

# Research Committee RC54

## “The Body in the Social Sciences”

### NEWSLETTER

**December 2009**

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#### **1 Objectives of RC54**

Research Committee 54 on The Body in the Social Sciences (hereafter RC54) has been established at the First World Forum of Sociology (Barcelona, 5-8 September, 2008) in accordance with article 4 of the Statutes of the International Sociological Association (hereafter ISA). Its general objectives are to promote high quality research on the body and the embodiment in sociological theorization, providing a vital forum for those conducting research on the body.

The RC54 studies are extended to all societies, all cultures in the present and the past, all religions, without exclusion of races, ethnicities, human practices and beliefs. In its structure, it recognizes the aspirations of sociologists in all parts of the world and endeavours to support and strengthen the free development of sociology in cooperation with similar associations of social scientists studying the same subject.

#### **2. Office bearers**

The Board of RC54 elected for the term 2006 to 2010 is:

#### **Board 2006-2010**

##### **President**

Bianca Maria Pirani, “Sapienza”, University of Rome, Italy

**Vice-President**

Thomas S. Smith, University of Rochester, US

**Secretary**

Nicola Porro, University of Cassino, Italy

**Treasurer**

Chris Speed, Edinburgh College of Art, UK

**Board Members**

Roberto Cipriani, University of RomaTre, Rome, Italy

Carlo Donolo, "Sapienza", University of Rome

Devorah Kalekin-Fishman, University of Haifa, Israel

Roberto Motta, University of Recife, Brazil

Ivan Varga, University of Queens, Toronto, Canada

**3. Editorial**

This is the last newsletter of RC54 for 2009. We are looking forward to meet again as a research committee at the XVII World Congress of Sociology in Gothenburg, Sweden, 11 to 17 July 2010. We trust that this face-to-face meeting would provide an opportunity to engage in a rewarding dialogue as we share ideas on developments in the field and report on our own research.

The Congress furthermore provides an opportunity to conduct the business of the research committee, in particular, to elect a new board for the 2010 to 2014 term.

We do not have any contributions written in French or Spanish in this issue of the newsletter, but would like to encourage such contributions for the next issue, due in May, shortly before the Congress. Contributions as well as suggestions on how we can improve on the newsletter are welcome, and can be directed to the editor. Such contributions enable us to take cognisance of each others work and interests. The 2006 to 2010 RC54 Board intends to publish one more newsletter before the World Congress in 2010. Please send contributions for inclusion in the newsletter. The following time table applies:

Issue Date Submissions

End of April/Beginning of May 2010 January to mid-April 2010

End of August/Beginning of September May to mid-August

End of November/Beginning of December September to mid November

Please send your contributions to [biancamaria.pirani@uniroma1.it](mailto:biancamaria.pirani@uniroma1.it)

**4. President's Remarks**

The response of our membership to our call for papers for the upcoming World Congress in Gothenburg was impressive. Almost 80 papers have been accepted for inclusion in 13 different sessions. It should be a lovely and exciting program. The full program will be available online on the ISA website in early April. As you will see there, RC54 sessions span the conference dates with the first session on Monday, July 12 and the last session on Friday, July 16. We will also have an all important business meeting, most likely on Friday, July 16. Look for details in future newsletters.

In future newsletters, we will also send you full details of our program for Gothenburg. Plan now to attend! I look forward to seeing you there. Now that we have our program set for the World Congress, we will soon turn our attention to the nomination and election of new officers for RC54. In the next months, we will send out a formal call for nominations for the offices of President and Secretary-Treasurer and we may have some openings on the board as well.

For the first time ever, RC54 will attempt to have an election by email, possibly using a program like Survey Monkey. I think you will agree that this will be an improvement over our past practice of electing officers at the business meeting at the World Congress.

## 5. Announcements

*The XVII ISA World Congress of Sociology, 11 to 17 July 2010*

The rules for funding to the Congress are as follows. A distinction is made between travel/accommodation and registration grants. To qualify an applicant must play an active role in the Congress program, and in the case of a travel/accommodation grant be from a developing country (category B./C). Applications are considered by the RC Board which is responsible for distributing funds allocated to it. An application should be received by the 31<sup>st</sup> of January 2010. An individual qualifies for one grant only. Once the decision has been verified the ISA pays the individual directly.

The theme of the World Congress “Sociology on the move” reflects a key concern of Sociological Inquiry. The list of RC54 sessions and contact details of convenors are:

### **THE BODY IN THE SOCIAL SCIENCES – ISA RC54**

Program Coordinator: Bianca Maria PIRANI, “Sapienza”, *University of Rome*,  
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#### PROGRAMME

*“Wired to Connect”:*

*the Geography of Embodied Intelligence*

*in a Planet in Flow*

#### *Session One*

**THE ARCHITECTURES OF THE BODY: the Cultural Evolution of Embodied Action in Technologies and Social Habitats**

Chair and Organizer **Bianca Maria PIRANI**, “Sapienza”, University of Rome, Italy,  
[biancamaria.pirani@uniroma1.it](mailto:biancamaria.pirani@uniroma1.it)

*Session Two***TECHNOLOGY, PHYSIOLOGY AND MEMORY**

Chair and Organizer: **Guido NICOLOSI**, University of Catania, Italy  
[gnicolos@unict.it](mailto:gnicolos@unict.it)

*Session Three***EMBODYING COMPUTATIONAL POWER**

Chair and Organizer: **Tatiana MAZALI**, Polytechnic of Turin – Italy  
[tatiana.mazali@polito.it](mailto:tatiana.mazali@polito.it)

*Session Four***SOCIAL HABITATS AND HIGH TECH: THE INTERNET OF THINGS**

Co-Chairs and Co-Organizers: **Gianni CORINO** & **Chris SPEED**, University of Plymouth, Edinburgh College of Art  
[gianni.corino@plymouth.ac.uk](mailto:gianni.corino@plymouth.ac.uk), [c.speed@eca.ac.uk](mailto:c.speed@eca.ac.uk)

*Session Five*

*[Joint Session of RC36 Alienation Theory and Research and RC54 The Body in the Social Sciences A)*

**WAVING THE BLOODY BODY: THE MODERN MOBILIZATION OF A WOUNDED IMAGERY ON BEHALF OF MULTIPLE IDENTITIES**

Chair and Organizer: Marvin PROSONO, University of Missouri,  
[Mprosono@MissouriState.edu](mailto:Mprosono@MissouriState.edu)

*Session Six***THE EVOLUTION OF THE SOCIAL BRAIN**

Lecture of Professor **Jarl-Ake RISBERG** (President of the Swedish Neuropsychological Society, 2003 - 2007 and Professor of Neuropsychology, University of Lund, Sweden)  
 on the topic "The Evolution of the Social Brain".

*He will introduce:*

the book **Jarl-Åke Anders RISBERG, Jordan GRAFMAN, (ed by.), (2006),**  
***The Frontal Lobes. Development, Function and Pathology***, Cambridge University Press

and will present a preview of the new book of Elkhonon GOLDBERG  
***The New Executive Brain: Frontal Lobes in a Complex World*** (2009),  
 Oxford University Press

Organizer: **Bianca Maria PIRANI**

*Session Seven*

## **BODIES IN ACTION: THE NATURE OF THE SOCIAL MIND**

Chair and Organizer **Bianca Maria PIRANI**, “Sapienza”, University of Rome, Italy,  
[biancamaria.pirani@uniroma1.it](mailto:biancamaria.pirani@uniroma1.it)

### *Session Eight*

*[Joint Session of RC13, “Sociology of Leisure” and RC54 “The Body and Social Sciences”]*

## **BODY AND NATURE IN LEISURE: A GENDER PERSPECTIVE**

Organizers: **Bianca Maria PIRANI**, University of Rome, Italy  
[biancamaria.pirani@uniroma1.it](mailto:biancamaria.pirani@uniroma1.it) and Veena Sharma, Prajna Foundation, India  
[vsharma136@gmail.com](mailto:vsharma136@gmail.com)

### *Session Nine*

## **BODIES AND RELIGIONS**

Chair and Organizer: **Nicola PORRO**,  
 University of Cassino (Italy) Dept. of Sport and Health Sciences  
[nicolaporro@gmail.com](mailto:nicolaporro@gmail.com)

### *Session Ten*

## **MOVEMENT AND DIVERSITY**

Chair and Organizer: **Florent GAUDEZ**, Director of the CSRPC-ROMA  
 (UPMF-Grenoble 2 France) Centre de Sociologie des Représentations et des  
 Pratiques Culturelles Recherches sur les Oeuvres et les Mondes de l'Art.  
[Florent.Gaudez@upmf-grenoble.fr](mailto:Florent.Gaudez@upmf-grenoble.fr)

### *Session Eleven*

*Joint Session of RC36 Alienation Theory and Research and RC54 The Body and Social Sciences B]*

## **THE BOUNDARIES OF THE BODY**

Chairs and Organizers: Natalie HABER, Loyola University of Chicago, USA,  
[natalcat@aol.com](mailto:natalcat@aol.com)  
 and Jodie ALLEN, Cambridge University, UK  
[jta26@cam.ac](mailto:jta26@cam.ac)

### *Session Twelve*

#### *Round Table*

#### **Official Presentation of the RC54 book:**

B.M. PIRANI, Ivan VARGA, Eds. (2009),

*Acting Bodies and Social Networks: a Bridge between Technology and Working Memory*, University Press of America-Rowman and Littlefield, Lanham, MD 20706

Chairs: **Roberto CIPRIANI**, **Thomas S. SMITH**, **Jarl-Åke Anders RISBERG**,  
**Pierre BOUVIER**, **Devorah KALEKIN FISHMAN**

### *Session Thirteen*

### *Business Meeting*

#### **Presentation of the International Conference:**

#### *Homo Electronicus: Bodies in Action between Memory and Technology*

to be held at University Kore of Enna on the next late Autumn 2010.

### *Session Fourteen*

#### *[Joint Session of RC36 Alienation Theory and Research and RC54 "The Body and Social Sciences B\*"*

#### **GENDER, WORK AND BODIES**

Chairs and Organizers: Karolin KAPPLER, Universidad de Barcelona, Spain, [karolinkappler@web.de](mailto:karolinkappler@web.de) and Miriam ADELMAN, Universidade Federal do Paraná, Brazil, [miriamad2008@gmail.com](mailto:miriamad2008@gmail.com)

### **SESSIONS IN DETAILS**

#### *Abstracts*

### *Session One*

#### **THE ARCHITECTURES OF THE BODY: the Cultural Evolution of Embodied Action in Technologies and Social Habitats**

Chair and Organizer: **Bianca Maria PIRANI**, "Sapienza", University of Rome, Italy  
[biancamaria.pirani@uniroma1.it](mailto:biancamaria.pirani@uniroma1.it)

*Embodiment is a complex phenomenon that envelops both the locative, perceiving active body I am and body permeated with the cultural significances that are also experienced. Human bodies are an intriguing pivot for theory, and it is difficult to imagine any geography that would matter without them. They straddle the dichotomy erected between nature and culture, their space both influenced by social relations and influencing what forms these social relations may take. Embodiment affects the way we approach cities, the way we develop, and practice a sense of place. According to the definition of habitus by Bourdieu, Bourdieu P. (2008), *The Logic of Practice*, Stanford: Stanford University Press]: "the active present of past experiences"- "embodied action" is a precious key to unlock the doors into the unmapped and unexplored cultural and ethical conditions of the current state of social memory.*

### **Florent GAUDEZ**

Director of the CSRPC-ROMA (UPMF-Grenoble 2; EA 1967)

Centre de Sociologie des Représentations et des Pratiques Culturelles Recherches sur les Oeuvres et les Mondes de l'Art:

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#### ***The Hand as Method: to know how to think with the hands and handle thought***

I will attempt to show here, how "the hand is the method," the one that links us to the world and to others, how it is both the sign and the tool of intelligence. Here we will recall the saying of Andre Leroi-Gourhan, the old master speaking of "The civilization of the 10 fingers," when he was reminding us that if the hands grope toward the mind, it is also, maybe, because the brain is eminently "manual."

We sometime use the expression “to think with one’s hands,” Leroi-Gourhan insisted, while explaining: “to not have to think with one’s 10 fingers is the equivalent to lacking a piece of one’s normal thought, the phylogenetically human thought. This is what Man does and the condition to the actualization of his/her *Anthropos*; it is also the manifestation of his/her intelligence and affectivity, i.e., his/her anthropophany. Hands are needed, not only to realize, but to conceive the invention in its intuitive form; we need them to experience resistance, and therefore to interrogate and to put into question what will become “the real.”

### **Fernando J. GARCIA SELGAS**

Professor of Sociology, University Complutense (Madrid, Spain), Member of the Research Committee on The Body in the Social Sciences (ISA)

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#### ***Corporeality or the Architecture of the Embodiment***

This paper starts by arguing that if we want to see the active side of human bodies in society and how they are interconnected with the surrounding objects and spaces we rather make a distinction, not a separation, between the process of embodiment and the ongoing product of that process, which goes beyond the organism itself and may be named “corporality”. However, most of the paper will be devoted to present corporality as a material and semiotic entity centered in the human body but extended into space (going beyond the skin) and into time (going from initial training and past experiences to embodied memories and opened worldly possibilities): an architecture of meaning, values and carnalities that includes the mechanics and aesthetics of movement, as well as its material limitations, its coupling with spaces and objects configuring its environment, and its social meaning. The convenience of using this notion for the study of gender violence will be provided if there is enough time-space.

