

Kaleidoscopic views in, from and on bodies

By Rebeca Cena

The beginning of the third decade of the 21st century has brought about transformations that have exacerbated existing problematic situations and made others more visible. These processes have been presented as an opportunity to position scientific work from different analytical dimensions, approaching the possibility of an exercise of problematization that is not a mere reflection, but that participates, installs and disputes meanings in relation to the problems. From the forms of habitability of spaces, access to food, job opportunities, through restrictions on the mobility of people, the approach to health/illness situations, care, to the treatment of death, these all imply different ways in which bodies have been ordered, arranged and classified according to different and disputed knowledge positions. This issue of RELACES travels through these topics, offering indications that – by enabling the kaleidoscopic complexity of various interacting lenses - take as their anchoring axis, as a centrality, approaches to, in and from the bodies/emotions (Scribano, 2012).

The magnitude and speed of the processes that have taken place in these decades of the 21st century require questions, inquiries and scientific developments that allow the generation of new approaches to their object. In these instances, the scientific category of body/emotion¹ acquires centrality. In the first place, because, as previously noted, bodies/emotions have undergone various arrangements, dispositions and classifications. Second, because it is in and from the bodies/emotions

that the world is inhabited, felt and experienced.

In this direction, bodies/emotions are positioned as possibility and limit: it is the only way of being and being in the world (Giddens, 1995), and it is presented as a locus of conflict and order (Scribano, 2017). It is the center from which the world is established and built, the body houses the habitus and the set of practices and categories of perception of the world. This set of enduring dispositions and practices become ways of feeling, acting and thinking. Hence, the processes of domination and exercise of power pass through the body and become anchored.

Now, this first approach from the centrality of the body/emotions is necessary to put it in dialogue with various approaches. These show and stress different dimensions of analysis that allude to significant indications to reflect upon in relation to the aforementioned processes. Indeed, the social sciences have been calling for a long time - and offer central approaches - to delimit some of the transformations that we are experiencing. Hence, the articles that make up this 35th issue of RELACES engage in a dialogue in relation to significant processes, approached by way of different objects of study.

A first central aspect of this issue, to stress the analysis of the bodies/emotions, is linked to the conditions of habitability. The diverse and extensive problems related to housing, land production and the living conditions of the various social sectors refer to processes of social structuring that impact and dialogue with the processes of inequality, widening of social gaps and, therefore, of being and being in the territory. In this way, isolations, overcrowding, and access to basic infrastructure services, signify the conditions in which life has occurred, becoming central in the aforementioned context as production of space, even more so taking into account the classification processes and splitting of the bodies. Spaces are presented as intrinsic to human existence: “The human being is sensitive and mundane: human needs force him to interact with the environment, so

1 The body is a nodal part of being in the world, it is modeled and models the sociocultural context in which it works. But that body is not only a medium for emotions, ways of feeling and connecting with the environment, but also a condition of possibility. Hence, here we adhere to Scribano's (2012) proposal to speak of a sociology of the body/emotions, and not of a sociology of bodies and emotions, since “what is learned by body is not something that is had, as a knowledge that can be had before it, but rather something that is ”(Bourdieu, 1980: 123, cited in Wacquant, 2006).

that environment provides him with something more than a living space (food to eat, air to breathe), as well as interacting with others, with whom it can create an existence" (Ahmed, 2019: 343).

A second central element is to account for the conditions of production and reproduction of the life of those bodies in a condition of migration and foreigners as a way of inhabiting spaces. For as Simmel has already warned, "the fact that societies are made up of beings who are both inside and outside of them, forms the basis for one of the most important sociological phenomena" (2002: 48). Spaces (and bodies) are not only presented as a condition, but also as a possibility and expression of human relationships. In this direction, the distance of the near and the closeness of the far (Simmel, 2012) signal the ways in which interactions take place in society.

