

elaine scarry body in pain

Elaine Scarry Body in Pain: Exploring the Intersection of Physical Suffering and Literary Insight

elaine scarry body in pain is a phrase that immediately evokes the profound connection between the physical experience of suffering and its representation in literature and philosophy. Elaine Scarry, a renowned literary critic and theorist, has significantly influenced how we understand pain, particularly through her seminal work, **The Body in Pain: The Making and Unmaking of the World**. This book delves into the essence of pain, its incommunicability, and how it shapes human expression, culture, and even power structures. Exploring her ideas offers a unique lens through which to view the body, pain, and their implications in both personal and societal contexts.

Elaine Scarry's Perspective on the Body and Pain

Elaine Scarry's approach to pain is deeply philosophical yet grounded in the reality of human experience. She argues that pain is fundamentally difficult to articulate because it resists language. Unlike other sensations or emotions, pain demands attention and overwhelms the individual, making it nearly impossible to communicate accurately to others. The "body in pain" becomes a site where language fails, and the self is fragmented.

The Incommunicability of Pain

One of the most striking insights from Scarry's work is the idea that pain is inherently private and subjective. When someone experiences intense physical suffering, their ability to describe it objectively or fully is limited. This leads to a paradox: pain is the most immediate and intense experience, yet it is also the most isolating because it escapes precise expression.

This notion has profound implications, especially in medical and caregiving contexts. Understanding that patients may struggle to articulate their pain encourages more empathetic and attentive care. It also challenges caregivers and doctors to interpret non-verbal cues and consider pain beyond mere verbal reports.

Pain and the Destruction of the World

In **The Body in Pain**, Scarry presents the idea that pain has a world-destroying quality. When the body is in extreme pain, the sufferer's perception narrows drastically, and their engagement with the external world diminishes. This "unmaking" of the world is not just a personal experience but can be reflected in social and political structures, where pain is used as a tool of domination and control.

The Role of Pain in Literature and Culture According to Elaine Scarry

Pain is not only a physical phenomenon but also a powerful theme in literature and culture. Scarry's analysis extends to how pain is represented, transformed, or suppressed in artistic and political narratives.

From Pain to Creation: The Making of the World

Interestingly, Scarry does not see pain solely as destructive. She argues that human beings respond to pain by trying to create – whether through language, art, or social structures – as a way to counteract the isolating effects of suffering. This creative response can be viewed as the “making” of the world, a process that restores meaning and connection.

This dual movement—from destruction to creation—highlights the complex relationship between the body in pain and human resilience. For writers, artists, and thinkers, pain can become a catalyst for profound expression and innovation.

Pain and Torture: Political Implications

Elaine Scarry's insights also extend to the use of pain in torture and political oppression. She discusses how the deliberate infliction of pain serves as a method to break down individuals and erase their sense of self and agency. Here, the body in pain becomes a site of power struggle, where physical suffering is weaponized to enforce control.

Her work invites readers to consider the ethical dimensions of pain and how societies respond to both inflicted and endured suffering. It also prompts reflection on human rights and the importance of safeguarding bodily integrity.

Applying Elaine Scarry's Ideas to Modern Contexts

Understanding the “body in pain” through Elaine Scarry's framework can enrich various fields, from healthcare to literature and social justice.

Enhancing Patient Care and Pain Management

Medical professionals often face the challenge of assessing and treating pain, which is deeply subjective. Scarry's emphasis on the incommunicability of pain encourages more nuanced approaches that prioritize listening, observation, and empathy. Recognizing that patients may not fully express their suffering leads to better pain management strategies and more compassionate care.

Pain in Contemporary Literature and Media

Writers and creators continue to grapple with how to depict pain authentically. Elaine Scarry's work serves as a valuable resource for understanding the limits and potentials of representing suffering. It encourages a sensitivity to the nuances of pain and its impact on identity and narrative.

Social Movements and the Politics of Pain

Pain is often at the heart of social and political struggles, whether in the fight against systemic violence, discrimination, or injustice. Scarry's exploration of pain's role in power dynamics offers critical insights for activists and policymakers. It underlines the importance of acknowledging suffering and resisting its instrumentalization for oppression.

