

## Journeys of bodies/emotions: between experiences, dispositions and daily subjections

By Francisco Falconier

In the course of everyday life, our bodies and emotions are inscribed in schemes of perception, appreciation and valuation according to particular spaces and times. In the occurrence of the social, the constructions of meanings that we elaborate about the possible, the imminent, the distant and the prohibitive; lead us as subjects to occupy certain positions that express the political economy of the current morality (Scribano, 2007). The road we are traveling is marked by traces that indicate modes of sensitivities, practices and social representations in accordance with previously traced paths; that is to say, they indicate and put into words the domination that implies bodily control and emotional regulation.

The social world of the possible-desirable-sensible permeates our bodies as a set of social possibilities and limits that manifest the result of the differential distribution of bodily energies -conditions of systemic/corporeal existence- and social -conditions of movement and action- (Scribano, 2007). Directing attention to the game between proximities and distances that a society imposes on its bodies allows us to criticize the practices of subjection and risk opening new paths of autonomy. In this framework, the body image, body skin and body movement allow us to sketch three ways of tensing the current systems of domination, taking the body and emotions as a locus of conflict that refers to the constitutive dilemmas of social order.

In this sense, the body image expresses the process by which society values certain social ways of showing ourselves, of being in the eyes of the gaze with respect to us, to others and to the social Other. "The tension and processuality between the social parts of the body - the body there and the posture as a significant social structure - elaborate the textuality of the body image that every agent must construct and manage" (Scribano, 2007: 101). For its part, the skin body indicates the naturalized ways of feeling the world, in which the register of the sensitive constitutes social forms of seeing, smelling, hearing,

touching and tasting as points of reference for feelings and emotions. Finally, the body movement refers to the availabilities for doing. The management and disposition of one's own movement accounts for the permitted-prohibited routes and displacements that act by normalizing locations associated with certain expected-accepted corporealities (Scribano, 2007).

In this way, the writings proposed by the authors of this issue 42 of RELACES invite us to enter into investigative journeys that trace potential lines of analysis and interpretation to challenge the structures of dominant social relations. Particularly, the document exposes a set of themes linked to: the leisure experiences of the elderly, the emotions of health professionals during the Covid-19 pandemic, the plots between performance and feminist activism, obstetric violence, fat activism movements, the relationship between the body and mental health, and the transformative potential of the ethics of memory.

The organizational structure of this issue consists of seven articles and two reviews that, from different approaches, focus their inquiries from the reflection and problematization of/on bodies and emotions, seeking to stress everyday experiences, dispositions and subjections. The first article, "**Itinerários de lazer em idosos**", is a work elaborated by **Maciel, Marcos Gonçalves (Brazil), Andrella, João Luiz (Brazil), Trapé, Átila Alexandre (Brazil) and Monteagudo, María Jesús Sánchez (Spain)**. From a qualitative and exploratory study approach, the proposal of the paper seeks to analyze the leisure experiences of older people throughout their lives, together with the incidence and influence of various factors during: a) childhood and adolescence; b) adulthood and; c) old age. The theoretical perspective adopted is based on leisure itineraries that make it possible to understand leisure experiences and their impact on life satisfaction and appropriation. Within this framework, the article highlights the relationships between leisure practices and "socioeconomic and

cultural conditions and the possibilities of access to leisure spaces and facilities, which may interfere in the adherence and/or fulfillment of these activities in old age".

The second article, entitled "**Entre o medo e a esperança: as emoções de profissionais da saúde brasileiros/as na linha de frente da Covid-19**", reflects on the emotions of health professionals on the front line of the Covid-19 pandemic in Brazil. Its authors, **Bitencourt, Silvana Maria (Brazil), Andrade-Batista, Cristiane (Brazil), Santos, Daniela Lacerda (Brazil), Vedovato- Giovanelli, Tatiana (Brazil), Almeida Peixoto, Lidiane (Brazil) and Sampaio- Felix-da Silva, Jéssyca (Brazil)**, analyze journalistic reports during April 20 and 30, 2020. Through the analysis of the sociology of emotions, the body and care, they point out: 1) the difficulties of women to reconcile productive life in hospitals and health clinics with family care; 2) the fears and fears of illness and death of themselves and other people they know, including work colleagues; 3) as well as social elaborations of the hope of being cured of the disease and the praise of healing rituals of people who overcame Covid-19. In sum, the writing offers reflective possibilities for healthcare work to "rethink tactics and training strategies that lead not only to care for the other, but also to a preventive culture of self-care."

"**Presencias y ausencias intercorporales en el artivismo feminista: la performance de Las Mariposas A.U.Ge**" is the third article of this issue 42 of RELACES, written by **Lucio, Mayra (Argentina) and Zaldumbide, Rocío (Argentina)**. The paper analyzes the performance of Las Mariposas A.U.Ge., from the feminist movement in Argentina, which stresses the issue of the disappeared in democracy for sexual exploitation. Framed in the proposal of the Anthropology of the Body and Performance Team, the authors focus the inquiry from the field of anthropology of the body, performance and artivism, in dialogue with the intersectional gender perspective and with the sphere of feminist activism (of which both are part). The paper reflects on the "modes of presence" that allow performers and spectators to "connect with those who are not there, to make them present, to remember them, to miss them, to search for them and, also, to mourn them". It is a ritual time with political potential for social change through cultural transformations.

