INTERCORPOREALITY IN ARTIFACTUAL MILIEUX

THE BRITISH SOCIETY OF PHENOMENOLOGY INTERNATIONAL SYMPOSIUM

UNIVERSITY OF MILAN | SALA NAPOLEONICA, VIA S. ANTONIO, 10

ORGANIZERS CHIARA CAPPELLETTO, NICOLE MIGLIO, JESSICA STANIER

MAY 29

14.45-15.00 **OPENING REMARKS**
MARCELLO D'AGOSTINO, HEAD OF THE PHILOSOPHY DEPARTMENT

FELT BODIES AND THE SONIC DIMENSION
CHAIR: ANNA CATERINA DALMASSO

15.00-15.50 **TONINO GRIFFERO**
RESONANCE EFFECTS. EXPLORING THE FELT BODY'S COMMUNICATION
Q&A

15.50-16.40 **FEDERICA BUONGIORNO**
INTER- OR TRANSCORPOREALITY? THE CASE OF COMPUTER MUSIC
Q&A

16.40-17.00 COFFEE BREAK

BODIES THROUGHOUT THE LIFETIME
CHAIR: MARTA CALBI

17.00-17.50 **ANNA CIAUNICA**
THE CO-EMBODIED SELF: THE RELATIONAL ROOTS OF PERCEPTUAL EXPERIENCES IN EARLY LIFE
Q&A

17.50-18.40 **KRISTIN ZEILER**
AGENCY AS INTERCORPOREAL AND DISTRIBUTED. HOW ONE SHOULD ATTEND TO ONE'S COGNITION AS ONE AGES
Q&A

18.40-19.30 ROUNDTABLE

MAY 30

TECHNOLOGIES, ARTIFACTS, AND NORMS

CHAIR: CHIARA CAPPELLETTO

9.00-9.50 **LUNA DOLEZAL**
THE PHENOMENOLOGY OF THE REMOTE BODY IN MEDICINE: CONSIDERING SHAME IN TELEMEDICINE
Q&A

9.50-10.40 **FRANCESCO TAVA**
RECONSIDERING HUMAN RELATIONALITY: EXPLORING THE ROLE OF LEGAL AND SOCIAL ARTEFACTS IN ADDRESSING MIGRATION CRISES
Q&A

10.40-11.00 COFFEE BREAK

THE SITUATED INTERCORPOREALITY
CHAIR: SAMUELE SARTORI

11.00-11.50 **TANJA STAEHLER**
INTERCORPOREALITY AND THE CASE OF PLAYING CARCASSONNE
Q&A

11.50-12.40 **NICOLE MIGLIO AND JESSICA STANIER**
RESEARCH SYMPOSIUM AS MILIEU: EXPLORING PHENOMENOLOGICAL POTENTIAL IN INTERCORPOREAL SCHOLARSHIP
Q&A

12.40-13.30 CLOSING REMARKS

BSP PhD Doctoral School in Philosophy and Human Sciences
UNIVERSITÀ DEGLI STUDI DI MILANO
DIPARTIMENTO DI FILOSOFIA
PIS SIE

INTERCORPOREALITY IN ARTIFACTUAL MILIEUX

THE BRITISH SOCIETY OF PHENOMENOLOGY INTERNATIONAL SYMPOSIUM

UNIVERSITY OF MILAN | SALA NAPOLEONICA, VIA S. ANTONIO, 10

ORGANIZERS CHIARA CAPPELLETTO, NICOLE MIGLIO, JESSICA STANIER

TONINO GRIFFERO

Resonance Effects. Exploring the Felt Body's Communication

ABSTRACT
According to the pathic aesthetics the atmospheric perception should be understood as the first affective-synaestehtic impression of the expressive qualities (or affordances) ontologically rooted in things and quasi-things of the surrounding space. Through its specific dynamics, whose poles are narrowness and vastness, the felt (and not physical) body appears as the precise sounding board (also) of these atmospheric feelings widespread in the (lived) space. My talk a) retraces the neophenomenological theory (Hermann Schmitz) of the ubiquitous communication (incorporation/excorporation) that the felt body constantly generates with the outside world, and b) suggests the thesis that atmospheres are a great example of extended emotions, that is, of embodied affects exactly generated by one of the many forms of this felt-bodily communication.

