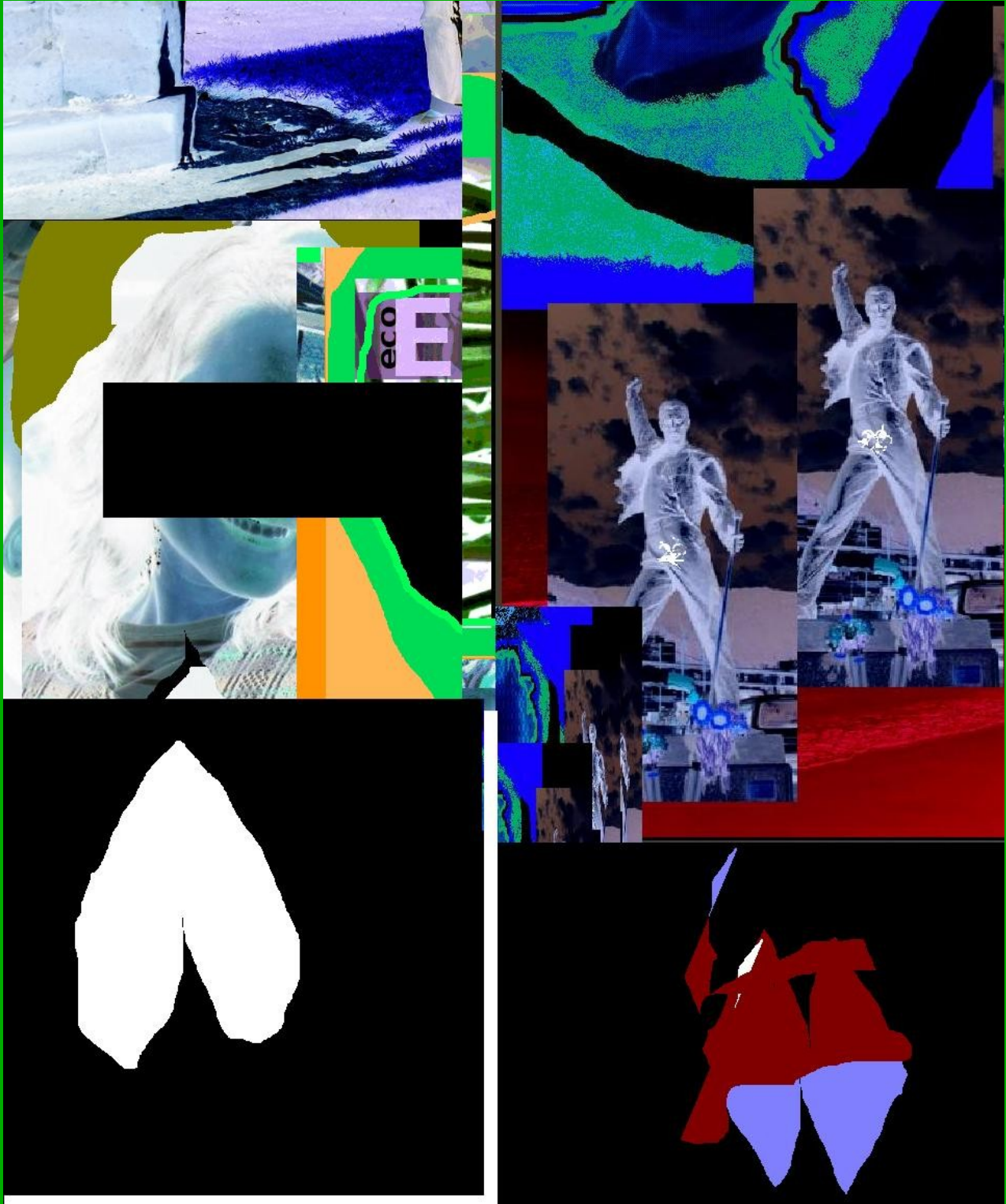


Re-Imagining our Sociological Contemporaneity: What is the Age of Re-Embodiments?

BSA Theory Study Group Symposium
16th July 2010



By Sappho Mercury-Amond

1. Official Website – BSA Theory Study Group

<http://www2.warwick.ac.uk/fac/soc/sociology/staff/academicstaff/bhambra/gurminderkbhambra/research/bsatheorygroup/event2010>

2. Call for Contributions

The topicality of climate justice is indisputable. Debates on the shape of post-Kyoto treaties for climate and social equity abound. Similarly, popular initiatives to set up tribunals to fight those responsible for climate forcing and reclaim ecological debts are on the rise. The goal is balance and equity whilst the issue that needs addressing is Man's poor relation with his local and global environments.

