

UNBEARABLE WEIGHT

FEMINISM,
WESTERN CULTURE,
AND THE BODY

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Reading the Slender Body

In the late Victorian era, arguably for the first time in the West, those who could afford to eat well began systematically to deny themselves food in pursuit of an aesthetic ideal.¹ Certainly, other cultures had dieted. Aristocratic Greek culture made a science of the regulation of food intake, as a road to self-mastery and the practice of moderation in all things.² Fasting, aimed at spiritual purification and domination of the flesh, was an important part of the repertoire of Christian practice in the Middle Ages.³ These forms of diet can clearly be viewed as instruments for the development of a "self"—whether an "inner" self, for the Christians, or a public self, for the Greeks—constructed as an arena in which the deepest possibilities for human excellence may be realized. Rituals of fasting and asceticism were therefore reserved for the select few, aristocratic or priestly, who were deemed capable of achieving such excellence of spirit. In the late nineteenth century, by contrast, the practices of body management begin to be middle-class preoccupations, and concern with diet becomes attached to the pursuit of an idealized physical weight or shape; it becomes a project in service of body rather than soul. Fat, not appetite or desire, became the declared enemy, and people began to measure their dietary achievements by the numbers on the scale rather than by the level of their mastery of impulse and excess. The bourgeois "tyranny of slenderness" (as Kim Chernin has called it)⁴ had begun its ascendancy (particularly over women), and with it the development of numerous technologies—diet, exercise, and, later on, chemicals and surgery—aimed at a purely physical transformation.

Today, we have become acutely aware of the massive and multifaceted nature of such technologies and the industries built around them. To the degree that a popular critical consciousness exists, however, it has been focused largely (and not surprisingly) on what

has been viewed as pathological or extreme—on the unfortunate minority who become “obsessed” or go “too far.” Television talk shows feature tales of disasters caused by stomach stapling, gastric bubbles, gastrointestinal bypass operations, liquid diets, compulsive exercising. Magazines warn of the dangers of fat-reduction surgery and liposuction. Books and articles about bulimia and anorexia nervosa proliferate. The portrayal of eating disorders by the popular media is often lurid; audiences gasp at pictures of skeletal bodies or at item-by-item descriptions of the mounds of food eaten during an average binge. Such presentations create a “side show” relationship between the (“normal”) audience and those on view (“the freaks”). To the degree that the audience may nonetheless recognize themselves in the behavior or reported experiences of those on stage, they confront themselves as “pathological” or outside the norm.

Of course, many of these behaviors *are* outside the norm, if only because of the financial resources they require. But preoccupation with fat, diet, and slenderness are not abnormal.⁵ Indeed, such preoccupation may function as one of the most powerful normalizing mechanisms of our century, insuring the production of self-monitoring and self-disciplining “docile bodies” sensitive to any departure from social norms and habituated to self-improvement and self-transformation in the service of those norms. Seen in this light, the focus on “pathology,” disorder, accident, unexpected disaster, and bizarre behavior obscures the normalizing function of the technologies of diet and body management. For women, who are subject to such controls more profoundly and, historically, more ubiquitously than men, the focus on “pathology” (unless embedded in a political analysis) diverts recognition from a central means of the reproduction of gender.

In this essay I examine the normalizing role of diet and exercise by analyzing popular representations through which their cultural meaning is crystallized, metaphorically encoded, and transmitted. More specifically, I pursue here Mary Douglas’s insight that images of the “microcosm”—the physical body—may symbolically reproduce central vulnerabilities and anxieties of the “macrocosm”—the social body.⁶ I will explore this insight by reading, as the text or surface on which culture is symbolically written, some dominant

meanings that are connected, in our time, to the imagery of slenderness.⁷

The first step in my argument is a decoding of the contemporary slenderness ideal so as to reveal the psychic anxieties and moral valuations contained within it—valuations concerning correct and incorrect management of impulse and desire. In the process I describe a key contrast between two different symbolic functions of body shape and size: (1) the designation of social position, such as class status or gender role; and (2) the outer indication of the spiritual, moral, or emotional state of the individual. Next, aided by the significant work of Robert Crawford, I turn to the social body of consumer culture in order to demonstrate how the “correct” management of desire in that culture, requiring as it does a contradictory double-bind construction of personality, inevitably produces an unstable bulimic personality-type as its norm, along with the contrasting extremes of obesity and self-starvation.⁸ These symbolize, I will argue, the contradictions of the social body—contradictions that make self-management a continual and virtually impossible task in our culture. Finally, I introduce gender into this symbolic framework, showing how additional resonances (concerning the cultural management of female desire, on the one hand, and female flight from a purely reproductive destiny, on the other) have overdetermined slenderness as the current ideal for women.

