

2. 09.01.24 - איך מדברים על הגוף?

Bruno Latour, "How to talk about the Body?"

איך הייתה החוויה לתאר ריח?



רשימת החומרים
מחשבה
ריח של vintage
ריח ישן

רגש – תחושה
אוביקט

חוויה

grapeseed oil

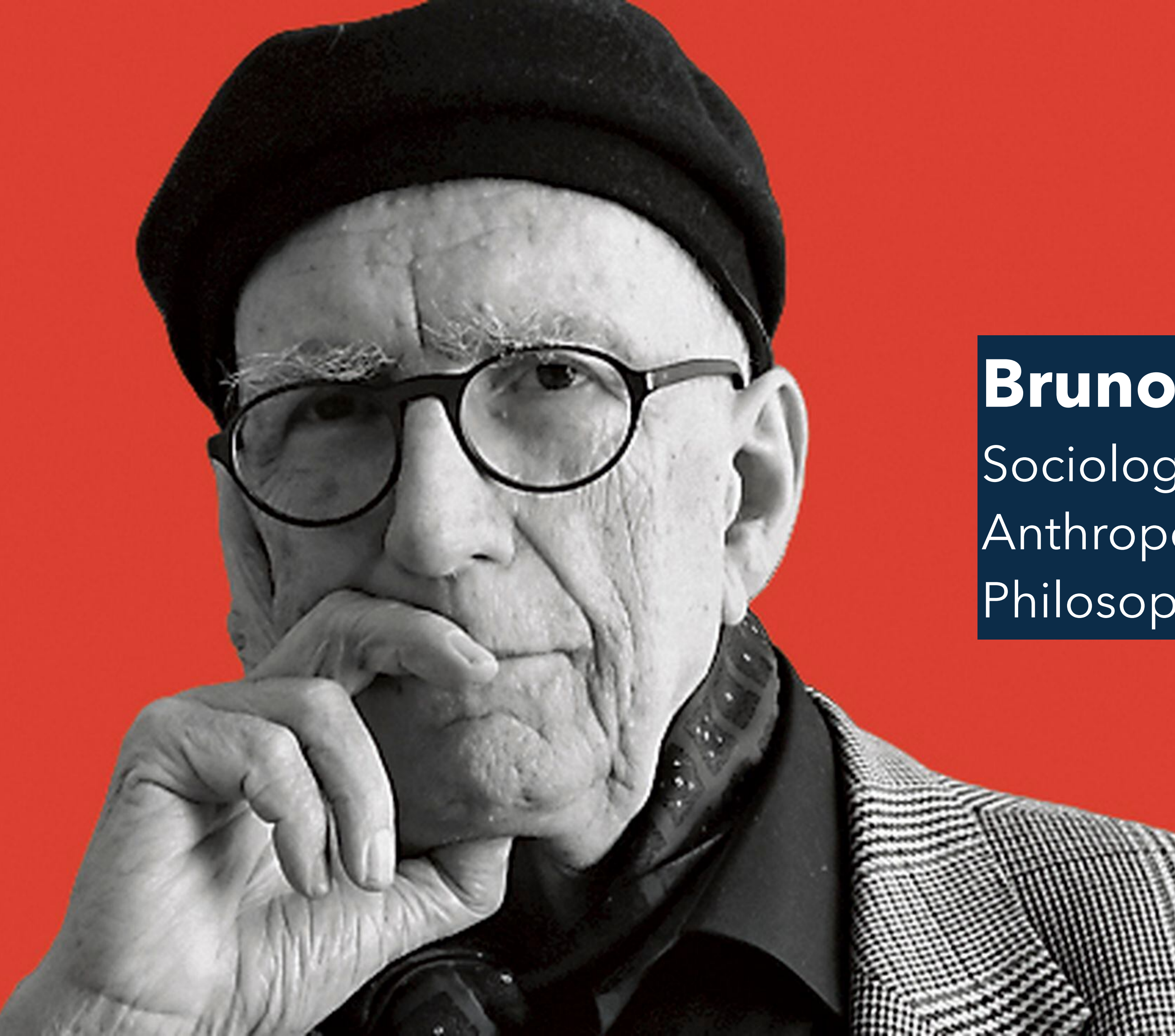