Such a panorama tentatively depicts our contemporaneity at large. Namely, established institutions no longer know how to grapple with the question of Western Man and his externalized others -'nature,' 'women,' 'aboriginal man,' 'the sacred.' This is a situation which obviously engenders much social and ecological unrest. Social theory largely partakes of this disconcerting tension. To be sure, a ruling body of modern categories appears surrounded by a constellation of critical responses that only in relation to the former endeavour to destabilize the prevailing –modern— canon. The postmodern condition is a conspicuous case in point. Whilst it manages to move away from the much-celebrated prowess of reason and it introduces much-needed perspectivism, postmodernity largely signifies the crowning of modernity. Theses such as 'the end of history' testify to this truism.

Against this background, this symposium posits that the tension at issue needs urgent recasting. Modernity – and, for that matter, postmodernity— is exhausted. Western/ised anthropocentrism no longer can operate as point of reference; it only entails systematic destruction of both cultural and biological diversity. No wonder that Man's categorical position is in the course of being decentred. Man's own developed abilities to both disembody his tread on the Planet from ecocycles and biorhythmes alike, and disembody politics from bioregional constituencies are questioning his validity as point of reference. This is occurring in both *praxis* and *theoria*, as the findings and teachings from chiefly ecofeminism, Polanyian political economy and ethno-ecology attest.

While the challenge of disembodiment follows from the Neolithic Revolution and *a fortiori* the practice of metallurgy, it is a more recent series of industrial revolutions that have perilously intensified it: At what rates of dis/embodiment are human societies –or some of their groups— willing to operate in order to erect what

kind of global civilization? The heightened ecocidal nature of our contemporaneity, to be sure, seems to prescribe that Western/ized societies engage in the opposite exercise and start re-embodiment and re-embed their lifestyles. It may thus be wise to recentre theory around this process which popular struggles around the world have already initiated: we need a sociological imagination of the Age of Re-Embodiments.

It seems, therefore, that to unthink our intellectual fetters and welcome this new spatiality, a root-and-branch debate akin to that which took place at the entrance of modern times is due. Just as eighteenth-century Germany asked '*Was ist Aufklärung?*,' so too twenty-first-century critique should inquire: 'What is re-embodiment?' 'How shall social theory register and further hone the Age of Re-Embodiments?'

- Can anthropogenic climate change be addressed with a disembodied, disembedded theoretical body: What is your proposal to embody and embed social theory?
- The adoption of an Age-of-Re-Embodiments perspective recategorizes modern and postmodern theory as classical bodies of knowledge: Which classical authors offer leads on which to build the theoretical basis of this Age? How may this Age relate to classical theory: does the emerging link necessarily form a linear progression?
- Do we need a grand theory of the Age of Re-Embodiments or rather a complementarity of piecemeal contributions? Are we aiming at an addition of disciplinary jargon and/or the creation of new categories of knowledge? Do we need to uphold disciplinary boundaries: sociology separated from anthropology, political science, ecology, etc., or should we aim at a counter- supra-discipline which emphasizes completely distinctive cognitive aspects, as for instance suggested by Michel Foucault in *The Archaeology of the Human Sciences*? Which cognitive aspects are relevant for the Age of Re-Embodiments?
- Is nature/culture, and, for that matter, *scientia/philosophia*, a divide to keep abiding by? How does the re-embodiment of theory relate to (social) constructionism and (natural) realism? Which conclusions does sociology draw as it converses with ecology and other natural sciences, and which should ecology and other natural sciences draw as they interact with sociology?
- The re-enchantment of the world has often been spoken of as a prerequisite for re-embodiment. Is re-embodiment a profane and/or sacred affair? How do Emile Durkheim and Max Weber relate to the theory of this Age?
- What might be the role that non-Western/ized cosmologies play in re-informing social theory in this Age? What should theory learn from popular struggles for re-embodiment around the world? How is lay

knowledge to re-inform social theory?