BIO
Tonino Griffero is Full Professor of Aesthetics at the University of Rome "Tor Vergata", editor of the book series Atmospheric Spaces (Mimesis International), Sensibilia (Mimesis-Studi di estetica) and the e-journal Lebenswelt. Among his various publications: Immagini attive. Breve storia dell'immaginazione transitiva, Le Monnier 2003; Il corpo spirituale. Ontologie "sottili" da Paolo di Tarso a Friedrich Christoph Oetinger, Mimesis 2006; Atmosferologia, Estetica degli spazi emozionali, Laterza 2010 (engl. transl. Atmospheres. Aesthetics of Emotional Spaces, Routledge 2014); Quasi-cose. La realtà dei sentimenti, Bruno Mondadori 2013 (engl. transl. Quasi-Things. The Paradigm of Atmospheres, Suny 2017); Places, Affordances, Atmospheres. A Pathic Aesthetics, Routledge 2019; The Atmospheric "We". Moods and Collective Feelings, Mimesis International 2021.

BSP PhD Doctoral School in Philosophy and Human Sciences
UNIVERSITÀ DEGLI STUDI DI MILANO
DIPARTIMENTO DI FILOSOFIA
PIS SIE

FEDERICA BUONGIORNO

Inter- or Transcorporeality? The Case of Computer Music

ABSTRACT
In my contribution I will analyze two accounts of experiential and aesthetic knowledge – intercorporeality and transcorporeality – with particular reference to the case of computer music. This latter represents an interesting field to reflect on the problems related to human-machine interaction: in contemporary electronic music, embodiment is a particularly challenging topic since synthetic music production heavily relies on different kinds of (digital) technology in order to be produced and performed and can also employ generative computation for sound production. I will start by showing the similarities and points of continuity between the two models, taking Thomas Fuchs' and Stacy Alaimo's formulations as representative of the two accounts. I will then move on to highlight what seem to me to be the fundamental divergences, from a phenomenological perspective, between the two models, focusing in particular on the following alternatives: i) one to one relation vs. one to many relation; ii) extension/incorporation paradigm vs. nature-culture continuum paradigm; iii) primacy of sight/touch vs. enhancement of the sonic dimension; iv) ontology of presence vs. ontology of absence. My aim will be to show how the model of transcorporeality presents, in the specific case of computer music and the artistic activity of some contemporary female composers (such as Caterina Barbieri and Chagall Van Den Berg), advantages over that of intercorporeality insofar as it provides a more complete overcoming of the dualism of subject/object and passivity/activity, opening up a more complex political understanding of the practices of computer music production and fruition in our present technological culture.

BIO
Federica Buongiorno is Assistant Professor in Theoretical Philosophy and Phenomenology of Technology at the University of Florence, Italy, and a Visiting Fellow (2020-2023) at the Institute for Cultural Inquiry in Berlin, Germany. Her research interests include Husserlian and post-Husserlian phenomenology, the philosophy of technology (with a special focus on AI, the algorithmic thinking and the digital turn), and the contemporary feminist theories. She received her PhD in Philosophy in 2013 from “Sapienza” University of Rome with a dissertation on the pre-categorial foundation of logical thinking in Husserl’s early philosophy. She has been a Post-Doc researcher at the Istituto Italiano di Studi Storici of Naples (2012-2013), at the Freie Universität Berlin (2014-2017), at the Istituto Italiano di Studi Filosofici of Naples (2017) and at the Technische Universität Dresden (2017-2020). She is the editor in chief of the international journal of philosophy Azimuth and co-founder and co-editor in chief of the philosophical book series Umweg. She is a translator from German into Italian and the author of: Logica delle forme sensibili. Sul precategoriale nel primo Husserl, Rome 2014, La linea del tempo. Coscienza, percezione, memoria tra Bergson e Husserl, Rome 2018, firs. ed. 2014; Intuizione e riflessione nella fenomenologia di Edmund Husserl, Rome 2017.