synesthesia

mémoire involontaire – Marcel Proust
Walter Benjamin

גשם

יצירתיות

קהילה – common world

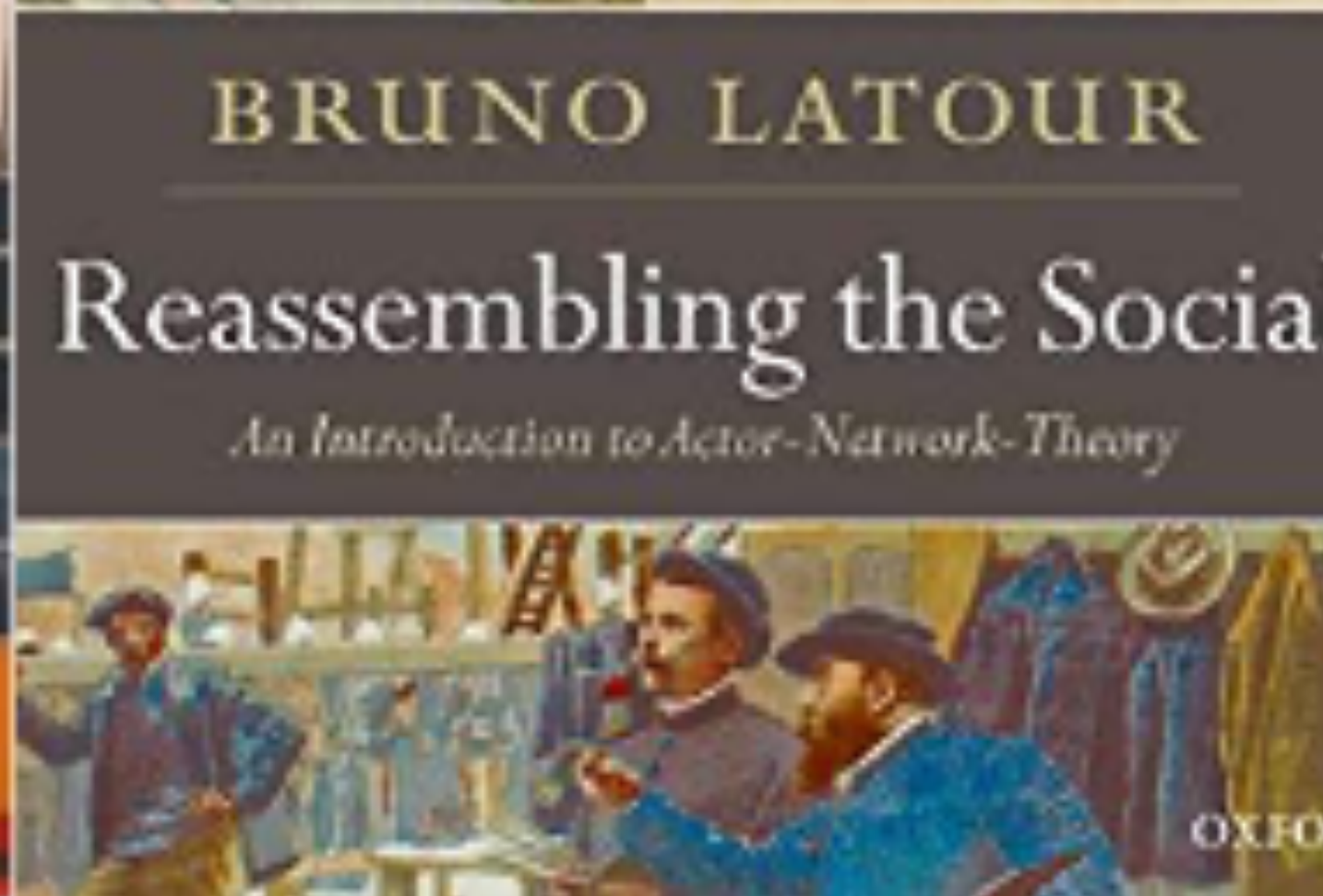
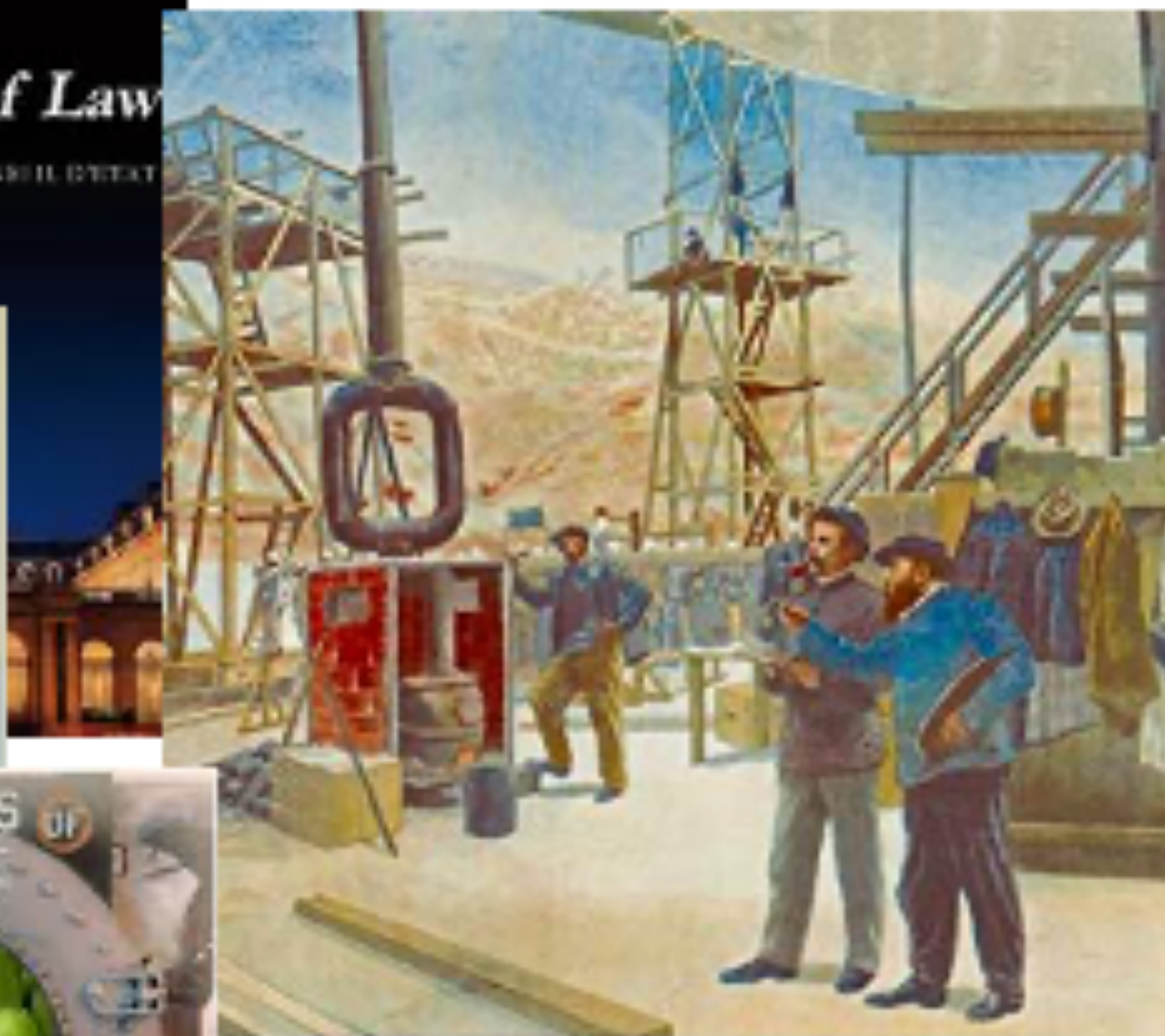
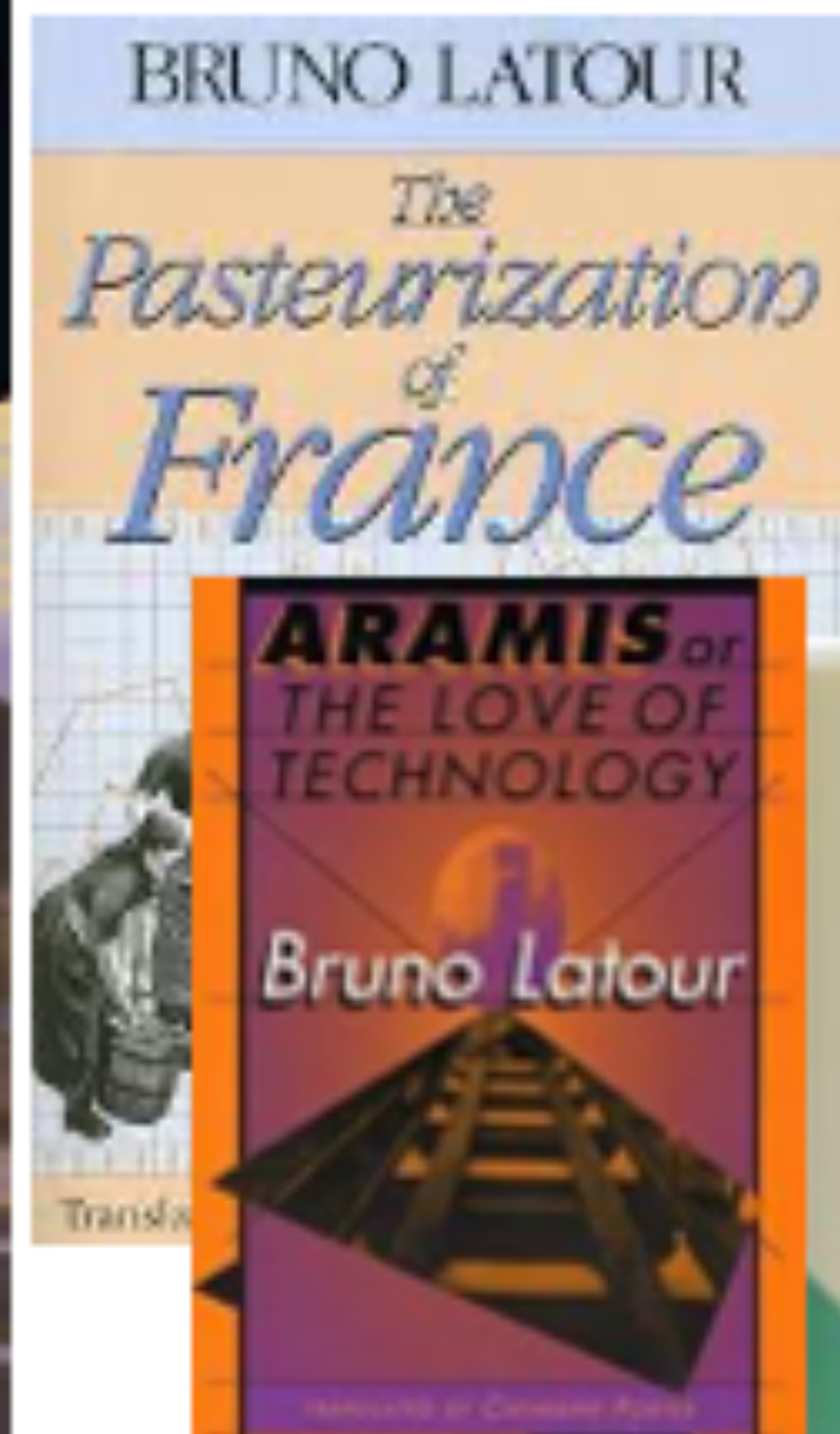


