

## ABSTRACTS

**Eligiusz Lelo**

*Female body in feminist pornography. Sexual desire or manifesto?*

Susan Sontag in her essay „Pornographic imagination” turns to the interpretation of a higher plane of the pornographic imagery, which is literary-philosophical viewpoints of sexuality and its connotations with porn in e.g. Nabokov’s and Bataille’s works. Linda Williams, on the other hand, (in her book „Hard Core. Power, Pleasure and the ‚Frenzy of the Visible’”) suggests that Sontag’s interpretations may be outdated within the realm of modern, mainly masculine, video pornography of the ’70 and ’80, and focuses on a new path of the so-called feminist genre of porn. I argue that fairly new (produced in the XXIst century) feminist porn productions, (not all of them) combine those two prominent voices in theoretical discussion on the social status of pornography in modern culture. The feminist genre of pornographic cinema is on the quest for creating a counter-proposition for mainstream porn through using it as a tool e.g. for social critique. This is possible mainly because of the unprecedented narrative layer in fem. porn combined with sexual depictions of female bodies that kindles questions such as: „Can pornography be art?” (e.g. Hans Maes).

The evolution of images created by feminist pornography not only portrays sexual acts in a more erotic manner but most of all it contextualizes porn in broader social discourse concerning values, social practices (regarding sex and symbolic interactions), and aesthetics. Moreover, it tries to revise and reconstruct knowledge about sexuality, corrects „phallic norm” and breaks through one-dimensional orgiastic-oriented imagination appropriated by hard-core pornography molochs such as Pornhub. Overall, I would like to focus on these premises as reasons for inserting pornography into scholarly discourse on the social construction of reality, as porn itself is an unavoidable phenomenon known and easily accessible globally.

## **Jędrzej Mikstacki**

*Body as the subject of becoming and affectivity - Body as the basis of subjectivity in the Deleuze and Guattari's thought*

*Capitalism and Schizophrenia*, the opus-magnum of the philosophical duo of Deleuze and Guattari, is full of bodies. There is a body without organs, a social body, a full body of capital and so on. This multitude of bodies rather obfuscates the notion of the body. To clarify how we can understand Deleuze and Guattari's concept of the body, I will try to show a particular body in the context of affectivity and becoming. As affectivity we should understand an ability to sense intensities and to act, while becoming is a process of developing a certain kind of affectivity. I will explain both of those concepts using examples such as learning of new skills. In the light of becoming and affectivity, I would propose to understand the body without organs as a set of all possible actions that a particular body can do.

After this, I would like to show how on this basis Deleuze and Guattari see subjectivity and in what way they challenge the traditional concept of subject. They propose, instead of subjects such as *Cogito*, unity or totality, the sensing subject or as they say nomadic subject. This kind of subjectivity is not the subjectivity of a rational and united subject, it is a kind of multiplicity without a central point. That concept of somatic subject is not only discussions with views that favour thinking as the essence of human nature, but also with the concept of embodied subject of psychoanalysis. The Freudian subject is defined by the impossibility of full satisfaction and by eternal involvement in "play" between satisfying its own desire and demands of society. According to Deleuze and Guattari the subject is defined by what it can do. In their own terms, by what it can produce.

## **Orkhan Imanov**

### *Spinoza and Deleuze: the Philosophy of the Body*

In this paper, I will examine the philosophy of the body in light of the philosophy of Spinoza and Deleuze. Because after Descartes, Spinoza interrogated the body and mind as one substance which the mind is produced by the body for Spinoza. And relation to this, I will investigate the philosophy of the body which begins with Spinoza who criticized the critique of the mind of Descartes. Furthermore, especially Deleuze's ideas on the body are a continuation of Spinoza's philosophy, and it was not an accident that Spinoza was the first philosopher who asked "what a body can do" on the ground of "practical materialism". The Deleuzian body (Body without Organs - BwO) is not simply a physical object but is also a site of potentiality and openness. In this regard, BwO shows the multifunction of the body which means a decentralized body that investigates the capability of the body. From this point of view, Deleuze sees the body as a part of a broader substance that is infinite and eternal, much like Spinoza's God or Nature. This substance is not something that exists in itself but is instead a potentiality that underlies all things. On top of that Deleuze's understanding of the body is also deeply connected to his understanding of Spinoza's concept of immanence. In Deleuze's view, the body is not something that is separate from the world but is instead immanent within it. The body is constantly in a state of becoming, and it is shaped by its environment, experiences, and interactions with others. However, how the body is constructed by the outside? Related to Spinoza's philosophy, affect refers to the ways in which the body is affected by external forces, including other bodies, objects, and the environment. Affect is an essential aspect of the body's relationship to the world, and it is seen as a way of understanding the body's potential for transformation and creativity. Because Spinoza and Deleuze reject the idea of a fixed and essential human nature, instead, they focus on affection which is connected to Becoming on the ground of immanent ontology. So, the process of becoming is as closely tied to the concept of affect. And in this context, affects are seen as a way of accessing new and unexpected forms of experience as well. Overall, in this essay, I will interrogate the capability of the body through Spinoza and Deleuze, also while doing this, I will explore from Spinoza to Deleuze how the definition of the body changed. And doing an analysis of the philosophy of the body by Spinoza and Deleuze I will show that this kind of philosophy provides more profound connections as openness to others. Keywords: Affect, body, becoming, BwO, immanent.

**Konrad Nicpoń**

*Can the body be a method of doing philosophy? Yoga as em-bodied philosophy.*

This paper addresses the relationship between cognition and spiritual exercise in yoga, referring specifically to the role of asana, or the exercise of yoga postures, addressed in Patanjali's Yogasutras. My goal is to ask whether the example of asana and cognition in yoga-darśana has the potential to persuade the modern European philosopher to rethink his understanding of truthfulness, as well as wisdom (present as much in the etymology of the term philosophy as in darśana). In connection with the question, I will refer to an essay by Martin Heidegger, under the title *The Age of the World View*, in which the author diagnoses the metaphysical state of truth in European philosophy today. I will discuss the relation between the concept of darśana and philosophy, epistemology in the Yogasutras, asana and its epistemological task in the same text, historical changes in the European interpretation of objectivity and truth in Heidegger's referenced essay.

