

## Body-that-does: Stories of possible journeys between the bodyfeeling and the bodyknowing

By Adrian Scribano

Human beings have always made our bodies in terms of inheritance, intervention, and social presentation, where to do is to generate and protect and to eliminate and subjugate. Human beings are “bodies-that-do”; our bodies “give something to feel” in analogy to the “give something to think” that Ricoeur attributes to symbols. We are bodies that make up the history of our relationship with ourselves, other human beings, and/or other living beings. We are bodies made in the history of the relationships mentioned above, and we are bodies made by other bodies in historical practices of feeling, lived and narrated as “bodies-in-action.” We make our lives in and through the consequences of the unfolding of bodies in space-time.

In this sense, human beings make life as “bodyfeeling” and “bodyknowing”. On the one hand, we are a complex energy system that depends on the material conditions of existence emerging from power relations and the possibilities of giving “balance” of reproduction to the systems. The cornerstone of inequalities is the unequal appropriation of energies, which makes the experience of autonomy and self-management of energies possible or impossible. These processes relate to the power or denial of the capacity to be autonomous. Human beings perceive, process, and interpret our bodily signals, those of other human beings, and the other inhabitants of the planet through our senses. Impressions, perceptions, and sensations are the lanes of our dialogue with the world through smells, flavours, visualizations, tactile experiences, and listening. We are bodyfeeling that learn to recognize the world, modify it, and “save” it as processors of information and energy from the other bodies that share the planet with us.

On the other hand, we are bodyknowing people who have the skill to investigate, express, and know the world to modify it. We know in and through our bodies; with this, we intervene as determination and possibility. We do this by feeling that, together with making things happen,

they allow us to remake the disadvantages and understand the opportunities.

The analytical trait that human beings are “bodyfeeling” and “bodyknowing” does not open the door to any dualism; instead, it seeks to maintain the flow and dialectic of feeling-thinking while focusing from a perspective in terms of a Möbius strip and experiences cobording sensu René Thom,

Human beings are makers of bodies/emotions; we make ourselves, they make us, and we make others in and through our feeling(s) with others in the autonomy of existing for the future. We are bodies/emotions that live about the demand to transcend the here/now and design alternative worlds. The experience of being bodies-that-do is connected with our ontogenetic trait as loving mammals that produce interstitial practices, experiences of affirmation, and collective interdictions that convey hope as bearers of love, trust, reciprocity, and happiness. We are sentient bodies that produce multiple hopes and narrate diverse worlds beyond fear, sadness, and anguish as prevalent emotions. We are loving mammals that transcend the here/now, remaking paths with others, listening to what is episteme in the limited and denied feelings, and scandalizing power by accepting that love constitutes them. Thanatos capitalism, mortuary capitalism and porn capitalism that consumes and commodifies bodily energies, in scenes of explicit anthropophagy, find in the love of our bodies the ultimate resistance to commodification.

Faced with the emotional ecology with a pretension of universality, fear/uncertainty/anguish, we also create love/trust/hope as an active counterpart to our ways of distancing ourselves from dependencies and serialities, producing autonomy and authorship in the horizon of sharing with others as a community.

In this issue of RELACES, clear examples of the bodyfeeling and bodyknowing drag queen body, the beloved body, the working body, and the “disabled”

body appear as twists of a Moebio tape that relate situations, conditions, and experiences of bodies/emotions.

They are bodies that show themselves, that long, that suffer, that risk, that bet, they are bodies-that-do, they are bodies-in-action that reject/accept the devices for regulating sensations and the mechanisms of social bearability. They are bodies that inhabit diverse emotional ecologies but share the potentialities and limitations of body-feeling and body-knowing, and that, in that sense, claim for themselves the possibility of their autonomy to continue making the world.

The issue opens with an example of the plasticity and fluidity of making bodies and the many ways of producing, generating and experiencing bodies, as well as the work of **Diego A. Morales-Rodriguez**, "**The performativity of gender in drag queen art in Costa Rica. Psycho Drag and its performance *Bajo el limpidio azul de tu cielo***" is a critical analysis of the performativity of gender in the representations of drag queen art in Costa Rica, through the case study of the performance. *Under the limpid blue of your sky*, developed by the Costa Rican artistic platform *Psycho Drag* on the occasion of the national elections in Costa Rica in 2022. Drag art, in this context, offers alternatives to the binary representation of gender established by the predominant cisgender and heteronormative system, thus corroborating the dissident and subversive political mission of this type of art.

On the other side, **Eugenia Fraga**, in "**Nature, eroticism and fantasy. The body in the love sonnets of Latin American poetesses**", investigates a series of poems of the "love sonnet" genre written by women in the Spanish language between Spain and Latin America, from the 16th century to the 20th century. The analysis is guided by the hypothesis that in these "sonnets", the Body occupies a central position. In this context, the Body is an object of study concerning love, conceptualized as an amalgamation of natural elements, eroticism, and fantasy. This hypothesis will be investigated through a group of authors who, over five centuries, have ranged from Sor Juana Inés de la Cruz, Alfonsina Storni and Juana de Ibarbourou to analyze to what extent their conceptions about the Body and love are based on a concept of nature, a preeminence of the erotic and a notion of fantasy.

