

Presentation: 40 issues of collective reflections on Bodies and Emotions from Latin America

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As the title of this presentation expresses, we are happy to introduce the fortieth number of the Latin American Journal of Studies on Bodies, Emotions, and Society. The journey travelled up to here implied 13 years of analysis and collective reflections about the multiple connections between bodies, emotions, and society, from and in the Global South.

Now, taking into consideration that the politics of sensibilities and the structuring of emotions 'regimes vary according to the spatiotemporal logic, the current process of digitalisation of life and the predatory manifestations of contemporary capitalism challenge us to think about the constitution of new politics of sensibilities product of spectacularization, the logics of instantaneity, the politics of attention and the policies of distraction (sensu Scribano)¹.

Asking about the politics of current sensibilities implies addressing the complex web of emotional ecologies that permeate and structure our daily life. According to Scribano (2020), an emotional ecology can be characterised by three factors: a) as a set of emotions connected by airs of family, practice kinship, closeness, and emotional amplitudes, b) that constitutes a reference system in a particular geopolitical and geocultural context that gives them a specific valence; c) being groups of practices of feeling whose particular experience regarding an element of life can only be understood in its collective context.

In this sense, number 40 of RELACES invites us to reflect on this from different dimensions that shape the current social reality and result in the construction of specific bodies/emotions. Among them, we can mention the approach to the logic of care, maternity, agroecological production, the experiences of diverse sexualities, and the politics of fear and "disgust" in political communication.

This journey begins with the article by 1Conversation Program of Studies on Bodies, Emotions and Society belonging to the Gino Germani Institute, November 28, 2022.

Sebastian Paredo Cardenas (Chile), entitled "**Is disgust (in)compatible with the political project of a liberal society? The problem of disgust in Martha Nussbaum's theory of emotions**". The author intends to address the political use of emotions in public discourse, focusing on the role of disgust and its compatibility ("or not") with liberal political projects based on equality, freedom, and justice. Based on this work, the assumptions of the existence of influential positive and negative political emotions are put into discussion.

Secondly, **Verdenelli Laura** (Argentina), in her article "**What motherhood opens in dance: the circulation of knowledge in the experiences of dancers who are also mothers**", addresses the maternity experiences of ballerinas as an enabling resource for artistic creation. His work consisted of ethnographic and biographical interviews between 2014 and 2020 with a group of mother dancers who participated in the professional circuits of tango and contemporary dance in Buenos Aires. In her prioritised analysis, she will address the dancers' perception of themselves, the reflexivity that is put into play and the discursive repertoires that they mobilise to build their subjective senses about motherhood and dance.

For their part, **Natalia Hernández Jiménez** (México), **Mariana García Molina** (México) and **Thalía Lilán Pacheco Hernández** (México) present their article entitled "**Bodies for sale and bodies seduced with sugar: an analysis of the sexual interchanges between Sugar Babies and Sugar Daddies/Mommies in Mexico**". The authors analyse the perceptions and experiences of people: "Sugar babies" in sexual exchanges for money, time and accompaniment in Mexico, based on free association interviews, prioritising the approach from the gender perspective.

The issue continues with the article entitled "**The remembrance wall 8M 2021. Collective aesthetics, affections and bodies in resistance**" by **Edith Flores Pérez** (Mexico) and **Carolina Peláez**

González (Mexico), who intend to analyze feminist aesthetic-political practices during March 8, 2021, in commemoration of International Women's Day in Mexico City. From the writing, the authors maintain that the analysis carried out has allowed them to address the aesthetic-political, bodily and affective practices that shaped the episodes of the protest in an unprecedented conflictual scenario. The writing warns from the analysis of expressive resources the aesthetic-political, bodily and affective power of the organization of women and their significant forms of appearance in the public space.

Fifthly, **David Gómez Sánchez** (México) addresses the phenomenon of envy and its correlation to illness and suffering from the worldview of the Otomi people of the northern region of the State of Mexico in his article: **"Envy from the worldview otomi a desire to eat, cut or destroy growth"**. This research was carried out from an ethnographic approach based on observations and interviews with traditional doctors from 2018-2020 in the municipalities of Acambay and Acapulco in the State of Mexico. It should be noted that their analysis was approached from the logic of linguistic anthropology, which favours the understanding of the cosmos of envy in terms of social actors.

Sixthly, the work titled **"Bodies and Emotions in Workers in the Protective Care of Children"** by **Viviana Soto Aranda** (Chile), addresses care practices and their correlation in the construction of certain bodies/emotions in women workers in the public administration of the city of Santiago de Chile.

Next, **David Altheide** (United States) and **Norbert Merkovity** (Hungary) analyse the government of Donald Trump in the United States concerning the use and promotion of the politics of fear of immigrants, the threat of socialism, the extension of populist politics and the political instrument of attention in digital media (specifically on Twitter), as pillars of the 21st-century agenda.

Two reviews close this number. First, **Francisco Falconier** (Argentina) and **Tania González** (Argentina) present a review of the book **"Emotionality of COVID-19. The war against a virus"**, edited in 2021 by Korstanje, Maximiliano and Scribano Adrián. The authors present each of the chapters that are part of the compilation, pointing out the importance of problematising the framework of emotional ecologies that structure our daily lives from the Covid-19 pandemic, its effects on social relationships and, therefore, on current structuring processes. Secondly, **Florencia Bareiro Gardenal** (Argentina), reviews the

book **"Global Emotion Communications, Narratives, Technology and Power"**, edited by Adrián Scribano, Maximiliano Korstanje and Antonio Rafele. The author addresses each of the parts that make up the book as a "map" that allows expressing the connections between the digital context, the modalities of narrating, the forms of expressiveness and the current modifications in the social structure.

We want to thank all the people who trusted us, especially the authors, the Editorial Team, Editorial Board and collaborators, whose hard work made possible the reflections and dialogue built during these 12 years and expressed in 40 issues. We thank the authors and all those who have sent us their manuscripts. We would like to remind you that we are permanently receiving submissions for publication.

Finally, 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 stating for some time, all of RELACES' Editorial Team and Editorial Board 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.

Bibliographic references:

Scribano, A. (2020) "La vida como Tangram: Hacia multiplicidades de ecologías emocionales" *RELACES*, n 33(12),4-7.