows a republic, a people and a subject to cure itself and to come out of a crisis. Engaging an innovative philosophical-historical and political-psychological interdisciplinary methodology, this project will add a new contribution to the study of the 16th and 17th century philosophy, providing new insights on how Renaissance philosophies influence our understanding of the chronic crises that still affect Europe and to rethink our idea of modernity.