

## A decade of inquiry search

By Adrián Scribano

In the so-called post-truth era, two components of the current state of the political economy of morality have become evident: a) the consecration of the separation between cognition and values and b) the distance between facts and sensations. The internationalization of emotionalization can be verified through the global consolidation of normalized societies configured by immediate enjoyment through consumption. Predatory and repressive capitalism has initiated a new phase of its planetary metamorphosis by sacralizing the logic of waste, the banalization of the good and the politics of perversion as structural elements of the meeting between the political economy of morality and the political economy of truth. (Scribano 2015, 2017 and 2018)

In this context RELACES, which is the result of a voluntary and collective effort, pursued without funding, this month celebrates its 10-year anniversary, having followed a cognitive-affective mandate to constitute a critical space for academic and scientific research into bodies and emotions.

This mission is addressed in the presentation of the first issue of RELACES:

*“Placing the body as a political issue means understanding it as the basis for the exercise of power, but also recognizing that it does not exist as an autonomous entity. Every exercise that attempts to understand what is being said when naming the body involves pointing out the anthropological conditions under which this phenomenon can exist and be nominated. This means a task of clarifying the horizon of meaning that makes its existence possible and valid for its study. Our body hears, feels, smells, likes and sees what is socially constructed as a “felt world.” At least, from our childhood to our adulthood those feelings are the first knot of a complex skein that constitutes our sensibility. The impressions that we receive and shape our perceptions of the world, that which seems to us strong, weak, ugly, beautiful, good, bad, etc., are made flesh and blood, making what we see, hear,*

*touch, taste and smell seem natural. The body is thus configured as a fact especially suitable for the exercise of power that responds to specific interests, needs and conditions that must be understood in these scenarios.*

*Likewise, the criticism of the status of what one feels, must be felt and felt, as one of the multiple bands of the Mobesian torsions of a life lived “as it is”, constitutes a starting point for the de-configuration,,,,. The “realism” of what we feel is the pivot from which we understand, at least primarily, the forms of metamorphosis of the expropriation of bodily energies to establish antagonisms. In this way, a kind of political economy of sensations is imposed, where the maps that tie conflict networks, their spatialities, the bodies and feelings that the commercialization of life as the first link in domination are drawn.” (Editorial Team 2009: 4)*

Successive calls to reflect and write within this broad intellectual framework were successful, and we were joined by hundreds of people who were motivated by the idea that investigating bodies/emotions was a modality of inquiry of the social and a privileged platform to observe the structures of domination in a context of epistemic and ideological plurality.

Within the framework of that “founding spirit” on Wednesday, July 1, 2009 in the blog “bodiesyemociones2009.blogspot.com” there appeared the call to submit summaries to the XXVII Congress of the Latin American Association of Sociology ALAS, stating that:

*“One of the objectives of the Working Group is to enable the academic discussion about the political sense and control of the social ways of understanding, presenting and expressing emotions and bodies in Latin America, as well as their scope in the configuration of personal and social experiences. Another objective is to facilitate the construction of an international, multidisciplinary and pluralist working group that is committed to coordinating efforts to highlight the importance of the sociology of emotions*

and bodies in our local contexts, as a contribution to a Latin America that is fair and more autonomous. In 2007, in the framework of the activities of the XXVI Congress of the Latin American Association of Sociology that took place between August 13 and 18 in the City of Guadalajara, Mexico, we met for the first time as a Working Group. Since those days several of us have built a space of institutionalization for this subject that did not exist in Latin American Sociology. This was complemented by some publications and meetings involving several of us, as well as the execution of graduate and post-graduate activities that have strengthened the idea of a Latin American Network of Social Studies on Emotions and Bodies"<sup>1</sup>.

Going forward to RELACES (which we had already designed) that call invited scholars (on what would later be one of the central axes of the magazine) to understand that discussing the situation of the bodies/emotions is ultimately a political practice of enormous importance in the current planetary situation. That is why we have been insisting for some time that all sociology of bodies and emotions must contemplate, according to our approach in this regard: 1) provide an answer on what are the relationships between sensations and bodies, 2) establish the character of the natural/built realities that entail emotional "phenomena", 3) enable the analysis of the connections between bodies, emotions and structuring of society, and 4) indicate, at least preliminary, what are the results of the aforementioned connections in terms of identifying the "prevalent" emotions in a given society.

In this issue we continue the same line of inquiry and we are glad that this 31st issue, appearing after 10 years, represents on the one hand the permanence of what gave rise to RELACES, and on the other the new horizons for the development of networks and dialogues.

