

Giorgio Agamben Una Voce

Roberto Mancini

Disruption of Habits During the Pandemic AA: VV:,2022-09-23T00:00:00+02:00 In the year 2020, what we used to think that our habits have been profoundly disrupted. Lockdown still represents an unprecedented experience for all of those who went through it since it radically affected our freedom of movement and social interaction, that used to make up our everyday lives. Some people believe that once the pandemic ends, nothing will be the same. Others think that once the virus becomes weaker or a vaccine is at our disposal and the fear is diminished, everything will go back to normal because the mechanism of habit is in many ways similar to the mechanisms of nature, reiterating the uniformity of its functioning. Who is right then? Both positions, perhaps. When philosophers addressed the issue of customs, namely collective habits, generally emphasized the caution required when it comes to changing them and if we look back on history... Could pandemics affect shared habits in specific territories as ultimately generated in reaction to other natural risks and/or to their threats?

Philosophy, Biopolitics, and the Virus Michael Lewis,2023-09-05 Every aspect of the pandemic was said to be 'total,' absolute, and indiscriminating. Its very name implied as much. The virus was everywhere, and a threat to us all. In *Philosophy, Biopolitics, and the Virus: The Elision of an Alternative*, Michael Lewis identifies three moments within the pandemic that were conceived in such a monolithic way: (1) 'The Science,' which had to be unanimous if it was to assume a sovereign role, and to have us 'follow' it; (2) 'non-pharmaceutical interventions,' which were regarded as the only possible response, without which death and disease would 'run riot'; and (3) the one sole remedy that could bring about the promised end of the restrictions, to the exclusion of every other conception of medicine, treatment, and care. In each case of seeming universality, dissent immediately identifies you as a friend of the virus. And yet if all of these cases have been revealing their counterproductivity ever since, what are we to make of the elision of alternatives? Is it part of a more general tendency to thrust the questioning of hegemonic notions to the margins of respectable discourse, inhabited solely by the mad, bad, and dangerous to know?

Neoliberal Citizenship Luca Mavelli,2022 First systematic treatment of neoliberal citizenship and draws in-depth connections between Europe's four major crises (Eurozone, refugee, Brexit, and COVID-19)

Scientia Iuris Luca Siliquini-Cinelli,2024-04-18 Law's regulatory reach has grown significantly over the past few decades. Yet, at the same time, law schools and legal professions in Western and Western-oriented jurisdictions have

undergone an acute crisis. How is this possible? In this insightful and wide-ranging book, Luca Siliquini-Cinelli argues that these trends are in fact complementary manifestations of a single phenomenon—namely, that law is and will always be more capable of regulating social interaction without the experiential contribution of legal experts. Siliquini-Cinelli contends that the separation of law's regulatory function from legal experts is structurally linked to the former's nature and operational dynamics as an intellectual artifact to be used for ordering purposes. As a product of the intellect, law is a matter of knowledge, not experience. In fact, Siliquini-Cinelli holds, law's artifactuality voids experience, including that of legal experts, making it redundant. This explains how law can thrive as a regulatory phenomenon while the very places where future legal professionals are formed and those places where it is practised are in crisis. To show this, Siliquini-Cinelli embarks upon a historical, philosophical, and comparative analysis of law's artifactuality, focusing on the teaching, study and practise of law as intellectual endeavours, from the advent of juristic activities in the Late Roman Republic to current legal pedagogies, practices, and reforms in Civil and Common law jurisdictions. In so doing, Siliquini-Cinelli employs the Latin phrase 'scientia iuris' to explain why and how legal education and practice pursue knowledge at the expense of experience, and the serious implications this has for lawyering activities. Moving beyond established narratives, Siliquini-Cinelli argues that 'scientia iuris' ought not be reduced to dogmatic analysis (*scientia iuris* as *doctrina iuris*). Rather, 'scientia iuris' denotes the knowledge of the law sought by all those who teach, study, and practise it, and which is actualised through a form of legal thinking and argumentation that moves along reason's metaphysical, constructivist lines (*scientia iuris* as *cognitio iuris*). Thus, *scientia iuris* is not the prerogative of a few legal scholars; rather, it lies at the very core of Western legal education and practice, broadly understood. The relevance of Siliquini-Cinelli's original and interdisciplinary analysis is profound and far-reaching: the crisis that legal education and practice are undergoing is not an isolated, or accidental, event; it is a consequence of the very ways in which law has been taught, studied, and practised since Rome. Endorsements 'This richly researched book on the history of *scientia iuris* is a work on epistemology which argues that the legal model is highly problematic and will eventually be able to function without the intervention of jurists and lawyers. Such a thesis is based upon a very detailed knowledge both of philosophy and of the legal primary and secondary sources from Roman to modern times. The author is at home with Ancient Greek, Latin, French, German and Italian texts and this means that the research basis for the thesis not only is unusually profound - encompassing both the civil and the common law - but will make a major contribution to historical jurisprudence, to comparative legal history, to comparative law in general and to legal theory. This is legal scholarship of the highest order.' Geoffrey Samuel, Emeritus Professor of Law, Kent Law School 'In this exceptionally robust and expertly-researched new book, Luca Siliquini-Cinelli presents a provocative thesis. He proposes that the experience of legal experts is redundant when it comes to the success of law as a regulatory framework. Oscillating between historical, material, philosophical and literary frames, Siliquini-Cinelli introduces what he terms 'law's artifactuality'. Law's

