



The Body in the
Social Sciences

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Editor: Dr Soudatta Mukherjee

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Words from the President

Dear Readers,

After a relevant participation in the World Congress of Sociology, held in Melbourne/Australia in 2023 and which culminated in the election of a new Board Committee, I would like to welcome our new work team.

At the same time, I am pleased to announce our new newsletter, whose objective is to publicize and socialize a set of actions promoted by our board committee throughout the year, as well as those of our academic community dedicated to body studies around the world.

In particular this newsletter presents our new scientific committee, which is made up of a body of researchers from 3 continents (America, Asia, Europe), represented by countries such as Brazil, Argentina, United States, Portugal, India, Germany, which are linked to important universities and research institutions, including independent researchers.

The link established between this body of researchers is due to the object of study, which I define as body/corporeality/embodiment with distinct theoretical-methodological references from the social sciences.

In this way, inspired by the perspective of interlocution and dialogue with the different instances of the International Sociological Association, our committee intends to intensify efforts and promote, with social responsibility, a healthy debate on the sociology of the body, respecting human rights, social and cultural diversities, different genders in the way of this scope.

Finally, on behalf of our RC 54 – The body in the social sciences, I have to say thank you to all participants of this committee, while inviting new members to participate in this collective construction project, which is RC 54.

Dulce Maria Filgueira de Almeida
President

Know your RC54

Adrian SCRIBANO

He is Director of the Centre for Sociological Research and Studies (CIES estudiosociologicos.org) and a Principal Researcher at the National Council for Scientific and Technical Research of Argentina. He is also the Director of the Latin American Journal of Studies on Bodies, Emotions and Society and the Program of Study of Bodies, Emotions and Society, in the Gino Germani Research Institute, Faculty of Social Sciences, University of Buenos Aires. He is Chercheur Associé LEIRIS (Laboratoire d'études interdisciplinaires sur le Réel et les imaginaires sociaux) Paul Valéry Montpellier 3 au Département de sociologie de l'UFV 5 (Faculté des Sciences du Sujet et de la Société) and Adjunct Professor at Torrens University Australia.

He is at the same time, member of the Editorial Management Board of Emotions and Society Journal, General Editor of Series "Classic and Contemporary Latin American Social Theory" (from 2022) Routledge and President of International Network of Sociology of Sensibilities (ReDISS)

He is also a former Coordinator of the 26 Working Group on Bodies and Emotions of the Latin American Association of Sociology (ALAS 2007-2024) and President of the Working Group 08 Society and Emotions of the International Sociological Association. (ISA)

Anabela PEREIRA

Anabela Pereira is an integrated researcher at CIES-IUL, Lisboa, Portugal. Member of the RC54 since 2010 and treasurer between 2014-2018. She is a sociologist and a cognitive scientist specialising in mind-brain-body relationships. She recently worked on emotionally embedded cognition for her master's dissertation in cognitive science. However, she has a work background in sociology. Throughout her career, she worked in visual culture, sociology of art, discourse analysis, artistic trajectories, embodiment, identity, and body representation, which was the topic of her PhD in sociology back in 2013 (reference SFRH/BD/43455/2008). While doing sociological analysis, she also worked on movement and perception, physical activity, health, and well-being. Recently, she has been working on biographical research, narrative analysis, and life histories for the Biographical Echoes project (PTDC/SOC-SOC/29117/2017; cf. (<https://ecos-biografcos.wixsit.com>)). She likes doing qualitative and quantitative data analysis and working on developing sociological research methods. She is currently an executive research manager at VAX-Acton: Tackling Effectively Vaccine Hesitancy in Europe (101133273- EU4H-2022-PJ-5), a co-funded project by the EU, coordinated by Tiago Correia at GHTM/IMM, UNL, Portugal (<https://vax-acton.eu/>). Please visit her page at <https://ciencia.iscte-iul.pt/autors/anabela-pereira> if you want to know more.

Atufah NISHAT

Atufah Nishat is currently a Research Scholar and part-time Sociology Guest Lecturer at Sister Nivedita University. Her research primarily focuses on Muslim women and their lived experiences of gender-based violence. Her broad research interests are feminist theory, intersectionality, gender and nation, violence, performance theory and body, and postcoloniality.

She recently presented her paper titled 'Sleeping Bodies As Protesting Bodies' at the XX ISA World Congress of Sociology held in Melbourne, Australia, on 30th June 2023.

Craig COOK

He earned his B.A. in Intercultural Studies at Biola University, California in 1984. He completed his M.Div. in Theology from the same university in 1986. Dr Cook has a PhD in Sociology from Ateneo de Manila University in the Philippines. His doctoral dissertation focused on the introduction of women's basketball to the Philippines by American educators, entitled *The Social Construction of Bodies through Basketball during the American Occupation: 1906-1922*, and was awarded the John F. Doherty, S.J. Award for Social Justice. Dr Cook's research interests lie at the intersection of sociology of the body, gender, and sport. He currently serves as President of the International Sociological Association's Research Committee on Sociology of the Body.

From 2004 until 2012 Dr Cook was Chair of the Social Sciences and Humanities Departments at Crown College, St. Bonifacius, Minnesota. He then returned to Asia from 2012 to 2016 as Deputy Dean and High School Principal at UPH University and High School, an institution of higher education in Jakarta, Indonesia. From 2016 to June 2019 he served as Dean of the School of Education at Simpson University, Redding, California. For the last five years, Dr Cook has served as Principal/Head of School at Woodstock School in Mussoorie, India, the oldest boarding school in Asia.

