

Editorial

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Ciencias Sociales y Educación is an editorial fictional act. What is a journal if not the result of a writing performance? The publication of the Social Sciences and Education Faculty of University of Medellín (Facultad de Ciencias Sociales y Humanas de la Universidad de Medellín) was born in all its creative and academic *dynamis* in 2011. Its first issue was published in 2012 and alongside it, the journal imagines a place threaded by a geometric of multiple expressions, a whole topological potential of what the journal might become as a bet and endeavor in the ritual, both magical and stubborn, in times of editorial marketing. Thus, the journal has projected a set of forces in performative action, a whole dispositif of fictional representation in the theatre of scientific publications, acting and giving an account of a genre located in the field of social sciences and humanities, ruled by a ritualized domination system in a capitalist context.

These sciences currently undergo a dissolution from their narrative that corresponded to the moment of their origin; the XIXth century. In a world where the *events* flow, the bond and themes tackled by “those sciences” can no longer correspond to the discursive horizon of their epistemological tradition. Today, there are new dispositifs for discipline and control that use a *grammatiké* that makes a framework of fear to the *contangere* (contact) out of the social bonds, even in times of panic for the presence of the other due to the COVID-19 pandemic. That is why the 17th issue of the journal *Ciencias Sociales y Educación* provides a series of articles, translations, and reviews that allows the comprehension of the vertigo of the contemporary human condition, intertwined by the proposal by Tulio Restrepo, from which is possible to analyze the grammar of the society we live in. It is important to highlight that this issue of our journal stands out for its use of inclusive language to avoid the masculinized generalization (overcoming the heterosexism and phallocentrism in the use of common language) as is evidenced in some of the articles that make part of this issue.

The first part of the journal is composed, within their topological fictional specialty, by nine articles. Five of them are related to studies on the body and corporealities. The next four of them are put in *contact* with the pedagogic act, where the teaching displays that creative *dynamis* that requires a teacher in the aesthetical multiplicity in the affective materialities, the reflective memories, and performance exercise. These first five articles are related to the *Red de investigación de y desde los cuerpos*¹ (Research network for and from the bodies), which congregates researchers from different disciplines from Argentina, Brazil, Chile, Colombia, Ecuador, Spain, Mexico, Peru, Uruguay, and Venezuela, with a common

¹ Further information about this network can be found in this link: <http://red.antropologiadelcuerpo.com/>

purpose: analyzing the role of corporations and the movement in different realms of social life. For that, the network sponsors academic interaction in spaces such as events, lectures, workshops, performances, and audiovisuals. Thus, several researchers of this network participated in the *XI Congreso Internacional de Ciencias Sociales y Humanas* (XIth International Congress of Social and Human Sciences), concretely in the *Corporeality, performativity and teaching practices* panel, held at Universidad de Medellín (University of Medellin) between the 23rd, 24th, and 25th of May 2019. Based on the results of the panel before mentioned an editorial project materialized in the book *Cartografías corporales y pedagogías performativas en América Latina* (already in the print) (Corporal cartographies and performative pedagogies in Latin America) and also a place within the *Ciencias Sociales y Educación* journal. Consequently, five of these papers integrate the first part of this 17th issue of the journal, texts that went through the complete editorial process in their becoming scientific articles.

The first act of this part of the issue was represented by “Affective materialities, the reflective memories and performance explorations. Mobilization of knowledge(s) incarnated in the university”, written by Silvia Citro and Manuela Rodríguez, and with the collaboration of their research teams from Universidad de Buenos Aires and Rosario (Argentina). The article condenses several years of work in the field of *performance studies* and show how the performative act of teaching requires an affected materiality incarnated in that other place of pedagogic action: the Argentinean university space. The scenic deployment of the journal's issue continues with “Phenomenological-experience exercise of collaborative teaching in anthropology of corporealities” by Susana Rostagnol and Emilia Calisto, who displayed the results of a pedagogic experience tied to the Anthropology of the Body course in the University of the Republic of Uruguay. The performative premises guided from the cultural phenomenology allowed the students of this course to widen their field of anthropological knowledge. The third scene in this first act of the journal is starred by the article “The order of things: educator women and gender inequality in higher education” by Ana Magdalena Solis Calvo. In this article, she shows how the liberal discourse, held in the conception of as a fundamental value of real democracy, is an artifice given how women are still suffering an exclusion inscribed in gender inequality fundamented in the social order, and which activates fighting feminist fronts for (re)semanticize the social from within the educational space in Mexico. The next act in the reflective scene presented by the issue is “The teaching bodies in the philosophy classroom”, written by Jannet Tourn Travers. This article integrates the fields of philosophy teaching with studies on the body in an effective performative action within the classroom that sees in subjectivity the corporeal field where subjects thread each other with the world in intersubjective convulsion. Continuing with its subjective repertoire, the journal presents