- How are we to map out power relations and monitor the steady, abrupt or absent global entrance into the Age of Re-Embodiments? How is ecomarxism, largely concerned with production relations and the (re)distribution of capital, to reinscribe its theses in the prescriptive horizon of this Age?
- If dis/embodiment speaks of a finite qualitative continuum, it then implies that the production of knowledge and the exercise of critique must be one and the same endeavour —somehow completing the task initiated by the young Marx. Should this core of knowledge-critique be value neutral or does the Age of Re-Embodiments need a cognitive reconstruction with an unashamed value basis? Which set of prescriptive values should the Age of Re-Embodiments endorse?
- How is theory to tackle the reality of high levels of consumption in the cores vis-à-vis the heightened severity of ecocides in the peripheries?
- How is historical sociology to re/write its narratives and ethnographies from the angle and prescriptions provided by this Age?
- The production of technology —*a fortiori* high-tech— entails appropriations of resources that go far beyond the area where the pieces of technology are being used as the work of, for instance, Alf Hornborg has pointedly noted. What are the implications of re-embodiment technology and the science that informs it?
- What are the continuities and ruptures between the institutional project of sustainable development/sustainability and this Age?

These are some of the circumstances —constraining and productive at a time— of our sociological imagination at present. Or so is the contention of this symposium.

3. The Age of Re-Embodiments in the Global Geopolitical Map



The Theory Study Group section of the British Sociological Association is supporting the symposium 'Re-imagining our Sociological Contemporaneity: What is the Age of Re-Embodiments?' so that the invited speakers engage in a preliminary attempt to define re-embodiment theory. Processes of re-embodiment are a global social phenomenon. They are a popular and organized response against the excesses of Wester(nized) both modernity and postmodernity that also receive the firm support of international intellectual quarters and NGOs. These excesses are part of the colonial legacy. They are conspicuously epitomized in the international climate change regime (ICCR). The ICCR draws a geopolitical picture with three major actors –a core, a semi-periphery and a periphery. The core roughly coincides with the political and economic elites of the technologically-developed nations, the periphery with the non-technologically-developed ones. One must also register a semi-periphery, with an undefined status within the ICCR, made up of actors catching up with core status –elites in China, India, Brazil. The core disembodies the peripheries from their ecocycles and biorhythms alike so that it can use the resources and labourforce of the latter for its own development. We should therefore note that technology –*a fortiori* high-tech— and all the political and processes of nomization that the latter entail are the real battlefronts in the ICCR. They are the incarnate stumbling blocks of peace and equity. It follows that both geoengineering and technology transfer schemes far from being in the direction of climate justice are in that of more climate forcing.

The periphery, however, is increasingly contesting this unfair geopolitical map by reclaiming and engaging in processes of re-embodiment. The latter are, to be sure, attempts at drawing a postcolonial map which could be called Age of Re-Embodiments to do justice to the phenomena under way. Processes for re-embodiment take various forms. Peripheral areas, to name one, are reclaiming food and energy sovereignty over their territories. They protest against the land dispossessions and landscape redefinitions that follow from such

ICCR-schemes as carbon trading and the Clean Development Mechanism. Analogously, climate debts are being politicised in order to register core-party abuses of the Earth's-carbon-cycling capacity. The most immediate remit of climate debts is, however, the cancellation of external debts, which force peripheral parties to ecocidal extractive economies. A steadily more concerted attempt to set up an international Tribunal for Climate Justice is an additional strategy towards re-embodiment.

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(Spanish translation)

La Época de las Re-Encarnaciones en el mapa geopolítico global

Los procesos de re-encarnación constituyen un fenómeno social global y plural. Se trata de un cúmulo de respuestas populares y organizadas frente a los excesos de la modernidad y posmodernidad occidental(izadas) que también recibe el apoyo firme de sectores intelectuales y ONGs internacionales. Dichos excesos son parte del legado colonial. No es de sorprender pues que el régimen internacional del cambio climático (RICC) los haya reproducido de forma muy fidedigna. En su mapa geopolítico, el RICC dibuja tres actores fundamentales –un centro, una semi-periferia y una periferia. El centro coincide con los sectores bienestantes en los países desarrollados tecnológicamente y elites en otros países que disfrutaban de las mismas ventajas tecnológicas. La periferia, por us parte, está formada por los sectores populares en países tecnológicamente no-subdesarrollados y sectores desfavorecidos dentro de los los países desarrollados tecnológicamente. La semi-periferia tiene una forma indefinida. Esta compuesta por actores variopintos que aspiran al nivel tecnológico propio del centro. En cualquier caso, el centro desencarna las periferias de sus ecociclos y bioritmos para utilizar los recursos y la fuerza de trabajo de estos últimos para su propio desarrollo.

