

Bibliographic Photoatlas

Leone M., Wolodtschenko A.



Selected semiotic books of Massimo Leone

Dresden - Turin
2016

Table of contents

1. Biographical note	3
2. Selected books	4-11
3. About bibliographic photoatlas	12
4. List of publications	13
5. Book-shelf	14
6. Impressum	15

1. Biographical note

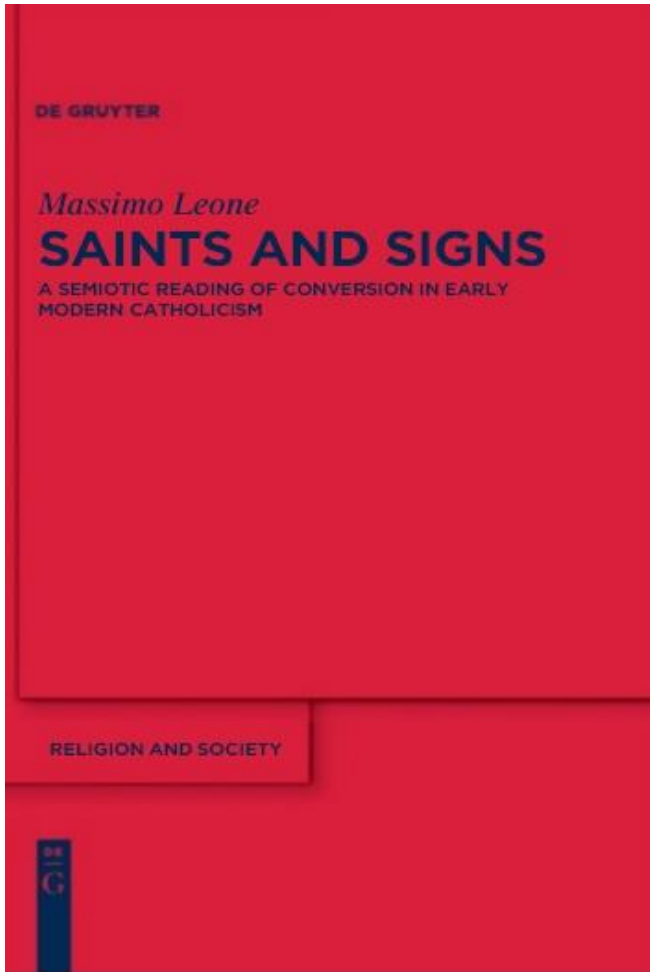
Massimo Leone is Professor of Semiotics, Cultural Semiotics, and Visual Semiotics at the Department of Philosophy, University of Turin, Italy. He graduated in Communication Studies from the University of Siena, and holds a DEA in History and Semiotics of Texts and Documents from Paris VII, an MPhil in Word and Image Studies from Trinity College Dublin, a PhD in Religious Studies from the Sorbonne, and a PhD in Art History from the University of Fribourg (CH). He was visiting scholar at the CNRS in Paris, at the CSIC in Madrid, Fulbright Research Visiting Professor at the Graduate Theological Union, Berkeley, Endeavour Research Award Visiting Professor at the School of English, Performance, and Communication Studies at Monash University, Melbourne, Faculty Research Grant Visiting Professor at the University of Toronto, “Mairie de Paris” Visiting Professor at the Sorbonne, DAAD Visiting Professor at the University of Potsdam, Visiting Professor at the École Normale Supérieure of Lyon (Collegium de Lyon), at the Center for Advanced Studies at the University of Munich, at the University of Kyoto, and at the Institute of Advanced Study, Durham University. His work focuses on the role of religion in modern and contemporary cultures. Massimo Leone is the chief editor of *Lexia*, the Semiotic Journal of the Center for Interdisciplinary Research on Communication, University of Turin, Italy, and editor of the book series “I Saggi di Lexia” (Rome: Aracne) and “Semiotics of Religion” (Berlin and Boston: Walter de Gruyter).

2.1. Religious Conversion and Identity: The Semiotic Analysis of Texts (2004)



The way in which people change and represent their spiritual evolution is often determined by recurrent language structures. Through the analysis of ancient and modern stories and their words and images, this book describes the nature of conversion through explorations of the encounter with the religious message, the discomfort of spiritual uncertainty, the loss of personal and social identity, the anxiety of destabilization, the reconstitution of the self and the discovery of a new language of the soul.

