

Homo Sacer Il Potere Sovrano E La Nuda Vita

Iran has one of the world's highest rates of drug addiction: estimated to be between 2 and 7 percent of the entire population. This makes the questions that this book asks all the more salient: what is the place of illegal substances in the politics of modern Iran? How have drugs affected the formation of the Iranian state and its power dynamics? And how have governmental attempts at controlling and regulating illicit drugs affected drug consumption and addiction? By answering these questions, Maziyar Ghiabi suggests that the Islamic Republic of Iran's image as an inherently conservative state is not only misplaced and inaccurate, but in part a myth. In order to dispel this myth, he skilfully combines ethnographic narratives from drug users, vivid field observations from 'under the bridge', with archival material from the pre- and post-revolutionary era, statistics on drug arrests and interviews with public officials. This title is also available as Open Access on Cambridge Core.

At the end of the First World War, countries across Europe participated in an unprecedented ritual in which a single, anonymous body was buried to symbolize the overwhelming trauma of the battlefields. The Tomb of the Unknown Soldier explores the creation and reception of this symbolic national burial as an emblem for modern mourning. Bringing together literature, newspaper accounts, wartime correspondence, and popular culture, The Tomb of the Unknown Soldier examines how the Unknown Soldier was imagined in diverse national contexts and used by radically opposed political parties. Laura Wittman argues that this monument established a connection between the wounded body vulnerable to the war machine and a modern identity defined by common mortality and social alienation. Highly original and interdisciplinary, The Tomb of the Unknown Soldier powerfully links the symbolic language and ethics of mourning to a fascinating national ritual.

Life Configurations focuses on the analysis and reflection on the various forms in which human beings imagine, design, conjecture, and plan their ?“becoming”, that is to say their lives. Case studies written by an interdisciplinary circle of well-known academics explore how the capacity of designing life, the concept of free will, and the methods to calculate the future have been changed and adopted in different societies and in different ages.

Many progressives have found passages in Augustine's work that suggest he entertained hopes for meaningful political melioration in his time. They also propose that his “political theology” could be an especially valuable resource for “an ethics of democratic citizenship” or for “hopeful citizenship” in our times. Peter Kaufman argues that Augustine's “political theology” offers a compelling, radical alternative to progressive politics. He chronicles Augustine's experiments with alternative polities, and pairs Augustine's criticisms of political culture with those of Giorgio Agamben and Hannah Arendt. This book argues that the perspectives of pilgrims (Augustine), refugees (Agamben), and pariahs (Arendt) are better staging areas than the perspectives and virtues associated with citizenship-and better for activists interested in genuine political innovation rather than renovation. Kaufman revises the political legacy of Augustine, aiming to influence interdisciplinary conversations among scholars of late antiquity and twenty-first century political theorists, ethicists, and practitioners.

This book investigates how contemporary artistic practices engage with the body and its intersection with political, technological, and ethical issues. Departing from the relationship between corporeality and performing arts (such as theater, dance, and performance), it turns to a pluriversal understanding of embodiment that resides in the extra violent conditions of contemporary global necro-capitalism in order to conduct a thorough analysis that goes beyond arts and culture. It brings together theoretical academic texts by established and emerging scholars alike, exposing perspectives form different fields (philosophy, cultural studies, performance studies, theater studies, and dance studies) as well as from different geopolitical contexts. Through a series of thematic clusters, the study explores the reactivation of the body as a site of a new meaning-making politics.

This book addresses the relevance of the state of exception for the analysis of law, while reflecting on the deeper symbolic and jurisprudential significance of the coalescence between law and force. The concept of the state of exception has become a central topos in political and legal philosophy as well as in critical theory. The theoretical apparatus of the state of exception sharply captures the uneasy relationship between law, life and politics in the contemporary global setting, while also challenging the comforting narratives that uncritically connect democracy with the tradition of the rule of law. Drawing on critical legal theory, continental jurisprudence, political philosophy and history, this book explores the genealogy of the concept of the state of exception and reflects on its legal embodiment in past and present contexts – including Weimar and Nazi Germany, contemporary Europe and Turkey. In doing so, it explores the disruptive force of the exception for legal and political thought, as it recuperates its contemporary critical potential. The book will be of interest to students and scholars in the field of jurisprudence, philosophy and critical legal theory.

