

ANTHROPOLOGY OF THE BODY
ANG 6286 (13G3); Spring 2014
Turlington 2341

Instructor: Michael Heckenberger

Location/Time: TH 4-6; 10:40-1:40

Office contact hours: TH 10-10:30 and 1:45-3:00 pm or by appointment

Contact info: 2-2253; mheck@ufl.edu

Website: www.clas.ufl.edu/users/mheck

Summary of Revised 2014 Outline:

Summary Outline of Topics, to be refined based on actual course composition and interests in first two weeks (assignments are underlined, including abstract of topic (250 words); presentation 1 on thinkers/schools of thought (5-15 minutes); and presentation on overall research project (20-40 minutes)

Summary Description:

Anthropology of the Body examines diverse aspects of the human social body, notably conceptions of personhood, subjectivity, and social relationship. It considers the body as representation, as identity, and as experience; questions of embodiment, the body as technology and as the site of social and power relations; and the scalar and multiple qualities of the body, and how bodies aggregate or congeal into larger social and political bodies. The seminar focuses on the physicality and materiality of the human body, as a critical medium or intersection of the social person and the external world. It therefore considers how bodies are inscribed in the material world, in material culture, built environment and landscape, including how human bodies are constructed and how movements and engagements between bodies re-construct the material world. The course adopts a viewpoint that considers the “archaeology of the present,” particularly how contemporary human bodies have been conceived and perceived by anthropologists. It is therefore not strictly or even predominantly about the past or dead bodies. These basic issues of the body or corporeality are considered with respect to major issues in anthropological theory, such as identity, agency, power, gender, and race/ethnicity and culture.

The course is broken down into three parts: Part I considers the foundations of interest and study of the body or bodies in anthropology and social theory; Part II considers current thinking and discussions of the body in the context of presentations by course participants; and Part III considers future directions.

Part I, “Foundations,” considers the roots of interest in bodies in social theory. Three critical strands can be delineated: phenomenology and lived world; embodiment, particularly as elaborated by Bourdieu; and the consideration of subjectivity as part of

larger social, historical, and political trends, particularly as envisioned or inspired by Foucault (weeks 1-3, 6-7);

Part II, “The Body in Theory and Practice,” considers how understanding the body can be used in contemporary social theory and practice to promote not only understanding but inclusion of diverse persons and social groups in contemporary social and political life, notably in rural and urban settings of the global south (weeks 4-5, 8-14). Questions of identity, representation, inscription (externalizing the interior of the body) and incorporation (internalizing the exterior), gender and race, consumerism and body trade, scale and “partible” or “fractal” bodies, and normalcy, power, and violence.

During part II, there will be a one hour introductory lecture and general discussion of 2-3 readings, followed by presentations (20 minute) by each student and discussion focused on practical and theoretical issues of the body covered in class and related to week’s readings led by presenter. Each presenter will be expected to specifically reflect on or “dialogue with” one of the primary readings, which will be considered during discussion. Presentation themes (one short paragraph) will be due week 8 (10/13), at which time scheduling of presenters will be developed based on articulation with themes readings of the remaining weeks. Week 8 will be devoted to three one hour segments on Heckenberger’s work in the native Amazonian peoples (1: fractal bodies & 2: discipline and coercion) and urban São Paulo homeless (3: marginal bodies, body trade, and violence). These provide concrete description of examples used throughout the course. Each will be a 20 minute presentation followed by discussion tied to one reading, which provides examples of the format expected of subsequent presenters (20 minute maximum presentation).

Part III, “Conclusions,” covers only one (the last) class and therefore I provide a slightly more developed summary as a point of departure for discussion.

In the final class we consider what directions and implications are critical for body work in anthropology, particularly in relation to contentions and (dis)articulations between what are commonly referred to as modernist and post-modernist perspectives/approaches, which can be contrasted as follows:

Modernism	post-modernism
Scientific knowledge	wisdom (cultural and practical knowledge)
Grand theory (meta-narrative)	relative cultural corpuses
Universalism	particularism
Mono-vocality	poly-vocality
Symbolic meaning	simulacra and polysemy
Coherence	pastiche
Holism	fragmentation
History	histories
Rational ego	libidinal self
Intellectual	tactile

The first and last two on the list are most obviously important in the present context, i.e., archaeologies of the body, but each of these contrasts has important implications for human bodies and how we conceive or perceive them. In his short paper in *Science* (1998), “From a world of Science to a world of research?,” Latour (1998) eloquently describes this contrast:

Science is certainty; research is uncertainty. Science is supposed to be cold, straight, detached; research is warm, involving, and risky. Science puts an end to the vagaries of human disputes; research creates controversies. Science produces objectivity by escaping as much as possible from the shackles of ideology, passions, and emotions; research feeds on all of those to render objects of inquiry familiar.

Many authors have suggested some rapprochement between polemic positions, the so-called “Science Wars” of the late 20th century – a neo-modernism that recognizes the vital importance and inevitability of “science” but incorporates questions of voice, perspective, and scale. In the final class we will consider these general concerns of holistic anthropology in relation to the concepts and themes that have emerged throughout the course, as well as the selected group of readings.

