

## Sensible figures, perceptions and social senses

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When we hear that in the past there were ways of perceiving than were different from the current ones, it is hard to imagine how those ways of seeing, listening, tasting, smelling or feeling were. This difficulty lies, mostly, in a series of established socially woven action/thinking habits that make the “truths” from the present act as eternal certainties. By these means, it is hard for new generations to imagine how adults could live without cellphones or the Internet in previous decades. Even we find some of our great-grandparents’ behavior exotic and “incomprehensible”. A relatively similar situation occurs when we try to promote critical dialogue within our own society by questioning what we all assume as a true reality that provides us with “order and security”.

Along the lines of this initial reflection, this issue of the magazine can be understood in terms of a series of “problematizing lenses” that will allow the reader to go in depth into different issues, trying to open up perspectives to re-know phenomena such as eroticism in the elderliness, the business ideal of the female body, the romantic encounter as a primary node of experience, how people with “mental health conditions” occupy certain space, the slenderness caused by cocaine consumption, the social resistances against the production of desire by the creative industries, and the socio-emotional environment in the first years of the XIX century in an emerging Latin American nation. In all these proposals we will see that people’s perceptions are interwoven by interdependences, that is to say, it is assumed that all human beings depend on one another in the shaping of individual perception, and that in this weft, social sensibilities subject to analysis are constantly being constructed.

The sensible figures described by each article must be understood as part of a process that consolidates societal *senses* connected with long-term

group paths which are evident nowadays in a specific way. Within this framework, the phenomena studied are inserted, structurally speaking, in a procedural trend of capitalist nature in which the exploitation and harmonization of body energies for the advantage and establishment of a small social sector prevail (we are well aware of how global wealth concentrated in the hands of a reduced number of individuals contrasts with the misery of millions of people). It is important to emphasize this point since there is a body-emotional key tied to a moral economy (behavioral economy) through which different levels and limits of the being/existing and doing are modulated. Such matter is not foreign to the arguments presented here.

In this issue we have nine works from Mexico, Ecuador, Brazil, Venezuela, Argentina and Spain, seven of which are reflection articles or part of the result section from each author’s research. Likewise, we have included two book reviews on recent publications. In the first section, Perla Vanessa de los Santos Amaya and Sandra Emma Carmona Valdés work on the sociogenesis of erotic negation during the elderliness, emphasizing the historic regulations on that matter. The authors try to identify some myths and stereotypes from which moments and legitimate ages for eroticism are organized. In turn, they are combined with the establishment of manners and behaviors appropriate for each stage of people’s lives. Santos Amaya and Carmona Valdés suggest that western society, marked by a strong coitus-centric character, has been shaping moral, aesthetic, medical and sentimental senses that idealize the body of the young and exclude the body of the elder from the scenery of pleasure.

In the following section, Jenny Marcela Pontón Cevallos reflects, from a feminist point of view, on the role that publicity plays on the assertion of a feminine body discipline in the recent Ecuadorian society. This work claims that feminine body idealization, as

business idealization, fuels and constitutes a visual culture anchored in figures of male domination in constant reproduction. In addition, Elizabeth Sánchez Garay develops a series of conceptual elements related to dualities such as body/soul, body/spirit or body/reason that serve as basis for the suggestion of an idea of body primarily tied to the “otherness” and to the romantic encounter. Soul, spirit and reason appear as symbolic forces that dispute a centrality clear of the “meat” of the world and by which a regulatory order of experience is represented. Rationality is implemented through a poetic outflow in which a path through a real sensible texture line is intended.

Broadening the scope of analysis, Lara Maria de Almeida Souza and Sheila Silvia Lima approach the topic “mental health conditions” problematizing it in two different directions. On the one hand, they highlight what is wrong with said categorization, given that, it tends not to recognize the body conditions that are basis of what is mental. On the other hand, they approach experience of what is spatial as a source of life senses; this is carried out through four interviews to people with “mental disorders”; all of them residing in Salvador de Bahía and living in a shelter, a hotel, a therapeutic facility, and a house, respectively. The authors indicate that the prospects of dwelling in a certain place are connected to personal journeys and appropriations (that go beyond the mere “pathology”), at the same time, they are anchored in social figures of spatiality. Hence, they claim that in this junction (of the individual/group) dwelling political dimensions are put at stake.

Next, Ana Laura Candil examines the slenderness in recurrent cocaine users that live in segregated neighborhoods of the Metropolitan Area of Buenos Aires. The author tries to identify the experiences of body deterioration through narratives shared by said subjects in a public facility that provides therapeutic treatment. Candil brings into play some body perceptions interwoven with assumptions about what is healthy and what is ill, which are based on the intensity and frequency of the substance intake, and that serve as hints about the existence of certain moral framework.

Furthermore, Carlos Alfredo Marín proposes an approach of social fear from the review of historical sources, working specifically with the years between 1810 and 1814, covering the period of the Latin American independence wars, focusing on the territory known today as Venezuela. In this case we find an attempt to rebuild some emotional factors of

the past, relative to a convulsed society in which horror, fear and suffering were part of the characteristic elements of a socio-political environment and that, at the same time, were the basis for a new order in the positions of power.

Closing this articles section, Ana Rodríguez Granell and Pau Alsina González offers an analysis of the political economy of creative industries, pointing out their connection to the last developments of capitalism in terms of an exercise of production (and refinement) of desire. Such economic-sensible condition is ascertained through some cases of Spanish artistic communities that pose alternative ways of social sensibility. In that way, the militant artistic tradition is seen not only as encouraging a collective organization for the sake of a better society, but also as being a source of subversions facing the emotional and desire figures promoted by the politic-economic establishment.

In the review segment, Fábio Lopes Alves presents the book *Estilos de vida e individualidade: escritos de antropologia e sociologia das emoções*, by Brazilian anthropologist Mauro Guilherme Pinheiro Koury. This review highlights a series of research strategies related to the ways of shaping contemporaneous individuality in connection to the acknowledgment of an emotional culture in process. This is here developed by dealing with six topics: friendship, fear, gender, love, aging and nostalgia.

Finally, the review by William Héctor Gómez Soto, on the book *Linchamentos - a justiça popular no Brasil* from José de Souza Martins, tells us about a research work on the distinction between lynching and other forms of violence (massacres, looting, riots or murders) that have taken place in Brazilian cities over the last sixty years. Within this framework, said text claims that lynching belongs to a culture of death and body supported by the social exercise of cruelty and linked to long term historical practices.

On the basis of the topics and enquires here proposed, which converge in concerns related to body/emotional factors from different social processes, this issue of the magazine opens up to the reader seeking to encourage dialogues. We thank all those who made this issue possible: authors, assessors and publishing team. Likewise, we thank all those who have sent us their manuscripts. We encourage you to remain part of this collective work space and critical commitment in the interest of new balances and senses in social power.