

Homo Sacer Il Potere Sovrano E La Nuda Vita

Politics, Metaphysics, and Death Andrew Norris 2005-06-20 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

The Kingdom and the Glory Giorgio Agamben 2011-09-13 The renowned philosopher expounds on the ideas he introduced in *Homo Sacer* with this analysis of the theological foundations of political power. In the early centuries of the Church, in order to reconcile monotheism with God's threefold nature, the doctrine of Trinity was introduced in the guise of an economy of divine life. It was as if the Trinity amounted to nothing more than a problem of managing and governing the heavenly house and the world. In *The Kingdom and the Glory*, Agamben shows that this theological-economic paradigm unexpectedly lies at the origin of many of the most important categories of modern politics. Its influence ranges from the democratic theory of the division of powers to the strategic doctrine of collateral damage, and from the invisible hand of Smith's liberalism to ideas of order and security. Agamben also demonstrates that modern power is not only government but also glory, and that the ceremonial, liturgical, and acclamatory aspects that we have regarded as vestiges of the past actually constitute the basis of Western power. Through a fascinating analysis of liturgical acclamations and ceremonial symbols of power—the throne, the crown, purple cloth, the Fasces, and more—Agamben develops an original genealogy that illuminates the startling function of consent and of the media in modern democracies.

The Omnibus Homo Sacer Giorgio Agamben 2017-08-15 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*

Homo sacer Giorgio Agamben 2007

Homo sacer Giorgio Agamben 2004

A New Philosophy of Modernity and Sovereignty Przemyslaw Tacik 2021-07-29 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.

Infancy and History Giorgio Agamben 2020-05-05 How and why did experience and knowledge become separated? Is it possible to talk of an infancy of experience, a "dumb" experience? For Walter Benjamin, the "poverty of experience" was a characteristic of modernity, originating in the catastrophe of the First World War. For Giorgio Agamben, the Italian editor of Benjamin's complete works, the destruction of experience no longer needs catastrophes: daily life in any modern city will suffice. Agamben's profound and radical exploration of language, infancy, and everyday life traces concepts of experience through Kant, Hegel, Husserl and Benveniste. In doing so he elaborates a theory of infancy that throws new light on a number of major themes in contemporary thought: the anthropological opposition between nature and culture; the linguistic opposition between speech and language; the birth of the subject and the appearance of the unconscious. Agamben goes on to consider time and history; the Marxist notion of base and superstructure (via a careful reading of the famous Adorno-Benjamin correspondence on Baudelaire's Paris); and the difference between rituals and games. Beautifully written, erudite and provocative, these essays will be of great interest to students of philosophy, linguistics, anthropology and politics.

Jean Bodin and Biopolitics Before the Biopolitical Era Samuel Lindholm 2023-09-05 This book offers fresh perspectives on the history of biopolitics and the connection between this and the technology of sovereign power, which disregards or eliminates life. By analyzing Jean Bodin's political thought, which acts as a prime example of early modern biopolitics and proves that the two technologies can coexist while maintaining their conceptual distinction, the author combines Foucauldian genealogy with political theory and intellectual history to argue that Michel Foucault is mistaken in presuming that biopolitics is an explicitly modern occurrence. The book examines Bodin's work on areas such as populationism; censors; climates, humors, and temperaments; and witch hunts. This pioneering book is the first English-language volume to focus on the biopolitical aspects of Bodin's work, with a Foucauldian reading of his political thought. It will appeal to students and scholars of political theory, sovereignty, and governance.

Statelessness Tony C. Brown 2022-11-15 A pathbreaking new genealogy of statelessness Just as the modern state and the citizenship associated with it are commonly thought of as a European invention, so too is citizenship's negation in the form of twentieth-century diaspora and statelessness. Statelessness sets forth a new genealogy, suggesting that Europe first encountered mass statelessness neither inside its own borders nor during the twentieth century, as Hannah Arendt so influentially claimed, but outside of itself—in the New World, several hundred years earlier. Through close readings of political philosophers from Hobbes to

Rousseau to Kant, Tony C. Brown argues that statelessness became a central problem for political thought early on, with far-reaching implications for thinking both on the state and on being human. What Europeans thought they saw among the “savages” of the Americas was life without political order, life less than human. Lacking almost everything those deemed clearly human had achieved, the stateless existed in a radically precarious, almost inhuman privation. And yet this existence also raised the unsettling possibility that state-based existence may not be inevitable, necessary, or even ideal. This possibility, as Brown shows, prompts the response—as defensive as it was aggressive—that we call Enlightenment political philosophy, which arguably still orders much thinking on being stateless today, including our discourses concerning migrants and Indigenous peoples.