2.2. Saints and Signs (2010)



Saints and Signs analyzes a corpus of hagiographies, paintings, and other materials related to four of the most prominent saints of early modern Catholicism: Ignatius of Loyola, Philip Neri, Francis Xavier, and Therese of Avila.

Verbal and visual documents – produced between the end of the Council of Trent (1563) and the beginning of the pontificate of Urban VIII (1623) – are placed in their historical context and analyzed through semiotics – the discipline that studies signification and communication.

The book is divided into four sections, focusing on the four saints and on the particular topics related to their hagiologic identity: early modern theological debates on grace (Ignatius of Loyola); cultural contaminations between Catholic internal and external missions (Philip Neri); the Christian identity in relation to non-Christian territories (Francis Xavier); the status of women in early modern Catholicism (Therese of Avila).

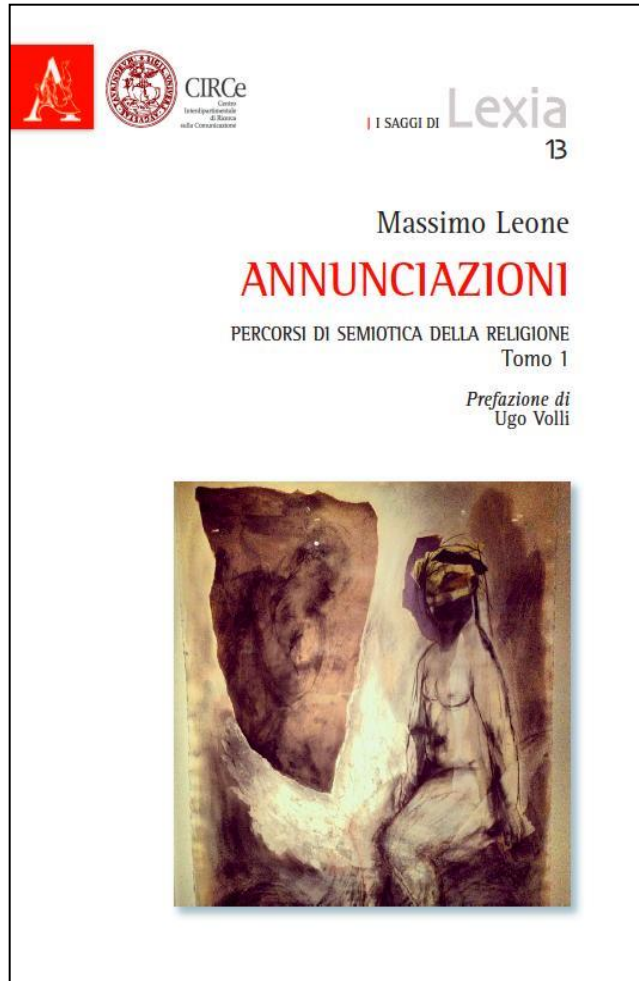
2.3. Sémiotique de l'âme (2012)



Sémiotique de l'âme propose les résultats d'un projet colossal. C'est en effet toute l'histoire verbale et visuelle des transformations des modalités d'incarnation du discours de l'âme dans les décennies décisives de la postérité tridentine européenne que le livre ressaisit dans ses trois volumes, où se trouvent affrontés ensemble des continents de savoir généralement disjoints par les effets traditionnels des lignées institutionnelles (carmélitaines, oratoriennes, jésuites, etc.) et par les effets scientifiques et professionnels de la spécialisation des champs.

Au gré de recherches minutieusement poursuivies sur un large spectre, que complètent des analyses dont la pertinence repose aussi bien sur la pénétration d'une sensibilité subtile que sur la méthode sémiotique et les connaissances historiques qui les inspirent, *Sémiotique de l'âme* parvient à mettre en évidence la spécificité de la littérature et des arts plastiques dans la diffusion du message religieux, au lendemain du Concile de Trente.

