

THE BODY SHOP



An International Symposium about the Senses in Human Interaction

College of Communication
The University of Texas at Austin
May 12 - 15, 2011

Organized by
Jürgen Streeck, J. Scott Jordan & Christian Meyer

Sponsored by the College of Communication and the Mind Science Foundation
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THE BODY SHOP

An International Symposium about the Senses in Human Interaction

This symposium brings together scholars in the humanities and social sciences who are working towards an integrated understanding of communication as an embodied process that is at once cultural, social, and biological. Our aim is to deepen our understanding of the processes by which “culture enters the body” through communication and to explain how human agency and language in social interaction result from dynamical patterning at different time-scales. We work towards an integrated view of the senses in interaction through intensive, interdisciplinary dialogue among scholars who approach communication, the body, and enculturation from dynamical-systems, phenomenological, and interactionist perspectives.

The human senses are not only part of our biological heritage, they are also, to an important extent, culturally organized. We are beginning to understand the many roles that the senses play in social interaction. The disciplines occupied with research on human communication behavior have recently seen much progress in developing our understanding of the phenomena of sensory perception, action-control, social and cultural patterning of action, communicative behavior, and alignment and intersubjectivity.

The symposium brings together both leading and younger scholars from philosophy, cultural history, anthropology, cognitive science and neuropsychology, linguistics, and communication studies who will illustrate the state of the art in their disciplines, focusing on human face-to-face interaction, and presenting original research.

PRESENTERS

Thomas Alkemeyer

Sociology, C.v.Ossietzky U. Oldenburg

Peter Auer

Linguistics, FRIAS

Kristina Brümmer

Sociology, C.v.Ossietzky U. Oldenburg

Thomas Csordas

Anthropology, UC San Diego

Joachim Fischer

Sociology, TU Dresden

Charles Goodwin

Applied Linguistics, UCLA

Marjorie H. Goodwin

Anthropology, UCLA

Tomie Hahn

Arts, Rensselaer Polytechnic

J. Scott Jordan

Psychology, Illinois State U.

Elizabeth Keating

Anthropology, UT Austin

Jens Loenhoff

Communication, U. of Dortmund-Essen

Lambros Malafouris

Archeology, Oxford U.

Christian Meyer

Anthropology & Sociology, Bielefeld U.

Jacqueline Nadel

Université Pierre et Marie Curie, Paris

Thomas Pille

Sociology, C.v.Ossietzky U. Oldenburg

Stephanie Porschen

Sociology, ISF München

Federico Rossano

MPI for Evolutionary Anthropology

Richard Shusterman

Philosophy, Florida Atlantic U.

Jürgen Streeck

Communication Studies, UT Austin

Anja Stukenbrock

Linguistics, FRIAS

PROGRAM OVERVIEW

THURSDAY, May 12, 5 p.m.

Public Opening Lecture

Somatic Style

Richard Shusterman

FRIDAY, May 13, 9:30 – 1:00

Something Other Than Its Own Mass: Corporeality, Animality, Materiality

Thomas Csordas

Rhythm in Verbal Interaction

Peter Auer

The Sequential Organization of Gaze and Visible Behavior in Interaction

Federico Rossano

**The Cultural Organization of the Senses:
Voice, Gaze and Touch on the Wolof Village Square**

Christian Meyer

2:30 – 6:00

More than a Body: Prosthetic Gestures in Human Prehistory

Lambros Malafouris

Out of the Body-Shop and into the Plaza

Jürgen Streeck

**Laughing and Crying.
Nonverbal and Non-Rational Modes of Communication
at the Center of Human Existence**

Joachim Fischer

SATURDAY, May 14, 9:30 – 1:00

Intercorporeality as a Foundational Dimension of Human Communication

Jens Loenhoff

**Plug and Play?
Challenges of Collaborating across Compound Roles and Environments**

Elizabeth Keating

The Intelligibility of Gesture as a Dialogic Process

Charles Goodwin

Role blending in multimodal performances of assault and self-defense

Anja Stukenbrock

2:30 – 5:15

The Intercorporeal Organization of Stance Display

Marjorie Goodwin

Embodying and Disembodying the Interacting Body

Jacqueline Nadel

Sensible Objects

Tomie Hahn

SATURDAY, May 14, 7 p.m.

