

Bodies that speak. Senses, Emotions and Experiences as social narratives

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Emotions, as social practices oriented to action and cognition (Hochschild, 1990; Scribano, 2012), are necessary to explain the foundations of social behavior (Bericat, 2012). These are summed up in the social ties in which people participate, therefore the diversity of possible social worlds contains the potential to promote a variety of affective experiences (Ariza, 2020). Hence the centrality that emotions in connection with corporalities present in social research.

Along these lines, issue 44 of RELACES is woven from a theoretical thread that questions the construction of bodies/emotions in connection with the senses and meanings that people attribute to their personal experiences and the social ties. This analytical thread is built from a series of questions about the formation of useful bodies, age bodies, unproductive, capable and normative bodies; and the emotional possibilities/limitations that being in certain bodies presupposes.

From the thematic diversity that characterizes the present, each contribution is enriching to reflect on three dimensions: a) regarding what is understood as valid or normal; b) the logic of social presentation of people; and c) the correct ways of feeling. The interweaving between these three has its effects on established sociability, social sensibilities and possible ways of experiencing the world. That said, the issue begins with the work of **Alexis Patricio Sossa Rojas** entitled **"I hope I still have many more years of useful life left.' Physical exercise, body and emotions of those who age"**. From Chile, the author explores the bodily experiences of old people in relation to physical activity and aging processes from an ethnographic approach, which seeks to account for the importance of physical exercise for vitality, mobility, and positive emotions, as well as for socialization with others.

The second article is titled **"Man Dances Like a Man: Body Performances and Gender Identity in Two Evangelical Churches in a Brazilian Capital"**, by

the author **João Vítor Mendes Carvalho**. On this occasion, the author problematizes the construction of masculinities from a gender perspective, based on the corporal experience in liturgical dance in two evangelical churches in the city of Teresina-PI, Brazil. It is interesting to observe the connections that his work establishes about corporalities, the confluence of different masculinities, the role of religion and dance.

Thirdly, **Antonella Rapanelli** proposes to reflect on the potential of symbolic interactionism to contribute to Anglo-Saxon disability studies. The author presents a theoretical contribution to the emerging discussion in the sixties in the United States and the United Kingdom between disability studies and the interactionist sociology of Erving Goffman specifically, based on her article: **"Dialogues between disability studies and the Erving Goffman's interactionist sociology. Theoretical potentials for the vindication of experience"**.

Next, **Beatriz Kyanne Pereira de Lima and Joziane Ferraz de Assis** present a study titled: **"Escolha da habilitação no Course de Letras: Sensitivities in the Teaching and Learning Processes of Languages"**. It investigates the emotions and motivations that literature students from the Federal University of Viçosa (Brazil) present when choosing different specializations for their professional future. The authors' approach to the graduates' experiences is interesting, based on an autoethnographic methodological strategy that brings them closer to a process of self-reflection on their academic choices.

The fifth article **"School violence in the body: a look from emotions"**, results from a biographical work carried out by **Echeverry Díaz Sergio, Hernández Silvano Amadeo, Gómez López and Silvia Edith**, from Mexico. The authors propose to address the emotions and bodily states of students who are victims of school violence from high schools in the city of Tuxtla Gutiérrez.

Next, from Brazil, **Agnoletto Bharbara Alves and Mayer Ricardo** write: **“For a political sociology of emotions: resentment and conservative social protest in Brazil”**. The article aims to investigate the social resentment that had its effects on conservative social protest and the emergence of reactionary populism embodied by Bolsonarism.

Somdatta Mukherjee (India) is the author of the seventh article titled: **“Bodies & Emotions: Analyzes of Embodiment & Bhakti in Sahajiyā”**. This contribution about the practice of yoga, divine incarnation and the formation of yogic bodies, aims to portray how the practice of bhakti (as an emotion) transforms the body into a yogic and devotional body within the corpus of the religious group of sahajiyā. This investigation results from in-depth interviews and insists on the reformulation of the yoga body into a devotional body.

Finally, this issue brings the reader two bibliographical reviews. The first is written by **Bruno Anuar Franyutti Jurado (Mexico)**, entitled **“A mapping of convergent and heterogeneous views on the emotional expressions of power and conflict”**, and corresponds to the book coordinated by Juan Pablo Vázquez Gutiérrez (2023). *Emotions, power and conflict. Perspectivas teóricas, género, resistencias y políticas de Estado*. Universidad Iberoamericana, Mexico City, Universidad Autónoma Metropolitana, Unidad Cuajimalpa, Universidad del Rosario, Bogotá. The second review, authored by **Camilo Agustín Martínez (Argentina)**, is entitled **“The Potential of Social Love. Discussions on the Performativity of Affect”**, and refers to the book edited by Silvia Cataldi and Iorio Gennaro (2023). *Social Love and the Critical Potential of People. When the Social Reality Challenges the Sociological Imagination*. Routledge, Studies in the Sociology of Emotions.

In these conceptualization proposals made by the authors, the question about socialization is predominant. From there, is evident the importance of investigate the ways of being in certain bodies, the prevalent emotions of people and the construction of subjectivities today, as ways of enabling reflection to build other possible worlds and other forms of society.

The Latin American Journal of Studies on Bodies, Emotions and Society thus concretizes a cycle of growth, consolidation and change with the publication of this, its 44th issue. During these last 16 years, it has maintained an uninterrupted quarterly frequency, presenting more than 380 articles from various regions and epistemic perspectives. Recognized in prominent international indices,

RELACES consolidates its position as a space dedicated to reflection, analysis and study of topics related to Bodies and Emotions in Latin America and the Global South.

The last 15 years have been possible thanks to the effort and commitment of those people who have been a fundamental part of the prestigious Editorial Board and Editorial Team of the Magazine. We greatly appreciate every role played at RELACES, where they have maintained the highest academic, methodological and epistemic standards. As part of our evolution and search for continuous growth, we are pleased to announce that, starting with our current Issue, RELACES will implement changes in the composition of both the Editorial Board and the Editorial Team, with a view to consolidate and advance on the path begun.

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 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, we believe it is necessary to return to each article in our magazine 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 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 instantiate such dialogue.

Bibliographical references

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