Key Takeaways from Elaine Scarry's *The Body in Pain*

To summarize some essential points that emerge from Scarry's work, consider the following:

- **Pain resists language:** It is deeply personal and challenging to convey accurately.
- **Physical suffering fragments the self:** The body in pain often experiences a dissolution of identity and connection to the external world.
- **Pain has dual effects:** It can destroy the world of the sufferer but also inspire creation and meaning-making.
- **Political use of pain:** Pain can be weaponized for control, especially in contexts of torture and oppression.
- **Empathy and ethical response:** Recognizing the nature of pain demands compassionate care and human rights protections.

Reflecting on Pain Beyond the Physical

Elaine Scarry's exploration of the "body in pain" pushes us to think about suffering not just as a medical or physical issue but as a multidimensional human experience. Her work bridges philosophy, literature, medicine, and politics, offering a rich framework for understanding pain's complexity.

By appreciating the challenges of expressing pain, the ways it shapes identity, and its broader cultural implications, we become more attuned to the experiences of others. Whether in clinical settings, artistic creation, or social activism, Scarry's insights remind us that pain is a profound

aspect of the human condition—one that calls for both careful attention and creative response.

Frequently Asked Questions

Who is Elaine Scarry and what is her contribution to the study of pain?

Elaine Scarry is a literary critic and professor known for her influential work 'The Body in Pain,' where she explores the nature of physical pain and its representation in literature and philosophy.

What is the central thesis of Elaine Scarry's 'The Body in Pain'?

The central thesis of 'The Body in Pain' is that physical pain resists language and destroys the ability to express itself, making pain a profound challenge for representation and communication.

How does Elaine Scarry describe the relationship between pain and language?

Elaine Scarry argues that pain is inherently inexpressible because it destroys language; those in pain struggle to find words to describe their suffering, highlighting pain's isolating nature.

What role does Elaine Scarry assign to the body in the experience of pain?

In 'The Body in Pain,' Scarry emphasizes the body's centrality in experiencing pain, showing how pain can lead to the destruction or alteration of the body's integrity and self-awareness.

How has Elaine Scarry's 'The Body in Pain' influenced contemporary discussions on torture and human rights?

Scarry's analysis of pain's communicative limits has informed debates on torture by emphasizing both the physical destruction inflicted and the challenges in conveying the victim's experience, thus impacting human rights discourse.

Does Elaine Scarry suggest that pain has any creative or productive aspects?

While mainly focused on pain's destructive aspects, Scarry also discusses how the desire to represent pain can lead to acts of creation, such as art or testimony, as a response to pain's silence.

How does Elaine Scarry's work intersect with philosophy and

literature?

Scarry's work bridges philosophy and literature by examining how pain is depicted in texts and how philosophical ideas about suffering and embodiment are expressed through language and narrative.

What methodologies does Elaine Scarry use in 'The Body in Pain'?

Elaine Scarry employs a multidisciplinary approach, combining literary analysis, philosophical inquiry, and political theory to investigate the nature and representation of pain.

Why is 'The Body in Pain' still relevant in modern academic and medical contexts?

'The Body in Pain' remains relevant because it offers profound insights into the subjective experience of pain, the challenges of communicating suffering, and the ethical implications for medicine, law, and human rights.

Additional Resources

Elaine Scarry *Body in Pain: An In-Depth Exploration of Physical Suffering and Its Representation*

elaine scarry body in pain is a phrase that immediately evokes a critical examination of the human experience of pain and the ways in which it is expressed, understood, and represented. Elaine Scarry, a prominent American literary critic and theorist, profoundly influenced the discourse on physical suffering through her seminal work, **The Body in Pain: The Making and Unmaking of the World**. This text challenges conventional notions of pain, its incommunicability, and its implications for language, power, and identity. Analyzing Elaine Scarry's ideas provides valuable insights into the phenomenology of pain, its political dimensions, and its role in both personal and collective narratives.

Elaine Scarry's Central Thesis on Pain and Language

In **The Body in Pain**, Elaine Scarry argues that pain is fundamentally difficult to articulate because it annihilates language. Unlike other sensations, pain tends to resist verbal description; it is intensely private and subjective. Scarry posits that pain destroys the ability to express itself, rendering the sufferer mute and isolated. This concept has profound implications for understanding the body in pain, as it highlights the paradox of physical suffering: while it is deeply real and immediate, it remains elusive in communication.