Garden Party

SUNDAY, May 15, 9:30 - 12:30

9:30

**Intercorporeality at the Motor Block. An Analysis of Co-operative Work from a
Praxeological Perspective**

Thomas Alkemeyer, Kristina Brümmer & Thomas Pille
Carl von Ossietzky Universität Oldenburg
Stephanie Porschen ISF München

Concluding Lecture and Discussion:

Wild Bodies:

On the Self-sustaining Nature of Movement and Meaning

J. Scott Jordan

ABSTRACTS & PROGRAM

THURSDAY, May 12, 5 p.m.

Public Opening Lecture
Somatic Style
Richard Shusterman
Florida Atlantic University

Style is very often contrasted to substance and thus regarded as superficial manner rather than substantive matter, but one key argument in this paper will be to contest this view of style as mere surface dressing or external technique by exploring style's deep-rooted expression both of self and society. I will make this argument with specific reference to somatic style, as such style is especially regarded as superficial because the body is essentially construed in terms of representational surface.

To develop my argument I first focus on somatic style's role in the transmission of philosophical ideas and in the expression of ethical character. The paper then examines five logical ambiguities that inhabit and complicate the notion of style in general but also somatic style in particular, before proceeding to examine the different ways that the body's various elements contribute to the construction of somatic style and also the different ways that our multiple somatic senses perceive and critically appreciate somatic style. I conclude by examining the connection of style and spirit.

Reception hosted by the Mind Science Foundation
6:30 p.m.

FRIDAY, May 13, 9:30 - 6:00

SENSE AND SENSES IN INTERACTION

Something Other Than Its Own Mass: Corporeality, Animality, Materiality
Thomas Csordas
University of California, San Diego

As a locus of research in anthropology and the human sciences, embodiment can be understood as an indeterminate methodological field defined by perceptual experience and mode of presence and engagement in the world. I outline three dimensions of this field, including elementary structures of agency in the body-world relation, sexual difference between male and female, and components of corporeality. I then identify two boundary conditions of this field, including animality and materiality.

Rhythm in Verbal Interaction

Peter Auer

Freiburg Institute for Advanced Studies

Unlike verse, spontaneous everyday (German or English) language is not isometric, i.e. it is not regularly organised in recurring patterns of strong and weak syllables such as trochees or iambs. This, however, does not mean that everyday language has no rhythmic structure at all. In so-called stress-timed languages, rhythm in spontaneous speech is based on the tendency for stressed syllables to occur in equal time intervals, with a varying number of unstressed syllables tending to be compressed to fit into the interval. My argument in this paper is that this tendency for isochrony is a phonetic resource of languages such as English or German which is made use of for interactional functions. This means that isochrony is a matter of degree. Where it occurs, isochronous rhythm can reach out beyond the individual utterance to sequences of turns. Heightened rhythmic integration is interactionally meaningful as is rhythmic disintegration (arhythmicity). It will be argued that rhythmic integration across speakers' contributions is a central feature of successful conversational closings and that being out of rhythm can interrupt the closing's trajectory.

The Sequential Organization of Gaze and Visible Behavior in Interaction

Federico Rossano

Max Planck Institute for Evolutionary Anthropology

My work investigates how human beings use their eyes and their body during face-to-face interactions and outlines the orderliness of their behavior. In particular, it shows how individuals deploy their gaze during dyadic interactions. Gaze in interaction is organized in relation to sequences of talk and the development of courses of action. Most of the variation in gaze direction towards participants should be observed at the beginning or at possible completion of courses of action accomplished through one or more sequences of talk, and perceptual contingencies should account for the remaining eye movements.