A wide range of critical theorists is used in the study of international politics, and until now there has been no text that gives concise and accessible introductions to these figures. Critical Theorists and International Relations provides a wide-ranging introduction to thirty-two important theorists whose work has been influential in thinking about global politics. Each chapter is written by an expert with a detailed knowledge of the theorist concerned, representing a range of approaches under the rubric ‘critical’, including Marxism and post-Marxism, the Frankfurt School, hermeneutics, phenomenology, postcolonialism, feminism, queer theory, poststructuralism, pragmatism, scientific realism, deconstruction and psychoanalysis. Key features of each chapter include: a clear and concise biography of the relevant thinker an introduction to their key writings and ideas a summary of the ways in which these ideas have influenced and are being used in international relations scholarship a list of suggestions for further reading Written in engaging and accessible prose, Critical Theorists and International Relations is a unique and invaluable resource for undergraduates, postgraduates and scholars of international relations.

Characters in some languages, particularly Hebrew and Arabic, may not display properly due to device limitations. Transliterations of terms appear before the representations in foreign characters. This is an encyclopedic dictionary of close to 400 important philosophical, literary, and political terms and concepts that defy easy—or any—translation from one language and culture to another. Drawn from more than a dozen languages, terms such as Dasein (German), pravda (Russian), saudade (Portuguese), and stato (Italian) are thoroughly examined in all their cross-linguistic and cross-cultural complexities. Spanning the classical, medieval, early modern, modern, and contemporary periods, these are terms that influence thinking across the humanities. The entries, written by more than 150 distinguished scholars, describe the origins and meanings of each term, the history and context of its usage, its translations into other languages, and its use in notable texts. The dictionary also includes essays on the special characteristics of particular languages--English, French, German, Greek, Italian, Portuguese, Russian, and Spanish. Originally published in French, this one-of-a-kind reference work is now available in English for the first time, with new contributions from

Judith Butler, Daniel Heller-Roazen, Ben Kafka, Kevin McLaughlin, Kenneth Reinhard, Stella Sandford, Gayatri Chakravorty Spivak, Jane Tylus, Anthony Vidler, Susan Wolfson, Robert J. C. Young, and many more. The result is an invaluable reference for students, scholars, and general readers interested in the multilingual lives of some of our most influential words and ideas. Covers close to 400 important philosophical, literary, and political terms that defy easy translation between languages and cultures. Includes terms from more than a dozen languages. Entries written by more than 150 distinguished thinkers. Available in English for the first time, with new contributions by Judith Butler, Daniel Heller-Roazen, Ben Kafka, Kevin McLaughlin, Kenneth Reinhard, Stella Sandford, Gayatri Chakravorty Spivak, Jane Tylus, Anthony Vidler, Susan Wolfson, Robert J. C. Young, and many more. Contains extensive cross-references and bibliographies. An invaluable resource for students and scholars across the humanities. The work of Giorgio Agamben, one of Italy's most important and original philosophers, has been based on an uncommon erudition in classical traditions of philosophy and rhetoric, the grammarians of late antiquity, Christian theology, and modern philosophy. Recently, Agamben has begun to direct his thinking to the constitution of the social and to some concrete, ethico-political conclusions concerning the state of society today, and the place of the individual within it. In *Homo Sacer*, Agamben aims to connect the problem of pure possibility, potentiality, and power with the problem of political and social ethics in a context where the latter has lost its previous religious, metaphysical, and cultural grounding. Taking his cue from Foucault's fragmentary analysis of biopolitics, Agamben probes with great breadth, intensity, and acuteness the covert or implicit presence of an idea of biopolitics in the history of traditional political theory. He argues that from the earliest treatises of political theory, notably in Aristotle's notion of man as a political animal, and throughout the history of Western thinking about sovereignty (whether of the king or the state), a notion of sovereignty as power over "life" is implicit. The reason it remains merely implicit has to do, according to Agamben, with the way the sacred, or the idea of sacrality, becomes indissociable from the idea of sovereignty. Drawing upon Carl Schmitt's idea of the sovereign's status as the exception to the rules he safeguards, and on anthropological research that reveals the close interlinking of the sacred and the taboo, Agamben defines the sacred person as one who can be killed and yet not sacrificed—a paradox he sees as operative in the status of the modern individual living in a system that exerts control over the collective "naked life" of all individuals.

