

Body&Time InterLab

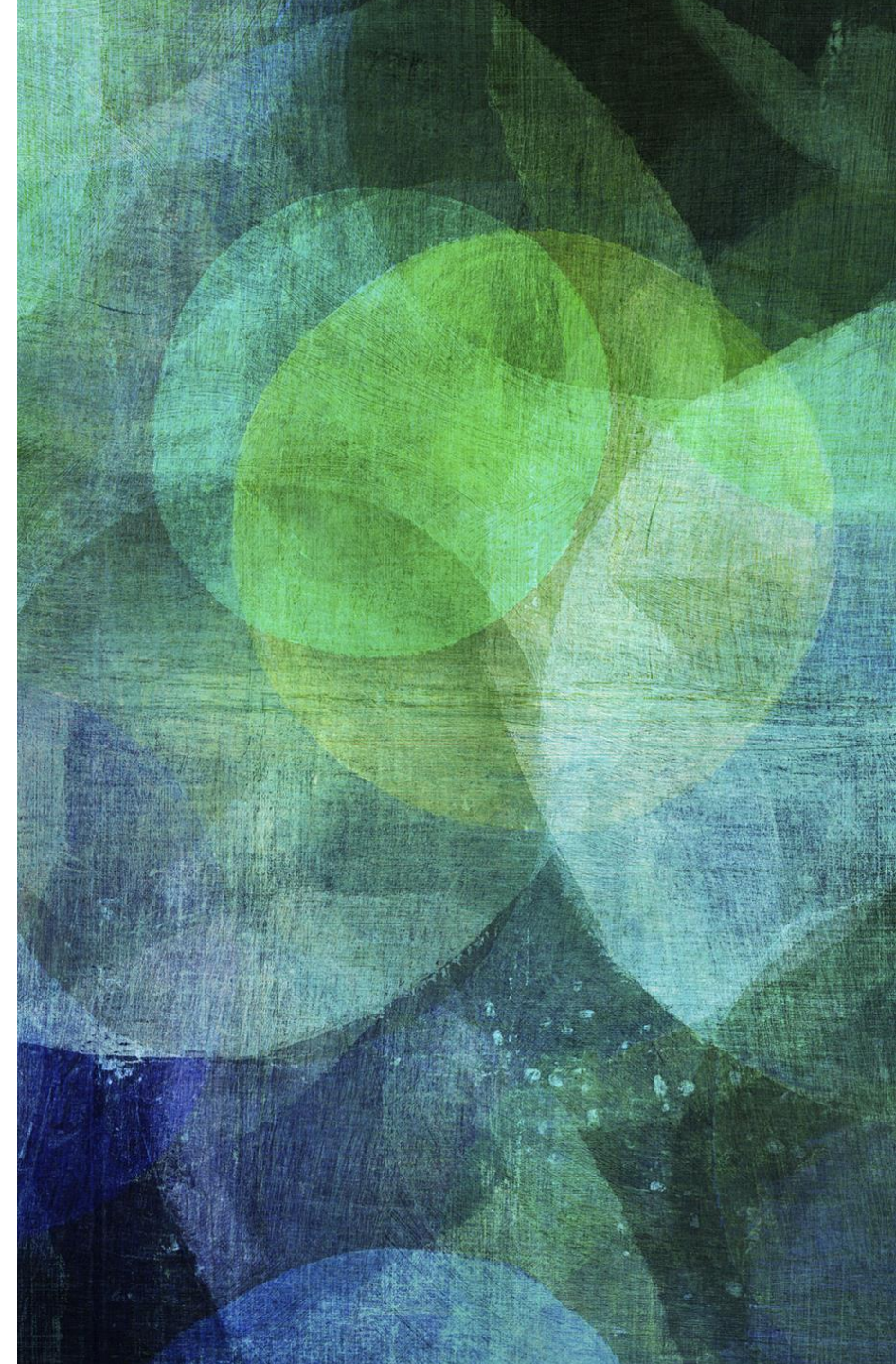
International Laboratory
on Sociology of the Body,
Art and Religion

Coordinators:

Bianca Maria Pirani, Roberto Cipriani



The Body in the
Social Sciences



Active Body, Active Brain: the reason for this Laboratory



The purpose that this Laboratory intends to demonstrate is that *the body and its rhythms are the cornerstone of social intelligence.*

