

# Editorial / Editorial

The commitment to understanding the social dynamics that mark contemporaneity instigates the sociological imagination to expand thematic boundaries and permanently sophisticate its epistemic instruments. In this context, it is not enough to discover new aspects of phenomena that have already been widely studied to signal the advances in sociological thought. Disciplinary broadening is also revealed from the approach to emerging phenomena and problems that gain contours of public issues.

This is the theme of this edition, titled “Sleep and dreams: dreamlike experience and social life”. Therefore, it is of undeniable importance for those who focus on imagined communities, as Benedict Anderson taught us, and the relations between nations, which are conventionally named as inter-national relations.

In this sense, sleep abandons the physiological limits given by its universal character to become a phenomenon whose social conditioning factors directly interfere in its realization and symbolic value. In its dynamics of collective transformations, sleep can be understood as the last physiological frontier not colonized by the productivist logic of neoliberal capitalism (CRARY, 2014). In a system whose ideal of work activity can be summarized by the formula 24 hours / 7 days a week, the constant compression of time measured by cumulative daily demands ends up configuring ours as a “society of tiredness” (CHUL HAN, 2015).

Practices related to sleep (such as dreaming) are gradually undermined, quantitatively and qualitatively. Sleep is less time, a poorer quality sleep, whose superficiality shelters dreams easily forgotten in the face of the intense rhythm of waking minds.

The relationship between sleep/dream and social life can be treated as an important development of a sociology of imagination, or the imaginary. Or it can be admitted that this constitutes a recent interpretative disciplinary domain and an absolutely

innovative contribution to sociological research, considering that this theme, until very recently, was associated with fields such as that of psychoanalysis.

The conceptual and methodological proposal for a sociological interpretation of dreams has been led by two volumes published by the French sociologist Bernard Lahire (2018; 2021). This author seeks to overcome the analyses of dreams that are more centered on the individual and on traumatic experiences accumulated in his psyche, based on the interpretative contributions formulated by a dispositionalist sociology of the dream experience, about which he has been theorizing over the last twenty years.

Knowing how to narrate and share one's dreams represents a very recurrent and valued characteristic not only among persons who have accumulated strong cultural capital in our society, but also among great leaders, and shamans from different indigenous peoples. Therefore, in traditional communities, knowing how to dream means not only mastering access to the wisdom of ancestors, but also envisioning possible futures. In the words of Ailton Krenak (2020, p. 37): "I experience the meaning of the dream as an institution that prepares people to relate to everyday life". As a fundamental dimension in the lives of different Amerindian populations, dreams take on the contours of a remarkable event. Therefore, for these populations, it is not just a matter of representations, but of "lived life", as proposed by Krenak, Davi Kopenawa and Hanna Limulja (2022).

Learning from these peoples implies conferring on the dream the status of a potent epistemic tool. This makes it possible to overcome the systemic paradox of the capitalist mode of production, which threatens the continuity of human life itself on the planet. In this sense, the dream in the worldview of traditional communities assumes centrality in the construction of other possible worlds. In the same way, from a critical and transdisciplinary perspective, dreaming unequivocally merges memories, emotions and imagination, relativizing adherence to naturalized realities, as a function of openness to another reality.

Thus, by bringing the areas of human sciences closer to the dream experience, we are faced with the interpretation of a

multiplicity of meanings that are sheltered from dreaming. To account for this diversity, this dossier sought to select studies that support the understanding and intervention on symptomatic modes of collective mental suffering. Therefore, the question that guides the organization of this thematic edition is: what is the contribution of new socio-anthropological interpretations of sleep and dreams to the understanding of the dynamics that mark contemporary social life?

In this sense, *World Tensions* has brought together seven articles that address the thematic axes described below.

The heuristic dimension of dreams in the sociological effort to interpret contemporary social life is problematized by the systematic and comprehensive contributions of the theoretical and methodological formulations of Bernard Lahire (ENS/Lyon), carried out by Gabriel Peters (PPGS/UFPE). The article presents the dream as a modality of internal communication of subjectivity with itself regarding existential concerns experienced in waking life. Like other forms of reflexivity exercised by awakened subjectivity, the dream is a “deferred elaboration” of issues insufficiently dealt with in the individual’s previous experience due to the “urgencies of practice” (Bourdieu).

The sharp historiographical perspective and the knowledge accumulated in the field of religious sciences lead the reader from the past to the present, respectively from the relations between dream and historical imagination; religion, dream and prophetic spirituality, in the articles by Philippe Martin (ISERL/Lyon 2) and Marcelo Camurça (UFJF).

Philippe Martin embraces the opportunity offered by the diary kept by the physician of the young Louis XIII, in the seventeenth century, to unveil the remedies and beliefs that equipped an entire society in its dealings with the anguish that emerged from bedtime, in the face of sleepless nights and nightmares.

Marcelo Camurça discusses the way in which the imaginary linked to the Old Testament is legitimized in dreams, visions and revelations of prophecies that are appropriated by God’s “chosen people”, that is, the evangelical-Pentecostal environment, in the form of divine messages about the political and moral destinies of Brazilian society.

In turn, Olivia Legrip (Université Catholique de Lyon), in her text, addresses approximations between the singularity of the individualized psyche and cultural conditioning, based on the biographical accounts of Malagasy healers. These narrate different types of dreams, with emphasis on those that involve the researcher himself, integrating and legitimizing his presence with the patients.

Paula Guerra (University of Porto) explores the utopian dimension that emerges from the connection between art and dream from the Paredes de Coura Festival. This “Couraíso” is taken as a transformative intangible heritage, as the event enhances the projection of alternative social futures that subsidize the re-elaboration of the life of a small Portuguese town in the interior of the country.

The anthropological perspectives and traditional cultures on the role of dreams permeate the contributions of Elizabeth Pissolato (UFJF), in the article “Dreaming places, dealing with what we do not see: approaching Guarani dreams”. The work titled “Globalization of Culture or Culture of Globalization? The relationship with Mozambican indigenous culture”, authored by Itelio Muchisse (Catholic University of Mozambique) and Pedrito Cambrão (Zambezi University), adds to the perspective offered by traditional cultures.

We enrich the composition of this dossier with the poetic essay “The city, the stones and the dreams”, which traces a stimulating reflection on the transformations in the urban world, based on the poems of the architect Napoleão Ferreira. His friend and colleague Solange Schramm (UFC) introduces us to her accurate sense of life in big cities, highlighting her perception of the scenarios and the human landscape.

It is also worth noting that Professor Gema Galgani (UFC) offers us an emotional posthumous tribute to the French economist Pierre Salma, a long-time friend and stimulating acquaintance, as well as a renowned scholar of Latin America. His trajectory is presented with emphasis on his routine visits to Ceará, where he participated in the Editorial Board of the journal *World Tensions*.

We wish you a fruitful reading,

Kadma Marques  
Gabriel Peters  
Philippe Martin