Las periferias, empero, están embarcadas en múltiples procesos de re-encarnación en protesta a este injusto mapa geopolítico. Se trata de variadas tentativas para dibujar un mapa postcolonial que, para hacerle justicia, podríamos llamar Época de las Re-encarnaciones. Los procesos de re-encarnación toman formas variadas. Las zonas periféricas, por ejemplo, reclaman la soberanía alimentaria y energética sobre los territorios que habitan. Así consiguen defenderse de las usurpaciones territoriales y redefiniciones paisajistas que derivan de los programas del RICC como es el caso del comercio de carbono y el Mecanismo de Desarrollo Limpio. Paralelamente, se están politizando las deudas climáticas con el fin de registrar los abusos de la capacidad de reciclaje de carbono de la Tierra por parte del centro. La deuda climática tiene pero como objetivo más inmediato cancelar las injustas deudas externas que en si mismas son archi-ecocidas, pues fuerzan a los países llamados deudores a una devastadora economía de extracción. Los esfuerzos cada vez más consensuados a favor de la instauración de un Tribunal Internacional de Justicia Climática también forman parte de los procesos de re-encarnación que actualmente vive el Planeta.

4. Re-Embodiment Theory & The Fields of Knowledge

This symposium on the Age of Re-Embodiments aims at exploring the theoretical implications of these global social phenomena. Re-Embodiment cuts across the social and natural sciences and reassembles both. It builds on previous work on embodiment theory from as varied fields as 20th-century philosophy, environmental sociology, ecofeminism, political economy, ethno-ecology and human geography. Re-embodiment theory equally builds upon classical and post-structuralist social theory and philosophy. It endorses those texts that critically analyse the ontic, epistemic and axic presuppositions of modern and postmodern times.

Re-embodiment theory thus positions us in a terrain that is neither modern nor postmodern. The symposium on the Age of Re-Embodiments aims to explore and define this new –or perhaps very ancestral– terrain. It should exert an impact upon the same fields on which it relies. Namely, social theory, philosophy, environmental sociology, ecofeminism, political economy, ethno-ecology and human geography.

This symposium invites 2 papers on each of the following three fields: social theory & philosophy, political ecology and ecofeminism.

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6. Outcomes of the Symposium

The outcomes of the symposium are three:

(1) Setting the foundation stone for the edited collection under negotiation with Palgrave Macmillan. (see section 11 for details)

(2) Exploring the possibility to set up '[The Age of Re-Embodiments Network](#)' as a British Sociological Association independent research group.

(3) Shaping the academic direction of a prospective research group geared at the writing up of the world history of the Age of Re-Embodiments. This research group should aim at a simultaneously economic, ecological, social and ethical history, where the international climate change regime is taken as the starting geopolitical map. Philosophical insight is applied to create a constellation of new categories of knowledge that analyse and steer the *mapa mundi* towards re-embodiment and re-embeddedness.

7. Venue & Entrance Fee

BSA London Meeting Room, Suite 2,
2 Station Court,
Imperial Wharf,
Townmead Road,
Fulham SW6 2PY

Entrance Fee

£20 for regular attendees, £10 concessions to pay at the entrance on the day of the symposium. Book in advance as the conference room only sits 35 people.

Bookings & inquiries to Ruth Thomas-Pellicer, r.thomas-pellicer@surrey.ac.uk.

8. Convenor

Ruth Thomas-Pellicer
Department of Sociology jointly with the Centre for Environmental Strategy
University of Surrey
GU2 7XH Guildford (Surrey), England, UK.
For inquiries email r.thomas-pellicer@surrey.ac.uk.

