

Guest Editors' Preface

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We hereby publish the proceedings of the conference on “Politics, religion and government of the *res publica* in the legal culture between Constantine and Augustine”, which took place at the Law School of the Università degli Studi di Brescia on April 17, 2013.

The Scholars whose contributions are published here are all related to different disciplines which, however characterized by close ties: Law Philosophy, the History of Philosophy, the Patristic Philosophy, the History of Middle-Ages and Modern Law.

It is sufficient to take a look at the titles of the papers of the one-day conference in order to immediately understand how the inter-disciplinary aspect is the background of the whole event.

Indeed, the historians of the Middle-Ages and Modern Law who promoted the meeting gladly admit their decision to give exactly to that day of study the mark of a common thinking on a topic, the legal culture between Constantine and Augustine, investigated from different perspectives of study. The aim was to favor the realization of a knowledge of the topic coherent with the multi-dimensional connotation that affects every event of History, so to avoid (or, at least, to weaken) the formation of a naïve representation of reality, which is a frequent consequence of the mono-perspective method with which the researcher comes ordinarily into contact with the exteriority of the facts. The scholars fully share the feeling of aversion for “[...]il divieto, imperante nella cultura accademica, di parlare fuori dagli specialismi: *silete chierici in munere alieno*. [...] proprio a causa di questo divieto, le ‘scienze umane’ sono diventate mute di fronte al mondo e si limitano a proporre rappresentazioni e *concetti decontestualizzati e desomatizzati*, senza storia e senza corpo”.¹

1 P. Barcellona, *Il declino dello stato. Riflessioni di fine secolo sulla crisi del progetto moderno*, Bari 2006², p. 7. (“[...] the prohibition, reigning in the academic culture, to speak outside of specialization: *silete chierici in munere alieno*. [...] It is just because of such prohibition that the “human sciences” became mute vis-à-vis the world and they limit themselves to propose

The reader can evaluate if such attempt (since it is an attempt) is successful entirely, or at least in part, or it didn't have a positive outcome.

One remark must, however, be properly made: all the papers delivered by the scholars during the meeting and, here, the contributions that represent the translation of those interventions, considered and formalized in the written texts of each author, underscored what relevance the figures of Constantine and Augustine still have for the history of Western society and how they still direct, maybe implicitly, its moving in the present society. Which is not of little importance.

In conclusion the scholars mean to express an informal thanks to the editorial staff of the review for hosting on its electronic pages the conference proceedings of the Meeting and for having sustained in such a relevant way the interdisciplinary project which characteres it.

representations and *de-contextualized and de-somatized concepts*, without history and without body"). The Jurist from Catania, recently disappeared, recalls the thinking of the French sociologist Alain Caillé, cofounder, in 1980, of the Mauss movement, *Mouvement Anti-Utilitariste dans les Sciences Sociales*. Di Caillé, I recall here, in the Italian version, *Critica della ragione utilitaristica. Manifesto del MAUSS*, Torino 1991, *Il tramonto del politico*, Bari 1995, *Critica dell'uomo economico. Per una teoria anti-utilitaristica dell'azione*, Genova 2009.