

A Side Glance: disciplining, order, and resistance

By *Rebeca Cena*

This issue of the Latin American Review of the Study of Bodies, Emotions and Society (RELACES), presents a group of articles that allow for the discernment of the potentialities of perspectives about bodies/emotions in several phenomena linked to the study of social complexity. Scientific developments stemming from the analytical categories of the sociology of bodies/emotions (Scribano, 2012) offer a set of central elements which delve into the possible connections between the social structuration processes and the regimes of capitalist accumulation.

Regarding its historical development, the sociology of emotions –in terms of its consolidation into a disciplinary field– has been gaining ground since the mid-1970s (Luna-Zamora, 2000a and 2000b), although it is possible to trace significant precursors of the field among the classics of sociology (Illouz, 2007; Scribano, 2013). The concern for the body/emotion condition as an analytical concept has been identified in Durkheim's work, specifically in his texts about love (Chahbenderian, 2013); in Elias' work on shame and disgust (Vergara, 2009 y Morejón, 2013); in Marx's dealing with the links between the senses, sensations, and emotions (Scribano, 2013); in Fourier's comments on the conditions of habitability (Cervio, 2013); and in Simmel's writings on the urbanization process (Vergara, 2009 y Dettano, 2013), among others.

Possible dialogues between bodies/emotions and society, allow access to perceiving the ways in which contemporary societies manage and regulates everyday life. Elias (1998), in his work on fear, enables the problematization of the significant analytical connections that make possible a perspective from a complexity standpoint: "the organism readies for rapid and strong movements in order to face danger [...] fight or fly. There is a somatic component: digestion slows down and hearts beat go up. There is a motor component: more blood is pumped to the muscles and bones, preparing arms and legs for fighting or escaping. And there is a component of sentiments, usually described as fear or rage." (Elias, 1998: 317)

Body/emotion not only constitutes the analytical platform for several phenomena, it also allows for the possible and necessary connections between the accumulation regimes, societies and everyday life. In its close links with domination processes, bodies/emotions link and model experiences, constituting a starting point to weave the social modes of appreciation, and of self-appreciation, in the world.

This issue of RELACES proposes three thematic axes as nodes accounting for the interaction and complexity that taking a side glance at bodies/emotions offers to theory, methodology, and epistemology. In the first place, the texts here presented are written from the standpoint of complexity. For some time, to understand phenomena in interdependency, mutual influence, and as part of a totality, has constituted an unavoidable starting point. This requires the leaving aside of any Cartesian underpinning and the assumption that the world is complex, interdependent, and multi-determined. Secondly, the links between experiences/emotions, disciplining and normalization; because the modes of existing and being in the world and with others –the modes of perceiving and feeling the world– interact with the processes of socialization from which bodies/emotions are formed and transformed. Lastly, the centrality needed for a side-glance at bodies/emotions; the body as the locus of conflict and order allows for the problematization of practices, knowledges, production/self-production modes in, and from, socio-institutional relations.

The opening article of this issue of RELACES, titled "Capacity building in modernity through family and school" is by Gustavo Enríquez (México). This text deals with narratives about the body and its capacities in two central spaces: the school and the family. These narratives are by two women, and they are problematized as vehicles for tensioning the corporal/emotion disciplining processes in everyday life. School and work are reconstructed as institutional spaces of production and reproductions in specific corporal

dispositions. Rankings, grading, beliefs, and ideas are located in terms of ways of existence and being in specific conditions of existence. By considering bodies/emotions from their own complexity, the author gains a kaleidoscopic perspective that accounts for the interconnections of the social. Thus, bodies/emotions in socio-institutional environments make some of the facets of the dynamics of life noticeable. This implies a bet by the author to consider the corporal/emotional conditions as a dynamic totality. The narratives and analytical axes proposed in this text serve as milestones and indications of the path for the reconstruction of bodies, emotions, capacities and disciplining.

The corporal disciplining of bodies/emotions are produced-producers of the different institutional routes traveled by persons. Therefore, school, work, healthcare institutions, and the medical industry contribute to the production and reproduction of specific modes of being/habitation of the bodies. In this sense, the second text included in this issue, by Flavio Salgado (Chile) and Marinelly Diaz (Chile), is titled "Obstetric violence and gender through medicalization of the female body." With the aim of putting in tension disciplining and the medical and medicalized interventions, the authors account for the socio-historical trajectories that affect, and are affected by, the gazes, dispositions, and intervention tools of, and upon, bodies/emotions. The medication and violent treatment of the bodies allow those doing research on this phenomenon to conceptualize obstetric violence in relation to the sexual and reproductive conditions of women under intervention. Medical institutions have thus affected the historic production and reproduction of the body understood as feminine from childhood to the moment of death, delimiting and building perspectives that view the body as pathological in relation to the construction of myths about depression, emotional imbalances, etc. This has legitimated and perpetuated a form of understanding bodies/emotions of women from a biological paradigm.