Challenging Ideas is a selection of articles which address the intersections between theory and empirical research. In general, the contributions to the volume focus on how imaginations of the temporal relationship between past and present might inform theory as well as empirical research. It is divided into two parts, the first of which, *Memory*, looks at the memory turn in the discipline of history, and includes investigations into the relationship between past and present in the working through of trauma and reflections on the relationship between media memory, collective memory and trauma. The second part of the volume, *History* looks at the intersections between social science, political theory and the writing of history. This section includes reflections on how the historian's archival work might inform the construction of social and political theory and explorations of the temporal relationship between past and present at work in the archives. The contributions to this volume encourage historically oriented scholars to approach their work with an active interest in disciplines close to their topic and a reflexive attentiveness to the broader power relations within which they work. They offer different perspectives on the intrinsic relationship between past and present at work in the interactions between theory and empirical research, and thereby give impetus to challenging ideas and to the challenging of ideas in the social sciences and in the humanities.

Considers the problems of sovereignty through the work of Rousseau, Arendt, Foucault, Agamben, and Derrida. In *Narrating the Slave Trade*, Theorizing Community, Raphaël Lambert applies contemporary theories of community to works of fiction about the slave trade in order to both shed new light on slave trade studies and rethink the very notion of community.

This book is about the central figure of our contemporary, 'liquid modern' times – the man or woman with no bonds, and particularly with none of the fixed or durable bonds that would allow the effort of self-definition and self-assertion to come to a rest. Having no permanent bonds, the denizen of our liquid modern society must tie whatever bonds they can to engage with others, using their own wits, skill and dedication. But none of these bonds are guaranteed to last. Moreover, they must be tied loosely so that they can be untied again, quickly and as effortlessly as possible, when circumstances change – as they surely will in our liquid modern society, over and over again. The uncanny frailty of human bonds, the feeling of insecurity that frailty inspires, and the conflicting desires to tighten the bonds yet keep them loose, are the principal themes of this important new book by Zygmunt Bauman, one of the most original and influential social thinkers of our time. It will be of great interest to students and scholars in sociology and in the social sciences and humanities generally, and it will appeal to anyone interested in the changing nature of human relationships.

In the wake of socialism's demise and liberalism's loss of direction, new ideas are needed for the next major realignment of the social and political domain. Making a unique contribution to the idea of 'the commons', this book offers a radical form of direct democracy with real-world implications. But whereas much of the current scholarship has looked at the commons from the perspective of governance, this book instead focuses on 'commoning' as social practice. *Perspectives on Commoning* argues that the commons are not just resources external to us, but are a function or characterisation of what we do. Thus, we can talk of the act of commoning, positioning our behaviour beyond the domains of the private and the public, beyond the dichotomy of capitalism versus socialism. Covering everything from biopolitics to urban spaces, this impressive range of international contributors address the commons as both theory and history, providing a useful review of current conceptions as well as practical proposals for the future. A unique consolidation of philosophy, sociology and economics, the book shows how a new understanding of the commons as practice will help to achieve its full emancipatory potential.

This book argues that in "Christian Europe," the question of the enemy has for millennia been structured by the historical

relation of Europe to both Arab and Jew. It provides a philosophical understanding of the background of the current conflict in the Middle East.

Tackling important philosophical questions on modernity – what it is, where it begins and when it ends – Przemyslaw Tacik challenges the idea that modernity marks a particular epoch, and historicises its conception to offer a radical critique of it. His deconstruction-informed critique collects and assesses reflections on modernity from major philosophers including Hegel, Heidegger, Lacan, Arendt, Agamben, and Žižek. This analysis progresses a new understanding of modernity intrinsically connected to the growth of sovereignty as an organising principle of contemporary life. He argues that it is the idea of 'modernity', as a taken-for-granted era, which is positioned as the essential condition for making linear history possible, when it should instead be history, in and of itself, which dictates the existence of a particular period. Using Hegel's notion of 'spirit' to trace the importance of sovereignty to the conception of the modern epoch within German idealism, Tacik traces Hegel's influence on Heidegger through reference to the 'star' in his late philosophy which represents the hope of overcoming the metaphysical poverty of modernity. This line of thought reveals the necessity of a paradigm shift in our understanding of modernity that speaks to contemporary continental philosophy, theories of modernity, political theory, and critical re-assessments of Marxism.

