



*The Poetics and Ethics of
Attention in Contemporary
British Narrative*

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Économie de l'attention

- ▶ **Gurton-Wachter, Lily.** *Watchwords: Romanticism and the Poetics of Attention.* Stanford: Stanford UP, 2016. Ebook.
- ▶ **Citton, Yves.** *L'Économie de l'attention.* Ed. Yves Citton. Paris: La Découverte, 2014. 7–31.
- ▶ **Citton, Yves.** *The Ecology of Attention.* 2014. London: Polity, 2017. Print.
- ▶ “In the 1990s, when Google was barely a one-year-old privately held company, its future CEO as already articulating the context in which such a venture would flourish. Dr Eric Schmidt declared that the twenty-first century would be synonymous with what he called the “attention economy,” and that the dominant global corporations would be those that succeed in maximizing the number of “eyeballs” they could consistently engage and control.” (Crary 2014, 75).
- ▶ **Crary, Jonathan.** *24/7. Late Capitalism and the End of Sleep.* 2013. London and New York: Verso, 2014.

Économie de l'attention

- ▶ “Economics, as we all remember from *Introduction to Economics*, studies the allocation of scarce resources. Normally we should think that the phrase “information economy,” which we hear everywhere nowadays, makes some sense. [. . .] But information is not in short supply in the new information economy. We’re drowning in it. What we lack is the human attention needed to make sense of it all. It will be easier to find our place in the new regime if we think of it as an economics of attention. Attention is the commodity in short supply.” (Lanham vi)
- ▶ **Lanham, Richard A. *The Economics of Attention. Style and Substance in the Age of Information*. Chicago: Chicago UP, 2007.**
- ▶ “broadcast attention thanks to mechanical reproduction while the consumers pay [. . .] with live attention” (Franck 61)
- ▶ **Franck, Georg. “Économie de l'attention.” *L'Économie de l'attention*. Ed. Yves Citton. Paris: La Découverte, 2014. 55–72.**

Économie de l'attention

- ▶ « [w]hat is free here is the price already paid by my attention. [... *If a product is free, then the real product is you!* More precisely, your attention » (Crary 2014, 22; souligné par l'auteur).
- ▶ Pasquinelli, Matteo. "Google Pagerank: une machine de valorisation et d'exploitation de l'attention." *L'Économie de l'attention*. Ed. Yves Citton. Paris: La Découverte, 2014. 161–78.
- ▶ Hayles, N. Katherine. *How We Became Posthuman. Virtual Bodies in Cybernetics, Literature, and Informatics*. Chicago: The U of Chicago P, 1999.
- ▶ Hayles, N. Katherine. "Hyper and Deep Attention: The Generational Divide in Cognitive Modes." *Profession* (2207): 187–99.
- ▶ « à travers des données déjà expérimentées et relatives à des objets qui ne sont plus des objets de votre expérience, mais de simples références à un monde pré-conditionné » (Berardi 157).
- ▶ Berardi, Franco. "Attention et expérience à l'âge du neurototalitarisme." *L'Économie de l'attention*. Ed. Yves Citton. Paris: La Découverte, 2014. 147–60.

Économie de l'attention

- ▶ “an act of resistance in a landscape of distraction” (Ulin 148)
- ▶ Ulin, David L. *The Lost Art of Reading. Books and Resistance in a Troubled Time*. 2010. Seattle: Sasquash Books, 2018.
- ▶ Weil, Simone. *Journal d'usine* (1946)
- ▶ Weil, Simone. *Autobiographie spirituelle* (1959)
- ▶ Waldenfels, Bernhard. “Attention suscitée et dirigée.” *Alter: Revue de phénoménologie* 18 *L'Attention* (Oct. 2010): 33–44.

Psychologie

- ▶ “Attention [. . .] is the taking possession by the mind, in clear and vivid form, of one out of what seem several simultaneously possible objects or trains of thought, localization, concentration, or consciousness are of its essence. It implies withdrawal from some things in order to deal effectively with others, and is a condition which has a real opposite in the confused, dazed, scatter brained state which in French is called *distraktion*, and *Zerstreuung* in German.” (James 403–404)
- ▶ **James, William. *The Principles of Psychology* Vol. 1. 1890. Mineola, NY: Dover Publications, 1950.**
- ▶ **Ribot, Théodule. *La Psychologie de l’attention*. 1888. Paris: L’Harmattan, 2007.**