### **Damayanthie ELUWAWALAGE**

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#### ***Appearance: The Histories of the Body in the Context of Clothing***

Attire, throughout history, performed a vital function as a form of non-verbal communication. Clothing and its decorative version called ‘finery’ is an effective symbol which signifies the wearer’s societal standing, occupation and gender. The questions: Why did men and women dress distinctively? Why did women’s dresses conceal their bodies? and, Why were women’s dresses decorative?, were directly associated with gender issues such as social and cultural differentiations of gender, and different social roles and behaviours expected from each gender in society. The dominant ideological beliefs, such as, the male public sphere and the female domestic sphere; masculine intellect and feminine emotionalism; male activism and female passivism; and masculine physical and mental strength and feminine physical and mental weaknesses, must have prompted the prominent gender differentiation of male dominance and female submission throughout the centuries. The phenomena of male dominance could be analysed in many theoretical facets, such as psychological, economical, biological and societal. According to these arguments, patriarchal male dominance and female dependence was caused by dichotomal rationales, such as their respective biological roles related sexual differences and social inequalities of gender. According to the economic argument

in relation to male dominance, women's subordination and male domination is economically established, determined and developed. In terms of attire in the nineteenth century, as a symbol of their economic standing, fashionable women wore decorative and expensive dresses designed to restrict movement, which made them incapable of working, to justify their male counterparts' status and wealth. The image of the Victorian woman portrays sexually repressed and socially oppressed characteristics in every facet, as her attire manifested social, sexual and economical subordination.

Historically, the sartorial extravagance indicated the class, power and prestige. The gender hegemony was evident in the aristocratic fashionable arena in many forms throughout the centuries. The universality of female submission was emphasised by the patriarchal-related sexual and societal hierarchy. Male authority was considered a form of social control mechanism in the economic and spiritual context. Throughout the centuries, gender inequality and segregation has continued to be passed from one generation to another, primarily because of the assistance from cultural symbol systems such as religion and language. Language, for instance, was a stereotypical cultural phenomenon which denigrated women as inferior to men and second-rate in social stratification. Religion, on the other hand, in the cultural perspective, not only recognised female submission, but also agreed with it via its beliefs and principles. In Western civilisation, clothes performed the dual function of designating social position and gender, while fashionable clothes operated as a mechanism of social control, directing social distinctions.

### **Andreas Georg STASCHEIT**

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### ***Heuristic on Embodiment: Phenomenology and Methodology of Creative Practice***

The first part of the paper refers to the topic of 'tuning', introduced by Alfred Schutz when studying the face-to-face situation of "making music together" in sociological perspective. For Schutz, the phenomenological analysis of music and its production was meant to serve as one characteristic context in view of the phenomenological problem of intersubjectivity, and the explication of a fundamental "tuning-in", playing a constitutive role in generative processes of music, may well be interpreted as an approach to a phenomenological understanding of the foundations of intersubjectivity. At a first glance, "tuning-in" might seem to involve the orientation towards a 'full presence' with backgrounds in Schutz's reception of Bergson's and Husserl's works on time and time consciousness. To discuss this question and to distinguish "tuning-in" from concepts like empathy, aspects of a phenomenological analysis of tuning will be presented, which focus on the corresponding acts of listening. The discussion refers to H. Plessner and E. Straus and, as 'tuning' is shown as a cooperative activity, to the idea of "cooperative phenomenology" introduced by H. Spiegelberg in the context of his "workshop-approach", an experimental introduction into phenomenology by 'doing phenomenology together'. As an exemplary analysis of 'aesthetic' experience, tuning is of particular interest as it involves a perceiving activity that definitely aims at the installation of a common, shared context. The tuning activities involved in every rehearsal of music ensembles present an example of human social action, where a task of extraordinary artificiality represents the topic of collaborative action:



the comparative diagnosis of two sounds, often significantly different in relation to timbre and intensity, with regard to their pitch.

The discussion of the structures of this “examination of sound” reveals interesting parallels to essential methodological aspects of phenomenological research, as depicted by Edmund Husserl. In this scenario, both the auditory activity related to ‘tuning’ as well as the phenomenological investigation into sound and the correlative acts of listening reveal to be relative to ‘practice’ in the sense of a specific ‘learning by doing’. Practicing, in relation to the arts known as the heuristic method aiming at the incorporation of new elements into one’s repertoire of expression and at the intended development of new potentialities of experience, will be analyzed in the second part of the presentation with regard to its relevance in the context of methodological reflection on phenomenology: After discussing references to practice and practicing with relation to phenomenological reduction (e.g. by M. Sommer), these specific characteristics of practicing as “*mode of the ‘I do’*” (“Modus des ‘Ich tue’” Hua VI p.108) are depicted by distinguishing six structural aspects: (i) iteration, (ii) variation, (iii) dialogue, (iv) transformation, (v) simultaneity, and (vi) the self-referentiality of practicing as practice of permanent beginning.

### **Shinsuke SAKUMICHI**

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#### ***An Embodiment of Droughts***

*The emergence of Ewosin-a-ngacin (anal-rectum stuck by feces) among the Turkana, the pastoralist in the northwestern Kenya*

The emergence of *Ewosin-a-ngacin* (anal-rectum stuck by feces) among the Turkana, the pastoralist in the northwestern Kenya: An embodiment of droughts.

The Turkana people are pastoralists of semi-arid area in the northwestern Kenya. Since the 1980s this area has been hit by the successive droughts, which consequently cause the social changes. While at the same time, an illness, called *Ewosin-a-ngacin* (EAN) has emerged. The purpose is to show the resourcefulness of body that can reconstitute the social order, transform the cultural meanings and mediate between the self and the world in the case of EAN. We draw attention to the massage séances in which the body of EAN with an innate logic is materialized from the massive body.

The massagers as well as the 17 patients were interviewed and their massage séances were videotaped in the 4 towns of Turkana district from 2002 to 2005. The interviews and videos show: 1) they massaged following the unique body of EAN.

It is not only explained in the new combination of the anatomical knowledge and the folk medicine, but also interpreted in the context of droughts and the hardships of the consequent social change, 2) the massagers grope, find and create the body of EAN on the massaged patients. Most of the massagers also have ever experienced the massage for the same illness. The body of EAN has been transmitted with “fingers and eyes” in Turkana terms.

5. The EAN is a new type of illness based on the common body produced between a massager and a patient, whom commonly experienced the droughts. The Turkana people adapted themselves to the droughts and social change by the elaboration of the common body, the intercorporeality: by the embodiment of

droughts.

### **Fabienne MARTIN-JUCHAT**

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#### ***Embodied Interactions: ICTs and Social Spaces***

The individual doesn't have a body, the individual is its own body. Communication is a meeting point between movements that build the social, physical movements, moreover emotional movements, expressed vocally or not. The body is not only an aggregate of muscles and corporal activity is not limited to visible movements. The body is first of all a medium that allows the rise of senses. Feeling through flesh and bone is the standing point on which symbolical thoughts and common sense are built. Thought rises from a body in action. What happens in the relation with a symbolical space is very specific as it characterizes the human being. Narrations, especially if they rest on bodies in movement, give birth to emotions through identification. The process isn't new, but it has however been generalised (see storytelling) in order to answer to the culture of emotion in which capitalism consists of. Communication techniques have progressively become more complex with digitalisation, thus facilitating the potential identification allowed by representation. As a follow-up to this epistemology, the purpose of this article is:

- firstly, to underline with examples the fact that the body is increasingly approached by the media and social areas, in a societal context dominated by trade logics;
- secondly, to defend the theoretical importance of taking the body into consideration when analyzing interactions between individuals, symbolical spaces and social areas.

### **Dana KAPLAN**

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#### ***The Sexual Lifestyle of the Creative Class***

Using the concept of *recreational sexuality* (to be distinguished from procreational), this paper contends that sexuality is an important yet under-researched dimension of everyday, heterosexual classed lifestyles. It also stresses the potential contribution of cultural sociology in general, and of Bourdieusian concepts in particular, in explicating contemporary sexualities. Recreational sexuality refers to marginal sexual practices and new ways of managing sexual relations that have reshaped normative - heterosexual and middle class - lives. Anal intercourse, multiple partners sex or BDSM serve as examples for this kind of sexuality, where pleasure becomes a fundamental 'right', and even more so, a condition for self-fulfillment. More often than not, this gradual socio-sexual shift has been conceptualized as an *agent-less* as well as *structure-less* ideological move towards an egalitarian yet hedonistic society. Furthermore, this move has been seen as unrelated to emerging late modernity's neoliberal policy longer a strictly private conduct, is related to creative-class self-identity work. Based on in-depth interviews I demonstrate the use of creative-class, heterosexual men and women of *recreational sexuality* to individualize themselves and exercise cultural sophistication. However, and in lieu with recent transformations in taste formation processes - where 'good taste' is more a function of idiosyncratic, omnivore embodied skills than the safe old 'highbrow/lowbrow' cultural snobbery - *recreational sexuality* should not be understood so much as 'transgressive' or avant-

garde. It should be principally seen, as a class practice it exemplifies a process of cultural hybridization, typical to the contemporary creative-class.

## *Session Two*

### **TECHNOLOGY, PHYSIOLOGY AND MEMORY**

Chair and Organizer: **Guido NICOLOSI**, University of Catania, Italy

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*Man is no longer considered the only 'tool-user/maker' amongst living beings, nevertheless 'modern Homo Sapiens is the most constructive and the most destructive life form on this planet' (Gibson). Furthermore, Man is a species bundled together with technology. We are changing our image of the human species, replacing Man considered solely as an evolving biological (or genetic) form, with Man bundled together with technology and culture as an evolutionary package. Moreover, even the classical dualistic 'individual/society' image appears blurred: human technical skills are embodied skills where individual intentionality, creativity and dexterity are inextricably interweaved with social pragmatic memories. This is the main topic of this session. Several questions arise from this socio-anthropologic assumption. Probably, the most important concerns how social organization and technology co-develop. In this respect, in the last twenty years, we witnessed an epistemological 'paradigm shift' introducing a revolutionary dynamic characterization within scientific evolutionary theory. Today many scientists claim that organisms do not simply adapt to their pre-existing environments, but are themselves active agents orientated to modify and co-construct the world where they live. This point makes constructive processes the core of any scientific reflection on Man. But technique is a 'bodily skilled practise' (Ingold) which often, but not necessarily, implies the use of a tool, that is an extra-somatic object. This definition let us to consider technique as a bottom-up social practise, a 'property' of the agent-environment relation system. A dimension, therefore, embedded within a specific experience in a local context. But what about very recent history? The attention of many social scientists over the last three decades has been given over to understanding the social implications of digital technology. This technology - ICT, biotechnologies, bio-nano-info-technologies, etc. - is crucially associated with the human body, and pose new challenges for body analysis.*

### **Guido NICOLOSI & Guido RUIVENKAMP**

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### ***Body, Technology and Social Practices***

This paper presents a transdisciplinary analysis on body and technique. In order to achieve this goal I preliminarily compare two scientific paradigms opposing each other in explaining the role of genome in life processes. The first one is top-down and basically deterministic in postulating that genotype governs body and behaviours. The second one, gaining ground in the last twenty years, claims the extraordinary plasticity of the phenotype and the relevance of the body-environment mutual interchange. Here, Man is a real and sensuous *being-in-the-world*. We consider the raise of this approach as a crucial paradigm shift I call the '*epigenetic turn*'. We argue this shift lays the foundations for a new body theory cutting across life sciences and with outcomes in socio-anthropology. In

particular, the '*epigenetic turn*' has its more relevant theoretical edge within the *ecological niche construction theory*. This latter, introducing a revolutionary dynamic within scientific evolutionary theory, shows that organisms do not simply adapt to their pre-existing environments, being themselves active agents orientated to modify and *co-construct* the world where they live. Thus, within this framework, in the second part of the paper, technique (a *body skill*) will be considered as the main anthropological feature leading us beyond the nature/nurture debate.

### **Pierre LENEL & Marina MAESTRUTTI**

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Laboratoire Interdisciplinaire pour la Sociologie Economique (LISE) Marina Maestrutti, Assistant professor, University of Paris 1 Panthéon, Sorbonne, [maesma@libero.it](mailto:maesma@libero.it)

### ***Body as Project: toward a new representation of identity in the age of converging technologies?***

Hybridization is valued by the post human thought as a condition which has "made" the human as he is today, and it appears as a fundamental topic in any discourse on nanotechnology, biotechnology and development of human-machine interfaces. Contemporary technologies in multiplying situations of contamination and hybridization promote de facto horizontality in the hierarchy of life. On the other hand, to use more and more invasive and advanced miniaturized technologies - based on our biological substrate, able to communicate with him and sometimes to control their functions - opens a new range of human "performative" possibilities. The body is ultimately regarded as a prosthesis that can be modified and controlled. This leads to the complete achievement of posthuman anthropology: the human-machine junction. New technologies and scientific progress have brought technology and body closer, to the extent of combining them. The *cyborg* - the cybernetic organism, a human-machine hybridization - is generally regarded as representative, the new subject topic of the post human age, and the two terms tend to become synonymous. All of these different visions of body - obsolete, arbitrary, hybrid, modifiable- seem to be attached by one model in particular: the body as "project."