Danish Yearbook of Philosophy Vol. 46 Lars Gundersen 2014-03-12 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.

The Open Giorgio Agamben 2004 In 'The Open', contemporary Italian philosopher Giorgio Agamben considers the ways in which the 'human' has been thought of as either a distinct and superior type of animal, or a kind of being that is essentially different from animal altogether.

Homo sacer Giorgio Agamben 2012-09-17 Der homo sacer ist die Verkörperung einer archaischen römischen Rechtsfigur: Zwar durfte er straflos getötet, nicht aber geopfert werden, was auch seine Tötung sinnlos und ihn gleichsam unberührbar machte – woraus sich der Doppelsinn von sacer als ›verflucht‹ und ›geheiligt‹ ableitet. Giorgio Agamben stellt im Anschluß an Foucault und als philosophische Korrektur von dessen Konzept der Biopolitik die These auf, daß Biopolitik, indem sie den Menschen auf einen biologischen Nullwert zurückzuführen versucht, das nackte Leben zum eigentlichen Subjekt der Moderne macht. Ausgehend von Carl Schmitts Souveränitätskonzept, kommt Agamben zu einer Interpretation des Konzentrationslagers als »nomos der Moderne«, wo Recht und Tat, Regel und Ausnahme, Leben und Tod ununterscheidbar werden. In den zwischen Leben und Tod siechenden Häftlingen, aber auch in den Flüchtlingen von heute sieht er massenhaft real gewordene Verkörperungen des homo sacer und des nackten Lebens. Die philosophische Begründung dessen, daß diese Möglichkeit keineswegs nur historisch ist, hat eine Diskussion entfacht, die weit über Italien und Europa hinausreicht.

Remnants of Auschwitz Giorgio Agamben 1999 A philosophical study of the testimony of the survivors of Auschwitz. In this book the Italian philosopher Giorgio Agamben looks closely at the literature of the survivors of Auschwitz, probing the philosophical and ethical questions raised by their testimony. "In its form, this book is a kind of perpetual commentary on testimony. It did not seem possible to proceed otherwise. At a certain point, it became clear that testimony contained at its core an essential lacuna; in other words, the survivors bore witness to something it is impossible to bear witness to. As a consequence, commenting on survivors' testimony necessarily meant interrogating this lacuna or, more precisely, attempting to listen to it. Listening to something absent did not prove fruitless work for this author. Above all, it made it necessary to clear away almost all the doctrines that, since Auschwitz, have been advanced in the name of ethics."--Giorgio Agamben

Homo Sacer Giorgio Agamben 1998-04-01 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.

Homo sacer Giorgio Agamben 2003

Homo sacer Giorgio Agamben

In relazione Rosanna Castorina 2022-04-22T00:00:00+02:00 La relazione vita-potere è il nucleo originario del politico. Questo nasce dalla necessità di dare una forma ordinativa alla costitutiva sovrabbondanza della vita, all'insostenibile uguaglianza tra identità e alterità che genera violenza. Le forme di tale relazione sono molteplici. L'ordine politico comunitario ha mostrato nella modernità una spiccata caratteristica immunitaria, facendo della funzione protettiva la base di costruzione della sovranità politica e dei diritti. Ma ciò espone la vita al rischio assoluto della morte. Ognuno di noi esercita democraticamente il potere di escludere e di uccidere e lo fa in vista della sicurezza, della preservazione della vita, del benessere generale. Questa dinamica biopolitica, presente anche in contesti democratici, raggiunge il suo apice di crudeltà nei totalitarismi e nelle dinamiche violente prodotte tramite consenso dai moderni apparati tecnico-amministrativi. La violenza di massa e il genocidio ne rappresentano gli esiti più estremi.

