

Normativity, naturalization, and regulation

By Adrián Scribano

From what “one must be”, through the accepted/accurate/acceptable shapes of bodies, to the emotionalization of moral, all of them make up the landscape portrayed by the articles hereby introduced.

The elaboration processes of the devices for sensations regulation and the strategies for the construction of social bearability mechanisms “come into existence” epigenetically in the basic moments of conception, pregnancy, and birth. The normativity on how to engender/generate bodies, the modulations on how to bring forward “the-embodiment-of-a” new subjectivity and “the rules of childbearing” are key moments of the elaboration of sensibilities. The ways in which societies establish distances/proximities among hegemonic medical narrative, knowledge of “pregnancy/birth”, and practices from public healthcare institutions enable the building of actions taken to address reproduction and reproductive health; but also (and essentially) of a policy of the senses that is being composed. The medicalization and dehumanization of pregnancy and birth are the founding steps of a life lived “in the name of the father”: the Law, physicians, the phallogocentric society, the capitalist productivism. It is utterly evident that a sociology of the body and emotions finds in the process of co-creation of human life one of its most important and fundamental chapters.

In line with the aforementioned, the biologization and medicalization of life go through the basic classifications of what is normal and pathological, healthy and sick, crazy and “sane.” From educational prescriptions, through family “advice,” to the institutional practices of the healthcare systems, all of them teach us to identify, classify and avoid “madness.” The sensibility of those who classify relocates to those classified, they are chosen, they are molded, and they are isolated. What should I feel? How should I act? What is expected of me in front of

a crazy person? Thus, a set of reasons and actions is elaborated in regards to “the crazy bodies” shaping biomedical morals that, depending on the time/space, consecrate the expulsion of those inscribed in madness.

Time becomes body and the course of time becomes part of the bodies: beauty is one of the axes that humans have chosen as the metaphor of such “happening.” What is new and what is old, antique and current, attractive and repulsive gets intertwined, as social classifications, with a “body ideal”, with the fantasies of the bodies and the phantoms of the bodies. The body is subjected to a set of emotional normativity that lodges (in specific times/spaces) in the political economy of moral that is developed in that “there-and-now”. That is why the normativity of our societies implies accepted sensualities, erotisms, and exoticisms that compose lives to be seen and turned into a spectacle.

The social sciences that study bodies and emotions have as one of its main goals the reflexive analysis of its own normativity and naturalizations on a direction that clearly shows how what is affective-cognitive cuts across the processes of social inquiry. Cognitive normativity gets “un-structured”, gets “re-constructed”, and “re-moved” when we bring into play the body/emotion. One of the clearest ways of putting causing that compromise is to involve the constructiveness that creativity and expressiveness imply. Further from the normative naturalism and closer from a dogmatic spontaneism, sociology of bodies and emotions stands reflectively before mono-paradigmatic approaches.

It is in this frame that the “new” and/or “alternative” normativity can be identified; it is in this context that studies on “collective experiences” are still a path to resume diverse and plural lives. To experiment collectively is to re-constitute some politics of bodies and emotions, it is to re-orient the

path that leads to individualistic consumption and to rehearse new ways of regulating. What is collective, as partial and fragmented as it might be, leads us to another life where there is the opportunity to disprove the consecrations managed by the political economy of current moral.

The first article of the current issue of RELACES, entitled "Tensions between the productive body of women and gender norms around motherhood", is by Karla Alejandra Contreras Tinoco (Chile) and Liliana Ibeth Castañeda Rentería (México). The authors discuss those central nodes linked to gender normative around work, maternity, the productivity of the body, and the insertion into the labor market. They reflect upon what they call intensive maternity, which in juxtaposition to professional and work related projects, affects women's bodies, emotions, and sensibilities.

Secondly, with his article entitled "The process of medicalization of pregnancy in Chile: Centuries of positizing and discursive legitimation", Nairbis Sibrian (Chile) invites us to rethink those stages, contexts, and developments that have fostered and facilitated the medicalization of pregnancy in Chile departing from the history of obstetrics at a national level influenced by the medical-sanitary current. Women's body and reproductive processes stand as central nodes in the political economy of the time, affected by science, politics, and discourse.

