



PROGRAMA DE PÓS-GRADUAÇÃO EM ANTROPOLOGIA SOCIAL
UNIVERSIDADE FEDERAL DO RIO DE JANEIRO
QUINTA DA BOA VISTA S/N. SÃO CRISTÓVÃO. CEP 20940-040
RIO DE JANEIRO - RJ - BRASIL
Tel.: 55 (21) 2568-9642 - fax 55 (21) 2254.6695
www://ppgasmuseu.etc.br
e-mail: ppgasmn@gmail.com

MNA -816 Indivíduo e Sociedade: Antropologia do Corpo. Corpos e seus Fragmentos: Imagem, Transformação e Circulação
Professores: Olivia Maria Gomes da Cunha
Nº de Créditos: 03 (créditos), 45 horas
Período: 1º Semestre de 2010
Horário: 3ª Feira, 9:00 - 12.00 horas
Local: Sala de Aulas do PPGAS

O curso procura refletir sobre as formas através das quais, em diferentes sociedades, concepções de corpo tornam-se objeto de expressão, diferenciação, controle e transformação social. Para além de formas expressivas relacionadas a estética e a arte, as leituras propostas também focalizarão práticas de controle social associadas à formas de representar social e simbolicamente corpos percebidos através de sinais da diferença, de princípios de pureza e contaminação.

1ª Sessão (9/3)

Apresentação do Curso

2ª Sessão (16/3)

Mauss, Marcel. 2003[1935], "As Técnicas Do Corpo." In Marcel Mauss: Sociologia e Antropologia. São Paulo: Cosac & Naify, pp. 401-24.

Douglas, Mary. (1970) "The Two Bodies." In: Natural Symbols - Explorations in Cosmology. London: Barrie & Rockliff, , Pp. 65-81.

Foucault, M. (1979) Poder-corpo. In: *Microfísica do Poder*, Graal, Rio de Janeiro. pp 145-152.

Csordas Thomas J. (1990) Embodiment as a Paradigm for Anthropology. *Ethos*. 18(1):5-47.

3ª Sessão (23/3)

Lambek, M. and Strathern, A. (1998) Introduction: embodying sociality, Africanist-Melanesianist comparisons. In: *Bodies and Persons: comparative perspectives from Africa and Melanesia*, Eds: M. Lambek and A. Strathern, Cambridge University Press, Cambridge. pp 1-25.

Lambek, M. (1998) Body and mind in mind, body and mind in body: some anthropological interventions in a long conversation. *Bodies and persons: comparative perspectives from Africa and Melanesia*, Eds: M. Lambek and A. Strathern, Cambridge University Press, Cambridge. pp 103-123.

Strathern, M. "The Self in Self-Decoration." *Oceania New South Walls* 49, no.4(1979):241-57.

Gell, A. "Theoretical Introduction" In: Gell, A. *Wrapping in Images: Tattooing in Polynesia*: Clarendon Press, 1993, Pp.1-39.

4ª Sessão (30/3)

Sekula, A. "The Body and the Archive. In, R. Bolton, Ed., *the Contest of Meaning: Critical Histories of Photography*." Cambridge, Mass.: MIT Press, 1989.

Shaw, Rosalind. *Memories of the Slave Trade: Ritual and the Historical Imagination in Sierra Leone*. Chicago: University of Chicago Press, 2002 (capítulo a ser definido).

Battaglia, D. "The Body in the Gift: Memory and Forgetting in Sabarl Mortuary Exchange." *American Ethnologist* (1992): 3-18.

Lambek, Michael. "The Past Imperfect: Remembering as Moral Practice." In: Paul Antze and Michael Lambek *Tense Past: Cultural Essays in Trauma and Memory*. London: Routledge, 1996, pp.235-54.

5ª Sessão (6/4)

Vaughan, M. *Curing Their Ills: Colonial Power and African Illness*: Stanford Univ Pr, 1991. (capítulo a ser definido).

Abusharaf, R.M. (2001) 'Virtuous Cuts: Female Genital Circumcision in an African Ontology'. *Differences: A Journal of Feminist Cultural Studies* **12**, 112-140.

Fullwiley, Duana. (2004) From Discriminate Biopower to Everyday Biopolitics: Views on Sickle cell Testing in Dakar. *Medical Anthropology* **23**(2):157-194.

6ª Sessão (13/4)

Price, S. "The Centrality of Margins: Art, Gender, and African American Creativity." In: Yelvington, K. (org.) *The African Diaspora: African Origins and New World Identities*, SAR, 1999, p.204.

Comaroff, John L., and Jean Comaroff. 1997. *Fashioning the Colonial Subject: The Empire's Old Clothes*. In John L. Comaroff and Jean Comaroff, *Of Revelation and Revolution*, vol. 2, *the Dialectics of Modernity on a South African Frontier*. Chicago: University of Chicago Press, pp. 218-273.

