



By affective turn in the social sciences, the prevailing literature on the subject means the overcoming of the Cartesian dualism between *res cogitans* and *res extensa*, between mind and nature. In the essays that make up this volume, I address this issue in the wake of Bateson's research on mind and nature. The fact that human communication at the pragmatic level performs a function of emotional contact also has important consequences at the political level. In the essays that make up this volume, this emotional part is treated on three levels. The first concerns the "affective politics" played out by the language of contemporary neo-populism as considered in two cases. That of the Brexit and that of the electoral claims of the 5 Stars Movement in Italy. The second level of analysis is offered by a revisitation in a key of sociology of emotions of the famous treatment by Hanna Arendt of the Eichmann trial in Jerusalem. The banality of evil is re-interpreted as the Nazi hierarch's inability to feel his own emotions and to entrust himself, out of a misunderstood sense of protection, to the veneration of the strength of others. The third level of analysis concerns instead the issue of affective attachment. As proved by the study of three Italian cases of mass emergencies, resulting from seismic events, the political problem of reconstruction of devastated territories cannot disregard a work of elaboration of individual and social crises based on the ability to go beyond the affective attachment through the "letting go".

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