To support this accounts of gaze, besides detailed investigations of gaze behavior during naturally occurring dyadic interactions in Italy, I will present data on gaze behavior during question-answer sequences in a cross-cultural comparison involving two additional, unrelated languages and cultures (Yélf Dnye, a language isolate spoken on Rossel Island, a remote island off Papua New Guinea, and Tenejapan Tzeltal, a Mayan language spoken in an indigenous community in the highlands of southern Mexico). I will also show some examples of how non-human primates (Bonobos and Orang-Utangs) use their eyes during sequences of interaction.

The Cultural Organization of the Senses: Voice, Gaze and Touch on the Wolof Village Square

Christian Meyer

Universität Bielefeld

In this paper I will show how the usage of the senses in interaction may vary cross-culturally. Drawing on data from two Wolof villages in North-Western Senegal, I will first demonstrate that a different employment of gaze entails fundamental changes in the whole interactional organization of the situation. Secondly, I will focus on touch and vocal signals that partly substitute gaze as semiotic resources in interaction. Wolof culture, at this point, appears as a "touching" as well as a "hearing culture". In my conclusion I will make some assumptions about

the cultural as well as ecological reasons that possibly account for the putatively uncommon sensory situation among the Wolof.

More than a Body: Prosthetic Gestures in Human Prehistory

Lambros Malafouris

Oxford University

In recent decades, the epistemic grounding of human cognition in bodily experience led to the recognition that the body shapes rather than simply contains the mind. Nonetheless, it can be argued that the conventional understanding of human embodiment remains trapped inside the biological boundaries of our brains and bodies. What is then so special about the way the body shapes the mind? What implications follow the seemingly unique human predisposition to constantly reconfigure our bodies and extend our senses by using tools and material culture? This paper will develop the notion of 'prosthetic gesture' to propose a different view of the human body as an open perturbatory channel through which things become part of us.

Out of the Body-Shop and into the Plaza

Jürgen Streeck

The University of Texas at Austin

In my presentation I present an account of gestures as the products of human hands—organs that incessantly collect sensory information and produce experiential knowledge as they engage with the physical world and handle and make things. A setting par excellence to study the foundations of gesture in the hands' involvement with the world is the body shop: using their hands mechanics inspect, take apart, and reassemble complex artifacts while communicating by means of voice and hands about what is the case, what has happened, and what needs to be done. This account of gesture illustrates how empirical research on human communication can benefit from a post-Cartesian philosophical analysis of the body and its modes of being in the world.

I then take this type of analysis into the public realm, while incorporating a different part of the human body. Examining video recordings of social interactions in the plaza of a coastal city in Colombia, Cartagena de Indias, I investigate some of the work that human feet perform as interaction participants differentially emplace themselves in the plaza, appropriating and experiencing it in distinct, yet shared ways. In this fashion I hope to work towards an empirical understanding of interaction and communication as ways of jointly inhabiting—making and experiencing—the world.

Laughing and Crying. Nonverbal and Non-Rational Modes of Communication at the Center of Human Existence

Joachim Fischer

Technische Universität Leipzig

'Laughing' and 'Crying' are key phenomena within the European paradigm called Philosophical Anthropology – an approach developed in France by Henri Bergson (*Le Rire*) and in Germany by Helmuth Plessner (*Laughing and Crying*). Critiquing other prominent perspectives, e.g. Rationalism (and the later so-called linguistic turn in 20th century philosophy) as well as Darwinian evolutionary anthropology, but with an orientation not unlike that of American

pragmatists, Philosophical Anthropologists sought to define the special position of humans in the midst of the evolutionary. In order to define the complex position of man and without neglecting language and rationality as distinguishing competences of the human species, these theorists focused on the process of intercorporeality. For the thinkers of Philosophical Anthropology laughing and crying, though lacking rational and verbal articulation, are sense-ful bodily reactions. They are only possible for human beings and have important functions for the regeneration of social life and the life of the self. The paper focuses on the artifice of theory within Philosophical Anthropology: by which kind of procedures it brings forth an integrated understanding of communication as an embodied process that is at once biological, psychological, cultural, and social.