Fonte immagine:

<https://www.scientificamerican.com/magazine>

Active Body, Active Brain: the reason for this Laboratory

Indeed its practices and its uses form the complex blend that connects them with developments and transformations in the different places in which its experience of space and of time is carried out. **One step forward into the future, one step back into the past.** This is how our body translates the passing of time into movement. In this sense, the social construction of time derives from sensorial-motor experiences, like that of walking. Indeed, when we walk, we physically leave the past behind us and we head towards the future. This bodily experience may demonstrate that the moving body is the centre of the timeline. The **Body & Time InterLab** intends to tackle the cognitive challenge that physical activity poses to mental health in the transcultural analysis of its different expressions and manifestations. Even though it is still too early to establish rules that relate physical exercise to cognitive functions, we can now safely assert that *the moving body is the key to preserving brain function as we get older.*

The “Stranger” of Sociology



Studies carried out until now by the sociology of the body have considered the latter as a *complex social object*, whose definition has been assigned to different contexts within which it operates and moves. According to this consideration, the *cultural body* is constructed by the behaviour of the actors who “move it” (Duret-Roussel, 2005:7-8).

Fonte immagine

<https://www.slideshare.net/MarikaSaidova/sociologist-erving-goffman-33466690>

The “Stranger” of Sociology

This means that the body “stages” the relational dynamics that make up its own identity in space and in time. Erwin Goffman, a sociologist acknowledged as one of the main exponents of dramaturgy and of daily life, offers a reading of the body that can be traced back to his most famous works like *behaviour in public places* (1971), *Stigma* (2003), *Asylums* (1968), *Gender advertisements* (2015).

Precisely because it is a cry to rise against modern culture, the Goffmanian body bears witness to the missing link between body and time. That sociology has pursued, often tragically, in the “utopian bodies” of the theatre and literature.

The “Stranger” of Sociology

An example of this is Michel Foucault’s approach. This great philosopher of the last century wrote in 1966:

“I can go to the other end of the world; I can hide in the morning under the covers, make myself as small as possible. I can even let myself melt under the sun at the beach - it will always be there. Where I am My body: it is the place without recourse to which I am condemned. And actually I think that it is against this body (as if to erase it) that all these utopias have come into being. The prestige of utopia - to what does utopia owe its beauty, its marvel? Utopia is a place outside all places, but it is a place where I will have a body without a body, a body that will be beautiful, limpid, transparent, luminous, speedy, colossal in its power, infinite in its duration. Untethered, invisible, protected - always transfigured. It may very well be that the first utopia, the one most deeply rooted in the hearts of men, is precisely the utopia of an incorporeal body.”

This utopia has made the rhythmic body-the body that breathes, is born, lives and dies-the “Stranger” of Sociology.

Habits vs Habitat

From the quoted utopia arises the conflict *habits* vs. *habitat* which fueled the cognitive bias of Western Culture at least from the Enlightenment up to the Digital Era. This bias separated body from mind, emotions from reason, individual from society and the body of human being from the environment. By this oscillation we discover that our culture and our nature are in conflict in our own body.

This very dissociation reveals the “**secret**” of the body as a **key indicator of social malaise**. Humans are transforming indeed Earth’s natural landscapes so dramatically that as many as one million plant and animal species are now at risk of extinction, posing a dire threat to ecosystems that people all over the world depend on for their survival, a sweeping new United Nations assessment has concluded.

“We are in an era now of chronic emergency,”

The bottom line, Bird says, is to be prepared. “We can’t predict where the next pandemic will come from, so we need mitigation plans to take into account the worst possible scenarios,” he says. “The only certain thing is that the next one will certainly come.”

Body: the Compass of Social Intelligence



Social intelligence is at the basis of a person's capacity to understand, to experiment and to use the emotions, taking into account the social environment in which it is located.

Fonte immagine

<https://www.ilmessaggero.it/scienza>

Body: the Compass of Social Intelligence

According to Goleman (2006), the ingredients making it up can be divided into two broad categories:

1. **social awareness**, or what we perceive of others;
2. **social skills**, or the way in which we exploit this competence.

