

Cultural Studies
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Module No. # 03

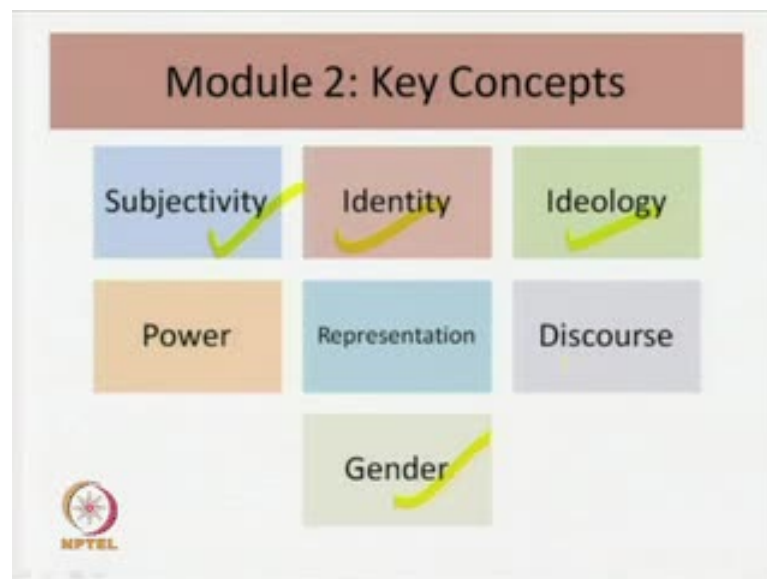
Sites

Lecture No. # 01

The Body

Hello, welcome back to NPTEL - the National Programme on Technology Enhanced Learning. We are in the series of lectures entitled Cultural Studies. We have completed two modules already comprising 20 lectures. I welcome you to module 3 which is entitled sites of cultural studies.

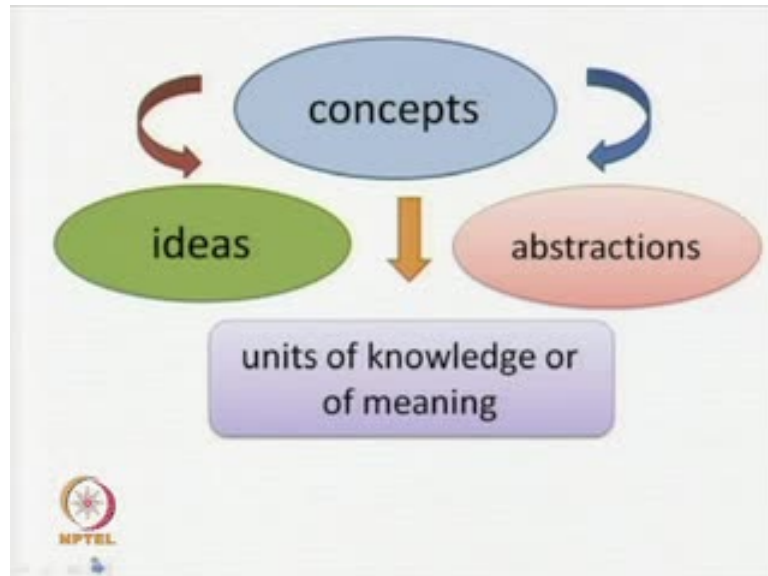
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As always, let us do a recap. In module 2 which was entitled key concepts. We looked at a few foundational concepts, few terms and ideas in the field of cultural studies, and you will remember that a few among them are subjectivity, identity, ideology, gender, representation, discourse, etcetera. We, we talked about each of these though I must admit that it was done at an elementary level; since these lectures are being designed for students of engineering colleges where the humanities and social sciences are taught as

elective subjects. Nevertheless, I hope these, even the discussion at this level would be helpful for all of us.

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We also saw that concepts or ideas which have a certain degree of abstraction simply because they, we need the degree of abstraction or abstractness, if you will, so that we are able to apply these to various situations, contexts and cultural phenomena.

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The Illusion of Gender

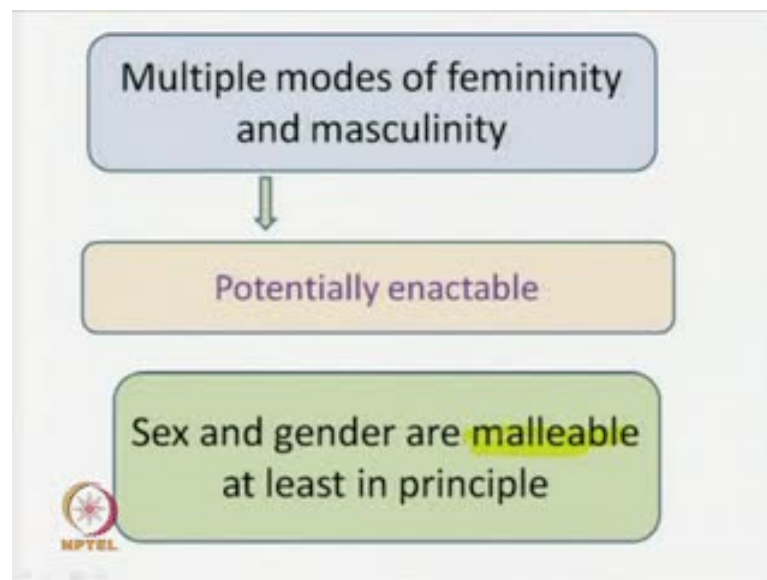
Butler:

- The effect of gender . . . must be understood as the mundane ways in which bodily gestures, movements, and styles of various kinds constitute the **illusion** of an abiding gendered self.
- Critique of 'traditional' feminism

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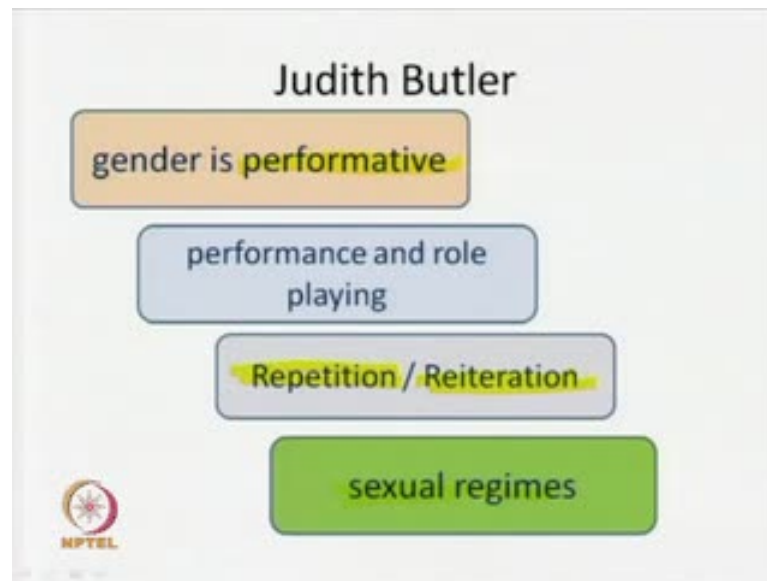
We then went onto discuss gender, which is more or less, post-feminist or post structuralized idea or formulations on gender and you will recall that we devoted two lectures to gender, and the last lecture on gender featured primarily the, you know, some of the formulations given to us by the peer theorist Judith Butler, in which, for instance, we saw that she talks about gender as being an illusion of an abiding gendered self. There is actually nothing ontologically, you know, a male or female, or masculine or feminine; we are all the time in a state of performativity of gender roles and gender expectations.

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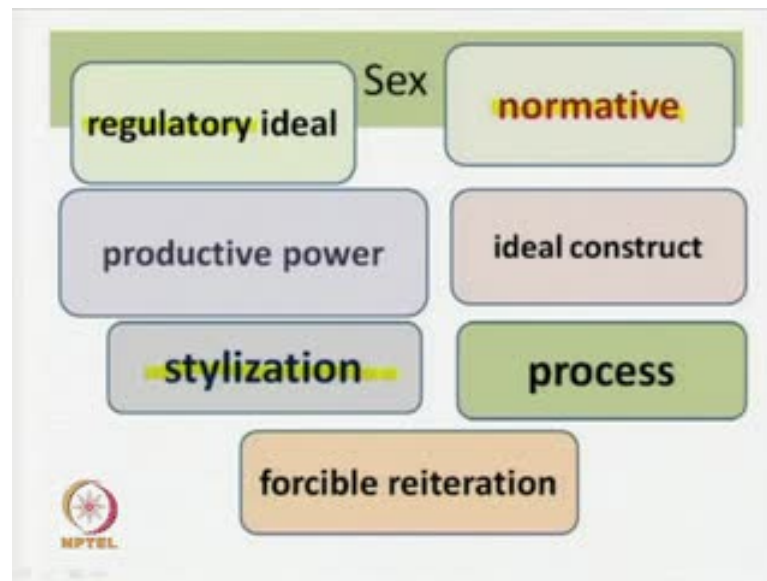
Then we also saw that Butler and theorists from the queer and post-feminist schools of thought also talk about multiple modes of femininity and masculinity which are potentially enactable where sex and gender are seen as being malleable at least in principle. If not always in practice, there is always a potential of sex and gender being malleable or manipulable or changeable.

