

Geometry of bodies, 20 years later

By Adrian Scribano

In 2004, at the Center for Advanced Studies of the National University of Córdoba, we began what would later become the Studies Program on Collective Action and Social Conflict. It was from there that RELACES was generated, and this presentation implies a celebration of it. It also allows us to share articles that draw our attention to the "validity" of many of the first discussions and problems.

In 2003 we published "One voice of many voices", the result of two workshops with more than 200 leaders of grassroots organizations in the city of Córdoba, Argentine in 2001 and in the group interviews it was said:

"Yes, if you are blond with blue eyes, you have a job... if you are half dark... you go to a club... I know from my grandson, if you are dark and you don't have half-clothes they don't let you in, if you are blond you can even get in with espadrilles because it is the truth" (EG6) "People put everyone in the same bag, we are not all the same. They accuse us all. (EG4)"But it's not just the case with studies in the case of girls, if you're skinny, not if you have an education, but how you are... today we're looking for a model of girls and boys who have more chances than others..." (EG6) (Scribano, 2003: 36)

Expressions on which we comment:

The mark of the bodies. Exclusion becomes discrimination through the bodies (...) Representations of the good and the bad, the beautiful and the ugly, the just and the unjust become flesh. (...) Being outside becomes a tattoo, it becomes a corporeal inscription and supports the mechanisms of inequality (...). (Scribano, 2003: 74)

To paraphrase the tango, 20 years is nothing. The tensions between body geometries, interstitial practices, and processes of energy predation have been reproduced. However, as seen in this issue, the study of bodies and emotions has acquired an

international scope that allows us to share a much broader community of reflection, differences, and similarities.

Interstitial practices and indocile bodies are closely related to the body's logic and the here/now. The individual, social, and subjective bodies are constituted in and through the spiral relationships of what is not done forever and that which is tensioned between ghosts and fantasies as modes of appropriation of a body, which are, in reality, several bodies. They are bodies built by the distribution and appropriation of previous energies, anchored in their current existence conditions. They mark their futures as a social person and their epigenetic consequences with the next generations.

They and we are nothing more than indicators of the geometry of bodies that narrate the places classified between, the dispositions and positions, the borders/limits, and the overflows that these bodies carry, generate, and reproduce. They are a being and a being that bodies occupy about others reciprocally and with others, whose flows are instantiated in possible and impossible connections. They create proximity/distance as a space that is verified in power and weakness. They constitute the instance of fleshing out the history of society that begins with nothing less than the unequal distribution of nutrients.

Power is interstitiality and disruptive in submission, and weakness in reproduction is adaptation and resignation, that is, on the one hand, the social fantasy (always impossible) of bodies in permanent enjoyment and the ghost of the repression of all bodies. On the other hand, games that project the ghost of the non-viability of some of those bodies, that is why there are no mutilated bodies, but instead colonized ones; the mutilation comes from the radical acceptance of a world fantasized from the systematic triumph of the ghosts that are imposed by the logic of class and classed.

The marked body, the body in lack, and the body in guilt is a social modality of managing bodies. When the narrative of bodies sinks into the logic of bodily features as stigmata, a grammar of action is produced that always places the other in dependence, that always places the other in their loss of autonomy, that always places the other as someone who must receive, as someone who cannot take care of himself. This is the center of the spiral of alms; it is the center of the spiral of lack of autonomy that implies treating the other as a banking object, as an object where it is deposited. The other is an object to be complimented, finished, and polished. The other is not a human being in terms of his potential but is a mendicant; he is someone who acquires relevance by asking, and he is someone who is looked at because he lacks it. He is someone because he is looked at from a lack; the others who give draw from the lack of those who receive the strength of acceptance in the resignation of a system that does not allow linking the lack of what belongs to some with the debt of others, That is to say, with what has been the object of the permanent extraction and exoneration of energies of wealth and affections, in this context it is given to keep what is missing from the affection of those who seem to be missing something in their body or in the lack of his body or the lack of his class. Therefore, reproducing giving without any objective is simply reproducing the classifications of lack where the other is de-autonomous and impossible to fulfill the objective as a human being, which is to reproduce autonomously within the framework of their desires and potentialities. To constitute the fault of the other is to prevent the exercise of love as a rule and hope as a goal; to leave the other waiting for a subsidy, contribution, and help is to condemn him to the unnoticed reproduction of his emptiness and to consolidate the supremacy of the excellent donor.