CONTEMPORARY ANXIETY AND THE ENEMY FLAB

In the magazine show “20/20,” several ten-year-old boys were shown some photos of fashion models. The models were pencil-thin. Yet the pose was such that a small bulge of hip was forced, through the action of the body, into protuberance—as is natural, unavoidable on any but the most skeletal or the most tautly developed bodies. We bend over, we sit down, and the flesh coalesces in spots. These young boys, pointing to the hips, disgustingly pronounced the models to be “fat.” Watching the show, I was appalled at the boys’ reaction. Yet I could not deny that I had also been surprised at my own current perceptions while re-viewing female bodies in movies from the 1970s; what once appeared slender and fit now seemed loose and flabby. *Weight* was not the key element

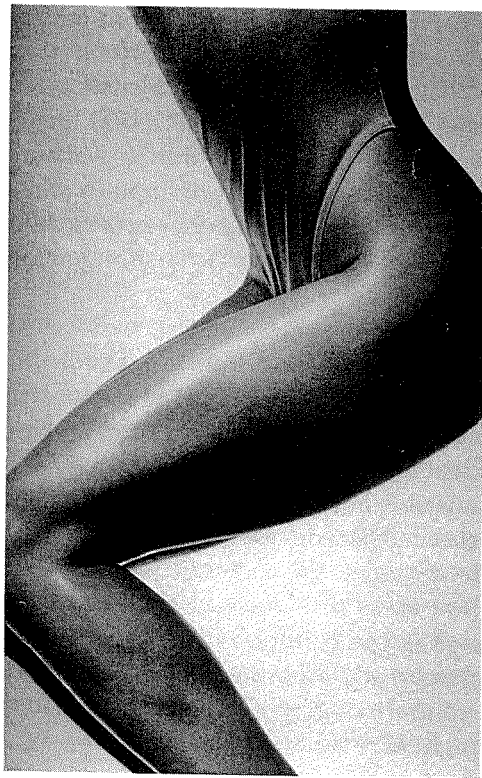


FIGURE 26

in these changed perceptions—my standards had not come to favor *thinner* bodies—rather, I had come to expect a tighter, smoother, more contained body profile (see Figure 26, which dramatically captures the essence of this ideal).

The self-criticisms of the anorectic, too, are usually focused on particular soft, protuberant areas of the body (most often the stomach) rather than on the body as a whole. Karen, in Ira Sacker and Marc Zimmer's *Dying to Be Thin*, tries to dispel what she sees as the myth that the anorectic misperceives her whole body as fat:

I hope I'm expressing myself properly here, because this is important. You have to understand. I don't see my whole body as fat. When I look in the mirror I don't really see a fat person there. I see certain things about me that are really thin. Like my arms and legs. But I can

tell the minute I eat certain things that my stomach blows up like a pig's. I know it gets distended. And it's disgusting. That's what I keep to myself—hug to myself.⁹

Or Barbara, from Dalma Heyn's article on "Body Vision":

Sometimes my body looks so bloated, I don't want to get dressed. I like the way it looks for exactly two days each month: usually, the eighth and ninth days after my period. Every other day, my breasts, my stomach—they're just awful lumps, bumps, bulges. My body can turn on me at any moment; it is an out-of-control mass of flesh.¹⁰

Much has been made of such descriptions, from both psychoanalytic and feminist perspectives. But for now I wish to pursue these images of unwanted bulges and erupting stomachs in another direction than that of gender symbolism. I want to consider them as a metaphor for anxiety about internal processes out of control—uncontained desire, unrestrained hunger, uncontrolled impulse. Images of bodily eruption frequently function symbolically in this way in contemporary horror movies and werewolf films (*The Howling*, *A Teen-Age Werewolf in London*) and in David Cronenberg's remake of *The Fly*. The original *Fly* imagined a mechanical joining of fly parts and person parts, a variation on the standard "half-man, half-beast" image. In Cronenberg's *Fly*, as in the werewolf genre, a new, alien, libidinous, and uncontrollable self literally bursts through the seams of the victims' old flesh. (A related, frequently copied image occurs in *Alien*, where a parasite erupts from the chest of the human host.) In advertisements, the construction of the body as an alien attacker, threatening to erupt in an unsightly display of bulging flesh, is a ubiquitous cultural image.