Dietmar WETZEL

Dr. habil. Dietmar J. Wetzel: PhD in Sociology, University of Freiburg (i.Br.), 2001. Degree in Sociology, Ethnology, Literature, University of Freiburg (i.Br.), Degree in French Studies (MA), Professor of Social Sciences, MSH Medical School Hamburg (since 2019) and Lecturer at Universities in Switzerland. Co-leader of the SNSF project »Transformative communities as innovative ways of life?«, University of Basel (2016-2021); Visiting professor (esp. lifestyle and sustainability) at the University of Hamburg in the Department of Social Economics (2017-2018). Recent main areas of work: Sociology of resonance, body and affects, sociology of memory, sustainability, and transformation. Editor of books and author of articles in the fields of cultural and economic sociology and theory. For more information: www.dietmarwetzel.com

Dimitra Laurence LAROCHELLE

*Dimitra Laurence Larochelle is an Associate Professor at Université Sorbonne Nouvelle in Paris, France. She holds a PhD in Cultural Studies from Université Sorbonne Nouvelle, as well as three master's degrees in Sociology from Université Paris Descartes, Communication from Université Panthéon-Assas, and Anthropology from Université Paris 8 Vincennes – Saint-Denis. She is the co-author of the book *Vidéo Mapping: Héritage in Lights* and currently leads the research project titled "Online Fatphobia: Representations, Discourses, and Practices—The Case of Instagram," which is funded by the Gender Institute and MSH Paris Nord. In addition, she serves as the secretary of the Research Committee 14 (Sociology of Communication, Knowledge, and Culture) of the International Sociological Association (ISA) and is a member of the board of the RC 37 (Sociology of Arts) of the ISA.*

Dulce Filgueira de ALMEIDA

Dulce Filgueira de Almeida is sociologist and full Professor, working in undergraduate and postgraduate courses at the Faculty of Physical Education at the University of Brasília. She has post-doctor by University of Strasbourg/France (2018), by University of Maryland/USA (2014) and by University of Salamanca/ES (2007). In scientific associations, she is currently President of the Research Committee 54 The body in the Social Sciences of the International Sociological Association (ISA) and was Vice-President of the RC 54 (2018-2023); Vice-President and Financial Director of the Brazilian College of Sports Sciences/CBCE. She is leader of the Research Group Body and Nature (NECON). Coordinated research projects in important financing agencies in Brazil (Finep, Ministry of Sports and FAPDF).

Leticia R. T. SILVA

PhD in Physical Education from the University of Brasília, part of her doctorate was carried out at the University of Strasbourg (France) under the guidance of sociologist David Le Breton (2018). Professor of the Physical Education course at the State University of Minas Gerais (Brazil). Currently, her main project is related to children in situations of social vulnerability who participate in a project held by the Military Police of the State of Minas Gerais.

Mônica MESQUITA

As researcher at NOVA University Lisbon and integrated at [MARE Centre](#), Mônica is founder and coordinator of [Ocean Literacy Observatory - OLO](#), and lecturer/advisor on the Master courses and Ph.D. programmes in Environmental and Educational Sciences as well as lecture/co-advisor in Geography, Architecture, Philosophy, and Mathematics Education areas. With first degree in Pure Mathematics, Master in Mathematics Education, Ph.D. in Science Education with minor in [socio-anthropology of space](#) at NOVA University Lisbon & Nottingham

University, and 2 Post-docs (Philosophy of Education; Environmental Science), she has constructed an extensive research experience in transdisciplinary and transcultural paths developed through community-based participatory research, based on traditional and local knowledge through the methodology of Critical Ethnography. Mônica has been coordinating a diversity of projects, passing by [Urban Boundaries](#) (National Fund), [Partibridges](#), and [AYE!](#) (ERASMUS +), and [Smart Fishing](#) (MAR2020), as well as has been working with other transcontinental researches as [PraLab](#) (in Brazil); is reviewer at American National Science Foundation in the Ethnography area, boarder in Education in Boundaries - [EmF](#), and vice-president at International Sociological Association on [RC54](#) and boarder on [TG11](#). ORCID: 0000-0001-5912-6829. [CIÊNCIA ID 8F1E-C236-3598](#).

Somdatta MUKHERJEE

Dr. Somdatta Mukherjee completed her PhD from Université Paris Cité, France. She has the research experience of working with diverse groups like: Indian Army, food influencer, the two major correctional homes in Kolkata, the largest prostitute area of Kolkata, one of the biggest slums in Kolkata, old age homes, tea-gardens, tribal areas, child disability rights centres to name a few. She has expertise on Sociology of health and medicine, bodies and emotions, religion, yoga, ethnology, methodology, visual anthropology, environment. She is the first ethnologist on yoga in France. She is serving as one of the editorial board members of a few journals of international repute. Dr. Mukherjee has eight years of teaching experience in universities in India. At present she is working as an independent researcher. Her present projects are on bodies and emotions in - Indian Army, tantra & sacrifice, environment, belief, food-influencer-social media. Dr. Mukherjee is the secretary and newsletter editor of RC54 (The Body in the Social Sciences), ISA (International Sociological Association). She is trained in prānāyāma (the breathing techniques) and Odissi (Indian Classical dance). She loves nature and photography.

Victoria D'HERS

<https://orcid.org/0000-0002-0202-3092>

PhD in Social Sciences, University of Buenos Aires, 2011. Degree in Sociology, University of Buenos Aires. UBA Professor at UBA and National University of La Plata. Adjunct Researcher at the National Council for Scientific and Technical Research of Argentina (CONICET <https://www.conicet.gov.ar/?lan=en>; https://www.conicet.gov.ar/new_scp/detalle.php?keywords=Victoria%20hers&id=31188&datos_academicos=yes), and at the Centre for Sociological Research and Studies (CIES: www.estudiossociologicos.org). Part of the *Study Group on Sociology of Emotions and Bodies*, Gino Germani Research Institute, Faculty of Social Sciences-UBA. Editorial Committee of the *Latin American Journal of Studies on Bodies, Emotions and Society*, and evaluates articles for several indexed journals. Member of the Thematic Group 08 Society and Emotions of the International Sociological Association (ISA). VicePresident of the Iyengar Yoga Association, Argentina. Certified Iyengar Yoga Teacher-www.bksiyengar.com; Dancer. Main research areas: Sociology of body/emotions, social research based on creativity and expressiveness, Environmental Sociology, yoga and dance as social research tools.

Stalwarts Speak

Raewyn Connell

Some thoughts on sociology and our bodies

People often assume that the 'sociology of the body' is a new field of study. That is true organizationally: only in the last generation have we had courses, textbooks, journals and research centres named in such a way. Yet if we look back a hundred and fifty years to the generation of European and North American intellectuals who launched sociology as a distinct discipline, we find an intense interest in human bodies, their characteristics, differences and activities. Spencer, Letourneau, Thomas, Sumner, Ward, Tönnies and others wrote a lot about what we might now call gender, sexuality, race and descent. They could hardly help it! They were pushed in this direction by the imperialist social order they worked in, and the enormous influence of evolutionary biology in the shadow of Darwin.