2.4. Annunciazioni: percorsi di semiotica della religione, 2 vols (2014)



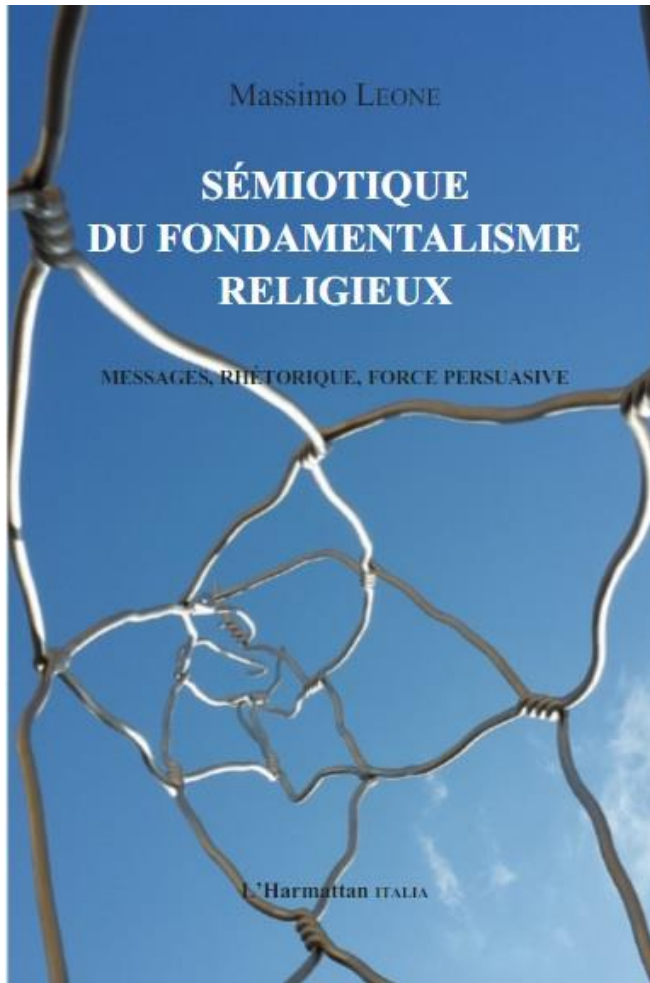
Di tutte le annunciazioni che popolano la storia umana e le sue svariate tradizioni, al semiologo non interessa la fonte in sé, il numinoso che all'umano si rivolge per significargli di volta in volta la propria presenza, intenzione, sensibilità; interessa, piuttosto, il modo in cui, a seconda delle epoche storiche, dei contesti culturali, delle vicende sociali, ma anche delle sensibilità individuali, uomini e donne hanno utilizzato i materiali del mondo, quelli dell'immanenza, per forgiare i significanti del divino. Ovvero, specularmente, il modo in cui hanno immaginato, e creduto con fermezza, che tali materiali divenissero d'un tratto appannaggio di una divina intenzione di comunicare, stoffa della rivelazione, parole annuncianti. Al teologo, non al semiologo, spetta immaginare la ricostruzione della totalità a fronte della quale si dipana il messaggio divino nella sua vicenda immanente. Al semiologo tocca invece un compito che è insieme più modesto e più costrittivo; raccogliere e inventariare queste tracce: in quali circostanze gli uomini e le donne hanno raccontato e raccontano di un loro incontro con il divino? Utilizzando quali segni? Pieganoli a quali necessità comunicative?

2.5. Spiritualità digitale: il senso religioso nell 'era della smaterializzazione (2014)



Il pensiero del Novecento ha portato fino in fondo l'opposizione tra spirituale e materiale. La religione è stata studiata come prodotto socioeconomico o come istinto. Ma questa penetrazione del materialismo nella sfera irrazionale del credere ha lasciato qualcosa d'incompreso. Questo libro indaga la portata di ciò che non abbiamo ancora capito del nostro sentimento religioso a partire dalla smaterializzazione delle relazioni umane, formata e incentivata dalla comunicazione informatica, telematica e via web. Semiologo, Massimo Leone mette in gioco le teorie dei linguaggi nel campo del credere. La progressiva digitalizzazione del significante lo ha trasformato in un simulacro portatile ma freddo. Esso non rappresenta il suo oggetto nel senso di una incarnazione materiale ma in quello di una ricostituzione aritmetica.

