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**Consolation of**

**Philosophy** *John*

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**on COVID-19, the**

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**violence,**

**necropolitics,**

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**inequality**

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of the social  
ontology of law  
that is to say  
an account of  
the legal system  
which seeks to  
explain its  
nature and mode  
of operation by  
reference to its  
role in review  
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including queer

politics,

migration, and

Guantanamo,

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recent events

such as the  
occupation of

Gezi Park in  
Istanbul, and

theoretical  
explorations of

themes such as  
writing, law,

and democracy,  
contributors

assess how a  
reconfigured

sociality

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affects thinking  
and practice in  
the legal and  
political  
realms. With a  
particular  
emphasis on Jean-  
Luc Nancy, whose  
work brings  
questions of  
community to the  
fore, these  
essays explore  
how the



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consistent

'unworking' of  
sociality

informs the

tenor and form

of political

debate and

engagement.

Presenting legal

and

philosophical

essays on money,

this book

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explores the

conditions

according to

which an object

like a piece of

paper, or an

electronic

signal, has come

to be seen as

having a value.

Money plays a

crucial role in

the regulation

of social

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relationships

and their  
normative

determination.

It is thus

integral to the

very nature of

the “social”,

and the question

of how society

is kept together

by a network of

agreements,

conventions,

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exchanges, and

codes. All of  
which must be

traced down. The

technologies of

money discussed

here by Searle,

Ferraris, and

Condello show

how we conceive

the category of

the social at

the intersection

of individual

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and collective

intentionality,

documentality,

and materiality.

All of these

dimensions, as

the introduction

to this volume

demonstrates,

are of vital

importance for

legal theory and

for a whole set

of legal

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concepts that

are crucial in  
reflections on

the relationship

between law,

philosophy, and

society.

Social ontology,

in its broadest

sense, is the

study of the

nature of social

reality,

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including Ontology

collective  
intentions and

agency. The  
starting point

of Tuomela's  
account of

collective  
intentionality

is the

distinction

between thinking  
and acting as a

private person

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("I-mode")

versus as a "we-thinking" group

member ("we-

mode"). The we-

mode approach is

based on social

groups

consisting of

persons, which

may range from

simple task

groups

consisting of a



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few persons to  
corporations and  
even to

political

states. Tuomela

extends the we-

mode notion to

cover groups

controlled by

external

authority. Thus,

for instance,

cooperation and

attitude

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formation are

studied in cases  
where the

participants are  
governed "from

above" as in  
many

corporations.

The volume goes  
on to present a

systematic

philosophical

theory related

to the collectiv

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ism-versus-

individualism

debate in the

social sciences.

A weak version

of collectivism

(the "we-mode"

approach)

depends on group-

based collective

intentionality.

We-mode

collective

intentionality

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is not individual

istically

reducible and is

needed to

complement

individualistic

accounts in

social

scientific

theorizing. The

we-mode approach

is used in the

book to account

for collective

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intention and

action,

cooperation,

group attitudes,

and social

practices and

institutions, as

well as group

solidarity.

Tuomela

establishes the

first complete

theory of group

reasons (in the

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sense of Ontology

members' reasons  
for

participation in  
group

activities). The

book argues in

terms of game-

theoretical

group-reasoning

that the kind of

weak

collectivism

that the we-mode

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approach

involves is both  
conceptually and

rational-

functionally

different from

what an

individualistic

approach ("pro-

group I-mode"

approach)

entails.

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the Social

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invitation of

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Research Group,

a panel of

prominent

scholars shed

light on

normativity from

the perspective

of social

ontology and the

philosophy of

law.

Daniel Matthews

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shows how  
sovereignty -  
Law Politics  
the organising

principle for

modern law and

politics -

depends on a

distinctive

aesthetics that

ensures that we

see, feel and

order the world

in such a way

that keeps the

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realities of

climate change

and ecological

destruction

largely 'off

stage'. Through

analysis of a

range of legal,

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texts, this book

outlines the

significance of

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organisation of  
power and

explores how it  
might be

transformed in  
an effort to  
attend to the

various

challenges

associated with  
the

Anthropocene,

setting the

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grounds for a

new, **Law Politics**

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attuned,

critical

jurisprudence.

This book

investigates the

relationship

between liberal

democracies and

ontology, that

is,

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philosophical

claims about the  
constitution of

agents and the  
social world.

Many

philosophers

argue that

ontology needs

to be avoided in

political and

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philosophy. In

fact, political

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liberalism, a

highly

influential

paradigm founded

by the

philosopher John

Rawls, makes the

avoidance of

ontology a core

ambition of its

'political, non-

metaphysical'

programme. In

contrast to

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liberalism, this  
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attending to

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disputes is

essential to

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philosophy.

Illuminating,

criticising and

developing

ontological



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arguments does  
not only enhance  
our

understanding of  
justice, but  
also highlights  
key features of  
democratic  
citizenship. The  
argument is  
built up by  
bringing  
together three  
traditions of

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thought that

have so far not  
been confronted

with one

another:

political

liberalism, the

work of Michel

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the

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Sigmund Freud

and Donald

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book also  
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implications of

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disputes by

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conflict about  
the legalisation  
of religious  
freedom; and the  
struggles for  
resilience of  
two American  
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groups.

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law.

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the concepts of

vulnerability

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and resilience  
to analyze the  
situation of

individuals and  
institutions in  
the context of  
the employment  
relationship. It  
is based on the  
premise that  
both employer  
and employee are  
vulnerable to  
various social,

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economic, and

political

forces, although

differently so.

It demonstrates

how in

responding to

those

complementary

institutional

relationships of

employer and

employee the

state unequally



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and inequitably  
favors employers  
over employees.

Several chapters  
included in this  
collection also  
consider how the  
state shapes,  
creates and  
maintains  
through law the  
social  
identities of  
employer and

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employee and how

that legal  
regime operates

as the

allocation of

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privilege. This

unique and

fundamental role

of the state in

defining the

employment

relationship

profoundly

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affects the

respective  
abilities and

degree of

resiliency of

actual employers

and employees.

Other chapters

explore how

attention to the

respective

vulnerability

and resilience

of those who do

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and those who

direct work in

assessing the

employment

relationship can

raise

fundamental

questions of

social justice

and suggest new

avenues for

critical

engagement with

labor and

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employment law.

Collectively,  
these pieces

articulate a  
framework for

imagining what  
would constitute  
an appropriately

"Responsive  
State" in the  
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context and how  
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in social

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begin to use the  
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information to  
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in government

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corruption even

within otherwise

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governments?

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