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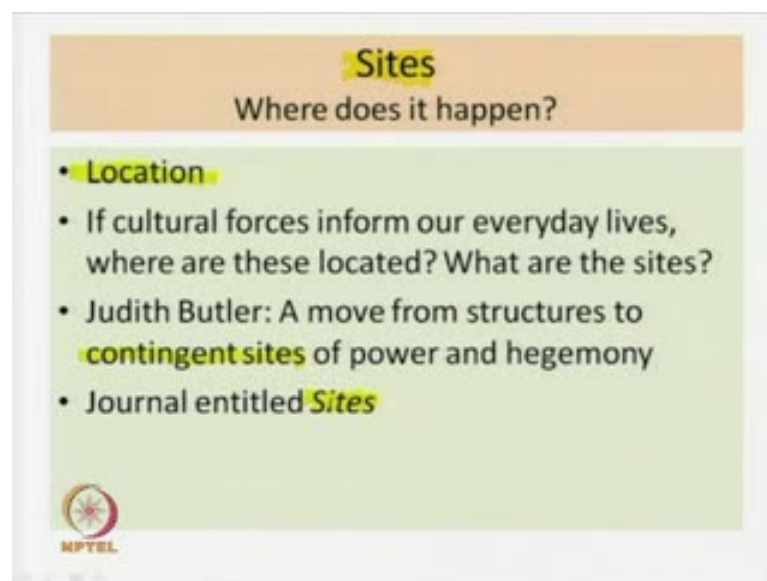
Then we saw that some of the main contributions of Judith Butler have been: A - gender is performative; meaning performance and role playing, and these performances through repetition and reiteration become established or instantiated in society so that they seem natural, and these are often the results of sexual regimes or, you know, regime again is with the whole resonance of rule. So, as if, you know, there are certain norms sexuality is seen to be normative at least, you know, atleast in an over sort of way, but Butler says that behind these normative practices are always what she says are potentially enactable gender roles.

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Then we saw that there is a shift from the older school or what we call the traditional school of gender studies which saw sex as simply a biological identity, and then move, now, we move on to sex being seen as some regulatory ideal, something that is normative, something that is a stylization. So, we saw that the sex gender binary was broken in the post-feminist and queer movements.

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Now, let us talk about what is going to be with us for the next, atleast 9 to 10 lectures and I have entitled this module sites, sites of cultural studies. By sites, we mean simply

put it and state it as a question - where does it happen? All these things that we have been talking about representations, subjectivity, identity, gender all these things where are they played out. You will recall that we had said that at the level of concept, there is a certain, certain abstract, you know, quality that is desirable while talking about concepts, but now we come to sites or what we may call locations. Locations, locations are where all these things are actually played or where are all these things actually located.

So, let us read from here - If cultural forces inform our everyday lives, where are these located? What are the sites?

For instance, Butler says here that there is definitely a move from studying structures, studying frameworks, studying models, studying abstractions to what she says here - contingent sites of power and hegemony. So, there is a move in cultural studies from structure to contingent sites. We also have interestingly a journal entitled Sites, sites of cultural study which you, if you are interested, you may look up.

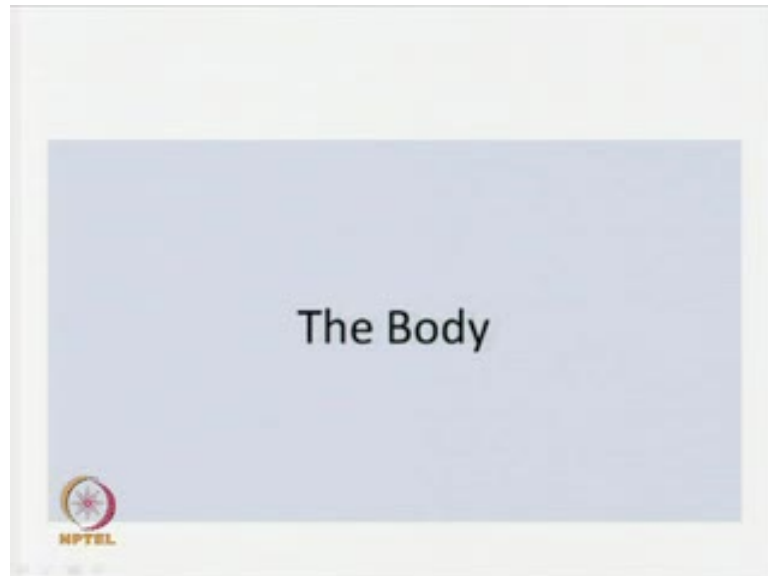
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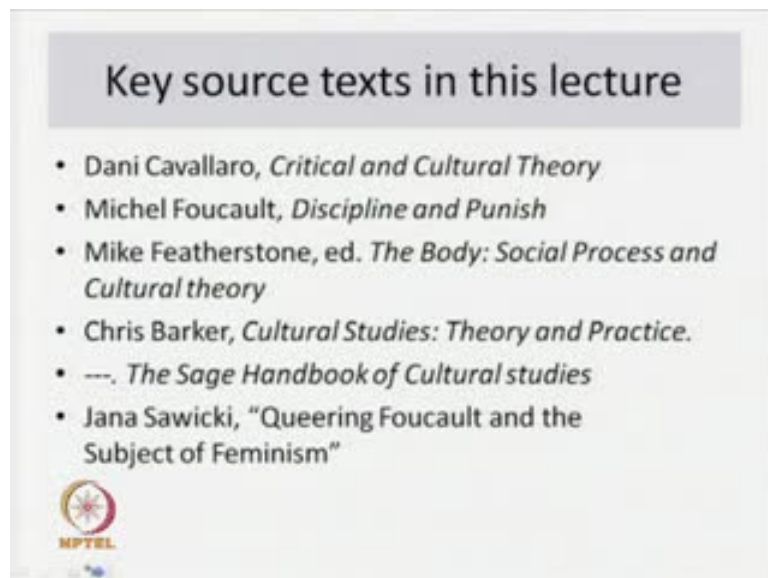
So, what are we going to look at in module 3? In module 3, we are going to look at several, several, you know, sites as it were where culture happens and all these concepts that we are learnt may be applied and among these, I will just mention few of this, among these are the body which is the topic of today's lesson - space, time, globalization, development, ethnicity, etcetera. So, we will be looking at, you know,

quite a variety of sites where we can see, you know, all the, that where these concepts and whatever we have theorized all this while may be applied.

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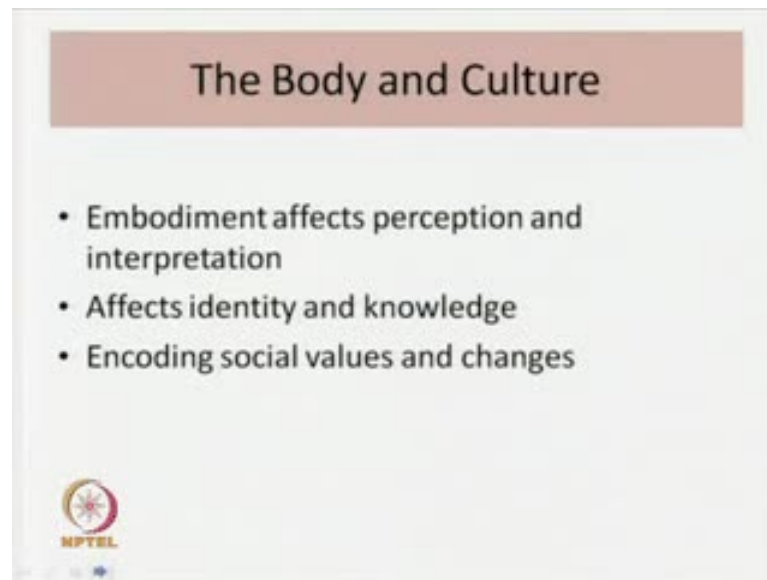
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So, let us come to the first site which is the body. The key source texts in this lecture from where I will be, you know, giving you quotations, from where I will be, you know, from where I will be talking about the theorization of these sites are again Dani Cavallaro's *Critical and Cultural Theory*, Michel Foucault's important work *Discipline and Punish*, Mike Featherstone's edited book *The body: Social Process and Cultural*

Theory, Chris Barker's Cultural Studies: Theory and Practice, a book that has been with us all while. The Sage Handbook of Cultural Studies also by Chris Barker and Jana Sawicki's Queering Foucault and the Subject of Feminism.

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Now, these are obviously realized, by no means, the only books that you may consult or even I may consult while talking about body, but for the purposes of present lesson, let us look at these texts.