A critical introduction to the work of the Italian philosopher Giorgio Agamben.

The Italian philosopher Giorgio Agamben is having an increasingly significant impact on Anglo-American political theory. His most prominent intervention to date is the powerful reassessment of sovereignty and the politics of life and death laid out in his multivolume Homo Sacer project. Agamben argues that in both the modern world and the ancient, politics inevitably involves a sovereign decision that bans some individuals from the political and human communities. For Agamben, the Nazi concentration camps—in which some inmates are reduced to a form of living death—are not a political aberration but instead the place where this essential political decision about life most clearly reveals itself. Engaging specifically with Homo Sacer, the essays in this collection draw out and contend with the wide-ranging implications of Agamben's radical and controversial interpretation of modern political life. The contributors analyze Agamben's thought from the perspectives of political theory, philosophy, jurisprudence, and the history of law. They consider his work not only in relation to that of his major interlocutors—Hannah Arendt, Michel Foucault, Carl Schmitt, Walter Benjamin, and Martin Heidegger—but also in relation to the thought of Plato, Pindar, Heraclitus, Descartes, Kafka, Bataille, and Derrida. The essayists' approaches are varied, as are their ultimate evaluations of the cogency and accuracy of Agamben's arguments. This volume also includes an original essay by Agamben in which he considers the relation of Benjamin's "Critique of Violence" to Schmitt's Political Theology. Politics, Metaphysics, and Death is a necessary, multifaceted exposition and evaluation of the thought of one of today's most important political theorists. Contributors: Giorgio Agamben, Andrew Benjamin, Peter Fitzpatrick, Anselm Haverkamp, Paul Hegarty, Andreas Kalyvas, Rainer Maria Kiesow, Catherine Mills, Andrew Norris, Adam Thurschwell, Erik Vogt, Thomas Carl Wall

"A deep contribution to literary theory that champions the virtues of thinking in common--that is, cultural imagination--and the ethical power of art"--

Shakespearean Genealogies of Power proposes a new view on Shakespeare's involvement with the legal sphere: as a visible space between the spheres of politics and law and well able to negotiate legal and political, even constitutional concerns, Shakespeare's theatre opened up a new perspective on normativity. His plays reflect, even create, "history" in a new sense on the premises of the older conceptions of historical and legal exemplarity: examples, cases, and instances are to be reflected rather than treated as straightforwardly didactic or salvific. Thus, what comes to be recognized, reflected and acknowledged has a disowning, alienating effect, whose enduring aftermath rather than its theatrical immediacy counts and remains effective. In Shakespeare, the law gets hold of its normativity as the problematic efficacy of unsolved – or rarely ever completely solved – problems: on the stage of the theatre, the law has to cope with a mortgage of history rather than with its own success story. The exemplary interplay of critical cultural and legal theory in the twentieth-century – between Carl Schmitt and Hans Kelsen, Walter Benjamin and Ernst Kantorowicz, Hans Blumenberg and Giorgio Agamben, Robert Cover and Niklas Luhmann – found in Shakespeare's plays its speculative instruments.

This collection of articles brings together a selection of previously published work on Agamben's thought in relation to law and gathered from within the legal field and theory in particular. The volume offers an exemplary range of varied readings, reflections and approaches which are of interest to readers, students and researchers of Agamben's law-related work.

