

Inhabiting worlds in crisis: Itineraries of feeling and remembering

By Ignacio Pellón Ferreyra

This new issue of RELACES serves as a convergence space that challenges contemporary ways of inhabiting the world by intertwining the materiality of the body, the intensity of affects, and the social construction of memory. The articles in this edition offer explorations of diverse and concrete practices, ranging from theoretical abstraction and social interventions with children to the urgent emotions surrounding fires in southern Argentina and the lived experiences of people experiencing homelessness in our contemporary cities.

Moving toward a synthesized presentation of the articles in question, Sebastián Ramos Betancourt first provides a solid theoretical foundation by proposing a cognitive sociology of memory that integrates the body, emotion, and symbol. From these three analytical axes, he highlights interaction rituals as processes through which epistemic artifacts charged with emotional energy are generated. Drawing on the concept of habitus from Pierre Bourdieu, the author challenges perspectives that view memory as a static, internal, and mental archive, revealing instead its nature as an embodied, extended, and situated socio-technical practice. In this regard, his work offers an original framework for studying how societies produce and preserve their memories through a network of mediations in which symbols signify, affect, orient, and reactivate experiences embodied in individuals.

In the second article, Gertrudes Nunes de Melo, Ana Raquel Mendes dos Santos, Dulce Maria Filgueira de Almeida, Diego Barbosa de Albuquerque, Ana Rosa Fachardo Jaqueira, Giulyanne Maria Silva Souto, and Iraquitan de Oliveira Caminha examine the traditional pilgrimage to Santiago de Compostela through the lens of the body in motion as an analytical framework. Employing a phenomenological approach, the study reveals that walking is not merely physical displacement but an emotional journey in which the body serves as the primary site where emotions are formed and acquire meaning. Experiences of

this nature transcend the mind-body dichotomy, integrating sensitivity and movement as significant affective expressions. The "pilgrim-body" uses movement to explore identity and deepen both the sensitive and rational dimensions of existence. Thus, pilgrimage resembles a "pedagogy of walking," where the body feels, suffers, and transforms itself, making each step an opportunity to re-signify existence through bodily sensitivity.

Next, Sarahi Salazar Puga and Carlos Crespo Sánchez introduce the concept of active suspension to analyze the experience of running through the city. Their analysis focuses on micro-episodes in which a break in rhythm—a stop, a traffic light, or a building façade—forces the body to recalibrate its attention, revealing the sensitive dimension of urban mobility in Latin American contexts. Allowing oneself to be affected by the environment is a situated and unevenly distributed possibility, linked to the capacity to perceive attentively or to suspend the instrumental purpose of a journey. Far from being a universal condition for all city dwellers, active suspension is shaped by social stratification and urban inequalities.

The issue of exclusion and urban resistance is addressed in the following article by Pedro Urrutia Arévalo. By analyzing the dwelling practices of people experiencing homelessness in Temuco (La Araucanía Region, Chile), the body emerges as the primary territory of resistance and as an agent that produces the city through everyday performances such as machetear (begging). More than a mere act of mendicancy, machetear is a complex bodily technique that enables these individuals to position themselves on the urban map, manage their means of subsistence, and resist exclusion through physical presence and ritualized interaction. In this context, insecurity and stigma are inscribed directly onto the skin, transforming these individuals into "political bodies" that challenge the meaning of public space.

Drawing on collective psychology and the new social studies of childhood, Patricia Westendarp Palacios connects practices of feeling with social intervention. Her research employs the concept of affective atmospheres to identify the violence experienced by girls and boys, emphasizing the importance of affect in the construction of knowledge and collective alternatives. In this framework, people, spaces, and significant objects in everyday life become indicators of violence experienced either directly or indirectly—violence embodied in experiences of fear, helplessness, or adult-centered mistreatment. At the same time, her work reveals the affective resources that children possess to cope with such situations.

The fifth article, authored by Ayelén Tomassi, invites us to reflect on the fragility of life amid socio-environmental disasters by analyzing the emotions associated with forest fires in Cholila (Chubut, Argentina). From the perspective of the sociology of bodies and emotions, fire functions as a situated social experience and a generator of social pain, shaping the sensibilities of the affected population. The "emotional cores" identified by the author bear the marks of resignation, sadness, and helplessness, reflecting processes of lost agency and learned social tolerability in response to fires. Thus, fire is more than an environmental phenomenon; it is a force that naturalizes devastation and reveals the limits of collective action in contexts of ongoing crisis.

Francesco Della Puppa also contributes to this issue of RELACES by reconstructing the migratory trajectory of men from Bangladesh to Italy, framed within a global context of mobility and affect. Migration is understood here as an intra-family mechanism of redemption, where the success or failure of one member directly impacts the honor and symbolic capital of the entire lineage. The author presents the story of two brothers, through which migration can be seen as a reparative strategy for family respectability. It can also restore masculinity compromised by previous "failures," revealing the complex web of social expectations that shape transnational biographies.

Finally, this issue of the journal concludes with two book reviews that provide insightful critical reflections within this field of study, analyzing two publications released this year. First, María Ailén Carrizo offers a close reading of the book *Consumos, ensambles e itinerarios por armar*, compiled by Andrea Dettano and Florencia Chahbenderian and published by Ediciones CICCUS. This work emphasizes that consumption in the 21st century is not a purely rational act but a practice shaped by financialization

and indebtedness, which organize contemporary sensibilities—especially in contexts of precarity. Second, Camilo Agustín Martínez reviews *Política de las sensibilidades en una perspectiva global*, edited by Adrián Scribano and published by Routledge. This book invites readers to explore their own "social scars" as marks of time and memories in the present that reflect the structuring of contemporary society.

In this series of readings, the current edition of RELACES presents insightful analyses that highlight both common themes and unique aspects of how contemporary societies produce, preserve, and contest their ways of feeling, remembering, and inhabiting territories in crisis.

In conclusion, we thank the authors, the editorial board, the editorial team, and all those who have submitted manuscripts, accompanying us throughout the years of RELACES. We would like to remind you that the call for articles remains permanently open.

We must reiterate that, beginning with issue 15 of RELACES, we started publishing up to two articles in English per issue. As we have reminded you for some time, the entire Editorial Team and Editorial Board of RELACES believe it is essential to view each article in our journal as a node that enables us to continue along the path of dialogue and scientific/academic exchange. This is a social and political endeavor aimed at achieving a freer and more autonomous society. In this context, we wish to thank all those who trust us as a vehicle to facilitate this dialogue.