

In this new book, Adrian Scribano a well-known Argentinian scientist invites readers to reflection over the role of emotions as the platform of new politics in a hyper-globalized world. For the sake of clarity, his position points out that the global capitalism not only needs from emotions for its own reproduction but also domesticates the bodies according to the imposition of externally-manipulated sensibilities. This tactic certainly serves to undermine the social relations from the inside. In this context, Scribano, in his preface, overtly acknowledges that it is time to reveal the intersection of social conflict and the theory of emotions, within a context of the Global South in which case Argentina is an interesting case of study.

As the previous argument given, the first chapter originally authored by Adrian Scribano & Pedro Lisdero deals with the looting and riots sadly happened in Cordoba through 2013. As a result of a sudden Cop strike, the city witnessed the rise and expansion of different lootings shocking the popular opinion country-wide. Over years, the social imaginary developed an ambiguous image of the police forces. While on one hand it is aimed at protecting citizens, on another, police exhibits the sign of oppression and authoritarianism of former decades. From a new angle, Scribano & Lisdero brilliantly introduce a new interpretation revolving around the issue. After a hotly-debate, the chapter shows how looting plays a leading role in the configuration of modern politics, stigmatizing not only to the lower classes but interpellating the citizenry. In the global north, looting is commonly associated with natural disasters, but in the global South, it results from the outbreak of political instability. In this respect, the second chapter (Scribano & Herrera) explores the civil violence in Guatemala emerged by the mid of 2015. Based on what authors dubbed "as epochal sensibility" the protest sooner or later empowered an invisible class, which was historically marginalized. The social conflict reaches, at the best, four clear-cut dynamics: memory (past-phantom), theft (present corruption), Death (needs for transformation) and Awakening (future society). Each cycle keeps its own aesthetics and expression, Scribano & Herrera conclude.

In the third chapter, Scribano, de Sena & Cena analyze the dichotomies and conceptual limitations of development theory, as well as the discursive narrative Latin Americans have gradually internalized about themselves. Beyond the financial aid invested in social welfare programs, there is a subtle but not for that less strong form of appropriation -or intervention- of the nation-state to the more vulnerable women. The question whether capitalism creates new asymmetries and pitfalls they are automatically corrected through education. What is more important, if Foucault referred to the mechanism of discipline, this chapter speaks of mechanisms of bearability that mold often the social mood. The fourth chapter (Scribano & de Sena) offers a pungent diagnosis on the role of women in Argentina from 70s decade to date. Despite the different achievements of women in the fields of politics, for example in the political violence that prevailed in Argentina through 70s decade, or simply during the arrival of neoliberalism, women are subordinated to men in the labor market. The interviewed women -many of them benefited with social-care programs- mention three relevant aspects. At a first glimpse, the intervention of state is geographically encapsulated into a specific territory, in which case the program takes place. Secondly, the act of giving-while-receiving creates a gap between the assisted citizens and the politicians. Women in these conditions of existence are domesticated, immobilized according to capital whereas the politics interrogate the subjectivity of the body. Third, authors toy with the idea that clientelism opens a future expectancy which not only is articulated in a territory but to what authors name "flattened women". Rather, the fifth (Scribano, Vergara, Lisdero & Quattrini) and sixth chapters (Scribano & Sanchez Aguirre) go on another direction. While the former signals to the theory of sensibilities applied to the call centers, which through the fear discipline the workers, the latter emphasizes on the process of creativities in contexts of Ph. D research. Scribano & D´hers review carefully the cognitive processes of learning and knowledge production in a society where digital technology and cyber-space occupy a central position. The authors argue convincingly that humans learn through their bodies, combining emotions, stereotypes, sensations, and perceptions. The knowledge is processed in different ways according to an individual, social and collective memory that antecedes it. The last chapter (Scribano & Cervio) reconsider the figure of mistrust not as a social malady but as the touchstone of social reciprocity. Centered on the belief that mistrust corresponds with a feeling practice which was crystallized through the advance of depersonalization and individualization, they hold the thesis that the society of consumption leads very well to a state of fragmentation, which is balanced though different scape-goat instruments. This seems to be vital for the system to reorganize and reproduce itself. The prefatory epilogue placed at the responsibility of Diego Benegas Loyo concentrates efforts to bring the sociology of emotions into the foreground, in an ever-changing and unpredictable world. In a nutshell, the reviewed book inscribes into three clear reasonings. To a closer look, the theory of emotions sheds light in the understanding how capitalism disciplines the mind and the body through the exaggeration and manipulation of emotions. Secondly, different conflictive situations have emerged in Latin America over the years of neoliberalism. Capitalism regulates efficiently the

surfacing conflict by the introduction of a logic of the future -though authors do not follow this term- where risks loom from an emptied signifier. The sensibilities are daily externally-regulated to legitimate a world where few concentrates more than 90% of the produced wealth. This book exhibits an interesting and fascinating point of convergence between the theory of emotions and globalization, which goes towards a new epistemology for the years to come. As Latin Americans, as Scribano said, Latin Americans have a lot to say in this field.

Recensión realizada por **Korstanje Maximiliano E.** University of Palermo, Argentina.