ANNA CIAUNICA

The Co-Embodied Self: The Relational Roots of Perceptual Experiences in Early Life

ABSTRACT
Most theoretical and empirical discussions about the nature of self-consciousness and phenomenal experiences are typically couched in a way that endorses a tacit adult-centric and vision-based perspective. Here I defend the idea that consciousness sciences and phenomenology may be put on a fruitful track for its next phase by examining the nature of subjective experiences through a developmental lens. I draw attention to the intrinsic link between consciousness, experiences and experiencing subjects, which are first and foremost embodied and situated organisms essentially concerned with self-preservation within a precarious environment. If consciousness cannot be addressed in isolation from experiences, then the latter cannot be isolated from experiencing subjects, which in turn cannot be isolated from their bodies and their closest environment. Or the most primitive and closest "environment" of the developing human body is another human body. Hence, the most basic perceptual experiences – the "first priors" – may arise already in the womb, that is, when humans share bodily and organismic resources with another human being. I present evidence speaking in favor of sophisticated forms of early sensorimotor integration of bodily signals and self-generated actions already being established in utero. These primitive and fundamentally relational and co-embodied roots of our early experiences may have crucial impact on the way human beings consciously experience the self, body and the world across their lifespan.

BIO
Anna Ciaunica is Principal Investigator at the Centre for Philosophy of Science, University of Lisbon, Portugal, and Research Associate at the Institute of Cognitive Neuroscience, University College London, UK. Before that she was Research Associate at the Department of Clinical, Educational and Health Psychology, University College London, and postdoctoral researcher at the Department of Philosophy, University of Fribourg, Switzerland. She obtained her PhD from the University of Burgundy, Dijon, France. Anna is currently PI on three interdisciplinary projects looking at the relationship between self-awareness, embodiment and social interactions in humans and artificial agents. Her approach is highly interdisciplinary, using methods from philosophy, experimental psychology, cognitive neuroscience, phenomenology and arts. More recently, Anna has deepened the concept of minimal selfhood in utero developing as a process of co-embodiment and co-homeostasis. Apart from the numerous scientific papers published, Anna is currently working on the book From Cells to Selves: the Co-Embodied Roots of Human Self-Consciousness. She is also coordinator of the Network for Embodied Consciousness, Technology and the Arts (NECTArs) – a collaborative platform bringing together artists, researchers, stakeholders, policy makers and people with lived experiences, aiming at fostering creative solutions to timely questions such as self-consciousness and (dis)embodiment in our hyper-digitalized and hyper-connected world.

KRISTIN ZEILER

Agency as Intercorporeal and Distributed. Critical Phenomenology, Feminist Technoscience, and a Felt Sense of How One Should Attend to One's Cognition as One Ages