Seven articles and two reviews make up the present RELACES anniversary issue. The first article is by **Fred Evans (United Nation)** "*Mind Cosmopolitan: nuances in Beck's" Cosmopolitan Manifesto.*" In this paper, the author dialogues with Ulrich Beck, in regards his line of inquiry about the possibility of forming a cosmopolitan democracy. The global risks to which societies are currently exposed, coupled with the awareness of solidarity and the appropriate institutions, can have an impact on the real possibilities for the creation of cosmopolitan democracy. However, Evans argues for a political ontology that justifies the global dialogue between heterogeneous societies and subaltern groups.

1 <http://cuerposyemociones2009.blogspot.com/search/label/Informaci%C3%B3n%20GT%2026?updated-max=2010-12-14T06:29:00-08:00&max-results=20&start=20&by-date=false>

The second contribution is from **Mauro Koury (Brazil)** "*Social exclusion, Citizenship, and Clientelism: or authoritative thinking not Brazil.*" The author addresses the social imaginary of citizenship in Brazil with the objective of reflecting on the basis of social exclusion. The paper emphasizes the political element, particularly the political rights that interact with the construction of the idea of citizenship, which allow us to account for some aspects of Brazil's political life today.

**Angélica De Sena (Argentina)**, offers a paper entitled "*Households receiving social programs and emotions of the Municipality of La Matanza*". The author presents in this paper a series of results from an inquiry carried out in the La Matanza area (a province of Buenos Aires, Argentina). The experience of households receiving social policies enables us to investigate the modes of social intervention by the State that occur in this context, together with the emotions linked to this series of social policies. In this sense, the intersection between social policies and emotions allows us to notice the "emotional issue" contained in social interventions. For the modes of social intervention of the State, enable a pedagogy of feeling, serving as a social support mechanism for the structural conditions of inequality.

The fourth of the writings is by **María Emilia Tijoux (Chile)**, entitled "*When the race is only a fiction. Keys to understanding the control policies and stigmatization of the body migrant*". Tijoux conducts an analysis of the public policies implemented by the State, which in the problems they claim to address equate migration issues with those related to security. Public policies participate in the processes of defining the issues addressed, thereby building, reproducing and instituting certain images of the world that operate as assumptions about the reality that is intended to be addressed. The author's analysis allows us to notice the ways in which the prejudices inscribed in the public policies analyzed criminalize the migrant population, naturalize a discourse permeated by xenophobia and display racial segregation practices.

The fifth article of this issue is authored by **Carolina Ferrante (Argentina)**, "*The Sport of the Deaf: combat their misunderstanding. A space of play and struggle for recognition*". The Sport of the Deaf organized in the Sordolimpiadas is analyzed in this article to give an account of the meanings constructed by this organization that has spread worldwide, giving rise to recreational and competitive encounters. From this study, and the way in which the author offers an overview of her research, those ways in which the demands of Deaf communities are addressed, channeled and problematized can be understood,

giving rise to processes of visibility and invisibility. The proposed historical and sociological approach enables this paper to offer a committed, serious and critical analysis of those denied meaning.

**Verónica Gisbert-Gracia (Spain) and Joaquim Rius-Ulldemolins (Spain)** offer the sixth article, entitled "*Festive ritual, emotional monopoly and social domination. Analysis of the case of the failures*". The paper addresses a festive ritual as an element that allows a problematization of the dynamics of domination that are generated there. In this sense, holiday rituals are addressed in this paper not as a way of generating consensus, but as a mechanism of social domination. The article broadens those perspectives that overestimate the subversive nature of holiday rituals, on the contrary holding that these spaces produce a certain restricted vision of national identity and emotional energy by a group that has sustained its domination since the middle of the 20th century.

The last article is proposed by **Jia Chao (China)**, entitled "*Speech and emotions of the Revolution in Communist China*". For the author, emotion was a resource mobilized by organizational and discursive technology in the Chinese Communist Revolution. The article offers an analysis of the emotional discourse of the revolution, identifying the relationship between emotions, discourse and power. The author's analytical proposal allows us to account for emotional mobilization, as motivation of people who, not being challenged only by rational calculation, imply sympathy, indignation and dignity among other emotional factors that become significant.

The issue closes with two reviews, the first one by **Fábio Lopes Alves and Tania Maria Rechia Schroeder (Brazil)**, discussing M. Goldenberg's book *Why do homens prefer mulheres mais velhas?* (2017); the second review is provided by **Pedro Robertt and Julio Marinho Ferreira (Brazil)**, and examines Adrian Scribano and Pedro Lisdero's book, *Digital Labour, Society and the Politics of Sensibilities* (2019).

I propose concluding the issue by reproducing a sketch of a future agenda that I have offered in part in other publications (and, indeed, in this one), but that I consider pertinent to do here more generally (Scribano 2019, 2017 and 2016).

The proposal is divided into four types of vignettes: diagnosis, questions, challenges and rejections, affirming with the presentation style its preliminary character and its intent as an invitation to dialogue.