Readings:

Readings will be made available in pdf during the week before the reading is discussed. All students are expected to skim all readings; **primary readings (marked with an *)** will be selected each week (4-5 readings; +/- 150 pp.) that are expected to be read more carefully in terms of three things: **citationality** (how is author situated, explicitly in citations or allusions or implicitly in the “between the lines”); **strategy & substance** (what themes, targets [sites and persons], terms, methods and results are discussed]; and **directionality** (where do you think the text leads us in terms of future, again whether by author’s design or not) (these might be thought of the past, present, and future aspects of the work).

Basic Evaluation:

(1) the seminar requires class participation, stimulated by readings; only one unexcused absence is allowed (excused absences include documented emergency situations and absences authorized beforehand); second unexcused absence drops grade one value, i.e., A>A-, A->B+, and third two values, A>B+); (2) presentation 1 class presentation followed by discussion (additional readings may be suggested) on the individual thinker/school of thought they are addressing and a final paper or poster-like product (15-20 pages of text; use AAA style guide); paper or poster due by one week after last meeting.

Course grade is based on participation (10%), moderated discussion (10%), presentations (30%) and final product (50%); unexcused absences or materials not submitted can reduce the grade, as noted above. Materials will be graded based on following: articulate, robust, relevant, and mechanically sound.

Weekly Course Outline:

Week 1: General Introduction: Past, Present and Future Bodies

What is a body? Who has been interested in or critical to study of the body? What does anthropology of the body imply?

Week 2: Anthropology and the Body: Overview

Foundations:

Marcel Mauss. 1936. Technologies of the body

Mary Douglas. 1970. The Two Bodies

A. Strathern. 1996. The Social Body: Mauss to Douglas

M. Lock and Judith Farquhar. 2007. *Beyond the Body Proper* (read Introduction and introductions to nine parts);

Week 3: Phenomenological Foundations:

D. Welton. 1999. Introduction: Foundations of a Theory of the Body

E. Holenstein. 1999. The Zero-Point of Orientation

M. Heidegger, selected readings

M. Merleau Ponty, selected readings

Week 4: Anthropological Phenomenology of the Body

T. Ingold (2001). *Perceptions of the Environment* (chapter 5, 6 and 11, and one chapter to be selected and read by each student)

Week 5: The Rise of the Body: Part I, Foucault (discipline, subjectivity & biopower)

Readings:

1. * Discipline and Punish. 1977. I:1 (pp. 3-31), III:1 (pp. 135-169), III: 3 (pp. 195-230)

2. * History of Sexuality. 1978. vol. 1, part 5, pp. 135-159; vol. 3, parts 3-4, pp. 69-144.

Week 6: The Rise of the Body: Part II, Bourdieu (practice, habitus [doxa/hexis], structures, fields and apparatus)

Readings:

N. Elias. 1978[1939]. Civilization as a Specific Transformation of Human Behavior (selected readings on table manners, bodily functions, gender). In *The Civilizing Process*.

P. Bourdieu. 1977. *Outline of a Theory of Practice* (2&3, pp. 72-197). Cambridge: CUP

1998. *Practical Reason* (chapters 1 and 4)

1992. *An Invitation to Reflexive Sociology* (with L. Wacquant, Part II)

Week 7: Phalluses, Wombs, and Bodies: Lacan, Kristeva, Maya (Memory of the Bones) and Parker

1. Parker (1993): *Bodies, Pleasures & Passions*
2. Lacan (tba)
3. Kristeva (tba)
4. Butler 1993; The Lesbian Phallus ...” and “critically Queer” from *Bodies that Matter: On the Discursive Limits of “Sex.”*

Additional:

- P. Geller. 2009. Body-scapes, Biology, and Heteronormativity (AA)
T. de Lauretis. 1993. Upping the anti [sic] in Feminist Theory

Week 8: Hybrids: Constructing Difference:

1. Kulick: *Travesti*
2. S. Low. 2000. Constructing Difference (pp. 154-179). In *On the Plaza* (Texas).
3. *Memory of Bones* (on Ancient Maya; tba)

Additional:

- J. Butler. 1990. Bodily Inscriptions, Performative Subversions
D. Haraway, Situated Knowledge
Haraway, “Cyborgs”

Week 9: Subjectification:

1. Biehl (2005): *Vita: Life in a Zone of Social Abandonment*
2. Heckenberger (2012): Sub-human, in Human No-More
4. M. de Certeau, “Walking in the City”

Week 10: The Ecology of Religion: A Slice on Mindful Bodies (A. Oyuela Caycedo)

Readings: (possible Caycedo readings on routinization, masks, and houses as “persons”)

“Drug-Induced Optical Sensations and their Relationship to Applied Art among Some Columbian Indians

“Tukano Shamanism.”

Buchillet, D. 2003. Sorcery beliefs, Transmission of Shamanic Knowledge, and Therapeutic Practice among the Desana of the Upper Rio Negro region, Brazil.