artificiality as an intellectual phenomenon of social ordering is established through a comparative excavation of legal pedagogy and practice stretching from the Late Roman Republic to contemporary contexts to expose law as a product of the intellect. Law is therefore a matter of knowledge, not experience. Siliquini-Cinelli makes a sophisticated philosophical case for *scientia iuris* as a special form of knowledge that exists distinct from experience. This is at the core of the book in claiming that the current detachment of law from legal experts is a symptom of law's essential and enduring artificiality. This detachment is therefore incubated and internal to law's essential nature rather than a consequence of the prophetic shadow of AI. This book is a vital and timely intervention in the current crisis gripping legal education and legal practice and their future relation with AI. The book is a stellar example of the profound importance of historical and philosophical thinking in law as a means to understanding contemporary phenomena in law. Siliquini-Cinelli executes his analysis masterfully and brings fundamental insights to the debate on knowledge and experience in law.' Kimberley Brayson, Professor of Critical Jurisprudence, Leicester Law School 'This book is not for the faint-hearted or the narrow-minded. It is not for the narrow-minded as it paints on the broadest of canvasses, from the Late Roman Republic to the Middle Ages to the Methodological Legal Positivism that characterises modernity. It is not for the faint-hearted as it makes the bold claim that law does not need lawyers. The reason law does not need lawyers is that law is based on knowledge, not experience. If Luca Siliquini-Cinelli is right, then Oliver Wendell Holmes is wrong. The stakes could not be higher.' Joshua Neoh, Associate Professor of Law, ANU College of Law '[An] important book ... [it] represents a significant contribution to legal philosophy and historical jurisprudence. Its strengths are found in its philosophical analysis, its link-age of historical and contemporary issues, and its challenge to conventional legal thought. This work is particularly pertinent for those interested in the future of legal education and the influence of AI on law and legal reasoning' Michael Palmer, Professor, SOAS and Institute of Advanced Legal Studies, University of London; Cheng Yu Tung Visiting Professor of Law, University of Hong Kong; Hong Kong Institute of Asia-Pacific Studies, Chinese University of Hong Kong; *Amicus Curiae* - The Journal of the Society for Advanced Legal Studies, Book Symposium on *Scientia Iuris* '[A] landmark book.' Robert Herian, Associate Professor of Law, Exeter Law School; *Amicus Curiae* - The Journal of the Society for Advanced Legal Studies, Book Symposium on *Scientia Iuris*

