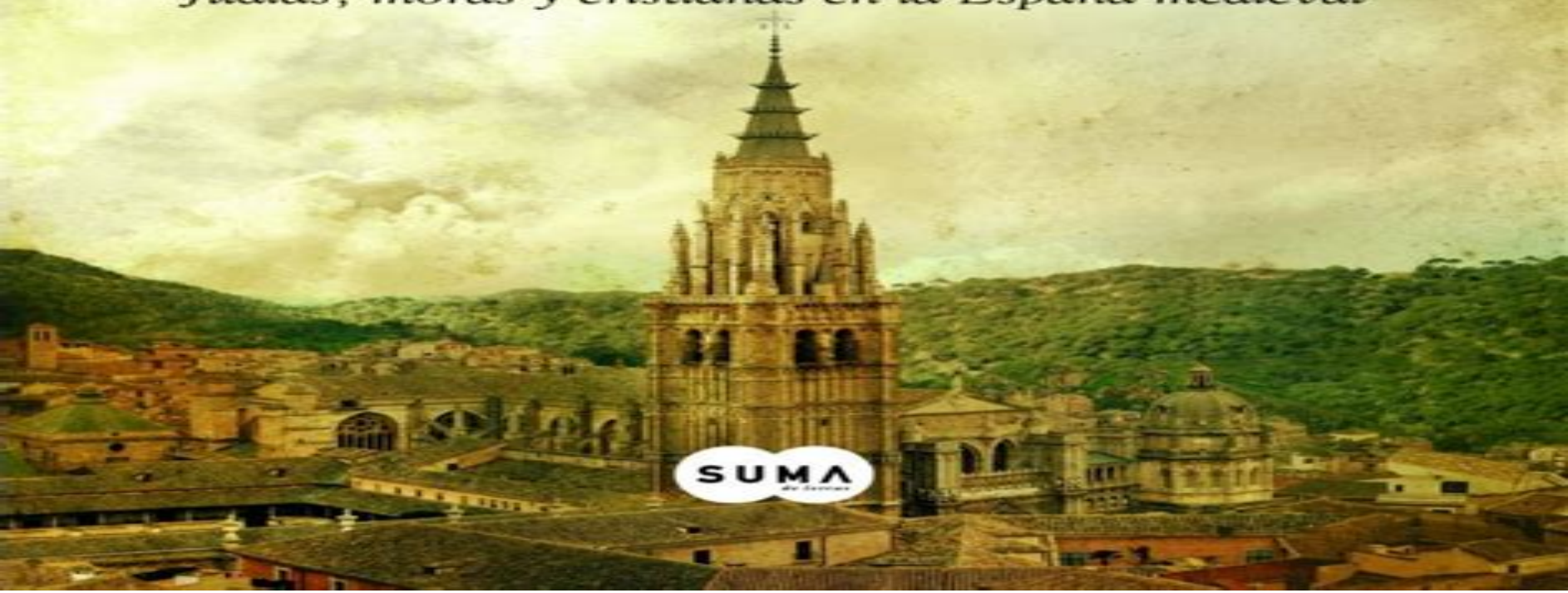


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Toti Martínez de Lezea

PERLAS PARA UN COLLAR

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El espejo perdido Sonia Caballero Escamilla, 2023 Toda imagen creada es un espejo que refleja unos modos de ver Miramos el mundo y a los otros en relación con nosotros mismos a través de nuestra mentalidad y actitud Mediante una amplia selección de obras la exposición y el catálogo que la acompaña recuperan un espejo medieval: el retrato de los judíos y los conversos concebido por los cristianos en España entre 1285 y 1492 Durante esa época las imágenes desempeñaron un papel fundamental en la compleja relación entre estos tres colectivos Si por un lado fueron un importante medio de transferencia de ritos y modelos artísticos entre cristianos y judíos al tiempo que propiciaron un espacio de colaboración entre artistas de ambas comunidades por otro como sombrero reverso contribuyeron a difundir el creciente antijudaísmo que anidaba en la sociedad cristiana En este terreno la estigmatización visual de los judíos fue un fiel reflejo del espejo cristiano de sus creencias y ansiedades y con ello un poderoso instrumento de afirmación identitaria Tras la masiva conversión de judíos al cristianismo como consecuencia de los pogromos de 1391 las imágenes de culto se situaron en el centro de la polémica convirtiéndose en la prueba para afirmar la sinceridad de los nuevos cristianos o por el contrario para acusarlos de judaizar La extensión de estas imaginarias sospechas de herejía judaizante se encuentra en la base de la fundación de la Inquisición española en 1478 Consciente del poder de las imágenes la

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