



“My name is Ma-xence. I live in Le Mais-nil in the North. I’m fif-teen years old.” Clutching a ball in the palm of his hand, the teenager tries to break down each syllable, not forgetting to **take a deep breath (1)** *three voices simultaneously* before each sentence. **“Good!” (2)** *the other voices, lower than the first voices*. Christian Boisard encourages him, before asking him a series of questions, then moving on to another small group of trainees. “Stutterers don’t know how to breathe through their stomachs, that’s one of the keys,” says Christian Boisard, who sometimes makes his trainees breathe through a straw to show them this forgotten sensation.

Christian Broisard, A method based on breath, 2015



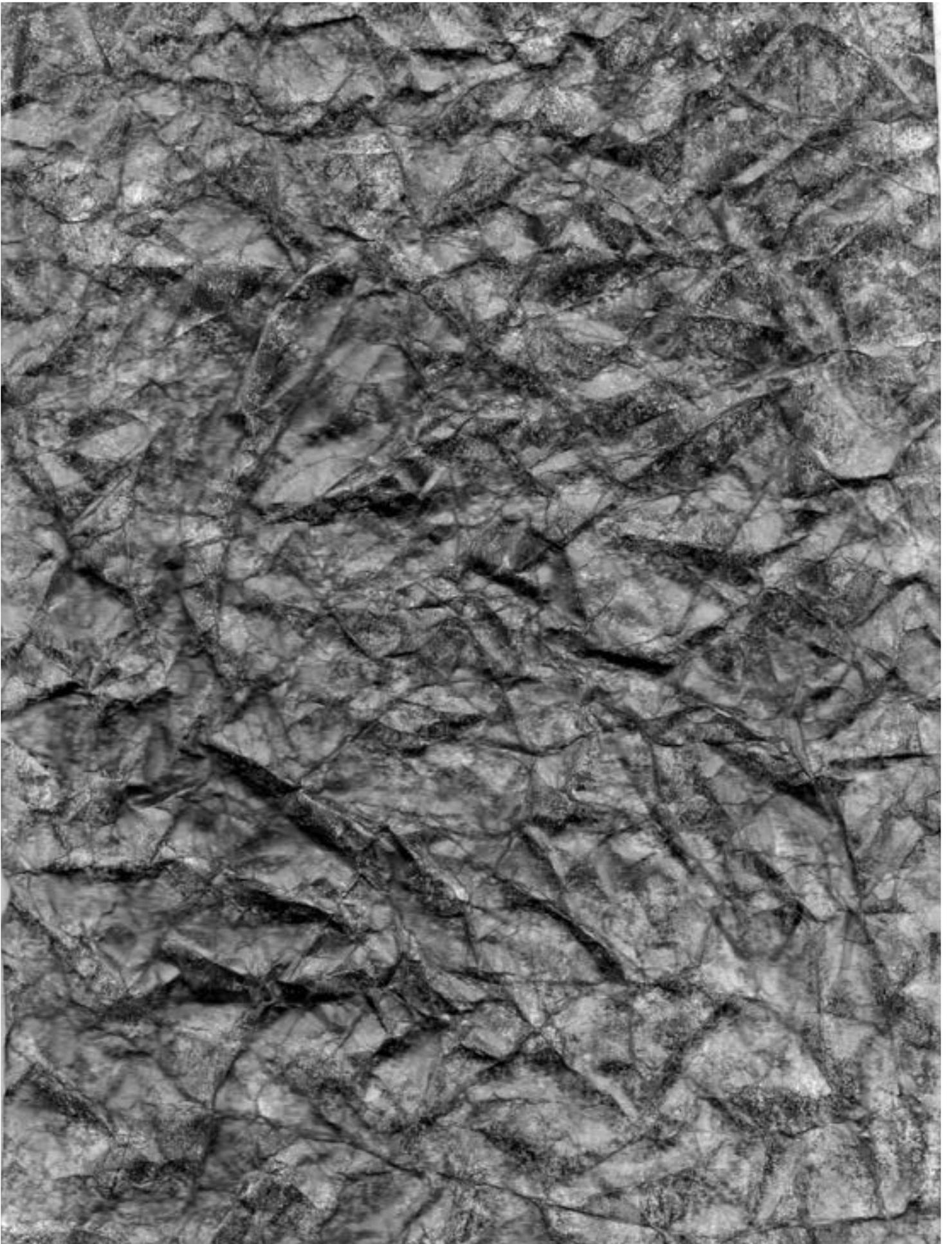
The air that we breathe every day is a mixture of several gases. While it is oxygen that our body primarily needs, we also inhale the other constituents of air. The earth's atmosphere is composed of 78% **nitrogen (1)** *first voice* and 21% **oxygen (2)** *second voice*. The remaining 1% of air consists of other gases, such as **carbon dioxide (3)** *third voice*, **methane (4)** *fourth voice*, **helium (5)** *fifth voice*, **hydrogen (6)** *sixth voice*, **argon (7)** *first voice*, **krypton (8)** *second voice*, **neon (9)** *third voice*, and **xenon (10)** *fourth voice*. **Apart from gases, the atmosphere comprises many other components (11)** *fifth and sixth voice together*. Air consists of water vapor, dust particles, spores and pollen. These tiny particles are called aerosols and are mainly from natural sources. The air is a transporter for many minute particles and also harbors several tiny life forms. It consists of tiny microbial organisms called bioaerosols.