SATURDAY, May 14, 9:30 - 5:30

INTERCORPOREALITY

Intercorporeality as a Foundational Dimension of Human Communication

Jens Loenhoff

Universität Duisburg - Essen

The analysis of the structural and functional properties of mutual coordination of activities in direct interaction should start from a careful description of the characteristics of bodily co-presence and mutual perceptibility because they are necessary preconditions of human communication even if they are mediated by modern technologies. Communication take place within the medium of the corporeal organization and its foundational effects of practical certainties. In other words: the contingency of any semiotic resources is bounded by the thick structure of the human body and his faculties and properties. But if on take the concept of "intercorporeality" seriously one has to deal with at least two bodies which are transformed into a reference system of mutual orientation and practical coordination. The prereflexive dimension of communication as a system of implicit knowledge of bodily movements and perceptual acts is often tacitly presupposed without being transformed into explicit theoretical statements. The presentation will reconstruct some contributions from phenomenology, gestalt theory and philosophical anthropology, and propose a frame of reference for further research in multimodal interaction analysis.

Plug and Play?

Challenges of Collaborating across Compound Roles and Environments

Elizabeth Keating

The University of Texas at Austin

As people use new technologies for interaction, they not only adapt to the technology but alter language itself, for example, creating representational forms, negotiating novel context-based reference, and coordinating responsive actions. New technologies influence what types of embodied action might be possible as they function prosthetically, for example, increasing gaze potential and potentials for manipulation of objects and environments. Working with data I've collected from online gaming contexts, technologically mediated engineering design

collaborations across three cultures, and deaf signers using webcams, I explore how interactants manage technologically enhanced bodies, environments and objects and make sense of and build on each others' actions.

The Intelligibility of Gesture as a Dialogic Process

Charles Goodwin

University of California, Los Angeles

This presentation will investigate some of the practices that make it possible for participants to see the entities indicated with a gesture. Two video recordings of gesture in conversation will be examined. The first is a series of linked gestures that occur in a story about a fight between drivers at an automobile race where what is being indicated by the gesture seems transparent. The principal speaker is describing a very angry driver and first uses his hands as though gripping a steering wheel to animate "screaming his damn engine", then uses his hand to animate throwing a helmet down, and then his hand to make visible the pounding of a "god damn iron bar." This will then be compared with a conversation in which the person making the gesture is restricted to a 3 word vocabulary (Yes, No, And) because of a stroke. The speaker performs a complex gesture but nobody is able to grasp what he is trying to say. There then follows an extended sequence of work as participants work to bring different kinds of materials to bear on the gesture in order to create an appropriate semiotic environment where it might be understood. What happens here reveals first, the dense array of semiotic practices and resources that must be in play for gestures, such as those used to describe the fight at the car race story, to be understood, and second how the intelligibility of a gesture/story is made possible through progressive transformation and decomposition by separate individuals collaborating on a common project of locally relevant sense making.

Role blending in multimodal performances of assault and self-defense

Anja Stukenbrock

Freiburg Institute for Advanced Studies

In my paper, I look at the ways in which the human body is used as a resource both to explain and to perform different (psycho-physical) behaviour patterns in situations in which the integrity of the female human body is endangered by physical assault from a male aggressor. The data consist of video recordings (12 hours) of self-defence trainings addressed at 12-16 year old girls, a project which draws upon a sociological concept of body presence to integrate bodily, cognitive and emotional self-reflection into self-defence techniques.

Among the dominant activities undertaken by the trainers, performances and explanations are intertwined in a specific way. Whereas the performances comprise the simulation of potentially dangerous encounters in different life-world scenarios, the staging of different emotional, cognitive and physical states and the demonstration of alternative coping strategies available to the victim, the explanations function as a commentary on the performances. The simultaneous occurrence of performative and explicative elements requires the distribution of resources among the different activities and a contextualization of which resources go along with which activity and role.