ABSTRACT
Some older persons attend to their own cognition in a vigilant mode, seek to note cognitive decline, and ask for and undergo screening of their cognition should they experience such decline. However, doing so can be experienced as emotionally and existentially difficult, and the felt worry can linger also if the screened person is told that the test results didn't indicate cognitive decline. This is one of the findings from a study of lived experiences of undergoing cognitive testing for dementia via primary care in Sweden (Zeiler *et al*. forthcoming). In this study, I and my colleagues Martin Gunnarson and Anna Segernäs Kvitting showed how to undergo this screening can be experienced as entering an affectively charged and liminal "grey zone of old age between health and disease." We conceptualize this grey zone as an affective and social zone in which people experience themselves as neither fully healthy nor as having a disease and in which they cannot but reflectively attend to the ambiguities of healthy aging and aging with a disease. Such attention can block seamless interaction with others and the world that they live. Starting from this finding, this presentation argues that a better understanding of the formation of a felt sense of how one should attend to one's cognition as one ages and to the role of the co-constitutive relation between human beings, screening tests and sociocultural assumptions and norms about aging and how to act when one age, is needed. Such an understanding can be gained through an account of *agency as intercorporeal and distributed*. While traditional accounts of agency often view it as the exclusive property of the individual, this presentation offers a critical phenomenology account of agency as *intercorporeal*, as dynamically formed in relations between bodies, technologies, and norms about aging bodies in a shared socio-cultural world, and cross-reads this account with a feminist technoscience understanding of agency as *distributed*, i.e., as generated through and emerging in specific assemblages of humans and nonhumans. I briefly discuss analytic gains and remaining tensions with such a cross-reading, argue for the benefit of understanding agency as intercorporeal and distributed, and use this account of agency to make sense of the felt sense of how one should attend to one's cognition as one ages, and undergo screening for cognitive decline.

BIO
Kristin Zeiler is Professor at the Department of Thematic Studies: Technology and Social Change, and Director of the Centre for Medical Humanities and Bioethics, both at Linköping University, Sweden. Her main research areas are medical humanities, philosophy of medicine, feminist theory and combinations of qualitative research and philosophy, and her research focuses on subjectivity and lived experiences of embodiment, illness and pain, as well as on socio-cultural, ethical and philosophical aspects of medical technologies and health care practices. Zeiler was awarded a PhD in Thematic Studies: Health and Society (interdisciplinary medical humanities) in 2006, and Docentship in Ethics, particularly Medical Ethics in 2009. She has been Pro Futura Scientia Fellow at the Swedish Collegium of Advanced Study, Uppsala University, which also comprised a one-year fellowship at the Centre for Research in the Arts, Social Sciences, and Humanities, Cambridge University. She is currently PI of two 6-year interdisciplinary research projects *Biomedicine, Clinical Knowledge, and the Humanities in Collaboration: A Novel Epistemology for Radically Interdisciplinary Health Research and Policy-Work on Post-Covid-19 Syndrome* and *A Feminist Approach to Medical Screening*. The latter project brings feminist and other critical phenomenology into dialogue with feminist technoscience in the investigation of subjectivity and subjectification, and studies three examples of medical screening practices. Among her publications are, as some examples, the edited volume *Feminist Phenomenology and Medicine*, with Lisa Käll, SUNY Press, 2014, and articles in journals such as *Bioethics*; *Medicine, Health Care and Philosophy*; *Journal of Consciousness Studies*; *Social Science & Medicine, and Feminist Theory*. Among her ongoing book projects is the co-edited volume *Subjectivity, Embodiment, Agency: At the Intersections of Feminist Phenomenology and Feminist Technoscience*, with Lisa Käll.

LUNA DOLEZAL

The Phenomenology of the Remote Body in Medicine: Considering Shame in Telemedicine

ABSTRACT

Shame has long been understood as a powerful force in clinical encounters and in people's experience of illness. Research suggests that shame can lead to the avoidance of clinical encounters, non-disclosure or lying to healthcare providers, not following through with treatments and the concealment of diagnoses from friends and family. There has been some recent research which suggests that telemedicine, where care is delivered at a distance and mediated through technology—via an app, a zoom call, a robot, or other technology—might mitigate experiences of shame and self-consciousness, thereby leading to more effective, and psychologically safe, delivery of healthcare. These claims are contrary to common concerns regarding telemedicine which relate to the dehumanisation of medicine, whereby the human touch, both literally and often figuratively, is lost. Some philosophers, medical ethicists and clinicians argue that telemedicine can undermine trust, patient dignity and care, leading to poor outcomes in both patient engagement and health. In this paper, I focus on a particular case of telemedicine involving a clinician-operated telepresence robot with haptic capabilities (i.e., it can sense physical touch), developed by an Edinburgh-based robotics company, Touchlab. The robot is currently being trialed in Laakso Hospital, Helsinki, to deliver face-to-face care to older adults. I will consider the phenomenology of the remote body, for clinician who is operating the robot, exploring the delivery of care at a distance and mediated via a technological avatar. I will also consider questions of intercorporeality and affect for the patient receiving care, to explore the broader question of experiences of shame in telemedicine.