Branching out from his earlier works providing a history and a theory of apophatic thinking, William Franke's newest book pursues applications across a variety of communicative media, historical periods, geographical regions, and academic disciplines—moving from the literary humanities and cultural theory and politics to more empirical fields such as historical anthropology, evolutionary biology, and cognitive science. On the Universality of What Is Not: The Apophatic Turn in Critical Thinking is an original philosophical reflection that shows how intransigent deadlocks debated in each of these arenas can be broken through thanks to the uncanny insights of apophatic vision. Leveraging Franke's distinctive method of philosophical, religious, and literary thinking and practice, On the Universality of What Is Not proposes a radically unsettling approach to answering (or suspending) perennial questions of philosophy and religion, as well as to dealing with some of our most pressing dilemmas at present at the university and in the socio-political sphere. In a style of exposition that is as lucid as it is poetic, deep-rooted tensions between alterity and equality in all these areas are exposed and transcended.

While scholars have long recognized Kierkegaard's important contributions to fields such as ethics, aesthetics, philosophy of religion, philosophical psychology, and hermeneutics, it was usually thought that he had nothing meaningful to say about society or politics. Kierkegaard has been traditionally characterized as a Christian writer who placed supreme importance on the inward religious life of each individual believer. His radical view seemed to many to undermine any meaningful conception of the community, society or the state. In recent years, however, scholars have begun to correct this image of Kierkegaard as an apolitical thinker. The present volume attempts to document the use of Kierkegaard by later thinkers in the context of social-political thought. It shows how his ideas have been employed by very different kinds of writers and activists with very different political goals and agendas. Many of the articles show that, although Kierkegaard has been criticized for his reactionary views on some social and political questions, he has been appropriated as a source of insight and inspiration by a number of later thinkers with very progressive, indeed, visionary political views.

How relevant is Foucault's social thought to the world we inhabit today? This collection comprises several essays considering the contemporary relevance of the work of Michel Foucault. While Foucault is best remembered for his historical inquiries into the origins of "disciplinary" society in a period extending from the 16th to the 19th centuries, it seems that today, under the conditions of global modernity, the relevance of his ideas are called into question. With the increasing ubiquity of markets, the break up of centralized states and the dissolution of national boundaries, together with new scientific and political discourses on biological life, the world of today seems far removed from the bounded, disciplinary societies Foucault described in his most famous books. Yet in recent years, it has become apparent that Foucault's thoughts on modern society have not been exhausted, and, indeed, that much remains to be explored. Within this volume, novel interpretations and thematic developments of key Foucauldian concepts are presented in the works of 24 authors. Prominent among

them are new forms of neoliberal economic conduct framed by distinct governmentalities; new critical concepts of biological life reflected in Foucault's analysis of biopower, and new theoretical treatments of the effects of subjectivation. Moreover, included among these theoretical departures are empirical studies of contemporary formations of religion and spiritual practice, consumerism, race and racism, the discourse of genetics and the life sciences, surveillance and incarceration, and new social movements. Drawn from a conference held at the University of Massachusetts, Boston bearing the same title, *A Foucault for the 21st Century: Governmentality, Biopolitics and Discipline in the New Millennium* both expands our understanding of Foucault's central theoretical legacy, and applies his ideas to a range of contemporary empirical phenomena.

Peter Iver Kaufman shows that, although Giorgio Agamben represents Augustine as an admired pioneer of an alternative form of life, he also considers Augustine an obstacle keeping readers from discovering their potential. Kaufman develops a compelling, radical alternative to progressive politics by continuing the line of thought he introduced in *On Agamben, Arendt, Christianity, and the Dark Arts of Civilization*. Kaufman starts with a comparison of Agamben and Augustine's projects, both of which challenge reigning concepts of citizenship. He argues that Agamben, troubled by Augustine's opposition to Donatists and Pelagians, failed to forge links between his own redefinitions of authenticity and "the coming community" and the bishop's understandings of grace, community, and compassion. *On Agamben, Donatism, Pelagianism, and the Missing Links* sheds new light on Augustine's "political theology," introducing ways it can be used as a resource for alternative polities while supplementing Agamben's scholarship and scholarship on Agamben.

This volume offers diverse insights on the practice of torture. Spanning history, law, literature, philosophy, psychology, and theology, the book explores how torture has been and continues to be woven into the fabric of modern society.

