

International Colloquium

Call for papers

The body is the foundation of human identity, the place and time where the world becomes flesh. Because he is not an angel, any relationship of man to the world implies the mediation of the body. There is a corporeality of thought as there is an intelligence of the body. From body techniques to expressions of affectivity, from sensory perceptions to integumentary inscriptions, from hygiene gestures to those of food, from table manners to those of the bed, from modes of self-presentation to the management of health or illness, from racism to eugenics, from tattoos to piercings, the body is an inexhaustible source of social practices, representations, and imaginaries. It is impossible to talk about man without presupposing in one way or another that it is a man of flesh that we are talking about, imbued with a sensitivity of its own. The body is the "general instrument of the understanding of the world", said Merleau-Ponty.

Humanity is first and foremost bodily, it implies a sensory, gestural, postural and mimic play, socially coded and virtually intelligible by the actors in all circumstances of collective life within the same group. The understanding of the world is itself the work of the body through the mediation of social signs that are internalized, decoded and put into play by the actor. The body is a vector of understanding of man's relationship to the world. Through it, the individual appropriates the substance of his existence according to his social and cultural condition, his age, his sex, his person, and re-enacts it for others.

As we can see, sociology (or the anthropology of the body) is confronted with an immense scope of research. Of course, it remains a chapter of sociology (and anthropology), and is therefore subordinate to its traditions of thought and methods, but its developments are numerous and in a way embrace all of the individual's relationships to the world insofar as nothing he does can be dissociated from his body. It simply shifts the focus from the result of the action to the implementation of the body in its execution. Sociologies are born of questions raised, of turbulence that shakes the social world for a moment. Work, the rural world, the family, youth, death, techniques, and so on, became areas of analysis for sociology as soon as the social and cultural frameworks that enveloped them began to be distended, giving rise to unease and questioning. The approach to the body followed the same movement. At the end of the 1960s, when sexuality was changing and feminism began a fundamental critique of society, the body made a royal entrance into the questioning of the social sciences. Among others, we can cite N. Elias, M. Foucault, J. Baudrillard, M. Douglas, B. Turner, E. Hall, R. Birdwhistell... A problematic and transversal object, often posed intellectually as an analyser of practices or representations, renews thinking on the social. But the sociology of the body as it has developed is not a sectorial sociology like the others (such as that dealing with death, youth, etc.), it has a special status in the field of social sciences. While taking the usual epistemological precautions, it often crosses disciplinary knowledge, it constantly crosses other disciplines

(history, ethnology, psychology, psychoanalysis, biology, medicine, etc.) and must become accustomed to dialogue with others without diluting its specificity or rejecting its rigorous requirements. The body is the interface between the social and the individual, nature and culture, the physiological and the symbolic, which is why sociology applied to the body must be particularly careful in the use of its tools of thought.

After a long period of predominantly Anglo-Saxon research, despite the founding texts of Mauss, Granet and Leenhardt, or in Germany of G. Simmel, work on the body now abounds without national exclusivity and with full legitimacy. Much remains to be done in the wake of classical sociology and anthropology on gestures, postures, body techniques, sensory perceptions, the expression and feeling of emotions, sexuality, eroticism, pornography, the use of the body in multiple interactions, integumentary inscriptions... Representations of the body are multiplying and competing in the field of medicine, among the patients themselves who project a profane vision of their disorders or their therapeutic recourse; around organ removal, where it is clear that different visions of the body, the afterlife, death, clash... Representations of the body in sports activities, racism, eugenics, sexuality... Within the New Age, or in the various contemporary spiritualities, or in a singular way in individuals. Cinema, video, computer science, the plastic arts, body art in particular, impose other visions of the body, other practices, other relationships to the spectator. All these representations of the body offer themselves as a manna to the curiosity of sociologists. A number of social practices place the body at the centre of their system: health, care and hygiene practices, physical and sports activities, theatre, dance, the aesthetic relationship to the self (make-up, piercing, tattoos, cosmetics, hairstyling...), raves, the use of drugs and psychotropic substances, sexuality... All these activities involve consuming activities, relationships with oneself, with others, representations, imaginations...

