

## **Humiliation, disgust and repudiation in social making (Anthropology of Emotions)**

Disgust and repudiation (or contempt) make the social tissue at the psychological level of individuals and their emotions, as well as with regards to their possibilities of building and affecting society. In this course, we take disgust and repudiation as emotions considered “repulsive” or “hostile” that can open up paths of research in order to understand a set of practices that make of the social the place of inclusions and exclusions via the affects, and that are related to political, esthetical and symbolical forms, where processes of abjection, repulsion and inferiorization structure various cultural dynamics.

Disgust and repudiation will be analyzed as emotions enabling to think through other emotions, such as anger, hatred, fear and, to a certain extent, pride. We will follow the guide of phenomenological analysis in viewing emotions as phenomena of experience, identifying their essential characteristics as opposed to other phenomena and aiming to capture that which constitute them. According to this group of authors, the values leading our behavior are directly related to acts of affective nature. Disgust and repudiation denote answers of rejection and distancing from something or someone and are manifested in various ways. Humiliation is one of such ways, which we interpret as an action motivated by diverse emotions: hatred, contempt, fear, disgust but also desire. In order to deal with these emotions, the course will take on board an interdisciplinary bias, exploring the interfaces between anthropology, psychology and philosophy, aiming to examine the social processes involving, both subjectively and collectively, feelings of disgusts and repudiation and practices of humiliation. How much do sensorial emotions, that we may even interpret as primary emotions, tell us about moral values and our social making? What can we say about difference and inequality from reading into emotions? In the first part of the course, we will tackle authors such as Kolnai, Menninghaus, Lindner, Freud, Miller e Kristeva. The following section will debate issues of intelligibility, recognition and abjection, key to Judith Butler’s thought. Next, the course will open up the discussion on various topics. In the gestation of nationalism, the events of war, the consequences of colonial domination and the traumas and violence present in ex-colonies (here, the post-colonial debate is pertinent), in the different forms of discrimination such as racism, misogyny, homophobia and transphobia, we find mechanisms of contempt and subjugation using humiliation, disgust and repudiation as means of actualizing and strengthening social distinctions and markers. The course readings will then move on to issues of biopolitics, necropolitics, hatred and exception politics. Following authors such as Fanon, Kilomba, Lord, Foucault, Agamben, Mdembe, Sayak Valencia e Talal Asad, on the one hand, and specific readings on violence and cruelty against bodies not adjusted to hegemonic gender and sexuality norms, we will attempt to pursue the study of such emotions. Some ethnographical issues are key to our purpose. We wonder, for instance, whether anthropology can pay serious attention to the psychological effects of racism on subjects? The effects of homo/transphobia? The effects of exclusion?, etc. What do we do in our ethnographies to interpret (and transmit) subjects’ pain, or even our own disgust? If it is true, as phenomenologist say, that emotions are bodily felt, it is also true that bodies are the scene (or punching bags) upon which the effects of repulsive emotions are focused. Body and psyche, and therefore, torture, lynching, raping and abandonment are experiences of the

social at the core of our course. In brief, disgust, repudiation and humiliation are notions through which we will attempt to read gender race, class, sexuality and the other markers of social difference. Finally, there are forms of resistance, imagination, erotization of scenarios and scripts playing upon the pair abjection/desire; fantasy scripts and erotic tensions conducting to the uncovering of diverse configurations of relationships between desire and pleasure. Esthetical practices tensioning the body to its limits and folding enjoyment upon the negative side of feelings involved in humiliation, repudiation and disgust. At this point, we also draw attention upon the “trashing” of media spectacularization and society’s ritualistic need to repeat and remake itself (not without leaks, constrains and contradictions) through forms of humiliation and contempt woven inside and outside the social. On this topic, we will read Jack Halberstam, Juana María Rodríguez, Bob Flanagan, Rocío Santiesteban, and other authors.