This number continues with the text of **Joaquin Molina** entitled "**The 'working' body and the 'service' body in Argentine medical literature on plastic surgery in the first half of the 20th Century**", which carries out an analysis of the Argentine medical

literature referring to plastic surgery of the first half of the 20th century to investigate the intersection between the Body, gender and the labour market. The intention is to show that plastic surgery is established as a medical practice aimed at generating bodies that adapt to the demands imposed by the sexual division of labour prevalent during that period. The document examines a series of publications referring to reconstructive surgery of the hand, aiming to show that surgical techniques are oriented towards functional reconstruction in male workers and aesthetic reconstruction in female patients. Finally, an analysis of the medical literature is carried out to illustrate the importance that aesthetic surgery acquires for the so-called "modern woman."

In "**The Body gets used to everything. Accustomation and resignation in night shift workers**", **Jessica Sanchez Mayoral** and their colleagues reconstruct working conditions in the current neoliberal model characterized by productive and consumption flexibility processes. The article maintains that this situation has led to an increase in night shifts, which generate detrimental effects on labour subjectivities, especially concerning their physical and emotional aspects. The study addresses the case of women employed on the night shift in the industrial region of Huejotzingo, Puebla, Mexico, for whom work hours cause difficulties in their social life. The categories of "accustoming" and "resignation" are used to examine the mechanisms of social support that enable workers to confront hostile working conditions and persist in their efforts to improve living conditions.

On the other side, **Eva Moral Cabrero**, with her article "**Corporality and ableist microaggressions in people with intellectual disabilities**", sheds light on violence against people with this condition. Disability, from ableist perspectives, manifests itself as an essential bodily characteristic for interaction and understanding of the world, as well as for the experience of discrimination. Consequently, their research, considering the heterogeneity of bodies and functions that deviate from the body standard, demands analyses that take into account the weight that the perceptibility of the difference has. The manuscript presents the findings derived from the Survey of Ableist Microaggressions in Easy Reading, applied to 223 participants with intellectual disabilities. Through this means, it is evident how unregulated corporality, categorized according to intellectual disability in this context, is recognized by the population as a determining factor in their (dis) consideration as members of the community and a determinant of their sovereignty.

The article "**Emotional labour in a group of Mexican firefighters: A view from grounded theory**" by **Mariana Guadalupe Trujillo Reyes** and their colleagues postulates that firefighters are constantly in alert situations in which they are compelled to regulate and inhibit emotions. The intensity of the emotional work they carry out and the absence of professional care severely affect their health. Within this framework, this article examines the construct of Emotional Work in a group of firefighters in Mexico City. According to the authors, the research allowed six general categories to be identified: three of these statements corroborate the pre-existing theory: surface acting, deep acting, and cognitive dissonance, while the remaining three constitute a novel contribution to the construct: social expectations, control, and coping. Emotional labour in firefighters is essential to preserve a professional image that meets social expectations and can be conceptualized as a mechanism to manage the emotional repercussions of their work.

The latest article, "**Digital Era in China: Teachers' Emotional Labor in Live-streaming Education**", is by our guest author **Zhang Ting**. The article argues that digital transformation has emerged as an irreversible trend in the Digital Age. This phenomenon is particularly pronounced in China, notably within the education sector, where live-streaming education, a novel teaching model, diverges significantly from traditional schooling. This study explores the intricate emotional labour of educators in live-streaming education, focusing on a cohort of teachers who live-stream on Douyin, the largest live-streaming platform by user base in China. The study (a) traces and analyzes the emotional labour exerted by teachers in live-streaming education; (b) examines how emotional labour helps balance the dual roles of educators and marketers; (c) investigates how emotional labour facilitates the establishment of strong connections with students and the platform; (d) explore how this cohort's emotional experiences intertwine with broader trends in social development, thereby impacting and transforming the education ecosystem in China. This offers an innovative perspective for understanding the transformations within the education sector in the digital age.

Finally, this issue brings the reader two bibliographic reviews. The first, by **Constanza Faracce Macia** (Argentina), is entitled "**Subsidized and indebted: A retrospective look at the 20th century**" and corresponds to the book compiled by Florencia Chahbenderian (2024). *Créditos y Emociones: texturas del siglo XXI*, Estudios Sociológicos Editora.

The second review, by **Antonella Messina** (Argentina), is entitled "**The End of an Empire? Migratory Crises, Ecological Crises, Wars and Economic Recessions in the 21st Century**", and refers to the book written by Maximiliano Korstanje and Christina Akrivopoulou (2024), *The Humanitarian Crisis in the 21st Century: Challenges of Liberal Democracies to Deal with the Humanitarian Crisis*, Nova Science Publishers.

We are bodies-knowing and bodies-feeling that carry multiple epistemologies for a life lived in community; we are bearers of the hope of love as a scandal and inhabitants of many possible worlds that deny or trivialize this potentiality.

We are living beings who love and hate, trust and distrust, and sadden and rejoice, but above all, we are the result of a life with others to house the past, build the present, and transcend/colonize the future. Performers, writers, doctors, educators, disabled people, and academics share a world where the dialogue and dispute about the post-intersectional, the post-speciesist, and social sciences as life sciences remain open and intense.

Finally, we thank the authors, editorial board, editorial team, and others for their contributions. 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.