

## Editorial note

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This editorial note cannot but begin by recalling a sad event that has saddened several generations of legal philosophers: the passing of Eugenio Bulygin has left a great void, not only in philosophy but also in the lives of those lucky enough to share moments of his intense life. Unfortunately, I was not one of them, so in this note I will not share memories that I do not have, and thus I will limit myself to celebrate his magnificent contribution to analytical legal theory and philosophy. I will however take this opportunity to mention that the Genoese law review *Analisi e Diritto* will publish several commemorative texts by people who knew him well and with whom he shared important experiences, both philosophical and human.

Faced with an event like this it is difficult to find the right transition to introduce something as ephemeral as the new issue of a journal. Thus, I will proceed, as the French say, *sans transition...*

Issue 54 of *Isonomía* presents a clear heterogeneity that reflects the plurality of the research topics that define our editorial lines: from conceptual, normative, and empirical studies on the corruption of judges, and historical-philosophical-legal reflections on central aspects of international relations, to themes that are either classical such as legal positivism, or highly topical and sensitive such as violence against women.

The variety of topics matches a healthy diversity in our authors, both in terms of academic origin and gender. As for geographical diversity, beyond Latin America, represented by Argentina, we have contributions from Germany, Spain, Finland, and Italy. But above all, in times in which academic journals are often criticized for lack of presence of women, it should be noted that, of the six texts published, four have been written by women and two of them focus on recent and important works written by female authors. This is not the result of an explicit gender editorial policy, but a pleasant coincidence. Just as, in the past, circumstances may have led to issues in which women were underrepresented, so now, the unpredictable game of submissions, blind

peer review, etc., has resulted in an issue clearly marked by the presence of women.

Finally, for the first time in the history of *Isonomía*, the Spanish and English languages are equally represented. This is the symbol, in my opinion, of a balance between preserving the original and regional vocation of the journal and the opportunity to broaden the horizon of our readers (and authors); a combination that has guided our efforts since 2020.

Although as I have repeatedly written in previous editorial notes, the purpose of the latter is not to anticipate the contents of the articles - since abstracts are available for that purpose - I will end with an intersectional observation on the first article, by Petra Gümplová, which proposes a genealogy of injustice(s) regarding natural resources, and the last article, by Matilde Rey Aramendía, reviewing the book *Violencia contra las mujeres*, coordinated by Silvina Álvarez and Paola Bergallo.

As a matter of fact it would be legitimate to ask about the relationship between the past conduct of States, and especially of the Spanish Monarchy in conquering the new continent and unjustly exploiting its natural resources, and violence against women. Indeed, the intersection between gender discrimination and racial discrimination is not a discovery worthy of note as such since the idea that, historically and legally, in the West, women have been oppressed and subjected to violence not only by men *tout court*, but in particular by white men, seems to be now commonly accepted.

Even so, I would like to recall - and I think this will not be superfluous - the words of the *Mixe* linguist Yásnaya Elena Aguilar, formulated in a recent interview:

Feminism would have to consider the colonial question, something that does not happen often. With the establishment of colonialism, women, white and indigenous, were racialized. That is, while before the colonial encounter women were women, after colonization they became white women [and indigenous women]. And while white women have an oppressive relationship with white man, there is also a racial pact. This should be clear. (Our translation, original version in *El País*, 09/09/2019, [https://elpais.com/cultura/2019/09/08/actualidad/1567970157\\_670834.html](https://elpais.com/cultura/2019/09/08/actualidad/1567970157_670834.html)).

The racial pact to which the *Mixe* writer refers, it could be said, has become more entrenched every day, precisely when it comes to sharing the benefits of the unjust exploitation of natural resources during the colonizing companies (not only American, but around the world).

It is not by chance that the UN itself has created, hypocritical as it may seem, the International Mother Earth Day. The notion of mother-earth is something universal

and it does not require a great allegorical effort to interpret the colonial conquests and especially the unjust plundering of natural resources as rape whose victim is the feminine Mother Earth, and that for centuries has benefited from the most sophisticated moral and legal justifications.

My remarks do not have a normative dimension. They are, following the line of Petra Gumplova's article, and silently echoing several of the contributions of the book reviewed by Matilde Rey, essentially genealogical and aim at further deepening an intersectional thinking, since long before the tragic binomial racism/machismo, our culture has been marked, especially though not exclusively in Latin America, by a systematic violence perpetrated against and on nature, considered, according to the most classical ideologies of progress, as inert matter at the service of the ideas and forms conceived by and for the white man.

*English version by Guilherme Vasconcelos Vilaça*