This idea of body plasticity and freedom refers to a *culture-body*, a body entirely considered within its cultural elements, slowly growing more distant from its biological features to assume the ones characterizing it as a cultural, unnatural and worked up object. This vision of the body given by Ray Kurzweil, for example, is freed of all the human psychological, emotional and relational aspects of its physiological functionalities. Yet this body remains subject to a standardized social and cultural perspective, in which adaptations to ancient and new, individual and general, cultural and social body ideals are expected. This definition of the body as project agrees with the posthuman vision of the body suggested by Kurzweil and transhumanist movements, and with the discussion on converging technologies. Technology has been interiorized and is an integral part of identity construction, refusing any material or bodily boundaries and human or codified limits. This article would contribute to analyze the foundations, the challenges and limitations of this

hybrid design of the body and identity in the discourse of contemporary technotopias.

### **Matteo NEGRO**

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#### ***Man, the Natural and the Artificial***

Cognitive sciences, even thanks to the huge mass-media support, aim to transform the human condition of plurality in a natural state of biogenetic continuity with the whole living matter. The world of necessity and determinism dominates us and makes the linguistic phenotypic expression purely instrumental. The language of science, falsely interpreted as a register without a speaker, becomes the model of a global community generated by new technologies breaking down the barriers of segmentation and subjectivity. Within this view, the linguistic identity dominates the species identity, because it assumes the free relation between Self and Other and their reciprocal recognition. A generally physiologic, functional and ideal vision of the human body weakens Man and his peculiarity, establishing a new descriptive modality and drawing an artificial boundary between normality and pathology. This produces important consequences, for instance, in terms of the understanding of the disease and its relationship with the sufferer. But even artificial intelligence and cybernetics undermine the individual body, offering the idea of a technological product. Body programmability, in biogenetic terms, precludes a post-humanistic approach to the relation between Self and Corporeity. This aspect, on one hand, implements the reductionist interpretation of the human being, on the other hand, poses problems about the definition of the identity and its objectification. For this reason, the Negro's contribution reads the experience of the body in the light of biographic memory.

### **Sylvia BLAD**

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#### ***Neo-darwinism in the Post-genomic Era: extended or revolutionized?***

From the time they diverged from their common ancestor, chimpanzees and humans have had a very different evolutionary path. It seems obvious that the appearances of culture and technology has increasingly alienated humans from the path of natural selection that has informed chimpanzee evolution. With new data from genome wide comparisons between humans and chimpanzees available it has become possible to analyze whether this is the case. The striking result from this becoming known of the epigenetic level of gene regulation. At this level the coding regions on the DNA contains more gene duplications. Alterations in epigenetic schemes, acquired during a lifetime could be transmitted to offspring thus circumventing the process of 'waiting' for serendipitous mutations. We rely on the enormous plasticity of the brain to keep up with these developments and signs are that we also rely on our epigenetic plasticity more than we know. A helpful way of looking at technology to understand how technology might 'lead the way' comes from philosopher Stiegler, who suggests that technology is like an external memory that is unique to humankind. This epiphylogenetic memory is a new 'place' for storing information that can be transmitted to next generations without having to be inscribed into the genome by random mutations and natural selection. The individual

(neuronal) memory, acquired during lifetime, he calls epigenetic memory, can be reserved for the updated epigenetic information (for example, new DNA methylation patterns). Together these memories hold the instructions for ‘producing’ the human being of a next generation. With the convergence of nanotechnology, biotechnology, information technology and cognitive science (NBIC) technology can increasingly become part of the ‘internal’ memory.

### **Tatiana ROTONDARO**

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#### ***Bio-nano-info-technologies: ontological reflections on the informational body***

Keeping focused on the concern to address the overlapping relationship between the biological and social/technological development in the process of human evolution, this paper aims to clarify some inadequacies stemming from the tendency in social sciences to interpret bio-nano-technologies research is that the genome of humans and chimpanzees only differ in about 4% of the whole DNA sequence. The genetic differences that have been uncovered do seem to be at the root of traits like reduced body hair and different brain size. But how to explain the many other differences? More is, as well as its impacts on the socio-anthropological dimension, from a proposed paradigm that is based exclusively around the primacy of information and knowledge. I work with the hypothesis that the effective *material changes* brought about by bio-nano-technology on the body structure has been masked due to a comprehensive diagnosis that we live in an information society, which elects the information, language and communication as compelling objects to social theory. Observing the effect of this hypothesis on a socio-anthropological understanding of the theme, I propose that this phenomenon has created space for biotech-practices on the humans were analyzed using linguistic relations, covering the operations of "flesh, blood and silicon" (Waldby), made in the bodies of individuals – on the organic structure –, contributing to the formatting of reified conceptions about the human and the human life. To investigate the mechanisms by which this logic is carried out contemporaneously, in the context of bio-nano-technologies, I will first briefly discuss the emergence of the concept of information as ordering, which opposes itself to the fateful process of entropy, and the idea of information society. From the dialogue with the authors I intend to present the advances and limitations of this approach. Later, I intend to argue that the battles over what are genes and how they operate end up strengthening the informational paradigm, even if this resolution is not supported by empirical evidence (Moss). And finally, through an analysis focused on bio-nano-medical technologies, I intend to explain how the informational logic effectively operates changes on the very human materiality.

### ***Session Three***

#### **EMBODYING COMPUTATIONAL POWER**

Chair and Organizer: **Tatiana MAZALI**, Polytechnic of Turin – Italy  
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*Embodyng “computational power” inside objects, place is the technological trend of the next future so as embedding “memory power” inside object, place and also on bodies. Which kind of social, political cultural power is going to be embedded or enabled in object and places? This session aims to explore in particular the social and cultural relations between body and object, actual places in the Internet of Things scenario. In this emerging cultural context, that is constantly redefined and remediated by individual and personalized forms of elaboration, it is important to understand the way in which every single person or group, through embodied actions, leads his/her own way towards re-appropriation of the technological realm. This session aims to explore potential and real capacities*

*Key contexts: contemporary digital uses (from augmented reality to the pervasive technologies, to the web 2.0 paradigm), artistic and cultural context, urban ‘digital’ context.*

### **Roberta BARTOLETTI**

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### ***Memory and Social Media: New Forms of Remembering and Forgetting***

Technologies shape human memory and human forms of remembering and forgetting. At the same time, the users are able to shape technologies of memory in order to construct a meaningful world. The presentation focuses on the relation between individual and collective memory and social media: social media are not only communication realm but also memory places, where individuals can construct their memories, where they select what should be remembered and what should be cancelled. Furthermore, in social media memories can be constructed in a more participated way, thank to connection and contents sharing technologies. The presentation intend reflect on potential and actual capacities of social technologies to generate a creative use among individuals or groups in relation to remembering and forgetting. I will discuss this topic through some case studies. We can indeed observe many new technologies of memory at work: Wikipedia as an objectification of a participate cultural memory, the weblogs as places of individual memory and identity construction, Flickr as a shared private archive, new forms of participate social archive about historical events and so on. The aim is to design a phenomenology of grassroots memories in connection to social media.

### **Monica BALDINI**

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### ***GIS and Social Research***

The following paper introduces the research carried out by Professor Giandomenico Amendola, along with the Office for Coordinated Planning in the New Administrative District for the Imola Area. The cooperation between the Department of Urban Sociology and the Ufficio stemmed from the willingness to work together towards planning a new PSC (District Structural Plan), a process aimed at gathering together the local councils included in the Circondario. Council structural plans originated not only to overcome the limits imposed by traditional patterns for urban structures, but also to favour more efficient and dynamic governmental interventions

within the territory. Social research in the Imola area therefore took into consideration the ten councils around Imola as a unique system, with its complex and inner structural features, in view of future urban and social plans assessing weaknesses and strengths of the territory. The research was carried out applying both qualitative evaluation systems (interview-based) and information evaluation systems such as “GIS”, or Geographical Information System, which allowed to geo-locate the data collected during the research thus mapping sociological phenomena in the corresponding area. The “GIS” represents a very important technological aid to manage a city and to put social issues on a representative map. The use of this tool applied to social phenomena and to changes in the territorial spread of population must be considered as an important way for organizing and managing data. GIS technology represents a basic innovation in social research dealing with issues concerning towns, cities and the territory at large.

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### ***Practiced Spaces: Locative Approach to Cultural Heritage***

This paper aims at outlining a theoretical framework for the interpretation of some recent ICT projects in the field of cultural heritage. The role of computing and digital technologies in order to enhance cultural heritage may be very diversified: on one side, new media allow traditional ways of heritage representation, management and communication to be supported and enriched with sophisticated technologic virtuositities; but, on the other, they can also be used in cultural projects which aim at profoundly reconfiguring the way we think to and we experience the heritage itself.

Our reflection moves from the belief that cultural heritage is formed by the encounter of tangible and intangible aspects, whose strict connection can be observed in the dialectic between architecture of space (as social organization project) and place (as site of identity construction and development); and that its value must be constructed through an active social involvement of, and a continuative confrontation between, all the actors who interpret it, contributing meanings in a daily sense-making process: local communities, tourists, experts and researchers, scholars, common people... Our attention is therefore focused on those proposals which re-mediate the relationship between heritage (as cultural space), contexts and people in embodied and located ways.

In this paper we set out these proposals in a theoretical framework that we consider *opaque*, which exploits features that most common logic of *transparency* in media representation undervalue and overshadow. In particular, this opaque technological and cultural paradigm recovers and underlines the notion of embodiment, as a reference to a central position of the body and therefore to located and situated knowledges, which take people’s everyday experiences into account and give value to their different tactics of appropriation of space and places.

Key Words: Cultural Heritage, Embodiment, Hypermediacy, Locative Media, City, Identity Process

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### ***Embodied Knowledge in Context-Sensitive Exhibitions***

In this paper, museums are considered as privileged areas to analyze the social effects of new technologies, above all when visitors move through context-sensitive, computer-enhanced hands-on exhibits. The introduction of sentient objects in museum spaces leads to exhibitions communicating only if stimulated: thanks to sensitive walls, tables and floors, natural and tangible interfaces and wearable computer, architecture opens out to communication, entertainment and cultural spread. The “performative museum” is no longer a place for mere visual contemplation, but rather a place for dynamic action and production of content and meaning to its audience: the new visitor is a moving body, physically interacting with space and objects, using his senses within a responsive environment. In this context, we move from a symbolic-reconstructive cognitive modality to a perceptive-motory cognitive modality: during the learning process, we experience through the senses and operate through movement. Not only ambient intelligence makes it possible to release the body, now involved through gesture, mobility, multisensoriality, but also turns the museum into a socialized place, opened to participative practices, where visitors share experiences and enrich with their creativity the contents coming from traditional institutions. Key contexts: ambient intelligence, performative museum, body as privileged medium of knowledge and expression, socialized spaces.

#### **Reinhard HEIL**

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### ***Intellectual Harbingers of Contemporary Discourses of Human Enhancement and Transhumanism***

Julian Huxley, eminent biologist and humanist, not only coined the term "transhumanism" (Huxley 1957), but was also among the early visionaries of human enhancement. He proposed an improvement of man as early as 1931, based on the biological knowledge of that time. In current discourse the writings of early apologists of human enhancement are scarcely being referred to, although a number of other well renowned natural scientists, such as John Desmond Bernal and John Burdon Sanderson Haldane, developed radical visions of the human future already in the 1920s. Be it hive-minds, extension of life span, brain doping, changes in human physiognomy, the taking over of evolution by Man himself or even the splitting of humankind into different species: throughout their writings each of the fundamental ideas of today's discourse can be found. What is new and original about this, as compared to older ideas of improving man such as those in classical humanistic discourse, is the focussing on the human body itself: the intention is no longer the development of human abilities or the adjustment of the environment to human needs, but the radical changing of the human body in order to adjust it to the requirements of a society shaped by new technologies. The talk will reconstruct the basic statements of Huxley, Bernal und Haldane concerning human enhancement and highlight the role of these authors as intellectual harbingers of contemporary discourses of human enhancement and transhumanism. It is striking to find that much of what is understood as a (technological) threat for human nature and dignity in our own days has already been widely disputed almost a hundred years ago.