Until the 1980s, excess weight was the target of most ads for diet products; today, one is much more likely to find the enemy constructed as bulge, fat, or flab. "Now," a typical ad runs, "get rid of those embarrassing bumps, bulges, large stomach, flabby breasts and buttocks. Feel younger, and help prevent cellulite build-up. . . . Have a nice shape with no tummy." To achieve such results (often envisioned as the absolute eradication of body, as in "no tummy") a violent assault on the enemy is usually required; bulges must be "attacked" and "destroyed," fat "burned," and stomachs (or, more disgustedly, "guts") must be "busted" and "eliminated" (Figure 27). The increasing popularity of liposuction, a far from

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FIGURE 27

totally safe technique developed specifically to suck out the unwanted bulges of people of normal weight (it is not recommended for the obese), suggests how far our disgust with bodily bulges has gone. The ideal here is of a body that is absolutely tight, contained, "bolted down," firm: in other words, a body that is protected against eruption from within, whose internal processes are under control. Areas that are soft, loose, or "wiggly" are unacceptable,

even on extremely thin bodies. Cellulite management, like liposuction, has nothing to do with weight loss, and everything to do with the quest for firm bodily margins.

This perspective helps illuminate an important continuity of meaning in our culture between compulsive dieting and body-building, and it reveals why it has been so easy for contemporary images of female attractiveness to oscillate between a spare, "minimalist" look and a solid, muscular, athletic look. The coexistence of these seemingly disparate images does not indicate that a post-modern universe of empty, endlessly differentiating images now reigns. Rather, the two ideals, though superficially very different, are united in battle against a common enemy: the soft, the loose; unsolid, excess flesh. It is perfectly permissible in our culture (even for women) to have substantial weight and bulk—so long as it is tightly managed. Simply to be slim is not enough—the flesh must not "wobble" (Figure 28). Here we arrive at one source of insight into why it is that the image of ideal slenderness has grown thinner and thinner throughout the 1980s and early 1990s, and why women with extremely slender bodies often still see themselves as fat. Unless one takes to muscle-building, to achieve a flab-free, excess-free body one must trim very near the bone.

SLENDERNESS AND THE INNER STATE OF THE SELF

The moral—and, as we shall see, economic—coding of the fat/slender body in terms of its capacity for self-containment and the control of impulse and desire represents the culmination of a developing historical change in the social symbolism of body weight and size. Until the late nineteenth century, the central discriminations marked were those of class, race, and gender; the body indicated social identity and "place." So, for example, the bulging stomachs of successful mid-nineteenth-century businessmen and politicians were a symbol of bourgeois success, an outward manifestation of their accumulated wealth.¹¹ By contrast, the gracefully slender body announced aristocratic status; disdainful of the bourgeois need to display wealth and power ostentatiously, it commanded social space invisibly rather than aggressively, seemingly above the commerce in appetite or the need to eat. Subsequently, this ideal began to be appropriated by the status-seeking middle

