

es la vida frágil de la de las acciones y el discurso, la de los hombres reales y únicos. Una insistencia en el hombre de carne y hueso que, curiosamente ha sido también preocupación central para nuestra filosofía atravesando la obra de Miguel de Unamuno y María Zambrano quienes, al igual que Arendt, encontraron en la literatura el único recurso a nuestro alcance para luchar contra el totalitarismo de las ideas. El hombre no puede disponer de su destino ni puede ser nunca narrador de su propia historia vital. Los hombres que hablan y actúan necesitan de esta capacidad tan particular del *homo faber* para la realización de cosas inútiles,

la ayuda de artistas, poetas y escritores, sólo porque sin ellos no pueden ser lo que son: precisamente hombres, criaturas que necesitan dar un sentido al mundo y otorgarse una identidad mediante el discurso y la narración. Porque en la contingencia, fragilidad e improductividad de las historias de los poetas se recoge lo más universal e inútil de todo: la vida humana. Este volumen de textos nos ayuda a recordar el pensamiento de Arendt y el diálogo constante que la autora mantuvo con la literatura.

Sandra Santana Pérez
(Universidad de Zaragoza)

<http://dx.doi.org/10.6018/daimon/312021>

BRAIDOTTI, Rosi (2017): *Per una politica affermativa. Itinerari etici*, Milan: Mimesis, pp. 170.

Could an affirmative political practice and theory be envisaged nowadays? This is the main question addressed by nomadic philosopher Rosi Braidotti in her new book, yet to be translated, *Per una politica affermativa. Itinerari etici* (2017). From the publication in 1991 of *Patterns of Dissonance* to her recent *The Posthuman* (2015), Rosi Braidotti has shared the stage of philosophical reflection that thinks the present from the present, on the bases of feminist, pacifist, anti-racist and environmental questioning codes. The intertwining of ethics, politics, ecology and technology, from a monist neospinozism, is the leitmotiv that recurs in all her works published until *Per una politica affermativa. Itinerari etici*.

Following Ariadne's thread that Braidotti applies to the labyrinth of human subjectivity in 1991 leads us to the question with which I started this text. The author prefaces the work with a statement that is plausible

as much as pertinent. Our present is overwhelmed by the increase of sad passions and the control, both scientific and economic, of the bio-info-technologies that market every lifestyle. In an attempt to get free from this dreary atmosphere, she supports the rethinking of affirmation and immanence politics, opening a dialogue between the critical Spinozism and the political praxis of the current feminist movements – neofeminisms – that allow for alternative ethical itineraries.

In the first part of the text, titled *Bellezza dissonante e pratiche trasformative*, Braidotti raises the possibility of “envisaging affirmative political practices and theories that favour the spread of sustainable alternatives and social horizons of hope and resistance” (pg.19). She asserts that science and technology have the power to open new spaces in ethical and political practices that allow to overcome the individualistic impediment in the encounter with the

other. Irony and parody are the weapons the philosopher uses to respond to the loss of humanistic certainty. She reclaims all those desacralizing, subversive and joyful artistic experiences that alter the imaginary, based on diverting repetition, devoid of originals. It is in these creative practices, among which Riot Grrrls or Pussy Riot stand out, that lies the challenge of asserting a nomadic, non-essentialised subjectivity, capable of self-determination and prepared to act ethically.

In the second part of her book, titled *Passione politica ed etica sostenibile*, Braidotti asserts a proposal from one of her great theoretical masters, Donna Haraway. The defence of situated knowledge, as proposed by Haraway, enables Braidotti to declare the demand for a process ontology that could revert the prevalence between substance and relations. The concept of Cyborg designed by Haraway, as well as Deleuze's and Guattari's rhizome, are essential conceptual instruments used by the philosopher to think the interdependence of the human, the body and its otherness, in the same way that science-fiction could provide appropriate cultural examples for the change in our post-human present. At this point, she starts the second part of the text by asking herself about the possibility of articulating this creative and affirmative politics with critic theories that induce forms and practices of resistance. Braidotti tries to answer this question by tracing a genealogical route from Foucault to Deleuze and Guattari. Why these philosophers? The author reclaims their thoughts because they have tried to unmask the hegemonic position of the subject of humanism, implicit both in psychoanalysis and in historical materialism, in order to highlight the affective root of the thinking process, embodied and transfixed by lines of intensity. She tries to go beyond the binary

logics that turns difference into opposition, in an attempt to release the creative and assertive power of individual subjectivities that experience their own capacity to be in terms with the otherness in every possible form. Thus, Braidotti proposes an assertive ethics, based on a dynamic vision of affections, persuaded that negative events may be transformed, not abolishing suffering and pain, but resisting the temptation to succumb. Resistance is the axis of this ethical pragmatism that feeds on strength, desires and values, in a game of leaps that foster the appearance of a subject as an intensive and dynamic entity that may remain within sustainable thresholds. "An ethical life consists in the search for that which improves and strengthens the subject (...) in a consciousness of interconnection with others" (pg.140). It concerns the claim of reciprocity and creation, in the face of the struggle for the recognition of identity. In this sense, Braidotti seems to recover the idea of spinozist *conatus* as an impulse essential to life, featured by all living beings, and their desire to live on and reject self-destruction.

This new book from Braidotti is a cry to life, and the yell that thunders in the face of those subjects who live is: "Live in search of change!" The very nature of the author's reflection, and the reason why the book is worth reading, is the insistence on the fact that this change is a political act, where resistance acquires its full dimension, not only in terms of wishing to last in time, but also of facing and experiencing pain and suffering. Even though Hydra's accidental arrow with blood transfuses us, we should resist in order to go on further. Braidotti conjures up Chiron's teachings.

Myriam Hernández Domínguez
(Universidad de La Laguna)