**Motta Santos, Eduarda (Brazil) and Patiño, Rafael Andrés (Brazil)**, write the fourth article entitled "**Violência obstétrica, emoções e ações coletivas: experiências de integrantes do Fórum da Rede Cegonha**". The work focuses on the experiences

of obstetric violence lived by members of the Stork Network Forum in the region of Porto Seguro, Brazil. From a psychosocial theoretical perspective of emotions, the study seeks to understand the subjective consequences of this type of violence. For this purpose, a qualitative methodological strategy is articulated based on the analysis of documents (minutes and videos of the Forum meetings) and interviews with women victims of obstetric violence. The paper highlights a set of negative emotions (sadness, fear, frustration, anger) surrounding such experiences, problematizing the damage caused to personal integrity and even leaving traumatic sequelae in pregnant and/or puerperal women. Finally, they emphasize that these experienced situations can activate collective networks of participation in the fight against obstetric violence, in order to re-signify those emotions and in search of humanized care.

The fifth article "**Activismo gordx colectivo y discursos del amor propio como estrategias diferenciadas frente a las normas reguladoras de los cuerpos**" is proposed by **Calvete, Sofía Magdalena (Argentina), Larrán, María (Argentina) and Pizarro, Lara Valentina (Argentina)**. The authors present a study on fat activism movements, distinguishing "between the discourses of self-love and the proposals of collective fat activism". From analyzing a series of publications of personalities and groups around body diversity on Instagram, between the period 2018-2020, the authors argue that both expressions pose strategies to subvert oppressive and regulatory canons of beauty-body. However, if we attend to the specificities of each manifestation it is possible to differentiate them: the first movement ponders an individual reaffirmation of self-acceptance to learn to love oneself; while the second articulates a collective action that problematizes the social dimension of fatness. The article therefore states that "the only possible solution is the political struggle together with others for a transformation of social and structural scope".

"**Do fechamento às aberturas: Uma fenomenologia do corpo nas práticas de cuidado de um Centro de Convivência e Cultura (CECCO)**", is the sixth article written by **Breunig, Felipe Freddo (Brazil), Nóbrega, Terezinha Petrucia da (Brazil) and Mendes, Maria Isabel Brandão de Souza (Brazil)**. The work reflects on the relationship between the body and mental health based on the interventions carried out by a Center for Coexistence and Culture (CECCO) in the Brazilian city of Natal. With the objective of "understanding the experiences lived by the users and the staff of this service, reflecting on the body and the

deinstitutionalization of mental health care practices", they propose a phenomenological approach from Merleau-Ponty's perspective. The paper presents a series of experiences articulated at CECCO (both from users and staff) sustaining the potentiality of: (a) a movement of openness that seeks the possibility of de-medicalizing the body, focusing on self-care as an expression of the possibility of experiencing it from its sensations, movements, affects and perceptions; (b) experimenting through artistic creation, thus transgressing the meanings of dangerousness and incapacity of the experience of stigma; (c) new openings that make possible the resignification of notions related to health, creating new perspectives for care.

**Scherto Gill (United Kingdom)**, presents the last article entitled "**Ethics of Remembering**". Focusing on the legacies of brutality, trauma and the effects of dehumanization that are kept alive in the collective memory of our communities, the author "explores remembering beyond cognition and language". From a normative perspective of collective memory, she understands memory as embodied and emotional; as a place where sensations and feelings can encapsulate a range of unspeakable experiences such as loss, pain and injustice. The paper explores "how the memory of past brutality can transmit and reinforce our identity, relational orientations, and actions". In other words, it reflects on an ethics of remembrance with transformative potential for collective memory to reaffirm and inspire our dignity, well-being and resilience (physical, emotional, relational and spiritual life) for a just world. Conscious listening and deep dialogue are inseparable pillars that can foster places of mutual recognition.

This 42nd issue of RELACES closes with two reviews. The first is entitled "**Nuevos senderos de la investigación social: huellas de la imperancia de estudiar emociones en la era digital**" by **Mairano, Maria Victoria (Argentina)**. The author gives us a tour of the book "**Emotions in a Digital World: Social Research 4.0**", by Adrián Scribano, published in 2022 by Routledge. The second review, by **Betancor, Gabriela (Argentina)**, is entitled "**Moldeando el comer: políticas sociales, comedores y merenderos en pandemia**". In this opportunity, the author presents the book "**El Comer Intervenido: de continuidades y actualizaciones en Pandemia**", by Andera Dettano and Aldana Boragnio, published in 2022 by Estudios Sociológicos Editora.

Finally, we thank the authors and those who have sent us their manuscripts. We remind you that the call for papers is permanently open.

We must reiterate that since issue 15 of RELACES we have begun to publish up to two articles in English per issue. As we have been reiterating for some time now: at RELACES, its Editorial Team and the Editorial Board as a whole, we believe it is necessary to retake each article of our journal as a node that allows us to continue the path of dialogue and scientific/academic exchange as a social and political task to achieve a freer and more autonomous society. It is in the above context that we would like to thank all those who trust us as a vehicle to instantiate such dialogue.

### Bibliographical References

Scribano, A. (2007). *Policromía Corporal. Cuerpos, Grafías y Sociedad (Comp.)* CEA – CONICET- Universidad Nacional de Córdoba: Jorge Sarmiento Editor.