On another level, the body is on the fault line of the contemporary extreme. In the area of medically assisted procreation, for example, which confronts procreation outside the body, without sexuality, and medical technologies that transform the fabric of meanings and values that structured the relationship to the child until recent decades. It is also the removal and transplantation of organs that raises serious anthropological questions. We should also mention the power of genetic discourse (with predictive medicine, etc.) and its perverse drifts in terms of racism (sociobiology) and eugenics. That of neuroscience, which reduces behaviour to brain chemistry. There is the immense field of the virtual, with its profound upheaval of the relationship to the other, to the body, to sexuality, to image, to reality... In short, to put an end to this Perec-like list, the contemporary world is an inexhaustible source of questions for the sociology or anthropology of the body.

This multidisciplinary international conference in the humanities and social sciences, based on the work of David Le Breton, aims to explore bodies and their anchorage in societies, "traditional" practices and their adaptations, systems of thought and beliefs, imaginary and bodily experiences, metamorphoses and techno-scientific mutations, social interactions and uses, care and the arts, ethical issues and freedoms, vulnerabilities and deficiencies, reconfigurations and adjustments...

Without being exhaustive, here are some of the themes to be addressed:

- ✓ Anthropology of the sensitive
- ✓ Pain / suffering
- ✓ Anthropology of illness, care...
- ✓ Disabilities
- ✓ Risks and societies
- ✓ Adolescence
- ✓ Rites of passage

- ✓ Body marks
- ✓ Repaired man, augmented man, transplants, implants...
- ✓ Intimacies and bodies
- ✓ Bioethics, etc.

Scientific Committee

Philippe Cornet, Paris Sorbonne Université, France
 Fatou Dame Loum, INSEPS, Université de Dakar, Sénégal
 Hélène Carbonneau, Université du Québec à Trois-Rivières, Canada
 Fabio Ferrucci, Université de Molise, Italie
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 Anne Marcellini, Université de Lausanne, Suisse
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 Roger Somé, Université de Strasbourg, France
 Alexandre Zarias, Université de Pernambuco, Brésil

Colloquium coordination

Thierry Goguel d'Allondans, Université de Strasbourg et ESEIS
 Stéphane Héas, Université de Rennes II
 Jocelyn Lachance, Université de Pau et des Pays de l'Adour
 Aggée Célestin Lomo Myazhiom, Université de Strasbourg
 Frédéric Reichhart, INSHEA Suresnes

Scheduling

1. Confirm your participation as soon as possible: author(s) and working title

2. Submit abstracts (English, Spanish, French, Italian and Portuguese) before January 20, 2022
3. Reply from the scientific committee on February 15, 2022 and send the participants the useful information for registration
4. Conference on 8 and 9 September 2022
5. Submission of papers up to 30000 characters (English, Spanish, French, Italian and Portuguese) for the conference proceedings by April 20, 2022 to the following addresses lomo@unistra.fr et frederic.reichhart@inshea.fr

Paper proposals to be sent before January 20, 2022 to :

Aggée Célestin Lomo Myazhiom et Frédéric Reichhart, lomo@unistra.fr et frederic.reichhart@inshea.fr

Format :

A communication form : one page mentioning the name of the author(s), the title and the abstract (2,500 characters maximum), three key words

A communication form : (one per author) mentioning the professional identity, the research team, the main object(s) of research, 3 major publications. A conference brochure will be edited from these data.



Bodies, Identity(ies) and Societies

Around David Le Breton



Strasbourg 8 and 9 September 2022

Individual form

To be returned with the communication form before January 20, 2022 to the following e-mail addresses :

Aggée Célestin Lomo Myazhiom et Frédéric Reichhart

lomo@unistra.fr et frederic.reichhart@inshea.fr

Author(s) :

FAMILY NAME :

First Name :

E-mail :

Phone number :

Complete postal address :

Institution of affiliation :

Position or title :

Name of research laboratory :

City : Country :

Research topics (5 lines maximum) :

Major works, productions, publications (3 maximum):

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-
-

For information: registration fee for speakers 10€; free for students

Lunch price: 14€50 per meal /// Thursday 8 September 2022 ☐ /// Friday, September 9, 2022 2 ☐ (check the box to reserve the meal)



Bodies, Identity(ies) and Societies *Around David Le Breton*



Strasbourg 8 and 9 September 2022

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lomo@unistra.fr et frederic.reichhart@inshea.fr

Author(s) :

FAMILY NAME :

First Name :

E-mail :

FAMILY NAME :

First Name :

E-mail :

Title of the communication:

Keywords (3 maximum):

-
-
-

Summary of the paper (maximum 2500 characters):