Well, intellectual frameworks in the social sciences have changed a lot since then. So has the political, economic and cultural environment of academic social science. We still talk about gender, sexuality and race, but not in the same way, and we hardly talk about descent at all.

Thinking about bodies has been much influenced by the 'cultural turn' in the global North, especially post-structuralist thought with its attention to the classification and management of bodies. As if chiming in, the global spread of electronic media and the extraordinary popularity of social media has multiplied representations of bodies, and identities that reference bodies, on a vast scale. This has fed back into politics. An increasing volume of political talk, both from power-holding elites and from oppositional groups, is framed in the language of identities and rights.

The recent sociology of the body has been involved in these shifts, with its interest in the discursive construction of bodies and the proliferation of body-related identities. However

sociological work has added a dimension not usually seen elsewhere: a specific concern with the institutional settings of body-discourse and body-work. Thus we have valuable studies of embodiment in commercial sport, in physical education and other branches of schooling, in medicine and health work more broadly, in dance, in military and police forces.

Looking across the field as a whole, we can get a strong sense of the many forms of engagement between powerful social institutions and the bodies caught up in their operations. Sometimes benign, sometimes not. Mass entertainment these days could hardly work without global sporting organizations managing and classifying bodies in order to produce their lucrative televised events. But think of the impact of that organizational power on the life of someone embodied like Caster Semenya.

We have, then, powerful approaches to studying the impact of the social on the body - whether 'the social' takes the form of discourse, institution or social structure. And that is a valid and important kind of work. If we think of the COVID pandemic, for instance, it is hard to overlook the role of social institutions in enabling the spread of infections: international airlines, for instance. And it is fascinating to see the chaotic attempts by states to control that spread, by lockdowns and media exhortations. If we think of the artillery, bombs and food shortages currently impacting so many bodies in Gaza, it is hard to ignore the role of the Israeli state and military forces and behind them, the American armaments industry. The World Health Organization's famous 2008 report *Closing the Gap in a Generation* memorably catalogued 'the social determinants of health' and memorably showed the multiple impacts of social-structural inequalities on the bodies of the global population, though it was wildly too optimistic about the willingness of our rulers to change those inequalities.

Yet there is a risk of being so focussed on questions of social impact on bodies that we underplay the activity and the agency (in the sense of capacity to change specific circumstances) of embodied subjects themselves.

Whenever we think of social movements for change, such as Marikana mine workers going on

strike, or Mahatma Gandhi fasting against communal violence, or suffragettes breaking windows and going to prison for the vote, we are thinking of embodied actions, of people who, in situations of possible danger, put their bodies on the line. Further, the institutions that produce dire effects on bodies have their own embodied workforces. The finger that presses the button that launches the missile that streaks down from the drone is also performing a bodily action, one that is learned not instinctive, and one that changes the world in certain ways.

Attention to embodied agency may help to change political thinking in significant ways. If thinking in terms of identities suggests a politics of rights, thinking in terms of embodiment suggests a politics of needs. And that, I think, is closer to the demands made from postcolonial countries in global forums such as the first UN Conference on Trade and Development, back in 1964, and in the next generation with the Millennium Declaration of 2000 and the Millennium Development Goals and later the Sustainable Development Goals derived from it. Needs of course are not only those recognized by governments. Needs for pleasure, for care, for emotional relationship, for intellectual growth and enrichment, for meaningful work, for cultural survival, are also real and are relevant for a great deal of sociological work.

To emphasise embodied needs is not to suggest that human bodies exist prior to, or outside of, social context. For the last million years or so of evolution, our hominid family has lived in social groups and left definable traditions of tool-making. For the last fifty thousand years of prehistory, collective, social agency has certainly been the most important form of human capacity. And that collective agency is itself embodied.

The relations between different forms of embodiment and the processes of historical change seem to me central issues for sociological thought. In this sense, I don't see the sociology of the body as a separate specialty within sociology. I see it as a broad-spectrum approach that should be present in every sociological field.

Raewyn Connell

Adrian Scribano

"Having an experience": bodies, emotions and critical social theory

For many years, we have been promoting the need to think about bodies with and without emotions and vice versa; that is, to investigate bodies/emotions. The bar indicates implication: an emotion is experienced in a body, and a body becomes such in and through the moëbius band composed of impressions, perceptions, and sensations.

In the 21st century, capitalism is a process of commodification of experiences, a device for the buying and selling of sensations, a structure to produce sensibilities that numb, anaesthetise, and conceal, showing the brutality of its logic of death. The politics of the sensibilities of our times deliberately seek to silence the sounds of the profound inequalities that are inscribed in the global social structuration process. These politics seek to "naturalise" pain, consecrate the suffering, and make invisible the consequences of the material conditions of existence.

Making a parenthesis about "having an experience" as a mandate of societies normalised in immediate enjoyment through consumption (Scribano, 2015; 2021), we propose the experience in its potential to know and "know-do" the world.

The flow of "life lived" from an embodied consciousness that refers to the connections between subjects, subjects, and worlds can be designated as that event/feature that we call experience.

The life lived involves "actions of course" and disruption in and through agents' and agencies' pre-reflective and reflective moments. Life is a being; it is the modalities of living and the ways of staying with others and oneself in an experience of body/emotion.

The life lived is contemplated, experienced and narrated by the acts of "taking-into-account" the

subjects and their interconnections formed, said acts, in the dialectic of becoming body, bone and flesh of history in the subjects.

Living from the multiple possible incarnations involves the radical intersubjectivity shared with all living beings, which configures the subject and its subjectivities.

Experience is a way of "being-in-the-world", of being in life, of experimenting with others, of recovering the biography, narration and history of moments, circumstances and contingencies of subjects who "co-live".

From a similar perspective, experience invokes and conjures personal and collective events, developments, and bifurcations.

