

Urban-Related Sensoria

Environments, Technologies, Sensobiographies

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ABSTRACT BOOK

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CONTENTS

Preface, 3

Program, 5

Keynotes, 9

Paper abstracts (in alphabetical order), 12

Posters, 42

Organizers, 44

List of participants, 45

CONFERENCE WEBSITE

<https://www3.uef.fi/en/web/urbansensoria2020>

Steven Ferzacca

Sonic City: Making Rock Music and Urban Life in Singapore

This talk examines the making of rock music in Singapore by a community of amateur and semi-professional musicians, their family, friends, and fans as simultaneously the making of urban life. This sonic ethnography derived from 5 years of fieldwork with a group of aging Singapore rockers explores the implications of understanding social relations in the resonance and reverberations that musical activity produces. Following Steven Feld (2012), this talk illustrates “a way of knowing” and experiencing urban life through sound. From music shops located in the basements of shopping malls, to practice spaces and jam sessions, and onto live music venues and performance stages, making sound as a “way of knowing the world” deepens. For these aging rockers, once denigrated by the Singaporean regime as purveyors of “yellow culture,” and now celebrated as icons of heritage, making musical life in this sonic city articulates sound and place in shared experience and the creation of subjectivities deeply rooted in this crossroads of the world.

Laura Formenti & Silvia Luraschi

Walking-with refugees and natives

This paper presents the first experience on sensobiographic walk (Järviluoma, 2017) with refugees and natives in Italy. The research methodology is used to enhance a dialogue between refugees and natives, not least in order to open possibilities and imagine new forms of intervention in adult education with migrants and host communities. This activity is part a larger project involving asylum-seekers, refugees, professionals, and researchers for action-research in Northern Italy. Starting from a systemic perspective (Bateson, 1972; Glasersfeld, 1995) and posture (Feldenkrais, 1949), we consider that the proper units of human experience of are primarily concrete, embodied, incorporated and lived (Shapiro, 2011; Varela et al., 1991). More specifically, our attention is focus on differences in sensescapes (Howes, 2005), which means the embodied construction of space, between different subjects who live in the “same” territory. The method entails “different” couples: in this case, we chose to involve natives who are almost the same age of our refugees. This is due to the realization, during the larger project, of a lack of interaction between refugees and same age natives. Walking together (Solnit, 2000) allowed to chronicle the construction of space through an embodied here-and-now experience, connected to narratives of the there-and-then and reacting to the constraining presence of ‘the other’, bringing difference into the dialogue. So, we can consider this as an experience of *walking-with*, a form a solidarity, unlearning, and critical engagement with situated knowledge (Springgay & Truman, 2017).
