

Summaries

Anarchy and Order. From Chaos to Cosmos and vice versa by Luigi Bonanate

Concealed by sophisticated Greek words, the classical *topos* of International Relations theory is back: chaos is in fact considered the consequence of a «natural» condition of anarchy experienced by states. The whole issue may be translated in a research criterion: anarchy or chaos (in the title) would make useless a reflection on war (*bellum omnium contro omnes* escapes judgement), a topic which was addressed by many and very important ancient philosophers and historians. The proposal put forward by the author is to consider chaos and cosmos as quantities that can mix and get together, and/or that can inversely increase or decrease being linked. The conclusion will be in form of a question: is cosmos diminishing so that we have to hypothesize that chaos will increase?

The Impertinence of Political Theory by Lorenzo Ornaghi

Which kind of link does presently connect political theory and political science in Italy? And, most of all, which kind of function could political theory perform with respect to the growing need to understand and foresee the great transformations the global system and western democracies' «domestic» systems are undergoing? The author answers both questions moving from the observation that, at present, «political vision» is getting less far-sighted. At the same time, democracies' time horizon is getting much shorter. In this context, political theory is called to a creative surge, irrespective of any worry which may arise about its academic identity and its link to more established academic fields. The circumstance of the closing of «Teoria Politica» first series, instead of putting an end to the attempts to work out a «meta-theory» of political theory, stresses its relevance for political science, besides the urgent need of it in order to put a stop to a further and dangerous narrowing of our «political vision».

Political Theory and the Globalization Debate. An Assessment.

by Pier Paolo Portinaro

The article offers an assessment (by sampling) of the evolution of political theory in the age of globalization, the phenomenon which has become the idol and the bugbear of present times. The diagnosis of the demise of the state is balanced by the one regarding the rise of new empires, the unifying perspectives of cosmopolitan constitutionalism, markets' disorder and financial capital's anarchy. Within this framework, we can observe the triple divorce between modernization and westernization (with the re-explosion of ethnic tribalism), modernization and secularization (with the return of religions), modernization and pacification (with the proliferation of violence in asymmetric wars and civil wars).

Norberto Bobbio: Notes on Hegemony and Democracy

by Giorgio Carnevali

In this essay, the author reminds how, in Bobbio's wide production, his papers on hegemony are everything but marginal. The reflections on hegemony of the philosopher have brought to a new interpretation of Gramsci's thought. They are also essential for who wants to look at the Italian history of the twentieth century from an ideological and political point of view.

Cronopolitics: Ruling Social Rhythm

by Daniel Innerarity

The global penetration of abstract time made time itself attract political interest, as factor able to explain the main part of our conflicts in a de-synchronized world. The speed of social processes has become a threat for democratic societies. For this reason politics is forced to conceive itself as a «ruler of time», as a «cronopolitics», which does not only deal with space, natural resources and work, but must rule over time, influence the temporal conditions of human existence, synchronize, as far as possible, the speed of different social systems and set rhythms which are compatible with democracy.

Which Europe? Which Roots?

by Michelangelo Bovero

Many believe that Europe could be or become a proper political subject only if it had an homogeneous cultural identity. The author suggests, instead, that it is useless and wrong to look for a European cultural essence as a unique basis for its political existence. In particular, it has no meaning to identify the roots of a (supposed) homogeneous European political culture in the Christian religion, and to built on it the European constitution. Modern constitutionalism has in fact lay roots which come from the Enlightenment and which have been opposed through time by catholic church. The recent comeback of the modern right doctrine is an overturning of its meaning as a doctrine of individual freedom and collective self-determination. In any case, a constitution as the one Europe needs is a project of coexistenxce which does not need roots, but it must rather cut many of the existing ones.

Law and Politics in Constitutional Democracy. On Principia iuris by Luigi Ferrajoli
by Valentina Pazé

The article deals with the relationship between politics and law in the constitutional democracy theory put forward by Luigi Ferrajoli, moving from the analysis of the typology of powers developed in *Principia iuris*. In particular, the author reflects on the nature of legislative power, in some instances qualified by Ferrajoli as «autonomous» power, more often conceived as «discretionary» power, whose aims are thought to be to a large extent pre-determined by the constitution. If such a conception may lead one to think of a subordination of politics to law, and even to a reduction of politics to a mere implementation of constitutional law, a thorough reading of Ferrajoli's work leads to a more articulated and problematic judgement.

