

## Body signals: “body speech acts”, torn sensibilities and interstitial practices

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The bodies produce forms of expressiveness used by the cognitive-affective resources that became flesh in their biographies. The bodies/emotions are the most evident testimony of the inscription of the social in the individuals: they carry, produce and reproduce the body speech acts.

The marks, traces and body hexis are the result of the dialectic game that the practices of the feeling perform in and through the expressiveness of the bodies. Joy, sadness, passion, contempt, shame are emotions that nest in the bodies and that shape said bodies as the primary source of knowledge of the world and interaction with others. The “bodies/emotions” has all the performativity of the “slash” that joins, superimposes, divides what we can, want and say in/for/and through them. Said narratives are acts, where the practice of the saying is earlier than language, they are speeches that modify the systems of understanding and they, also, are materialities and textures that tell but transcend the sound of what is verbalized/pronounced. A body speech act is vehicle, vessel and message by itself: to understand it, it must be possible to understand the changes of body/emotion, it must be possible to perceive it as surface of inscription and interpret it as a mean that becomes what it wants to be said. The daily expressiveness of the speech acts is sustained in the capacity all human beings possess of understanding the “sounds” of the body and act accordingly. The Other, others and we are face-to-face in a situation of co-presence (domination, power, unrest and/or interstitially) assuming that the beginning of that relationality is our understanding of the body speech acts at play.

The articulations and disarticulations among sociability, experientiality and sensibility imply a set of geometries of the bodies and grammar of the actions that make the politics of sensibilities one

of the centers of structuring of political economy of truth. The social features of reproduction, in the current consolidation of societies normalized in the immediate enjoyment through consumerism, have as tension and contradiction the torn sensibilities that are inscribed in the sacrifice-magnificence game that instantiate in them. The supportive side of immediate enjoyment is the constant threat of the tear “in-the-pain” that builds the ghost drawn by the experiential space suffering/social pain/rupture. The bodies/emotions live the everyday life in a field whose edge is painted by enjoyment, in one side, and by torn sensibilities on the other: commodification, segregation, power, violence and distress are the other face of consumption sensations. What is sacrificial in the spectacularization of everyday life constitutes a set of lives sacrificed in the altar of the expropriation/enjoyment/predation relation. Many must suffer so a few can enjoy.

Individuals inscribe, day by day, in the bodies/emotions the frames of the rupture that they experience and that make part of the life crossed by the ghosts and fantasies that compose the current policy of sensibilities.

In the surface, that generates the Mobius strip when it opens, basted between body speech acts and torn sensibilities, hiatuses, breaks and folds can be noted: they are the interstitial practices. The structuring of an “entity”, of an interstice, of a cracking of the claim of a totality of the regime of truth of the political economy of the moral can be experienced. Today, the world is inhabited by permanent denials to the intentions of systematic resignation that turn love, hope and joy into forgotten and commodified practices.

By denying the absolute character of mimetic and compensatory consumerism, the

interstitial practices update an uncomfortable side of the individuals, objects and processes that, in some respects, move towards the “practices of the wanting”, towards the interstices.

This issue of RELACES can be understood as the visibilization of two problematic fields, one related to the experiences/pains and the other related to the voices/expressions.

In the first group, it is evident how the absences as structuring of presences, the sensibilities as shapers, pain made flesh and violence as language, inhabit and reconstruct the bodies/emotions. A landscape is set, painted with the colors of “the lack of” as organizer of life and hunger as testimony of said lack in weak bodies, of the adaptations and resistances of commodification that leads to the dispute for the gender marks, discomfort as destabilizing disruption of the productivity, enjoyment and violence as strategy of the fear to the diverse.

It is revealed, in the second group, the contradictory and plural search of the hiatuses and breaks through a body that speaks when it is abandoned, of a body that is created in the “impersonation” and in the structuring power of the voices of bodies. They are bodies/emotions that testify how the multiple faces of abstinence as experience of the rupture of the social mandates are expressed in the “lost” of the fixation by mimetic consumerism; they testify how the body collage is elaborated in form of paradoxical vehicle of the representation of desire in what is public and they testify how the sound of life made flesh moves a colonized look through the crunch of bodies/emotions.

This issue is opened with a paper by Silvana Maria Bitencourt (Brazil), titled “The experiences with chemical dependency in a “healing house” in Southern Brazil”. The author recovers the experiences of men that turned to an alternative therapy to treat chemical dependency. The study concentrates on the stories of people that spent time in what is called “healing house” located south of Brazil. This religious center, incorporates the usage of *ayahuasca* or *daime* in the process, a psychoactive substance, that was recognized/legalized in Brazil by the Consejo Nacional de Política sobre Drogas (CONAD) (National council for drugs policy) not until 2010, limiting its use to religious rituals. The article seeks to address chemical dependency from a sociocultural point of view that

tightens those standardized and dichotomous medical speeches, that fragment the approaches on bodies and emotions.

