[Culture]

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Consciousness of the Body / Written by Richard Schusterman, Lee Hye-jin / North Korea

Her body gave me life, love, and consciousness....

Her pure and impressive blood,

She spoke from her cheeks and was so well refined,

She wants to say that she thinks about her body.

She left, therefore, richly and widely home.

The book begins with the poem "About the Process of The Soul: The Second Anniversary" by the English clergyman John Dunn (1572-1631). The author posted a book dedicated to his mother. John Dunn is a poet from the Renaissance to classicism, famous for his love affair singing and sonnets. He used a bold and political image of all the psychology of love to create a poem of fortitude, sober logic, and knowledge that had a profound influence on modern poetry in the 20th century.

As a priest, this poet, who logically and beautifully connects an unusually pure soul with a hot body, has a deep connection with the author, a pragmatic philosopher who has made a comparatively conserving body relative to the spirit, psychologically, sociologically, medically, philosophically, and aesthetically. It also feels the author's intention to claim the lottery of the body of a woman who has been persecuted in a male-centered society through a tribute to her mother.

Plato's rational philosophy based on Edaron, and the influence of Christianity, which emphasized mental superiority in the dichotomy of heaven and hell, are deeply rooted in negative thoughts about the body, especially women, in the West. For this reason, the body tends to be treated as a subject and target by the actual self. Too often, in contrast to the mind, it is often referred to as a senseless and dying "thing." Therefore, it is sometimes derided as "flesh". Because of this prejudice of the word 'body', the author uses the more neutral word 'soma' to awaken the 'body consciousness' in the term 'somaesthetics'. However, in an atmosphere where the "body" is lottery and the degree of trouble is over the influence of French postmodernism philosophy and art more than a decade ago, the term "body" seems to be more negative than the word "body", so it is not necessary to move "soma" to "body".

The author revises the prejudices against the deep-rooted body through six philosophers: Michel Foucault, Merlot Ponti, Simon de Beauvoir, Ludwig Wittgenstein, William James, and John Dewey. In particular, the theory is noted for its application and expansion of the latest neuroscience and psychological perspectives, oriental meditation methods taught by the author, and specialized courses of physical education and treatment.

Foucault defends the body as the center of self-awareness and self-transformation. Foucault's "self-decorating" involves not only developing his own appearance in bodybuilding or fashion, but also changing his senses of attitude and personality. The center of this empirical transformation of foucault is the experience of pleasure in the body. He advocates powerful drugs and even homosexual apostolicism "to ensure that pleasure is constantly accepted" because stereotypes and customary limitations suppress the possibility of creative self-gratification and maturity.

While supporting Foucault's position, the author pointed out that he ignored soft practice and subtle, quiet pleasure singing to get the most out of it.

The bologist Merlotonti praised the spontaneity, immediateness and inherent value of an educated or uncleansed body, and criticized how the bodies of those who are not young men, who are mainstream, are being marginalized and denied in our society. The author sought a healthy and ideal lottery for the bodies of marginalized women and the elderly, while appreciated Merlotonti's insight into the unpatriotic value of the body and supported the criticism of the neglected body of the Beauvoir.

The analytical psychophilosopher Wittgenstein opposed the use of the senses of the body as a philosophical explanation that attracted concepts of mind such as emotion, determination, and sense. The author extended Wittgenstein's physical reflection, which connected aesthetics and ethics to national and racial tolerance.

The author sought to build the philosophy of the body as a unified mind and body, supporting John Dewey's philosophy of explaining the pragmatist philosopher William James, who argued that the feelingof the body was the key to explaining all areas of spiritual life. The author, however, did not forget the criticism of the two men who despised the importance of the erotic body.

The author concluded that physical aesthetics are the art of life, and that the experience and skilled improvement of the body is the central principle of philosophy. The dominant platonic tradition, reinforced by modern descartesism and ideology, alienated the old ancient and Oriental ideas. He stressed that research, care, and improvement of the body should be central to philosophy because they live, think, and act through the body.

The author opposed the use of the French painter Angre's work "The Sine woman of Balpinsong" as the cover picture of the book. Her pose, which had just finished bathing and was prepared for the sexual services required for her, was not anatomically comfortable, and she could not think of her self-conscious and active, only to highlight the woman's visual beauty and erotic aspects. However, the author acknowledged that the book's cover could be meaningful because the book evokes other forms of beauty in the "consciousness of the body", as the marketing team claims, if the majority of readers are attracted only to the beauty of Anguilla and do not notice its ugly social and physical meaning.