The Intercorporeal Organization of Stance Display

Marjorie Goodwin

University of California, Los Angeles

Much work on embodiment has focused on single bodies. In this paper I want to propose that it is an intrinsic multiparty, meta-modal, intercorporeal organization to human embodiment. To do this I will examine naturally occurring interaction, recorded in two distinct settings: first, an ethnographic study of preadolescent girls in a peer group recorded on video over a three year period, and second, a large corpus of family interaction (from the Center for Everyday Lives of Families at UCLA). The process of exclusion in the peer group incorporates multiple bodies using the face, prosody and embodied stances and movement to build a portrait of someone as marginal, deviant, and repugnant. In the midst of mundane activities at home, family members constitute themselves as particular kinds of social and moral actors through the ways they mobilize their bodies, using touch to soothe, cajole, or provoke. In constructing their lifeworlds members display either congruent alignment or opposition to the frameworks proposed by prior speakers.

Embodying and Disembodying the Interacting Body

Jacqueline Nadel

Université Pierre et Marie Curie, Paris

An interacting body is better understood as a dynamical component of a two-body interaction. We will explore at the behavioral and brain level to what extent the sense of body ownership is strengthened by the co-ownership of an action with a social partner during imitative interactions. The resulting double coupling in each partner between what is seen and what is felt (intra-individual integration) and between what is done and what is seen (inter-individual integration) highlights the role of synchrony of afferent and efferent signals allowing to feel our body an integrated coherent unit insofar as it acts in harmony with another integrated coherent unit: "I see my motor intentions achieved by the other's body and I experience at the first person the other's action". Developmental and psychopathological results will be presented to support this stance, as well as hyper-scanning explorations of couples of brains during an imitative interaction.

Besides stressing the importance of embodied interaction for our understanding of the body, we will analyze also the methodological importance of disembodiment to disentangle natural body components of interaction. As examples, we will present ERPs data showing that the early brain processing of emotional expressions is not bounded to human-like entities embodying emotion. Sadness as well as joy is read beyond faces. Human brain spots 'undressed emotion', which leads to conclude that facial expressions, sometimes regarded as a vestige of the early adaptation of Homo, can be rather thought of as an easy vehicle for a flexible modern brain capable to process simplified but high impact information. Finally, the complex dynamics between real and virtual partners of the interacting body will be discussed.

Sensible Objects

Tomie Hahn

Rensselaer Polytechnic Institute

Embodied practices often reveal a culture's concept of the body, its boundaries, presence and energy. I find it mesmerizing to see how an object, in certain hands, comes to life. Imbued with energy, how does the inanimate appear as animate? How does a moved object reveal enactive knowledge? I will present several case studies on the kinesthetic transmission/entrainment of embodied cultural knowledge that include the use of objects to extend the body and senses.

PARTY AT THE HOME OF J. STREECK & S. ALVARADO
SATURDAY, 7 P.M.

SUNDAY, May 15, 9:30 - 12:30
EMBODIED MEANINGS, MEANINGFUL WORLDS

9:30

**Intercorporeality at the Motor Block. An Analysis of Co-operative Work from a
Praxeological Perspective**

Thomas Alkemeyer, Kristina Brümmer & Thomas Pille
Carl von Ossietzky Universität Oldenburg
Stephanie Porschen ISF München

Central for our paper is the analysis of a situation in which workers try to solve a technical problem together at a motor block in the production facility of a car manufacturer. We analyze this process as a dynamic network of situated interactions which the workers are involved in on the basis of a shared embodied practical sense. Their interaction is an intercorporeal process comprising gestures, mimetic imitation of movements and a particular - empractical - working language. By applying the theoretical perspective of Pierre Bourdieu, we intend to show that the practical sense sustaining the entire process implies two dimensions which are interrelated: It functions both as a tacit knowledge of technical problems and possibilities as well as a sense for social differences and hierarchies: The problem-orientated communications and tentative actions provide a playground for non-verbal power-struggles between superordinated and subordinated persons, the well-established workers and the underdogs.

Concluding Lecture and Discussion:

Wild Bodies:
On the Self-sustaining Nature of Movement and Meaning

J. Scott Jordan
Illinois State University

The recent turn toward embodiment, in both the humanities and the sciences, can be seen as an attempt to synthesize and overcome the object/subject dialectic inherent in traditional Western approaches to mind and body. If the embodiment movement is to prove successful, theories of embodiment must explain why some bodies can be mindful (e.g., the human body) while others cannot (e.g., rocks). They must also clarify why such bodies entail the mindfulness (i.e., meaning) referred to via concepts such as phenomenology, aesthetics, and semantics.