The second article is proposed by Maximiliano Marentes (Argentina), titled “Velcred corporalities: the construction of discursive ethos in gay chatrooms”. The author works in virtual meeting places, dedicated mainly to sexual encounters, trying to analyze the ways in which the gay masculinities are discursively constructed. The centralities that the corporalities assume in the construction of the nicknames, as ethos, shown and linked to sexuality and masculinity rise from the author’s analysis. The nickname is the introduction letter that mediates the virtual interactions in chat rooms, portraying the place that the bodies occupy in said discursive construction. Each of the attributes that the actors select for the construction of its presentation belong to a range of symbolic goods, differently valued and selected by those virtually presented bodies. That is why the author concludes that the built corporalities acquire a logic sustained in the addition of attributes that reinforce certain beauty standards: the velcred bodies. In other words, it operates as a kind of collage that, through a cognitive operation, selects what to show and how, for specific means in the analyzed virtual environments.

“Anthropophagic voices. Politics of the bodies and decolonial aesthetics in Latin American art” proposed by Santiago Diaz (Argentina) is the third article in this issue. There, the author addresses the ways in which the modern-colonial-civilizing process in Latin American territories dialogues with the plots of knowledge-power-sense as of the coloniality of the voice. Coloniality affects the ways of life from a knowledge-power established as a civilizing rationalization of expressions, that reduces the sensitive wealth and the senses that the corporal voices possess. In this way, the artistic Latin American practices are understood as spaces of esthetic-political potential resistance, recovering for this purpose the anthropophagic thinking as esthetic insurgent policy facing the ways of colonization of the bodies. The author concludes that the voices in Latin American communities possess an insurgent potential, as expression of the resistances in the face of the sensitive capture of their corporalities from colonization.

Andrea Carolina Urrutia Gómez (Peru), is the author of the forth article of this issue titled "After the hunger: an autoethnography about the feminine body after living food scarcity in Peru". The paper addresses complex subjects like hunger, the female corporalities related to the intake of certain foods and the auto-ethnography in a context full of suffering as a result of the lack of food. The access, availability and consumption of food is dealt by the author from a perspective that first locates the lack of said access, availability and consumption around the 1980s and 1990s in Peru to then understand how the food becomes a challenge to live with: to get it in the past, and, in the future, to shape the bodies according to the canons of the good/wrong for the female body. In the previously described context, what in the past was a strategy of Peruvian families to fight hunger, is currently represented as a symbol of patriotism and elite, being prepared and commercialized by and for tourism and upper Peruvian classes.

The fifth article is titled "Bodies and emotions of women in masculinized jobs. Study in a Chilean mining company" by Lorena Etcheberry Rojas (Spain). The area in which the author carries out her investigation is a mining company located north of Chile. It refers to the masculinized works and tasks carried out in a productive unit with a majority of male staff and where women, relationally, hold subordinating positions. The piece intends to analyze, from a gender perspective, the construction of the bodies and emotions of the female workers that perform their duties in the previously described context. Etcheberry Rojas' approach problematizes the relations of dominance in at least three levels, called: individual, institutional-ideological and social body.

The paper titled "'Looking for relief': narratives of biomedical professionals and patients about experiences, perceptions and (dis) agreements about other care practices in chronic headaches" by Romina Del Monaco (Argentina) is the sixth article that composes the 24 number of RELACES. The article takes a socio-anthropological perspective to analyze the existent connections among care, chronic pain and the dispute to the interior of the own biomedical field with other wisdoms/practices for the treatment and relief from symptoms. The author focuses, especially, on the analysis of migraine since it is a

condition that does not find unique responses from biomedicine. In this context, it is intended to perceive these tensions and articulations in the ways to treat chronic discomfort, since the particularities that said discomfort imply, pose a threat to the hegemony of the biomedical wisdoms. The paths in the search of relief and treatment of chronic pains, allow the author to connect bodies, pain and care, aspects that make the approaches from biomedicine more complex.

This section of articles is closed by the text titled "The invisible nature of violence inflicted on women with disabilities: An analysis of the situation in Spain" proposed by María del Pilar Gomiz Pascual (Spain). Here, the author exposes an analysis that links the studies on disability and gender. The connections between the violence against women and violence against people with disabilities are shown in the paper. People that are especially exposed to problematic situations that go unnoticed for society, in general. The conjunction of those events negatively affects the involvement of this populating group in different spheres to private and public life, what impacts in greater levels of exposition facing physical, economic, emotional violence, etc.

Two reviews conclude the present issue. The first one by Ana Cervio (Argentina), titled "Following the "traces" of a sociology of emotions in Karl Marx. An untimely and passionate reading from the South". The autor offers a tour on the most recent book published by Adrián Scribano under the name "*Sociology of emotions in Karl Marx*" (2017). There, the main aspects of emotions as a central axis of the processes of social structuralism, a feature to which Marx draw its attention in the XX century, are exposed. In the text, the unavoidable materiality of emotions is accentuated, as nodal factors that twist the production and reproduction of the world.

These review, by Daniel Rubio (Argentina) is titled "Ways of articulation of the bodies and emotions in the capitalist context". The author proposes a detailed tour on every chapter that compose the book compiled by Vergara, Gabriela and De Sena, Angélica (2017) "*Social geometries*". There the author problematizes some of the central topics that allow to understand the forms and distances from which bodies and places articulate when being with others. In this way, the approach on the situations of disability, the necrotic state interventions, the emotional treatment

in the work environment, hunger, poverty, violence, among many other situations described in the book, allow to interpret the ways in which the processes of social structuralism of capitalism anchor in and as of the regulation of the bodies/emotions.

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 and also communicate, once again, our inclusion in the **Web of Science** since last year. . As we have been stating for some time, 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.