

BODY HEALTH SOCIETY

Embodiment:
Body as an experience



DOCILE BODIES

REVISION

DISCIPLINING BODY → DOCILE BODIES

(SCHEPER-HUGHES, LOCK 1987)

Culture as a discipline which provides code for disciplining of the individual body according to the needs of social and political order

- torture (colonialism, middle age, further?)
 - Universal Declaration of Human Rights 1948
 - United Nations Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment 1987
 - new forms of power-knowledge (*of modern states) (Foucault: 1973, 1975, 1979, 1980)
- medicine, criminal law, psychiatry, modern sciences
 - changes in organization of the social and public life in industrial societies (disappearing of the traditional expression of individual and social dissatisfaction) → enabling medicine and psychiatry to gain a hegemony in taking care (and being responsible) for defining human discomfort

THE BODY POLITIC

(SCHEPER-HUGHES, LOCK 1987)

- aspect of **power and control in the relation between individual and social body**
 - social body is not just a social representation of a natural individual body, social and individual bodies are structured with power and control
- Mary Douglas – Body politics and borders
 - state of danger – widening social control
 - the borders between an individual and society – blurring; around an individual and society are strengthening
 - →→clean, strong, prepared, healthy society – through ... individuals
- group regulation in vs. out
 - witches, gypsies, disabled, religiously/ politically alternative
- individual body regulation in vs. out
 - beliefs connected with a lost of blood, semen, milk, tears


GOVERNMENTALITY

- the way of applying power
 - with 'knowledges of how to rule organised practices through which we are governed and through which we govern ourselves' (Dean 1999:18)

...the focus of governance from the nineteenth century has been upon the protection of the population through the 'materiality of power operating on the very bodies of individuals' (Foucault 1980:55)

BIOPOWER (FOUCAULT 1977)

- techniques of power that bring life and its mechanisms into the realm of explicit calculation. . . [making] knowledge-power an agent of transformation of human life'
 - the technico-political or bio-political register - identifies knowledges and techniques for actively controlling the population
 - statistical knowledges such as health data that identify regularities within the birth, death and morbidity rates of the population and enable service planning
 - the anatomico-metaphysical register which is concerned with the development of knowledges that discipline the body through constructing the individual in a particular manner
 - evident in knowledges which establish norms for presentation of the body and for
- „the form of power/ knowledge, which creates an order, when people in western world are healthy, secure and productive“ (Dreyfus, Rabinow 1989: 116)

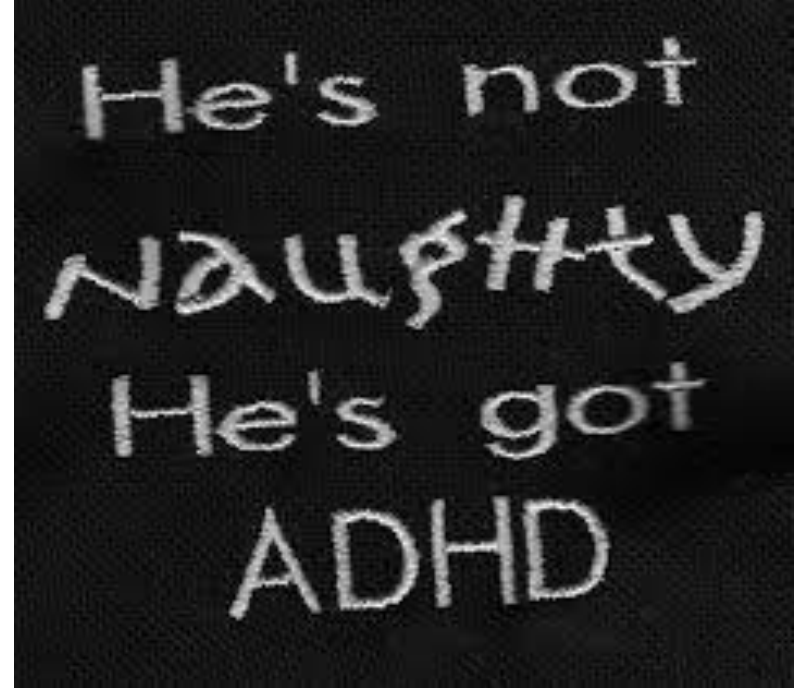


The development of the human sciences resulted in society becoming the object of scientific observation. ‘Human behaviour became . . . a problem to be analysed and resolved’ . . . [leading to behaviour becoming bound up] with ‘mechanisms of power’ (Foucault 1988:106). The **establishment of normative standards creates the conditions for the development of the forms of self-mastery and self-regulation necessary to successfully govern free and civilised citizens** (Rose 1996). The role of the state, therefore, is to create the conditions for a form of personal autonomy and citizenship which incorporates responsibility for oneself and for dependent others through adoption of these norms.

