



# BODY, HEALTH AND SOCIETY

Docile Bodies

# OUTLINE



Revision



Reading reflections



Examples



Michel Foucault



Discussion

# BODY IN BOURDIEU WORK

- Wacquant: habitus – capital - field

„work of Bourdieu (1977, 1984) shifted an earlier focus on the body as the source of symbolism or means of expression to an awareness of the body as the locus of social practice“ (Csordas 1993)

„for Bourdieu the socially informed body is the "principle generating and unifying all practices," and consciousness is a form of strategic calculation fused with a system of objective potential“ (Csordas 1990)

>>> Socially informed body as a principle generating and unifying all practices



# SYNOPSIS QUESTIONS

- What is that degree of flexibility of the organism?
- What is the amount of sacrifice that needed to be a boxer (dancer, athlete etc) but to feel alive and living a full life?
- Can we allow psychological suffering of the one for the sake of anything (sport, pleasure, money)?
- Why those people chose pugilism? (It is not the only sport available to them; football and basketball are also options.)
- What conditions our choice of a specific kind of sport? Does it besides social condition depend on personal preferences, parent's choice or the basal bodily capital of someone?

# DOCILE BODIES MICHEL FOUCAULT

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?

- ✓
- +
- -
- ?

# STORY

FOUCAULT, M. (1975). DISCIPLINE AND PUNISH: THE BIRTH OF THE PRISON. VINTAGE BOOKS. NEW YORK. PP. 135-169 (DOCILE BODIES).

- What is docile body? (136)
- Illustration: soldier before and after. (135)
- What is new in this project of docility? (136-137)
- What is political anatomy? (138)
  
- What is a product of disciplinary mechanisms? (138)
- How this invention happened? (138)
- In what kind of settings/ institutions was it concentrated? (138)
- As a reaction to what it happened? (138)

# READING REFLECTION

- when?
  - (p. 136)
- what?
  - What is new? (p 137)
- where?



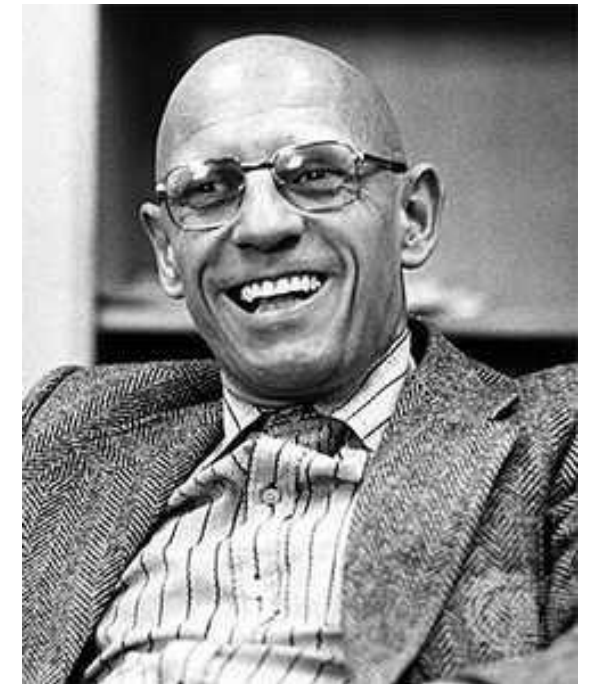
# EXERCISE: HOW WAS THE MODERN DISCIPLINED INDIVIDUAL BORN

- how
  - The art of distribution.
    - 4 rules
    - example
  - The control of activity.
    - 5 rules
    - example
  - The organization of geneses.
    - 3 rules
    - example
  - The composition of forces.
    - 3 rules
    - example



# MICHEL FOUCAULT

- 1926 – 1984
- 1971 → Chair at History of Systems of Thought at the College de France
- philosopher, sociologist, social theorist
- histories of medical and social sciences with a focus on the impact of these knowledge upon disadvantages and marginalised groups
- **Work**
  - Madness and Civilization (1960)
  - Archaeology of Knowledge (1969)
  - The Birth of the Clinics (1963)
  - The Order of Things (1966)
  - Discipline and Punish (1975)
  - History of Sexuality (1984)
- **power**
  - associate with knowledge rather than capital; productive rather than repressive
  - it is not localized → power fields, regimes
- **institution**
  - the environment where the power relations are reproduced
- **disciplining individual and social body – aim:**
  - improve the level of life
  - maximizing production and control



# EXERCISE

1. Watch: [https://www.youtube.com/watch?v=iVFtc9\\_AB2k&t=178s](https://www.youtube.com/watch?v=iVFtc9_AB2k&t=178s)

2. Thinking about three interconnected processes of:

- Surveillance
- Normalization
- Examination

3. Give me an example of contemporary form of docility:

- Possibly in areas such: gender, beauty, illness, eating, health, sexual behaviour, death...