Bruno Latour (1947-2022)

Sociologist

Anthropologist

Philosopher





How to Talk About the Body? The Normative Dimension of Science Studies

BRUNO LATOUR

Falsification

During the conference that provided the occasion for this issue of *Body & Society*, I did a little test and asked everyone to write down what the antonym of the word 'body' was. In the long list I compiled, apart from predictable and amusing definitions like 'antibody' or 'nobody' the most arresting for me were: 'unaffected' and 'death'. If the opposite of being a body is dead, there is no life to expect apart from the body, especially not an after-life, nor a life of a mind: either you have, you are a body, or you are dead, you have become a corpse, you enter into some sort of macabre body count. This is a direct consequence of Vinciane Despret's argument (in this issue) drawing on William James on

2004

What is the role of Feminism?

We should not forget that what puts the question of the body at the forefront of social science is, on the one hand, the meeting of feminism, science studies and a fair amount of Foucault's redescription of subjection, and on the other, the expansion of bio-industry into all details of our daily existence. (227)

Vinciane Despret (*1959)



Donna Haraway (*1944)



Isabelle Stengers (*1949)

What is Political Epistemology?

“Political epistemology always deals with the composition of the **common world**, and thus should be able to distinguish between good and bad articulations of science and politics, not only between good and bad sciences.” (223)

Knowing interestingly is always a risky business which has to be started from scratch for any new proposition at hand. (215)

What is Latour criticizing?

מה מבקר לטור?

גוף – נפש

ניתוק

לחץ

What does Latour want?

מהו רוצה, לטור?

Who is he talking to?

למי הוא פונה?

How is this connected to literature?!

מה, זה קשור לספרות בכלל?

Naturwissenschaften Natural/Hard Sciences
Geisteswissenschaften Humanities

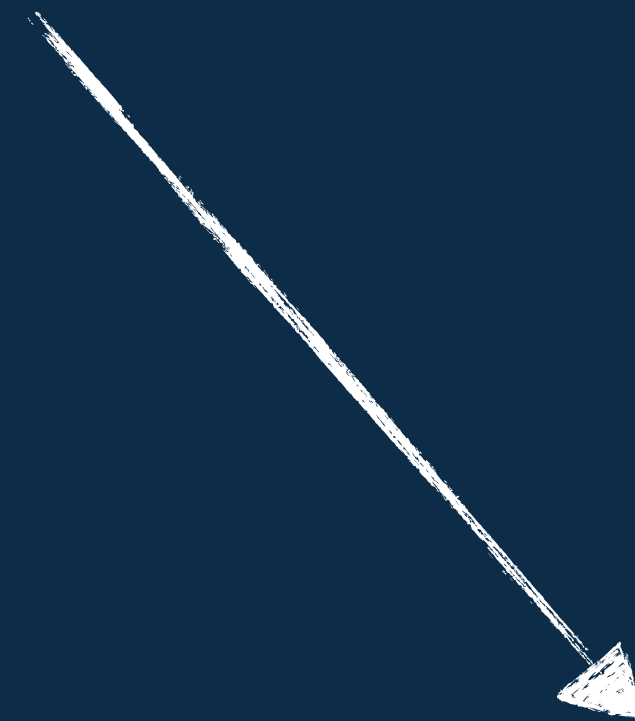
מדעי הטבע
מדעי הרוח

What does Latour want?

מהו רוצה, לטור?

Body talk: the many ways in which the body is engaged in accounts about what it does.

(206)



Propositions
(articulated/inarticulated)

Statements
(true/false)

דוגמות?

What does Latour want?

מהו רוצה, לטור?