Another way to approach the notion of experience is through its etymology. Let's look at some of its references in specialised dictionaries:

The word experience was born from the Latin experientia (test, trial), a name derived from the verb experiri (to experience, prove), formed from:

- The prefix ex- (separation of the interior).
- The root peri- of the verb, formed from the Indo-European root *per-5 (try, risk). The compound suffix -entia (quality of an agent, formed by -ent-, agent, and -ia, used to create abstracts). So experience is the quality (-ia) of trying or trying (per) from things (ex-). It is related to "empirical knowledge" or heuristic, that is, the knowledge acquired by analyzing the results and formulating new tests based on previous errors. From this root we also get: Expert (peritus, experienced). or Imperitus (imperitus, who has no experience). Expertise (peritia, quality of being experienced). Imperitus (imperitus, without experience). Jurisperito (iuris peritus, legal expert). Legisperitus (legis peritus, legal expert). Expert (expertus, participle of experiri; "he who has had experimentation", has tested from (ex-) things).

Experiment (experimentum - action and effect of experimenting). Experimentation (experimentatio - action and effect of experimenting). Experiment - Take a test, rehearse.¹

EXPERIENCE, h. 1400. Tom. del lat. Experience, id., derived from "to try, to try, to experience". DERIVE Experiment, h. 1280, lat. experiment, "ensayo", "prueba por la experiencia"; to experiment, h. 1440; experimental, h.1440 Testo, 1438, lat. experienced "que tiene experiencia", participle of experience. Perito 1595, lat. expert "experimentado", "entendido", deriv. from the same primitive thing that is to be experienced; expertise expertise, 1553, Latin expertise; expert inexperienced 1444²

In this brief trace through the origins of the meaning of "experience" it is easy to distinguish a journey along three converging paths: try, know, do. Having an experience is trying in the double sense of testing, "getting the taste", feeling it in the first person and also providing sensible guarantees and/or "showing off". At the same time, it can also be understood as mastery, skill, expertise, and expertise, where the defining reference is the possession of knowledge. Doing is configured as a third possibility of understanding experience as a performative practice on reality: "I can do it since I have the experience."

On the other hand, it would be obvious to want to remember and draw attention to the centrality of the notion of experience in the classical and contemporary Humanities and Social Sciences from the renewed paths of phenomenology in the cognitive sciences (Gallagher and Zahavi, 2008) , passing through current readings of symbolic interactionism on gender, identities and neurosociology (Carter and Fuller, 2015) to contemporary interpretations on existentialism in art and urban interventions (Bansky, 2002).

¹ Anders, V. et al. (2001-2017). Etymological Dictionary. Etymology of Experience. Recovered from <http://etimologias.dechile.net/?experiencia>

² Corominas, J. (1983) Brief Etymological Dictionary of the Spanish Language. 3rd Ed. GRADES, Madrid, p. 263

Existing, living, and experiencing have been and are a category of analysis, social practices and interaction phenomena that have a long history in sociology in particular from Thomas's (1923) founding view on the connections desires/personalities through the contributions of Melucci (1996) on identities and collective actions until reaching the current developments in the sociology of emotions attest to the importance of clarifying the meaning of experience.

Now, what does it mean to have an experience?³ It is being able to narratively account for three moments: the experience, of the be and of do. Contemporary capitalism produces sensibilities by commodifying experiences. In this scheme, you are not going to eat: you are going to try new experiences. You are not going on a trip; you are going to try new experiences. Currently, what are the "most searched" cities? Those that provide "new experiences." Along these lines, in his theory of desire, William I. Thomas (1923) maintains that one of the four desires that motivate the attitudes, values and, with it, the actions of subjects is the "desire to have new experiences." "Man has always sought that. Other desires are security, recognition and responses answers. Between these four desires, social personalities are assembled and configured.

From my perspective and with the intention to give an example, the city is a producer of desires and a reproducer of the logic of the other.⁴ In a narrative/metaphorical way, it is often said that each city has its own "personality", as it handles desires in a particular way. This means considering that a city can emphasise proximity or distance; hence some cities - or areas within cities - are more dangerous than others. So, when capitalism commodifies the logic of cities, what Elias (2016) calls "emotional coercion" takes place. While we become "lazier" - as Khaldun would say - and lean back on our luxuries, the city makes progress in regulating our emotions. An everyday scene: "I come home and in 5 minutes I put something in the oven to eat; "It's done quickly." However, a few decades ago, guaranteeing food involved several hours of work at home, mainly carried out by women.

³ To expand on this idea, CFR Scribano et al, 2015.

⁴ CFR Scribano, A. and Korstanje, M. E (2020) "Imagining the Alterity: the position of the Other in the classic Sociology and Anthropology". Nova Science Publishers, NY USA, Chap 3, 59-80

Connecting this definition with the initial question "what is it to have an experience?", in terms of experiences, that is, in terms of the corporeality that is involved in each experience, we can maintain that, given that we eat, sleep and manage the relationships with others in a particular way, we have different cities. Experiences are subjective and relational practices that, felt as individual or collective, refer to the "appropriation" of a part of the time/space flow that implies "being-being", experiences are the narrated events referring to one or a set of experiences. Within the framework of particular ways of existing that refer to the objective/material conditions in which they are inscribed.

Again, how could we define, conceptualise, and approach the notion of experience, knowing that what we are looking for is, how are experiences captured when expressiveness and creativity are at stake? However, it seems that when one begins with this topic, it immediately emerges that it is impossible to separate experience from "putting the body." In an experience, one puts one's body, even if it is vicarious... because, for example, dying, one does not die, but one puts one's body before the death of the other; the other always moves one. It is interesting to note that co-moving implies moving together with another; it is making "one-and-another" move, and in these "actions", it is unavoidable to put the body.

One cannot say, "I had an experience", without putting the body in; see what that means. In that sense, in that of beginning to think together, the first idea that one has about an experience is that there has been a time/space in the passage that becomes significant; the experience is an "experiencing(it)."

When one says, "I had an experience," one tends to refer it to the notion of time/space, to *experiment* That always means being able to appropriate time/space (...). It seems to me that we can begin to discuss on that side: what it would mean to put the body in those circumstances if the experience is to have those narratives.⁵...

⁵ An unavoidable starting point: Paul Ricoeur *Time and narration, I-II-III*, 21st century, Mexico, 1995-1996

In this framework, the question about the experience of bodies/emotions becomes disruptive; it becomes a challenge to the forms of reproduction of the political economy of morality; it is a gateway to the other sides offered by the scandal of love and capturing the future from hope.