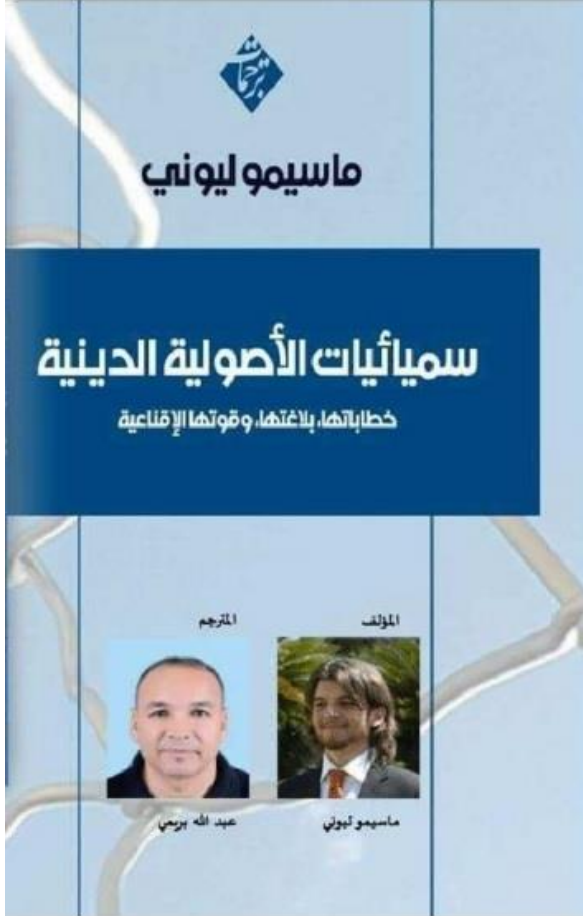
2.6. Sémiotique du fondamentalisme religieux: messages, rhétorique, force persuasive (2014)



Les médias parlent tout le temps de « fondamentalisme religieux » comme d'un élément essentiel de la scène sociale, culturelle, politique, et même militaire contemporaine. Mais qu'est-ce que c'est, au juste, le fondamentalisme religieux ? Comment peut-on distinguer un message fondamentaliste ? Et d'où dérive-t-elle la force communicative par laquelle ce type de discours se répandit de façon globale, surtout à travers internet et les nouveaux ? Pour comprendre la nature profonde du fondamentalisme religieux, il faut étudier non seulement ce qu'il dit mais également, et peut-être surtout, sa façon de dire, sa rhétorique, sa manière d'évoquer un imaginaire et d'y situer le bien et le mal, les alliés et les ennemis, les fidèles et les infidèles. C'est en connaissant les stratégies de communication des fondamentalismes religieux, en outre, qu'on pourra comprendre que peut-être partagent-ils tous, malgré les différences de langue, confession, époque, milieu, et moyens d'expression, un « air de famille », une perspective particulière sur le sens du langage, du monde, de la vie.

2.7. سميات الأصولية الدينية.

Sémiotique du fondamentalisme religieux: messages, rhétorique, force persuasive (2015)



كثيرا ما تحضر الأصولية في الخطاب الإعلامي باعتبارها عنصرا أساسيا في المشهد الاجتماعي والثقافي والسياسي وحتى العسكري المعاصر. ولكن ما هي، بحق، الأصولية الدينية؟ كيف نميز خطابا أصوليا؟ من أين يستمد هذا الخطاب قوته التواصلية التي صار بفضلها خطابا متداولاً بصورة كونية خاصة في الأنترنت ومواقع التواصل الاجتماعي؟