The third element that complements the above is linked to putting these conditions of production and reproduction of life in dialogue with the ways in which death is produced. The treatment of bodies in the aforementioned contexts, inequalities and the ways of experiencing them, are not limited only to living bodies. Even in death the bodies bear the marks, the traces of inequality. At this point, it is a false belief about death to believe that it levels and equalizes. At this point, it becomes significant to look back on the treatment of death and the treatment of bodies in death, where conditions of inequality are reproduced.

Finally, bodies in spaces, bodies and mobility, bodies and their treatment in health/disease conditions, allow us to inquire about the links they establish with knowledge. Well, the various knowledges that have approached the body/emotion from different interpretive schemes have many times delved into the Cartesian division of splitting body and emotion, mind and reason, and many others have positioned the body as something to dominate and transform. However, the articles that address this issue recover the bodily/emotional dimension as a condition of possibility of human existence, in line with what was proposed by Giddens (1991), that the body/emotion not being something that is "possessed" but something that conforms to a complex web of practices, actions and sensations.

The corporal/emotional is re-signified in this issue of RELACES, putting dimensions that are central to understanding some of the complexities of the world today in dialogue. The body/emotion as a locus, as an anchor, as a place of presence/absence, is stressed in each of the articles that make up this issue, giving space to nodal analyses around the aforementioned axes.

The first article of the issue is offered by **Florencia Paz Vergara Escobar (Chile)** "**Corpolarities: bodies produced in a careful Antarctic**" where she analyzes the links between territory, conditions of habitability and production of bodies. Her ethnographic research explores the ways in which bodies are produced, selected, classified and cared for in Antarctica. For the author, far from being an "empty" and "wild" space related to scientific production, geopolitical occupation relations also take place there. The bodies of "Antarctic travelers" are selected, prepared and performed with biomedical and psychological criteria, space being a central condition of their conformation, "making-place". The author focuses on the care practices of these traveling bodies, "bodies adapted for life in the careful and careful Antarctica. All these intertwined dimensions allow us to question the naturalization of any universal that maintains that Antarctica occurs by chance".

Oscar Palma Lima (Brazil), Alexandre de Pádua Carrieri (Brazil) and Annette Leibning (Canada), present the second article entitled "**'Case', 'death' and related: meanings of the corpse amidst its medicalization**". This article works on the treatment of death and the erroneous belief that it implies equality and equalization of people to the same destiny. The article recovers the question regarding the marks, the evidences of the bodies in life and in death. In particular, the paper aims to "understand how the medicalization of death, that is, the transformation of death into an institutionalized event according to the model of the medicine of death and disease, interferes with the social organization of death in Brazil currently". For this purpose, they problematize the discourse of the Brazilian State regarding the death certificate and identify how disease, injury and death are separated from their social origin. They conclude that death as an object of investigation is not a separate and independent "thing" from the social elements that give it visibility.

The third article is entitled "**Take Care of Yourself or Leave Yourself? Body, heritage and migration. Changes and permanence in female care practices and cultural traditions in the migratory context in Michoacán, Mexico**" presented by **Diana Tamara Martínez Ruiz (Mexico) and Martha González Lázaro (Mexico)**. The article recovers and problematizes the link between being a woman, a migrant and a caregiver and the ways in which bodies are re-signified in relation to others. The work warns that the women who were interviewed and who live in localities with high rates of migration from Mexico to the United States "take care of heritages - inheritances and assets transmitted from generation

to generation: language, home, family, traditions, sons-". These cares are oriented towards others who resignify the place of self-care: caring for others and caring for others. Migration, the physical absence of a close relative, affects the care practices of women who continue to inhabit the communities of origin, enabling a series of strategies for caring for others (parenting, the elderly), themselves and other aspects that are presented as significant such as language, the house, clothing and traditions.

