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CHANTAL MOUFFE, *TOWARDS A GREEN DEMOCRATIC REVOLUTION: LEFT POPULISM AND THE POWER OF AFFECTS*, LONDON, NEW YORK: VERSO, 2022.

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Chantal Mouffe's new book represents the logical extension of her previous work such as "For a Left Populism" and "Hegemony and Socialist Strategy" where she points out the importance and potential of left populism to deal with the state of post-politics and post-democracy. In the first Chapter of the book, the author paints the picture of post-politics in the lights of neoliberal and austerity policies, the rise of right-wing populism and the effects of the pandemic on establishing digital capitalist governance through solutionism that aims at finally dethroning politics and the idea of political. Precisely because of this, Chantal Mouffe stresses the urgency of rearticulating the position of the populist Left, what is meant by the "people" and the democratic project by incorporating affects as an important element of creating identification. She argues that such a re-emergence of leftist populism in the form of the Green Democratic Revolution is the only adequate response to the crisis of global society where severe attacks on equality and popular sovereignty by the neo-liberal oligarchic elites are in motion for quite some time.

For that to happen, Chantal Mouffe argues, the Left needs to do a few things.

One is re-articulating the "people" in a non-essentialist way by creating the "chain of equivalence" and focusing on domination, exploitation and discrimination. The author points out how the right-wing populists succeeded in framing the "people" in exclusionist and ethno-nationalistic ways, using emotions to their advantage and mobilizing citizens. Now Left has to do the same, only in an inclusive and emancipatory form. As she puts it, by paraphrasing Spinoza, the only way to displace an affect is by producing a stronger one.

The second thing is articulated in Chapters 2 and 3 where the author discusses the problem of identification of the citizens with the democratic project. The reason for that is the long-standing rejection of the role of emotions and their value for the identification and mobilization of the citizens. She presents the history of valuing and insisting exclusively on rationality that stretches from the early philosophers of the Enlightenment, through the theorists of deliberative democracy such as Habermas and Rawls to the contemporary Left, which resulted in tying the democratic and epistemological projects, the connection Chantal Mouffe wants to break throughout this

book. She criticizes their overestimation and exclusive role reserved for rationality and naivety regarding the associative view on society through the elimination of conflict, both of which are incorporated into the democratic project. In her book, Chantal Mouffe argues for the recognition of the vital role of passions, which she defines as “common affects that are at stake in the political domain in the formation of we/they forms of identification”, but also for recognizing the partisan characteristic of politics where conflicts are inherent. According to her, identification with the democratic project cannot happen by relying solely on abstract ideas, some common affects/passions need to play a vital role in creating an emancipatory form of democratic identification.

The importance of common affects and the recognition of inherent partisan characteristics of the political are embedded in the concept that Chantal Mouffe outlines in the fourth Chapter

of this book, the concept of the Green Democratic Revolution. She articulates this concept on the track of the Green New Deal, where she makes an important claim that this form of radical reformism must tackle both labour exploitation and the urgency of global warming, it needs to embrace ecological bifurcation. Green Democratic Revolution is supposed to serve as a myth in the sense of George Sorell’s theory which is articulated through common affects and political articulation of “We” at the political frontier.

This book is important for several reasons, it represents Chantal Mouffe’s extension and further articulation of the strategy for the populist left but also adds to the growing research focus on the politics of emotions and their potential for social mobilization. Finally, besides articulating the approach by the Left, the author throughout the book gives an insightful analysis of the current context and how we suffer in the age of austerity and global crisis.