Scarry's analysis extends beyond the individual experience to consider how the body in pain becomes a site where power dynamics play out. She suggests that torture, for example, weaponizes the body's inability to express pain by inflicting suffering that is both physical and psychological. The body becomes a battleground where political authority is asserted through the infliction and control of pain.

Language, Pain, and the Limits of Expression

One of the core contributions of Elaine Scarry's work is her exploration of the relationship between pain and language. She observes that while pain destroys language, the act of describing pain is an attempt to reconstruct the world that pain threatens to unmake. The sufferer's silence is often misinterpreted as absence of pain, which complicates medical, social, and ethical responses to physical suffering.

This paradox has practical consequences in healthcare settings, where patients' reports of pain are crucial for diagnosis and treatment. Elaine Scarry's insights underscore the importance of developing better tools and languages for expressing pain, such as pain scales, metaphors, and art, which attempt to bridge the gap between subjective experience and objective understanding.

The Political and Ethical Dimensions of the Body in Pain

Elaine Scarry's *The Body in Pain* is not merely a philosophical treatise; it is also a political critique. Pain, in her view, is intimately linked with power and violence. The body in pain becomes a site of political struggle, especially in contexts of torture, war, and systemic oppression.

Torture and the Weaponization of Pain

Scarry's analysis reveals how pain is used intentionally to break individuals' will and silence dissent. Torture exploits the body's vulnerability, using pain to assert dominance and erase identity. This nexus of physical suffering and political control raises profound ethical questions about human rights and the limits of state power.

Furthermore, Scarry highlights how the invisibility of pain complicates efforts to document and condemn torture. Because pain resists articulation, survivors often face disbelief or skepticism. This challenges institutions and societies to find alternative ways of recognizing and responding to suffering beyond verbal testimony alone.

Pain, Empathy, and the Construction of Reality

Another dimension of Scarry's work concerns the social function of pain and its role in constructing reality. She argues that the recognition of another's pain is foundational to empathy and moral action. When pain is witnessed and acknowledged, it can lead to solidarity and resistance against oppression.

Conversely, the failure to recognize pain contributes to dehumanization and violence. Elaine Scarry's exploration prompts critical reflection on how societies represent pain in media, literature, and public discourse, and how these representations shape collective memory and identity.

Impact and Influence of Elaine Scarry's Work

Since its publication, **The Body in Pain** has become a cornerstone in interdisciplinary studies involving philosophy, literature, medical humanities, and human rights. Elaine Scarry's insights have influenced debates on the ethics of pain management, the role of testimony in justice, and the aesthetics of suffering.

Applications in Medical Humanities and Pain Management

Scarry's emphasis on the inexpressibility of pain has encouraged medical practitioners and researchers to develop more nuanced approaches to pain assessment. Recognizing the limitations of language in conveying pain has led to the integration of patient narratives, visual arts, and qualitative methods in clinical practice.

Additionally, her work advocates for a compassionate approach that acknowledges the complexity of pain as both a physical and existential condition. This has important implications for improving patient care and developing policies that prioritize dignity and relief.

Literary and Cultural Reflections on Pain

In literary criticism, Elaine Scarry's theory has been instrumental in analyzing how pain is represented in texts—from war poetry to contemporary fiction. Her framework helps reveal how narratives of pain can either reinforce or challenge dominant power structures.

Cultural studies have also drawn on Scarry's ideas to explore how societies memorialize trauma and suffering, shaping collective understandings of history and identity.

Critiques and Continuing Debates

While widely influential, Elaine Scarry's work has not been without critique. Some scholars argue that her focus on the incommunicability of pain underestimates the diverse ways individuals and cultures express suffering. Others contend that her emphasis on torture and political violence, while vital, might overshadow other dimensions of pain, such as chronic illness or emotional suffering.

Moreover, ongoing research in neuroscience and psychology continues to explore the relationship between pain and language, sometimes challenging or expanding Scarry's original premises. These debates enrich the discourse, reflecting the complexity of understanding the body in pain in contemporary contexts.

Elaine Scarry's **The Body in Pain** remains a foundational text for anyone seeking to grapple with the profound challenges of representing and responding to physical suffering. Its exploration of the intersections between pain, language, power, and ethics continues to resonate across multiple disciplines, prompting critical reflection on how bodies in pain are perceived, narrated, and treated.