The Highest Poverty Giorgio Agamben 2013-04-17 The acclaimed philosopher and author of *Homo Sacer* contemplates the possibility of true human freedom through a deep analysis of monastic stricture. What is a rule, if it appears to become confused with life? And what is a human life, if, in every one of its gestures, of its words, and of its silences, it cannot be distinguished from the rule? It is to these questions that Giorgio Agamben's new book turns by means of an impassioned reading of the phenomenon of Western monasticism from Pachomius to St. Francis. *The Highest Poverty* meticulously reconstructs the lives of monks, with their obsessive attention to temporal articulation and to the Rule, to ascetic techniques and to liturgy. But Agamben's thesis is that the true novelty of monasticism lies not in the confusion between life and norm, but in the discovery of a new dimension, in which "life" is affirmed in its autonomy, and in which the claim of the "highest poverty" and "use" challenges the law in ways that we must still grapple with today. How can we think a form-of-life, that is, a human life released from the grip of law, and a use of bodies and of the world that never becomes an appropriation? How can we think life as something not subject to ownership but only for common use?

Homo Sacer Giorgio Agamben 1998-04-01 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.

The Use of Bodies Giorgio Agamben 2016-03-16 The renowned philosopher and author of *Homo Sacer* continues his groundbreaking work with this examination of selfhood and Western ontology. Giorgio Agamben's *Homo Sacer* was one of the most influential works of political philosophy in recent decades. It was also the beginning of a series of studies investigating the deepest foundations of Western politics and thought. *The Use of Bodies* represents the ninth and final volume in this twenty-year undertaking, breaking considerable new ground while clarifying the stakes and implications of the project as a whole. *The Use of Bodies* comprises three major sections. The first uses Aristotle's discussion of slavery as a starting point for radically rethinking notions of selfhood; the second calls for a complete reworking of Western ontology; and the third explores the enigmatic concept of "form-of-life," which is in many ways the motivating force behind the entire *Homo Sacer* project. Interwoven between these major sections are shorter reflections on individual thinkers (Debord, Foucault, and Heidegger), while the epilogue pushes toward a new approach to political life that breaks with the destructive deadlocks of Western thought. *The Use of Bodies* represents a true masterwork by one of our greatest living philosophers.

STASIS Giorgio Agamben 2015-07-07 Giorgio Agamben investigates two founding moments in the formation of European power in its struggle with its most dangerous enemy: internecine civil strife.

Dictionary of Untranslatables Barbara Cassin 2014-02-09 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

Profanations Giorgio Agamben 2020-10-20 The Italian philosopher Giorgio Agamben has always been an original reader of texts, understanding their many rich and multiple historical, aesthetic, and political meanings and effects. In *Profanations*, Agamben has assembled for the first time some of his most pivotal essays on photography, the novel, and film. A meditation on memory and oblivion, on what is lost and what remains, *Profanations* proves yet again that Agamben is one of the most provocative writers of our times. In ten essays, Agamben rethinks approaches to a series of literary and philosophical problems: the relation between genius, ego, and theories of subjectivity; the problem of messianic time as explicated in both images and lived experience; parody as a literary paradigm; the potential of magic to provide an ethical canon. The range of topics and themes addressed here attest to the very creativity of Agamben's singular mode of thought and his persistent pursuit to grasp the act of witnessing, sometimes futile, sometimes earth-shattering — the talking cricket in *Pinocchio*; "helpers" in Kafka's novels; pictorial representations of the Last Judgment, of anonymous female faces, and of Orson Wells's infamous object of obsession *Rosebud*. "In Praise of Profanity," the central essay of this small but dense book, confronts the question of profanity as the crucial political task of the moment. An act of resistance to every form of separation, the concept of profanation — as both the "return to common usage" and "sacrifice" — reorients perceptions of how power, consumption, and use interweave to produce an urgent political modality and desire: to profane the unprofaneable. In short, Agamben provides not only a new and potent theoretical model but also a writerly style that itself forges inescapable links between literature, politics, and philosophy.

Shakespearean Genealogies of Power Anselm Haverkamp 2010-10-18 *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.

Homo Sacer Giorgio Agamben 1999

Homo sacer Giorgio Agamben 2005

Life Configurations Gert Melville 2014-09-11 *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.

The Sacrament of Language Giorgio Agamben 2011 In *The Sacrament of Language* Agamben investigates the phenomenon of the oath, arguing that it points toward a fundamental experience of language that lies at the root of religion and law alike.

Where Are We Now? Giorgio Agamben 2021-04-30 "First English-language edition published in Great Britain in 2021 by ERIS, an imprint of Urtext Ltd. This edition published by arrangement with ERIS."