9. Speakers & Topics for 16th July 2010

10:00-11:00	Welcome to the BSA Theory Study Group Symposium 'Re-imagining our Sociological Contemporaneity: What is the Age of Re-Embodiments?'	
11:00-12:30	Re-Embodiment & Social Theory	
11:00-11:45	Dr. Patrick Curry, University of Wales	'What is Enchantment?'
11:45-12:30	Prof Wendy Wheeler, London Metropolitan University	'Understanding the Sacred: Reason, Knowledge, and Transcendence in the Age of Re-Embodiments'
12:30-13:15	Lunch & Discussion	
13:15-14:45	Re-Embodiment & Political Ecology	
13:15-14:00	Larry Lohmann, (video conference) The Corner House	'Fetishism and Climate Change: A Problem for Social Science'
14:00-14:45	Vito de Lucia, Eco Pax Mundi	'The Re-embodiment of Technology in the Climate Regime'
14:45-15:00	Coffee break	
15:00-16:30	Re-embodiment & Ecofeminism	
15:00-15:45	Prof Mary Mellor, Northumbria University	'Embodiment and Ecofeminist Political Economy'
15:45-16:30	Ruth Thomas-Pellicer, University of Surrey	'What is Re-Embodiment or the Victorious Assertion of <i>Loci Standi</i> over the Barbarism of <i>Instrumenti Movendi</i> '
16:30-17:00	Open Discussion	
16:30-17:00	Moderated by Ruth Thomas-Pellicer	'Where do we go from here with the Age of Re-Embodiments?'
17:00-18:00	Coffee & informal discussion for those who wish to stay.	

10. Speakers Profiles in Alphabetical Order: Bios & Abstracts

Title; Name & Surname	Dr Patrick Curry
Current Academic Position, Department, University	Honorary Research Fellow, University of Wales at Lampeter
Bio	Canadian-born, longtime resident of London. PhD in the history and philosophy of science. Areas of interest include divination, environmental philosophy, metaphysics and counter-cultural discourses. Increasingly working as an 'independent scholar'. Current project is a work on enchantment, approached in terms of philosophical anthropology.
2 Highlighted Publications	<i>Ecological Ethics: An Introduction</i> (Polity Press, 2006) <i>Divination: Perspectives for a New Millennium</i> , ed. (Ashgate, 2010)
Title of Paper	'What is Enchantment?'
Abstract	I treat Kant's essay of 1784, "An Answer to the Question: What is Enlightenment?" and Foucault's essay "What is Enlightenment?", published in 1984, as substantive markers of enlightenment considered as self-conscious modernity, itself understood more as an axiological sensibility – one indelibly marked by disenchantment – than an historical period. Max Weber agonised over this development, which resulted in a seminal internal critique of modernity, further developed by Horkheimer and Adorno, the truth of which is evident in the current crisis, both ecological and socio-political. Perhaps paradoxically, following this critique leads, I suggest, out of modernity's nihilistic problematic into a non-modern (rather than pre- or post-) axio-sensibility which is marked, in contrast, by an embodied, ecocentric (non-anthropocentric) and animist enchantment which liberates truth from its modernist prison in epistemology and opens the way for a radical return to its, and our, common ontic home. So with theoretical support from Maurice Merleau-Ponty, Bruno Latour and Eduardo Viveiros de Castro, I defend asking this very different question now and offer an initial and provisional answer.

Title; Name & Surname	Vito De Lucia
Current Academic Position, Department, University	Research Associate at Eco Pax Mundi
Bio	Vito De Lucia is an independent researcher with a background in Law from the University of Rome "La Sapienza" (Italy). He is a founding member of, and researcher at, Eco Pax Mundi Network, and research associate of the Centro Internazionale per La Cultura e i Diritti dell'Uomo. His research focuses primarily on international ecological/climate law and politics, theories of (climate) justice, post-global social and legal theory and critical approaches to international law.
2 Highlighted Publications	De Lucia, V., (2009) <i>Hegemony and Climate Justice: a Critical Analysis</i> , in Böhm, S. and Dabhi, S. (eds.)(2009) <i>Upsetting the Offset: The Political Economy of Carbon Markets</i> . London: Mayfly, available at http://mayflybooks.org/?page_id=194
	De Lucia, V., (2009) <i>Common but Differentiated Responsibility for the Global Environment</i> , in S. D. Banik and S. K. Basu (eds) <i>Environmental Challenges of the 21st Century</i> , A.P.H. Publishing Corporation, New Delhi, India
Title of Paper	'The Re-Embodiment of Technology in the Climate Regime'
Abstract	This paper has two aims: 1) deconstructing the discourse on technology and technology transfer in the climate regime, and reframing it as a techno-colonial project which exploits the "neutral" rhetoric of technology and techno-scientific discourse to mask the transfer of a mode of civilization. 2) Offering an alternative way to enclose technology provisions in international climate law, based not on high consumption, centralized high-tech and vertical, core-to-periphery technology transfer, but on socio-cultural precaution, appropriateness and exchange. The latter implies the consideration of low-tech flows from the South to the North as low-consumptive technologies, and the re-consideration of locally adapted and democratic technologies.