Elaine Scarry Body In Pain

elaine scarry body in pain: The Body in Pain Elaine Scarry, 1985 In this ground-breaking meditation on pain and the literary, philosophical, political, medical, and religious vocabularies used to describe it, Scarry analyzes physical pain within numerous contexts by examining a wide range of original sources ranging from court transcripts to Amnesty International testimony on the effects of torture.

elaine scarry body in pain: *The Body in the Library*, 2022-06-08 The body is increasingly understood as being at the centre of colonial and post-colonial relationships and textual productions. Creating and circulating images of the undisciplined body of the 'other' was and is a critical aspect of colonialism. Likewise, resistance to colonial practices was also frequently corporeal, with indigenous peoples appropriating, parodying, and subverting those European practices which were used to signify the 'civilized' status of the colonizing body. *The Body in the Library* reads representations of the corporeal in texts of empire; case studies include: • gendered representations of corporeality • medical régimes • ethnography and photography in the Pacific • cultural transvestism in theatre • disease and colonial knowledge generation • 'freak shows' and colonial exhibits • cinematic representations of bodies • geography and the metaphorization of land as a penetrable body • marketing the body • organ transplants and the limits of the post-colonial paradigm In viewing colonialism and resistance as a bodily phenomenon, *The Body in the Library* enables new perspectives on the process of colonization and resistance. It is an important resource for teachers and students of colonial and post-colonial literatures.

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elaine scarry body in pain: "Death, Torture and the Broken Body in European Art, 1300-1650" JohnR. Decker, 2017-07-05 Bodies mangled, limbs broken, skin flayed, blood spilled: from paintings to prints to small sculptures, the art of the late Middle Ages and early modern period gave rise to disturbing scenes of violence. Many of these torture scenes recall Christ's Passion and its aftermath, but the martyrdoms of saints, stories of justice visited on the wicked, and broadsheet reports of the atrocities of war provided fertile ground for scenes of the body's desecration. Contributors to this volume interpret pain, suffering, and the desecration of the human form not simply as the passing fancies of a cadre of proto-sadists, but also as serving larger social functions within European society. Taking advantage of the frameworks established by scholars such as Samuel Edgerton, Mitchell Merback, and Elaine Scarry (to name but a few), *Death, Torture and the Broken Body in European Art, 1300-1650* provides an intriguing set of lenses through which to view such imagery and locate it within its wider social, political, and devotional contexts. Though the art works discussed are centuries old, the topics of the essays resonate today as twenty-first-century Western society is still absorbed in thorny debates about the ethics and consequences of the use of force, coercion (including torture), and execution, and about whether it is ever fully acceptable to write social norms on the bodies of those who will not conform.

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women's appearance by anthropologists, poets, psychologists, artists, and historians. -- Back cover.

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elaine scarry body in pain: Lived Experiences and Social Transformations CL Wren Radford, 2022-03-07 Practices of sharing marginalised lived experiences are framed as providing insight into injustices; yet social inequalities influence whose experiences, and whose interpretations of these experiences, are seen as valid. Lived Experiences and Social Transformations analyses academic and activist encounters with lived experiences, arguing that these practices reinforce or disrupt power relations. Through the example of UK activists sharing their experiences of poverty, Wren Radford advocates for collaborative interventions that emphasise the critical, creative knowledges enmeshed in marginalised experiences. The book compellingly enacts this approach to practical theology; rooted in concrete issues and argued through poetic writing, artwork, and interdisciplinary sources.

elaine scarry body in pain: The Body Unbound Katherine Lu Hsu, David Schur, Brian P. Sowers, 2021-09-22 This book explores the body's physical limits and the ways in which the confines of the body are delineated, transgressed, or controlled in literary and philosophical texts. Drawing on classics, philosophy, religious studies, medieval studies, and critical theory and examining material ranging from Homer to Game of Thrones, this volume facilitates an interdisciplinary investigation into how the boundaries of the body define the human form in language. This volume's essays suggest that the body's meaning is perhaps never more evident than in the violation of its wholeness. The boundaries of the body are areas of transition between states and are therefore vulnerable. As individuals find themselves isolated from their world and one another, their bodies regularly allow for physical interactions, incur transgressions and violations, and undergo profound transformations. Thus sympathy, sexuality, disease, and violence are among the main themes of the volume, which, ultimately, reexamines the place of the body in our understanding of what it means to be human.