Wild Systems Theory is a recently developed philosophy of embodiment that addresses these questions by asserting that human bodies are 'mindful' because they constitute multi-scale embodiments of the phylogenetic, cultural, and ontogenetic contexts in which they emerged

and in which they sustain themselves. Such embodiments are 'wild' because their internal dynamics must be as complex and open (i.e., wild) as the external contexts to which they are coupled. Such wild bodies are inherently meaningful (i.e., mindful) because their embodied, internal dynamics are naturally and necessarily 'about' the open, external contexts in which they emerge and sustain themselves.

Within this framework, performance is the act of publicly 'playing' with these virtual borders, as the performer simultaneously embodies and projects, to the audience, her individual 'aboutness' and the larger scale 'aboutness' of the culture in which she is embedded. In addition, daily interaction comes to be seen as 'performance', as interlocutors contextualize and constrain each others' identities via external media such as gestures, words and clothing. Finally, the external means by which culture sustains itself (e.g., legal systems, institutions, religions) come to be seen as constituents of mind (versus products of the mind). This, in the end, is the objective of Wild Systems Theory—to make meaning constitutive of what we, and our bodies, are.

ABOUT THE PRESENTERS

Thomas Alkemeyer, Kristina Brümmer & Thomas Pille, Carl von Ossietzky
Universität Oldenburg, Germany
<http://www.staff.uni-oldenburg.de/thomas.alkemeyer/>

Thomas Alkemeyer and his collaborators Kristina Brümmer and Thomas Pille are sociologists who study embodiment and habitus in the context of sport, popular culture, and work. They are working towards a praxeological perspective on social action and intercorporeality.

Peter Auer, Linguistics, FRIAS, Freiburg, Germany
<http://www.germanistik.uni-freiburg.de/auer/>

Peter Auer, director of the School of Language and Literature at Freiburg Institute for Advanced Studies, is a linguist who has worked on phonology, dialects, social variation, and—especially interesting in our context—rhythm in spoken interaction.

Thomas Czordas, Anthropology, UC San Diego
http://www.anthro.ucsd.edu/Faculty_Profiles/csordas.html

Thomas Czordas is known for his work on the medical and psychological anthropology and the *anthropology of experience*. He has conducted ethnographic research with Charismatic Catholics, Navajo Indians, and adolescents in the American Southwest on therapeutic processes in religious healing, sensory imagery, self transformation, and techniques of the body.

Joachim Fischer, Sociology, University of Dresden, Germany
<http://www.fischer-joachim.org/>

Joachim Fischer is a sociologist who has published about Simmel, Luhmann, architectural form and sociology, and recently published a comprehensive, theoretical and historical account of *Philosophische Anthropologie*, demonstrating its relevance to current concerns in the human sciences.

Charles Goodwin, Applied Linguistics, UCLA
<http://www.sscnet.ucla.edu/clit/cgoodwin/>

Charles Goodwin has conducted wide-ranging and ground-breaking work on gaze, vision, gesture, prosody, speech, and artefactual semiotic systems in human interaction. He has investigated embodied action in technology-rich environments as well as in interactions in the context of aphasia.

Marjorie H. Goodwin, Anthropology, UCLA
<http://www.sscnet.ucla.edu/anthro/faculty/goodwin/>

Marjorie Goodwin is known for her micro-analytic research into the construction of social worlds by children as well as for her research on the design of action in interaction. Recently, Charles and Marjorie Goodwin have been investigating the embodied display of stance and intercorporeality in family interaction.

Tomie Hahn, Department of the Arts, Rensselaer Polytechnic Institute
<http://www.arts.rpi.edu/tomie/>

Tomie Hahn is a performer and ethnologist who investigates identity and creative expression, relationships of technology and culture, interactive dance, movement performance, and gesture in the performing arts.