Title; Name & Surname	Larry Lohmann
Current Academic Position, Department, University	The Corner House
Bio	Larry Lohmann (larrylohmann@gn.apc.org) works with The Corner House, a Dorset-based advocacy, campaigning and research organization. Having spent most of the 1980s in Thailand teaching and working with local environmental and development groups, he has been based in the UK for the last 20 years. His books include <i>Pulping the South: Industrial Tree Plantations in the Global Paper Economy</i> (with Ricardo Carrere) (1996) and the edited volume <i>Carbon Trading: A Critical Conversation on Climate Change, Privatization and Power</i> (2006). He is a founding member of the Durban Group for Climate Justice and his articles have appeared in journals such as <i>Accounting, Organizations and Society</i> ; <i>Asian Survey</i> ; <i>Bulletin of Concerned Asian Scholars</i> ; <i>Carbon & Climate Law Review</i> ; <i>Development</i> ; <i>Development & Change</i> ; <i>International Journal of Environment and Pollution</i> ; <i>New Political Economy</i> ; <i>New Scientist</i> ; <i>Race & Class</i>

	and <i>Science as Culture</i> .
2 Highlighted Publications	<p>“Neoliberalism and the Calculable World: The Rise of Carbon Trading,” in K. Birch, V. Mykhnenko, and K. Trebeck (eds.) <i>The Rise and Fall of Neoliberalism: The Collapse of an Economic Order?</i> London: Zed Books, forthcoming.</p> <p>“Regulation as Corruption in the Carbon Offset Markets,” in S. Bohm and S. Dabhi (eds.), <i>Upsetting the Offset: The Political Economy of Carbon Markets</i>, London: Mayfly Books, 2009, pp. 175-91.</p>
Title of Paper	'Fetishism and Climate Change: A Problem for Social Science'
Abstract	<p>Climate change work among social scientists is characterized largely by new and proliferating forms of commodity and epistemological fetishism. Examples include the overwhelming (masculinist) focus on molecules, numbers, targets and prices; the establishment of social relationships among objects in which newly-minted “carbon dioxide equivalents” and industrial emissions and biotic and other carbon offsets “speak” to and interact with each other; the treatment of radical uncertainty in probabilistic terms; the appeal to regulation as a cure-all for carbon markets; the continued reliance on development economics; even the residual tendency to categorize nation-states or “geo-bodies” as emitters. Where such fetishisms and fantasy-structures hold sway among social scientists, they are not primarily “psychological” nor sustained or justified by false beliefs or theories, but rather embedded or embodied in vast arrays of concrete social practice, including those of the institutions in which many social scientists work and help create. Such practices contribute to making mainstream social science part of the climate problem rather than a source of solutions. What are the possibilities for reconstructing them in a different form, what different fetishes might result, and where might those possibilities come from? Attempting to bring together insights from Karl Marx, Ludwig Wittgenstein, Karl Polanyi, Slavoj Zizek, Timothy Mitchell, William Pietz, Donna Haraway, H.M. Collins and other science and technology studies scholars, and rural villagers in various locations in the global South, this paper will try to point to possible areas for further work.</p>

Title; Name & Surname	Professor Mary Mellor
Current Academic Position, Department, University	Emeritus Professor Northumbria University
Bio	<p>Mary Mellor is emeritus professor in the Department of Social Science at Northumbria University where she taught Social Theory and was responsible for doctoral programmes. She has published extensively on ecofeminism, ecofeminist political economy and various aspects of alternative economics. She was founding Chair of the Sustainable Cities Research Institute at Northumbria university where she developed the concept of the convivial city. She has been actively involved in co-operative development and combating financial exclusion. Her most recent research has been on the nature of money and the financial crisis from an ecofeminist political economy perspective.</p>
2 Highlighted Publications	Mellor, 2010, <i>The Future of Money</i> , Pluto Press

	Hutchinson, Mellor and Olsen, 2002, <i>The Politics of Money</i>
Title of Paper	'Embodiment and Ecofeminist Political Economy'
Abstract	This paper will argue that social theory lost touch with the materiality of the body when the social sciences split. The material underpinnings of human provisioning (a concept that should embrace goods and services including care) were partially and inadequately addressed by economics. Social theory concentrated on non-embodied notions of society and culture. The remnants of political economy within social theory were largely framed in terms of the gendered market economy. Ecofeminist political economy addresses the failures of economics and the gendering of social theory and radical political economy. It sees the economy as a capitalist and patriarchal construct that ignores the needs of the body and the 'body work' undertaken by women. It will be argued that the human body is the link between human society/economy and the natural environment. As a result of gendered economies the human body and nature are externalized. Ecofeminist political economy reframes human materiality and embodiment through a materialist and realist analysis of the human condition as bodies in nature. Central to this are the concepts of immanence and transcendence.