Asking today about the conditions of the possibility of experience and the forms of the inscription surfaces of the regimes of experientiality is a radical criticism of the indefinite reproduction proposed by immediate enjoyment through consumption.

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Adrian Scribano

Bryan S. Turner

Body, Society and Vulnerability: A Brief Recollection

I was appointed to teach the sociology of religion at the University of Aberdeen in 1970 and at present I am a professor at the Australian Catholic University in North Sydney, Australia. Consequently, my experience and reflections on sociology now cover 50 years in various universities stretching from New York to Singapore. As the citizen of a previous age, perhaps I can be excused for dwelling on my experience of sociology for half a century.

In retrospect, my life has been too nomadic and perhaps my sociological interests over my working life have been too diverse and eclectic. I no longer fit easily into an academic world of metrics, management, and money. My diverse interests would not sit easily in the unified strategy of a modern faculty. I have been, admittedly mildly, criticized because there is no evidence of and little attempt to develop a new theoretical synthesis or create a new theoretical system. Such observations are not unreasonable, but I can confidently claim that the body and religion have been and remain major foci of my research concerns. Out of that combination of interests has emerged a central concern with human vulnerability.

The sociology department in which I started was connected to a well-known Medical Research Council unit, which concentrated on obstetrics, reproductive health, pregnancy, and addiction. Through the MRC unit, I developed an interest in medical sociology. My first publication to emerge in that period was based on my reading of Michel Foucault around the idea of dietary regimes, the government of the body, and the body of the state. At the time I was fortunate to be on the original board of *Theory, Culture & Society*, which had been created by Mike Featherstone. I published 'The discourse of diet' in the first issue (Turner, 1983). It was through Mike Featherstone and Mike Hepworth that I subsequently came to work on the sociology of ageing. My most recent contribution was 'Happiness and aging: an unlikely combination?' (Turner, 2020).

My approach to teaching and research has always been influenced by 'the classics', especially Weber and Durkheim. With John O'Neil I started *The Journal of Classical Sociology* in 2001 and now

work with Simon Susen from City University as co-editor. My sociology of religion was deeply influenced by Durkheim's *The Elementary Forms of the Religious Life* (Durkheim, 2008). The basic idea is that religion is about the life of the society and not the individual. This sociological principle was also reflected in the commitment to socialism which was at the time also congenial to my political views especially during the 'Thatcher Years' (1979–1990).

Although the classics are the target of much criticism, including the alleged connections with colonialism (Steinmetz, 2023), any accusation against Marcel Mauss is misguided. He embraced pacifism and internationalism. He began his lectures on *L'histoire des religions non-civilisées*, which included the aboriginal peoples of the Pacific and Australia, by pointing out that the name of the lectures was wrong, because 'there are no uncivilized peoples, only peoples with different civilizations' (Leacock, 1954: 60). My view is that the classics provide us with enduring topics of concern, a vocabulary, and methodological guidelines for research. I was fortunate to be on friendly terms with Donald Levine. I shared his view of 'social theory as a vocation' (Levine, 2015). My commitment to the classics does not rule out admiring and working with contemporary issues and authors such as Bruno Latour and Actor Network Theory when I want to think about the interaction between human bodies and machines.

However, perhaps the real inspiration for my sociology of the body was Marcel Mauss (1979), especially his essay on 'body techniques'. In many respects, it was my *Body and Society* (1984) that really launched my career. The creation of the journal *Body & Society* with Featherstone and Hepworth was another important milestone. Looking back on my research publications, my favourite publication was a study of elite ballerinas. The interviews were done at the Royal Opera House with internationally famous dancers from the Royal Ballet. Our aim was to understand what Mauss called the habitus (before Bourdieu), especially their injuries, their pain management, and their demanding careers (Turner and Wainwright, 2003). It offered a perfect opportunity to consider their vulnerability.

To conclude, perhaps my apparently diverse and disconnected interests do have the basic theme of vulnerability. The theme has probably been best expressed as an existential sociology and captured to some extent in 'Vulnerability and existence theory in catastrophic time' (Turner, 2022). If

there is any real coherence to my work, it is for others to judge. In conclusion, perhaps I can say I am still working on coherence.

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Bryan S. Turner

Summary of the past few activities

4.a. RC54 activities :

-- organised nine sessions (some of which are joint sessions) of a seven-day XX ISA (International Sociological Association) World Congress of Sociology, titled "Resurgent Authoritarianism: Sociology of New Entanglements of Religions, Politics and Economies", held in Melbourne, Australia, during 25 June-1 July, 2023.

-- collaboration with Red Internacinal de Sociologia de las Sensibilidades (RedISS) - International Network of Sociology of Sensibilities for its 2nd Congress on Love, Hope and Trust. A View of the current crisis from sensibilities, 23 - 27 October, 2023. <https://sociologiasensibilidades.blogspot.com/2023/09/2nd-rediss-congress-2ndo-congreso-rediss.html>

-- the official transition of the RC54 board was held online on 27th November, 2023.

-- another board meeting was held online on the 5th March, 2024.

4.b. Activities of members as individuals :

Adrian Scribano

-- was a Short Visiting Professor Dipartimento di Scienze Sociali e Politiche Università degli Studi di Milano 1 - 31th March 2024.

-- organised 2nd Congress of the International Network of Sociology of Sensibilities (RedISS) "Love, Hope and Trust: A Look at the current crisis from Sensibilities" October 23-27, 2023.

-- participated in the 1st Feeling meeting "Emotions and Collective Action," organized by the Università degli Studi di Milano and the RC08 Emotions and Society ISA, on March 19, 2024, in Milan.

Anabela Pereira

-- The last award she accomplished was in 2023 for a publication with her peers, a scientific prize from ISCTE-IUL attributed to scientific papers published in international research publications indexed in WoS (top 5 % JCR) the year before. "More than meets the eye: traditions, nucleus and peripheries of the biographical research field", *Scientometrics*, May 2021, 126:5707-5726 - <https://doi.org/10.1007/s11192-021-04020-y>; [along with Ana Caetano and Magda Nico] - in the scope of the ISCTE-IUL Scientific Awards 2022.

-- In 2023 she gave the presentation "Bridging the divide between the body and environment: the emotionally

embedded cognition hypothesis”, which was welcomed at the *Bodies, Emotions, and Social Interactions* session at the XX ISA World Congress in Melbourne, Australia, June 25- July 1, 2023 (session organised by RC54 The Body in the Social Sciences in collaboration with WGO8 Society and Emotions).