The Political Economy of Same-Sex Marriage Bronwyn Winter, 2020-12-29 Same-sex marriage is now legal in twenty-nine countries and the subject of continued debate around the world. *The Political Economy of Same-Sex Marriage: A Feminist Critique* considers this debate from a political economy perspective. Rather than engaging directly in the now well-rehearsed social-movement and academic for-and-against debates, this book focuses on processes of institutionalization of same-sex marriage and so-called rainbow families within (neo)liberal capitalist democracies. It examines how states and markets appropriate same-sex marriage and family to enhance their own political and symbolic capital, consolidating power and profit within existing systems of gendered and raced socioeconomic stratification. Taking a radical feminist, heterodox, qualitative

and intersectional approach, this book investigates the political economy of same-sex marriage across three axes: same-sex marriage as institution; same-sex marriage and the market; and the political economy of the rainbow family. The examination of case studies from different countries and regions enables a comparative analysis that foregrounds cultural, political and economic path dependencies while at the same time highlighting a number of striking commonalities. In all the countries discussed in this book and in most respects, same-sex marriage has been integrated almost seamlessly into a mainstream/malestream political economy of marriage and family and its translation into added market and productive value. *The Political Economy of Same-Sex Marriage: A Feminist Critique* will be of use to researchers and students alike, and indeed to all those who are curious about the mainstreaming of homosexuality within twenty-first-century capitalist democracies.

Violence, Care, Cure Marta-Laura Cenedese, Clio Nicastro, 2025-05-02 This book explores the notions of violence, care, and cure within the medical encounter and seeks to foreground the ways in which, whether individually or as a triad, they are prone to ambiguous interpretations. The chapters of this book attend to the complex interlacing of these three key terms and what to make of their entanglement by offering historical, practical, philosophical, personal, and aesthetic analyses of different medical scenes, objects, and concepts. Besides the three main concepts that give the collection its title, the volume deals with bodily experience, medical neglect or scepticism, pain and suffering, diagnosis and recovery, and epistemic injustice, through the lens of, among others, biopolitics, ethics, gender medicine, and critical medical humanities. Altogether, the chapters pay particular attention to the role of images and other narratives, including social media platforms. The case studies in this collection invite the reader to observe medical encounters that take place in and are shaped by a variety of both material and 'immaterial' spaces, from the consulting room to the antechamber of medical bureaucracy, and from artistic venues to biopolitical discourses. Taken together, this book argues that a hermeneutic of violence, care, and cure is inseparable from individual and collective perceptions of the medical encounter; that is, it is inextricable from an understanding of the tensions and consensus that surge among perceptions orchestrated by both internal (subjective) and external (social, cultural, political) 'gazes'. Moreover, the volume aims to provide, both directly and indirectly, a meta-reflection on the disciplines that fall under the umbrella of 'medical and health humanities', interrogating the field's potential to unearth systemic bias, to open different possibilities of existence, and to make visible the complexity of its research objects, as well as to caution against their possible pitfalls. By bringing together different methodological approaches, this volume provides its readers with conceptual resources for thinking about the intersections of violence, care, and cure. By providing a space where the voices of both emerging and established scholars mingle and respond to one another, this book will be essential reading for anyone across the social sciences and humanities interested in the sociology of health and medicine, the medical humanities, and gender studies.

COVID-19 and Risk Society across the MENA Region ,2022-09-22 The impact of the COVID-19 pandemic - at the

interlocking levels of politics, economy, and society - have been different across regions, states, and societies. In the case of the Middle East and North Africa, which was already in the throes of intense tumult following the onset of the 2011 Arab Spring, COVID's blows have on the one hand followed the trajectory of some global patterns, while at the same time playing out in regionally specific ways. Based on empirical country-level analysis, this volume brings together an international team of contributors seeking to untangle how COVID-19 unfolds across the MENA. The analyses are framed through a contextual adaptation of Ulrich Beck's famous concept of "risk society" that pinpointed the negative consequences of modernity and its unbridled capitalism. The book traces how this has come home in full force in the COVID-19 pandemic. The editors, Larbi Sadiki and Layla Saleh, use the term Arab risk society. They highlight short-term and long-term repercussions across the MENA. These include socio-economic inequality, a revitalized state of authoritarianism challenged by relentless democratic struggles. But the analyses are attuned to problem-solving research. The ethnographies of the pandemic included in this book investigate transformations and coping mechanisms within each country case study. They provide an ethically-informed research praxis that can respond to the manifold crises crashing down upon MENA politics and societies

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