



Anarchist thought and Politics. Instead of an introduction

Gianfranco Ragona

The essay begins with a definition of anarchy (the anarchist Idea, the libertarian spirit) and anarchism (the anarchist thought and movement). Then, it focuses on some problematic issues of the contemporary reflection. In fact, the anarchist thought shows signs of renewal vitality, as soon as it accepts to tackle the thorny problem of the relationship within politics and democracy, that is, when it endeavors to trace the possible development of a science of anarchist politics.

Individual and society in the Spanish anarchism. The thought of Federica Montseny

Claudio Venza

Rather original, within the Spanish anarchist movement, is the case of the activist and intellectual Federica Montseny (1905-1994). The economic and social conditions of the early thirties in Spain push her to have a full role in the rough debate within the movement. Shortly before the Civil War, she joins the FAI, the federation of revolutionary struggle with a considerable sympathy for individualistic views. In the summer of 1936, the outbreak of armed conflict transforms her anti-state attitude and Montseny assumes a ministerial role in the Department of Health. Here, she tries to implement reforms for the benefit of both poorer classes and women.

Outlines for an anarchist law

Marco Cossutta

The paper analyses briefly the possibility of establishing an anarchist law, contrary to the representation of anarchism as a political doctrine totally dedicated to the creation of a society without juridical norms. The anarchism refuses the combination between law and power, and it does not refuse the juridical norms. The highlights of an anarchist law are identified in regularity, autonomy and free agreement.

Zusammenfassungen Sintesis Abstracts

Debating Post-Anarchism

Salvo Vaccaro, Franco Melandri

Since some years, in the political philosophy realm connected with the anarchist thought, some scholars are elaborating a way to innervate into its theoretical corpus some suggestions coming from not strictly anarchist horizons, like French post-structuralism, deconstructionism, critical theory, and so on. These strategies of thinking are labelled as post-anarchism or new-anarchism, and they are the task to renew the classic, anarchist narrative and criticism in order to understand in a way more crucially the present time and, furtherly, to individuate those lines of excess which are tending towards a libertarian affirmation of anti-authoritarian, non-hierarchical and differential equalitarian practices of anarchism.

Post-Classical Anarchism and the New Movements

Pietro Adamo

Anarchist groups played a relevant role in the anti-globalization movement. Many people reflect on this relevance thinking above all to the assaults and the violence ascribed to the so-called Black Blocs during the rallies and marches of the movement. In the libertarian milieu many thinkers have read the new activism as a return of anarchism to the values and tactics of its «classic» period, to radical and proletarian politics, to revolution and insurrection. In this paper I suggest that in the new movements prevail instead a concept of revolution in everyday life and an unpolitical stance that reflect the post-classical moment of anarchism and its peculiar ideas about resistance to capitalism.

Susan Moller Okin. A critical profile

Ingrid Salvatore

Okin has been a distinguished political philosopher and a feminist. She is especially known for having defended a liberal conception of feminism, based on full equality between men and women. A liberal call for feminism had been politically maintained by John Stuart Mill, whose famous discourse to the House of Commons for female suffrage (1867) is sometimes indicated as the birthday of liberal feminism and explicitly theorized on his book *The Subjection of Women*, a fundamental book for Okin' feminism. For all her life, in an everlasting debate with her critics, Okin defended her position both feminist and liberal, coming to develop a personal conception of liberalism. This presentation aims to reconstruct such a line of thinking.



One of a kind. From identification to description

Davide Sparti

Judging by the quantity and quality of recently published work, the issue of recognition seems at the forefront of many epistemological, sociological, anthropological and political debates. And yet there is not much clarity on *how* recognition operates, on the kind of effects which the operation we perform when recognizing bring about. The purpose of my article is to shed light on a specific (and overlooked) form of recognition, situated between the cognitive one (identification, as discussed in the analytical debate over identity criteria) and the normative one (respect and esteem, as defined by Charles Taylor and Axel Honneth), a form of recognition I will call 'descriptive', because its function is not so much to identify a person as to describe her features.

Democratic Indignation: from Patients to moral Actors

Leonard Mazzone

The paper aims to examine the risks linked with the so called victimizing paradigm, which usually attributes the features of passivity and powerlessness to victims of injustices. The victimizing paradigm is one of the main ideological trajectories of neoliberalism: beyond providing powerful people the opportunity to self-representing as presumed victims of injustice, neoliberalism tries to responsabilize real victims of injustice about their social conditions. In order to avoid such tendencies, the article presents the main aspects of a negative theory of justice, which tries to give back real victims of injustice the power to transform asymmetrical relations of power within which they are involved.



gli Autori di questo numero

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