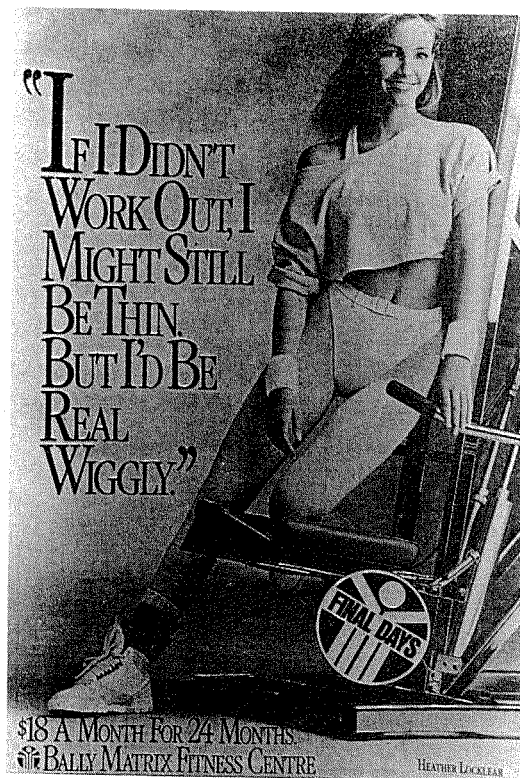


FIGURE 28

class, as slender wives became the showpieces of their husbands' success.¹²

Corpulence went out of middle-class vogue at the end of the century (even William Howard Taft, who had weighed over three hundred pounds while in office, went on a reducing diet). Social power had come to be less dependent on the sheer accumulation of material wealth and more connected to the ability to control and manage the labor and resources of others. At the same time, excess body weight came to be seen as reflecting moral or personal inadequacy, or lack of will.¹³ These associations are possible only in a culture of overabundance—that is, in a society in which those who control the production of “culture” have more than enough to eat. The moral requirement to diet depends on the material preconditions that make the *choice* to diet an option and the possibility of personal “excess” a reality. Although slenderness continues to re-

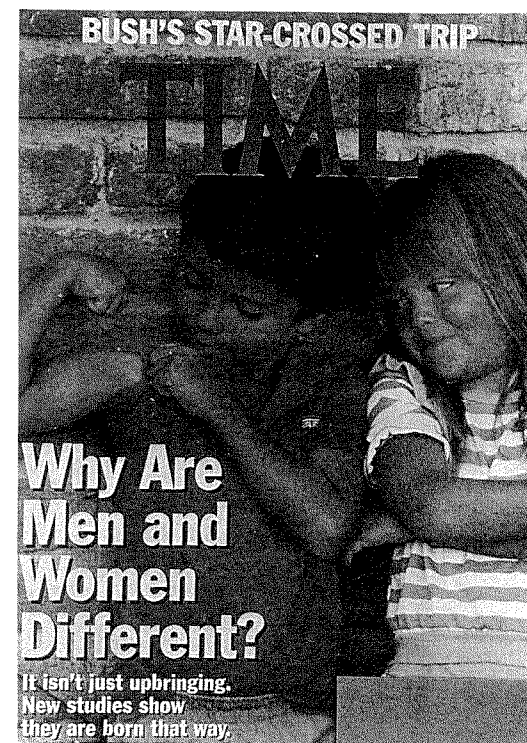


FIGURE 29

tain some of its traditional class associations (“a woman can never be too rich or too thin”), the importance of this equation has eroded considerably since the 1970s. Increasingly, the size and shape of the body have come to operate as a market of personal, internal order (or disorder)—as a symbol for the emotional, moral, or spiritual state of the individual.

Consider one particularly clear example, that of changes in the meaning of the muscled body. Muscularity has had a variety of cultural meanings that have prevented the well-developed body from playing a major role in middle-class conceptions of attractiveness. Of course, muscles have chiefly symbolized and continue to symbolize masculine power as physical strength, frequently operating as a means of coding the “naturalness” of sexual difference, as a *Time* cover and a Secret ad illustrate (Figures 29 and 30). But at the same time (and as the Secret ad illustrates), they have been