The social availability of bodies and the politics of bodies are essential parts of the politics of sensibilities; identifying, producing, and distributing as an object is part of the configuration of a "self" exposed as a commodity in the 21st century, having The experience of selling oneself is the experience of being seen, the acceptance and falling in love with the logic of the commodity precisely implies the elimination of all forms of loving encounters with the other that involve the form of money that sight acquires. If the body is the commodity, the gaze is the Universal means of Exchange that, through likes, likes, and insistence on following others on the networks, implies the social valuation of that body that has been transformed into the company of whom it is shown. A company that has separated itself from autonomy and gone from being a process created by others

when they look at me. They look at me; therefore, I exist; I exist because they look at me, and in that digitalization of the gaze, it is transformed into a form of money, into a form of universal means of Exchange. It is that look that represents all objects; it is that look that acquires the universal trait in the way of seeing that must be seen and through which I see myself, the one that has to do with the one that is lodged in the way of being, I am how I see myself that others see me and in that act, they put a price on me.

Bodies are the first space of energy predation and extractive appropriation of the planet's potential. They are the locus of the processes by which the human footprint has dehumanized (through anthropocentrism) beings, the world, and everything alive by taking on the self-centred character of human beings and, simultaneously, losing the content of the human body.

In this sense, we lose and break with what we are: land, water, air, and especially the conglomerate of the results of these forms (which relate to current extractivist): the earth and its "fruits." The unbridled "enjoyment" through consumption marks the traces of our cognitive/affective ruptures with bodies as the first place of extraction and commodification. We do not know, we do not know ourselves, and we accept the commercial/productive value as a modality of knowledge.

Air and water configure the resources to provide the energy by which we are human beings because we are earth, we are water, we are energy in this sense, bodies are a territory of dispute, they are the ways of finding ourselves on the limit of conquest, but also of resistance, of interstitiality and also of insubmission because the body is the locus of erotic resistance against the seduction of capital in the form of dogmatics of thanatic extraction.

Millions of bodies/emotions refute the belief that only one place is proper, only that self becomes essential, or that which can be used in destitution, in extraction, in the ways of taking out, in the form of extract.

Bodies are territories, and territories are the results of those bodies. We are much more than the bodies of human beings. We are the bodies of the animals we live, the plants we feed, and the minerals from which we get energy. These forms of bodies are bodies with other bodies that inhabit the world, and that is what transforms sociology into a science of life.

Medicalized bodies are part of the recent history of the geometry of bodies that permeate the social forms of construction and elaboration of some

other bodies for everything we need, their operative and preoperative facets that confirm and guarantee production. Medicalization associates bodies with structured ways of understanding the world; medicalizing is rationally understanding the body, turning it into an object of study, and transforming it into bodily practices to adapt to the world. This practice is part of the history of the geometry of bodies, the relationship between proximity/distance of unequal, differentiated, and unrelated bodies. Bodies that do not have the same, bodies that have different values, and bodies that have no connection are the first conditions of the possibility of all alienation.

Bodies that have always been the object of a medical explanation, that have been at the mercy of the advancement of the process of commodification in the form of medicalization that has allowed one of the great revolutions of the last three centuries: that human beings can construct our bodies and depriving design, resignation, and destiny of value. In what there is of conquest here, other modalities of submission are glimpsed.

The process of deconstruction of the form of domination that nests in the configuration of bodies and territories from the perspective of science has its center in the acceptance and rejection of a Eurocentric, colonial and rational way of seeing the world and life.

To see the world and life, to see what life is in the world and the way of medically understanding the extremely rational body attached to the extraction of energy from those bodies that divides them into productive and unproductive involves a politics of sensibilities, which is oriented towards the appropriation of those energies. In this context, it is feasible to point out the importance of the colonization of the internal planet, the colonization of the body through the extractivist forms of the articulations of that body with the world, and the form of those articulations with other living beings. It is colonizing (and appropriating), in some sense, the immune system, the central nervous system, and the endocrine system. The balance is broken through energy extraction and unidirectional appropriation of the excess energy possible in bodies that build the world together.

That is to say, the appropriation of the will to generate energy, to create the world is that unidirectional extraction that creates the first step for the colonization of the internal planet of our way of generating the balance between the chemical and the electrical, within the framework of differential appropriation of energies that are, that lie in our nutrients, in the nutrients that we share with the planet.

Minerals, waters, plants, lands, and animals are only stripped of their being, reducing prices, breaking their interaction, and making what is in them invisible for the future and hope. The colonization of the internal planet generates conditions that make it impossible to encounter living beings, annulling love as the first step towards hope and blocking the path that unites individual, actor, agent, subject, and author.