The articles included in this issue, propose several ways of considering bodies/emotions from a perspective of complexity, historicity, and of the passage through several institutions. The processes of socialization affect/are affected by the modes in which bodies/emotions are linked with each other, with institutions, and with objects. In this sense, the third article in this issue revises practices linked to cooking in Colombia. The text is by Eduardo Galak (Argentina) and Juan Carlos Escobar Rivera (Argentina) and is titled "Bodily practices and typical cooking. The "cuisine habitus" and the "saber/sabor" of Tuluá

(Colombia) traditional cooks." The bodily practices of women cooks are problematized as the product of a craft, a personal and inherited knowledge. Corporal/emotional practices and knowledge are placed in this text as practical sense that transverse the totality of labor, family and social relations.

In line with these considerations about bodies/emotions in their complexity and their possible interactions with objects, relations, spaces, and persons, our fourth article proposes a problematization of Buddhist meditation. Miguel J. Hernández Madrid (México) is the author of the article "The Teaching of Buddhist meditation in Mexico for emotional healing." In this text, body/emotion considered as the locus of conflict and order, is the center from which personal/social biographies assume their identities. The learning linked to Buddhist meditations signifies the modes in which the world is perceived and related to, as a transformative practice of the self. The body as the focus of centrality as proposed by the author "in the dialogue between Buddhism and science, although not only there, the potentiality of the body mind as places of encounter, of recovery of their objective knowledge to understand the causes of social suffering, culturally constructed."

Bodies/emotions inter-vened by –and intervening –education, labor, medicine, cooking/eating practices, meditation, and irruption of public places, all account for the complexity of the phenomena at play when the analytical focus is put over bodies/emotions. Macarena Roldán (Argentina), is the author of our fifth article: "Political Emotionality and Subjectivation Processes into Youth Collective Action: 'Marcha de la Gorra' in Córdoba-Argentina". In this article, body/emotions of young people participating in the "Marcha de la Gorra" protest are again assessed at their core. The body/emotions of young people marching take center stage as the locus of solving conflicts and resistance actions. Conflicts derived from difficult interactions with police forces (characterized by police abuse, arbitrary detentions, and acts against the freedom of movement,) and resistance resulting from occupations, take-overs, and appropriation of public spaces by the physical presence of marching, singing, shouting slogans, creative and expressive manifestations, etc. The emotionality disputed during the march, present the bodies of young participants as disputed territories of senses and interventions linked to the perception, being and feeling of the public space.

Our sixth article is titled "'Profiguration", intercultural creative action and social innovation: renew or die in Rapa Nui" by Fidel Molina-Luque (Spain). In line with other articles included in this issue

of RELACES, the author problematizes the bodies/emotions in conflict in a specific cultural context. The expressive/creative manifestations are questioned as a way for accounting for situations of conflict linked to the identity and the life in the community. The frame of this perspective from a standpoint of complexity allows for the problematization of the community from the standpoint of dialogues with the political, cultural, educational, economic and environmental. The bodies/emotions in contexts, affected, and being affected by, the environment in which they are produced and reproduce their material conditions of existence, are positioned in and from creativity and expressivity in order to generate instances of lived lives in the community. The platforms for negotiated coexistence and, by definition, interdependent, are positioned as central for lived lives in communities and in relative balance between nature/humanity.

Since the start of this presentation, we have argued in favor of understanding the unavoidable links between body/emotion, which have been studied by Scribano (2012). The seventh article of this issue of RELACES allows for the unraveling of the argumentative route proposed here: there are no emotions without bodies, and no bodies without emotions. Lorenzo Brunì (Italy) is the author of the article "Social Reproduction and Critical Subjectification Processes. The Two Faces of Shame." This text makes two important contributions. Firstly, it offers elements for the examination of the links between body/emotions in terms of mutual interactions and effects. Secondly, it offers elements for the identification of the subject-object relations and the confrontation of emotions from the interplay between perception and impressions. Lastly, the text assesses shame, from a critical perspective, identifying its potentialities in terms of social and political participation.

The current issue of RELACES closes with two book reviews. María Noel Míguez (Uruguay), writes about the book "Sensibilidades y Experiencias: Acentos, Miradas y Recorridos" (Sensibilities and Experiences: Accents, Perspectives and Trajectories" compiled by Ana Cervio and Victorial D'hers. The basis for the articles included in this compilation is the certainty that all social practices involve a corporal/emotional dimension that defines and redefines interactions, horizons, and meanings. Thus, the question, tension, and analytical focus on the corporal/emotional dimensions that generate the inquiry into the ways in which societies manage everyday life, preferences and values, and experiences. The second review included here is by Francisco Ramallo on the book by Eve Kosofsky Sedgwick "Tocar la fibra: Afecto, pedagogía, performatividad" (Striking

a Chord: Attachment, pedagogy, and performativity). The analytical axis of the book is to trace the problematization of phenomena –in this case, the sense, emotions, touch, and bodies–form a Cartesian perspective. The text is an invitation to overcome the duality of phenomena, widening the sense of "physical touch" towards horizons of wider and more complex problems and dialogue.

Among the possible links between accumulation regimes and dominations processes, bodies/emotions allow us to look into the links and configurations of experiences, placing themselves as bases for nodal research from which forms of being, existing, and appreciating oneself in the world are organized.

Finally, we would like mention once again that as from the 15th issue of RELACES we are publishing up to two articles in English per issue. As we have been stating for some time, 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 reach a liberated and more autonomous society. Therefore, we would like to thank all those who see us as a vehicle to open and to carry on with this dialogue.

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