Phénoménologie

- ▶ **Bergson, Henri.** *Matière et Mémoire*. 1896. *Matter and Memory*. Trans. Nancy Margaret Paul and Scott Palmer. New York: Zone Books, 1990.
- ▶ **Perreau, Laurent.** “Attention et pertinence chez Alfred Schütz.” *Alter: Revue de phénoménologie. L’Attention* 18 (Oct. 2010): 79–92.
- ▶ **Wehrle, Maren.** “L’Attention: plus ou moins que la perception?” *Alter: Revue de phénoménologie. L’Attention* 18 (Oct. 2010): 145–64.
- ▶ « non seulement « une perception éveille l'attention [mais encore] l'attention développe et enrichit cette perception » (Merleau-Ponty 29)
- ▶ « L'attention suppose d'abord une transformation. Il s'agit ici littéralement d'une création » (Merleau-Ponty 31-32).
- ▶ **Merleau-Ponty.** *Phénoménologie de la perception*. 1945. *Phenomenology of Perception*. Trans. Donald A. Landes. London and New York: Routledge, 2012.

Phénoménologie

- ▶ « l'ouverture intentionnelle qui fournit une impulsion essentielle à la fois à la dynamique perceptive et [. . .] proto-éthique de l'attention » (Depraz 2018, 11).
- ▶ « processus d'intensification, d'augmentation et de renforcement [...] propre à notre devenir attentif » (Depraz 2010, 258).
- ▶ *ēpochē*, une « dé-closion » du moi, « un évidence intérieur parmi les effets duquel figure celle d'une libération proto-éthique » (Depraz 2018, 64).
- ▶ Depraz, Natalie. “La phénoménologie expérimentale de l’attention de Carl Stumpf.” *Alter: Revue de phénoménologie. L’Attention* 18 (Oct. 2010): 255–74.
- ▶ Depraz, Natalie. *Attention et vigilance. A la croisée de la phénoménologie et des sciences cognitives*. Paris: PUF, 2018.

Éthique

- ▶ « L'attention, à son plus haut degré, est la même chose que la prière. » (Weil 2002, 117)
- ▶ “which is not just a planning of particular good actions but an attempt to look right away from the self towards a distant, transcendent perfection, a source of uncontaminated energy” (Murdoch 2013, 99)
- ▶ **Murdoch, Iris. *The Sovereignty of Good*. 1971. Londres: Routledge, 2013.**

Éthique

- ▶ « L'attention est attention à quelque chose parce qu'elle est attention à quelqu'un. L'extériorité de son point de départ lui est essentielle : elle est la tension même du moi » (Levinas 1979, 98).
- ▶ « Evoquer l'attention n'est pas une tâche subsidiaire; dans l'attention, le je se transcende » (Levinas 1979, 137).
- ▶ **Levinas, Emmanuel. *Totalité et infini*. 1961. *Totality and Infinity*. The Hague, Boston and London: Martinus Nijhoff Publishers, 1979.**

Éthique

- ▶ « l'attention est une expérience de mobilisation kinesthésique et rythmique du sujet. Loin d'être un simple projecteur sur le phénomène qui le laisserait indemne, elle produit des effets qui l'affectent profondément. L'attention, déclenchée par sa dynamique affective, se tourne vers le feu rouge de la pulsion éthique » (Depraz 2018, 108).
- ▶ « l'attention est une expérience corporelle relationnelle et tangible, et non une activité mentale invisible et interne » (Depraz 2018, 49).
- ▶ « une relation précaire à l'autre dans laquelle la prise de risque est un indice d'authenticité (par opposition à la stabilité et à la sécurité trouvées dans la possession) » (Depraz 2018, 320)

OLP

- ▶ *Modern Language Notes* 130.5 (2015), intitulé *Comparative Literature Issue: Practices of the Ordinary*.
- ▶ Le Blanc, Guillaume. *Vies ordinaires, vies précaires*. Paris: Seuil, 2007.
- ▶ ———. *L'invisibilité sociale*. Paris: PUF, 2009.
- ▶ Pelluchon, Corine. *Éthique de la considération*. Paris: Seuil, 2018.
- ▶ “habits, turns of speech, turns of thought, styles of phrase as morally expressive of an individual or of a people. The intelligent description of such things is part of the intelligent, the sharp-eyed, description of life, of what matters, makes differences, in human lives. Martha Nussbaum’s Aristotelian specification of ethics leaves room (or is intended to leave room) for attention to these things; an account of ethics, or of moral philosophy, which takes action as definitive [. . .] does not.” (Diamond 375)
- ▶ Diamond, Cora. *The Realistic Spirit: Wittgenstein, Philosophy, and the Mind*. 1995. Cambridge and London: MIT Press, 1996.

