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**ABSTRACT**

**ANTHROPOLOGY OF VULNERABILITY: PHILOSOPHICAL-JURIDICAL PROFILES OF  
QUEER THEORY**

The subject thesis points out the individual extracted by the social contingency and his inferential relationship with rules. It is essential to topicalize said relationship in order to identify the malfunction of politics, which has always been unable to provide conditions for complete social integration. It is therefore intended to structure a wider discussion on the "individual" and his "juridical statute" through an introspective analysis of society, with the aim of discovering (and trying to invert) the dehumanization processes working implicitly in every normative experiment and its juridical anthropology.

Exclusionary logics which also involve contemporary society although "globalized" and based on neo-liberal dogmas with which, through *lex mercatoria*, tries to neutralize every social conflict. Neoliberalism, with its ideological apparatus exalting the individual and his personal responsibility, dismantled solidarity structure of welfare state, leaning on its incapacity to comply with increasing, more and more complex social claims. However, it hides primordial cultural paradigms enduring and getting stronger thanks to a renewed "scientific epistemology" through which it selects, allocates and obliterates bodies in the social space; and within its efficiency and productivity parameters it gives value to life, by selecting desirable models of existence, sacrificing and discarding dispensable lives.

This project, placed into the current historical context of economic and political crisis which has showed neoliberalism's failure, aims at identifying terms and perspectives through which reintroducing a social and solidaristic policy, able to disregard logics of identity and give back dignity to every subjectivity in its material needs.

Judith Butler's point of view with her queer theory shall be privileged.

The American writer stands against any type of hierarchy and oppression, reinterpreting the "identity issue" through a reworked version of bio political, post-structuralist, post-modernist and psychoanalytic theories and unveiling intrapsychic processes of "subjectivation and subjugation" in many forms of body control. From a refined thematization of body vulnerability and relationship with rules, she implements a new "human ontology" through which giving back dignity to any kind of existence, recognizing to each individual the same right to live and express himself in a common space.

Considering that Butler's queer theory weaves together "gender studies" and "geopolitical issues", valorising the topics discussed by the various feminist philosophies, especially those of extraordinary authors like Simone de Beauvoir, Luce Irigaray, Virginia Woolf, Julia Kristeva, Chantre McKinnon, Monique Wittig, as well as Adriana Cavarero, but carrying them into a more universalist view, it becomes interesting to compare the American writer's thesis with the evolutions of feminist thought and in particular with international feminism law.

Starting from Butler's suggestions, also in the light of feminist critique, the purpose is to destructure language, as the first cultural barrier; but also to propose an analytic method, comparable to Nancy Fraser's, able to reconcile theories of identification and redistribution in a system demolishing the patriarchal-capitalist system, through a new "body grammar". The final goal will be the encouragement of a virtuous policy not thinking in terms of class, status or subjective categories, but caring about a "constitution of needs", being for Rodotà the only way for a full "constitutionalization of the person".