elaine scarry body in pain: Reclaiming Humanity in Palestinian Hunger Strikes Ashjan Ajour, 2021-12-14 2022 Winner of the Palestine Book Awards Rooted in feminist ethnography and decolonial feminist theory, this book explores the subjectivity of Palestinian hunger strikers in Israeli prisons, as shaped by resistance. Ashjan Ajour examines how these prisoners use their bodies in anti-colonial resistance; what determines this mode of radical struggle; the meanings they ascribe to their actions; and how they constitute their subjectivity while undergoing extreme bodily pain and starvation. These hunger strikes, which embody decolonisation and liberation politics, frame the post-Oslo period in the wake of the decline of the national struggle against settler-colonialism and the fragmentation of the Palestinian movement. Providing narrative and analytical insights into embodied resistance and tracing the formation of revolutionary subjectivity, the book sheds light on the participants' views of the hunger strike, as they move beyond customary understandings of the political into the realm of the 'spiritualisation' of struggle. Drawing on Foucault's conception of the technologies of the self, Fanon's writings on anti-colonial violence, and Badiou's militant philosophy,

Ajour problematises these concepts from the vantage point of the Palestinian hunger strike.

elaine scarry body in pain: *Roma Voices in the German-Speaking World* Lorely French, 2015-05-21 The Roma are Europe's largest minority, and yet they remain one of the most misunderstood and underrepresented. Scholarship on the Roma in German-speaking countries has focused mostly on the portrayal of ?Zigeuner/Gypsies? in literature by non-Roma and on persecution during the Nazi period. Rarely have scholars examined the actual voices of Roma to glean their perspectives on their social interactions and customs. Without such studies the Roma appear passive in the face of their long and troubled history. With a basis in theories of intersectionality, subalternity, and cultural hybridity, *Roma Voices in the German-Speaking World* rectifies this image of passivity by analyzing autobiographies, folktales, and novels by Roma, thereby promoting a better understanding of the multifaceted and multifarious cultures alive today in Germany, Austria, and Switzerland. In documenting their voices, Roma writers unveil the large extent to which their personal lives, their social interactions with other Roma and non-Roma, and the images they project of their values and traditions are highly influenced by gender and ethnicity. Anthropological and historical studies have frequently portrayed Romani groups as displaying a patriarchal social structure with highly demarcated roles for men and women. In contrast, the significant parts that both men and women play in disseminating autobiographical, fictional, and historical narratives challenge this ubiquitous notion of largely patriarchal Romani cultures. The insights that both sexes provide on the relationship between gender and ethnicity in the context of cultural taboos, norms, and expectations unveil the complexities and diversities inherent in any minority group and its relationship to the dominant society.

elaine scarry body in pain: The Distressed Body Drew Leder, 2016-10-17 Bodily pain and distress come in many forms. They can well up from within at times of serious illness, but the body can also be subjected to harsh treatment from outside. The medical system is often cold and depersonalized, and much worse are conditions experienced by prisoners in our age of mass incarceration, and by animals trapped in our factory farms. In this pioneering book, Drew Leder offers bold new ways to rethink how we create and treat distress, clearing the way for more humane social practices. Leder draws on literary examples, clinical and philosophical sources, his medical training, and his own struggle with chronic pain. He levies a challenge to the capitalist and Cartesian models that rule modern medicine. Similarly, he looks at the root paradigms of our penitentiary and factory farm systems and the way these produce distressed bodies, asking how such institutions can be reformed. Writing with coauthors ranging from a prominent cardiologist to long-term inmates, he explores alternative environments that can better humanize—even spiritualize—the way we treat one another, offering a very different vision of medical, criminal justice, and food systems. Ultimately Leder proposes not just new answers to important bioethical questions but new ways of questioning accepted concepts and practices.

