

## Perceiving, feeling, doing: Bodies and emotions in time-space management

By Constanza Faracce Macia and Florencia Bareiro Gardenal

Our perception of the world and others through our bodies shapes sensations that give rise to emotions. Perception, sensation and emotion are inseparably interwoven in a constant dialectical interaction (Scribano, 2012). In this regard, we recall the words that Merleau-Ponty wrote in a series of conversations in 1948: “man is not a spirit and a body, but a spirit with a body, who only accesses the truth of things because his body is as if planted in them” (Merleau Ponty, 2003, p. 24). But emotions, as embodied practices, are not only shaped by a given social reality, they also contribute to its production, because they “move” us towards action and organise our daily lives, with the capacity to transform the world (Scribano, 2012, 2024).

In this sense, and following the definition of *politics of sensibilities*, perceiving, feeling and everyday actions necessarily involve a specific management of time and space. This management structures daily lives and gives new meaning to our pasts, while also opening up possible horizons for action, disposition and cognition. At this point, we emphasise the importance of addressing each emotion in relation to the past, present and future, not only theoretically but also in its empirical interpretation, tracing the way in which time and space are organised in subjects.

To mention just a few examples, *trust* —as defined by various authors such as Simmel, Luhmann, Giddens— is based on past experiences that create expectations about how others are expected to act, as a hypothesis for the future. *Nostalgia*, for its part, reflects a projection of the past into the future, but in a critical engagement with the present (Bauman, 2017). Adrián Scribano (2024) defines *hope* as a practice that anticipates the future and organises tomorrow, transcending the here/now.

Furthermore, perceiving - feeling - doing organises *spatiality* in different ways. For Merleau-Ponty (2003), “our relations with space are not those of a pure, disembodied subject with a distant object,

but those of an inhabitant of space with his familiar environment” (p. 23). From Lefebvre's perspective (1978), *dwelling* is associated with the appropriation of a space, which becomes a social and political fact that requires production, transformation, necessity, and the “desire to make a place one's own” through the creative investment of the capacities, dispositions, emotions, and imagination of those who inhabit it.

Related to the notion of *dwelling*, we can mention the development of a “practical embodied spatial knowledge” (Lindón, 2012) that allows the subject to resolve spatial orientation or directionality in everyday movements. In this sense, the body, emotions and space are interrelated. For example, *fear* is projected in the way we make sense of a place and in its significance for the subject's practical life, which may involve avoiding certain territories based on that emotion (Lindón, 2008). This changes from one territory to another, from one social group to another, from one subject to another and from one moment in time to another, thus allowing us to ask ourselves what interrelational systems and social frameworks are established in an everyday situation.

This 49th issue of RELACES presents various contributions to social studies on bodies/emotions, both theoretical and empirical in nature, as well as methodological reflections on their approach. Looking at the articles that comprise it, it is possible to understand emotions as the result and transformers of time-space, as we have been defining them: in connection with the body, its perception and its sensation, considering the multiple dimensions (social, cultural, historical, biological) that enrich our understanding of them.

Below is an overview of these writings, which range from theoretical reflections on bodily experiences around disability and fear in contemporary societies for young people; to the bodily practices and expressions of women from the Venezuelan Warao ethnic group; a scale for quantifying emotions

through linguistic behaviour; as well as the bodily manifestations of power in same-sex couples, the contemporary difficulty of talking about love, and ways of naming emotions in contexts of crisis.

**Carolina Ferrante** and **Paula Mara Danel** open this issue with the paper titled **The problematization of bodily experience in the social model of disability: the legacy of English second-wave disability feminists.** The authors reconstruct debates about the social model of disability by English feminists in the 1990s, incorporating the contributions of Jenny Morris, Liz Crow y Lois Keith in the context of current disabled people's struggles in Latin America. It highlights the relevance of problematizing the *ideology of normality of able body* in the current capitalist social structure. At the same time, it reintroduces bodily deficits in connection with emotional experiences of disabled women: analyzing, understanding, and collectively socializing these experiences to transform them into pride and a struggle for rights. Also, it tackles the heterogeneity of disability oppression emphasizing the intersection between gender, social class, age, type of 'impairment' possessed, ethnicity, nationality and other variables for understanding it. The paper contributes to the visibility of this content, which has not been sufficiently addressed in the regional Spanish literature.

The authors of the second paper are **Lisbeth Araya Jiménez** and **Marta Rizo García**, who write **A culturalist and situated approach to study young people's fear.** They problematize fear in contemporary society, in the context of broader research about *narratives of fear on Costa Rican youth*. From the growth of risks and insecurities, this emotion has extended and has generalized at global level, configuring a form of sociability and relation through the root of the society. From these assumptions, it reflects theoretically from a sociocultural perspective of emotions, as well as understanding the body as neuralgic centre that intersects biological, subjective, collective, political, and socio-cultural processes. In addition, they reflect fear in connection with vulnerability and untrust, fear as political emotion and social control and propose a possible typology from dimensions, sources and objects of fear, separating psychosocial fear and sociopolitics fear. It concludes that this theoretical reflection will be useful to understand the integration of fear into the practices and subjectivities of Costa Rican youth.