Propositions

(articulated/inarticulated)

1. Position: Obstinacy

2. Pro-Position: No definitive
Authority

3. Composition

Accounting for a **multiverse** of
articulated propositions. (214)

Why articulate?

Why articulate?

Body, can be connected to everything around on many levels. On one side, with the objects around that exist in what is called: the world. On another side, what Latour had called it: the intermediaries: the level of the language and the communicative methods that link the body with the outer objects. Smell, can be another example that links the body with all around it. As the body has the ability to receive, analyze, and understand the smells around, to measure it and judge it afterwards. Here stands 'articulation' – to be aware of what you apply, understand and acquire, not to experience passively or unconsciously, but to interact in full awareness.

Noses, as parts of the body, and smell, are not acquired or ready to take as a whole. We build it, train it, and make it valid to interactions, which each gets it depending on the perspective they give.

Why articulate?

ארטיקולציה של הגוף היא בעצם שיפור התכונה העיקרית של הגוף – להיות מושפע. דרך ארטיקולציה, הגוף לומד לחדד את החושים ולזהות את ההבדלים בעולם ומתוך כך הוא לומד להיות מושפע בצורה ייחודית מכל דבר. במקום שהגוף הלא מיומן (inarticulate) יצמצם את העולם לתוך ההבנה המוגבלת שלו וישטח את הצבעוניות שלו, הגוף הוא המשתנה ולומד להיות פתוח ומושפע מהעולם.

אנחנו יכולים להשליך את התפיסה הזו של מה זה אומר להיות בעל גוף, ומתוך כך מה זה להיות חי, לדרך בה אנחנו תופסים את האחר בכללי וגם בספרות. במקום להיות גוף לא מיומן שרואה את העולם בצורה שטוחה, אנחנו יכולים ללמוד לפתח את החושים שלנו ולראות כל אדם, כל מיעוט וכל ייצוג שלו בצורה הייחודית לו. בעזרת ארגז הכלים הספרותי, כמו ערכת הכלים ל"אפים", אפשר לשפר את הקריאה ואת התפיסה שלנו את האחר מדבר חיצוני לדבר ייחודי שמשפיע עלינו.

Why articulate?

With **statements** one can never compose a world at once solid, interpreted, controversial and meaningful. With **articulated propositions**, this progressive composition of a common world [...] becomes at least thinkable. (212)

Why articulate?

[T]he more **contrasts** you add, the more **differences** and mediations you become sensible to.

[...]

The more you articulate **controversies**, the wider the **world** becomes

[...]

For myself, I want to be alive and thus **I want more words**, more controversies, more artificial settings, more instruments, so as to become sensitive to even more differences. My kingdom for a more embodied body!'. (211)

Articulation

"An **inarticulate subject** is someone who whatever the other says or acts always feels, acts and says the same thing (for instance, repeating *ego cogito* to everything that affects the subject is a clear proof of inarticulate dumbness!). In contrast, an **articulate subject** is someone who learns to be affected by others – not by itself. There is nothing especially interesting, deep, profound, worthwhile in a subject 'by itself', this is the limit of the common definition – a subject only becomes interesting, deep, profound, worthwhile **when it resonates with others**, is effected, moved, put into motion by new entities whose differences are registered in new and unexpected ways. **Articulation** thus does not mean ability to talk with authority – we will see in the next section that authoritative talk may be employed to repeat always the same thing – **but being affected by differences.**" (210)

What does it mean to be affected, according to Latour?

לפי לטור, מה זה אומר, להיות מושפעות?