Constitutionalism Justified analyzes leading Frankfurt School theorist Rainer Forst's theory of a basic right to justification, unique in combining insights from philosophy, constitutionalism, and legal theory. Drawing upon Kant's critical philosophy and Habermas's discourse theory, he has developed fresh perspectives on core topics like the concept of justice, the relation between modernity and emancipation, and human rights. The contributors to this volume explore Forst's work from three different perspectives: philosophy, legal philosophy, and constitutional theory. The first part of this volume addresses the philosophical argument of the basic right to justification, including the influence of Kantian thought on this right, the deontological versus teleological fundamentals, the tension between moral pluralism and universalism, and the relation of the right to justification with social and distributive justice. The second part covers how the right to justification is embedded in constitutional and legal frameworks. It explores the implications that Forst's right to justification has for conceptualizing constitutional democracy and its foundations, and how the moral right to justification may translate into particular practices of justification that are constrained by a legal framework. This includes discussion of the value of constitutionalism in general, of the relation between the formal structure of democracy and substantive justice, of the inclusion of outsiders to the constitutional setting, and of proportionality analysis and judicial review as forms of justification. The book concludes with Rainer Forst's reply to his interlocutors, making the book a valuable source for future research.

Danish Yearbook of Philosophy publicerer bidrag på engelsk, tysk og fransk. Tidsskriftet indeholder hovedsagelig artikler med omdrejningspunkt i dansk filosofi eller af forfattere med forbindelse til dansk filosofi.

Giorgio Agamben's *Homo Sacer* is one of the seminal works of political philosophy in recent decades. A twenty-year undertaking, this project is a series of interconnected investigations of staggering ambition and scope investigating the deepest foundations of every major Western institution and discourse. This single book brings together for the first time all nine volumes that make up this groundbreaking project. Each volume takes a seemingly obscure and outdated issue as its starting point—an enigmatic figure in Roman law, or medieval debates about God's management of creation, or theories about the origin of the oath—but is always guided by questions with urgent contemporary relevance. The *Omnibus Homo Sacer* includes: 1.*Homo Sacer: Sovereign Power and Bare Life* 2.1.*State of Exception* 2.2.*Stasis: Civil War as a Political Paradigm* 2.3.*The Sacrament of Language: An Archeology of the Oath* 2.4.*The Kingdom and the Glory: For a Theological Genealogy of Economy and Glory* 2.5.*Opus Dei: An Archeology of Duty* 3.*Remnants of Auschwitz: The Witness and the Archive* 4.1.*The Highest Poverty: Monastic Rules and Form-of-Life* 4.2.*The Use of Bodies*

This anthology aims to make visible those processes, conditions, and impacts on and in European educational institutions (k-HigherEd-VET) which are nowadays influenced by the phenomena of accountability, new public management, outcome-based learning, and educational policies which themselves obviously absorb or even perpetuate these phenomena. Are these phenomena evidence of an increasing instrumentalist view in education? The tendencies mentioned above do not just have an impact on learning processes and results but also on the way in which *Bildung* and Education are understood and realised in formal learning situations. It is striking that - independent of the original standpoints in a multifaceted European educational landscape with its variety of educational systems - these influences can be recognised as much more than marginal. Rather, they impact upon all educational institutions from kindergarten, preschool, and comprehensive school to higher education, vocational training, special education, and further education. Researchers from different European countries reflect on these perceived 'instrumentalist' tendencies from their own national educational platforms, educational backgrounds in theoretical and empirical research, and educational practice: that is, on a macro-, meso-, and microlevel.

Since the Enlightenment, liberal democratic governments in Europe and North America have been compelled to secure the legitimacy of their authority by constructing rational states whose rationality is based on modern forms of law. The first serious challenge to liberal democratic practices of legal legitimacy comes in Marx's early writings on Rousseau and Hegel. In addition to examining Marx's critique of Kant, Hegel, and liberalism, *Beyond Hegemony* investigates the reasons for the authoritarianism and breakdown of state socialist governments in Russia and elsewhere claiming to put Marx's ideas on democracy and equality into practice. The book explains that although Marx's critique remains valid today, his ideas need to be supplemented by the contributions to social theory made by Nietzsche, Foucault, the critical theory of the Frankfurt School as well as the libertarian socialism of G.D.H. Cole. What emerges is a new theory of political legitimacy which indicates how it is possible to move beyond liberal democracy whilst avoiding the authoritarian turn of state socialism.