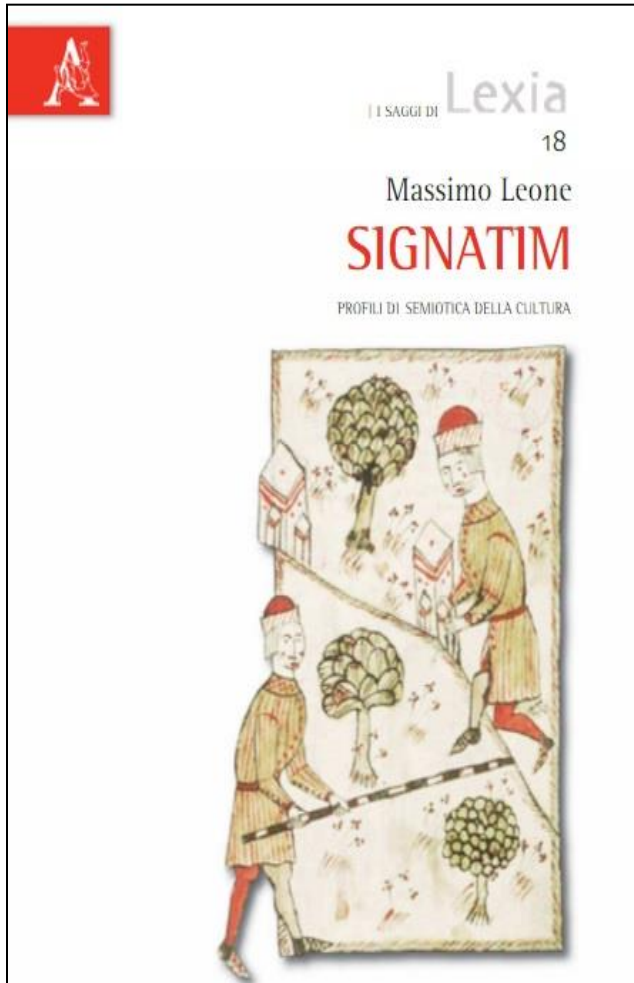
لفهم الطبيعة العميقة للأصولية الدينية، يلزمنا دراسة ليس فقط ما تقوله ولكن أيضا وبشكل أخص كيف تقوله، أعني بلاغتها في القول وطريقتها في إثارة متخيل وفي تصنيفها الخير والشر والحلفاء والأعداء والأوفياء والخونة.

وبالإضافة إلى ذلك، ومن خلال تحليلنا لاستراتيجيات التواصل لدى الأصوليات الدينية، نستطيع ربما فهم أنها تمتلك جميعها- رغم اختلافاتها في اللغة والدين، والعصر، والوسط ووسائل التعبير- شبيها عائليا، ومنظورا خاصا حول معنى اللغة، والعالم والحياة.

إننا إذن نلجأ إلى السميات، باعتبارها علما للدلالة والتواصل، لكي نصف بشكل دقيق الصيغ الإقناعية للأصولية المعاصرة.

ماسيموليوني

2.8. Signatim: Profili di semiotica della cultura (2015)



“Signatim” è termine raro. Compare in un passo attribuito all’autore Caio, all’interno dei cosiddetti *Gromatici veteres*, una raccolta di testi di agrimensura compilata nel V secolo d.C.

Nel passo di Caio si descrive una tecnica gromatica. Al fine di poter identificare anche in futuro i paletti interrati che delimitano il terreno, è necessario contraddistinguerli con un segno a forma di stella, la cosiddetta “stella junior”. In questo contesto, “signatim” è dunque avverbio che designa la scrittura e la lettura di segni nella delineazione di frontiere. Quale parola più appropriata per evocare il lavoro della semiotica della cultura, la quale pure si occupa dei segni, delle tracce, delle marche che gli individui e le società producono nell’istituire la diversità? Per cartografare non colture ma culture, non gromatiche ma grammatiche, riconducendone le forme esuberanti all’ortogonalità di strutture soggiacenti?

3. About bibliographic photoatlas

The bibliographic image atlases or Bildatlases are part of the project, which develops under the new semiotic information technology trends “Iconic Atlassing”. These picture related products present and “portray” diverse monographic works by authors from culture, science and industry in electronic form; they complement traditional textual references (for example, bibliographies) of these authors.

The bibliographic image atlases are vivid, themed, compact (up to 20-25 slides), ubiquitous (anytime and usable at any place) and advanced information products.

The bibliographic Bildatlas „Selected semiotic books of Massimo Leone“ presents selected activities (eight monographs) of talented semiotician from Italy - Massimo Leone, professor at the University of Turin.