(Collyer 2015)

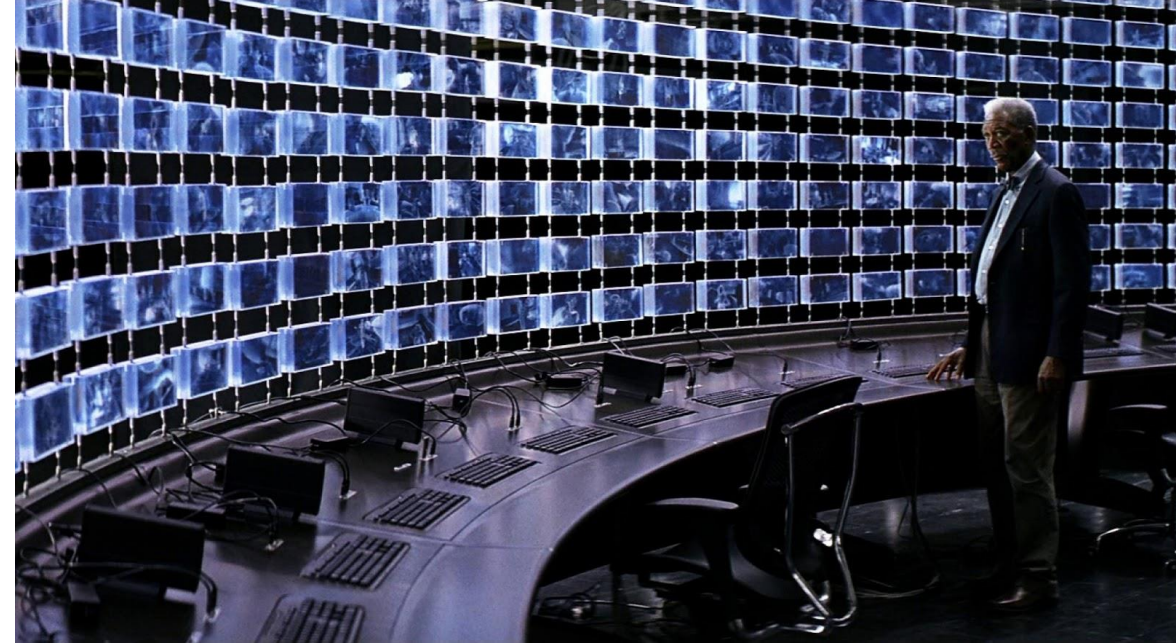
MEDICALIZATION

- Process where „normal“ phenomena are treated as medical issues – in form of diseases
- Widening effects of health care to other aspects of peoples` everyday life
 - Development of the science: more precise measuring; development of medical technologies
 - Tightening of the norm vs. devaluation of the social origins of illnesses
- Examples?



BMI

CCTV...



<https://sites.tufts.edu/surveillanceandart/tag/panopticon/>

Evans and Colls (2009), the capacity of BMI to provide a numerical measure of weight can be understood as a technique of biopower which operates at both a population and an individual level. The measurement of BMI can be a technique to survey the population, to identify geographical populations at risk and to establish quantifiable policy goals. At the level of the individual it is used to discipline the body through establishing norms of bodily presentation

MAIN CONCEPTS

- discipline
 - technology, modality of practicing power
 - aim: to improve the life condition, deliver social security VS maximize the production, control
 - → individual and social body
- power
 - not localized → field of power; regimes of power
 - not oppressive, but productive as well
- governmentality
 - way, how to govern behaviour of individuals and groups
 - delivered dispersedly, through medicine, education, social politics ect.
- institutions
 - space, where the reproduction of power relations is happening

ROBERT F. MURPHY

[HTTPS://CS.WIKIPEDIA.ORG/WIKI/ROBERT F. MURPHY \(ANTROPOLOG\)](https://cs.wikipedia.org/wiki/Robert_F._Murphy_(antropolog))

- *1924-1990
 - American anthropologist
 - professor at the Columbian University
 - combination of cultural materialism, structuralism, symbolism
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- The Body Silent (1987)
 - Cultural and Social Anthropology: An Overture (1986)
 - Mundurucu Religion (University of California Publications in American Archaeology and Ethnology) (1958)
 - The Structure of Parallel Cousin Marriage (1959)
 - Headhunter's Heritage: Social and Economic Change Among the Mundurucu Indians (1960)



THE BODY SILENT

ROBERT MURPHY

- How were the texts for reading?

Situating the reading

- time
 - space
 - discipline
 - methodology
- What is the text about?

- What is the main argument?

• Questions/ Comments?

- √
- +
- -
- ?

BECOMING QUADRIPLLEGIC AS A CHANGE OF

- the relations with people
- handling the space and objects
- handling everyday life
- psychic state
- identity
- social behaviour
- punishment? guilt and shame
- gender status (94 – 96)
- mind and the body: cultural symbolics (97-98) – perception – reality as the social construct (98-99)
- body as a subject of the culture (99-100)
- dissociation from the body - etherisation of the identity – the loss of the synchrony between the mind and the body (100-101)
- → embodiment vs. disembodiment (the body silent)
- identity, stigma (realizing when absenting) (104 →)
- social status

DEEPER TEXT REFLECTION

- What is the position of the author in relation to the text?
- How is articulated the relationship of (individual) body and society?
- What means, that the starting point of our perception of the world and understanding to it, is body?

EMBODIMENT

(MERLEAU-PONTY; CSORDAS)

body

- not an object of the culture (object for studying culture)
- but its subject – its existential background

- perception
 - before we realize (the body as) object, we already perceive, experience it



NEXT CLASS

Body and object – subject distinction