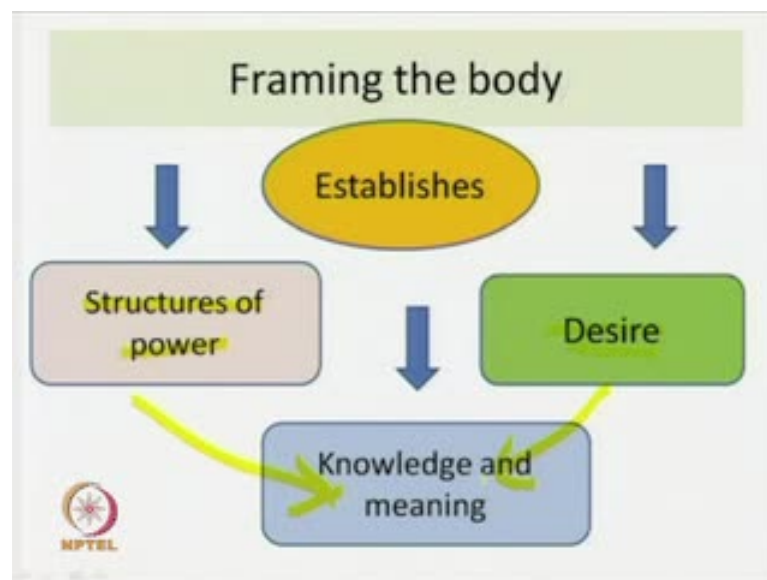
Now, we, we all have a body. The body has been a subject of study since probably philosophy began. We are very familiar with Descartes, the French philosopher, with whom modern philosophy supposed to have begun. Descartes Dualism, which you call Cartesian Dualism, which is that the mind and the body are supposed to be in Descartes schema to different substances or substrates that meet in the pineal gland. Today, of course, the paradigm is one of embodiment where the mind-body dualism receives less importance in theory and philosophy. Today is a philosophy of embodiment where the mind emanates from the body, the brain.

So, let us look at this. As, you know, you know, some beginning points, we say embodiment, affects, perception and interpretation. Other schools of thought, the opposite school of thought may say that perception and interpretation have nothing to do with perception and interpretation, but today, after brain studies, after neurosciences

etcetera. Today we are back to a, you know, material, materialist, materialistic, materialist way of looking at perception and interpretation where everything emanates from the brain that which is a part of the body.

So, embodiment affects perception and interpretation, and therefore, it affects identity and knowledge formation, encoding social values and changes. So, see the body is here seen as well the prime vehicle, you know, through which it is not something that was relegated always to a second level for instance, in the binary of mind/body, body is always the unprivileged term. In current, you know, current philosophy or current studies of cultural studies, we give body say, the primary importance as the theorizing entity.

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Now, when we frame the body thus, this way of framing the body establishes one fact that bodies are, you know, related to, just look at this, structures of power as well as desire. Now, looking at the body from this perspective also shows that structures of power and desire, they also lead to meaning formation and knowledge.

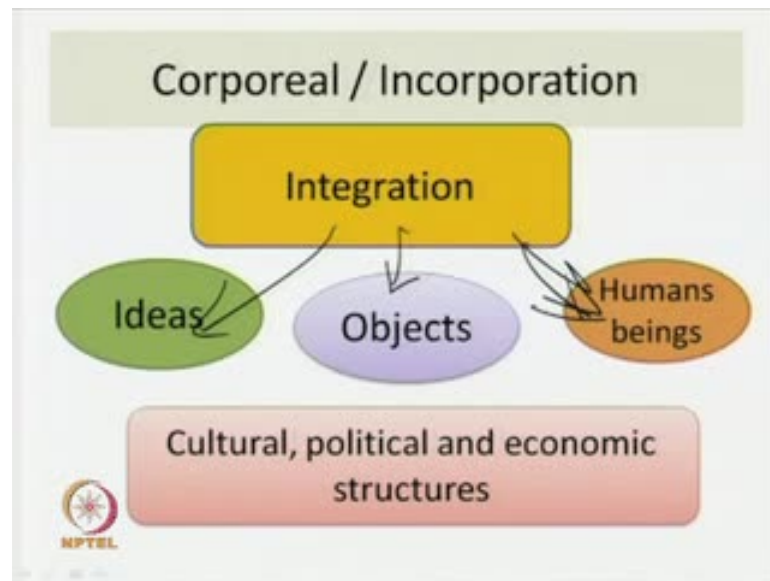
The second way of theorizing the body is not simply framing the body or agreeing that the body, you know, central to perception and interpretation or that the body may be framed.

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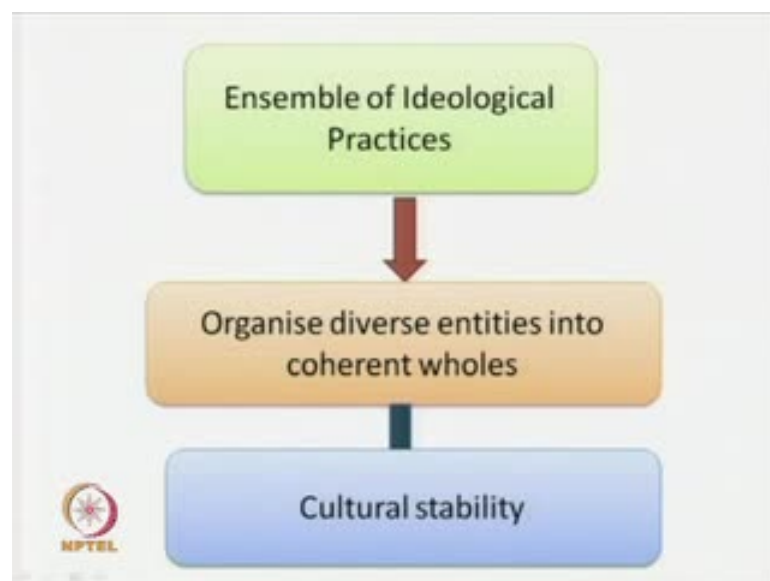
The slide features a yellow header with the title "Body Image". Below the header, there are three bullet points, each with a red arrowhead. The first bullet point states "The body as a cultural image is variable", with "variable" circled in red. The second bullet point states "Body image includes the space which surrounds the body", with "space" circled in red. The third bullet point states "Any one individual is bound to produce different body images depending on the distance she places between her/himself and other people", with "different" circled in red and "her/himself" underlined. At the bottom left of the slide is a circular logo with a red star and the text "NPTEL" below it.

So, let us look at this. The body as a cultural image is variable. The important point here is the body image that emerges in cultural studies is one that is variable, that is again like gender, like sex the body this corporeal body; it is cultural image is not static, it is fixed; it is flexible. The body image includes also the space which surrounds the body; it is not just the border of your body what is just outside of your body? That is the space which surrounds the body that is also important in our body image. And thirdly, any one individual is bound to produce different body images depending on the distance she places between herself or himself and other people. So, what did we learn from this point? A is that, as a cultural image. You may feel that you have a body of a certain kind which is your body but from a cultural image, as an entity in culture, body is variable. Why? For instance, it says here, the body will also go beyond its physical margins and include respond to the space which surrounds it. And second - even a single individual is bound to produce different body images depending also on how he/she places himself/herself, not only to the surroundings, but also to other people. So, you see now that there is sophistication to thinking about the body here which does not relegate the body to a second place.

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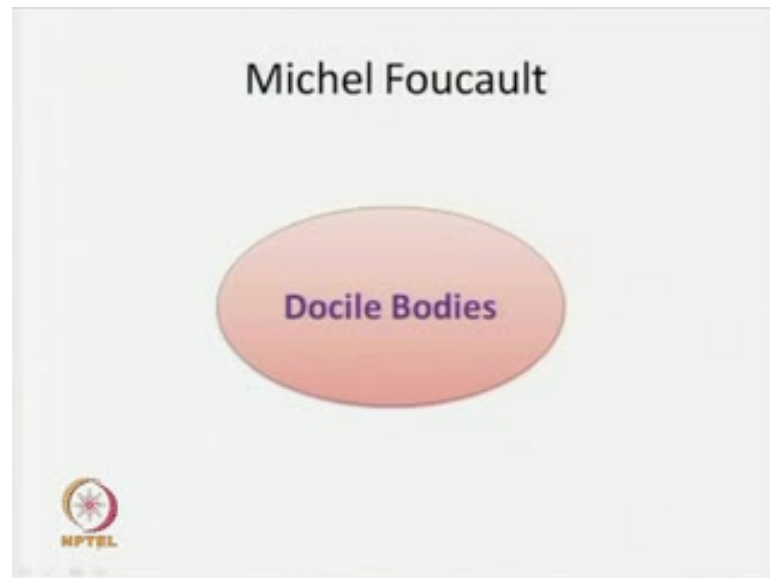
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So, the word body is related to the Latin word, Latin word root of corporeal or incorporation, and you see here in this slide that corporeality or incorporation is not an entity which is discrete; it is related, of course it is related to human beings as being the vehicle of human beings, but it is also related to objects, ideas, political, cultural and economic structures and we shall see in a way how. There is again an ensemble of ideological practices that organize diverse entities into cultural wholes in a bid to give

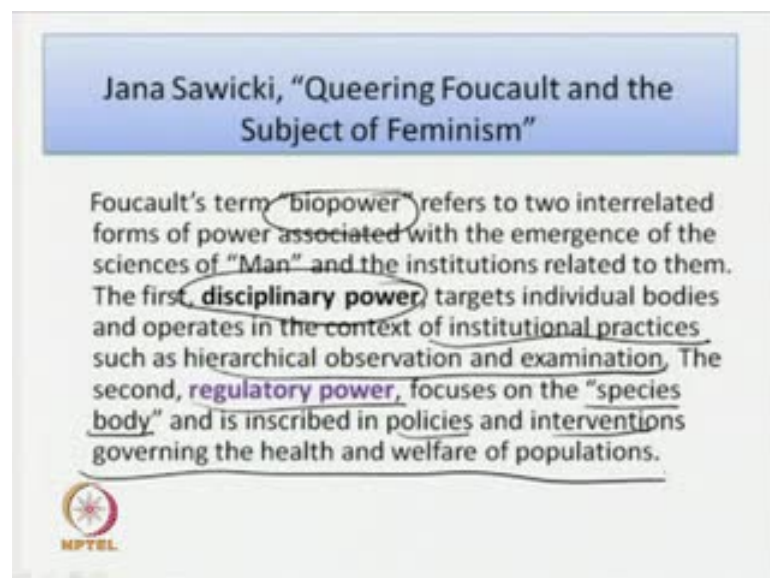
certain illusion as Butler would say to cultural stability. We shall see now how these points apply specifically to the body.