Nuance

הבדל

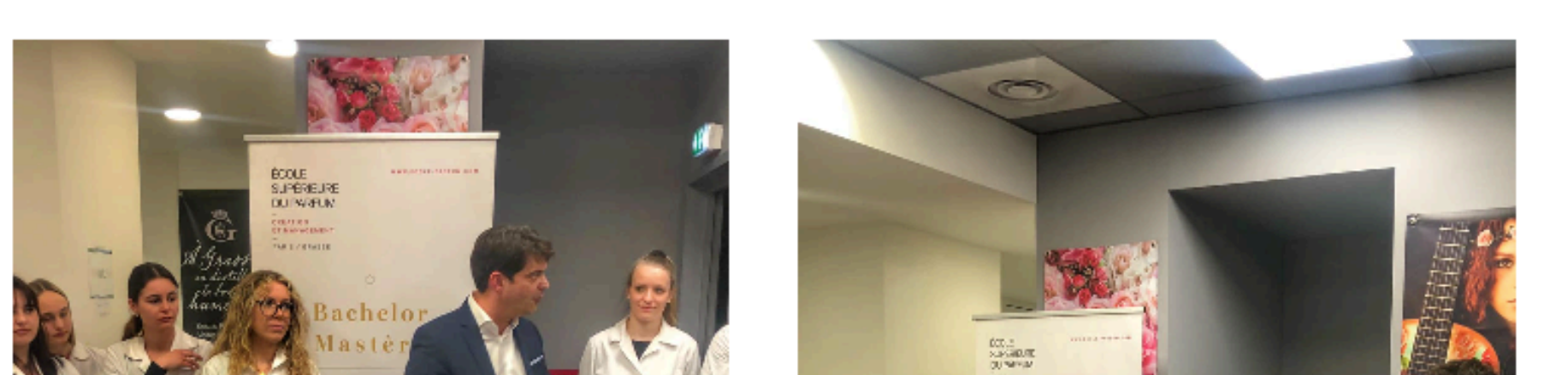
מה משפיע עליך? What are you affected by?

Becoming a nose

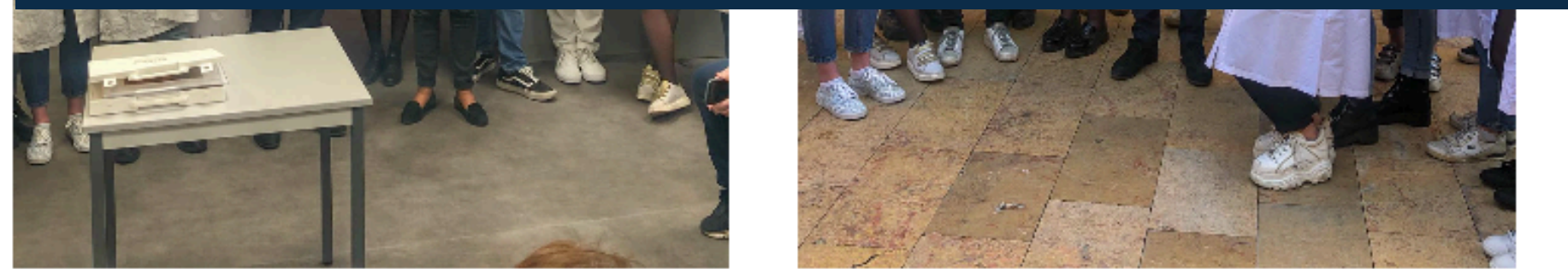
להפוך להיות אף



Becoming a nose להפוך להיות פה



Through the training session, she learned to have a nose that allowed her to inhabit a (richly differentiated odoriferous) world. Thus **body parts are progressively acquired** at the same time as 'world counter-parts' are being registered in a new way. **Acquiring a body** is thus a progressive enterprise that produces at once a **sensory medium** and a **sensitive world.** (207)



Literature is a form of articulation

Body talk in literature?

דיבור על הגוף בספרות?

Literature is a form of articulation

אולי, מתוך כך, ניתן לחשוב על הריח של האחר בספרות כנקודת מוצא דרכה ניתן להגיע לתיאור עשיר, מפורט ומעמיק עם אותו אחר, ואולי אף תיאור פרטי, וזאת בניגוד לתכתיבים ונוסחאות חתומים בנוגע לאחר (דעות קדומות למשל).

שחף