Cultures of Eschatology Veronika Wieser 2020-07-20 In all religions, in the medieval West as in the East, ideas about the past, the present and the future were shaped by expectations related to the End. The volumes *Cultures of Eschatology* explore the many ways apocalyptic thought and visions of the end intersected with the development of pre-modern religio-political communities, with social changes and with the emergence of new intellectual and literary traditions. The two volumes present a wide variety of case studies from the early Christian communities of Antiquity, through the times of the Islamic invasion and the Crusades and up to modern receptions, from the Latin West to the Byzantine Empire, from South Yemen to the Hidden Lands of Tibetan Buddhism. Examining apocalypticism, messianism and eschatology in medieval Christian, Islamic, Hindu and Buddhist communities, the contributions paint a multi-faceted picture of End-Time scenarios and provide their readers with a broad array of source material from different historical contexts. The first volume, *Empires and Scriptural Authorities*, examines the formation of literary and visual apocalyptic traditions, and the role they played as vehicles for defining a community's religious and political enemies. The second volume, *Time, Death and Afterlife*, focuses on key topics of eschatology: death, judgment, afterlife and the perception of time and its end. It also analyses modern readings and interpretations of eschatological

concepts.

The Man Without Content Giorgio Agamben 1999 In this book, one of Italy's most important and original contemporary philosophers considers the status of art in the modern era. He probes the meaning and historical consequences of the indefinite continuation of art in what Hegel called a "self-annulling" mode, in the process offering an imaginative reinterpretation of the history of aesthetics from Kant to Heidegger.

Imagining Terrorism Pierpaolo Antonello 2017-07-05 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?

The Tomb of the Unknown Soldier, Modern Mourning, and the Reinvention of the Mystical Body Laura Wittman 2011-01-01 I slutningen af 1. Verdenskrig indførte flere krigsførende lande et nyt hidtil ukendt ritual. Kroppen af en anonym soldat, død på slagmarken, blev begravet i "den ukendte soldats grav" for at symbolisere den fælles sorg over slagmarkens voldsomme traumer. Ved at undersøge hvordan forskellige lande ofte med vidt forskellig politisk og kulturel baggrund har anvendt "Den ukendte Soldat" symbolsk, hævder forfatteren, at der er skabt en ny måde at udtrykke fælles national sorg på.

State of Exception Giorgio Agamben 2008-07-18 Two months after the attacks of 9/11, the Bush administration, in the midst of what it perceived to be a state of emergency, authorized the indefinite detention of noncitizens suspected of terrorist activities and their subsequent trials by a military commission. Here, distinguished Italian philosopher Giorgio Agamben uses such circumstances to argue that this unusual extension of power, or "state of exception," has historically been an underexamined and powerful strategy that has the potential to transform democracies into totalitarian states. The sequel to Agamben's *Homo Sacer: Sovereign Power and Bare Life*, *State of Exception* is the first book to theorize the state of exception in historical and philosophical context. In Agamben's view, the majority of legal scholars and policymakers in Europe as well as the United States have wrongly rejected the necessity of such a theory, claiming instead that the state of exception is a pragmatic question. Agamben argues here that the state of exception, which was meant to be a provisional measure, became in the course of the twentieth century a normal paradigm of government. Writing nothing less than the history of the state of exception in its various national contexts throughout Western Europe and the United States, Agamben uses the work of Carl Schmitt as a foil for his reflections as well as that of Derrida, Benjamin, and Arendt. In this highly topical book, Agamben ultimately arrives at original ideas about the future of democracy and casts a new light on the hidden relationship that ties law to violence.

Opus Dei Giorgio Agamben 2013-09-18 In this follow-up to *The Kingdom and the Glory* and *The Highest Poverty*, Agamben investigates the roots of our moral concept of duty in the theory and practice of Christian liturgy. Beginning with the New Testament and working through to late scholasticism and modern papal encyclicals, Agamben traces the Church's attempts to repeat Christ's unrepeatable sacrifice. Crucial here is the paradoxical figure of the priest, who becomes more and more a pure instrument of God's power, so that his own motives and character are entirely indifferent as long as he carries out his priestly duties. In modernity, Agamben argues, the Christian priest has become the model ethical subject. We see this above all in Kantian ethics. Contrasting the Christian and modern ontology of duty with the classical ontology of being, Agamben contends that Western philosophy has unfolded in the tension between the two. This latest installment in the study of Western political structures begun in *Homo Sacer* is a contribution to the study of liturgy, an extension of Nietzsche's genealogy of morals, and a reworking of Heidegger's history of Being.