Although the role of emotive information has been widely reconsidered in the last twenty years, the way in which it influences the nervous processes at the basis of the origin of our actions is still unknown for the main part. However, such knowledge is fundamental both to understand the behaviour strategies of the individuals and to understand better the nature of the psychiatric pathologies characterised by difficulties in interpersonal relationships, like autism, depression and antisocial personality disorder for example.

Body: the Compass of Social Intelligence

Yet, we can face up to the problems of the imminent future only if we are collectively capable of separating decisions, making rational choices based on proof, useful for the common good and that can be accepted by most. Our Laboratory proposes the conquests of this ancient, but always new, still developing secularity. However, to make it work, we must always be constantly trained to exercise the reality, to which we invite, above all, the sociologists and the different sociologies. After all, three Nobel prize winners in economics have been assigned this concept of bounded rationality in the decision-making choices, Simon (1978), Kahneman (1992) and Thaler (2017).

CONCLUSIONS

Rhythms on stage

The general aim of this International Lab is to show **WHAT**, **HOW**, **WHY** and **WHERE** the bodies of leaving people unlock their potential for culture and social links according to the following basic question:

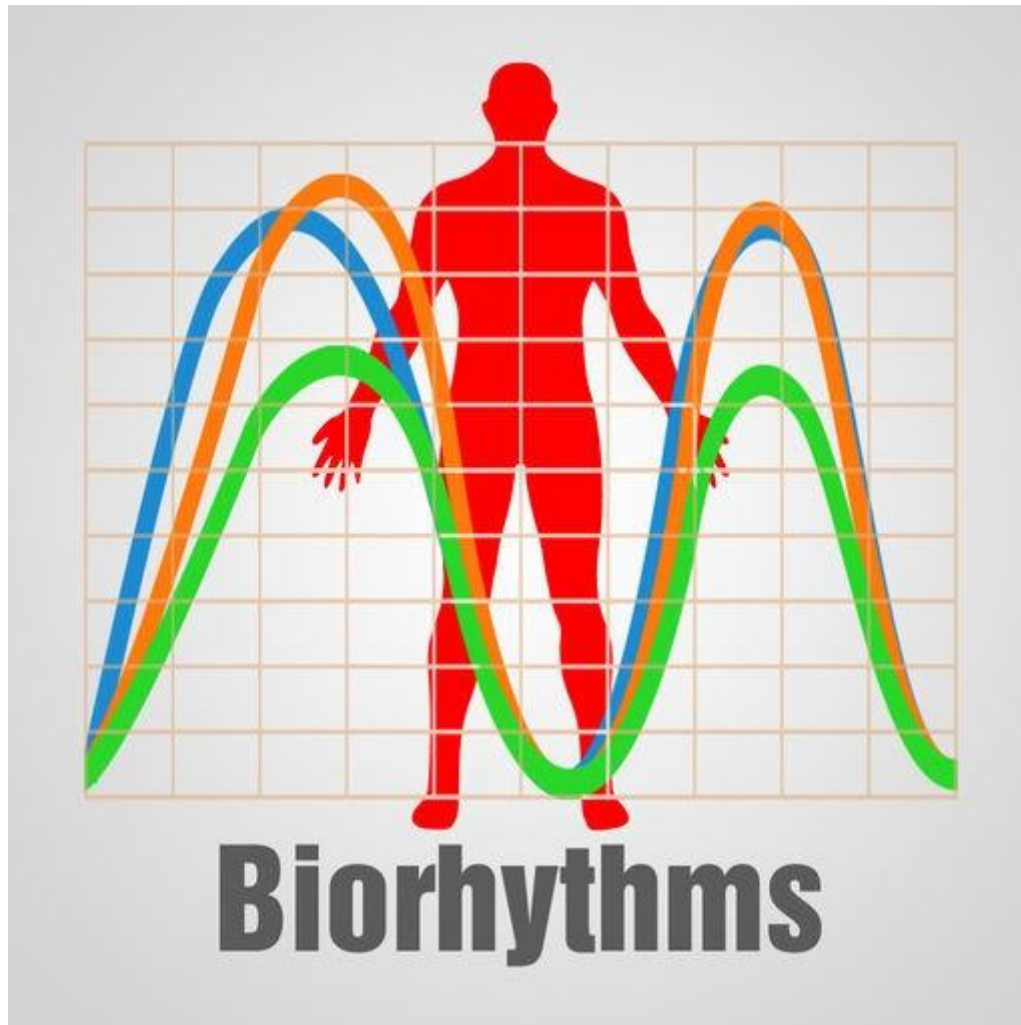
“Are we capable of living our body like our house and our house like our body?”