-- She recently participated (with her fellow colleague and friend Sónia Correia) in a *Biographies and Trajectories* cycle series (<https://ciclo-biografias.wixsite.com/ciclo-bio>), organised by Magda Nico and Ana Caetano at ISCTE-IUL, entitled ‘Writing about Lives, Telling Stories: Process and Challenges’. This discussion was held around the book co-authored with Ana Caetano and Magda Nico in 2023: “De Viva Voz: Ecos Biográficos da Sociedade Portuguesa” [“*Out Loud: Biographical Echoes of the Portuguese Society*”], selected by the Iscte Library for October’s Book of the Month.

Craig Cook

-- Cook, C. (July 2023). *The Basketball Free Throw: Constructing Masculinities Through Ritual and Performativity*, at the International Sociological Association XX World Congress, Melbourne, Australia.

Dietmar J. Wetzel

-- Understanding rising authoritarianism - Affects, Emotions and Resonance in the Neoliberal Politics of the Body, Session organized, ISA-Melbourne, 29.06.2023.

-- Violence and the Body: Reflecting Our Own Limits and Beyond, Session organized (with Monica Mesquita), ISA-Melbourne, 26.06.2023.

-- Presentation in Krakow: Contested Memories - Political-ethical Aspects in Remembering and Forgetting (Family Memory, POLGÈR Research Group, May 15th 2024.

-- Presentation in Paris (Maison Jean Monnet): Thinking about Europe beyond collective memory (according to Halbwachs) - points of reference, constructions, criticism, May 09th 2024.

Dimitra Laurence Larochelle

-- International conference “Body, arts and media: (re)configurations in the digital era” (forthcoming).

-- Larochelle Dimitra Laurence & Hélène Bourdeloie, «Technology as a Mediator of a Different Body Image? The digital exposure of female body-positive Instagrammer», *International Conference Legal Technologies and the Bodies*, Sciences Po, 7 - 8/3/2024, Paris - France.

-- Larochelle Dimitra Laurence, «Men in distress: the case of an antifeminist counter-public in Greece », *V International Conference of the Madrid Association of Sociology & VIII International Conference in Teaching in Social Sciences*, Université Complutense de Madrid, 11 - 12/1/2024, Madrid - Spain.

-- H  l  ne Bourdeloie & Dimitra Laurence Larochelle, «Ce que fait le num  rique aux groupes minoritaires : un empouvoirement mi-figue mi-raisin», *Sant  (s) communautaire(s)    l'  re num  rique*, CNRS, 12/12/2023, Paris - France.

--Larochelle Dimitra Laurence, «Dizi Power? An empirical study of the socio-political impact of Turkish Television drama in Greece», communication dans le cadre du panel « Dizi-Power: the socio-political impact of Turkish Television drama», *European Convention on Turkic, Ottoman and Turkish Studies*, Universit   de Vienne, 21 - 23/9/2023, Vienne - Autriche.

--Larochelle Dimitra Laurence, H  l  ne Bourdeloie, Yann Bruna, L  na Huebner, «La technique comme m  diatrice d'une autre image des corps ? Une approche intersectionnelle de l'exposition num  rique des jeunes adultes en surpoids sur Instagram», *RT' 41, Corps, techniques et soci  t   - Xe Congr  s de l'Association Fran  aise de Sociologie*, 4 - 7/7/2023, Lyon - France.

--Larochelle Dimitra Laurence & Bourdeloie H  l  ne, «Rapports sociaux de minoration en ligne : le cas de la grossophobie sur Instagram», *3e Congr  s international de l'Institut du Genre No(s) Futur(s). Genre : bouleversements, utopies, impatiences*, 4 - 7/7/2023, Toulouse - France.

--Larochelle Dimitra Laurence, «Transnational TV series and cultural diplomacy : a case study», *XX Congress of the ISA Resurgent Authoritarianism: The Sociology of New Entanglements of Religions, Politics, and Economies*, 25/6 - 1/7/2023, Melbourne - Australie.

--Larochelle Dimitra Laurence, « From television to Netflix: overcoming political authoritarianism?», *XX Congress of the ISA Resurgent Authoritarianism: The Sociology of New Entanglements of Religions, Politics, and Economies*, 25/6 - 1/7/2023, Melbourne - Australie.

Dulce Filgueira de Almeida

-- RedISS Congress 2023. Participation at the round table to discuss the body, emotions, trust and hope.

-- RedISS Congress 2022. Participation at the round table to discuss the body, emotions and the future. Thinking about tomorrow.

Leticia R. T. Silva

-- Session organiser in XX ISA World Congress of Sociology. 2023.

-- Lecture given on the theme BODY AND MODERNITY: A REFLECTION ON BODY PRACTICES AND PHYSICAL ACTIVITIES. 2023. Pint of Science Brazil. 2023.

Mónica Mesquita

- Oral Sessions Coordinator (Chair) in XX ISA WCS in Australia.
- Joint Session with TG11 in XX ISA WCS in Australia.
- Oliveira, D.; Mesquita, M. & Teixeira Z. (2023). Digital ethnography and involunteered geographic information (iVGI). The local spatial knowledge in the cloud. 7th International Conference Urban E-Planning. Lisboa / Portugal.
- Alvarado, F.; Daam, M. & Mesquita, M. (2023). Produção Azul em comunidades piscatórias artesanais: Aumentando o valor da Cavala (modalidade virtual). VII Congresso Internacional de Educação Ambiental dos Países e Comunidades de Língua Portuguesa, Cidade de Maputo / República de Moçambique.
- Caldeira, A. & Mesquita, M. (2023). Educação Ambiental e Sustentabilidade nas comunidades piscatórias artesanais da Costa da Caparica/Portugal (modalidade online). VII Congresso Internacional de Educação Ambiental dos Países e Comunidades de Língua Portuguesa. Cidade de Maputo / República de Moçambique.
- Couto Y & Mesquita M. (2023). Corporeidade e Educação Ambiental (modalidade online). VII Congresso Internacional de Educação Ambiental dos Países e Comunidades de Língua Portuguesa, Cidade de Maputo / República de Moçambique.
- Dias, J. & Mesquita M. (2023). Costa ReefYard: Um cemitério subaquático sustentável e ecológico da costa portuguesa (modalidade online). VII Congresso Internacional de Educação Ambiental dos Países e Comunidades de Língua Portuguesa, Cidade de Maputo / República de Moçambique.
- Franco, S. & Mesquita M. (2023). Educação Comunitária Ambiental - promoção de cidadania revisitando a ancestralidade (modalidade online). VII Congresso Internacional de Educação Ambiental dos Países e Comunidades de Língua Portuguesa, Cidade de Maputo / República de Moçambique.
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- Schlingwein, M. & Mesquita M. (2023). Ulisses e o Meteoro Aquático (modalidade virtual). VII Congresso Internacional de Educação Ambiental dos Países e Comunidades de Língua Portuguesa. Cidade de Maputo / República de Moçambique.
- Mesquita, M. (2023). Decolonizar o Oceano. Caminhos entre o campo de investigação, a sua relação com o ambiente e o sistema neoextrativista. VII Congresso Internacional de Educação Ambiental dos Países e Comunidades de Língua Portuguesa. Cidade de Maputo / República de Moçambique.

