

Ilaria Cozzaglio

Concept and Conceptions of Legitimacy: Political Realism Between Contextualism and Universal Principles

Political normativity has traditionally been anchored to the idea that moral principles represent the touchstone for evaluating and guiding political phenomena. In contrast, political realists maintain that the foundations of political normativity must be searched not in moral theory, but in the traits of politics itself.

In the last years, theorists belonging to these different camps have engaged in an intense debate. On the one hand, critics of political realism have maintained that realists' notion of legitimacy is status quo biased and unable to offer any distinctive political normativity. On the other hand, realists have argued that their notion of legitimacy can be normative while still avoiding reliance on moral theory, by distinguishing political from moral values.

The aim of this article is to show that realism has room for offering a distinctive political normativity, one that accommodates both universalist and contextualist vocations. I propose to develop such normativity by splitting the notion of legitimacy into concept and conceptions, where the former provides us with universalist considerations while the latter guarantees the context-dependent character of normative standards.

James Humphries

The Social-Relational View of Recognition Respect

In this paper, I focus on recognition respect as a component of Anderson's democratic equality – specifically, how it places certain requirements on the way political institutions such as states treat both citizens and non-citizens.

I argue for two claims: that recognition respect is a plausible political (as well as ethical) value, and that it should be understood in large part as a matter of an agent's material relational standing rather than as their merely being regarded in a certain way by others. In particular, I argue that the second-personal emphasis of recognition respect, the conceptual requirement that recognising somebody as an agent involves recognising them as somebody to whom you are in principle accountable, requires that agents actually be able to hold you to account rather than merely that you see them as being the right sort of being to do so. In turn, this implies that recognition respect requires non-vulnerability.

Together, these claims go some way towards further fleshing out democratic equality as a philosophical ideal, and determining what implications this ideal has for matters of theory and policy.

Caterina Giacometti

Civil Society Organisations and the Local Governance of Asylum. Resistances, Alignments and Unspoken Imbrications

The article aims at dusting the never-ending question concerning the borders between the different classical spheres of society (the State, the Market and Civil Society) off applying it to the domain of migration and asylum studies. Indeed, while reference to the important role of civil society actors is usually made by most of the literature about the local governance of migrations, the latter usually approaches the issue from a strict institutional and overtly optimistic conception of it, only rarely accounting for dimensions of conflict and power that should not be excluded from the analysis of governance mechanisms. To fill this gap, it is argued that civil society organisations (CSOs) frequently find themselves in dealing with a 'civil dilemma', i.e. the seldom win-win choice between the valorisation of their counter-hegemonic power vis-à-vis institutional policies and practices and/or the concrete and punctual satisfaction of asylum seekers and refugees' contingent needs. Subsequently, it is argued that although the existence of dynamics of institutional governance should be refuted and a resistant modality of action on the part of CSOs recognised, their being reluctant about officialising the implicit inter-organisational relations among them hinders the collective organisation of a transformative pressure on the in-

stitutional interpretation of the responsibilities concerning reception, integration and multiculturalism. The article flows from a PhD thesis submitted in October 2020 and based on an extended period of participant observation within four different CSOs in Milan and through in-depth interviews to both CSOs' members and asylum seekers and refugees turning to the latter.

Antonella Zarra, Silvia Favalli, Matilde Ceron

Algorithms and Prejudice? Covid-19, Contact Tracing and Digital Surveillance in the EU

The health crisis arising from the coronavirus pandemic has revamped the debate over algorithmic surveillance. As several countries have released artificial intelligence (AI)-enabled applications to complement manual contact tracing, it is worth critically assessing the ethical concerns of contact tracing via algorithm, particularly in light of the heterogeneous policy response as well as the severity of the outbreak of Covid-19 within the European Union (EU). The contribution considers the human rights implications of contact tracing against well-established challenges in the use of automated decision-making systems, identifying problematic aspects of the pandemic digital surveillance. The analysis scrutinizes theoretical challenges and provides evidence through selected case studies within the EU, displaying shortcomings such as privacy and data protection violations, bias and/or discriminatory outcomes, limits to accessibility. Even if the relevant EU legal system is far more advanced comparatively, the analysis shows how – especially in the arena of unofficial tools which may however shape the ability to access essential services – problematic use cases remain. The discussion is extended to the EU proposal for an AI Act, indicating that as it stands it may provide insufficient safeguards, especially in the domain of biometric systems.