Diego Solsona-Cisternas (Chile), Belen Acuña-Oyarzun (Chile) and Karen Núñez-Mansilla (Chile) offer the fourth article that makes up this issue, titled **"Moving with 'invisible' disability, sentient bodies of women with visceral deficiencies in Chilean Patagonia"**. The article explores urban territory, mobility, women and situations of disability to account for an approach to it as a conceptual construct and "embodied life experience" of those who carry it. In order to explore the mobility experiences of women with visceral disabilities in Chile, the article recovers the mobility practices, spatial interactions and stories, exploring the ways in which the disability situation is experienced as a difficulty to be, in principle, recognized. "Pauses, body arrangement, obvious disorientation, avoiding moving at times, fear of interaction, stand as the characteristics of women who expose their bodies with discomfort, and that simultaneously these become border demarcations, which that diminishes their possibilities of socializing and interacting".

The fifth article is offered by **Cahuane Corrêa (Brazil), Marcelo Moraes e Silva (Brazil) and Marcos Gonçalves Maciel (Brazil)**, with the title **"Captain America and the high-performance athlete's body: approaches and distances"**. The writing problematizes the bodies of sports people, who are seen socially as having different abilities in relation to the majority of the population, thus turning them into a kind of canons of society. Knowledge of and about bodies, scientific advances and technologies are presented with the aim of facilitating and improving activities in general, and sporting activities in particular, in a "miraculous" way. Hence, the crossing between sports, technologies and knowledge of and about the body, allows the text to draw an analogy between reality and fiction, since the "real" world is reinforced by fantasy. As the authors state, "reality is enhanced by technology, making these technological advances sound like fiction. In this sense, it can be said that fiction and technology move in the same environment".

Martin Emiliano Casas (Argentina) is the one who offers the sixth article, entitled **"The Peronist Martín Fierro: emotions and feelings in the**

rewritings of the national poem (1947-1952)". The author recovers in his analysis two publications that allow a reconstruction of the pedagogy of sentiment in a partisan political movement of the mid-twentieth century in Argentina. The article focuses on the role that emotional and affective references play, and focuses on the rewriting of Martín Fierro's classic text, since the adaptations to the analyzed text "found in the gaucho a functional agent who, with his style and his verses, it condensed a varied universe of emotions and feelings to galvanize loyalty to the ongoing political movement". The author positions himself from a socio-cultural approach to emotions, conceptualizing them as practices that take place in a specific historical time.

The last article is authored by **Maria Patricio-Mulero (France)**, and is entitled **"Women pride through belly dance. Feminist empowerment and cultural debates in western oriental dance"**. Dance is problematized in the writing as an object of study and as a methodology of inquiry, presenting interviews carried out with dance teachers in France (Toulouse), Spain (Valencia and Barcelona) and the United States (Portland). Retrieving a series of debates in cultural studies, linked to feminism and postcolonialism, the article analyzes the professional and amateur practice of oriental dance and fusion belly dancing in the West. The article identifies that the dances analyzed "offer the possibility of creating links between women, promoting self-confidence, pride and acceptance of all non-normative bodies, and even spreading oriental culture."

The issue ends with two significant reviews. The first, by **Rodrigo Jofré (Chile)**, is entitled **"The thicknesses and volumes of Capitalism in Globalized Cities. An analysis from the Politics of colonized sensibilities"** and analyzes the recent publication **"Cities, capitalism and the Politics of Sensibilities"** by **Adrián Scribano, Margarita Camarena Luhrs and Ana Lucía Cervio** (eds.). The second offers a review of the recent book by **Gennaro Iorio** entitled **"Sociologia do amor: agape na vida social"**, and is written by **André Magnelli (Brazil)** under the title of **"The flow of unavoidable love in the social sciences"**.

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

We must reiterate that from issue 15 of RELACES we began to publish up to two articles in English per issue. As we have been reiterating for a long time: at RELACES, its entire Editorial Team and the entire Editorial Board believe it is necessary to take up each article in our journal as a node that allows us to

continue the path of dialogue and scientific/academic exchange as a social activity and policy to achieve a freer and more autonomous society. It is in the above context that we want to thank all those who trust us as a vehicle to initiate this dialogue.

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