Somdatta Mukherjee

- Invited plenary speaker in *Second Panel: Studies on Hope in Current Times* at the 2nd Congress of the International Network of Sociology Sensibility, 23 - 27 October, 2023.
- Paper presentation titled *Bodies, Emotions and Borders: An Ethnography on Indian Army XX ISA* (International Sociological Association) World Congress of Sociology, Melbourne, Australia, 25 June - 1 July, 2023.
- Chair, co-chair, panelist in various sessions of a seven-day international conference titled "Resurgent Authoritarianism: Sociology of New Entanglements of Religions, Politics and Economies", organised by International Sociological Association, Melbourne, Australia, during 25 June-1 July, 2023.
- Editor of the E-Resource Project of the West Bengal State Council of Higher Education, Government of West Bengal, 2022-2023.
- Proposed and planned a project on the development of urban forestry (with Miyawaki method) at New Town (West Bengal, India) area implemented by Sister Nivedita University, India, 2022-2023.

Victoria D'hers

- Conference on Artivism. "Artes escénicas, cambio climático y justicia en América Latina" - <https://www.ietm.org/en> Workshop Universidad de Chile, Facultad de Arquitectura. Sept 2023.

4.c. Publications:

Adrian SCRIBANO

- Scribano, A. and Korstanje, M (2024) *AI and Emotions in Digital Society*. IGI Global USA
- Scribano, A. (2022) *Emotions in a Digital World* Social. Research 4.0. Routledge, UK
- Scribano, A. (2023) *The Sociology of Hope: Classical Sources, Structural Components, Future Agenda*. Society. <https://doi.org/10.1007/s12115-023-00888-z>
- Scribano, A. (2023) *Towards a Sociology of Vestiges*. *The American Sociologist*, 54(2), 1-12. <https://doi.org/10.1007/s12108-023-09571-6>
- Scribano, A. *Founding Women, Sociology, and Hope*. *Am Soc* (2022). <https://doi.org/10.1007/s12108-022-09552-1>

Anabela PEREIRA

- Ana caetano, Anabela PEREIRA, Sonia Bernardo Correia & Magda Nico, (2023). "De Viva Voz: Ecos biográficos da sociedade portuguesa". [*Out loud: Biographical Echoes of the Portuguese Society*]. Lisbon. Tinta-da-China.
- Caetano, Ana, John Goodwin, Magda Nico e Anabela Pereira (2023), "Back to basics? Portraits of the first Covid-19 lockdown in Portugal", *Visual Studies*, 30(3-4): 695-704, doi: <https://doi.org/10.1080/1472586X.2022.2134815>.
- Caetano, Ana, Nico, Magda, PEREIRA, ANABELA, & Correia, Sónia. (forthcoming). "Touching from a Distance: gaining intimacy with research participants during the Covid-19 pandemic". In *Biographical Research and New Social Architecture: Challenges and Opportunities during a Global Pandemic*. Lyudmila Nurse, Maggie O'Neill & Lisa Moran (Eds). Bristol University Press.
- Caetano, Ana, Nico, Magda, PEREIRA, ANABELA, Correia, Sónia & John Goodwin (forthcoming). "A year in the life: portraits of living through the Covid-19 pandemic in Portugal". In *Stories of the Pandemic: Global narrative biographical perspectives on lives lived during COVID-19*. Lisa Moran & Katerina Janku (Eds). Frontiers in Social Research series, Springer Publishers.

Dietmar WETZEL

- Wetzel, Dietmar J. (2024): *Affektregister der Gegenwart. Philosophisch-soziologische Reflexionen*. Wiesbaden: Springer VS (forthcoming)

- Wetzel, Dietmar J. (2023a): *Maurice Halbwachs. Klassiker der Wissenssoziologie. 2. Auflage.* Köln: Herbert von Heltem.
- Wetzel, Dietmar J. (2023b): »Contested Memories – Aspects of collective remembering and forgetting«, in: Hans-Joachim Schmidt and Noëlle-Laetitia Perret (ed.): *Memories lost in the Middle Ages. Collective forgetting as an alternative procedure of the social cohesion.* Belgium: Brepols, 67-79
- Wetzel, Dietmar J. (2023c): »Transmission familiale entre ambivalence et résilience«: le travail intergénérationnel de mémoire après une migration forcée, in: Daure, J. et al (ed.) (2023), *Un triptyque sur la migration.* Paris: esf sciences humaines (with M. Borcsa), 107-116.

Dimitra Laurence LAROCHELLE

- Larochelle Dimitra Laurence & Bourdeloie Hélène, (in press). «Les contre-discours de la grossophobie. Le cas des influenceuses « body-positivistes » sur Instagram », *MEI – Médiation et Information*, N° 56.
- Larochelle Dimitra Laurence (2023). «J'aime bien que les riches souffrent aussi' : classes sociales, culture populaire et résistance. La réception des feuilletons télévisés turcs par les publics grecs», *Interrogations ?*, N° 37 [online], <https://www.revue-interrogations.org/j-aime-bien-que-les-riches>
- Larochelle Dimitra Laurence, (2023). «Genre et réception : enquêter la résistance des publics féminins de la culture populaire», *Communication* [online], Vol. 40, N° 2.
- Larochelle Dimitra Laurence, (2023). «Transnational soap operas and viewing practices in the digital age: the Greek fandom of Turkish dramas», *International Communication Gazette*, Vol. 85, N° 3-4: 233-249.