This thematic examination of Britten's operas focuses on the way that ideology is presented on stage. To watch or listen is to engage with a vivid artistic testament to the ideological world of mid-twentieth-century Britain. But it is more than that, too, because in many ways Britten's operas continue to proffer a diagnosis of certain unresolved problems in our own time. Only rarely, as in *Peter Grimes*, which shows the violence inherent in all forms of social and psychological identification, does Britten unmistakably

call into question fundamental precepts of his contemporary ideology. This has not, however, prevented some writers from romanticizing Britten as a quiet revolutionary. This book argues, in contrast, that his operas, and some interpretations of them, have obscured a greater social and philosophical complicity that it is timely - if at the same time uncomfortable - for his early twenty-first-century audiences to address.

Homo sacer il potere sovrano e la nuda vitaEinaudi (IT)Homo sacer il potere sovrano e la nuda vita. Stato di eccezione ; 1Volume 14: Kierkegaard's Influence on Social-Political ThoughtRoutledge

No other European country experienced the disruption of political and everyday life suffered by Italy in the so-called 'years of lead' (1969-c.1983), when there were more than 12,000 incidents of terrorist violence. This experience affected all aspects of Italian cultural life, shaping political, judicial and everyday language as well as artistic representation of every kind. In this innovative and broad-ranging study, experts from the fields of philosophy, history, media, law, cinema, theatre and literary studies trace how the experience and legacies of terrorism have determined the form and content of Italian cultural production and shaped the country's way of thinking about such events?

This volume is a collection of the chapter presentations contributed by participants in the 4th Global Conference on Evil, Law & the State: Issues in State Power and Violence. The conference drew together a number of scholars from different backgrounds: law, politics, philosophy, religious studies, literature and cinema.

This collection of more than two dozen essays by philosophy scholars of international repute traces the profound impact exerted by Husserl's *Meisterwerk*, known in its shortened title as *Ideen*, whose first book was released in 1913. Published to coincide with the centenary of its original appearance, and fifty years after the second book went to print in 1952, the contributors offer a comprehensive array of perspectives on the ways in which Husserl's concept of phenomenology influenced leading figures and movements of the last century, including, among others, Ortega y Gasset, Edith Stein, Martin Heidegger, Aron Gurwitsch, Ludwig Landgrebe, Dorion Cairns, Simone de Beauvoir, Jean-Paul Sartre, Maurice Merleau-Ponty, Jacques Derrida and Giles Deleuze. In addition to its documentation and analysis of the historical reception of these works, this volume also illustrates the ongoing relevance of the *Ideen*, offering scholarly discussion of the issues raised by his ideas as well as by the figures who took part in critical phenomenological dialogue with them. Among the topics discussed are autism, empathy, the nature of the emotions, the method and practice of phenomenology, the foundations of ethics, naturalism, intentionality, and human rights, to name but a few. Taken together, these specially commissioned original essays offer an unrivaled overview of the reception of Husserl's *Ideen*, and the expanding phenomenological enterprise it initiated. They show that the critical discussion of issues by phenomenologists continues to be relevant for the 21st century.

Danish Yearbook of Philosophy publishes contributions in English, German and French. Danish Yearbook of Philosophy mainly publishes articles relating to Danish philosophy, or by authors with ties to Danish philosophy.

What is Europe? What are the contents of the concept of Europe? And what defines European identity? Instead of only asking these classical questions, this volume also explores who asks these questions, and who is addressed with such questions. Who answers the questions, from which standpoints and for what reasons? Which philosophical, historical, religious or political traditions influence the answers? This book addresses its task in three parts. The first concentrates on the controversies around the meaning of Europe. The second focuses on the role of the European Union. The third discusses Europe and its relations to different types of otherness, or rather, non-European-ness. The volume produces a complex and plural picture of the concepts, ideas, debates and (ex)changes associated with the concept of Europe, and has a clear significance for today's debates on European identity, Europeanization, and the EU.

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