It is a very difficult question because it summarises the fundamental dispute between *sedentary bodies* and *moving bodies* that characterises the social space in general and, in particular, the Western one starting from the Greek *polis*.

Rhythms on Stage

The body is at first **rhythm** (from [Greek](#) ῥυθμός, *rhythmos*). It generally means a "[movement](#) marked by the regulated succession of strong and weak elements, or of opposite or different conditions" ([Anon. 1971](#), 2537). This general meaning of regular recurrence or pattern in time can apply to a wide variety of cyclical natural phenomena having a [periodicity](#) or [frequency](#) of anything from microseconds to several seconds (as with the [riff](#) in a rock music song); to several minutes or hours, or, at the most extreme, even over many years.

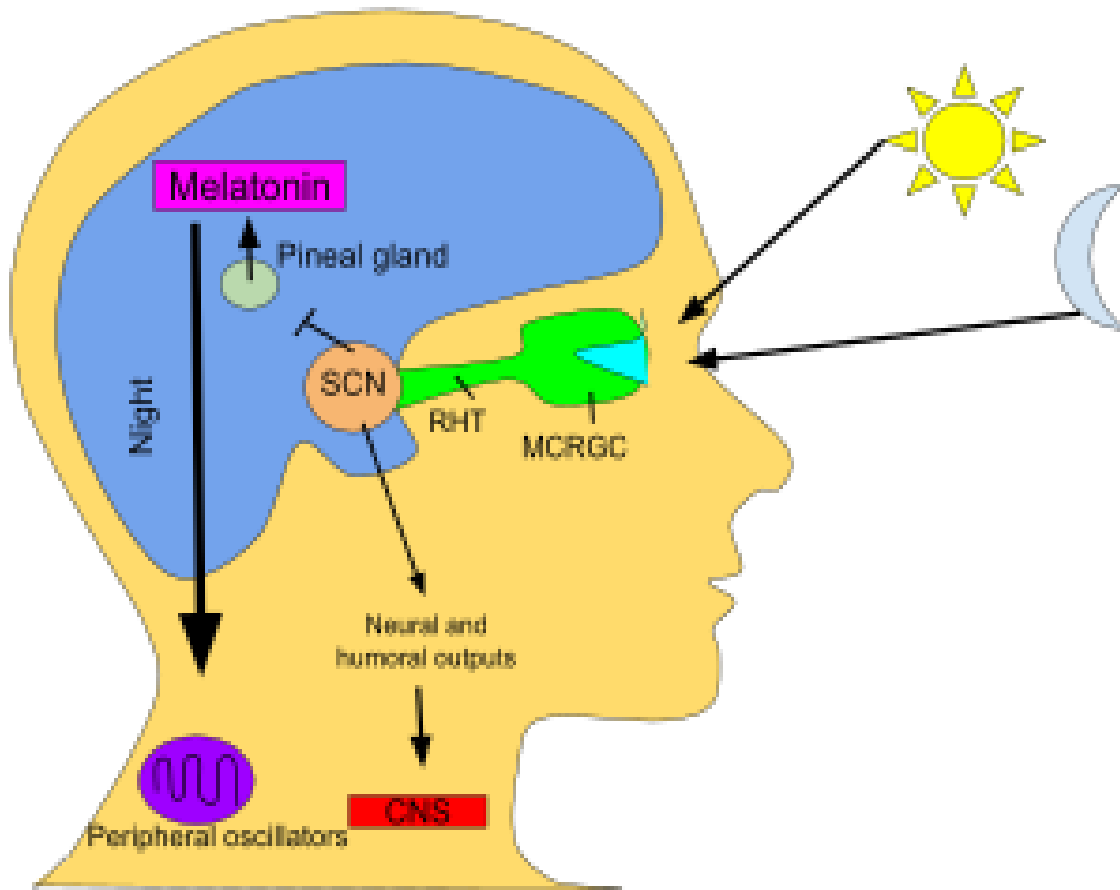
Rhythms on Stage



So our body is built on a platform that is constantly sensing and monitoring the environment on multiple levels. The body takes in all this information in pieces and configures a biorhythm which is a subset of your circadian rhythm.