Dulce Filgueira de ALMEIDA

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Leticia R. T. SILVA

- TEIXEIRA SILVA, Leticia Rodrigues; BENTO, N. M. S. ; MENDONÇA, N. H. ; TORRES, E. G. ; ALMEIDA, D. F. . Corporeality and body practices: (dis)encounters in Brazilian scientific production - *REV. PEMO*, v. 5, p. 1-26, 2023. <https://revistas.uece.br/index.php/revpemo/article/view/10321/9713>

Mônica MESQUITA

- Stratoudakis Y, Gonçalves P, Oliveira D, Mesquita M (2023) [Settlement, way of life, and worldviews: How socio-environmental changes impact and are interpreted by artisanal fishing communities in Portugal.](#) In: Victoria Reyes-García, Santiago Álvarez-Fernández, Petra Benyei, Laura Calvet-Mir, David García-del-Amo, André Junqueira, Xiaoyue Li, Vincent Porcher, Anna Porcuna-Ferrer, Anna Schlingmann, and Ramín Soleymani (Eds.) *Routledge Handbook of Climate Change Impacts on Indigenous Peoples and Local Communities* (Chapter 9). ISBN: 9781032412139. Routledges: London.

- Mesquita, M. (2023). [Sea-ing into humanscapes and equal liberty. The sociocultural-ecological relations into mathematics education.](#) *Revista Venezolana De Investigación En Educación Matemática - Educación Matemática y su proyección en Educación Inluyente: Diálogos desde Iberoamérica*, 3(2): e202310.

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- Mesquita, M. & Torres, M. (2023). [Conhecimento em Contexto: Coconceitualização do Museu Virtual da Comunidade Piscatória da Costa Da Caparica.](#) In Romaro Silva, Sandra Mattos e José Linhares de Matos (Eds.). pp119-138. *Coleção Povos Tradicionais Vol.4 - PESCADORES*. EDIFAP: Macapá.

- Mesquita, M. & Pina, Y. (2024) - *Djambadon di mutundo na Bissau: Registos da postura etnomatemática em um processo de cogestão de resíduos em Tachada / Guiné-Bissau.* In Romaro Silva, José Linhares de Matos e Pedro Palhares (Org.), *Camínhos da Etnomatemática em Países de Língua Portuguesa*. EDITFAP: Macapá.

Upcoming Events & Important Information

-- World Congress Foucault Forty years after in commemoration of the 40th anniversary of Michel Foucault, with over 50 venues across five continents. <https://foucault40.info/activities/>

-- Call for Abstracts (Handbook Resonance/ Handbuch Resonanz), (in german language first, english version later) <https://www.sozioopolis.de/ausschreibungen/call/>

-- 2024 - 2026 [AYE!](#) - Action-research for Youth in Europe

Financiamento: 400.000,00€

Parceiros: Coop Eskemm (Coord); Ecole des Hautes Etudes en Sante Publique; TITIVIL; Univ. Bologna; Valo-Valmennus; Univ. Helsinki; Ebano & NOVA University Lisbon

ERASMUS + / ID: 2023-1-FR01-KA220-HED-000160088

Calls to NOVA University Lisbon

Monica Mesquita - National PI

-- International Ph.D. Call at Portugal (Fundação para a Ciência e a Tecnologia)

2024 Call for PhD Studentships - Specific Line of Application in a Non-academic Environment

<https://www.fct.pt/en/concursos/concurso-bolsas-de-doutoramento-2024-linha-de-candidatura-especifica-em-ambiente-nao-academico>

2024 Call for PhD Studentships - Regular Line of Application

<https://www.fct.pt/en/fct-abre-1500-vagas-no-concurso-de-bolsas-de-doutoramento-2024/>

Suggestions

We receive a few suggestions from our members. Those are:

- some joint activities with WG 08 (Society and Emotions) at V ISA Forum of Sociology July 6th to 11th, 2025.
- to circulate information about different seminar, workshop, conferences worldwide.
- organising more joint activities.
- planning for joint publication strategies.
- regular exchange with the possibility of short presentations with all members online.
- designing an ERASMUS project in 2024.
- planning the publication of a book.

We value your thoughts. We will try to discuss all the above points in our next meetings and do accordingly.

Wishes that keep us going

Here are wishes, from our colleagues, researchers, professors, dignitaries, that motivate us to keep going...

Raewyn Connell wishes us -

"Greetings to the members and executive of RC54, with my best wishes for the future development of your important work on social embodiment in all its forms." Raewyn Connell, Sydney.

Editor's Note

Dear Readers,

It takes immense pleasure to present this issue of our RC54 newsletter to all of you. With the new board we tried to give the newsletter a different look and it would not have been possible without the hard team work and cooperation of all. I would like to thank our President Dulce Maria Filgueira de Almeida who constantly supported me in every step especially in the designing. I express my heartfelt gratitude to Professors Raewyn Connell, Adrian Scribano and Bryan S, Turner who merrily agreed to enrich this issue with their thought provoking insights. I extend my sincere appreciation to all the members who helped me with their academic information.

I would like to thank all the board members for nominating me as the editor of the newsletter of RC54. Being the editor of this newsletter, I am accountable to the members for not including some of the information they provided. I would like to inform that I incorporated the information from the year 2023 and not prior to that. I am really optimistic to receive information from all our members for our next newsletter. I take the responsibility for all the inadvertent mistakes and my humble request is to forgive me being new to this work and to consider that I am still learning. I welcome all the positive and constructive critiques that will ameliorate my experience and the quality of our newsletter. I request you to feel free to contact me (mukherjee.somdatta4@gmail.com) for any suggestions.

I sincerely hope that you will be with us in our journey to spreading and sharing knowledge under the umbrella theme of "The Body in the Social Sciences" and thus making it a continuous learning, unlearning and relearning process...

As RC54 says -- "Everyone is welcome - Every-body is welcome"... Looking forward to hear from you...

Somdatta Mukherjee

April 20th, 2024, Kolkata, India.

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