Scott Jordan, Psychology, Illinois State University
http://my.ilstu.edu/~jsjorda/Scott_Jordan_Lab.html

Scott Jordan is an experimental psychologist who studies how perception, cognition, and action shape one another in real time; he is particularly interested in processes of prospective cognition.

Elizabeth Keating, Anthropology, UT Austin
<http://uts.cc.utexas.edu/~ekeating/>

Elizabeth Keating is a linguistic anthropologist who has investigated the interfacing of honorific systems, social interaction, and spatial organization in Micronesia. In recent work she investigates the reconfiguration of communicative experience and social relationship through new communication technologies. A specific focus is video-based interaction among deaf signers.

Jens Loenhoff, Communication, U Essen, Germany

<http://www.uni-due.de/kowi/JLoenhoff.shtml>

Jens Loenhoff is a communication scholar who has published widely on theories of communication, with a particular focus on the senses and their treatment in phenomenology and Philosophical Anthropology.

Lambros Malafouris, Archeology, U. of Cambridge, England

<http://www.neuroscience.cam.ac.uk/directory/profile.php?lm243>

Lambros Malafouris is a neuroscientist who studies the interactions between the evolution of the human brain and human artefacts. He is especially interested in implications and effects of material culture in the functional architecture of the human brain and the evolution of human intelligence.

Christian Meyer, U. Bielefeld, Germany

<http://www.uni-bielefeld.de/soz/personen/meyer/>

Christian Meyer is a social anthropologist who has conducted research on rhetoric, public life, and Afro-Brazilian religion. He has recently completed a study of the cultural organization of gaze and conversational interaction in rural Senegal (*Self, sequence, and the senses*).

Jacqueline Nadel, Emotion Center, CNRS & University Pierre & Marie Curie, Pitié-Salpêtrière, France

<http://www.umar7593.cnrs.fr/spip.php?article84>

Jacqueline Nadel is Research Director at the Emotion Center. Her interaction-focused research investigates the development of emotion, expression, and imitation during infancy.

Stephanie Porschen, Institut für Sozialwissenschaftliche Forschung e.V. München

<http://www.isf-muenchen.de/mitarbeiter/21/Stephanie-Porschen>

Stephanie Porschen is a sociologists specializing in industrial and labor sociology. She analyzes interaction in factories and is particularly interested in ways in which trust and trustworthiness are communicated through embodied communication.

Federico Rossano, MPI for Evolutionary Anthropology Leipzig, Germany

<http://www.eva.mpg.de>

Federico Rossano received his training in the "Language and Cognition" group at the MPI for Psycholinguistics. His research focuses on gaze as a resource of social organization in humans and other primates.

Richard Shusterman, Philosophy, Florida Atlantic University
<http://www.fau.edu/humanitieschair/>

Richard Shusterman is the Director of the Center for Body, Mind, and Culture at FAU. One kind of work for which he is known is *somaesthetics*. His research in somatic philosophy is fueled by his experience as a professional practitioner of the Feldenkrais Method of body awareness and performance.

Jürgen Streeck, Communication Studies, UT Austin
<http://www.utexas.edu/coc/cms/faculty/streeck/profile/>

Jürgen Streeck has investigated the coordination of grammatical resources, embodied communicative forms, and ARTIFACTS in diverse cultural and material contexts. His recent book *Gesturecraft* analyzes gestures of the hand as evolved from the hands' primary engagements with the material world. He is now working on a portrait of the life-world and embodied communicative of a car mechanic.

Anja Stukenbrock, Linguistics, FRIAS, Freiburg, Germany
http://www.frias.uni-freiburg.de/lang_and_lit/fellows/stukenbrock_lili

Anja Stukenbrock is a linguist who investigates deixis and pointing as multimodal action and interaction formats. Her focus is on the coordination of linguistic resources (the system of spatial deixis in German) and the sequencing of gaze, gesture, and linguistic signs.

The organizers thank our sponsors—The College of Communication at the University of Texas at Austin (Dean Roderick P. Hart) and The Mind Science Foundation—for their generous support. We are grateful to Jennifer Betancourt, Deanna Matthews, and Laurie Dreesen in the Dept. of Communication Studies for their tireless help.