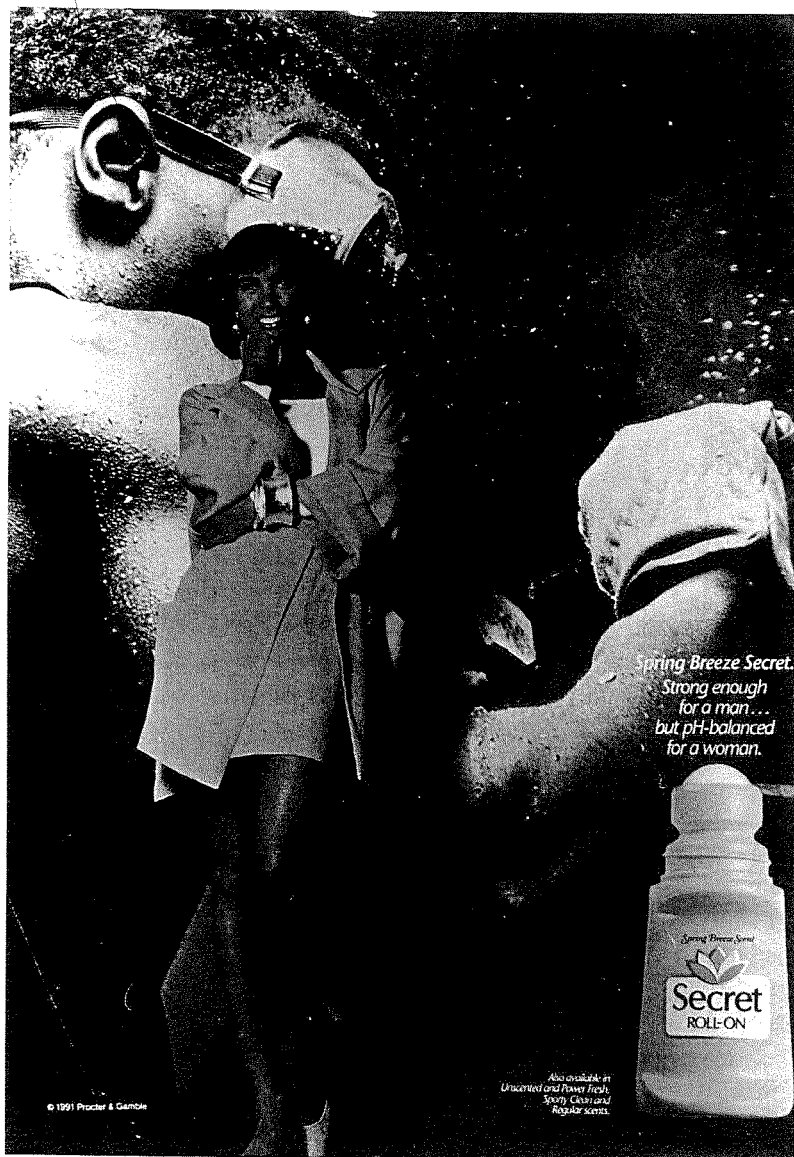


FIGURE 30

associated with manual labor and proletarian status, and they have often been suffused with racial meaning as well (as in numerous film representations of sweating, glistening bodies belonging to black slaves and prizefighters). Under the racial and class biases of our culture, muscles thus have been associated with the insensitive, unintelligent, and animalistic (recall the well-developed Marlon Brando as the emotionally primitive, physically abusive Stanley Kowalski in *A Streetcar Named Desire*). Moreover, as the body itself is dominantly imagined within the West as belonging to the "nature" side of a nature/culture duality, the *more* body one has had, the more uncultured and uncivilized one has been expected to be.

Today, however, the well-muscled body has become a cultural icon; "working out" is a glamorized and sexualized yuppie activity. No longer signifying inferior status (except when developed to extremes, at which point the old association of muscles with brute, unconscious materiality surfaces once more), the firm, developed body has become a symbol of correct *attitude*; it means that one "cares" about oneself and how one appears to others, suggesting willpower, energy, control over infantile impulse, the ability to "shape your life" (Figure 31). "You exercise, you diet," says Heather Locklear, promoting Bally Matrix Fitness Centre on television, "and you can do anything you want." Muscles express sexuality, but controlled, managed sexuality that is not about to erupt in unwanted and embarrassing display.¹⁴

To the degree that the question of class still operates in all this, it relates to the category of social mobility (or lack of it) rather than class *location*. So, for example, when associations of fat and lower-class status exist, they are usually mediated by moral qualities—fat being perceived as indicative of laziness, lack of discipline, unwillingness to conform, and absence of all those "managerial" abilities that, according to the dominant ideology, confer upward mobility (Figure 32). Correspondingly, in popular teen movies such as *Flashdance* and *Vision Quest*, the ability of the (working-class) heroine and hero to pare, prune, tighten, and master the body operates as a clear symbol of successful upward aspiration, of the penetrability of class boundaries to those who have "the right stuff." These movies (as one title makes explicit) are contemporary "quest myths"; like their prototype, *Rocky*, they follow the struggle of an individual to attain a personal grail, against all odds and through numerous trials. But

FIGURE 31

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unlike the film quests of a previous era (which sent Mr. Smith to Washington and Mr. Deeds to town to battle the respective social evils of corrupt government and big business), *Flashdance* and *Vision Quest* render the hero's and heroine's commitment, will and spiritual integrity through the metaphors of weight loss, exercise, and tolerance of and ability to conquer physical pain and exhaustion. (In *Vision Quest*, for example, the audience is encouraged to admire the young wrestler's perseverance when he ignores the fainting spells and nosebleeds caused by his rigorous training and dieting.)