On Principia iuris.
An Answer to Pier Paolo Portinaro, Michelangelo Bovero and Valentina Pazé
by Luigi Ferrajoli

Answering the questions posed by the discussants on the occasion of the Turin presentation of his *Principia iuris*, Ferrajoli goes back to the relationship between politics and law, on the separation of powers, and on legislative power. The global constitutionalism paradigm is put forward not as a utopia, but as the only realistic proposal — in the long run — to avoid a future of war, violence and terrorism. Crucial, within this paradigm, is the separation between the institutions of government and the institutions of guarantee: the first are made legitimate by political representation, the latter by their being subordinate to law only. With respect to legislative power, Ferrajoli clarifies that if, from one point of view, it is free to make discretionary choices in the «sphere of what needs to be decided», respecting the constitution, on the other point of view, it is obliged to introduce guarantees to protect rights in the «sphere of what cannot be decided».

Reinhart Koselleck: the historiographic and philosophical debate
by Diego Fusaro

The author tries to outline the influence exercised on the historiographic and philosophical debate about the reflection on history by Reinhart Koselleck. The presence of the «Begriffsgeschichte», in Koselleck's version, is characterized mainly by the complexity of its insert in other traditions of thought. On one hand, we would be tempted to support that because of their link to Koselleck from an occasional encounter more than a direct relationship, the authors that have re-elaborated and developed the thought of Koselleck have been able to problematize it more freely, letting emerge the aporias and the ambivalences besides the theoretical gains. Among the aporias, the most remarkable is undisputedly the one regarding the ambiguous role that the «fundamental concepts of history» had, which — according to Koselleck — record the historical change and together generate it.

Deliberative Democracy. The Idea (a New One?) and its Implementation Models
by Fabrizio Cattaneo

The article is meant to reconstruct deliberative democracy conceptual model, and to compare the deliberativists' approach with the traditions which put forward *prima facie* alternative theories (from Kelsen to Bobbio) or really conflicting ones (Schumpeter and the realist theoreticians of democracy). The issue is dealt with trying to give an answer to the following key-questions, which are an attempt to analytically tackle the issue. 1. Is deliberative democracy a *new* paradigm? Can the deliberative conception be interpreted as a new theory and to which extent? 2. *Why* deliberative democracy? Which are the (supposed) gains to be expected from (democratic) «deliberation» in collective decision-making? 3. *How* deliberative democracy? Which are the practical proposals to realize the ideal model? 4. Deliberation: *who* and *where*? Which subjects need to be involved in deliberation and in which arenas does it have to take place?

Einstein's letter to Roosevelt
By Mario Vadacchino

It's generally known that the letter written by Einstein to Roosevelt launched the nuclear arms race; this thesis cannot be maintained on the basis of the documents at the moment available. The information of Einstein on the project development were very poor; his influence on the scientific, military and political complex that managed the research project and the resolution to use the bomb on Hiroshima was very feeble. It must be concluded that the influence of Einstein's letter was almost insignificant. The ethical suffering induced in Einstein by his signature of the letter is the first evidence of the problem of the social responsibility of the scientists.

*Critique and Crisis of the Welfare State
in the Italian Sixties and Seventies' Labour Movement*
by Alessandro Simoncini

During the late Sixties and early Seventies, in Western Europe and the United States, many put radically into question from the Left the so called «Fordist-Keynesian compromise», together with the theories of social-democratic citizenship and of the welfare state. The ongoing strong inequalities and power unbalances in the neo-capitalist material constitution were addressed by analyses and demands of those, in Italy, adopting the workers' perspective. The article sheds light on some aspects of this discourse and the way in which, within such discourse, some concepts such as «piano del capitale», «operaio massa», «operaio sociale», «stato-piano» — worked out and used by Raniero Panzieri, Mario Tronti, Antonio Negri, Luciano Ferrari Bravo — have politically articulated a radical critique of the welfare state.