BIO

Luna Dolezal is Associate Professor in Philosophy and Medical Humanities at the University of Exeter, where she leads the Shame and Medicine Project, funded by the Wellcome Trust, and the Scenes of Shame and Stigma in COVID-19 project, funded by the UK's Arts and Humanities Research Council. She is author of The Body and Shame: Phenomenology, Feminism and the Socially Shaped Body, Lexington Books, 2015, and co-editor of the books Body/Self/Other: The Phenomenology of Social Encounters, SUNY Press, 2017, and New Feminist Perspectives on Embodiment, Palgrave, 2018.

FRANCESCO TAVA

Reconsidering Human Relationality: Exploring the Role of Legal and Social Artefacts in Addressing Migration Crises

ABSTRACT

The recent migration crises in Europe and beyond have posed important philosophical questions alongside social and political ones. How we support or dismiss displaced people among us – how we welcome or reject their bodily presence and experience – has significant implications for our intersubjective dimension. Concepts such as solidarity, freedom, equality, moral agency, and self-determination have been evoked to understand and strengthen this dimension. However, attempts to solidify these concepts into social artefacts have not always been successful, despite being enshrined in constitutional law in several European member states. The law has been used both to defend acts of humanity and solidarity, as seen in recent judicial cases in France invoking fraternity, and to criminalize such acts, as in the repeated misuse of the EU Facilitation Directive since its promulgation in 2002. This paper aims to discuss and problematize these cases and show how a critical consideration of them can help us better understand the nature of human relationality. While the law is a powerful and enduring artefact, other artefacts are necessary for achieving more solid and lasting social justice. We need to consider what these artefacts are, how they will work, and why we cannot do without them.

BIO

Francesco Tava is Associate Professor of Philosophy in the School of Social Sciences at the University of the West of England (Bristol, UK). His research focuses on political philosophy, phenomenology, and applied ethics, with a particular interest in political solidarity in the European context. He is the author of The Risk of Freedom (Rowman & Littlefield International), which analyses the political phenomenology of Czech philosopher and dissident Jan Patočka, and the editor of several books, including the forthcoming European Solidarity: Interdisciplinary Perspectives (ECPR Press). His work has been published in various academic journals such as Critical Review of International Social and Political Philosophy, Journal of Medical Ethics, Philosophy Now, Phenomenology and Mind, Studies in East European Thought, Metodo, Filosofický Časopis, Journal of the British Society for Phenomenology, and Horizon. Currently, Francesco is involved in several interdisciplinary research projects which examine European solidarity and ethical models of data access and governance. In addition to his research, he is Programme Leader for BA (Hons) Philosophy at UWE, where he teaches courses on decolonisation and film-philosophy. He is also Visiting Professor at Vita-Salute San Raffaele University (Milan, Italy) and, since its inception in 2022, Co-Editor-in-Chief of Future Humanities.

TANJA STAEHLER

Intercorporeality and the Case of Playing Carcassonne

ABSTRACT
In this presentation, I will explore the phenomenological concept of intercorporeality by starting from the problems to which intercorporeality wants to respond. We will then see to which extent intercorporeality can resolve these problems by relating intercorporeality to phenomenological key concepts, such as world, earth, communication, situation, and responsivity. The case of playing Carcassonne will allow us to see these concepts in action. My suggestion is that Carcassonne can serve as a microcosmos of sorts – a micro-world and micro-earth which come together as an artificial milieu – to illustrate how our existence is determined by intercorporeality as a crucial structure which is transcendental in the sense of creating conditions for the possibility of experience.