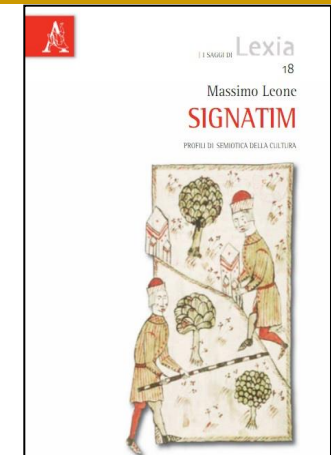
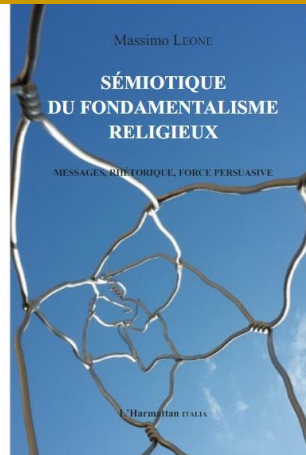
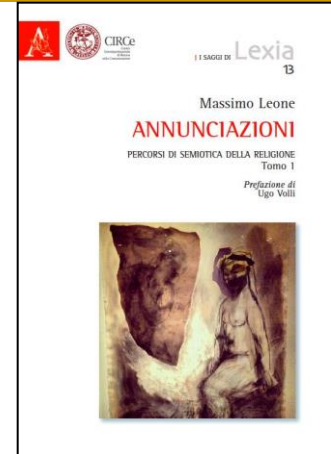
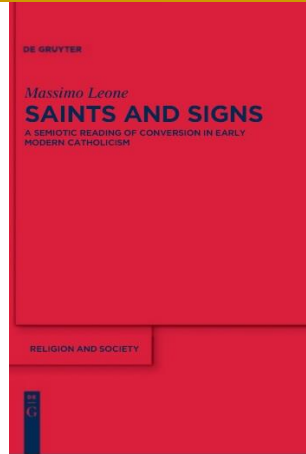
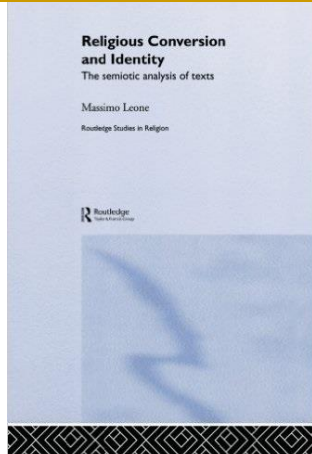
The initiator this atlas is A.Wolodtschenko, co-editor of the e-journals <meta-carto-semiotics>.

4. List of publications

- 1) *Religious Conversion and Identity: The Semiotic Analysis of Texts* (London and New York: Routledge, 2004)
- 2) *Saints and Signs: A Semiotic Reading of Conversion in Early Modern Catholicism* (Berlin and New York: Walter de Gruyter, 2010)
- 3) *Sémiotique de l'âme*, 3 vols (Berlin et al.: Presses Académiques Francophones, 2012)
- 4) *Annunciazioni: percorsi di semiotica della religione*, 2 vols (Rome: Aracne, 2014)
- 5) *Spiritualità digitale: il senso religioso nell'era della smaterializzazione* (Udine: Mimesis, 2014)
- 6) *Sémiotique du fondamentalisme religieux: messages, rhétorique, force persuasive* (Paris: l'Harmattan, 2014)
- 7) *سميائيات الأصولية الدينية*. *Sémiotique du fondamentalisme religieux: messages, rhétorique, force persuasive*. (Amman, Jordan: Dar Kono 2015, in Arabic [transl. Berrimi Abdellah])
- 8) *Signatim: Profili di semiotica della cultura* (Rome: Aracne, 2015)

5. Book shelf

Selected semiotic books



6. Impressum

Leone M., Wolodtschenko A.

Selected semiotic books of Massimo Leone

Bibliographic Photoatlas.

Dresden – Turin 2016, 15 pp.

The bibliographic picture atlas presents selected semiotic books of professor Massimo Leone. His books focus on the role of religion in modern and contemporary cultures.

The picture atlas is aimed at semiotician, religion-semiotician and all who are interested in cultural and religious-semiotics.

Dresden – Turin 2016