#### ***Session Four***

### **SOCIAL HABITATS AND HIGH TECH: THE INTERNET OF THINGS**

Co-chairs and Co-organizers: **Gianni CORINO & Chris SPEED**  
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*Ubiquitous computing, locative media and electronic tagging is moving data from hard-disks into the street, and building networks between people, objects and places. The established territorial boundaries that formerly distinguished shoppers from shops, consumers from producers, and friends from strangers are beginning to disappear. Technology of the near future will support our embodiment of an entire social habitat as we begin to 'see' the connections, relations and resources that constitute its sense of society. This panel asks: How will this emerging habitat transform the social transactions that bind economic, cultural and personal relations?*

**Natàlia CANTO'-MILA'**, Swen Seebach, Open University of Catalonia, UOC  
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***The Disembodiment of Love. Love in Postmodern, Digital Spaces***

This paper seeks to question the ways in which the relationships that human beings establish to themselves, to other human beings, and to objects, have changed in the last decades, perhaps even years. This paper is based on the assumption that many of the changes that have occurred are deeply related to the implementation, and growing dominance, of technology mediated communication, and attempts to explore the hypothesis that these changes have particularly affected those relationships in which materiality, the human bodies, play an important role in the interweaving of those invisible threads that build society binding people together. Love as a social field is highly representative for these social changes. Internet, mobile phones, email have transformed some of the ways in which human beings communicate and thus relate to each other, as well as to themselves, and to their environment. Simultaneously the more traditional mass media (still) have a huge role to play in the moulding of expectations that we have of ourselves, 'normal biographies', and the ways in which relations to others have to evolve. They all contribute to changing the meanings and forms of communications of (the discourses of) love. The objective of this paper is to examine the ways in which the forms of communication and the imageries of the body and of romantic love have changed with the widespread use of electronic means of communication, above all internet and mobile phones. In order to do so 20 autobiographical narrative interviews have been realised, as well as a text analyses of women's and men's magazines regarding their counselling on love and sexual relationships.

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***Ubicomp and the technologist as world-maker***

Ubiquitous computing applications are being proposed for a range of new interventions in the home, from supporting people's healthier eating habits, to acting as a cognitive prosthetic for people with dementia. While such applications have been proposed and pursued with the goal to promote people's wellbeing and autonomy, the nature of these applications requires them to collect data and

reason about some of the most personal aspects of our lives. The underpinning technologies for home-based ubiquitous computing not only include embedded sensors (e.g. motion, acceleration and RFID sensors) but software systems that use this data to perform activity classification and recognition. The granularity of activity classifications varies from coarse-level notions such as whether something is moving (as in a burglar alarm sensor), to our own recent work that identifies what action a person is using a particular tool in their kitchen for (e.g. slicing, dicing or stirring) and the food preparation activity in which this tool use is embedded (e.g. making a cup of tea). To classify and reason about people's actions in their homes requires the formulation of ontologies of such actions. These systems will therefore necessarily (from a functional point of view) include a raft of claims about what it is to eat, cook, and live at home. In practice, there is a range of choices of mechanism by which such ontologies and activity classification schemes are implemented, from centrally defined and fixed descriptions hand crafted by the programmer, to highly individualized self-organising schemes tied to the user. The implications of the decisions we make with respect to these ontologies are far reaching and in this paper we will explore both the sources of such issues and their potential impact for home-based ubiquitous technology.

**John ROGERS**, Product Design, University of Dundee, Mike SHORTER, Product De-sign, University of Dundee, Steven BIRNIE, Consumer Experience. NCR Dundee  
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### ***What is a Community, anyway?***

At a recent talk I gave about how designers and technologists refer to users, I posed the question – “Is my community a user?”. The question I got in return was “what is a community anyway?”. Good point and one that I’ve thought about since. So, I’d like to address this. Or rather I’d like to agree with the question. When we connect to people are we a community? Are the people that I have a drink with in the pub a community? Are the parents I casually nod to when I pick my son up from the school a community? Are the people that I post questions about microcontrollers to on forums a community? All of the above are communities, in fact anything can be classed as a community – we even have communities of communities. And the problem with everything being a community is that in a reductionist world this leaves us without much reduction. Before we start to design for communities we need to pin down what we mean. We need to allow communities to emerge through self-organising acts of connectivity. In this paper, we will start to sketch out methods for understanding the roots and branches of communities. We will show how through direct action and community engagement we are beginning a process that leads us through the many community touch points we have used in our lives – from town halls, to Christmas fairs, to summer fetes, sports clubs, social clubs and ‘fun’ runs. We will show how we need methods that connect people on their terms and in their way. So before we get carried away that having 12,345 friends on Facebook is a community, we have to ask the question – “What is a community anyway?”.

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***You are Part of the Global Network***

Radio frequency identification, or RFID, is a technology that is now rapidly being developed by corporations and governments who see the possibilities and advantages of managing large bodies of objects. By seamlessly embedding an RFID chip into an object, we now assign it a unique identification, allowing databases of specific item/location/relationship information to be generated, giving each object its own identity for real-time identification and tracking. RFID allows for more accurate inventories, automated re-ordering and improved market analysis; data capture that takes place without the need for line of sight or physical manipulation. This paper reflects beyond the logistical benefits of the technology, and instead attempts to identify the social benefits that might arise. Tagged with an RFID chip, an object will have a unique digital identity and play a pivotal role in joining the physical world with the digital. As this technology moves into products, sensitive documents and even the human body, an Internet of Things will emerge consisting of blogjects, spimes, cybrids, technemes, wearables and smartifacts; networked objects that are capable of communicating what they are, and what is going on in the space around them. As we see what can only be defined as a truly ubiquitous network environment emerging, it offers up new possibilities where our environment becomes a conduit of information transfer between people to people, people to things, and things themselves. This generates a new perspective in the way we view and interact with the Internet. Now we are caught inside of the net, in an always-on, invisible stream of data transfer. No longer are we outside this mass of information, curating its content in a web 2.0 model of tags, keywords and trackbacks, instead we share the network with objects that become active members of society, contributing not only to the social web, but also the physical world.

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### ***Interface Design for Tangible Computing***

This research is about new forms of interaction within digital interfaces. Technology is becoming more tangible at daily basis. Many projects are being developed with that intent: bringing to people features that allow a more direct and natural manipulation of digital interfaces and devices, such as MS Surface, Jeff Han projects from Interactive Pixel, Macintosh with its MacBook Touch, Wii Console, etc. As Dourish suggests (2004: 27), interaction with screen and keyboard, tends to demand our direct attention; we have to look at the screen to see what we're doing, which involves looking away from whatever other elements are in our environment, including other people. The computer sits by the desk and ties us to the desk, too. Physical computing aims to make man-machine interaction more organic, i.e. integrating computer technology with natural actions and behaviours from a user, regardless his/her characteristics, limitations, intelligence or ethnic group. For instance, assistive technology for disabled people is a great field of research bringing quite impressive results, allowing people with special needs not to be excluded from interfacing with digital technology. The proposed project examines the assumption that advances in physical and tangible computing (a.k.a as tangible user interface) will improve and enhance man-machine interface. The project's outcomes will provide insight into the sensory, emotive and cognitive functions operating in physical and tangible computing. It will provide test protocols for further experimentation and design principles for natural actions and behaviours from a user that are evidence-based rather than technology-led.

This is an ethnographic study. The aim is over people and their experience when coming across such innovations when interfacing with digital technology.

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***Technology and Networked Memory: Toward an Internet of Old Things***

*“My emotions exist I guess in my brain, not in the stuff that I own, the things that I feel... the things I do, don’t relate to the photos I’ve got in a box or an object that I keep at home, or you know, an antique teddy bear.” Jasper Joffe, 2009*

In the summer of 2009 Jasper Joffe staged the sale of everything that he owned at the Idea Generation Gallery in London. Everything from his paintings, drawings, teddy bears, and rare books was grouped into 33 different lots, each on sale for £3,333. Part of the publicity for the show involved a short interview on BBC Radio. During this interview he described how the installation / performance offered him an opportunity to “re-think everything” and to overcome a tendency of “getting stuck with old habits”. Whilst it is both difficult to take seriously the explicit exchange of mundane object for artefact, particularly as wider society is in economic recession, Joffe revisits a common legacy of Modern cultural practice: to be free is to relinquish oneself from belongings, and that memory and object can be easily separated. Using cultural coordinates from twentieth century and recent history, this paper traces the histo-ry of ‘letting go’ of objects and offers an understanding of the trait as a measure of technological determinism, which adheres to a linear and teleological model of time. The paper uses this argument to question the momentum behind the technical and industrial Internet of Things that has invested millions of pounds in tagging new objects, and ignoring the old.

***Session Five***

***[Joint Session of RC36 Alienation Theory and Research and RC54 The Body in the Social Sciences A***

**WAVING THE BLOODY BODY: THE MODERN MOBILIZATION OF A WOUNDED IMAGERY ON BEHALF OF MULTIPLE IDENTITIES**

Chair and Organizer **Marvin T. PROSONO**, University of Missouri

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*Political, religious and national identities are often formed and given support through the use of a body imagery that involves blood and wounds. Whether it be visual images of bloody bodies removed from scenes of carnage or on religious icons or in religious rituals, the use of bodies may be the most powerful visual expression of a spectrum of emotions everything from the bitterest alienation to the most sublime forms of social solidarity. This session seeks to explore more deeply the relationship between the physical body and the formational of religious and national identities.*

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***Waving the bloody body: the Modern Mobilization of a Wounded Imagery on behalf of multiple Identities***

The recasting of American national identity which grew out of the catastrophic events of 9-11 can be seen in part as a reaction to the use made of the bodies of those lost in the rubble. A pattern of national identification with the totemic sign of an outrage in blood was frustrated by the absence of that sign once the dust on the scene had settled. Other mass killings, especially those parts of the Holocaust which were also bloodless, are explored for their contribution to an understanding of how bodies lost in a national calamity contribute to a further deepening of national narratives of embodied victimization. A genealogy of episodes that give the “bloody body” its present significance is traced partly through the earlier and clichéd rhetoric of the “bloody rag,” as that phrase has been emblematic of either sentimental or hysterical use of atrocity as the basis for national mobilization. Examples of the use of this rhetoric are legion and can be found in almost every epoch, from the Battle of Agincourt to the seemingly never-ending conflict between Palestinians and Israelis, especially the recent Israeli attack on Gaza. The critique of the disciplinary and communicative technology of empire as described by Foucault, Negri, Hardt, et al. and the insights of Lacan as refracted in the work of Žižek are used to comprehend how this phenomenon has become embedded in the false consciousness of a nationalism now confused with virtue.

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***Pictures in Our Heads: Christian Iconology and Moslem Symbolization in Al-Jazeera's ransnational News of "Operation Cast Lead" in Gaza***

On March 25, 2003 the picture of a dead bloodied girl in the arms of an older man was published on the BBC World News website accompanying an editorial titled “Basra: Why they are not cheering.” The man seems to be holding up the girl as evidence of the destruction that has taken place. The same picture also appeared on Robert Fisk’s website with an expanded frame. This uncut version of the picture showed clearly that the girl’s feet were missing and in their place there seemed to be a suspended, crushed, bloodied and deformed body part. Images of bodies in pain in the news media are becoming increasingly more ‘real’, unprocessed and immediate. Viewers are exposed to bodies that are tortured, bodies that have been burnt, crushed, broken. There are images of blood and bodies in positions that seem ‘unnatural’ or painful; bodies in abject conditions. How do these images function as evidence of another human being’s pain? How does this excessive visibility function to humanize or de-humanize the exposed bloody body? In this paper, I use a variety of visual examples from major western media outlets to point out how the image of ‘other people’s pain’ serves both as a form of ‘excessive witnessing’ and as a culturally alienating factor. My purpose is to explore the availability of the pain spectacle in the news media and to examine how it becomes another territory for marking difference. I analyze how some people’s pain is spectacularized in ways that dehumanizes the very subject it sets out to humanize, some people’s bodies in pain are more available as a spectacle both in their lives and in their deaths, and some people’s pain is presented as overwhelming and incoherent whereas others’ can be celebrated and rendered meaningful. I point out how these discrepancies are not simply representations of ‘reality’ but productions of cultural difference and constructions of humanity or inhumanity.

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### ***The Spectacle of Suffering Bodies in the media***

This study focuses mainly on visual analysis of "Operation Cast Lead" Al-Jazeera transnational news from Gaza, its possible deciphering and significations, while attempting to draw some theoretical implications. Analyzing news discourse of the operation revealed that due to strict Israeli military censorship, only Al-Jazeera and a few more Arab satellite channels reported from inside Gaza, while the foreign and Israeli media were located on Israel's border side, gazing at Gaza a few kilometers away as "talking heads", mainly combining broadcasting reports aired by Al-Jazeera. Detecting the time span of "Operation Cast Lead" against Hamas in Gaza (28.12.2008 - 20.1.2009), revealed political and cultural-religious contexts, which could be theorized as liminal phases (Turner, 1969; Van Gennep, 1960 [1909]), at local and global levels. Bush administration's last days; Abu-Mazen's (Fattah Palestinian authority) official presidency in the occupied territories - the same as Israel's Olmert government - heading for elections. Time also coincided with three monotheistic religions' holy liminal phases: Jewish Hanukah; Christmas and New Year; Moslem Eid Al-Idha – Festival of Sacrifice and 1 Muharram or Al-Hijra - Islamic New Year. These findings led to exposure of deep cultural symbols embedded within news texts: Christian Iconology and Moslem Symbolization, and more. Theorizing findings, Al-Jazeera's visual images of bloody bodies paradoxically echoed Lippmann's (1922) classic "Pictures in our Heads" and Bourdieusian habitus (Bourdieu, 1984; 1996). Based on Agamben (1998), Bauman (2000), Nossek (2009), a common news "Spectatorship of Suffering" is possibly emerging, framed as "The "Aestheticization of suffering on Television" (Chouliaraki, 2006; 2006); which could be deciphered and legitimized through Christian Iconology and Moslem Symbolization by divergent audiences, leading mainly to convergent significations.

