

## Transits, journeys, bifurcations: *in-bodied* emotions

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*“The dominant class aims to produce a ‘theodicy of their own privilege’, as Weber puts it, in other words, a justification of the social order that they dominate” (Bourdieu, 1993)*

The current state of the social structuration processes colored at a global level by the “emotionalization” points in direction to renewed paths to build theodicies.

Inequalities circulate, are produced and reproduce under the mantle of difference, which occludes the arbitrary from the instituted as “normal”. Discrimination, rejection, segregation from what is different from and in me, are anchored to the way in which agents feel, perceive and behave in the world. In-bodied emotions position themselves as complementary obverses of the process of dominance supported in inequality: rejection, pain, trauma and suffering. In this way, immigration, rejection of the own origin and body, aesthetics and body dispositions, labor skills and body suffering are addressed in this issue of RELACES.

Transits, journeys and bifurcations are tautened in this issue to illustrate the ways in which bodies/emotions are relinked within the frame of the world’s complexities at the beginning of the XXI century. Millions of *people-in-transit*: displacements, expulsions, exiles, famines and misery arrange a complex global map where poverty, dependences and authoritarianisms are carried by everyone, redefining landscapes and horizons. Millions of *people-in-journeys*: searches, explorations, inquiries, routes and trips that map proximities/distances, differences/inequalities, disabilities/capacities, that imply changes in the picture of the world of bodies/emotions at the beginning of the century.

Transits and journeys that color areas of *bifurcations* where being in the social world implies

new modalities of bodies / emotions. Bifurcations (sensu Arnold, V I), uniqueness and renewed “morphogenesis” where trauma, sadness and suffering result in a “structural context” for restructured sensibilities. They emerge from transformations in the existing fear, shame and abjection of a system that erases the diverse in the very act of their recognition.

In societies normalized in the immediate enjoyment of consumption of journeys and transits in their precariousness, uncertainty and variability cause bifurcations demanding new epistemologies of everyday life that inscribe in subjects’ cognitive-affective practices the instances of certainty and re discussion of what is true.

Images and looks of the ones who walk without a place, of the ones forced to cross borders, limits, edges are the social forms that navigate and color the new social fantasies where what is allowed is to dream about here/now. A world that does not want to stop: shows, sacrifices, massiveness and iterative consumption has as a complementary obverse the acceptance that the only way is to always be departing to go wait for another space/time.

In this context, this issue begins with the piece “Abandonment and dislocation in the border line to United States of America” by Echavarría-Canto (Mexico). The author proposes to go through some of the emotions linked to the identity construction of Mexican migrants in the United States. The author works with interviews made to Mexican migrants that have illegally entered the country of destination by land. The processes of dislocation in the subjectivity of the migrant taunted by the ideals of plenitude and the American dream are described by recovering life experiences of that traumatic migratory path.

The second article proposed by Ferreira (Spain) “Disability: between political-discursive formality and in-bodied experience” develops some reflexions about the approaches of situations of disability. Body,

perception, regulatory frameworks and context are tautened from this work to give place to a series of reflections regarding the medical and social model. Resorting to a body politics from an educational point of view, the author proposes to re conceptualize the body in a situation of disability, where the diversity that constructs human experience is recognized and thematized.

Borgues-Barbosa (Brazil), proposes the third article of this issue titled "Discretion, fear and shame: An ethnography of the modern sensibility's emergence in Brazilian contemporary urban from the perspective of mourning". There, the author reflects on the theoretical and methodological principles that will guide the work of the anthropologist in the study of the emotions. Taking Koury's (2001) theoretical developments as fundamental basis, placed inside the symbolic interactionist tradition of psychological anthropology, linked not only to the creation of a field of study in Brazil but also to the study of pain and fears in the contemporary Brazilian city. The author presents the potentialities of describing and analyzing the emerging sensibilities in the daily life of the residents of large Brazilian cities, taking as a reference the practices and speeches observed in connection to death rituals, to death and to individual and collective organization.

The forth article is proposed by Quattrini (Argentina) and titled "Practicals, skills and emotional requirements. A look of entrepreneurship trainers in Villa Maria (Córdoba)". The author works with interviews made to state technicians involved in micro entrepreneurs training projects. From a point of view that tautens labor market, compensation politics and sociology of body/emotions, the author elaborates on the emotional competencies linked to the micro entrepreneurship workers, according to skills and competences needed for the job.

In fifth place, Canto (Brazil) and Damiati (Brazil), propose their article titled "A view on the Body on the Brazilian Magazine Superinteressante: Connections between the Imaginary and Technoscience". There, they problematize the expression of a bodily ideal mediated by the influence of the technosciences on the human being from mass media. The analysis is made on the magazine "Superinteressante", where the creation of an ideal body through technological advances seems to be placed as historically unavoidable. Assumptions in favor of a science as source of truth have permeate the ways in which bodies have been constituted, not only healthy and

beautiful but also efficient and long-lived. According to the authors, technological advances in terms of innovations advocate for a humanization of machines and a mechanization of the bodies. Technoscience has position itself to the pace of industry and markets that extend to the transfiguration of nature and body.

From Chile, Heras-Benavides, Días-Castrillón, Cruzat-Mandich and Lecaros-Bravo, propose the article "(Dis) Satisfaction with body image in young chilean women aged 15 to 25 years: in the line of prevention". The authors research about perceptions linked to the bodily image of young women from Chile. Although many research on people with eating disorders has been carried out in this field, it is not that extent in non clinical communities. The interviews made to young women show the bodily discontent associated to the perceptions about bodily image, attitudes, concerning issues and perceptions of change and modification.

Finally, Celik-Rappas (Turkey), presents the article titled "Refugees as Innocent Bodies, Directors as Political Activists: Humanitarianism and Compassion in European Cinema". In said article, the author problematizes the way in which refugees and humanitarianism are addressed in European films. Both, the humanitarianism approaches and the films reviewed, share a starting diagnoses: to prove the precariousness and innocence of the refugees, showing, in particular, their bodily pain. The author's approach shows, on the one hand, that the film narrative shows images of victimized refugees to increase the compassion of the "liberal" audience, which seems to lead to greater opportunities of asylum. On the other hand, directors are praised for their humanitarian activism. In that way, humanitarianism and cinema, victimization, compassion and bodily pain are discussed to show the way in which the aforementioned issues and cinema are linked.

Two reviews conclude this issue. The first one by Boragnio (Argentina), presents the central theme of the text "The Exposed Bodies: Emergency and Catastrophe" by Benegas Loyo and Otero (2016). The information collected by the authors presents a number of studies that, from different areas and approaches, connect emergencies, catastrophes and bodies. The "disasters" inscribe on, by and towards the bodies. These bodies are constituted in spaces from where it is possible to approach emergencies, given their particularities and differential anchors. In this way, the chapters that make up the reviewed book, show different ways to deal and problematize

the possible connections among emergencies, disasters, catastrophes and their inscription in the bodies.

The second review by Angelino (Argentina), describes the newly published book “Care in Uruguay. Between Subjectivities and Objectivities in the First Year of Implementation of the Personal Assistant Program” by Míguez (2017). This compilation exposes a series of reflections that arise from the program of personal assistants implemented in Uruguay. An overview “from below” the social politics allows to problematize and reveal the “chiaroscuro” that tautens the social politics of care in dependency situations.

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 and also communicate, once again, our inclusion in the **Web of Science** since last year. 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.

### **Bibliography**

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