

Social interactions, life experiences and sensitivities: approaching, receding, deleting.

Adrián Scribano (director)

The types of families, the multiple ways of teaching and apprehending, the different methods to do justice, and the rules to be accepted in a society are some of the complex institutionalized relations that the possible **social interactions** involve. The diverse stances that each social agent adopts in the above-mentioned social interactions, the amalgam of the existential vectors that each subject reproduces and produces from the institutional structures, and the contingent ways of being in said structures elaborate and delineate the possible **life experiences** for a specific subject in a specific society. Feeling relations and practices, the policy of the senses (what can and cannot be smelled, tasted, touched, seen, heard) and the practices of desire associated to the limits and potential of the mentioned social interactions and life experiences make up the (accepted and acceptable) **sensitivities** of a society.

What does the experience of seeing/ not seeing in a given city mean? How is the experience of space possible? Which are the forbidden bodies/feelings? How to structure the world of the 'loss' of the Other and the others? What to do in the light of the lived out life risk? Which are the mechanisms to transmit what is acceptable? These are some of the questions that rewrite the modes of understanding, from the bodies and feelings, the closeness and distance among social interactions, life experiences and sensitivities and that are somehow present in the works compiled for the 17th issue of RELACES.

From different perspectives, these articles allow and invite us to think about how we elaborate societies in, from and through bodies and feelings. These pieces of writing suggest us to think how in one way or another the policies of the bodies and feelings are created, and how they reproduce and perform in societies as nodes from the networks made up by the developments of geometry of bodies and grammar of

behaviour which are built based on the political economy of current moral.

Social agents experience the world through their bodies. The impressions of objects, phenomena, processes and other agents structure the perceptions subjects accumulate and reproduce. From this perspective, a perception constitutes a naturalized mode of organizing the set of impressions an agent experiences. Such shaping consists of a dialectic tension between impression, perception and the result of these, which gives sensations a 'sense' of surplus. In other words, it locates them closer and further from the aforementioned dialectics. Sensations, as result and as antecedent of perceptions, give place to emotions as an effect of the allocation and correspondence processes between perceptions and sensations. Feelings, understood as consequences of sensations, can be seen as the puzzle that occurs as action and effect of sensing and sensing oneself. So, identifying, classifying and making decisive the game between perception-sensations and feelings is vital to understand the devices for sensitivities regulation that the capital has as one of its contemporary features for social dominance.

It is in this context that emotional educational practices of a society become relevant; that the importance of the actions to recognize/learn/build the senses of living in a space/time can be observed; and that the life experiences of sexual options as constituents in the developing of accurate perceptions become notorious. The pieces of writing present on this issue of RELACES involve putting the above-mentioned sensing practices into a reflexivity state.

Opening another Moebius Strip, there emerges the need to distinguish and to connect the possible relationships between social interaction, life experience and social sensitivities. Sociability is a way to explain the ways in which agents live and coexist while

interacting. Life experience is a way of expressing the senses that being-in-body with others acquires as a result of 'experiencing' the dialectics between individual, social and subjective body on the one hand; and the logics of appropriation of bodily and social energies on the other. In this sense, in order to reproduce, the body needs the bodily energy to be object of production and consumption. Said energy can be understood as the required force to preserve the 'natural' state of things in systemic functioning. Likewise, the social energy presented through the social body is based on bodily energy and makes reference to the distribution processes of such energy as substratum of the movement and action conditions.

Approaching, receding and deleting are part of the game in handling the above-mentioned tension between social interaction, life experience and sensitivities. They are the wefts that join what is common as situation/ life experience between different agents; the over stitching that weaves the outside turning what is distant into proximity and at the same time (paradoxically and contradictorily) the conditions of possibility for the formation of its obverses regarding deletion, disappearance and absence.

In this way, sensations are distributed according to the specific shapes of the bodily capital while the impact of the body on sociability and life experience leads us to an analytical distinction between body image, body skin and body movement.

Social sensitivities update the emotional relations arising from the accepted and acceptable forms of sensations. They are a "closer" and a "further" supplement of the interrelations between sociability and life experience. Sensitivities are built and rebuilt from the contingent and structural overlapping of the diverse forms of connection/disconnection among the multiple ways of producing and reproducing body po-

itics and politics of emotions. Consequently, the policy of the bodies, or in other words, the strategies that a society accepts in order to give response to the social availability of individuals, is a chapter, and not the least important, of power structuration.

From the previous analysis it can be understood how the logic of capital consists in each subject potentially being a commodity, and for this to happen it is necessary to regulate sensitivities. This means making these be commodities as long as the perception that the agents have of themselves each day overrides the feeling that their lives are a corpus of objectifications of what has been felt and that this implies the expropriation and spoliation of the very existence.

This issue of RELACES gathers a series of articles that, from different countries such as Australia, Mexico, Brazil, Colombia and Argentina, thread friendship, risk, racialization, the commodified sexuality, education, and blindness in a set of reflections and inquires that clearly show the connections between sociabilities, life experiences and sensitivities.

We thank the authors and all those who have sent us their manuscripts. We would like to remind you that we are permanently receiving applications of articles for publication.

Finally, we must restate 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 now: all of 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 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.