# REVISION

- What is body politic?
- What are docile bodies?
- What is the relation between individual body and society?
- What is the relation between knowledge and power?
- What is the main Foucault's focus? (in contrary to symbols in Mary Douglas's or practice in Bourdieu's approach)

# DISCUSSION QUESTIONS

What is the relationship between the individual (body) and society?

How is Foucault's approach different from the approach of Douglas and Mauss, Goffman or Bourdieu?

- Symbolic body/social body; body techniques; normative of social situation; habitus-field...

Can you think about more examples of this theory application?

- In relation to gender, beauty, illness, eating, health, sexual behaviour, death...

# 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 loss 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)



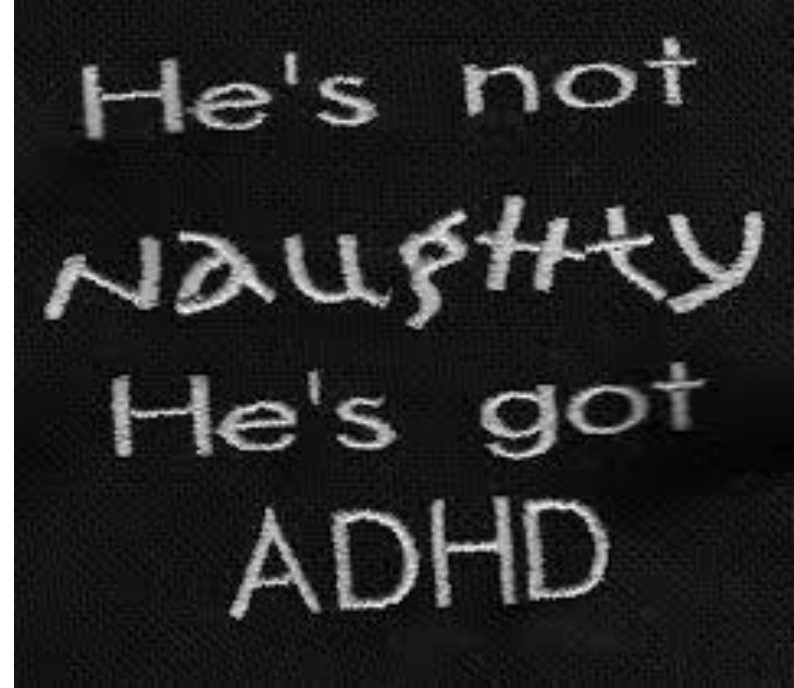


The development of the human sciences resulted in society becoming the object of scientific observation. 'Human behaviour became . . . a problem to be analysed and resolved' . . . [leading to behaviour becoming bound up] with 'mechanisms of power' (Foucault 1988:106). The **establishment of normative 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

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...

**Suggested Reading:** pick selected pgs/ whole paper to be able to answer guiding questions

- Csordas, T. (1990) Embodiment as a Paradigm for Anthropology. Ethos, 18 (1), pp. 5, 7-12.
- Csordas, T. (1990) Embodiment as a Paradigm for Anthropology. Ethos, 18 (1), pp. 5-47.

### **Guiding questions**

- What is embodiment?
- What is the relationship between the body and culture?
- How embodiment works in terms of perception?
- How embodiment works it terms of practice?
- What are the methodological implication of embodiment paradigm?

### **Discussion questions**

- How is Csordas' s approach different from the approach of Douglas and Mauss, Goffman, Bourdieu or Foucault?
- Symbolic body/social body; body techniques; normative of social situation; habitus-field; docile bodies...
- Can you think about more examples of this theory application?
- In relation to gender, beauty, illness, eating, health, sexual behaviour, death

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# NEXT CLASS