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elaine scarry body in pain: Public and Private in Thought and Practice Jeff Weintraub, Krishan

Kumar, 1997-03-15 These essays, by widely respected scholars in fields ranging from social and political theory to historical sociology and cultural studies, illuminate the significance of the public/private distinction for an increasingly wide range of debates. Commenting on controversies surrounding such issues as abortion rights, identity politics, and the requirements of democratization, many of these essays clarify crucial processes that have shaped the culture and institutions of modern societies. In contexts ranging from friendship, the family, and personal life to nationalism, democratic citizenship, the role of women in social and political life, and the contrasts between western and (post-)Communist societies, this book brings out the ways the various uses of the public/private distinction are simultaneously distinct and interconnected. *Public and Private in Thought and Practice* will be of interest to students and scholars in disciplines including politics, law, philosophy, history, sociology, and women's studies. Contributors include Jeff Weintraub, Allan Silver, Craig Calhoun, Daniela Gobetti, Jean L. Cohen, Jean Bethke Elshtain, Alan Wolfe, Krishan Kumar, David Brain, Karen Hansen, Marc Garcelon, and Oleg Kharkhordin.

elaine scarry body in pain: *The New Emily Dickinson Studies* Michelle Kohler, 2019-05-16 This collection presents new approaches to Dickinson, informed by twenty-first-century theory and methodologies. The book is indispensable for Dickinson scholars and students at all levels, as well as scholars specializing in American literature, poetics, ecocriticism, new materialism, race, disability studies, and feminist theory.

elaine scarry body in pain: *The Long Sexual Revolution* Hera Cook, 2004-02-05 In this book Hera Cook traces the path of sexuality in England, and shows how its route was determined by the gradual exertion of control over fertility. Most sexual activity had major economic and social costs, the most fundamental of which was the physical cost of children upon women's bodies. Around 1800 birth rates reached historical heights. Using a combination of demographic and qualitative sources, Dr Cook examines the connection between the struggle to lower fertility and the increasing repression of sexuality throughout the nineteenth century. Contraception became a viable option in the early twentieth century. The book charts the resulting slow relaxation of attitudes to sexuality and the remaking of heterosexual physical behaviour, culminating in the sexual revolution of the 1960s.

elaine scarry body in pain: *Reading for the Body* Jay Watson, 2012-08-01 Jay Watson argues that southern literary studies has been overidealized and dominated by intellectual history for too long. In *Reading for the Body*, he calls for the field to be rematerialized and grounded in an awareness of the human body as the site where ideas, including ideas about the U.S. South itself, ultimately happen. Employing theoretical approaches to the body developed by thinkers such as Karl Marx, Colette Guillaumin, Elaine Scarry, and Friedrich Kittler, Watson also draws on histories of bodily representation to mine a century of southern fiction for its insights into problems that have preoccupied the region and nation alike: slavery, Jim Crow, and white supremacy; the marginalization of women; the impact of modernization; the issue of cultural authority and leadership; and the legacy of the Vietnam War. He focuses on the specific bodily attributes of hand, voice, and blood and the deeply embodied experiences of pain, illness, pregnancy, and war to offer new readings of a distinguished group of literary artists who turned their attention to the South: Mark Twain, Jean Toomer, Zora Neale Hurston, William Faulkner, Richard Wright, Katherine Anne Porter, Bobbie Ann Mason, and Walker Percy. In producing an intensely embodied U.S. literature these writers, Watson argues, were by turns extending and interrogating a centuries-old tradition in U.S. print culture, in which the recalcitrant materiality of the body serves as a trope for the regional alterity of the South. *Reading for the Body* makes a powerful case for the body as an important methodological resource for a new southern studies.

elaine scarry body in pain: *John Brown's Body* Franny Nudelman, 2015-12-01 Singing John Brown's Body as they marched to war, Union soldiers sought to steel themselves in the face of impending death. As the bodies of these soldiers accumulated in the wake of battle, writers, artists, and politicians extolled their deaths as a means to national unity and rebirth. Many scholars have followed suit, and the Civil War is often remembered as an inaugural moment in the development of

national identity. Revisiting the culture of the Civil War, Franny Nudelman analyzes the idealization of mass death and explores alternative ways of depicting the violence of war. Considering martyred soldiers in relation to suffering slaves, she argues that responses to wartime death cannot be fully understood without attention to the brutality directed against African Americans during the antebellum era. Throughout, Nudelman focuses not only on representations of the dead but also on practical methods for handling, studying, and commemorating corpses. She narrates heated conflicts over the political significance of the dead: whether in the anatomy classroom or the Army Medical Museum, at the military scaffold or the national cemetery, the corpse was prized as a source of authority. Integrating the study of death, oppression, and war, John Brown's Body makes an important contribution to a growing body of scholarship that meditates on the relationship between violence and culture.

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