



«ETTORE MAJORANA» FOUNDATION AND CENTRE FOR SCIENTIFIC CULTURE  
TO PAY A PERMANENT TRIBUTE TO ARCHIMEDES AND GALILEO GALILEI, FOUNDERS OF MODERN SCIENCE  
AND TO ENRICO FERMI, THE "ITALIAN NAVIGATOR", FATHER OF THE WEAK FORCES



# INTERNATIONAL SCHOOL OF IUS COMMUNE

## 37<sup>th</sup> Course: MIGRATIONS, LAW AND RELIGIONS IN MEDIEVAL AND MODERN AGES

ERICE-SICILY: 12 – 16 OCTOBER 2017

Sponsored by the: • Italian Ministry of Education, University and Scientific Research • Sicilian Regional Government •  
• University of Catania • CEUR, Bologna

### PROGRAMME AND LECTURERS

*“Ius migrandi” e libertà religiosa in Germania nell’età moderna*

• G. CHIODI, Università di Milano-Bicocca, IT

*Gli Albanesi in Sicilia (secoli XV-XVIII): modalità e problemi dell’integrazione civile e religiosa*

• O. CONDORELLI, Università di Catania, IT

*Oltre l’“hospitalitas”: insediare i barbari entro i confini. Il caso degli Ostrogoti e quello dei Franchi*

• L. LOSCHIAVO, Università Roma Tre, IT

*Tra intolleranza politica, ragion di Stato e diplomazia europea: le migrazioni dei Valdesi di Piemonte alla fine del Seicento*

• A. LUPANO, Università di Torino, IT

*La strage dei Valdesi di Calabria (1561) e una sua eco siciliana*

• F. MARTINO, Università di Messina, IT

*La protection des pèlerins dans le “ius commune” médiéval*

• Y. MAUSEN, Université de Fribourg, CH

*La libertad natural, un aspecto de la condición jurídica del Indio en la Monarquía de España*

• E. MONTANOS FERRÍN, Universidad de La Coruña, ES

*“Gente d’Egitto”, “quasi negri”, “apolidi”. Gli zingari*

• A. PADOVANI, Università di Bologna, IT

*A Migrant and Exile’s Testimony: Alberico Gentili on Law and Religion*

• A. WIJFFELS, KU Leuven, BE

#### PURPOSE OF THE COURSE

Mobility and migrations are phenomena that have always characterized human history. In the analysis of the complex relationships of the many historical variables, economic, political, military, and others, the Course will put in relief the religious context, be it the reason for the migrations or be it a factor that generates the need of an accommodation in the relations between the migrants and the native populations that receive them. The Middle Ages originated in the roots of the dissolution of the social order and of the collapse of the Roman Empire. The determining factor of these events was the role of new peoples who settled in the territories of the *Orbis romanus*. With the fall of the Byzantine or East Roman Empire, under pressure from the conquering Moslems Christian populations migrated to the Italian peninsula where they began a new life. They maintained the practice and rituals of their Orthodox religion in a land of Latin rites. The institutions, authorities, and jurists also struggled to insert a nomadic population, the gypsies, and their customs, into the categories of Latin society’s social and legal norms.

The Protestant Reformation ruptured the religious unity of Latin Europe and provoked new streams of migration among the networks of confessional states. The events of religious division and persecution demanded that the jurists defined the character of a *ius migrandi* in the framework of a process of renewing the European *ius publicum*. In another direction a migratory flow was given great force by the discovery of the American continents. In this case the migrants were powerful conquistadors who imposed on the New World their political structures and their religion. In this context, the jurists were compelled to reflect on the content and implications of *naturalis libertas* and the human person, which were discussed in the sources of Roman and canon law. From the experience of limited or even destroyed liberty arose the vindication of human prerogatives that today we place in the categories of human or fundamental rights..

#### APPLICATIONS

Persons wishing to attend the Course are requested to write to:

Professor Orazio CONDORELLI  
Dipartimento di Giurisprudenza, Università di Catania  
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Tel +39.095.230417  
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#### POETIC TOUCH

According to legend, Erice, son of Venus and Neptune, founded a small town on top of a mountain (750 metres above sea level) more than three thousand years ago. The founder of modern history — i.e. the recording of events in a methodic and chronological sequence as they really happened without reference to mythical causes — the great Thucydides (~500 B.C.), writing about events connected with the conquest of Troy (1183 B.C.) said: «After the fall of Troy some Trojans on their escape from the Achaei arrived in Sicily by boat and as they settled near the border with the Sicanians all together they were named Elymi: their towns were Segesta and Erice.» This inspired Virgil to describe the arrival of the Trojan royal family in Erice and the burial of Anchise, by his son Enea, on the coast below Erice. Homer (~1000 B.C.), Theocritus (~300 B.C.), Polybius (~200 B.C.), Virgil (~50 B.C.), Horace (~20 B.C.), and others have celebrated this magnificent spot in Sicily in their poems. During seven centuries (XIII-XIX) the town of Erice was under the leadership of a local oligarchy, whose wisdom assured a long period of cultural development and economic prosperity which in turn gave rise to the many churches, monasteries and private palaces which you see today. In Erice you can admire the Castle of Venus, the Cyclopean Walls (~800 B.C.) and the Gothic Cathedral (~1300 A.D.). Erice is at present a mixture of ancient and medieval architecture. Other masterpieces of ancient civilization are to be found in the neighbourhood: at Motya (Phoenician), Segesta (Elymian), and Selinunte (Greek). On the Aegadian Islands — theatre of the decisive naval battle of the first Punic War (264-241 B.C.) — suggestive neolithic and paleolithic vestiges are still visible: the grottoes of Favignana, the carvings and murals of Levanzo.

Splendid beaches are to be found at San Vito Lo Capo, Scopello, and Cornino, and a wild and rocky coast around Monte Cofano: all at less than one hour’s drive from Erice.

More information about the other activities of the  
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can be found on the WWW at the following address:  
<http://www.ecsem.infn.it>

#### PLEASE NOTE

Participants must arrive in Erice on October 12, no later than 7 p.m.