Not surprisingly, young people with eating disorders often thematize their own experience in similar terms, as in the following excerpt from an interview with a young woman runner:

Well, I had the willpower, I could train for competition, and I could turn down food any time. I remember feeling like I was on a constant high. And the pain? Sure, there was pain. It was incredible. Between

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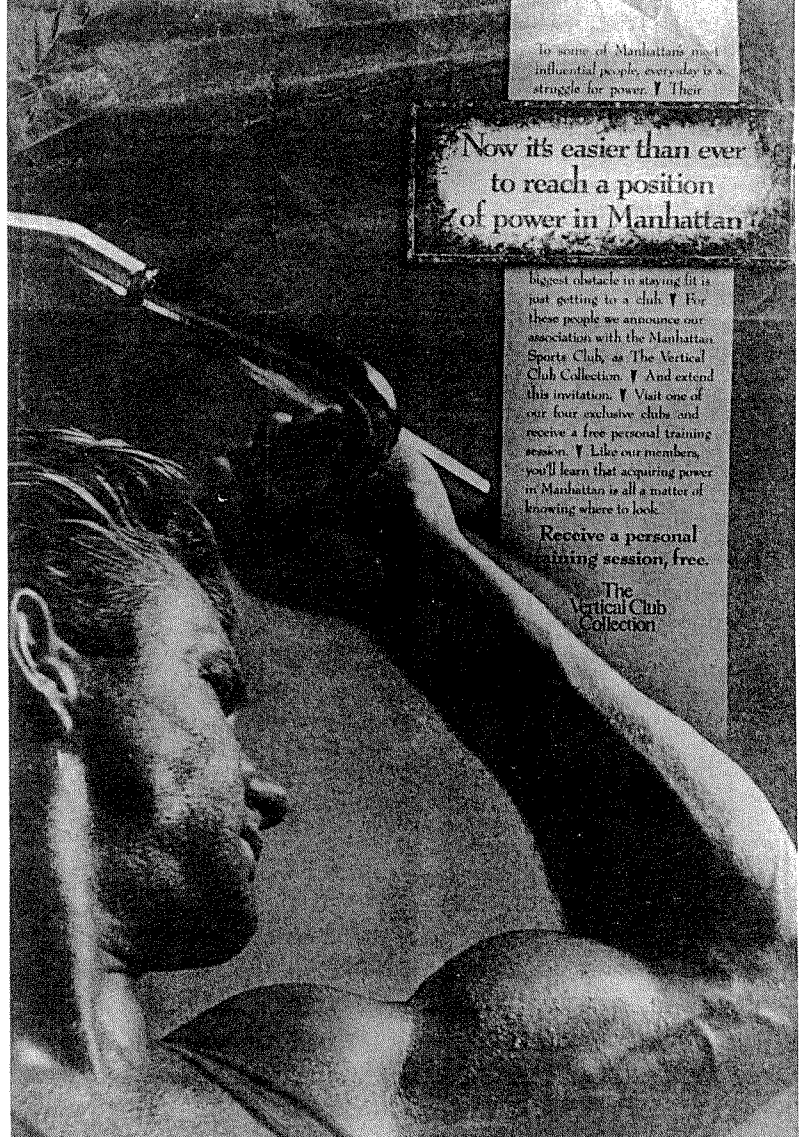


FIGURE 32

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the hunger and the muscle pain from the constant workouts? I can't tell you how much I hurt.

You may think I was crazy to put myself through constant, intense pain. But you have to remember, I was fighting a battle. And when you get hurt in a battle, you're proud of it. Sure, you may scream inside, but if you're brave and really good, then you take it quietly, because you know it's the price you pay for winning. And I needed to win. I really felt that if I didn't win, I would die . . . all these enemy troops were coming at me, and I had to outsmart them. If I could discipline myself enough—if I could keep myself lean and strong—then I could win. The pain was just a natural thing I had to deal with.¹⁵

* As in *Vision Quest*, the external context is training for an athletic event. But here, too, that goal becomes subordinated to an internal one. The real battle, ultimately, is with the self. At this point, the limitations of the brief history presented in the opening paragraph of this essay are revealed. In that paragraph, the contemporary preoccupation with diet is contrasted to historical projects of body management that were suffused with moral meaning. In this section, however, I have suggested that examination of even the most shallow representations (teen movies) discloses a moral ideology—one, in fact, seemingly close to the aristocratic Greek ideal described by Foucault in *The Use of Pleasure*. The central element of that ideal, as Foucault describes it, is "an agonistic relation with the self"—aimed, not at the extirpation of desire and hunger in the interests of "purity" (as in the Christian strain of dualism), but at a "virile" mastery of desire through constant "spiritual combat."¹⁶

For the Greeks, however, the "virile" mastery of desire took place in a culture that valorized moderation. The culture of contemporary body-management, struggling to manage desire in a system dedicated to the proliferation of desirable commodities, is very different. In cultural fantasies such as *Vision Quest* and *Flashdance*, self-mastery is presented as an attainable and stable state; but, as I argue in the next section of this essay, the reality of the contemporary agonism of the self is another matter entirely.