Diagnosis:

From a theoretical perspective, analyzing emerging problems implies activating epistemological surveillance processes that make it possible to identify

and deconstruct the epistemological obstacles that these problems involve. Some of them, in the case of studies on bodies and emotions (B/E), are:

- In the last 20 years, a critical review of the theoretical, methodological, epistemological and political status of studies on bodies and emotions has been carried out.
- The connections between the processes of social structuring, social sensitivities and the stories made body are evident.
- The possible connections between corporalities, creativities and expressivities become a central issue academically and socially.
- The porous and indeterminate plot, sensation and action chart demands a Latin American viewpoint that can redefine its theoretical and empirical uses.
- The "insumisas" practices of gender, ethnicity, age and class that go through the visions and divisions about the past, present and future of the region are being and must be investigated from a perspective of the bodies/emotions.
- Historically there are connections (studied and to be studied) between the emergence of Nation States, the forms of citizenship, and the social ways of making the rules, norms and laws a body.
- The "subaltern sectors" are subject to policies of the bodies associated with Eurocentric reason that demand an inquiry from the margins and decolonization.
- Social sensitivities are the result of social interactions that raise ways of appreciating and valuing the joys and fears, potentials and occlusions of the subjects.

From the above, it is easy to notice that the studies on B/E in Latin America imply the need to recover the throat itself to create their own voices. In the same sense, questions, challenges and rejections emerge from the research practices we are analyzing.

Questions:

Science in general, and social sciences in particular, have the task of asking increasingly risky questions to serve as a battering ram against the gates of conformity, naturalization and sacralization of the world. Here we want to rehearse a few questions that we believe will populate the studies on B / E:

- What are the consequences of the massification of medical-psychiatric colonization processes of bodies/emotions through the intake, application and/or consumption of micro and nano substances? This entails thinking from the effects of endocrine disruptors, through the results of multiple contamination, to the consequences of the consumption of psychoactive drugs.

- What are the epigenetic effects of the intergenerational processes of unequal distribution of nutrients in contexts of mass state assistance for food? This necessitates an inquiry about the verifiable distance between providing food to millions of people without reaching minimum standards of adequate nutrition (including cognitive-affective dimensions).

- What will be the results of the structural registration of mimetic consumption and compensatory consumption as social organizers tending to replace work/production as such? It demands an observation of the increasing centrality of normalization forms in immediate enjoyment in and through consumption.

Challenges:

Another of the features of science throughout its history, and particularly in the 21st century, is to identify and focus on processes that cause “new” and “different” ways of doing/thinking, processes that redefine their own practices:

- Redefine and redesign the tools/instruments of the social research process around the bodies/emotions accepting the final completion of the empiricist aporia (quantitative/qualitative, objective/subjective).

- Value in the inquiry processes the attitude of listening and the capture of creativity/expressiveness as adequate and necessary vehicles to understand the states of bodies/emotions.

- Reappraising the weight and influence of the material conditions of existence as one of the central axes of the production, circulation, management and reproduction of bodies/emotions.

Rejections:

The resistance to dogmatism, to commodification, to inhuman use, and to manipulation of knowledge, is another feature of science as critical knowledge about the real and the field of studies on B/E is no exception:

- Persist in the immanent criticism of the (unnoticed) massification of the bureaucratic-medical-hyper-psychologized view from which the autonomy of millions of “assisted” subjects is infantilized and sealed, said condition being their “only means of participation/inclusion” in the system.

- Indicate the massification of the processes of sacrificality, spectacularization and seduction as the privileged channels for the reproduction of inaction and scrapping of collective action.

- Point out the local and global mechanisms for capturing intellectuals, academics and scientists as one of the central axes that, by action or omission, contribute to the “forgetting” and “marginalization” of various problems of the bodies/emotions by suturing and/or sealing the processes of domination.

This reproduction of the puzzle that represents this diagnosis, questions, answers and challenges must be complemented with a political epistemic outlook that stresses the structural with the current/present, and from that platform it is important to point out:

It is urgent to think/rethink the proximity/distance modes between sorority, fraternity and humanity from the perspective of social studies on B/E.

It is a priority to deepen efforts to investigate the current transformations of capitalism on a planetary scale in light of the redefinitions of what is understood by the sentient and non-human person in a post-specist frame.

Have to open new ways to think the place of the B/E in the constitution of society as a contribution to the dialogue on virtues, values, emotions and knowledge.

Like any discipline of the social sciences, the social studies of bodies and emotions will be critical (even a coagulated criticism) or they will be nothing.

It is impossible to finish this presentation without thanking the enormous number of people who during these years have contributed their best efforts to making RELACES. We include in the end a list (perhaps with some involuntary omission) of all those who, in one way or another, have made and make this project possible. THANK YOU

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