“Corporeal teachings in school”, written by Valeria Sardi, Violetta Vega, and Luz Diana Ocampo. These three authors display the corporeal knowledge(s) as configuration places for subjectivity in educational institutions in Argentina and Colombia, in the realm of high school education and the formation of teachers within the thread that configures the processes of appropriation of corporeal knowledge(s) in context.

The next four dialogical scenes in our editorial theatre are expressed in “Education and poverty: a look to educational processes in exclusion and social inequality environments. Chocó, Colombia. 2010-2019”, written by Mirsa Chaverra Santos, where she displays how the administration of poverty, that are still present in the social educational project, continues to develop and establishing exclusion and social inequality. In this direction, the theatrical scenery of the journal continues with “Reader’s autobiography: a tool for the construction of sense in the teaching job”, presented by Juan Camilo Tobón Cossio. The article allows us to see how “being a reader” illuminates a life story in its contradictions, learnings, and openings in the becoming a teacher in a society where subjects *are* in a conscience of a *me* that becomes active in the critical stand, in the openness present in the life experiences of a critical reader. This life experience as a critical reader has an enunciative spatiality within the article “The potentiated discursive competence through multimodal texts”, written by Mary Luz Hoyos Hoyos, Gladys Lucía Acosta Valencia and Solbey Morillo Puente, where the logos that may be expressed by the subject sets in motion an interaction in the platform where we, today, dissolve: the social practice of the multimodal text. This part comes to an end with the article “Design and application of metacognitive strategies for improving the reading comprehension in high school students”, written by Eliana María Castrillón Rivera, Solbey Morillo Puente, and Luz Adriana Restrepo Calderón, who deployed a question of the educational activity through a meta-cognitive strategy that had as an object strengthening the reading comprehension in its three dimensions: the literal, the inferential and, the critical one for autonomous learning, autoregulated and directed towards the formation of analytical subjectivity in times of a contradictory educational project.

The scenic performative act continues with six translations from French to Spanish. texts from Bernar Stiegler, Cristophe Bonneuil, Jean-Baptiste Fressoz, Guillaume le Blanc, Pierre Zaoui, and Yan Moulier Boutang, in the interpretative voice of the translator Luis Alfonso Palau Castaño. These texts make us think how deeply inside our contemporary social architecture is inscribed that we call Anthropocene, which puts into the light of the scenery a no-return in front of the parasitic print of the human on the planet earth. These translations deploy a common question: how the capitalist mode of production has mutated in a

locus of symbolic interactions tied to cognitive capitalism that installs the body as merchandise of libidinous consumption in which the only thing made real is a design of the permanent fear of anthropocentric intimacy?

The last scene of the journal is constituted by five reviews in which authors and their works are evoked in the luminescence of affective effects and reciprocal palpitations: "Jairo Escobar Moncada", *The différence anthropologique*, *Thinking didactics*, *Democracy through rights* and the aesthetical provocation of the work of Tulio Restrepo, which is made an *incarnated* presence in the graphical proposal of the journal.

We hope that this number of the *Ciencias Sociales y Educación* journal convokes the sensitive experience of reading made critical to the extent in which those who read it understands that given to her/him when the evidence is made reflective flesh in order to understand the world we live in today, tied to practices and rituals intertwined in the biopolitical order and the fear for contact.

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