**Changes in the bodies of Warao women during their migration from Venezuela to Manaus, Brazil** is the title of the third article in this issue, written by **Rosa Patrícia Viana Pinto Farias** and **Carlo**

**Henrique Golin.** This article presents a discussion on the bodies of women from the Venezuelan Warao ethnic group with the aim of portraying some of the changes that have taken place by comparing their bodily traditions, in terms of social, economic and cultural practices in their former community, with their current ways of bodily (survival). The work uses bibliographic elements on migration and the bodies of Warao women, as well as a qualitative descriptive approach to the everyday situations of this population. The article observes that, despite the difficulties encountered during the migration process from Venezuela to Brazil (Manaus-AM), Warao women are trying to adapt to their new routine of life and bodily expression, attempting to keep their original history and culture alive.

Authors **Gabriela Aban Infante**, **Jaime Sebastián Galán Jiménez**, **Ma. Guadalupe Rojas Corona**, and **Gabriela Silva Maceda** developed an article entitled **Design of a Scale for Linguistic Behaviour in Emotional Expression.** In their research, they set the objective of designing and validating a scale that allows for the quantification of emotional expression through linguistic behaviours, including verbal, written, gestural, physical, cognitive, and illustrative expressions. This research focuses specifically on students enrolled in upper secondary education in public and private institutions in the San Luis Potosí region. Its main emphasis revolves around the evaluation of the expression of four fundamental emotions: happiness, sadness, anger, and fear, within the context of linguistic behaviours and expressions. The results indicated that the scale has an explained variance of 55.9% and a reliability of 0.88. In addition, a KMO of 0.744, an SRMR of 0.0664, and a Kelley criterion of 0.0685 were obtained. These indicators support the validity and reliability of the scale for measuring emotional expression in upper secondary school adolescents. The findings suggest that a larger emotional vocabulary is related to better emotional expression and that linguistic behaviours function as effective channels for such expression.

Then, on paper titled **The feeling of self in La hija única**, by **Guadalupe Nettel**, **María Esther Castillo** establishes the feminine body as the main motif in *La hija única*, the most recent novel of **Guadalupe Nettel**. According to the author, this book offers us an opportunity to read Nettel from a double introspection: as writer and as mother. The paper refers to the work in the context of the significance that the body and its perception have had on different philosophical and social disciplines. From the narration of a baby born. Based on the story of the birth of a baby girl, in which we already sense a tragic outcome

that will affect the lives of three women (Laura, Alina, and Doris). Based on the story of the birth of a baby girl, in which we already sense the tragic outcome that will affect the lives of three women (Laura, Alina, and Doris), the book analyzes the feelings, afflictions, and burdens suffered by the maternal body, along with the responsibilities involved in giving birth, in constant tension with freedom. It concludes by discussing how philosophical, medical, and political advances concerning the human body impact, transform, and renew literary styles and genres.

**Cecilia Mercado Fernández, Hugo Alberto Yam Chalé, and Ana Cecilia Chapa Romero**, in the sixth article of this issue —**Bodily expressions of power in the erotic life of same-sex couples in Mexico City**— begin by understanding eroticism as a space of intimacy shaped by culture, where different social, psycho-emotional, and bodily resources interact. In an effort to elucidate the bodily manifestations of power in the erotic experiences of same-sex couples in Mexico City, in-depth interviews were conducted with couples from the LGBTTTI population, following Van Manen's hermeneutic phenomenology. In their narratives, bodily power is expressed through embodied agency, intimacy exposed in movement, and body-to-body regulation. The conclusion defines power as an experience that is embodied in people's lives and socially constructed, as well as an expression of hierarchy and domination.

**Emerging emotional terms in difficult times** is the title of the last paper presented, written by **Shaqiri Qendresa**. From an anthropological perspective, she reflects on the ways of naming emotions in contexts of crises, when the reproduction of material conditions are affected. On one hand, she develops the languish in the pandemic of Covid-19, which was worked by the psychologist Adam Grant. On the other hand, she presents the emotions that the philosopher Glenn Albrecht call emotions of earth, related to environmental crises. The paper concludes by questioning whether the new terms for emotions related to contemporary affective experiences reflect the gestation of global emotional culture.

This issue closes with two bibliographical reviews. Silvana Bitencourt presents a review entitled **Bell Hooks e suas contribuições sobre a importância do amor para a libertação de homens e mulheres em uma cultura patriarcal**. In the reviewed book, *Comunhão: a busca das mulheres pelo amor*, de Bell Hooks (translated into Portuguese by Julia Dantas

in 2024), readers are invited to reflect on the origin of the contemporary difficulty of talking about love, so that its importance for living without shame or prejudice can be acknowledged. **Aldair Alberto López Pérez**, in the review titled **Take care for the sensitive: A proposal for writing history of emotions in the 21th Century**, examines *Historia de las emociones para una nueva era: cuidados, riesgos y esperanzas*. Its author, Estela Roselló Soberón, considers key figures and events in historical studies of emotions while proposing themes for understanding emotions from a care perspective.

Finally, we thank the authors, editorial board, editorial team, and others for their contributions. Finally, we thank the authors, editorial board, editorial team, and those who have sent us their manuscripts for joining us in these years of RELACES.

We remind you that the call for articles is permanently open. We must reiterate that from issue 15 of RELACES, we began publishing up to two English articles per issue. As we have often reiterated, at RELACES, its entire Editorial Team, and the entire Editorial Board, we believe it is necessary to return to each article in our journal as a node that allows us to continue along the path of dialogue and scientific/academic exchange as a social and political task to achieve a more accessible and more autonomous society. In the above context, we want to thank all those who trust us as a vehicle to instantiate such dialogue.

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