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### ***Reopening a National Wound***

2009 inevitably had to be an anniversary marking of the novelist Knut Hamsun in Norway. It was 150 years since Hamsun was born. The word *inevitably* is used because in the two preceding years the nation had celebrated anniversary of playwright Henrik Ibsen and the internationally little known writer Henrik Wergeland. Hamsun is, next to Ibsen, the most well known literary writer in Norway, but was sentenced to a heavy penalty after World War II for having been a nazi. This is the large national wound of the young nation of Norway. After the war, the Norwegian authorities tried to have Hamsun diagnosed as mentally sic kon the grounds of old age, but he then wrote a book proving that he was absolutely sane. He was then sentenced by a court to pay a lot of his fortune to the Norwegian state. In 1978 this national wound was reopened by the Danish author Thorkild Hansen in his book "Processen mod Hamsun" ('The Process against Hamsun'). Hansen argued that Hamsun had been deaf so that he could not get proper information about the war. In Hansen's view the way the Norwegian government treated Hamsun after the war was a disgrace. He even wrote "If you would like to see idiots, then og to Norway". This gave rise to a big controversy in Norway which was repeated again in the anniversary of 2009. I will in this paper argue that the national wound of Hamsun can be seen on the background of the nation-building process of Norway.

Norway had been an independent nation only from 1905. Before that, the country was in a union with Sweden for about a hundred years. Before that, Norway had been a colony under Denmark for about four hundred years. Artists like Ibsen, Munch and Grieg (painting, music) played a very important role in the nation-building process, and this was expected to be the role of Hamsun as well. Even the only world-known social scientist of Norway, political sociologist Stein Rokkan, was occupied with the theme of nation-building. I would suggest that young nations may be particularly vulnerable to this kind of national wound.

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***Bodies of Evidence: from Jesus Christ to the Stars***

My paper is aimed at evaluating how the body is a culturally and socially negotiated project and the most strong expression of power relations even in the performances of the arts applied to religion. The Cartesian dual relation between body and soul can be more and more complicated, according to Kantorowicz, when we distinguish two patterns of body: the real body (*Körper*), the body of flesh and blood, and the social, political and symbolic body (*Leib*). It is just beginning from here, that we can try to approach the complex reasons that have guided the figurative art of twenty centuries towards so different roads in the figurative and social representation of the body as an instrument of both active and passive religious, political and aesthetic power and the processes of its social construction. The symbolic body can make the individual body eternal by means of art and religion. I will start from the bloody image of *Corpus Mysticum Christi*, as the metaphoric organizational structure of consensus to power and religion from the Low Middle Ages to the early Modern Age, to get to the body of the twentieth-century stars.

***Session Six (Keynote Session)***

**THE EVOLUTION OF THE SOCIAL BRAIN**

organizer **Bianca Maria PIRANI**

**Lecture** of Professor **Jarl-Ake RISBERG** (President of the Swedish Neuropsychological Society, 2003 - 2007 and Professor of Neuropsychology, University of Lund, Sweden)

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on the topic "**The Evolution of the Social Brain**".

The lecture will start by a comparison between humans and our closest evolutionary relative, the chimpanzee, regarding brain size and mental abilities. The human mastery of symbolic languages stands out as our most unique skill, while other abilities like the creative use of tools, cultural expressions, understanding the mental life of others (theory of mind) and time-awareness based on episodic memories, are present in the chimpanzee, but at a much less advanced level. The question is what evolutionary changes have taken place in our brains during the six million years that have passed since we separated from our mutual ancestor? The brain size did not increase above that of the chimpanzee (400-500 gm) until about 2.5 million years ago with the emergence of *Homo habilis*, followed by species with



increasing brain weight like *Homo erectus*, *neanderthalensis* and finally *sapiens* with a brain weight of 1200 – 1500 gm. Did human higher mental abilities develop in parallel to the increase in brain size? Most likely not! The earliest signs of modern behaviour like artistic expressions, symbolic thinking, bodily decorations and creative bone tool making are only 80 000 (South Africa) to 40 000 (Europe) years old (an evolutionary step called the “creative explosion”). Before that more than two million years had passed with only small improvements in stone tool making skill, in spite of an increasing brain size.

What genetic changes took place in the human brain starting about 80 000 years ago that made it possible to develop a similar size brain that functioned in a much more advanced way than earlier brains? Our present genetic knowledge is very rudimentary. A mutation of the FOXP2-gene is considered to have been important for the development of the language systems of the brain. Modern brain imaging methods have been used for the anatomical comparison between the size of the frontal lobes in relation to the rest of the brain. The old “truth” that the human frontal lobes are exceptionally large has been revised. They turn out to be of similar size, in proportion to the rest of the brain, in humans as compared to higher non-human primates like the gorilla, orangutan, and chimpanzee. What has happened instead is a reorganization within the frontal lobes with an extension of the most advanced areas, like Brodmann’s area 10 in the anterior frontal pole (important for many social functions), and smaller primary and secondary motor areas. Humans have also more white brain matter in proportion to grey matter compared to non-human primates, a change that has made it possible to develop highly advanced and complex neuronal networks, the neuronal basis for all higher cortical functions. A recent discovery is the presence of the specific “spindle cells” in the cingulate gyrus (a deep medial area in the frontal lobes) with strong connections to area 10 and other advanced prefrontal areas. This cell type is present to a much greater extent in humans than in non-human primates and is suggested to be of importance for many advanced social functions. Another highly important evolutionary development of the brain is the “mirror neuron” system that makes it possible for us to understand the actions of others. The mirror neurons are likely to be of importance for many imitative functions including the acquisition of language. The highly complex development of the human brain from the primary neuronal tube to the mature brain takes about 20 years, which is an exceptionally long period of maturation. The newborn child has a much less mature brain than other mammals and is highly dependent upon the social functions of parents and other adults for its protection and nutrition. Genetic changes must have taken place during evolution that allowed much more time for the brain to mature during an exceptionally long period of childhood and adolescence. Such a long period of brain development is required for the fine tuning of our highly advanced social brain

*He will introduce:*

the book Jarl-Åke Anders RISBERG, Jordan GRAFMAN, (ed by.), (2006), ***The Frontal Lobes. Development, Function and Pathology***, Cambridge University Press

and will present a preview of the new book of Elkhonon GOLDBERG ***The New Executive Brain: Frontal Lobes in a Complex World*** (2009), *Oxford University Press*

## **Session Seven**

### **BODIES IN ACTION IN NETWORKED SPACE**

Chair and Organizer **Bianca Maria PIRANI**, “Sapienza”, University of Rome, Italy,  
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*According to the emerging field of interpersonal neurobiology, the session intends to study how our interactions shape our emotional habits and sculpt the brain through the interactional sets. As Daniel Goleman points out (Goleman D., Social Intelligence, New York, arrow books) “We are wired to connect”. Neuroscience has discovered that our brain’s very design makes sociable, inexorably drawn into an intimate brain-to-brain linkup whenever we engage with another person. That neural bridge let us impact the brain-and so the body-of everyone we interact with, just as they do us. The more strongly connected we are with someone emotionally, the greater the mutual force. Emotions are adaptive reactions to life situations, which in the human almost always involve social relations. The session suggests the body as the result of the interaction among the biological substratum and the whole of relations and emotional experiences*

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#### ***Homo sapiens, the Technologist.***

##### ***the Temporal function of the Technique of the Body***

*Homo sapiens* has emerged as a technologist. This is why some social scientists call man a tool-making animal. The evolutionary record affirms this. *Homo habilis* used crude stone implements as far back as 2.5 million years ago crude stone more than two million years before *Homo Sapiens* first appeared on the African savannah. Knowledge of this long overlap of human evolution with tool-making produced significant changes in evolutionary thinking. Earlier views, long held in many disciplines, maintained that evolution first effected biology and only later culture. In the current view, it worked on them together. Tool-making and *Homo sapiens* evolved jointly, tools—their making and use—played a part in the development of the large brain that separates present-day humans from their proto-human predecessors. Man is a species bundled together with technology. The order of tools defines the relationship between the body and things: that is to say, the interfacing mechanisms which enable its orientation in territorial space, its survival and the construction of social life. The deep meaning of technology lies in this pragmatic relationship that allows the body to construct its permanence in the world.

By focusing “bodies at work” as a relational matrix of human sociality, this paper applies the notion of the “technique of the body” classically elaborated by Marcel Mauss to the cognitive activation of the spatio-temporal networks constituting the actor-centered decision making.

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### ***Deep Synchronization: A General, Event-Based Approach to Modeling Synchronization Spanning Physiological and Social Boundaries***

Biological oscillators are key motivators in human social behavior and network dynamics. For example, high-level "hyperstructure" models illustrate the importance of bi-stable oscillation between the opioid and norepinephrine systems, correlating to human attachment and separation behavior, respectively, as well as establishing a social "immune system". Yet while this high-level model is clear as a tool to understand neurosocial synchronization, lower-level questions remain about the cross-over between physiological and social network processes. Through event-based computational modeling, it is possible to further describe the operation and synchronization of the high-level model and gain a deeper understanding of low-level message-passing between the physiological and social domains. A general, catalyst-driven messaging model, described in this paper, embodies the transition between the physiological and the social levels of analysis and takes another theoretical step forward in mapping the complexity of human synchronization.

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### ***Motion Capture Technologies and Body Technics: An Anthropological Approach of Human Computer Interactions***

The technological environment which surrounds the body today deeply affects it in its ways of being, doing, feeling and linking up. It seems important to take into account the contemporary ways body and objects fold in each other, to the extent that they turn old borders between human subject and material object indistinguishable. We particularly focus on the mediation throughout a technological device and « body technics » adjust themselves in a long time of learning, customization and embodiment. This process might be producing these two entities (person and object) as « actants » (Latour), and imply by their actions on the other a deep transformation: less on a relationship of producing knowledge than in a relationship of producing existence (Dewey). Our ambition consists in highlighting the role of the body in this encounter and this process, not to reduce it into a mere intermediary and make it signify instead of something else than its own self (an institution, a social order...). The issue is to bring into the scene the prior role it has, first in establishing *relational process* prior to personalization of motion capture technologies, then in discovering the building and setting of a new sensitivity to the object, to the self and to the world. We organized and observed a choreographic creation experiment by two dance companies. We proposed two different motion capture technologies to experiment the following links: gesture/sound, gesture/light.

Finally, our paper discusses the relation to the object and the way how technology forces us to redefine notions such as « person », « identity », engaging the body in

new ways of linking up to the other and to itself, with variable and situated ontologies.

Keywords : human computer interaction, body technics, dance, personalization, embodiment

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### ***Bikes, Body and Emotions***

In this paper I approach motorcycling as a social phenomenon. The main concept that I use is that of social career, as advanced by Erving Goffman. Goffman has suggested that the social career is represented by the lifetime changes which are essential and common for the members of a certain social group, even if they occur independently in individuals' life. Combined with David Matza's insights about "deviant career" (which is applicable to non-deviant groups as well), I highlight the specific emotions which occur in the successive stages of one's motorcyclist career. Throughout their social career as bikers, they learn how to manage emotions generated by this social practice. I describe each stage and the specific emotions generated at each such stage of the social emotional career. I conclude by comparing the motorcycling emotions to the automobile emotions, as depicted by Mimi Sheller's (2004) analysis of "automotive emotions", i.e. specific emotions determined by body's self-mobility. The study is based on data gathered from various motorcycling forums in Romania, participant observation carried out among bikers in Bucharest, Romania in 2008 and 2009, conversations and interviews with bikers, as well as analysis of various Romanian motorcycling magazines.

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### ***An Invitation to Empowerment-oriented Neurosociology***

"Sociology on the move" has important messages for us: "The world changes, and this change to a large extent depends on human action and imagination... [Sociology] implies a new openness with regard to other disciplines..." (Wieviorka, Joas, Björnberg, ISA, Sep. 2009). One of the pragmatists, William James, who was a physiologist, psychologist and a philosopher cultivated the ground for the creation of a biopsychosocial garden of knowledge. Psychologists and neuroscientists have shown great interest in this knowledge, while sociologists have mainly (but not completely) neglected this heritage. With the help of neuroscience it is quite possible and desirable to strengthen this transdisciplinary and action-based knowledge and construct an empowerment oriented neurosociology with the aim of educating people toward intelligent interaction with their environments. Pragmatists, founding fathers of the sociological perspective known as symbolic interactionism, insisted that intelligence is a method that can be learned by people, especially pupils and students.

According to pragmatists and some neuroscientists intelligence is the *capacity* that empowers human beings to successfully interact with their environments. *Empowerment-oriented neurosociology* develops the concepts of capacity--that has several synonyms like brain, intelligence, judgment, skill--and integrates it with other concepts like change, learning and empowerment.

Key words: Neurosociology, pragmatism, empowerment, change, learning, intelligence, symbolic interaction.