Hamayon. R. 2001. Shamanism, Symbolic System, Human Capability and Western Ideology.

Additional readings for week 10-11:

A. Vilaça. 2010. Strange Enemies

- E. Viveiros de Castro. 1998. Cosmological Deixis and Amerindian Perspectivism, *JRAI*
- T. Turner. 1994. "Bodies and Antibodies" and (1995) "Social Body and Embodied Subject: Bodiliness, Subjectivity, and Sociality among the Kayapo"

Week 11: The Fractal Body & Biopower; Observations from Brazil:

- M. Heckenberger. 2001. Enigma of the Great Cities: Body and State in Amazonia
- , 2005. selected readings from *The Ecology of Power*
- , 2010. Spatial Form, Body Language, and Xinguano History. (translated excerpt on discipline)
- , 2012. Fractal Landscapes, in *Big History*
- R. Wagner. 1999. The Fractal Person
- J. Moore. 1996. "The Architecture of Social Control: Theory, Myth, and Method." In *Architecture & Power in the Ancient Andes*, pp. 168-219;

Week 12: Networks & Geographies:

- More on Deleuze, Latour, M. Strathern
- Body Parts
- S. Whitmore (2002): *Hybrid Geographies*
- V. Das. 1997. Language and Body: Transactions in the Construction of Pain (In Social Suffering, pp. 67-73)
- Scheper-Hughes. 1992. "Bodies, Death, and Silence" & In Death Without Weeping, pp. 216-233.
- Scheper-Hughes. Nervoso
- N. Scheper-Hughes & M. Locke. 1994. "The Mindful Body," In *Assessing Cultural Anthropology*;
- Margaret Lock. Human Body Parts as Therapeutic Tools

Week 13: Multiple Bodies: Latour, Antoinette Mol, Heckenberger

1. * A. Mol. 2002. The Body Multiple (Chapter 5: Inclusion)
2. * N. Oudshoorn. 1994. "Introduction" (Ch. 1) and "The Power of Structures that Already Exist" (Ch. 5), In *Beyond the Natural Body: An Archaeology of Sex Hormones*

Additional Readings (tba):

- Wolputte. 2004. "Hang on to Yourself." *ARA*
- Hansen. 2004. "The World in Dress." *ARA*
- Schildkrout 2004, "Inscribing the Body" *ARA*
- Reischer and Koo 2004; The Body Beautiful, *ARA*
- M. Johnson. 2007. Preface 1-32, pp. -135-154, 263-283
- J. Entwistle. 2000. Addressing the Body, in The Fashioned Body and other selected readings

Week 14: Perspectives on Bodies, Climates, and Lives: Mode 2-3 in 2010s

Readings:

L. Wacquant. 2004. From Slavery to Mass Incarceration
P. Bourgois. 2002. School Days, From In Search of Respect (pp. 175-212)
----. (2009). Righteous Dopefiend.
D. Graebner. Anarchist Anthropology
J. Baudrillard. 1998. The finest consumer object: the body

M. Heckenberger. 2012. Common Knowledge?

W. Krieglstein. 2006. Transcendental Perspectivism
M. Gibbons et al. 1994. *The New Dynamics of Knowledge Production*
H. Nowotny et al. 2001. *Rethinking Science*

Additional Readings to be distributed weeks 7-15 depending on topics developed in student presentations (others may also be selected and students are encouraged to select readings they like for discussion:

Butler. 1989. Foucault and the Paradox of Bodily Inscriptions
T. Csordas. 1988. Embodiment as a Paradigm for Anthropology. *Ethos* 18:5-47.
R. Connerton. 1989. "Bodily Practices." In *How Societies Remember*, pp. 72-104;
Haraway. 2008. *When Species Meet*
Haraway. 2005. The Biopolitics of Postmodern Bodies: Constitutions of Self in Immune System Discourse
J. R. Sofaer. 2005. "Material Bodies" and "Sex and Gender" in *The Body as Material Culture*
A. Strathern and M. Lambek. 1998. Introduction: Embodying Sociality: Africanist and Melanesianist Comparisons. In *Bodies and Person*
Review of "What is Post-humanism?" (Wolfe 2009), *Journal of Critical Animal Studies*
Whitehead (2009): Post-human Anthropology, *Identities*
Whitehead (2009): Ethnography, Torture and the Human Terrain/Terror Systems, *Fast Capitalism* 5.2

Additional Syllabus Items:

Please note that there are new policies for calculating grade point averages. See <http://www.registrar.ufl.edu/catalog/policies/regulationgrades.html> for details (for further information regarding minus grades go to: <http://www.isis.ufl.edu/minusgrades.html>).

Academic Honesty, Student Responsibilities, Student Conduct Code: Students are required to do their own work on exams. The penalty for cheating is to receive no points

for that exam and the incident will be reported to the Student Honor Court. The student is responsible to review the UF Student Responsibilities Guidelines, available online.

Students with Disabilities: Students requesting classroom accommodation must first register with the Dean of Students Office. The Dean of Students Office will provide documentation to the student who then must provide this documentation to the instructor.