

Stubble

Of Mixed Bodies

What is between the bodies may be important for sexology and psychoanalysis in terms of a more or less ambivalent relationship between reason and emotion, between body and soul. We can ask ourselves: is it the soul that desires? Is it the body? But... what is the soul without a body? In the West, we make so many connections, on the one hand, and on the other hand, we separate man, we shatter him conceptually, anatomically if we may study criminology....

In India, just to give an ethnographic example, it is not so much. After, we use the body as a showcase, a more or less unreal image, as in Blade Runner, in futuristic films like *Dune*, where the image of the pimple appears again and again, insistently, on the face, on the rest of the body, on the TV screen....

I have kept with me two books which seem to me to be of interest in this matter: *L'Anthropologie n'est pas un sport dangereux*. by Nigel Barley and *Nous n'avons jamais été modernes* by Bruno Latour. And what do they have to do with the theme, you may ask me...well, in terms of long range they have a lot to do with the theme, because they give it breadth. Symmetrical anthropology also has to do with some of the work of Michel Serres, who is more of a sociologist than an anthropologist (*Philosophy of Mixed Bodies*), with the notion of *pli*, by Deleuze, or else the notion of plucking, with regard to the skin, by Derrida, who for me is the "stripper" who removes the varnish from many beauty sessions, in various senses. So, the body obeys the notion of "sphere", recently advanced by a well-known author, in terms that place the body below

and beyond the screen, the gaze,

of one's own directed desire. Then there are the monotheisms, monogamy and all the endless talk about the ordering action of the real in terms of the Social Contract....

So, you would ask, what to do with the body? The body full of embedded elements, metallic, tattooed (David Le-Breton)? What to do with desire, Bataille would say, in an economy of exchanges, between cold and hot, between pairs and groups (Jean Maisonneuve, *The Dynamics of Groups*)? The family is the unit, outside the act, essentially constitutive of society. But of what society? The meaning of the term society is no longer discussed, except in the Society of Nations, it has converged in its systemic ordering to the consideration that society is the body, it is, in terms of collective freedom, the individual. Society has therefore been reduced to the individual, by the magnetically installed power of mediatization, of access, of the volatility of time and its incision into the sphere of human subjectivity in general and of the subject in particular. Induction and deduction, Descartes would say...

Victor Mota