Cfr. Russell G. Foster and Leon Kreitzman, *Rhythms of Life. The Biological Clocks that Control the Daily Lives of Every Living Thing*. (Profile Books, Main Edition, 2011).

Rhythms on Stage



Cfr.en.wikipedia.org

The study of consciousness requires a mapping between two very different domains: an objective (i.e., “intersubjective”) measurable world and a subjective hard-to-measure internal world. How do these worlds correspond to each other? What physical structures are associated with consciousness and why? How far down the chain of being does consciousness extend?

Rhythms on Stage

The COVID-19 pandemic has affected all of us and has changed our world in unfathomable ways. In order to cope with, and eventually overcome this new disease, we need to understand it in all its aspects. In this new Laboratory, we'll review the emerging knowledge of how COVID-19 affects the human brain. We will suggest, therefore, the **rhythmic body as the very foundation of consciousness and thought** enabling us to draw meaning from our bodies and their actions in the world, creating and using maps, assembling furniture, devising football strategies, designing airports, understanding the flow of people, traffic, water, and ideas.

We want to move in the direction of hope, of European solidarity over national isolation, of resilience over shocks, of long-term sustainable investment over austerity. To increase mental, physical, emotional & behavioral health & wellness through programs, products & services for all people through workshops/ seminars on various mental health, weight management, eating disorders, parenting topics etc.

Rhythms on Stage

The **BODY & TIME INTERLAB** will focus on the body as THE CRUCIAL POLITICAL AND ETHICAL ISSUE OF OUR HARD DAYS. In this aim, our steady intention is to build up an ISA-ESA TRANSVERSAL NETWORK/ AIS LOCAL PARTNER/ so that the discussion on the body and its practices, already developed above all internationally by the ISA RC54 Committee "The Body in the Social Sciences", can be further developed and expanded to Europe and around the world.

ANY FEE WILL BE REQUESTED TO THE SOCIOLOGISTS AND SOCIAL SCIENTISTS INTERESTED IN THIS ENTERPRISE.

JUST TO EXPRESS YOUR INTEREST FROM TODAY 30/4/2020

TO

biancamaria.pirani@fondazione.uniroma1.it and

roberto.cipriani@tlc.uniroma3.it

Rhythms on Stage

We suggest, as *starting point*, the following research macro-areas:

1. Cooperation and Human Condition
2. Rhythmic Body and Territorial Organization
3. Habits, Habitat and Public Health
4. Destroyed Habitat Creates the Perfect Conditions for Coronavirus to Emerge?
5. [Are We Ready for Quantum Computers](#)? Information, Education, Media Convergences
6. New Green Deal, Homeless and Migrants
7. The Return of the Social

Rhythms on Stage

After the definitive postponement of the IV World Forum of Sociology from its previous date /14-18 July 2020 to the next one/ 23-27 February 2021 that the International Sociological Association/ President and his Executive Committee/ very correctly did on last 24 March 2020 for sanitary safety reasons with regards to the health risks associated with coronavirus:

WE ARE ABLE TO REPEAT ONCE AGAIN TODAY APRIL 21, 2020:

YES, the InterLab will be officially presented at the RC54 Business Meeting (IV World Forum of Sociology, Porto Alegre (Brazil) on the next 24-26 February 2021 / for the definitive date and place, please, follow us at isaconf@confex.com

IT IS PLANNED, BY THE WAY, AN INTERMEDIATE SEMINAR of JUST ONE DAY on the next month of NOVEMBER 2020 at biblioteca Casanatensis, via S. Ignazio 53, 00176 Roma (Italy). /Date and Place to be confirmed.

Rhythms on Stage



**SPES, ULTIMA DEA/ HOPE OUR LAST
GODDESS!**

**Hoping to finally meet each you at the
RC54 “The Body in the Social Sciences”
Business Meeting to Learn, Share, Teach,
Socialize, Network!**

Fonte immagine

<http://www.casanatense.it/it/la-biblioteca-casanatense/il-patrimonio/strumenti-scientifici/52-la-sfera-armillare>