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Now, the most important person perhaps here in theorizing the body has been the French philosopher who we have had occasion to talk about, whose works we have referred to in a couple of lectures before, and this is his idea of docile bodies which many of you may be familiar with.

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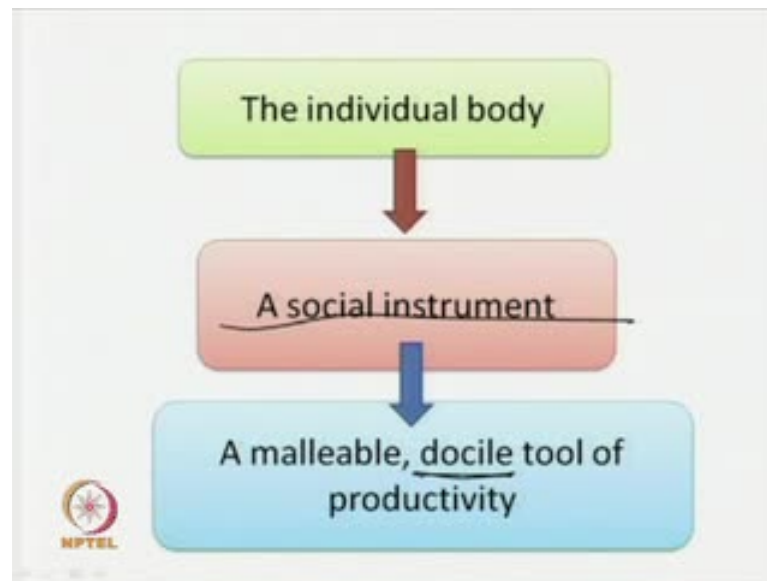


Now, I am coming to him at this point via an essay by Jana Sawicki, Queering Foucault and the Subject of Feminism where she refers to Foucault's important term biopower. Now, let us read this quotation- Foucault's term biopower refers to two interrelated forms of power associated with the emergence of the sciences of man and the institutions related to them.

Now, biopower first, is disciplinary power, which targets individual bodies and operates in the context of institutional practices such as hierarchical observation and examination. Power of different disciplines that began to be formed of from the seventeenth century onwards, these are the powers of disciplines which at the same time have disciplinary power, that is, power to discipline people and make them think about themselves, about others through, you know, the paradigms of the disciplines. So, first - disciplinary power, targets individual bodies and operates in the context of institutional practices such as of the hierarchical observation and examination. B - The second, that is regulatory power, focuses on the species body and is inscribed in policies and the interventions governing the health and welfare of population; this is biopower.

A which is the disciplinary, you know practices or the disciplinary power that emanates from disciplinary practices, and secondly the regulatory power which have to do as we have seen here through ideas of health, through policies related to health and interventions by the government in a bid to ensure the welfare of the people. So, this is the power that inheres in any authority as far as the body is concerned; as for as biopower is concerned.

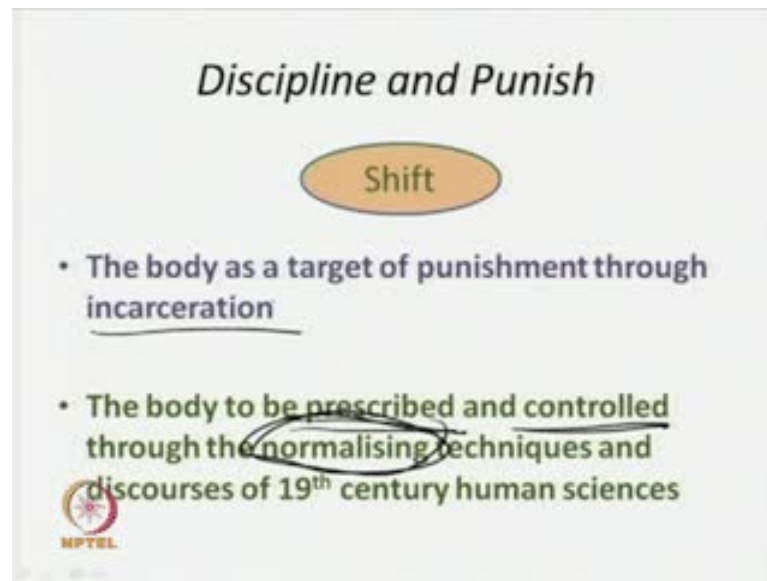
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Foucault says that the individual, the individual body it is just an illusion and we think that our bodies are ours over which we have full control. He says, on the other hand, that the individual body is not something that belongs completely to an individual. It is, he says, a social instrument and it is a malleable again, malleable, changeable, manipulable, and docile, this is an important word from Foucault, docile tool of productivity

So, we find here that the idea that we possess so to speak, just embodied because we are in a body, we are the body. It is still an illusion to think that we are in full possession of the body. Within this theorizing, the body is very much a social effect. It is a social entity as he says, it is even a social instrument which is manipulable and which is docile tool of various kinds of productive activities.

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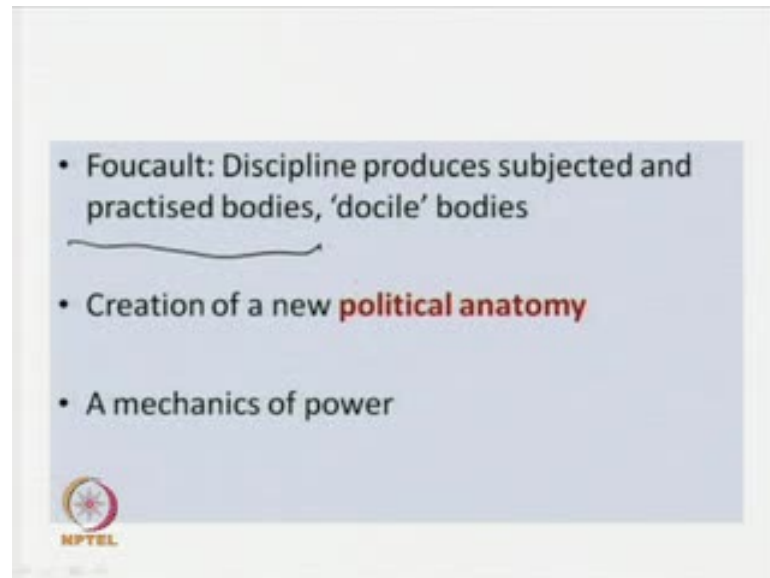


In his very important book, - Discipline and Punish - this is the shift that Foucault points to. There, the body is here is seen as a target of punishment through incarceration. When you refer to prison systems, for instance, the body becomes a target of punishment. In this, this is the way in which the body is a social instrument, instrument for productivity is also, body is also a, also belongs to society. The body as a target of punishment through incarceration, and second here, the body is something to be prescribed and controlled through, look at this word, the normalizing, the normalizing techniques and discourses of the human sciences in the nineteenth century. Now, as the body as a target, as a direct target of punishment, through prisons to incarceration now becomes, now becomes a prescribed body, not a punished body, becomes prescribed body, controlled body. So, so much so that you do not realize that there is a control here, there is a prescription of how to go about our bodies, how to maintain the health of a body. What is health in the first place? It is something that is prescribed by what he calls here, the normalizing techniques and discourses of the nineteenth century human sciences. So, again, what was an overt or a visible control? Almost sometimes a violent control of the body which always is a social instrument as Foucault has said, not just in the nineteenth century.