The third article, "Subject, biopolitical and body: reflections about care practices in the field of mental health", Gabriela Bru (Argentina) reconstructs the processes of subjectivity production departing from the analysis of the actors and normativity involved in the mental health field. The crossroads among normativity, the pharmacological industry, mental health institutions, and medical interventions allow the author to problematize the tagging, nomination, and regulation processes of the treated bodies.

In the fourth article, "Eternal beauty? The experience of aging between old erotic dancers", Raphael Bispo (Brazil) proposes to reflect upon the body aging processes, the passing of time, and the concern for aesthetics from a group of exotic dancers of Brazilian T.V. From the 70's. The passing of time, the bodily and aesthetic changes constitute the nodes here problematized by the author. Thus, one of the questions leading the article is: to these women who used to be considered as beautiful, who made fame and money through their physical and body attributes, what is old age about?

We continue with the proposal from Adriane Vieira Ferrarini (Brazil), who departing from her article "Body and emotion in the production of scientific knowledge: a sociopoetic experience with workers of the solidarity economy" offers an analysis based on a socio-poetic experience with workers from the Economy of Solidarity linked to training and consulting processes. As a methodological strategy that problematizes bodies, emotions, and subjectivity, it has given a new meaning to the process of learning and construction of knowledge. On the one hand, through the use of artistic and bodily techniques, enabled by socio-poetics, the use of the body as a source of knowledge has been allowed. On the other, through action-research and participatory research, the democratization of the construction of knowledge and awareness has been enabled.

The sixth article, "Social Construction of Emotions, Hermeneutics, and Anthropocentrism: towards an Antipositivist Naturalism", is by Martín Aranguren (France). In this work, the author inquires into the ways in which scientific studies have granted social and cultural levels a certain explanation about emotions. To the author, emotions are not only socially structured, but they are also socially "structuring" based on the actions that they cause. The perspective here proposed retrieves an approach based on an antipositivist naturalism, as problematization of emotions strategy under other ontological and epistemological assumptions, where the social sciences are found closely linked to the sciences of life.

The seventh article on this issue of RELACES entitled "Collective experiences, energy and sustainability in North America? Between myths and reality: the case of Caroline Town" is by Gemma Maltese (Italy.) Takes up some disputes related to sources of energy, sustainability, capitalism, neoliberal geopolitics and the social conflicts associated with them. Having the state of New York as case study, it inquires about the way in which a municipal community walks the path towards the fight for renewable energy independence. Even though citizens participate in discussions and debates on such independence, closely linked to land usage and exploitation, the author inquires about the limits in local politics, the impact and types of conflicts associated with them, the effective influence from the municipalities and local communities on said energy transition.

Two reviews of recent works related to the field of emotions, bodies, and power close this current issue. The first of them, by Jainara Gomes de Oliveira and Tarsila Chiara Santana (Brazil), is entitled "Emotion, Society, and Culture in the Brazilian Urban Sociability." It reviews the book by Koury, M. and Barbosa, R. (2015) *Subjectivity of the Emotions: Anthropology and Sociology of Emotions in Brazil* which discusses aspects related to the constitution of the sociology of bodies and emotions in Brazil. Even though there are records of the making up of a field of knowledge beginning in 1990, some antecedents in the matter can be found in 1930, product of studies related to the formation of a Brazilian identity. The second, entitled "Body among Education, Politics and Social Studies", is a proposal by Javier Schargorodsky (Argentina) discussing some aspects of the book by Galak, E. and Gambarotta, E. (2015) *Body, Education, Politics. Epistemic, Historical, and Practical Tensions*. The reviewed compilation offers theoretical-methodological reflections according to which the subject of study is constructed, linked to the body, bodily practices and concrete analysis where the proposed categories are brought into play.

In this context, we can uphold that the articles on the current issue of RELACES invite us to a reflective rupture of the medicalized, biologized, and mercantilized ways of being born, living, beautifying, seducing, learning and sharing.

We thank the authors and all those who have sent us their manuscripts. We would like to remind you that we are permanently receiving applications of articles for publication.

Finally, we must restate that as from the 15th issue of RELACES we are publishing up to two articles in English per issue. As we have been stating for some time, all of RELACES' editorial team and editorial council believe it is necessary to take each one of our articles as a node that allows us to continue in the path of dialogue and scientific/academic exchange as a social and political task in order to attain a freer and more autonomous society. Therefore, we would like to thank all those who see us as a vehicle to open the aforementioned dialogue.