

*Norma senza fondazione, fondazione senza norma.
L'ontologia anarchica di Cornelius Castoriadis*

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This article consists of four sections. In the first a preliminary picture of Castoriadis' philosophy is offered with special reference to its political relevance and implications. The thesis defended is that Castoriadis' research is one of the most intelligent, innovative and challenging form of a modern anarchist political philosophy. In the second section a few shortcomings in such philosophy and research are singled out. They could be cursorily summarized as a specific radical attention to ontology and in the downplaying of the normative dimension of social reality and human action. Ethics is programmatically neglected by Castoriadis, in spite of the strong moral reason motivating his research. In the two additional sections of the article the special ontology proposed by Castoriadis is presented and discussed by pondering pros and cons of such an ambitious philosophical construction. Anarchy as a regime of freedom is here considered the only possible political form to get emancipation from hierarchy and social closure, and it is rooted in a form of being, more than a form of life, that is perpetually opening to the emergency of radical novelty, a novelty that is self-founded and self-justified by the ontological openness itself. The result of such strategy is society as a web of norms without foundation beyond an existential gesture on the one hand, but nonetheless supported through a foundation and justification that does not need any norm. The being and its double, society, are anarchic in its core, and in this way they, so to say, are a fact of autarchic, decision, not the product of justified deliberation. A well ordered society will, to sum up, be one that is able to proceed as a movement without definitively justified norms, and nonetheless through norms.

Keywords: *Castoriadis, Anarchism, Anarchy, Ontology, Political Philosophy.*

1. *Cosa posso conoscere?*

Sono trascorsi ormai venticinque anni dalla scomparsa di Cornelius Castoriadis nel dicembre del 1997¹. E in quest'arco di tempo non si è attenuata l'influenza di Corneille (come lo chiamavano gli amici francesi) per ciò che concerne la ricerca filosofica e la teoria politica.

¹ Cfr. Massimo La Torre, *Ultimo saluto a Cornelius Castoriadis*, «Sociologia del diritto», 25 (1998), pp. 103-15.