BIO
Tanja Staehler is Professor of European Philosophy at the University of Sussex. Her research interests include Plato, Hegel, Phenomenology (Husserl, Heidegger, Merleau-Ponty, Levinas, Derrida), Aesthetics, Philosophy of Pregnancy and Childbirth. She has written books on Plato and Levinas: The Ambiguous Out-Side of Ethics, Routledge, 2010; and with Michael Lewis Phenomenology: An Introduction, Continuum, 2010, Hegel, Husserl, and the Phenomenology of Historical Worlds, Rowman & Littlefield, 2016.

NICOLE MIGLIO AND JESSICA STANIER

Research Symposium as Milieu: Exploring phenomenological potential in intercorporeal scholarship

ABSTRACT
In this concluding paper, we draw together some overarching themes from this year's International Symposium. For the first part of our paper, we offer an overview of our own long-term research interest in "Intercorporeality in Artifactual Milieux," as well as a brief review of recent developments in this area within critical phenomenology. We situate this interest in the context of our ongoing research collaboration concerning critical phenomenology and healthcare (in addition to our individual respective research projects), which has lead us to together investigate intercorporeality in relation to: the experiential constitution of painful experiences, intersubjective expression and transformation of pain, and the political status of lived experience as evidence in the context of the COVID-19 pandemic. We discuss how exploring "Intercorporeality in Artifactual Milieux" within the scope of this collaboration has impacted on our respective approaches to doing phenomenological research.
In the second part of our session, we open up a dialogue between the two of us to reflect on aspects of all the speakers' presentations as part of this event. We consider points of intersecting interest, pose questions for future research endeavours, and highlight key insights from the two days overall. This conversation will sketch out a summary of outcomes from the event's proceedings, such that the final Q&A session that follows can further explore connections across speaker presentations. Among other things, we will raise questions pertaining to how artifacts shape bodily necessities and possibilities across the life course, how artifacts challenge phenomenologists to think beyond the human, how artifacts enshrine, distribute, and institutionalise norms, and how artifacts can facilitate touch and connection across boundaries.

BIO
Nicole Miglio is a postdoctoral fellow at the Department of Philosophy "Piero Martinetti", State University of Milan, where she works on the project Imagin(in)g: In Utero Imagination and Visualization, part of the research line The Agency of the Image.She is a member of the research group PIS – Performing Identities Studies (https://pis.unimi.it/) and FUEL – Feminist and Queer Philosophy. After her Ph.D. defense in September 2021, she works as a postdoctoral fellow at the Women's andGender Studies at the University of Haifa and then has been invited for a visiting position at Penn State University (Fall 2022). Her main research interest lies in the relationship between the rhetorical processes of subjectivation and the situated lived experiences of the Self, which she investigates in the fields of aesthetics, phenomenology, STS, and feminist philosophy. Her topics of research are the following ones: critical phenomenology of the body; the relationship between technology, cultural imaginary, and the self; rhetoric and politics; biomedical imaging. Nicole's research is published in scientific peer-reviewed international journals like Chiasmi International, Cinéma & Cie, Frontiers in Pain Research, and Puncta. Journal of Critical Phenomenology.

Jessica Stanier is a Lecturer in Philosophy at the University of the West of England (Bristol). She is also a PhD student (nearing completion) at the Wellcome Centre for Cultures and Environments of Health at the University of Exeter. Her PhD project analyses older people's experiences of becoming older from a critical phenomenological perspective —in particular, how older people anticipate transitions at older age, how intergenerational relationships make possible an open orientation to the world, and how broader political structures shape these existential dimensions of ageing. This research also draws together Jessie's theoretical interest in critical phenomenology with her ethical and methodological interests in working together with participants on qualitative research. Jessie is Chair of the International Symposium for the BSP and she set the conference themes on 'Engaged Phenomenology' in 2020 and 2022. She has published in Puncta: Journal of Critical Phenomenology, Frontiers in Pain Research, the Patient Experience Journal, and the Journal of the British Society of Phenomenology. She is also on the early career editorial board for Future Humanities – a new open access journal.