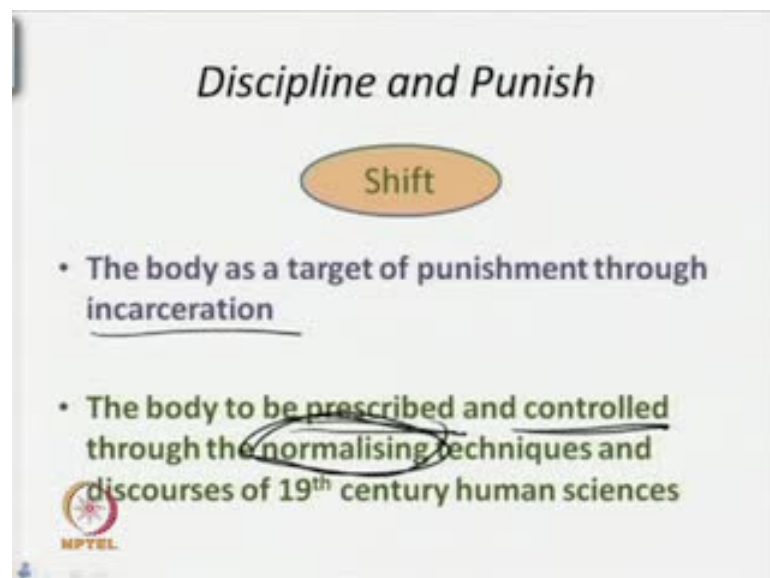
Now, there is a shift from that sort of a very visible control to control through prescription; control through how things ought to be, through a prescriptive through a normative and through a controlling discourse, which is again seen in another slide,

which is nothing but biopower. These are regulatory practices and disciplinary practices. This is an important core point in the understanding of body in, you know, cultural studies particularly through Michel Foucault's Discipline and Punish

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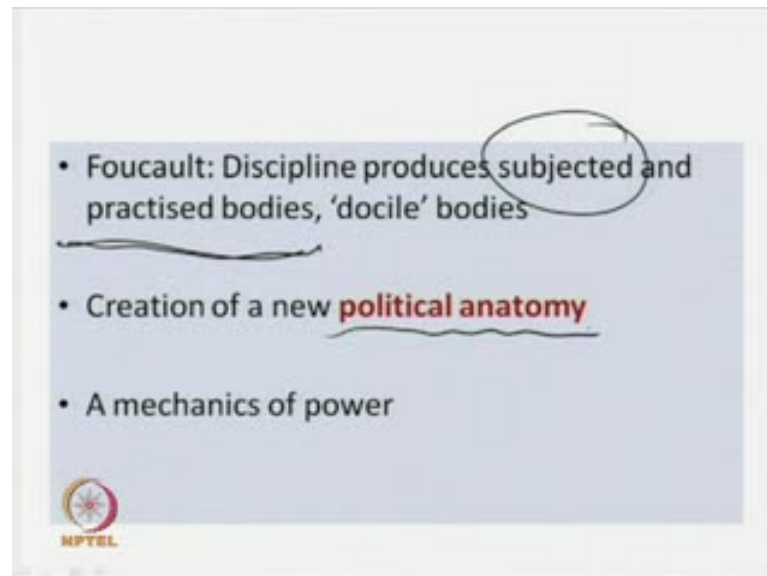
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Next, according to Foucault discipline produces subjected and practiced bodies, which may be called the docile bodies. We, we Therefore, there are certain practices in the sense that these practices which he calls in the previous slide, which he calls, you know, the normalizing techniques and discourses which prescribe what the body should be.

These are practiced bodies, bodies have come through practices, and at the same time, the bodies that are practiced so to speak that (()) that are maintained through these discourses, after having informed by these discourses, and hence, they are docile bodies, why docile? The docile because they are already, as he says, this is what subjected to discipline.

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This is a very beautiful way to put it here. Therefore, he says there is the creation of a new political anatomy and, you, obviously will mark, you know, it rhymes with political economy which is of course a much more common phrase in cultural studies and in economic and political social theory

But he says that this kind, you know, of a regulatory, discursive, disciplinary way of understanding, you know, the body gives rise to a new political anatomy. The body is kind of made political where issues of power over the body come in. That is why he says there is a new mechanics of power as far as the body is concerned.

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Herbert L. Dreyfus and Paul Rabinow

- Hysterization of women's bodies ✓ *docile*
subjected
- Socialisation of procreative behaviour
- Psychiatrisation of perverse pleasures
- Confessional technology

NPTSL

In a book on Michel Foucault, by two well-known Foucault's scholars Herbert L Dreyfus and Paul Rabinow they give us these points. They said how now we have only talked about there are practices; there are, there have been the creations of certain human sciences in the nineteenth century. Now, we, in this slide, we, we get here the actual way in which these have happened

A is that something we have talked about I think in gender which was the hysterization of women's bodies. Hysteria was seen as a condition that emanated from the body, mental condition that emanated from the body which root was the body, and where women were seen particularly suffering from hysteria, as compared to men. There was, there were several techniques by which, you know, in the nineteenth century by which, hysteria was understood, and therefore, the cure of hysteria was also based on such a gendered view of the affection.

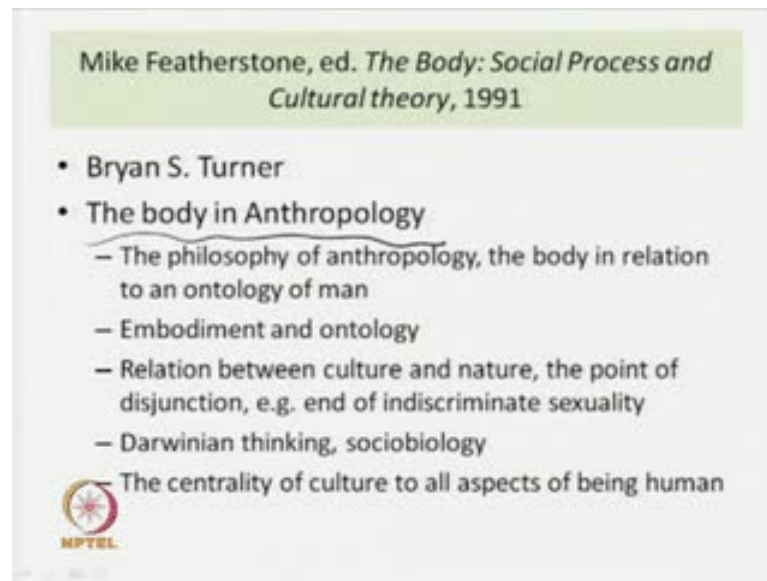
So, hysterization of women's bodies, this is the way the body, the female body was made docile. The female body was made subjected to the discourse of medical science or to discourse of hysteria, and of course we know today that this is not the case, the entire way of tackling it and the entire way of even diagnosing it was wrong, but nevertheless, in the nineteenth century, women's bodies was made docile, were made docile, sorry were made docile and subjected through hysteria.

Second again is it happened through the socialization of procreative behavior. Sexual behavior activity that led to procreation was not simply or not a simple choice of two individuals. It was, it was made, it was socialized so to speak, that is, the procreating body. The procreating body was socialized again was made docile through certain prescriptive behaviors which the procreative body was supposed to follow.

So, then next was the psychiatrisation of perverse pleasures of so-called sexual deviations and people who were found to indulge in sexual deviations were sort of, you know, were sort of appropriated by the discipline of psychiatry as, you know, in a bid to make or to normalize those practices and bring them to a certain kind of understanding of normal practices. And fourth, to do also with church was the discourse and technology of the confession. So, confessions about the body, confessions about in certain indulgences with the body, confessions of not, you know, having practiced the regulated or monitored or accepted or prescribed way of behaving as far as the body was concerned. So, as Dreyfus and Rabinow have shown, these are some of the ways in which, you know, human sciences appropriated the body in the nineteenth century.

So, till now what have we seen? We have seen that the body has which we may have understood as something that is ours, over something that is simply, you know, a complex organism which is completely biological and where thinking and activities and economic production are social, those binaries are gone here, and we are looking particularly at this juncture, body as a social instrument.

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Mike Featherstone, ed. *The Body: Social Process and Cultural theory*, 1991

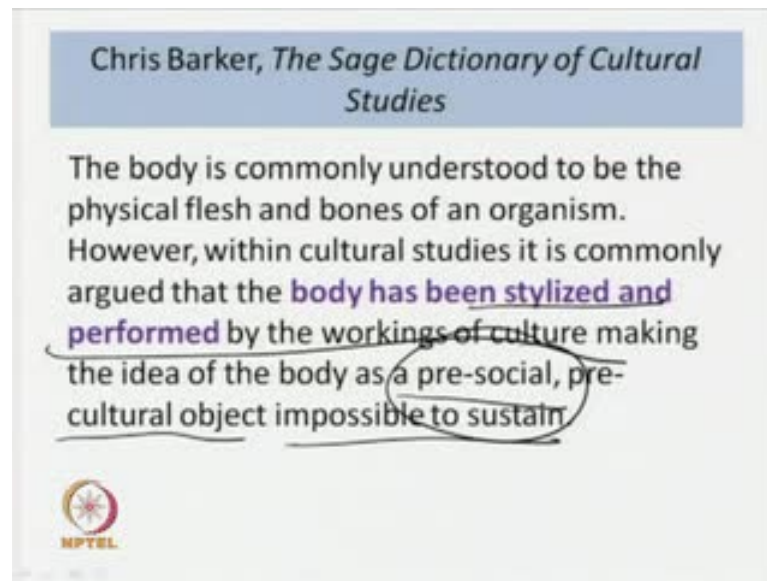
- Bryan S. Turner
- The body in Anthropology
 - The philosophy of anthropology, the body in relation to an ontology of man
 - Embodiment and ontology
 - Relation between culture and nature, the point of disjunction, e.g. end of indiscriminate sexuality
 - Darwinian thinking, sociobiology
 - The centrality of culture to all aspects of being human

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Then quickly look at an essay by Bryan S. Turner, in a book by Mike Featherstone. The book being *The Body Social Process and Cultural Theory*. There is an interesting point here. He talks about the body in anthropology, you know, Anthropology is a study of man. Anthropos is man, logy or logos is study of. Let us see how Turner shows what the body is in anthropology.

