

## **WEEK 15-EMBODIMENT**

### ARCH-572, ARCHITECTURE THEORY AND CRITICISM

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Sara Ahmed in this chapter, focuses on the how racialization effects the orientation of bodies that are considered 'non-white' or 'not quite white' and what it does to the affected bodies in an open society. (111)

To understand the relationship of orientation operated through racism, Sara begins to find a relation in the spatial formations of geography. Sara utilizes Edward Said's conceptualisation of Orientalism to trace back to the meaning defined as man-made geographical distinction that is something not-Europe and the distinction being that of a place that is full of adventures and fascinating experiences.(113) In racialism, whiteness can be a line through which the orientation towards the others can be extended. (121) She extends her discussion on the repeated orientation of whites towards their likes, which brings up a familiar space inherited through its proximity.(123)

Sara also brings up the concept of Inheritance which is to inherit something from the society in order to get accepted in it. Normative whiteness would include finding a partner from the same line as the family, and being heterosexual(127). Suggesting whiteness as something that can extend to non-whites just through series of actions inclining social and bodily orientation, Sara says that whiteness is a bad-habit that is repeated action and inhabited by the space, that one forgets his own origin.(129) All these orientations is what helps whites to stay closer to whites and rejecting the others who fail to do so.

Sara, born to a British mother and a Pakistani father, describes examples from her own house where even when she was surrounded by objects that belonged to both Pakistan and England, whiteness could be revealed by the language that was spoken or the clothes that were being worn. (151) Sara herself belonging to a mixed genealogy, describes her proximity to whiteness and the discomfort she felt when failed to inhabit either culture.(154).

Through her experience, she proposes a new kind of genealogy; one that is mixed and that allows to see the mixtures traced back into the family tree. A queer genealogy that would be full of crossing existing lines, diminishing the existing ones(155). A proposal pointing to a future world, that is not oriented around whiteness and needs no inhabitation.(156)

Alexander G. Weheliye's idea of 'bare life' comes through deriving bio-politics, strongly observed in Nazi concentration camps where people were put into camps, based on their ethnic or political identifications, and not as individuals.(35) Humans were de-humanized through racial slavery and "extreme brutality and directed killing frequently and peacefully coexist with other forms of coercion and noncoercion within the scope of the normal juridico-political order."(37)

Weheliye observes that minorities were "being treated as a kind of raw material".(39) Minorities, in this case, is not just through skin or religion, but also gender; where women are undermined. Weheliye brings up the idea of 'flesh' where "the flesh shines a spotlight on slavery's alternate passages to the formation of bare life."(43). This provides an alternate representation where one cannot be above the other by no means of comparison.

I argue that 'flesh' as a comparative might not be that efficient for two reasons. First, flesh is not a virtual image that a man can see, which is the color and the sexuality. Secondly, if also it was even flesh, it wouldn't be too hard for people to compare the sizes or the proportions of it. My opinion stays closer to Sara, where one just loses their individuality by mixing up the genealogy that one does not anymore have any base to compare with anymore. Or, the other possible way is to just stop racializing on a personal level. This sounds difficult as this comes up with their nature of what a person sees and learns throughout their lifetime. Like Sara's parents were open and more accepting as they were educated in a different way. But that still kept her mother away from her father's culture and traditions as it she never saw or learnt anything about it when she was growing.