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Le Terme. L'opera indaga il confine tra spazio e tempo, tra il visibile e l'immaginabile, svelando il Diurno Porta Venezia: un bagno pubblico degli anni '20 ormai abbandonato, situato sotto la Piazza. In circa 15 giorni un gruppo di operai costruirà e de-costruirà il volume dei Bagni rispecchiandone ubicazione e proporzioni. Fino al

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lirico con Lina Pagliughi ed Ettore Campogaliani, oltre ad avere ottenuto la maturità classica a Hollywood High School e borsa di studio a Chapman College di Los Angeles. È stata per 15 anni Primo Flauto solista dell ' Orchestra " Pomeriggi Musicali " di Milano e, vinto il concorso ministeriale per posto d ' insegnamento (1 ° Severino Gazzeloni, 2 ° Marlaena Kessick), ha insegnato al ...

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A semiautobiographical coming-of-age story, framed by the harrowing 1975 Circeo massacre Edoardo Albinati 's *The Catholic School*, the winner of Italy 's most prestigious award, *The Strega Prize*, is a powerful investigation of the heart and soul of contemporary Italy. Three well-off young men—former students at Rome 's prestigious all-boys Catholic high school San Leone Magno—brutally tortured, raped, and murdered two young women in 1975. The event, which came to be known as the Circeo massacre, shocked and captivated the country, exposing the violence and dark underbelly of the upper middle class at a moment when the traditional structures of family and religion were seen as

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under threat. It is this environment, the halls of San Leone Magno in the late 1960s and the 1970s, that Edoardo Albinati takes as his subject. His experience at the school, reflections on his adolescence, and thoughts on the forces that produced contemporary Italy are painstakingly and thoughtfully rendered, producing a remarkable blend of memoir, coming-of-age novel, and true-crime story. Along with indelible portraits of his teachers and fellow classmates—the charming Arbus, the literature teacher Cosmos, and his only Fascist friend, Max—Albinati also gives us his nuanced reflections on the legacy of abuse, the Italian bourgeoisie, and the relationship between sex, violence, and masculinity.

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Futurist Women broadens current debates on Futurism and literary studies by demonstrating the expanding global impact of women Futurist artists and writers in the period succeeding the First World War. This study initially focuses on the local: the making of the self in the work by the women who were affiliated with the journal *L'Italia futurista* during World War I in Florence. But then it broadens its field of inquiry to the global. It compares the achievements of these women with those of key precursors and followers. It also conceives these women's work as an ongoing dialogue with contemporary political and scientific trends in Europe and North America, especially first wave feminism, eugenics, naturism and esotericism. Finally, it examines the vital importance and repercussions of these women's ideas in

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current debates on gender and the posthuman condition. This ground-breaking study will prove invaluable for all scholars and upper-level students of modern European literature, Futurism, and gender studies.

"Italian Futurist Poetry" contains more than 100 poems (both Italian and English versions) by sixty-one poets from across Italy.

To all those who hide their pain behind a smile, may this story help you defeat your demons. A sunny day, a smile full of joy, a melody made of the chirping of birds and the

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rustling of a river bed. A moonless night, a bed of pain, a dark and silent room that, every night, becomes a deafening melody, a composition of screams, nightmares and demons that tears the soul apart. Three characters so different, but so similar: Cameron, sad eyes and breathtaking smiles, a homosexual boy not at peace with his sexuality because of the ignorance of his family and society; Jocelyn, eyes full of joy and smiles full of pain, an obese girl derided by her peers; finally, Trevis, cold heart and warm eyes, free to be what he wants to be. But do people without fears exist? People without pain in their smiles? The stories of these three characters intersect profoundly until each becomes the salvation of the other. Friendship and love merge so deeply that you can no longer tell the difference. Giuseppe

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De Martino was born in Naples on 9 July, 1996. He soon discovered a strong passion for acting, writing and singing, quickly becoming a professional in the world of entertainment. After graduating from drama school, he won the 20th edition of the Emily Dickinson International Literary Prize. He has collaborated on various theatre and television projects, and, at the age of 21, he published his debut novel, *The Pain in a Smile*. After critical acclaim for the social issues discussed in the book, he decided to translate the novel into English. He now lives in the UK, and he always tries, with his pen and his art, to create a better world.

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Declamationes, das sind Übungsreden über fiktive Themen im Rhetorikunterricht, durch die der Schüler auf seine etwaige spätere Rednertätigkeit in der Politik, vor allem aber auch vor Gericht vorbereitet werden soll.

Musterbeispiele solcher Reden konnten der Unterhaltung eines größeren Publikums dienen. In dieser Form rückten sie in die Nähe anderer Prunkreden, die z.B. der Feier einer besonderen Gelegenheit oder Würdigung einer zu ehrenden Person dienen sollten. Der vorliegende Sammelband dokumentiert den aktuellen Forschungsstand zu verschiedenen Mustern der "klangvollen Rede" von der Antike bis zur Neuzeit und ist somit ein Beitrag für eine fächerübergreifende Diskussion zum Gattungsbegriff der declamatio, aber auch zur Geschichte der Rhetorik

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insgesamt.

This book explores the interconnections and differentiations between artisanal workshops and alchemical laboratories and between the arts and alchemy from Antiquity to the eighteenth century. In particular, it scrutinizes epistemic exchanges between producers of the arts and alchemists. In the fifteenth and sixteenth centuries the term *laboratorium* uniquely referred to workplaces in which ‘ chemical ’ operations were performed: smelting, combustion,

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distillation, dissolution and precipitation. Artisanal workshops equipped with furnaces and fire in which ' chemical ' operations were performed were also known as laboratories. Transmutational alchemy (the transmutation of all base metals into more noble ones, especially gold) was only one aspect of alchemy in the early modern period. The practice of alchemy was also about the chemical production of things--medicines, porcelain, dyes and other products as well as precious metals and about the knowledge of how to produce them. This book uses examples such as the Uffizi to discuss how Renaissance courts established spaces where artisanal workshops and laboratories were brought together, thus facilitating the circulation of materials, people and knowledge between the

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worlds of craft (today ' s decorative arts) and alchemy. Artisans became involved in alchemical pursuits beyond a shared material culture and some crafts relied on chemical expertise offered by scholars trained as alchemists. Above all, texts and books, products and symbols of scholarly culture played an increasingly important role in artisanal workshops. In these workplaces a sort of hybrid figure was at work. With one foot in artisanal and the other in scholarly culture this hybrid practitioner is impossible to categorize in the mutually exclusive categories of scholar and craftsman. By the seventeenth century the expertise of some glassmakers, silver and goldsmiths and producers of porcelain was just as based in the worlds of alchemical and bookish learning as it was grounded in hands-on work in the

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laboratory. This book suggests that this shift in workshop culture facilitated the epistemic exchanges between alchemists and producers of the decorative arts.

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