### ***Session Eight***

### ***Joint Session of RC13, "Sociology of Leisure" and RC54 "The Body and Social Sciences"]***

#### **BODY AND NATURE IN LEISURE: A GENDER PERSPECTIVE**

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#### ***Plastic surgery and the construction of appearance: a comparative study between Brazil and England***

There are various studies in the social sciences that show the way in which the body is configured as a symbol of a culture, a space onto which identity and alterity codes are projected, the uses that are made of it being associated with the clothes, ornaments and body painting that indicate the symbolic universes that are capable of helping us better understand the world that surrounds us. Therefore, the construction of *appearance* - involving adornment, postures and ways of dressing – begin to depend increasingly on body shapes and volume, becoming a central element in the process of building contemporary culture identities. This communication discusses the obsession towards appearance, expressed by the impressive growth of the beauty industry, as a subjective response to the fragmentation and instability that mark contemporary culture. This search is to understand cares with body presentation as a strategy of social distinction and identity (re)definition in a range of possibilities offered to people inside of the complexity which distinguish contemporary world. In this manner, focalizes, specifically, the consumer of plastic surgery in Brazil and England, in a comparative perspective.

Key-words: identity, sociability, social distinction, plastic surgery, consumer culture.

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#### ***The body - elective regularities: Self image, representation and practice***

In a reflexive modernization extent, we have observed several metamorphoses through which body and consequently identity have been assuming new forms, other ways of being and acting, other elective affinities that in the pursuit of fusional

proximity reappears in diverse artistic settings and practices. Identity is in this scenario a visual construction of a common experience transformed into a personal narrative which emerges in the works of artists who perform an exertion on their image or body, and on those that give their own body to representation, becoming therefore a visual project where expressions such as fusion and separation, equality and difference, identification and uniqueness, congenital and embodied dispositions achieve evidence. This includes a particular place, the individual dialogue and interaction - embodiment – it's inter-subjective relationship of vital importance to the analysis of such a subject matter - the body - and therefore of identity in contemporary artists working on body issues, suggesting that an explanation follows from the particular identity and/or practice according to its essential or defining characteristics.

As a result, body images emerge as a powerful instrument used to organize our relation to the world and to our lives. They are unlimited, a principle of repetition as the *habitus* itself and artists self production, a move towards transmission and perception, permitting us to discuss, in conclusion, the construction of identity in this artists and their embodied practices as well as the corporeal objectifications in artistic expression and agency given their power and high repercussion.

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***Social and cultural geography of the imaginary of tourism in resorts: from sex to death***

In the French Alp, numerous challenges face the winter sports industry both at an international and national level, but at the same time heritage tourism constitutes a new phenomenon that is largely important. This presentation deals with the Social and cultural Imaginary of these two types of tourism. One can question, on one hand, whether the winter sports industry is critiqued for being unsustainable while, on the other hand, for self enjoyment and even an erotic environment? Does heritage tourism become the new attraction for mountain areas or is it correlated to sadness, old and death Imaginary? The paper analyzes the actual experience of the tourists and residents on the French Resort Abondance; the presentation describes the different types of sociability using a methodological approach of the “sensitive”.

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***Predicating Nature, Finding Oneself. The fit body, gendered modulations and the bourgeois habitus.***

The notion of “fitness” implies what Michel Foucault (1983) has called “a claim to truth”. Such a claim concerns not only physical activity and the body, but also, and more fundamentally, the subject. For all their emphasis on instrumentality, the cultural legitimacy of fitness gyms rests on strong and specific notions indeed: views about the correct way of transforming the body and views about the (valuable) self as the transforming agent. Fitness culture works on a particular articulation of the body/self dualism. Fitness fans are adamant that the gym allows them “to do something *just* for the body”. Yet, what is at stake is not just the body. A “well-disciplined body” is

paramount in contemporary rationalized Western cultures, not only because, as maintained by Foucault (1979, 137) its ceremonial functions are downplayed in favour of its docility/utility, but also because discipline acquires symbolic value: fitness culture shows not that “the only truly important ceremony is exercise”, but that a body which has *visibly incorporated exercise* may yet again have important *ceremonial properties*. Although body language is not the direct object of bodywork in the gym, a fit body appears ready for everything and speaks of the subject in certain ways. In their classic *The English YMCA exercise to Music*, Rodney Cullum and Lesley Mowbray (2005, 10) consider fitness or better “total fitness” as “the ability to meet the demands of the environment, plus a little in reserve for emergencies [...] you will have to develop an independence of attitude that makes you self-reliant”. *Be active!* is the slogan of Joanna Hall, a popular British fitness icon. And activity in fitness takes on clearly moral connotation. A body with toned contours and erect posture, with more muscles and less fat is appreciated as a sign of an “energy”, a “vitality” and a “strength” which the subject can put to use in everyday life. Still, this energy is visible in the shape of the body, and becomes not only an instrument, but also a precious indicator, of the self and its value. All an all, through concentrated bodywork, gym-goers *perform character*, alluding to a self which is both stronger and more authentic. In this paper, I shall explore this particular symbolic configuration that drags the significance of the fit body from nature and naturalness towards authenticity and an image of a strong self. While the significance of the gym originates from the individual’s involvement bodywork, and develops through the individualistic ideal of a fit body, it matures, as it were, with the appreciation of the value that such a body may have for the self. That the self is ultimately in question in gym culture is a widespread cultural perception. However, the precise contours of fitness subjectivity remain largely unexplored. In this paper, I mean to fill in this gap, by looking both at expert discourse on fitness and lived experiences from gym participants in Italy and the UK. Fitness training, thus goes the hegemonic narrative deployed to account for gym practices, brings out the body’s “natural” plasticity, thereby enhancing the self without compromising his or her “authenticity”. Fitness culture is not only predicated on “body projects” (Giddens 1991; Featherstone 1991), but also on natural ones; projects that – thus the hegemonic fitness discourse goes – bring out one’s own true nature. Keep-fit activities are said to be effective because they work on the body’s real, natural capacities; and they are claimed to be moral because the performing self earns his or her changes via sustained, direct bodywork. The paper problematizes this discursive configuration, exploring the normative chains of meanings that allows for a (particular) vision of nature to sustain a (likewise particular) vision of authenticity. It does so notably with reference to the symbolic boundaries that sustain social divisions in terms of gender and class, showing how the fit body sustains an image of allegedly universal selfhood which in fact entails capacities that are unevenly distributed in society as well as reinforcing gender and class ideologies.

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### ***Priority of Receptivity over Productivity according to New Feminism***

In my paper I would like to present the new feminist argumentation behind the claim that receptivity has priority over productivity. New feminism is the recently developing social theory and maybe even a social movement inspired by the Catholic theology of woman presented especially by John Paul II during his pontificate. The new feminists are not yet widely known, though some of their arguments refer back

to very old, even premodern ideas promoting both aspects of human activity, namely the contemplative and the productive aspects. Contrary to modern accent put solely on the productive activity, new feminists such as Michele M. Schumacher or Pia Francesca de Solenni, claim that a balanced view of human nature is a more attractive and more adequate treatment of the problem of human existence in the world. De Solenni claims that the Western Cartesian view of the human mind has wrongly emphasized only the productive aspect of the mind, which started the problematic overemphasis put in modernity on the human productivity, with the simultaneous undervaluing of the human receptive or contemplative activity of the mind, which used to be valued by premodern scholars like St. Thomas Aquinas. This aspect of his philosophy, which also linked the receptive activity of the mind with the more feminine aspect of the mind, though present in both sexes, makes it attractive for new feminists. I would claim that such an argument is crucial in contemporary debates on leisure as the latter seems to be in constant need of its legitimation in modernity, at least in the modern West but probably also in other parts of the globalized social world.

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***Respect and identity in a naturist beach in Rio de Janeiro***

The discussion in this paper, within the scope of the naturist leisure activities, follows the idea of a "denial of the gift" as a moral insult since the moral insult to the naturist is the non-recognition of the "respect" that it attempts to promote and practice, which tries to establish its relationship with others within the naturist area. The non-recognition and not obeying the rules shared within naturism have implications as a basis for denial of a similar nature, because the practice of communal nudity in public is built on a commitment of the parties - in this case, the practitioners - that nudity will be treated in a non-offensive or non-erotic. The exchange system analysis depends on a classification system that assigns values and hierarchies of goods traded, being nudity the commodity in the case. In this hierarchy, gender relations also obey and reproduce the classification system, despite the equality that nakedness was supposed to promote. An interpretive model that sees naturism as a ritual of symbolic exchange helps to understand the intricacies of theoretical and practical social identity. Thinking about the symbolic rituals as related to traditional structures, where the social bond is based on ties of kinship and communities tied to perceptions of space-time, living with the impersonality and individualism characteristic of institutions such as the modern state and market, we are aware of dual vector of the identity process. Understanding nature as a search ritualistic affirmation of identities is to try to cover two aspects of the act of identification, which is to present oneself, in an individual sense of saying who we are, and also look up to someone, share values accepting and being accepted. The ritual of naturism contains the two facets of interest and disinterest, individualism and holism. This paper then presents partial results of the application of these hypotheses about the object of the thesis, the naturism of Abricó Beach, in Rio de Janeiro, Brazil.

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***Mothers, whores and spells: Tradition and change in Portuguese sexuality***



The paper proposes a debate concerning the values and social representations in which sexuality is shrouded, given that the best way to lay it bare is to show how it is clothed. These garbs are rhetorical artefacts which should be understood as ideologically constructed facts. The proposed methodological strategy is applied to a *case study* looking at the social upheavals generated by the presence of young Brazilian women in a town in northern Portugal (Bragança), with strong traditionalist traits. Due to their condition as *prostitutes, seducers and immigrants*, these women – with beautiful bodies - were regarded as disturbing the social order. A number of women then organized themselves in a social movement, calling themselves the *Mothers of Bragança*, to drive them out of the town, accusing them of bewitching their husbands with charms and magic.

Key words: *sexuality, values, prostitution, social movements, spells wonder*

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***Body an important instrument for Leisure Experience: A Vedantic approach***

Leisure is not a problem of time. It does not have to do with consumption either. Rather it is a cognitive problem of understanding what the idea and its experience conveys and what the result of achieving that state would be. There is a need to recognise the role of the mind-body complex in the realisation of this notion. This paper looks at the Vedantic tradition to understand leisure and the methods projected by this tradition for its realisation, foregrounding the role of the mind-body complex in that pursuit. In the Vedantic tradition of India the body-mind system is seen in a dichotomous, paradoxical way. While, on the one hand, it is seen as an inert object not worthy of overmuch attention, on the other it is the unique tool through which the highest leisure experience is gained. In this latter capacity it is a sacred space in which the energizing and experiencing spirit resides and so it deserves specific attention for all its capacities to be honed to perfection so that that spirit may shine through, unobstructed by any external conditioning. A body mind complex that has been harmonized – where thought and action have a synchronicity – would act in accordance with the rules and rhythms of the universe and would be beneficial to the environment in which one's fellow beings are also included. The need is to enable the mind-body complex to break out of unrealized and uncritically accepted, capitalistic goals and allow this complex to face challenges that would enable a fuller realization of its inherent potential. Leisure in the Vedantic understanding would be closer to Joseph Pieper's approach of seeing it as a celebration of the Divine wherefrom all activity arises as a form of 'Divine Play' as conceptualised by Johan Huizinga. The body-mind complex plays an important role in the realisation of this ideal. Leisure is about making judicious and intelligent choices that would cut across the crass materialistic possibilities that are projected by industry and media and so gullibly consumed by people when not applying their abilities of discrimination. When the compulsive attitude of increased production standing in opposition to time for consumption is seen through and negated then leisure at a deeper more satisfying and lasting level will become a possibility and a reality.

***Session Nine***

**BODIES AND RELIGIONS**

Chair and Organizer: **Nicola PORRO**,

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*According to Rosmini, Catholic priest, philosopher and founder of a religious congregation, our starting point is the consciousness of one's own corporeity that allows feeling life in all its expressions, therefore, to become aware of the external events. Thanks to the body we can perceive what is external and foreign. The feeling of belonging derives from the body as well as the conception of oneself and of the other. Corporeality offers an extraordinary supply of religious meaning: it is language, message, in one word it is culture and one can experience it through gesture, communication, intelligence, awareness and consciousness.*

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### ***Cultivating an Embodied Religious Ethics of Care: The Workers of Islamic Charities in Turkey***

Religious ethics, with all its bodily compartments, rituals and keen eye on minute details poses an important challenge to the conceptions of ethics in Kantian philosophical traditions. The salience of the positive aspects of ethics in these traditions urges for an attention paid to the visceral, practical and effectual processes that help to form and transform religious bodies. This paper aims to focus on these processes in one particular location, with an ethnographic reliance on detail. In Kayseri, a large Central Anatolian town in Turkey, where a fieldwork has been conducted, a core divide between the benefactors and workers of charities lies in their bodily attitudes towards the beneficiaries of their charitable organizations. For charity workers a religious ethics of care finds its expression and its content in cultivating compassionate attitudes, establishing physical contact with persons in need and overcoming well established dispositions regarding dirt, filth, disgust, affection and care. It is the formation of an ethical being through the never-ending processes transfiguring actions, taking new stances and meticulously working on behavior. Islamic bodily ethics is widely discussed through the lens of sexualities with reference to veil and the control of female bodies. The aim in this paper is to shift the focus of the Islam and body discussions away from this much discussed topic towards the less overt, more silent and unnoticed dimensions of establishing a pious body that cares about and cares for other human beings.