In the philosophy of anthropology, the body was seen in relation to an ontology of man that there was something essential. It was seen as if it was something essential or something that defined in an ontological way what man was. An Embodiment and ontology were related in this way of studying the body and there was the relation between culture and nature, the point of disjunction. For instance, there was the end of indiscriminate sexuality, Darwinian thinking, sociobiology and the centrality of culture to all aspects of being human. This was how the body was looked at in anthropology.

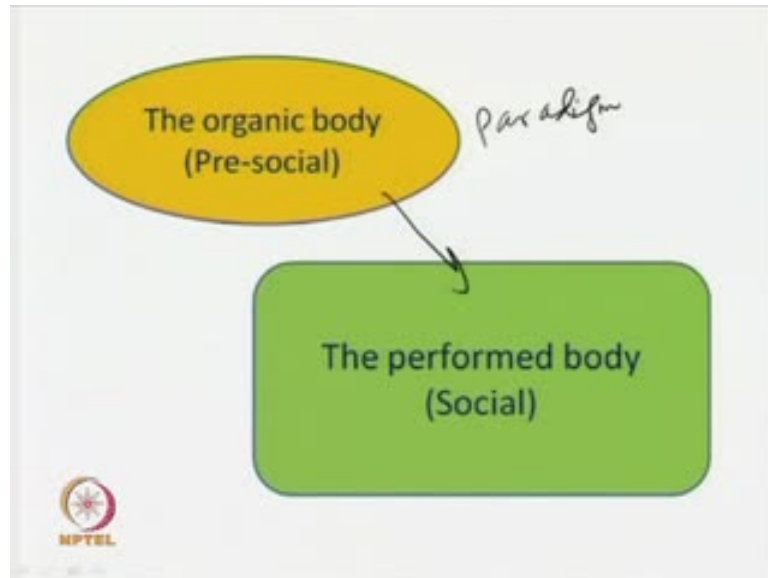
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Barker in the Sage Dictionary of Cultural Studies says this - the body is commonly understood to be the physical flesh and bones of an organism. However, within cultural studies it is commonly argued that the body has been stylized and performed by the workings of culture making the idea of the body as a pre-social, pre-cultural object impossible to sustain.

Barker's words here summarize what we have done so far. Again as I have already stated the body was seen and understood to be simply flesh and bones, simply organic, but we now understand the body is something that has been stylized, like gender the body also performed in culture. The body is performed not completely by us as agents; we perform the body. The body is stylized by us but through the injunctions of cultural prescriptions and practices. The body has been stylized and performed by the workings of culture. Making the idea of the body as something that is pre-social, before social, before entering the social realm, thinking of the body as a pre-cultural object. It is impossible, it is most untenable today given so many sophisticated theorizations. It is no longer possible in any way to look at the body as a pre-social pre-cultural object.

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Therefore, we have in this schema; the organic body which you would say belongs to an older paradigm, and the performed body which is the new paradigm, the new paradigm today in philosophy and cultural studies. The move, therefore the shape from the organic to the performed.

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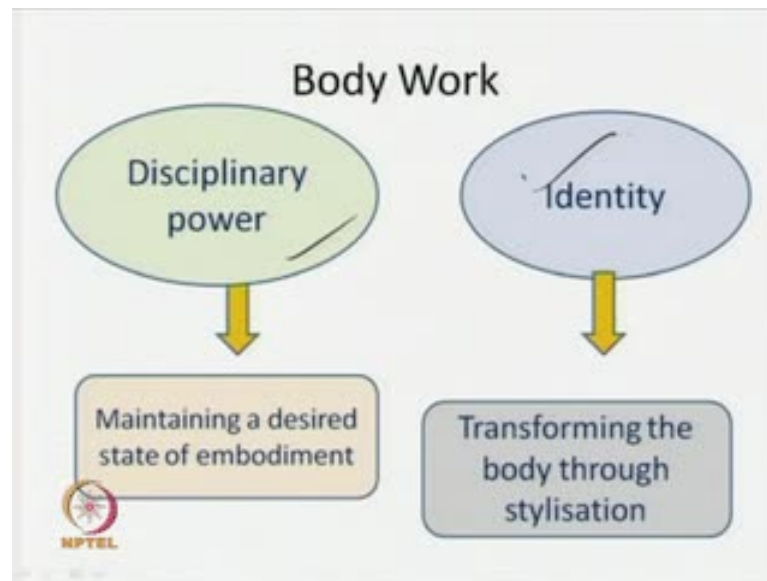
Now, we see, by now we have looked at several things. We have looked at the body in culture, we began with the body in culture, and we talked about body image and the fact that the body image is not limited only, you know, to the margins or boundaries of the

body. Then we looked at biopower as given by Foucault. We looked at, you know, the docile bodies,' etcetera.

Now, we come to a concept given by Chris Barker on what he calls body work. See how, you know, these concepts are worked out in actual, you know, in different arenas in this module on sites. Body work, in body work he includes, for instance, regimes of diet. Now, this is all to do with the body that is performed. In a bid to show that the body is performed body and that it is not pre-social body, pre-cultural body. All these points here show how culture impinges on the body, culture appropriates the body. For instance, prescribed diets for what they call the, you know, desirable, and, you know, the benchmark of a fit body is to look like and feel like.

So we are, we have regimes of diet. Again as I would say, you know, all the time, look at the terminology used here, the regimes of diet. Then organ transplants, exercise, fashion, cosmetic surgery and health promotion strategies, you know, which I would say is probably almost at its peak today. There so many, you know, again let us use Althusser's words, there are so many interpolations hailing out by different companies, whether they are to do with diet, whether, you know, they are to so many, you know, whether they are do with, you know, the proper exercise, they have to do with, you know, contemporary fashion, and even the health promotion strategies. So, there is an increasing socialization, you know, increasing culturalization if I may use the word, of various, various domains that come into the appropriation of the body through culture including the medical sciences. So, we do not simply look at medical sciences as objective sciences that are, you know, that have given truths. We also see such disciplines in domains as being together with cultural practices, with regimes of power in an attempt to turn the body into a docile body or a commodified body.

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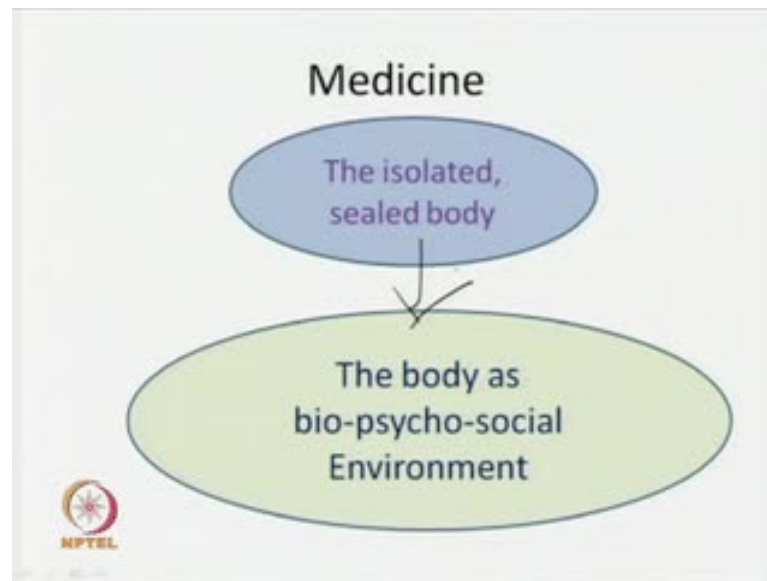


A body work, therefore as a Barker puts further, body work is to do with disciplinary power. A - Disciplinary power which tells us that there is a maintaining a desired state of embodiment. Disciplinary powers kind of lead us or show us a way to a certain desired standard of a body, and on the other hand, identity, that is, you also have your body identity by transforming the body through stylization.

Look at these two points: A is maintaining a desired state of embodiment including health which is given to us by what? Given to us by the disciplinary powers through different, you know, different areas, different disciplines of study which again, you know, try to discipline the body, and secondly again as we saw here, there is also not simply maintaining a state of embodiment, but also a process of a transformation going on all the time. In a bid to construct an identity of the body, the identity is done through transformation of body, through stylization.

And this transformation is not one of process; it is a process that will change as the regulatory practices change. As more information come in to us, say particularly through the changes in medical sciences, the changes in a medical sciences, you know, about the body, and on the other hand, the desired body that is given to us by both fashion and by serious, you know, disciplinary practices and research. The body is therefore something that is both to be maintained and to be transformed.