Science ABC, 2020



It is usually said that the difference between space and time is that we can move freely within the former, i.e. walk around it as we please (at least in principle), whereas we cannot voluntarily change our position within the latter. Space is thus presented to us as the place of our freedom, and even as its most eloquent symbol, while time is said to be an embrace in relation to which we can only be passive: we are temporally 'embarked', as Blaise [Pascal] would have said. This has an important philosophical consequence: **our freedom, if it really exists, is not as light as grace (1) three voices in chorus, because we are irrevocably chained to the present, confined to one point on the time line, one at a time (2) three voices in chorus in response, raising intonation of the voice.** Time, after all, is a prison without bars of its own.

Denis Lafay, La Tribune, 2020



The nature and characteristics of dust change over time and may depend on the time period. Fossil dust studied in ancient samples of the lungs of dead people in London's smog shows dust mainly from coal combustion, while today it contains a much wider range of pollutants, including platinum-group metal particles released by catalytic converters that clean the exhaust from internal combustion engines in vehicles.

Dust is present (1,3,5,7) wisperd by all voices in interstellar space (2) two voices creating a harmony as revealed by the Hubble Space Telescope. It is also studied **on some asteroids, planets or their satellites (4) two voices creating a harmony, including the Moon and Mars. On Earth (6) two voices creating a harmony**, it is naturally present in the atmosphere, **in highly variable concentrations (8) two voices creating a harmony** depending on the season, weather conditions and biogeographical context.

Dust, Wikipedia, 2021



Firstly, there is the tendency to give more credence to the theses we like than to those we do not like (1) spoken. Without looking too closely, we spontaneously adhere to the ‘truths’ that meet our wishes, rejecting the others out of hand. **Then there is (2) spoken** what some people jokingly call ipsedixitism: ‘as long as the teacher himself has said it (ipse dixit), then there is no discussion’. The authority we give to X or Y inclines us to accept as true everything he or she says, dispensing with the need to exercise critical thinking. In its degraded form, **this bias [that] leads us to believe that something is true for the sole reason that we have read or heard it (3) spoken.**

The third bias is (4) spoken called ultracrepidarianism: this mischievous neologism refers to **the widespread tendency to speak confidently about subjects we do not know. Finally, the fourth bias is the reliance on personal intuition, common sense, and apparent evidence to give an opinion on scientific matters (5) spoken.** But science often contradicts intuition, almost always contradicts common sense and has no use for the bureaucracy of appearances. Open a science textbook, in any discipline, and you will see that science is a big machine for shattering prejudices and contradicting our spontaneous interpretations of the phenomena around us.

(...) scientific truth does not belong to scientists. On the contrary, it is meant to be shared, discussed and questioned. In other words, to become a “public matter”. But the question you raise, that of applications, has become crucial. **For scientific knowledge has the paradoxical characteristic of opening up options while producing uncertainty, an uncertainty of a very special kind: we cannot know from our scientific knowledge alone what we should do with it (6) spoken.**

For example, our knowledge of biology allows us to know how to produce GMOs, but it does not tell us whether we should do so or not. Since the idea of progress has become problematised, it has become a matter of values that clash and no longer of principles, whether ethical or normative. However, values are generally less universal than principles (the value of a value is not an absolute since it depends on its evaluators), so that the more principles recede, the more values tend to exhibit themselves and fight each other.

This is why decisions about technoscience have become so difficult to make. Any major or disruptive innovation is now often questioned for its own sake, and no longer in terms of a more general, pre-configured horizon that it would allow to be reached or glimpsed. **How, then, can we define procedures for deciding all this together? (7) sung.**

Etienne Klein, Scientific truth does not belong to scientists, 2020



At first glance, Jacques Derrida's relationship with Descartes could be described as distant: with the exception of the famous article "**Cogito and the History of Madness**", Derrida most often speaks of the author of the *Metaphysical Meditations* as a name whose value is "indicative "or metonymic and whom he associates with other representatives of "logocentrism" such as Husserl or, in certain respects, Saussure. On the question of language and invention, this distance, which inevitably induces a certain generality of purpose, is no less striking. "Descartes or Leibniz": this is a syntagm that comes back insistently in *De la grammatologie*, but also, thirty years later, in *Psychè*. Inventions of the Other.

The fact remains that in considering Descartes as the name of a turning point in the history of thought, Derrida also regularly envisages him in his stature of "father": father of the Nation ("Descartes is France", recalls *Du Droit à la philosophie*), "absolute father [...] who is killed or offered as a sacrifice to establish the equality of brothers", but also "presumed father of French philosophy ". This last formula speaks volumes: if Descartes presents himself as a father, it is a paternity on which Derrida intends to cast doubt. For what invention can Descartes claim? **What makes him legitimate in his [the] position as father? (1) one voice Does the cogito have attesting value on this point? (2) two voices** In *Du Droit à la philosophie*, the questioning takes a particularly lively form, with Derrida adopting an acerbic tone with regard to the one he considers a true usurper. Commenting on the Cartesian project of a "universal language", as set out in the letter of 20 November 1629 (AT I, 76, 1-82, 56), Derrida dwells at length on Descartes' criticism of Claude Hardy's competing project. Not only does Descartes show himself to be "very jealous" of Hardy, but, on closer inspection, the invention he proposes is not distinguished in any essential way from that of Mersenne's friend. The Cartesian critique thus appears in all its "bad faith". (...)

Olivier Duboulez, Politique de l'invention. Derrida s'expliquant avec Descartes, 2018