



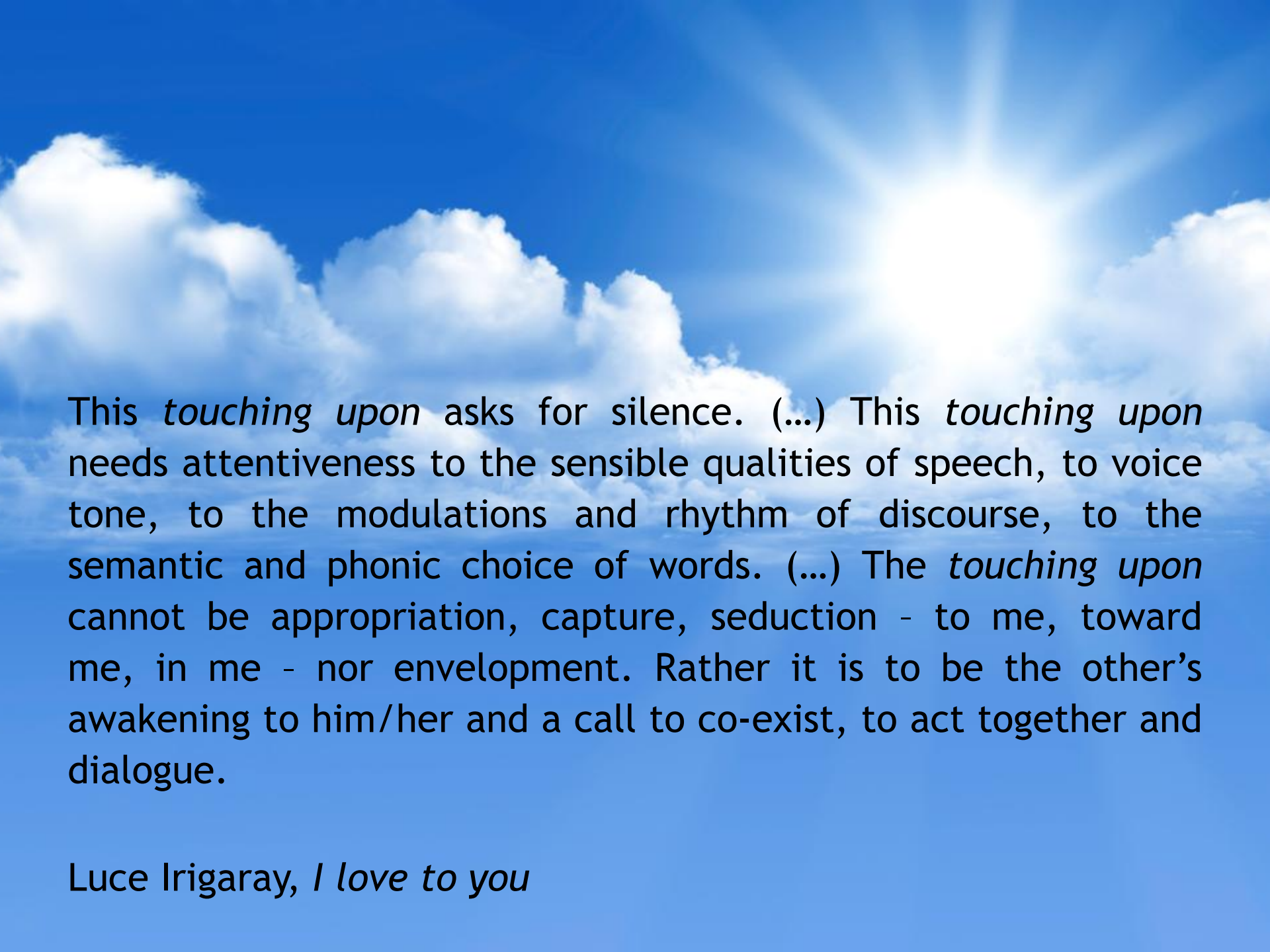
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**BREATH OF HOSPITALITY:
SILENCE, LISTENING, CARE**



This *touching upon* asks for silence. (...) This *touching upon* needs attentiveness to the sensible qualities of speech, to voice tone, to the modulations and rhythm of discourse, to the semantic and phonic choice of words. (...) The *touching upon* cannot be appropriation, capture, seduction - to me, toward me, in me - nor envelopment. Rather it is to be the other's awakening to him/her and a call to co-exist, to act together and dialogue.

Luce Irigaray, *I love to you*

“Human nature is life”, nothing more. To feed one’s life is the same as to feed one’s nature. My entire vocation and sole responsibility lie in the care I take to maintain and develop the life potential invested in me, or (...) in the care I take to nourish its essence (...). Picasso, I think, offers the best commentary on the carpenter’s confession: “Every creature possesses the same quantity of energy. The average person wastes his in a thousand ways. I channel my strength in one direction - into painting, to which I sacrifice all the rest - you and everybody else, myself included.”

Francois Jullien, *Vital Nourishment: Departing from Happiness*

Then listening is essential, but a simple listening cannot lead the way: approaching an exchanging between one another requires a double listening. It is a conjunction between the two listenings that can prepare the beginning of a place where a dialogue can happen.

Irigaray, “Ethical gestures toward the other”

Silence is at least *three*. Thanks to it, to these three, the dialectic can develop its movement. But it will not be the same as for Hegel, for whom a relationship with the masculine other and a relationship with the self are the same.

Luce Irigaray, *To Be Two*

Caring about a carnal subjectivity, and not only subjectivity dependent upon a disembodied language, is crucial for meeting with the other as other.

Intimacy is first a matter of touch. But this touch cannot be approached directly. The respect for the other, as of ourselves, asks for a way of touching - and of seeing or understanding - that gives up to any grasp, appropriation, possession. For example, caressing - contrary to the discourses of Merleau-Ponty, Sartre and even Levinas about the caress - must be an awakening, and not an annihilation, of intersubjectivity.

Irigaray, “Ethical gestures toward the other”



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