



Democratic honor

Francesca Rigotti

Democratic honor, honor and democracy; have these two terms something in common except their mutual exclusion? We generally assume that where honor reigns there is no democracy, and vice-versa. What is honor after all, given that we know well what democracy is? By referring to obsolete notions such as word of honor, promise, commitment, honesty, I intend to recast the understanding of honor by releasing it from archaic frills (honor killings, duel of honor, chastity as a form of female 'honor') in order to present it as a democratic virtue, as an honor of honest people.

The ethics of honor in the Bedouin culture and Islam

Massimo Campanini

After a short linguistic discussion of the main Arabic roots pertaining the concept of honor, the article shows how, while in the pre-Islamic Bedouin culture honor was linked to lineage, courage and pride, Islamic revelation connected it with ethics and religious virtue. Honor, intended as piety and wise behavior, is part of the original nature of man, on which God put His imprinting. The article analyses five Arab-Muslim thinkers, three 'medieval' (al-Ghazali, Ibn Bajja and Ibn Khaldun) and two modern (Lahbabi and Abou el-Fadl), emphasizing the concepts of balance, justice and person as constitutive of 'Islamic' honor.

What remains of honor

Patrizia Resta

Migration and LGBT management are an interesting observation field to look at the honor. From the legal anthropology perspective, we will start with the examination of the way in which some cultures have reformulated the principle of honor, diversifying its effectiveness, and others have radicalized its importance. The questions to be answered are: To what extent the honor is due to the diastasis between law and morality, within which, according to some, it has been absorbed during the twentieth century? Is really waned the Mediterranean paradigm that linked the honor to the shame?

Honor, intensity and the sacred. For a sociology of the thymotic

Andrea Mubi Brighenti

A sociology of thymotic formations (i.e., social relations of esteem) might be conceived as a social territorialology. This short essay ventures into the idea that honor can be explained not simply as a case of Hegelian dialectic of recognition. On the contrary, honor acts as a territorialising device, that is one first imagined and designed to manage social intensities. The regime of existence bred by such a device turns out to be one precariously located on the verge between a reactive and an active interaction circuit. It is an interface region that shows peculiar topological features to be analysed accurately.

The Female Point of Honor in Nineteenth-Century France

Andrea Mansker

Approaching the analysis of honor code from the perspective of feminist Olympe Audouard and Marie-Rose Astié de Valsayre, which were active in France during the second half of XIX century, the article aims to provide a more flexible and nuanced interpretation of its gendered boundaries than historians have recognized. In this respect, the article outlines how both feminists manipulated the gendered assumptions of the code of honor to women's benefit and unmasked its supposed natural basis in the male sex as an artificial construct.

Dishonor violence. Male violence between reputation and discrediting

Marco Deriu

The author explores the concept of honor with particular reference to the problem of honor killings and tries to answer two questions, the first theoretical and the second ethical-political. Is the ideal of honor inextricably connected with typical forms of domination and gender violence of patriarchal cultures, or is the concept of honor redeemable and distinguishable from those codes and mentality? In order to contrast the honor-based violence is it preferable to completely break with tradition and the language of honor or is it better to try to challenge from within the logic of honor, through the spread and entrenchment of a new ethos that links the ideal of honor to respect and non-violence, especially in gender relations?



A difficult acceptance of the world. From Job to Camus

Ferruccio Andolfi

What happens to women who are denied abortions? Abortion is a very controversial issue, and there are many attempts to restrain or ban safe and legal access to it. A few studies claim to demonstrate a connection between abortion and mental – and even physical – health. Politicians and *pro-lifers* use this kind of misleading arguments to justify unfair limitations to abortion access. Not many people ask themselves what happens to those women who would want to get an abortion but are turned away. The *Turnaways Study* is the first study on the consequences of denied abortions.

***Acceptance of the world and moral independence
From the Epictetus' "one's own"***

Fulvia de Luise

The essay discusses the contribution of the ancient Stoic philosophy to the formulation of a moral ideal which puts the individual in a position to dominate the course of his life, maintaining a complete independence with regard to the course of the world. The speech takes inspiration by the particularly harsh and rigorous formulations of Epictetus in the definition of what is or is not in our power, to show the implications and benefits of a philosophy that is based on a singular paradox: the attribution of great power to virtue, a necessary and sufficient condition for happiness, just because the real wise man renounces any claim to influence the way of being of things and is dedicated exclusively to cultivate in himself the form of the moral perfection. It is a very high ideal that will have many seasons and many lives, without exhausting the strength of its charm.

The noon of thought. Phenomenology of revolt in Albert Camus

Samantha Novello

The article explores the role that Max Scheler's emotional phenomenology plays in the genesis of Albert Camus' *pensée de Midi* by reading *L'Homme révolté* (1951) in the light of the French writer's intense intellectual dialogue with the German phenomenologist's writings on love and its "perversions", in particular *L'Homme du ressentiment* and *Nature et formes de la sympathie*. Imbued with Nietzsche's project of a transvaluation of all values, Camus develops a personal phenomenology of revolt and, investigating its relationship with resentment, he traces in the peculiar loving attitude of the rebel the way out of contemporary nihilism.



gli Autori di questo numero

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