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So, this is the shift in medicine, in medical sciences. The initial idea of the body is isolated, the body as an isolated sealed body. Today is seen as the body as something that is in a bio-psycho-social environment. So, the sealed body is, what is simply as a container that is sort of today another, you could say trope, another way of looking, concept of looking at the body as something that is biological, psychological, sociological and belongs to such an environment. So, hence, this kind of opens up and otherwise hither to sort sealed body, isolated body to an environment that is full of knowledge about, you know, the biological, social and psychological ideas about the body.

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Therefore, there is a new disciplinary apparatus. There is an apparatus, there is a whole, there is a whole climate of opinion about the body which changes very rapidly and which hails out to us to follow these, you know, to give us some idea, give us some illusion as if we are in possession of our bodies and we are in charge of our bodies, but the reality is that that our bodies are being constantly made docile, subjected and disciplined by these, again also this new disciplinary apparatuses.

The previous disciplinary apparatuses, the older apparatus we talked about were the apparatuses in the nineteenth century, the beginning of different; you could say different discourses in science and in social sciences about the body. Today we have these new disciplinary apparatuses. These are, for instance, health promotion, advertisements on health promotion; health promotion schemes, well-being, for instance, well being things like spas and different, different, you know, the gym into which you go. So, health, different health promotions schemes coming in from companies, you know, from various pharmaceutical companies.

Then there is the medicalization of lifestyles. There is, for instance, today you find that there is a whole plethora of choices as far as, you know, dietary supplements are concerned. There are various offerings so to speak in the market and the discourse is very scientific. You will find the names of several, you know, several desirable kinds of components that are very clearly written there and through which, you know, is promised

say different kinds of vitamins and different kinds of supplements. So, the lifestyle is also medicalized through these different offerings in the market.

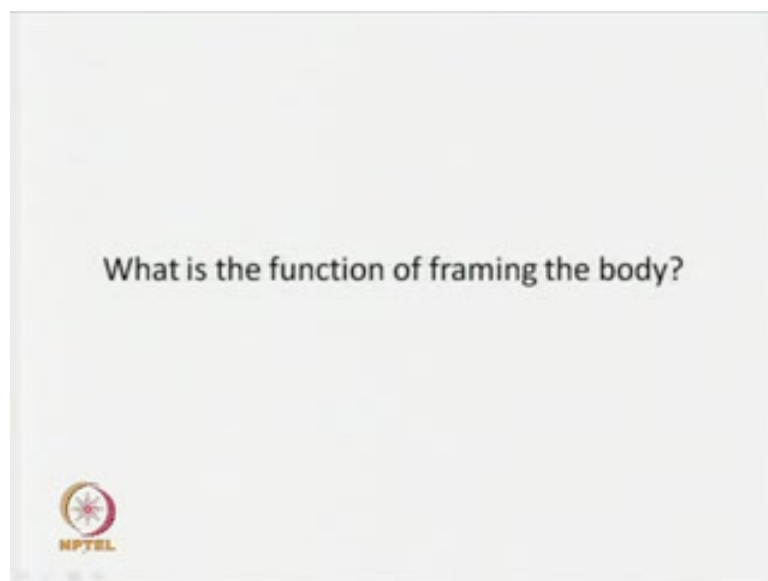
So, these new disciplinary approaches are not just health promotion schemes or the medicalization of lifestyles. There is also quite an aggressive marketing of these above things. Marketing is done through media, through advertisements, through door-to-door sales. So, an aggressive marketing where you are no longer looking at the body as something that is pristine and only natural or as he says the sealed, isolated body. The body is now a part of the currency, so, it is be part of the currency of the bio-psycho-social environment.

Finally, these new disciplinary apparatuses, they are are not talking only about health. The fact that, you know, if you are a part of the circulation of these kind of commodities or these kind of activities or offerings of health promotions and, you know, lifestyle that is increasingly being medicalized through whether dietary supplements or even mainstream medicines. It is also important that your attitude, depending on how much you partake of this, is also identified or seems that your attitude is understood in your attitude to health, attitude to life in general. Attitude to your biosocial environment is measured by the extent to which you partake of these activities, and finally, this is also interestingly given a moral, it is given a moral shade. As if, you know, it is a moral imperative to be partakers of this kind of a new culture of the body, new culture of the body where there are these newer forms of disciplinary practices and apparatuses that beckon to us.

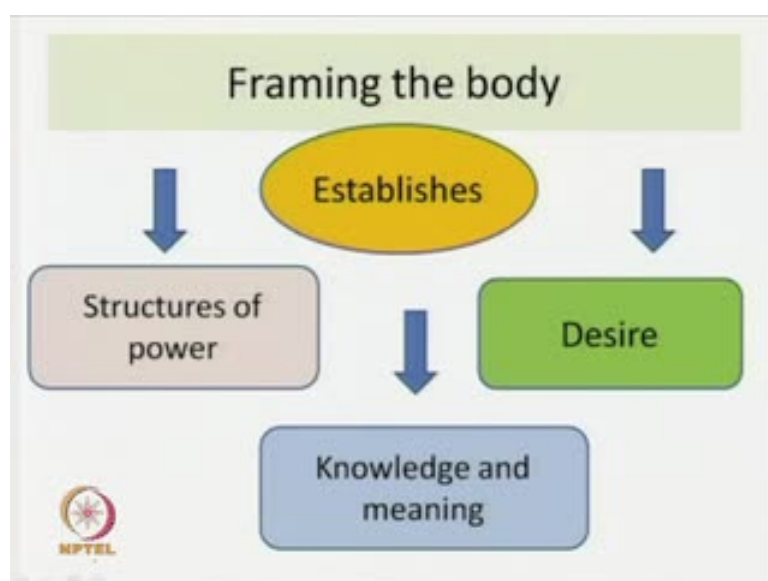
So, what we have seen is essentially, in this lesson, that the body is a site. The first I would say and the most important site where culture, you know, establishes its power. In some of the lectures before we had reminded ourselves from time-to-time that cultural study is not descriptive, it is not an activity of description; we have simply described things as they are. This is the most important; I would say most important component or aspect of cultural studies compared to other disciplines. It seeks to even as it explores a domain, say the body, it seeks to not simply describe what is happening given the discourses of the body, it is also has this political aim of showing to us how power is deeply ingrained in this, how politics is deeply ingrained in this, how political economy is deeply ingrained in something seemingly different from the social which is the body.

So, the body becomes a most social instrument, remember again (()) and there are different ways in which this is played out and the latest of these is what is called the, you know, new biopower which comes to us in a new disciplinary, set of disciplinary apparatuses about the body where even finally not just health but also your attitude and, you know, even morality is sort of instantiated depending on how far you are partakers of these new schemes.

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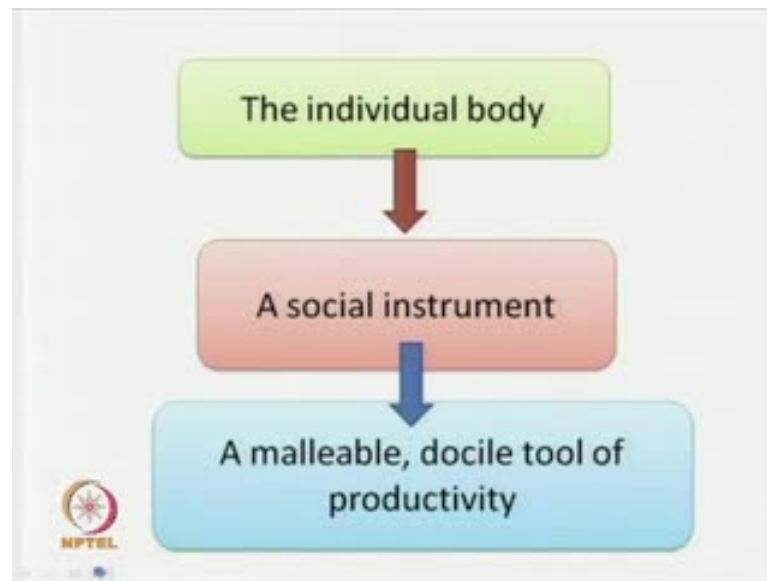


So, let us then discuss some of these points by way of formulating some questions. For instance, if we ask this question: what is the function of framing the body? We saw that the body, you know, in cultural studies, the body is framed. So, what is the function of framing the body? We, the answer to this as we have discussed before - Framing the body within culture or within society is important because it establishes two things, that is, structures of power and desire. They finally lead to knowledge and meaning production. So, this is important because we are talking about the body as being, you know, ingrained in structures of power and the body as a desiring, not just a perceiving element or perceiving vehicle or vehicle of interpretation so as such a vehicle of desire. These two things also create knowledge and meaning.