Title; Name & Surname	Ruth Thomas-Pellicer
Current Academic Position, Department, University	Doctoral Student, Department of Sociology jointly with the Centre for Environmental Strategy, University of Surrey Research Associate at Eco Pax Mundi
Bio	Catalan-born, Ruth is completing a lengthy doctorate at the University of Surrey where she proposes a pool of new categories of knowledge to recentre theory around the social phenomenon 're-embodiment.' Ruth wishes to establish a fluent dialogue between a desdisciplined social theory, the politics of the Earth and aesthetic expression. To this end, Ruth looks forward to the embarking upon a post-doctoral world history for the Age of Re-Embodiments the findings of which she is planning to popularize through the cartoons of this Age. Ruth is co-founder of Eco Pax Mundi , where she engages in a reflexive greenhouse politics, and the related Eco Pac Mundi Agora project to rethink education and food around the organic farm. Ruth is also training to launch her music group ' Rooting the Ellipse ' to sing, dance and celebrate Tellus while raise money for Eco Pax Mundi Foundation.
2 Highlighted Publications	With Miriam Pepper, ' A Jubilee for Climate Justice ', World Forum on Theology and Liberation; Eco Pax Mundi. ' <i>Was ist Kultur?</i> The Place of the King in the Age of Re-embodiments' (doctoral thesis which should lead to a publication)
Title of Paper	'What is re-embodiment or the Victorious Assertion of <i>Loci Standi</i> over the Barbarism of <i>Instrumenti Movendi</i>'

Abstract	<p>Our contemporaneity is ruled by an ecocidal mode of being which makes some of us prisoners of the tension that follows from our willingness to conduct labour, recreational and healing activities in our autochthonous places and our inability to do so. The successful resolution of such a lived contradiction exacts the adoption of a theoretical approach that insightfully manages to put the history of philosophy and science as <i>epistēmē</i> into perspective. It enjoins an embodied, embedded and situated approach, which automatically dissolves the dualisms proper to the epistemological tradition –idealism/materialism, nature/culture, woman/man. In this caustic ground new categories of knowledge are engendered. This paper focuses on two irreducible such nascent categories. <i>Loci standi</i> or places of secure stay --the genome; local species; non-GM seeds; customary law; local and bioregional politics; and animist worldviews— emerge as prescriptive to exit the ecocidal mode of being. Since the advent of metallurgy these <i>loci standi</i> have been menaced by an antagonistic category which shall also remain irreducible in our theoretical box till we manage to leave behind the ecocidal mode of being. <i>Instrumenti movendi</i> such as cars and trucks; centralized –in contrast with federal and <i>a fortiori</i> bioregional— forms of governance such as state governments and all concepts defintory of philosophy and science as <i>epistēmē</i>, to be sure, are the instruments or artefacts developed as multifarious extensions of the possibilities offered by <i>loci standi</i>. They thus interfere with <i>loci standi</i> and exert a <i>différance</i>-effect over the latter by altering and deferring their realization. Re-embodiment is our willingness to live off and nurture the <i>loci standi</i> while keeping away from the barbarism of <i>instrumenti movendi</i>.</p>
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Title; Name & Surname	Professor Wendy Wheeler
Current Academic Position, Department, University	Professor of English Literature Faculty of Humanities, Arts and Sciences London Metropolitan University
Bio	Wendy is a cultural biosemiotician influenced by the semiotic philosophy of C.S. Peirce and the biocybernetic systems philosophy of Gregory Bateson. She is interested, in particular, in the ‘patterns which connect’ mind, aesthetics, and nature in what Bateson called ‘a necessary unity’.
2 Highlighted Publications	<p>W. Wheeler, <i>The Whole Creature: Complexity, Biosemiotics and the Evolution of Culture</i>, Lawrence & Wishart, 2006</p> <p>W. Wheeler, ‘Transcendence’, Special Issue <i>Ecophenomenology and Practices of the Sacred</i>, <i>Green Letters</i>, 14, 2010.</p>
Title of Paper	'Understanding the Sacred: Reason, Knowledge and Transcendence in the Age of Re-Embodiments'
Abstract	Drawing on the biocybernetic system understandings of Gregory Bateson and Biosemiotics, this paper will argue for an enlarged, embodied and environed, understanding of mind as natural, semiosic and system-emergent. Such a view, I will argue, offers an expanded and natural understanding of the sacred as the

