

# Socio Cultural Aspects of Ergonomics

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Human corporeity has affected everything man has built (Farè 1999). In the same moment he has had to dialogue with the different fashions, different artistic styles, with *dictat* of every historical time. The ancient town was organized to be covered on foot. The square, the spas, the forum were built in the heart of the town, because men love to live in the collective structural parts of their life. In fact, during the history, the survival of human groups has been linked to the organization of the territory from the natural endless orizon to definite cultural border (Cedrini 2000).

Men beyond the biological diversity (natural reasons) have set up fictitious diversity (cultural reasons) that have had a decisive weight in the relationship between groups (derived from different religion, alimentary habit, behaviour code and so on) and between the same group (social and ideological diversity, economic power and so on) (Levi-Strauss 1984). For all the society living in history have involved the realization of everything (res) connected to order and social role and also of what is linked to cultural diversity as daily object and living space. Men are linked to the universality of human mind that gives similar results even if it happens in such a different and far geographic zone among them. The requirement to answer to a necessity was closely connected to the prehensibility of the object: a shape always thought about the utility and advantage of himself. Even the seemingly useless objects absolve a sign function in our society.

The history of the objects is a long tale talking fore man's ability to realize all the things in relation to the height, length of human limbs, physical capacity. The very ancient human activity of the salt- harvest was done on foot by the workers. In the past this had fixed the dimensions of salt basins: these dimensions consist from 1.000 to 1.500 metres.

Man has got a body that can use: to drawing to itself what it is far from him (arms activity); to run after everything is in motion (legs activity); to discover and to realize all he need (mind activity). The same principle according to the chances of roles (man/woman) and chances of functions (outside-job/inside-job) is applied both in the industry and in the family organization (Bassanini 2001). An example is American cuisine, where everything is organized in a assembly-line like it was managed by only one person, who gives food as final result. Woman hardly obtains this result every moving herself thanks simply to the possibility to hold everything she needs around her (Giedion 1967). In such a multi-ethnic society, a coloured working brings its own culture and inserts a different element into the object produced in factory changing it into a sweet swelling panther- thank of fantasy. So it appears in a film of an anthropologist-filmmaker, Jean Rouch, projected in 1950 at the Biennal Exhibition of modern art in Venice. Even if different cultural parameters consent the insertion in a complex and mechanized society, they don't crush the man. By his fantasy, which is a natural resource, he wins the alienation, an heavy problem that has been caused by industrialism.

## References

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