

## Polychromies and emotional ecologies in the 21st Century

By Constanza Faracce Macia

Emotions and feelings have been central to social theory in general and sociological theory in particular, as relevant elements for understanding the social world. From the origins of social philosophy, authors such as Aristotle, Descartes, Hume, and Spinoza discussed the presence and role of emotions in moral and practical life. In sociological theory, emotions have become crucial for explaining the social relations established by modernity and capitalism, as seen in the works of Marx, Weber, Durkheim, Elias, and Simmel (Calhoun and Solomon, 1996; Bericat Alastuey, 2000; Scribano, 2013; Dettano, 2020).

At the beginning of the 21st century, the processes of social structuring are characterized by the deprecation of common goods, the unequal distribution of nutrients, the digitalization of life, the centrality of consumption, and the commodification of sensations. These processes shape the possible forms of bodies/emotions and facilitate a particular *politics of sensibilities* (Sensu Scribano), challenging the Social Sciences to maintain a critical perspective. In this sense, understanding the bodies and emotions as both resultants and shapers of the processes of being and living in the world allows us to comprehend the ways in which the social order is reproduced in current societies (Scribano, 2015).

From the perspective of the sociology of bodies/emotions, emotions are a way of apprehending the world and relating to the objects that constitute it through the body. Moreover, each emotion can be understood as part of an emotional ecology that is configured from different emotions belonging to a similar chromatic field, for example, sadness associated with melancholy and anguish (Scribano, 2020). In this way, each emotion can only be apprehended in linkage with the others, as they are "connected by airs of families, kinships of practice, proximities, and emotional amplitudes" (Scribano, 2020, p. 4). Thus, emotional ecologies must be approached as a set of practices configured in experiences learned within a geopolitical and geocultural context (Scribano, 2020).

Using the artistic technique of 'polychroming' (applying various colours to an object) as a metaphor, referring to different shades of feeling involves examining the possible forms that emotions take, depending on the experiences and sociability of a given society (Scribano, 2020).

This issue 45 of RELACES consists of seven articles and two book reviews that reflect the analytical power of examining bodies/emotions within their collective context. From diverse theoretical and methodological perspectives, the issue explores the ways of being, doing and feeling that are constituted around digital platforms, state interventions, sport, being an artist, navigating bodily (in)mobility and the social practice of hope. It outlines some of the contours of 21st century polychromies and emotional ecologies.

The paper that opens the issue is titled "**Induced Attraction: Discourses of "Seduction Experts" on the Internet for Heterosexual Men**" and is written by **Ramiro Nicolas Perez Ripossio** and **Gonzalo Seid**. It addresses the pedagogies of heterosexual courtship in YouTube channels, targeting heterosexual men of various ages from Spanish-speaking countries. In the context of increased visibility and scrutiny of sexual harassment by women's movements, the article analyzes ways of understanding sexual attraction, techniques for generating it, seduction in public spaces, and the implications for consent.

Secondly, **Angelica De Sena** and **Rebeca Cena** present the study "**Emotional Polychromy in Recipients of Social Policies: an Exploration of the Politics of Sensibilities**". The authors seek to explore the emotions that are shaped in individuals who receive cash transfer income programs, understanding that what, how, and who of state interventions delineate a politics of sensibilities. The results reveal emotional polychromies that give rise to an emotional ecology characterized by uncertainty, fear, distrust, waiting, and feeling good/useful despite everything,

where the program is experienced as assistance that is insufficient.

The next article, authored by **Claudio Henrique Nunes de Sena** and **Kadma Marques Rodrigues**, is titled **“Fight the Risk. The Practice of Mixed Martial Arts– MMA as a Modern Ordeal”**. Utilizing the epistemological frameworks of Pierre Bourdieu and Loïc Wacquant, Mixed Martial Arts is analyzed as a category of modern ordeal, as described by David Le Breton. The experience of being an MMA athlete and facing the daily risks of this activity is demonstrated as a process of creating meaning and attributing value to life. In the paradox of potentially destroying the body, the quest for the sensation of being a creature and the fullness of living emerges.

The fourth article, titled **“Cohesion and Polychrome in the Body of Artist Educators: Conceptions of the Aesthetic Body,”** is written by **Gerardo Hernán Jiménez Martínez López**. It examines the nature (theories, practices, knowledge, reflections) of how art educators construct their bodies through teaching in school settings. Using a qualitative approach, the biographical method is employed through body maps with 16 art education teachers from public and private institutions. The main findings highlight that artist bodies transitioning into teaching roles do so in a context where “not everything is rosy.”

Next, **Virginia Asteggiano** presents the paper **“Youth urban body practices. An approach from social sensibilities”**. She employs a sociological perspective on bodies and emotions to examine the urban body practices of young people from Villa María and Villa Nueva (Córdoba, Argentina), specifically those who practice in skate parks.

In sixth place, **Diego Andrés Carvajal Hicks** offers the article **“Exploring (Im)mobility of the Body in an Island Territory: Experiences of Women in the Search for Health Care”**. Using the concept of mobility and through in-depth interviews, the article explores the experiences of bodily (in)mobilities in the pursuit of health care, delving into the complex dynamics of mobility and health among women in the Quinchao archipelago.

Then, Primavera Fisogni, in her article titled **“Imagining Hope. Viewing a Powerful Social Practice through the Systemic Perspective”** reflects on hope, from a systemic perspective of philosophy. By connecting hope with practical knowledge -specifically, with the means that foster intentional action and the performative power of imagination- hope is established as a powerful social practice that enhances the collective reservoir of the good.

Two bibliographical reviews close this issue. The first one, **“Intersectional clues for thinking about bodies/emotions today”**, authored by **María Victoria Mairano**, analyzes the book by Roberta Sassatelli and Rossella Ghigi (2024) *Body and Gender, Sociological Perspectives*. Polity Press. Then, **Flor Daniela Estrada Gutiérrez**, in **“The urban side of the heart: plurality of sensibilities and ways of existing in the city”**, introduces us to the book by Ana Lucía Cervio (editor) (2023) *Experiencias y sensibilidades urbanas. Miradas plurales en perspectiva sociológica*. Estudios Sociológicos Editora.

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 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 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.

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