Love as a scandal threatens the consecration of death as the logic of the interaction between bodies/emotions.

This issue contains the following articles that raise renewed questions and answers in this context.

Frida Jacobo Herrera, in her work **“Medically assisted human reproduction in Mexico. A look from the body and emotions”**, weaving together medically assisted human reproduction, body/emotions, hope, biomedicine, and medicalization, presents and reviews some of the most relevant challenges that social disciplines have raised about medically assisted human reproduction from a perspective of hope in order to understand phenomena such as the commodification of reproduction and the transformations in the social order based on assisted reproduction techniques.

From another angle, in **“Seamstress(es)’s body(ies), emotions and capital. Complexities and powers of textile work from a reading of bodies/emotions”**, Fabiana Rivas Monje, from the contributions of social studies of bodies/emotions, writes a reflection situated from her body as a sociologist and seamstress, which highlights the relationship between the expropriation of vital energies from the bodies of textile workers and seamstresses, the sexual division of labor, the policies of regulation of bodies/emotions as social supportability, and the potentialities that nest in certain interstitial practices.

Ernesto Solano León, on the other hand, in **“Webcam modeling: policies of sensitivities in subjectivity-work relationships in scientific publications between 2010 and 2023”**, carries out an integrative review that seeks to answer how research involving webcam models delves into the conflicts recognized in the subjectivity-work relationship. The author analyzed 50 materials, including research articles, book chapters, and master's and doctoral theses. Ernesto tells us that he organized these inquiries into four thematic lines: identity aspects, emotions and relationships, production of authenticity, and the relationship between flexibility and empowerment. Politics of sensibilities, typical of the sociology of bodies-emotions, helped integrate the thematic axes found.

From another perspective, in **“Asking for charity in the Metropolitan Cathedral of Mexico City. An analysis from the body narratives of its protagonists”**, Areli Alarcón Sánchez seeks to generate a contribution to the study of begging through the dialogue between the Sociology of the body and emotions. To achieve this objective, she uses the ethnographic work carried out with a group of beggars settled in the vicinity of the Metropolitan Cathedral of Mexico City, whose common denominator is the pain and suffering of their bodies.

Mariana Macarena Moreno, for her part, offers us her work entitled **“Emotions and bodies-territories in extractive contexts: aesthetic/sensitive practices of resistance of indigenous/peasant women in the department of Santa María”**, in which she seeks to develop, from the critical perspective of the sociology of bodies/emotions related to environmental problems, the structural conflict produced around large-scale transnational mining in the Province of Catamarca. This is in terms of the effects, transformations, and impacts that the contemporary transnational mining regime has on the subjectivities of peasant/indigenous women.

In the article **“Analysis of the relationship between body, emotions and health in Western epistemology from a decolonial and biocultural perspective”** by Ivel Urbina Medina, the construction of biomedical thought and its practical impact are analyzed, relativized, and questioned from a decolonial perspective and based on the contributions of physical anthropology, as well as the sociology of the body/emotions, showing how the biomedical paradigm imposed by colonization is inefficient to understand our body and to respond to the different health problems that affect the lives of millions of people today. Body, health, decoloniality, and a biocultural perspective are intertwined here.

Finally, Sourav Madhur Dey, in her paper titled **“Ephemeral Threads: Weaving Emotions and Embodiment in Terminal Care”**, aims to explore the experiences of patients undergoing palliative cancer treatments, focusing on how they perceive and manage their health-related meanings and emotions in a complex, embodied context. The study employs in-depth qualitative research interviews to understand how each patient's illness experience is shaped by their perception of their body, their emotions and their changes in the palliative care environment. The theoretical approach proposed in this study is the "Managing the Meanings of Embodied Experiences" (MMEE) framework.

Finally, we thank the authors, editorial board, editorial team, and those who have sent us their manuscripts for joining us in these years of RELACES.

We remind you that the call for articles is permanently open. We must reiterate that from issue 15 of RELACES, we began publishing up to two English articles per issue. As we have been reiterating for a long time, at RELACES, its entire Editorial Team, and the entire Editorial Board, we believe it is necessary to return to each article in our journal as a node that allows us to continue along the path of dialogue and scientific/academic exchange as a social and political task to achieve a more accessible and more autonomous society. In the above context, we want to thank all those who trust us as a vehicle to instantiate such dialogue.

Bibliographical references

Scribano, A. (2003). *Una Voz de Muchas Voces. Acción Colectiva y Organizaciones de Base. De las prácticas a los conceptos*. SERVIPROH.