SLENDERNESS AND THE SOCIAL BODY

Mary Douglas, looking on the body as a system of "natural symbols" that reproduce social categories and concerns, has argued that

anxiety about the maintenance of rigid bodily boundaries (manifested, for example, in rituals and prohibitions concerning excreta, saliva, and the strict delineation of "inside" and "outside") is most evident and intense in societies whose external boundaries are under attack.¹⁷ Let me hypothesize, similarly, that preoccupation with the "internal" management of the body (that is, management of its desires) is produced by instabilities in what could be called the macro-regulation of desire within the system of the social body.

In advanced consumer capitalism, as Robert Crawford has elegantly argued, an unstable, agonistic construction of personality is produced by the contradictory structure of economic life.¹⁸ On the one hand, as producers of goods and services we must sublimate, delay, repress desires for immediate gratification; we must cultivate the work ethic. On the other hand, as consumers we must display a boundless capacity to capitulate to desire and indulge in impulse; we must hunger for constant and immediate satisfaction. The regulation of desire thus becomes an ongoing problem, as we find ourselves continually besieged by temptation, while socially condemned for overindulgence. (Of course, those who cannot afford to indulge their desires as consumers, teased and frustrated by the culture, face a much harsher dilemma.)

Food and diet are central arenas for the expression of these contradictions. On television and in popular magazines, with a flip of the page or barely a pause between commercials, images of luscious foods and the rhetoric of craving and desire are replaced by advertisements for grapefruit diets, low-calorie recipes, and exercise equipment. Even more disquieting than these manifest oppositions, however, are the constant attempts by advertisers to mystify them, suggesting that the contradiction doesn't really exist, that one can "have it all." Diets and exercise programs are accordingly presented with the imagery of instant gratification ("From Fat to Fabulous in 21 Days," "Size 22 to Size 10 in No Time Flat," "Six Minutes to an Olympic-Class Stomach") and effortlessness ("3,000 Sit-Ups Without Moving an Inch . . . 10 Miles of Jogging Lying Flat on Your Back" [Figure 33], "85 Pounds Without Dieting," and even, shamelessly, "Exercise Without Exercise"). In reality, however, the opposition is not so easily reconciled. Rather, it presents a classic double-bind, in which the self is torn in two mutually incompatible directions. The contradiction is not an abstract one but stems from

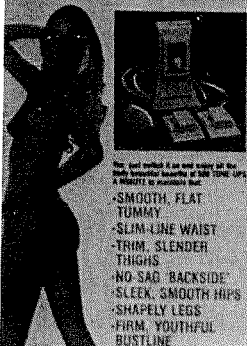
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Conditioned to lose control at the mere sight of desirable products, we can master our desires only by creating rigid defenses against them. The slender body codes the tantalizing ideal of a well-managed self in which all is kept in order despite the contradictions of consumer culture. Thus, whether or not the struggle is played out in terms of food and diet, many of us may find our lives vacillating between a daytime rigidly ruled by the "performance principle" and nights and weekends that capitulate to unconscious "letting go" (food, shopping, liquor, television, and other addictive drugs). In this way, the central contradiction of the system inscribes itself on our bodies, and bulimia emerges as a characteristic modern personality construction. For bulimia precisely and explicitly expresses the extreme development of the hunger for unrestrained consumption (exhibited in the bulimic's uncontrollable food binges) existing in unstable tension alongside the requirement that we sober up, "clean up our act," get back in firm control on Monday morning (the necessity for purge—exhibited in the bulimic's vomiting, compulsive exercising, and laxative purges).