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### ***Identity of Iranian Women, and Their Bodies***

This paper aims to provide a sociological explanation of how the historical process of identity formation of Iranian Women should be informed of their 'bodies'. The main argument of the paper is that it is through the style of covering and body regulation that religion plays its significant role in women's identities. Changes in religion's influence make changes in women's covering styles: veil of women as a group of actors in society affected by alteration in power of religion during the history; passive veiled women's bodies become active and visible bodies. These modifications in power of religion and body regulation make possible to arise a new process in Iran's society, the process called 'the secularization of the Islamic body'.

This transformation is a historical process in Qajar Iran and Pahlavi era (1841-1941). Three specific periods of Iranian history will be selected and compared purposefully: 1) A decade in which first religious law texts (Resaaleh) were published. This decade shows how religion becomes an autonomous structure in Iran's society and how it shaped Iranian's life style by publishing religious law texts. 2) A decade in which Iranian's imperial court started its first travels to the West. It will shows how Iranian women's covering affected by the styles of West covering after these travels. 3) A decade in which Reza Shah announced compulsory unveiling in Iran, and religious authority declined. As a historical project, the chief research method would be content and discourse analysis. By analyzing religious law texts, photographs and films of these decades and some magazines specifically for women, such as "Zane Ruz", this argument will be articulated. Key words: Iranian history, Body, Identity formation, Women

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***The Body as Secular Shelter: Rhinoplasty in Tehran***

This paper aims to provide a sociological explanation for the recent surge of interest among Iranian youth in undergoing cosmetic surgery. The argument of the paper centers on the idea that cosmetic surgery can be understood as an index of the secularization process in Iran. Two possible sociological linkages between religion and embodiment will be discussed and examined empirically for the case of Iran. Besides the medicalization-secularization hypothesis, this paper suggests interpreting the 'body technique' of cosmetic surgery as a secular embodied action in that it ignores religion as a source of its legitimation. It will be argued that the theoretical linkage between secularization and the sociology of the body is internal and necessary rather than superficial and contingent. The particularities of the role that religion plays in cosmetic surgeries in Iran, moreover, will also be discussed. As no official records or academic literature is available on cosmetic surgery in Iran, two main modes of data gathering, exploitable content analysis and semi-structured interviews were conducted. The theoretical framework of the discussion is derived from a critical analysis of literature on secularization debates and the sociology of the body to formulate 'embodied secularization'.

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***Corporeality and Thaumaturgical Healings in a Marian Shrine in Northern Italy***

During May 26th feast celebrated in the shrine to the Blessed Virgin of Caravaggio in Fanzolo, a village in Northern Italy, "women possessed" ask to be freed by touching the statue of the Madonna. This rite provokes screams, convulsions, delirium, anxiety attacks and, sometimes, vomit. Over the decades the ritual crises suffered relevant transformations which can be related to the marginalization of possession vis-à-vis mental illness as well as personal and family malaise and to the religious institution's intention to prevent wild and uncontrolled behavior during the feast. Through a review of the literature, pictures and a new field research the paper analyses how gestures and corporeal reactions marking the ritual requests of healing against the "evil spirits" have changed over time.

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***Body, Syncretism, and Afro-Descending Identity: the Congada Manifestation***

This paper describes and analyses the Congada manifestation as an element of syncretism that enables the relationship among the body, as a social construction, the sacred and the profane. For that purpose, it developed an ethnography for studying this manifestation in the *terreiro de umbanda* (temple) *Irmandade Nossa Senhora do Rosário*. The results show that there is, in this manifestation, a rite system grounded on transcendental elements, which the group used to establish a relation with the body as sacred, representing its afro-descending cultural identity in the social context of a modern city such as Brasília.

Key words: body, culture, syncretism, Congada.

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***The Body of the Nation: the Legend of the ‘Milite ignoto’ in the Italian nationalistic Imaginary***

In the symbolic apparatus of nationalism between the two World Wars the iconographic dimension played an important role. The paper selects a case study regarding the elaboration of the political myth of the Unknown Soldier in Italy after the First World War. The analysis focuses on his celebration and ‘sacralization’ as the collective body of the Nation reconstructing the sequences of a social drama able to feed a collective imaginary and to give birth to a symbolic Nation (re)building. The research shows the production of a social meaning oriented to express and emphasize a ‘need of community’. This collective need, however, will be more and more oriented to the narration imposed by the nationalistic elites challenging and defeating other symbolic competitors such as the liberal institutions, the military and the Catholic Church itself. The symbolic engineering of Italian nationalism succeeded in having recourse to archetypal materials and at the same time mobilizing some cultural repertoires of industrial modernity and the instruments of the new born media system. This part of the research was led experiencing the visual method in order to show (i) the mass dimensions of the social drama (sociology *with/through* the images) and (ii) the making of a nationalistic imaginary inspired to an aesthetics of politics (sociology *on* the images). In the narration of the Unknown Soldier are evoked and mixed various symbolic elements (the myth of the ancient Rome, the Catholic representation of death and sacrifice, the romantic representation of ‘Risorgimento’ etc.).

***Session Ten***

**MOVEMENT AND DIVERSITY (French language)**

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The human body's experience of the world is intricately linked to its relation with time and space, but new technologies are constantly pushing those boundaries further. By establishing new relations between itself, our somatic and our cognitive capacities, technology enable us to broaden our definition of time/space/culture. A fundamental question thus arises: "Is the human memory altered by these ever shifting boundaries and can it ultimately redefine itself?" In this complex social context, how can we find innovative ways to analyze "embodied actions"? Which new scientific and cognitive problems arise from this constant shifting of boundaries between mind and body, between the body's interior and exterior, between the brain and technology, between humans and machines, between nature and culture, between space and time?

Physical individuals can't live without a community. Each life, each body needs the presence of others in order to feel complete and fulfilled. For instance, the encounter between digital art and contemporary choreography prompts us to reconsider the very physical conditions of presentation and experimentation of art. The same way the technical possibility to suspend performance arts from their temporality and movement using digital photos and videos prompts us to reconsider the nature of the interaction between the dancer and the spectator. This authorizes the socio-anthropologist to focus on the movements within the body (reflection, "subtext") and outside of the body (relation to others). Insofar as it expresses collective memories, the body can also be considered and discovered through its relation to technology. By analyzing the (re)configuration of memory, socio-anthropology of science and technology can help redefine the human's potential and efficiency.

Finally, we must ask ourselves how the relation between mind and body has been built through time, space and culture. This implies that we consider historical, legal, political, anthropological approaches and also artistic, technological, and especially digital questions.

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### **Limits of a doctrine of universalism: the case of the Chinese avant-garde. Body, cruelty, legal and cultural constraints**

The Chinese artistic community after 1989 deserves of a new glance: it is a "lab" where arises some kind of anachronism of Western aesthetic ideas both "modern" and "postmodern". The body being experimental support of collective memories undoubtedly played a role there. Body of the artist embodies a kind of "otherness" in double dimension: compared to the immediate past of a traumatized national history and to the reality of Western normative and economic domination which we name "postcolonial". Yet we must distinguish the body from the self and the body of the other that the artist had tried to "exploit" and exposure. Body of the other remains a sensible subject in art and exhibiting exploited body of the other causes controversies in the West. From this point of view, we try to examine a kind of "Western" mode of rationality which is shaped essentially by legal and cultural constraints, in particular when this rationality clashed with the radical practice of the Chinese artists, and then, we attempt to question about the limits of a kind of Western Universalism.

### **Les limites d'une doctrine universaliste : le cas de l'avant-garde chinoise. Corps, cruauté, contraintes juridiques et culturelles**

Le milieu artistique de Chine après l'année 1989 mérite d'un regard nouveau : c'est un « labo » où se présente en temps réel l'anachronisme des normes esthétiques occidentales à la fois « moderne » et « postmoderne ». Le corps étant le support expérimental de mémoires collectives, y a sans doute joué un rôle primordial. Le corps de l'artiste incarne une sorte d'altérité en double dimension : par rapport au passé immédiat d'une histoire nationale traumatisée et à la réalité de la domination normative et économique occidentale que nous nommons « postcoloniale ». Pourtant, il faut distinguer le corps du soi et le corps de l'autre, que l'artiste a essayé d'instrumentaliser ou de faire expérimenter. Dans le milieu artistique, le corps de l'autre reste un sujet sensible et la mise en scène de l'instrumentalisation du corps de l'autre suscite des controverses en Occident. Ceci dit, nous tentons de mettre en évidence une sorte de mode de rationalité « occidentale » façonnée pour l'essentiel par des contraintes juridiques et culturelles, lorsque cette rationalité s'affronte avec la pratique extrême des artistes chinois, et éventuellement, de nous interroger sur les limites d'une doctrine universaliste occidentale.

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### **The body and the relationship between the body and the soul, as constructed in the books of good manner and etiquette, published in Turkey between 1930-1939**

In my paper, I would examine how the relationship between the mind and the body is built in the early years of the Turkish Republic, i.e. in 1930s, in the treatises of good manner and etiquette. This literature of civility, which is almost never scrutinized in depth in the historiography of modern Turkey, seems to be central in creating news subjectivities, in a new lyborn state that tries to modernize itself and its people as soon as possible. Moreover, these “manuals to how to live” are particularly crucial in terms of creating -or perhaps consolidating- some deep codes of the culture, one of them being the relationship between body and mind. In these books this relationship is explicitly constructed on the basic assumption of the superiority of mind over the body. However, in this period where some intellectuals and the political elite aimed quiet consciously a rapid movement of modernization, the behaviors, the appearances, that is the bodies too should be reorganized according to a new model. Indeed even the catalogue of Kemalist reforms –or revolutions?- such as the clothing restrictions according to a western model, is sufficient to show us this fact. Then how this deep code on the superiority of mind is reconciled with this immediate need or this aim of creating modern bodies, at least at the discursive level? These treatises of manners are great sources in terms investigating this crucial question, whose differently formulated answers seem to me to be also keys to understand some basic problematics of Turkish culture or politics, which are valid even today. These problematics may also guide us in formulating how different modern ties are shaped.

### **Le corps et la relation du corps et de l'âme, construit par la littérature de savoir-vivre, publiée en Turquie, entre les années 1930-1939**

Dans mon papier, j'examinerais comment le rapport entre l'esprit et le corps s'est construit dans les premières années de la République Turque, c'est-à-dire dans les années 1930, dans les traités de bonne manière et d'étiquette. Cette littérature de la civilité, qui n'est presque jamais observée en profondeur dans l'historiographie de la

Turquie moderne, semble être centrale dans la création de nouvelles subjectivités, dans un Etat renaissant qui tente de se moderniser lui et son peuple le plus rapidement possible. De plus, ces "manuels de savoir-vivre" sont en particulier cruciaux en termes de création - ou peut-être de consolidation - de quelques codes profonds de la culture, un d'entre eux étant la relation entre le corps et l'esprit. Dans ces livres ce rapport est explicitement construit sur la certitude de base de la supériorité de l'esprit sur le corps. Cependant, dans cette période où quelques intellectuels et l'élite politique avaient pour objectif conscient un mouvement rapide de modernisation, les comportements, les convenances, qui sont aussi les corps doivent aussi être réorganisés selon un nouveau modèle. En effet même le catalogue de réformes de la réforme Kemalist - ou révolution - comme les restrictions de vêtements calquées sur le modèle occidental, est suffisant comme preuve. Alors comment ce code profond de la supériorité de l'esprit s'est concilié avec ce besoin immédiat ou ce but de créer des corpus modernes, au moins au niveau discursif ? Ces traités de manières sont de grandes sources d'informations pour investir cette question cruciale, dont les réponses différemment formulées me semblent être aussi des clefs afin de comprendre quelque problématiques de base de la culture Turque ou les politiques, qui sont valables même aujourd'hui. Cette problématique peut aussi nous guider dans la formulation comment des liens modernes différents sont créés.

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### **Dance and "media practicable": the body at work**

The meeting of digital arts and contemporary choreography leads us to reconsider the physical conditions of presentation and experimental artworks. On the one hand, the artwork here can not be isolated from the context in which it is exhibited and collected. On the other hand, artworks are at least partly motivated by the public. In dialogue with the technology installed, planned, choreographed, these artworks become "workable" and require an active relationship, a dialogue established with their audience.

Questioning the theories of reception, at the intersection of anthropology of technology and sociology of art, the goal of this paper is to question the role and position of the public: represented body, imaged, projected, virtualized, interfaced, interactive. We show how interactivity and gameplay will make up two new schemes of sociotechnical artworks interpretation.

Keywords: digital arts, dance, public body, interactivity, media practicable.