Constitutionalism Justified Ester Herlin-Karnell 2019-10-15 *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.

Nudities Giorgio Agamben 2011 In his new collection of essays, Giorgio Agamben addresses the most urgent themes of his recent research.

Husserl's Ideen Lester Embree 2012-11-05 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.

Volume 14: Kierkegaard's Influence on Social-Political Thought Jon Stewart 2016-12-05 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.

Philosophy, Biopolitics, and the Virus Michael Lewis 2023 This book isolates three moments within the epidemic--'the Science, ' non-pharmaceutical intervention, and pharmaceutical remedies--and shows how each of these unities came to immunise itself against alternative proposals. Michael Lewis demonstrates the auto-immune and counter-productive effects of this approach.

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Table of Contents Homo Sacer Il Potere Sovrano E La Nuda Vita

1. Understanding the eBook Homo Sacer Il Potere Sovrano E La Nuda Vita

- The Rise of Digital Reading Homo Sacer Il Potere Sovrano E La Nuda Vita
- Advantages of eBooks Over Traditional Books

2. Identifying Homo Sacer Il Potere Sovrano E La Nuda Vita

- Exploring Different Genres
- Considering Fiction vs. Non-Fiction
- Determining Your Reading Goals

3. Choosing the Right eBook Platform

- Popular eBook Platforms
- Features to Look for in an Homo Sacer Il Potere Sovrano E La Nuda Vita
- User-Friendly Interface

4. Exploring eBook Recommendations from Homo Sacer Il Potere Sovrano E La Nuda Vita

- Personalized Recommendations
- Homo Sacer Il Potere Sovrano E La Nuda Vita User Reviews and Ratings
- Homo Sacer Il Potere Sovrano E La Nuda Vita and Bestseller Lists

5. Accessing Homo Sacer Il Potere Sovrano E La Nuda Vita Free and Paid eBooks

- Homo Sacer Il Potere Sovrano E La Nuda Vita Public Domain eBooks
- Homo Sacer Il Potere Sovrano E La Nuda Vita eBook Subscription Services
- Homo Sacer Il Potere Sovrano E La Nuda Vita Budget-Friendly Options

6. Navigating Homo Sacer Il Potere Sovrano E La Nuda Vita eBook Formats

- ePub, PDF, MOBI, and More
- Homo Sacer Il Potere Sovrano E La Nuda Vita Compatibility with Devices
- Homo Sacer Il Potere Sovrano E La Nuda Vita Enhanced eBook Features

7. Enhancing Your Reading Experience

- Adjustable Fonts and Text Sizes of Homo Sacer Il Potere Sovrano E La Nuda Vita
- Highlighting and Note-Taking Homo Sacer Il Potere Sovrano E La Nuda Vita

- Interactive Elements Homo Sacer Il Potere Sovrano E La Nuda Vita

8. Staying Engaged with Homo Sacer Il Potere Sovrano E La Nuda Vita

- Joining Online Reading Communities
- Participating in Virtual Book Clubs
- Following Authors and Publishers Homo Sacer Il Potere Sovrano E La Nuda Vita

9. Balancing eBooks and Physical Books Homo Sacer Il Potere Sovrano E La Nuda Vita

- Benefits of a Digital Library
- Creating a Diverse Reading Collection Homo Sacer Il Potere Sovrano E La Nuda Vita

10. Overcoming Reading Challenges

- Dealing with Digital Eye Strain
- Minimizing Distractions
- Managing Screen Time

11. Cultivating a Reading Routine Homo Sacer Il Potere Sovrano E La Nuda Vita

- Setting Reading Goals Homo Sacer Il Potere Sovrano E La Nuda Vita
- Carving Out Dedicated Reading Time

12. Sourcing Reliable Information of Homo Sacer Il Potere Sovrano E La Nuda Vita

- Fact-Checking eBook Content of Homo Sacer Il Potere Sovrano E La Nuda Vita
- Distinguishing Credible Sources

13. Promoting Lifelong Learning

- Utilizing eBooks for Skill Development
- Exploring Educational eBooks

14. Embracing eBook Trends

- Integration of Multimedia Elements
- Interactive and Gamified eBooks

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