Race, Gender, Class, Sexuality
Resilience & Reinterpretation
Changing the Symbolic Order of Violence

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Inscriptions identify parts of the human body. Their functions are seen as resembling social classes and institutions of government.

The hierarchy of political and social values in medieval philosophical texts corresponds directly with how organs and the human body were evaluated in ancient and medieval anatomical texts.
John of Salisbury’s “body politic,” showing social hierarchy. Manuscript illustration, thirteenth century.
Body and desire of a young woman are never hers as body inhibits significance for family reputation, male members standing in the community.
Violent acts have a physical materiality within a symbolic order, they are also acts of communication with various, sometimes conflicting, motivations.
THE FEMALE BRAIN

FOOTNOTE: Note how closely connected the small sex cell
Laurie Penny sums this development up when saying that

After women gained complete legal rights in many countries, our societies, still “cultivate a rigorous, stage managed loathing for female flesh…. We do not look young enough, slim enough, white enough and willing enough, messages that come to us subtly and not so subtly…. “Messages, which are manifest in “rituals of self-discipline that sustain a bloated global marked in beauty, diet, fashion…. “
I argue in line with other radical and militant feminists to intervene into the symbolic order of racialised, gendered and violent body politics. We need to change the hegemonic mutuality of thinking of impenetrable body as always being masculine and the penetrable body as always being feminine.
Thank you