	necessary experience of 'gaps' of transcendent 'knowing in nonknowing', or negative theology. Shared by all the world's great religions, such apophatic knowledge, it will be argued, offers a corrective to modernity's narrow focus on mind and the individual as encompassed by self-conscious reasoning alone.
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11. Proposed Edited Collection Outline

Re-imagining Our Sociological Contemporaneity: What is the Age of Re-Embodiments?		
Introduction		
1	Ruth Thomas-Pellicer	Theory for the Global Age of Re-Embodiments
Part I – Re-embodiment, Social Theory & Philosophy		
2	Patrick Curry	'What is Enchantment?'
3	Wendy Wheeler	'Understanding the Sacred: Reason, Knowledge and Transcendence in the Age of Re-Embodiments'
4	Geoff Cooper	Invited paper on the implications of Re-Embodiment Theory upon Science & Technology Studies
Part II – Re-embodiment & Political Ecology		
5	Larry Lohmann	'Climate Justice & the Social Sciences'
6	Martin O'Connor*	Invited paper on post-sustainability thinking & re-embodiment
7	Vito de Lucia	'The Re-embodiment of Technology in the Climate Regime' (tbc)
Part III – Re-embodiment & Anthropology		
8	Jan Zwicky*	Invited paper on lyric ecology & re-embodiment
9	Victor Toledo*	Invited paper on ethno-ecology & the Age of Re-Embodiments
10	Sian Sullivan*	Invited paper on animist immanent ecologies for an Age of Re-Embodiments
Part IV – Re-embodiment & Ecofeminism		
11	Ariel Salleh	'Sociology, Ecology and Materially Embodied Knowledge'
12	Mary Mellor	'Embodiment & Ecofeminist Political Economy'
13	Ruth Thomas-Pellicer	'What is Re-embodiment or the Victorious Assertion of <i>Loci Standi</i> over the Barbarism of <i>Instrumenti Movendi</i>'
Part V – Towards an Age of Re-Embodiments		
14	Ruth Thomas-Pellicer & Tim Jackson*	'Prosperity without Growth as Re-Embodiment of the Global Polity'
15	Ruth Thomas-Pellicer	'A Jubilee for Climate Justice as a Roadmap into the Age of Re-Embodiments'
Total number of words		6,000 X 14= 84,000 + 9,000 = 93,000
*	Contributions not confirmed.	

12. The Age of Re-Embodiments in BSA Annual Conference 2011, 60 Years of Sociology

The Age of Re-Embodiments shall also be present in 2011 BSA 60th Anniversary Conference as one of the eight themes offered by Theory Study Group.

(1) Interdisciplinarity or Inter-culturality? Comparative & Historical Sociology & The Re-Imagination of the Sciences

The modern university was —and remains— characterised by processes of atomisation. The late postmodern academy, by contrast, features numberless attempts at interdisciplinary dialogue. There is a gap between the plights pervading our contemporaneity —financial inequity, climate change— and the guidance offered by our sciences. Yet, does this mismatch lie in the division of knowledge or in the very framework that empowers and codifies these fragmented sciences? Most of them are reformist, the social and natural sciences alike are geared at managing the patterns drawn by processes of Wersternized globalisation. The reigning internationalism, far from deflecting provincialism, intensifies and naturalises it. Similarly, it is misleading to assume that Western-inspired knowledge shall ever be a universal medicine. Science should be urgently dissociated from the Western, logocentric tradition and regain its etymological meaning —as knowledge resulting from disciplined inquiry. To guide emancipatory processes, the sociological imagination should not so much consist in mapping out inter-culturality as in letting inter-culturality —plural worldviews, religious beliefs and myths, modes of organisation of the public sphere, systems of provision and sustenance— lead and re-organize the sciences. On this historical, comparative and diverse basis, we can build the architectonics of an enduring global polity grounded in peace and equity.

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For details on how to submit your abstract, see: <http://www.britsoc.co.uk/events/abs.htm>