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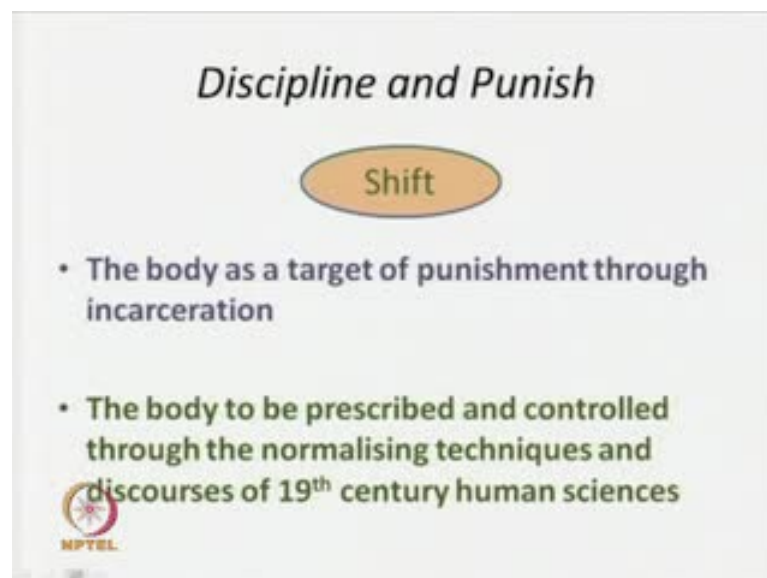


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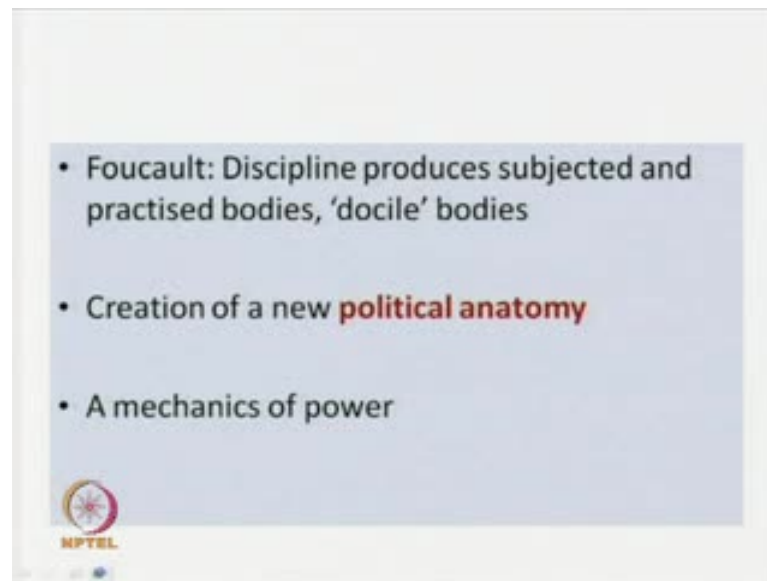


Second - Explain Michel Foucault's concept of docile bodies. According to Michel Foucault, our bodies are docile bodies through discourses where, we explain in this way, the individual body is not the body of a person or is not a person. It is a social instrument and it is manipulable, it is manipulable for various productive and even reproductive activities. So, this is the important point here. It is made docile, it is made subjected to regulatory practices and it no longer remains simply an organic entity. It is a social instrument, the body put in service of society.

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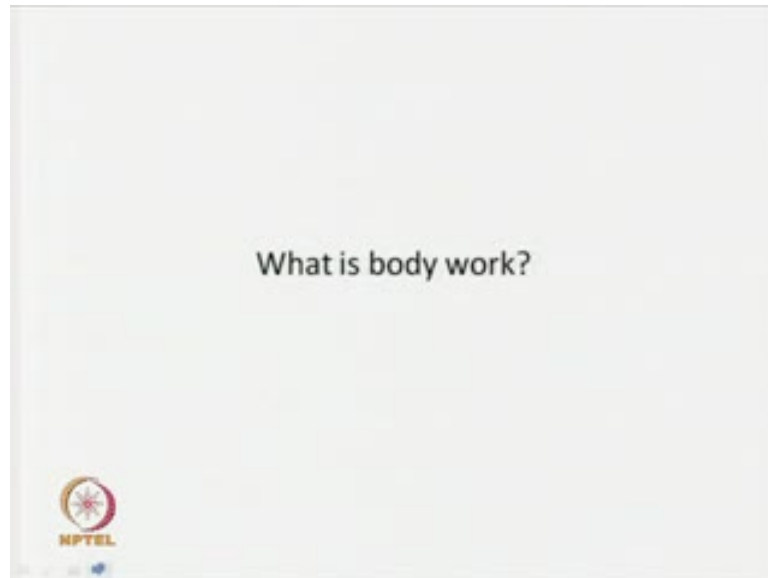


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That is there is a shift from the body as a target of punishment through imprisonment or incarceration to a more covert disciplining or control of the body through discourse, to writing about the body, for instance, writing about the body. For instance, very importantly, in Foucault's scheme through the medical literature. The body to be prescribed and controlled through what he calls the normalizing techniques and discourses of nineteenth century human sciences, and as we saw, this leads to the creation of a new political anatomy which sees the body as deeply embedded in the mechanics of power.

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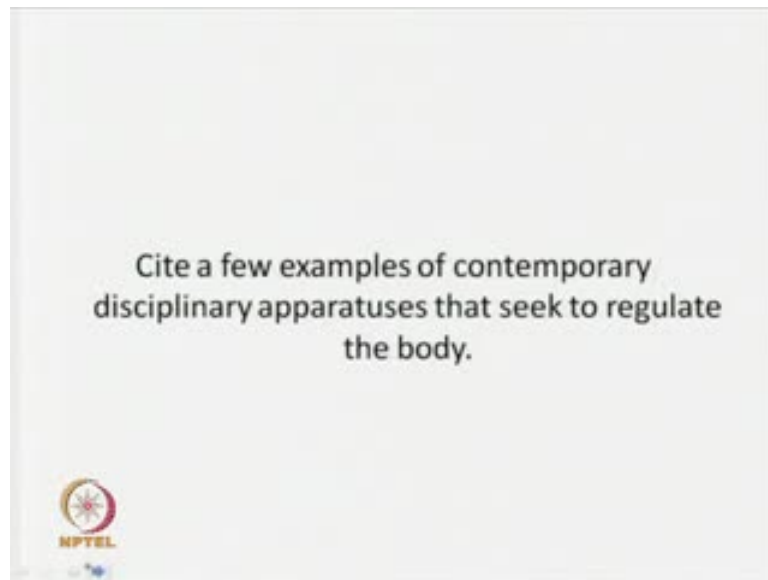
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Then, what is body work? If you get a question like what is body work, how are you going to tackle it? You look at these five or six ways of describing body work as given to us by Chris Barker. Body work is work you do on the body, through fashion, through regimes of diet, through cosmetic surgery in a bid to get the perfect body, through very importantly exercises, through organ transplants, through organ transplants and most importantly, today I would say the health promotion strategies.

So, we are, you know, when we see all these things, I mean look at all these points here - exercise, fashion, cosmetics these are all to do including organ transplants, this is all to do with commerce, this is all to do production and consumption. That is how the body is always already as you may say, beginning from when a baby is born.

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If you notice what are the things that immediately the body, you know, the body becomes part or appropriated by culture. Then cite a few examples of contemporary disciplinary apparatus that seek to regulate the body. These are of course the last points

we discussed in the slides. The new disciplinary apparatuses, through contemporary practices, seek to again convert our bodies in a new way into being docile bodies. Our health promotion schemes, the medicalization of lifestyles, the marketing of the above and, you know, not just understanding of what the healthy body is. It seems that it also, you know, the attitude of the being and the morality of the agent is seen. In the sense that if you are not healthy, you are immoral and you are not being, you are not taking care of your body, particularly through body work as we saw. All the things as that are being offered by this productive activities. If you do not have the so-called desired and perfect body, then you are, you could also be called an immoral person.

So, see from the body to identity to even moral questions, this is how the regulatory practices or this is how commercial practices, you know, have a hold over us and cultural studies tries to bring this to the fore and tries to point this it out to you. My argument here would be, after looking at all this, is not that we realize this and then we kind of retreat from it. Definitely, there are, you know, the respecting of body. The fact that we should respect our bodies, maintain certain levels of health of appearance as social beings is to be definitely desired, but the important point that we learn from this is the very fact that we understand this making docile of the body is fact that at certain times, we can decide for ourselves what is the level to which we take part in these emotional schemes or in this meticulousization. There is no clear-cut answer to this.

It differs from individual to individual, but an important way of, you know, reason for looking at the body through cultural studies is this that one is not so enmeshed. The body will always be social; the body will always be cultural; the body is always already appropriated as I said once the baby is born. So, one has to negotiate and these negotiations are obviously done in different levels and in different ways by people.

So, thank you for being, you know, with me in this lecture or lesson on the body. In the next lecture, we are going to look at something which we do not think about so much and we are going to look at space. Most of us look at body simply as an organic entity. Also, we look at space as simply a geographical entity. So, we will see how space is also social and in following that in the lecture on time in which space is a site, time is also a site; time is not something to do only with physics. Time, history, these are also, you know, it would not be too much to say that these are also cultural and social constructs.

So, I look forward to being with you in the next lecture on space.

Thank you.