Hansen, K.T. *Salaula: The World of Secondhand Clothing and Zambia*: University of Chicago Press, 2000. (capítulo a ser definido).

7ª Sessão (20/4)

Weiss, B. "Dressing at Death: Clothing, Time, and Memory in Buhaya, Tanzania." In *Clothing and Difference: Embodied Identities in Colonial and Post-Colonial Africa*, 133-54, 1996.

Weiss, B. (1996) *The making and unmaking of the Haya lived world: consumption, commoditization, and everyday practice*, Duke Univ Press.

White, Luise (1998). *Cars out of Place: vampires, technology, and labor in East and Central Africa. Tensions of Empire: colonial cultures in a bourgeois world*. Ann Laura Stoler and Frederick Cooper. Berkeley, University of California Press: 436-460.

Palmie, S. (2006) Thinking with Ngangas: Reflections on Embodiment and Limits of "Objectively Necessary Appearances". *Comparative Studies in Society and History*, 852-886.

Farmer, Paul. "Bad Blood, Spoiled Milk: Bodily Fluids as Moral Barometers in Rural Haiti." *American Ethnologist* 15, no. 1 (1988): 62-83.

8ª Sessão (27/4)

Lock, M, and N Schepher-Hughes. "'The Mindful Body: A Prolegomenon to Future Work in Medical Anthropology'." *Medical Anthropology Quarterly, New Series* 1, no. 1 (1987): 6-41.

Schepher-Hughes Nancy. The Last Commodity: Post-Human Ethics and the Global Traffic in "Fresh" Organs. In: Ong Aihwa, Collier Stephen J., editors. *Global Assemblages: Technology, Politics, and Ethics as Anthropological Problems*. Malden, MA: Blackwell; 2004. pp. 145–167.

Kaufman, S., Russ, A. and Shim, J. (2006) Aged bodies and kinship matters: The ethical field of kidney transplant. *American Ethnologist* 33, 81. (<http://www.ncbi.nlm.nih.gov/pmc/articles/PMC2373268/>)

9ª Sessão (4/5)

Haraway, D. (1993). The Biopolitics of postmodern bodies: determination of self in immune system discourse. *Knowledge, Power, and Practice: the anthropology of medicine and everyday life*. Shirley Lindenbaum and Margaret Lock, University of California. Pp.364-410.

Mol, A. (2002) *The body multiple: Ontology in medical practice*, Duke Univ. Press.

10ª Sessão (11/5)

Vernon, D. (1992) *Les représentations du corps chez les noirs marrons Ndjuka du Surinam et de la Guyane française*, Editions de l'orstom - Institut Français De Recherche Scientifique Pour Le Developpement en Coopération, Paris.

11ª Sessão (25/5)

Goldman, Marcio

1985. "A Construção Ritual da Pessoa: a Possessão no Candomblé". *Religião e Sociedade* 12 (1): 22-54.

2005. "Formas do Saber e Modos do Ser: Observações Sobre Multiplicidade e Ontologia no Candomblé". *Religião e Sociedade* 25 (2): 102-120.

2009. "Histórias, Devires e Fetiches das Religiões Afro-Brasileiras. Ensaio de Simetrização Antropológica". *Análise Social* XLIV (190): 105-137

(<http://analisesocial.ics.ul.pt/documentos/1236787453Q7qNY4ou6Fl23NG6.pdf>)

12ª Sessão (1/6)

Espírito Santo, Diana. 2009. *Developing the Dead: The Nature of Knowledge, Mediumship, and Self in Cuban Espiritismo*. London: The University College London (Tese de Doutorado).

13ª Sessão Extra (8/6)

Palestra de Brackette Williams (University of Arizona) Corpo na Guiana

14ª Sessão (15/6)

Viveiros de Castro, E. (1996). “Os pronomes cosmológicos e o perspectivismo ameríndio”. *Mana* 2 (2): 115-143.

Lima, T.S., 1995. O Dois e seu Múltiplo: Reflexões sobre o perspectivismo em uma cosmologia Tupi. *Mana* 2 (2): 21-47.

Vilaça, A. (2005) Chronically unstable bodies: reflections on Amazonian corporalities. *Journal-Royal Anthropological Institute* **11**, 445-464(http://www.ppgasmuseu.etc.br/professores/aparecida/txt/Chronically_unstable.pdf)

Strathern, M. (2009) Using Bodies to Communicate. In: *Social bodies*, Eds: H. Lambert and M.McDonald, Berghahn Books.

15ª Sessão (22/5)

Haraway, D.J. (1991) A Cyborg Manifesto: science, technology, and socialist-feminism in the Late twentieth Century. In: *Simians, Cyborgs and Women: The Reinvention of Nature*, Routledge, New York. pp 149-181.

Haraway, D.J. (2008) *When species meet*, University of Minnesota Press, Minneapolis.