### **Danse et « médias praticables » : le corps à l'œuvre**

La rencontre des arts numériques et de la chorégraphie contemporaine nous conduit à reconsidérer les conditions physiques de présentation et d'expérimentation des œuvres. D'une part, l'œuvre ne peut ici être isolée du contexte dans laquelle elle est exposée et perçue. D'autre part, il arrive souvent que les œuvres soient, au moins en partie, motivées par le public à qui elles sont montrées. En dialogue avec les technologies, installées, projetées, chorégraphiées, ces œuvres ainsi mises en culture deviennent "praticables" et exigent qu'une relation active, un dialogue, s'établisse avec leur public.

En questionnant les théories de la réception, au croisement de l'anthropologie des techniques et de la sociologie de l'art, l'enjeu de cette communication est de

questionner le rôle et la position du public ainsi mis en scène : corps représenté, imagé, projeté, virtualisé, interfacé, interactif. Nous montrerons comment l'interactivité et la jouabilité y composent deux nouveaux régimes sociotechniques d'interprétation des œuvres, qui génèrent un allongement des consignes et modes d'emploi préalables ainsi qu'une multitude de traces interprétatives.

Mots clés: Arts numériques, danse, public, corps, interactivité, médias praticables.

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### **From the “Dancing Body” which Thinks to the “Thinking Body ” which Dances: Towards a Sketch of Dancer- Spectator Interactions Involved in a Choreographic Performance**

Focusing on the choreographic performance *MayB*, by Maguy Marin (1981), this sociological inquiry will try to reveal the mechanisms at work in dancer-spectator interactions. This paper will call on memory and emotions, in order to reveal the flows going back and forth between the two. I shall see how these flows inside the body – constituting a reflection, or "sub-text" – and those outside the body – one's relationships with others – allow for the building of interpretations throughout the performance. Reading grids are thus provided, showing the dancing body no longer as strange, or alien, but as revealing of the self.

Keywords: Dance, Flow, Body, Otherness, Emotions, Memory.

### **Du « corps-dansant » qui pense au « corps-pensant » qui danse : vers une esquisse des interactions danseurs-spectateurs lors d'une pièce chorégraphique.**

En prenant comme point de départ à notre investigation sociologique la pièce chorégraphique de Maguy Marin *MayB* (1981), nous chercherons à comprendre et révéler les mécanismes à l'œuvre dans les interactions danseurs-spectateurs. Nous prendrons appui sur la mémoire et les émotions, afin de révéler la circulation de l'un à l'autre, des uns vers les autres. Nous verrons comment ces mouvements à l'intérieur du corps (réflexion, « sous-texte ») et l'extérieur du corps (relations à autrui) permettent de construire, d'élaborer au fur et à mesure du déroulement de la pièce des interprétations. De véritables grilles de lecture se fabriquent alors, dans laquelle le corps-dansant n'est plus étrange, étranger, mais constitué en révélateur de soi.

Mots clés: danse, mouvement, corps, altérité, émotions, mémoire.

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### **Technical object as (re)handling of memory.**

Studying controversy is a fertile way for the sociology of science and technology. Through the agonistic dimension of the development of new technologies, the sociologist indeed has access to some dimensions of the technical object which are inaccessible when it is inserted and operates I'll mention in the paper how the (re)



handling of Memory constitutes an important part in redefining the Human, and efficiency which is always involved in a technological controversy through fields as diverse as automation planes, nano technology or the choice of energies.

### **L'objet technique comme remaniement de la mémoire.**

L'étude des controverses constitue une voie importante pour la sociologie des sciences et des techniques. A travers la dimension agonistique du développement des nouvelles technologies, le sociologue en effet a accès à des dimensions de l'objet technique inaccessibles quand il s'est imposé et qu'il fonctionne. J'évoquerai dans cette communication comment le (re)maniement de la mémoire constitue une part importante dans la redéfinition de l'humain et de l'efficacité qui est toujours impliquée dans une controverse technologique à travers des domaines aussi divers que l'automatisation des avions, les nano technologies ou le choix des énergies.

#### *Session Eleven*

*[Joint Session of RC36 Alienation Theory and Research and RC54 The Body and Social Sciences B ]*

#### **THE BOUNDARIES OF THE BODY**

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#### **Brian J. LANDE**

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#### *Skinning the Smoke Wagon: Normal Force and the Economy of Bodily Practice among Police Cadets*

Typical accounts of police violence focus on understanding the sensational, brutal, and excessive violence that captures much of the public's imagination. Such accounts involve cognitive and reflexive "readings" of police practices that ignore the non-thetic, "involved" relationship police officers have to violence, developed during training and maintained in the practical world of policing. Understanding police officers' relationship to what they consider "normal" violence is crucial if we are to account for how police officers make violence a part of their ordinary, mundane, and everyday existence. Police violence exists not primarily as an object of reflection and accounting but as a lived means whereby police officers come to be in their daily social settings. This paper draws on my ethnographic research on police academies to test our understandings of the transmission, development and modalities of practical knowledge of violence. In particular, I focus on lethal practices the "double tap" (habitually firing two rounds at a person's chest) and various, less lethal and more routine styles of "laying hands" (control holds, pain compliance techniques, strikes, etc.) on another person to bring phenomenological considerations to bear on how police cadets achieve a proficient, practical knowledge of their profession.

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***The Postmortal Body***

Deferring death, addressing its causes, altering its boundaries, controlling all of its parameters and understanding its process in order to prolong life as long as possible or even surpass the temporal limits of human existence—such is the objective that the scientific and political authorities are pursuing so doggedly that health has become one of our societies' major concerns. Starting with the biomedical deconstruction of death, this paper will look at the new technoscientific representations of death and longevity. In the theoretical extension of the theses on biopower and bioeconomics, particular attention will be paid to the issue of the perfectibility and the reengineering of the body, as expressed in the life extension movement and in discourses accompanying biomedical advances. This permeates the theoretical debates surrounding genetic immortality, the development of regenerative medicine and of nanomedicine, artificial prolongation of life and cryonics. Drawing a parallel between the status of older people and biomedical advances' fight against ageing, this article will investigate the social and ethical consequences of this marked desire to conquer death scientifically, to live without ageing and even to extend life indefinitely

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***Remembering illness, constructing recovery: How individuals use ED memoirs to interpret their eating disorder experience***

The reading of eating disorder (ED) memoirs is a popular past-time among those with eating disorders. These personal accounts of illness are discussed in the online eating disorder community on blogs, Internet forums, and in the discussion sections of author's websites. As a collection of illness narratives, ED memoirs may be viewed as a cultural reference library which individuals draw upon in order to construct their own illness story. Using a discourse analytic approach, this study uses data from discussion forum postings and semi-structured interviews to examine how readers use ED memoirs as a resource to interpret and express their own eating disorder experience. More specifically, it explores how these texts are used by readers to negotiate what it means to be "ill", in "recovery" or "recovered" and how this definitional work impacts their perception of self and affects their eating behaviours.

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***"Hooterific" Ideology: An in-depth look at the creation, recruitment, and maintenance of the Hooter waitress.***

The Hooter girl is the most important attribute to the Hooter Corporation. Horkheimer and Adorno (1973) explain this process as the spread of commodification and domination of money which transforms cultural forms into external and autonomous objects. A women's body is transformed into a desirable, appealing, and sexually gratifying commodity. The women, with their large breasts,

svelte bodies are the product within the culture industry, which in turn becomes its own advertisement. Hooters is part of what I deem the sex-themed leisure industry, which delivers a standardization of sexual desire through gratifying experiences. As Horkheimer and Adorno (1973) point out the man with leisure has to accept what the culture manufacturers' offer to him. The diner only gets one menu; per se. Sexual desire becomes classified for us. My paper examines the relationship between the corporation and the recruitment of Hooter waitresses. In particular, I look at how the girls are recruited, their ongoing allegiance to the company, and perceived benefits. My research is reflective of Velben thought; articulating your identity through eat, drink, clothing shows others your worth. The Hooters uniform and the ability of the women to wear it, sets them apart from others or rather the company promotes this ideology. The corporation works very hard to protect the "Hooterific" standard. In other words, it positions the ability to become a Hooter girl, as a form of cultural capital in the sex-themed leisure industry. As Bourdieu (1984) argues, cultural capital is rare and must be protected, not everyone should have it because it would result in major restructuring of distinction. The Hooter uniform, and the image attached to it is a distinction in this entertainment business; the Hooter girl is separated from the stripper. She has more cultural capital; however, this distinction only pertains to the industry itself.

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### ***Body, valorisation and the formation of self***

Can the body be considered as a simultaneously material and symbolical commodity for its "owner"? At the same time, does the notion of "owner" of one's body claim a specific status in contemporary societies? These two starting points entailed us to emphasize the role of the body as a cultural platform between the formation of the self and the labour market. Briefly speaking, the body as a commodity cannot be reduced to oneself labour force. In fact, the body translates cultural and social capitals among different social scenes. For example, the performativity of the self in the labour market engages the body as a pivotal node in the formation of aestheticized lifestyles. The turnover of lifestyles, the attachment and detachment of memorabilia in the body (clothes, cosmetics, plastic surgery, diets) and the centrality of the body as a personal project relates intimately with a general disposition to achieve a legitimate body. A body legitimated in the consumption field and in the labour market which presents itself capable to enhance (and accumulate) the symbolical surplus-value attached to one's body. Body as a personal project inserts itself in a process of symbolical surplus-value valorisation. In this sense, this paper focuses the processes of (symbolical and cultural) valorisation of the body, both in the spheres of consumption and labour market. Focusing this theme with a content analysis of leaflets of courses for "correct behaviour" in job interviews and with direct observation of consumption practices in Portuguese shopping centres, we will argue that the body is much more than a strict economic commodity. It is also a powerful symbolical device in the processes of production of the self. That is, in the processes of self and hetero identifications.

### ***Session Twelve***

#### ***Round Table***

#### **Official Presentation of the RC54 book:**

**B.M. PIRANI, I. VARGA, Eds. (2009),**

*Acting Bodies and Social Networks: a Bridge between Technology and Working Memory*, University Press of America - Rowman and Littlefield, Lanham, MD 20706

Discussants: **Roberto CIPRIANI, Thomas S. SMITH, Jarl-Åke Anders RISBERG, Pierre BOUVIER, Devorah KALEKIN-FISHMAN, Bianca Maria PIRANI**

*Session Thirteen*

*Business Meeting*

**Election of the Board 2010-2014**

*Session Fourteen*

*Joint Session of RC36 Alienation Theory and Research and RC54 “The Body and Social Sciences C ]*

**GENDER, WORK AND BODIES**

Chairs and Organizers: **Karolin KAPPLER**, Universidad de Barcelona, Spain [karolinkappler@web.de](mailto:karolinkappler@web.de) and **Miriam ADELMAN**, Universidade Federal do Paraná, Brazil [miriamad2008@gmail.com](mailto:miriamad2008@gmail.com)

**Paula-Irene VILLA**, Ludwig-Maximilians-University. Munich. [paula.villa@soziologie.uni-muenchen.de](mailto:paula.villa@soziologie.uni-muenchen.de)

*“Yes, you can!”*

*A sociologist’s view on how women’s bodies are made fit for work”.*

**Chiara BASSETTI**, Dpt. of Sociology and Social Research, University of Trento. [chiara.bassetti@soc.unitn.it](mailto:chiara.bassetti@soc.unitn.it) - [chiara.bassetti@gmail.com](mailto:chiara.bassetti@gmail.com)

*Gendered Bodies and Dance Profession: Social Representations, Cultural Norms, (Art) Work Opportunities and Lived Experience*

**Paula MÄHLCK**, Centre for gender studies, Stockholm University [paula.mahlck@kvinfor.su.se](mailto:paula.mahlck@kvinfor.su.se)

*Bodies at work in Volvo plants*

**Nanako HAYAMI**, Kobe University, Japan. [n\\_hayami@hotmail.com](mailto:n_hayami@hotmail.com)

*Research on Women’s Bodily Regulation in Contemporary Japanese Society*

## **6. Membership**

Membership in good standing of the Research Committee determines the number of sessions allotted to it at the World Congress. The ISA secretariat sends members a

notice when their membership renewal is due. Please, complete the form to join and/or renew ISA and RC54 membership available at:

[http://www.isa-sociology.org/memb\\_i/index.htm](http://www.isa-sociology.org/memb_i/index.htm)

## **7 Concluding remarks**

*Your contributions ensure the success of this newsletter.*

*Information on planned Conferences, new research initiatives and publications that may be of interest to members is most welcome.*

*Los invito a enviar contribuciones para el Boletín RC54. Apreciaré si es que me pueden informar sobre conferencias planeadas, nuevas iniciativas de investigación y publicaciones que puedan ser de interés para los miembros. El Comité de Investigación está muy interesado en fomentar el diálogo entre los miembros dentro del campo de El cuerpo en las ciencias sociales. Contribuciones escritas en español son bienvenidas.*

*Nous vous invitons à envoyer des contributions pour le bulletin du RC54. Je vous serais reconnaissant de m'informer de futures conférences, des nouvelles initiatives de recherches et des publications qui pourraient intéresser les membres. Le Comité de Recherche désire encourager le dialogue entre les membres dans le domaine de recherche sur « Le corps dans les sciences sociales ».*

*Les contributions en français seront les bienvenues.*