**body/身(Shēn)**

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In the West, the body is not the image of the world. There is no cosmology on the body Since the Middle Ages, it has been more the object of its carnal reality than its relation to the Cosmos. Leonardo da Vinci admired its architecture as the most perfect of natural representations. Its dissection, long forbidden by the church, shed light on the mystery of its workings,seen since a long time as a taboo. Little by little, the body-spirit duality as described by Descartes, was reduced to the singularity of the body itself. Even if this singularity became a double conception of the body, the “Körper”, where the organs sit, and the “Leib”, signifiying the feeling of the body. Or another conception than that of “Zoe”, the biological body and “Bios” the social relational body. The body is therefore far from having a homogenous conception. A body that is an organic subject, and at the same time, an intentional body subject. Which is a source of ambivalence about the body as subject (Leib, Bios) and the body as object (Körper, Zoé) .I am my body ,I have a body.

The body is thus a set of organs that can be seen by the subject as “oneself as another”. Surrogate mothers embody the strictly biological objectivity of the body. Neuro-scientific work attempts to objectify the functioning of neurons assimilated with computers. Amongst the different parts of the body, the hand prevails over the foot. The hand is noble, the foot, trivial. The sex is simultaneously exalted and exploited, for commercial finalities.

This anatomical, biological body is further and further transformed in the 21st century into an image body (body-building, tattoos as a sign of uniqueness and individuality), an eroticized body (the fight against ageing, cosmetic surgery), a modified body (change of secondary sexual characteristics, transsexualism ,encouragement to gender change), a thinned body (voluntary eating disorders), a weighed down body (Sumo, movie actors), or an exalted body, with a modified psyche (drug addiction),a body protected from violence of the others (movement “metoo”) , and body besieged (rape of women during wars),taking care on the body (jogging,tai shi),or batted (scarifications).

These modifications express a real cult of the body. This cult is probably at the origin of post-mortem cremations, because a "corpse" is no longer bearable. Only the dynamic, living body is acceptable. This is why medical autopsies have almost disappeared, except when medically or legally required. It also explains the rejection of the deformed body, even if Western societies have made considerable efforts to integrate people with disabilities.

There is a paradox here in the evolution of medicine. The body remains the object of study, but remains so only through various scans or MRIs, through various data or biological stigmas. The clinical examination of the body has disappeared—the doctor no longer touches the body. Patients have more confidence in ultrasound than the doctor's hand.

This polarization of the body has justified increased attention to its legal status, with differences in the West between the marketable body (sale of organs, surrogacy) and the untouchable body in French culture (non-marketable, but potentially available for others, through, for example, the voluntary donation organs, blood or marrow).

The relationship to the embryo has gradually changed. Abortion outside Poland and Malta is allowed up to 14 weeks, somewhat beyond for the English. The embryo can be the object of research until its third week, but it cannot be modified to be re-implanted. This materialism of the body justifies the wearing of more and more sophisticated clothes to increase its beauty, but little by little since the dawn of the 21st century, it is the body itself, sometimes bare, which wins out over clothing which, little by little is losing its essential quality of representation, and giving way to comfort, without expensive display, looking as an a uniform (blue jean)

Finally religion has fewer and less grip on the body ,except in the muslim religion and some jewish orthodox circles ,or the dressed body testifies to religious commitment.