OLP

- ▶ "I mean the method of reducing the explanation of natural phenomena to the smallest possible number of primitive natural laws; and, in mathematics, of unifying the treatment of different topics by using a generalization. Philosophers constantly see the method of science before their eyes, and are irresistibly tempted to ask and answer in the way science does. This tendency is the real source of metaphysics, and leads the philosopher into complete darkness. I want to say here that it can never be our job to reduce anything to anything, or to explain anything. Philosophy really is 'purely descriptive'." (Wittgenstein 1965, 18)
- ▶ **Wittgenstein, Ludwig. *Preliminary Studies for the "Philosophical Investigation": The Blue and Brown Books*. New York Harper and Row, 1965.**

OLP

- ▶ “ordinary language is not to be envisioned only as having a descriptive, or even agentive function, but as a perceptual instrument that allows for subtlety and adjustment in perceptions and actions” (Laugier 2015a, 232)
- ▶ “Thus OLP is from the outset oriented towards social matters and *attention to the unseen, to neglected reality*. Its primary methodological ambition is a conceptual analysis that would make it possible to recognize the importance of context in the practice of language, thought and perception” (Laugier 2015a, 228; souligné par mes soins).
- ▶ “OLP is the basis for redefining ethics as attention to ordinary life and care for moral expressivity” (Laugier 2015a, 218).
- ▶ **Laugier, Sandra.** « The Ethics of Care as a Politics of the Ordinary. » *Modern Language Notes* 46.2 (Spring 2015a): 217–40.

OLP

- ▶ "la capacité morale réside dans **l'attention à ce qui compte**" (Diamond 375)
- ▶ "sensitivity to the details that matter in lived situations" (Laugier 2015c, 70)
- ▶ **Laugier, Sandra.** « *Care, environnement et éthique globale.* » *Cahiers du genre* 59.2 (2015c): 127–52.
- ▶ The perspective of care is part of the particularist turn in moral thought: against what Wittgenstein in *The Blue Notebook* called the 'drive for generality', the desire to enunciate general rules of thought and action, to assert in morality attention to the particular(s), the ordinary details of human life. It is this descriptive will that modifies morality and weakens it: learning to see what is important and not noticed [...] (Laugier 2015c, 71)

Littérature

- Gurton-Wachter, Lily. *Watchwords: Romanticism and the Poetics of Attention*. Stanford: Stanford UP, 2016.
- Sherman, Jon Foley. *A Strange Proximity. Stage Presence, Failure and the Ethics of Attention*. London and New York: Routledge, 2016.
- Bennett, Alice. *Contemporary Fictions of Attention. Reading and Distraction in the Twenty-First Century*. London: Bloomsbury Academic, 2018.

Littérature

- ▶ “an occasion for unselfing” (Murdoch 2013, 82).
- ▶ Murdoch, Iris. *The Sovereignty of Good*. 1971. Londres: Routledge, 2013.
- ▶ “Great art, then, by introducing a chaste self-critical precision into its mimesis, its representation of the words by would-be complete, yet incomplete, forms, inspires truthfulness and humility.” (Murdoch 1997, n.p.).
- ▶ “Both art and philosophy constantly re-create themselves by returning to the deep and obvious and ordinary things of human existence and making there a place for cool speech and wit and serious unforced reflection” (Murdoch 1997, n.p.).
- ▶ Murdoch, Iris. « Salvation by Words ». *Existentialists and Mystics: Writings on Philosophy and Literature*. London: Chatto and Windus, 1997.

Littérature

- ▶ “making ourselves attentive to what signs can say, beyond what the author may have wanted to say” (Citton 2017, 158).
- ▶ “*awakening the mind's attention from the lethargy of custom, and directing it to the loveliness and the wonders of the world before us; an inexhaustible treasure, but for which, in consequence of the film of familiarity and selfish solicitude we have eyes, yet see not, ears that hear not, and hearts that neither feel nor understand*” (Coleridge n.p.; souligné par mes soins).
- ▶ Coleridge, Samuel Taylor. *Biographia Literaria*. 1817. Project Gutenberg. 2004.