The same structural contradiction is inscribed in what has been termed (incorrectly) the "paradox" that we have an "epidemic" of anorexia nervosa in this country "despite the fact that we have an overweight majority."¹⁹ Far from paradoxical, the coexistence of anorexia and obesity reveals the instability of the contemporary personality construction, the difficulty of finding homeostasis between the producer and the consumer sides of the self. Bulimia embodies the unstable double bind of consumer capitalism, while anorexia and obesity embody an attempted resolution of that double bind. Anorexia could thus be seen as an extreme development of the capacity for self-denial and repression of desire (the work ethic in absolute control); obesity, as an extreme capacity to capitulate to desire (consumerism in control). Both are rooted in the same consumer-culture construction of desire as overwhelming and overtaking the self. Given that construction, we can only respond either with total submission or rigid defense.

Neither anorexia nor obesity is accepted by the culture as an appropriate response. The absolute conquest of hunger and desire

(even in symbolic form) can never be tolerated by a consumer system—even if the Christian dualism of our culture also predisposes us to be dazzled by the anorectic's ability seemingly to transcend the flesh. Anorectics are proud of this ability, but, as the disorder progresses, they usually feel the need to hide their skeletal bodies from those around them. If cultural attitudes toward the anorectic are ambivalent, however, reactions to the obese are not. As Marcia Millman documents in *Such a Pretty Face*, the obese elicit blinding rage and disgust in our culture and are often viewed in terms that suggest an infant sucking hungrily, unconsciously at its mother's breast: greedy, self-absorbed, lazy, without self-control or willpower.²⁰ People avoid sitting next to the obese (even when the space they take up is not intrusive); comics feel no need to restrain their cruelty; socially, they are considered unacceptable at public functions (one man wrote to "Dear Abby," saying that he was planning to replace his brother and sister-in-law as honor attendants at his wedding, because "they are both quite overweight"). Significantly, the part of the obese anatomy most often targeted for vicious attack, and most despised by the obese themselves, is the stomach, symbol of consumption (in the case of the obese, unrestrained consumption taking over the organism; one of Marcia Millman's interviewees recalls how the husband of a friend called hers "an awful, cancerous-looking growth").²¹

SLENDERNESS, SELF-MANAGEMENT,
AND NORMALIZATION

Self-management in consumer culture, I have been arguing, becomes more elusive as it becomes more pressing. The attainment of an acceptable body is extremely difficult for those who do not come by it "naturally" (whether aided by genetics, metabolism, or high activity-level) and as the ideal becomes firmer and tauter it begins to exclude more and more people. Constant watchfulness over appetite and strenuous work on the body itself are required to conform to this ideal, while the most popular means of "correction"—dieting—often insures its own failure, as the experience of deprivation leads to compensatory bingeing, with its attendant feelings of defeat, worthlessness, and loss of hope. Between the media images of self-containment and self-mastery and the reality of con-

stant, everyday stress and anxiety about one's appearance lies the chasm that produces bodies habituated to self-monitoring and self-normalization.

Ultimately, the body (besides being evaluated for its success or failure at getting itself in order) is seen as demonstrating correct or incorrect attitudes toward the demands of normalization itself. The obese and anorectic are therefore disturbing partly because they embody resistance to cultural norms. Bulimics, by contrast, typically strive for the conventionally attractive body shape dictated by their more "normative" pattern of managing desire. In the case of the obese, in particular, what is perceived as their defiant rebellion against normalization appears to be a source of the hostility they inspire. The anorectic at least pays homage to dominant cultural values, outdoing them in their own terms:

I wanted people to look at me and see something special. I wanted to look in the face of a stranger and see admiration, so that I would know that I accomplished something that was just about impossible for most people, especially in our society. . . . From what I've seen, more people fail at losing weight than at any other single goal. I found out how to do what everyone else couldn't: I could lose as much or as little weight as I wanted. And that meant I was better than everyone else.²²

The anorectic thus strives to stand above the crowd by excelling at its own rules; in so doing, however, she exposes the hidden penalties. But the obese—particularly those who claim to be happy although overweight—are perceived as not playing by the rules at all. If the rest of us are struggling to be acceptable and "normal," we cannot allow them to get away with it; they must be put in their place, be humiliated and defeated.

A number of talk shows have made this abundantly clear. On one, much of the audience reaction was given over to disbelief and to the attempt to prove to one obese woman that she was *not* happy: "I can't believe you don't want to be slim and beautiful, I just can't believe it." "I heard you talk a lot about how you feel good about yourself and you like yourself, but I really think you're kidding yourself." "It's hard for me to believe that Mary Jane is really happy . . . you don't fit into chairs, it's hard to get through the doorway. My God, on the subway, forget it." When Mary Jane

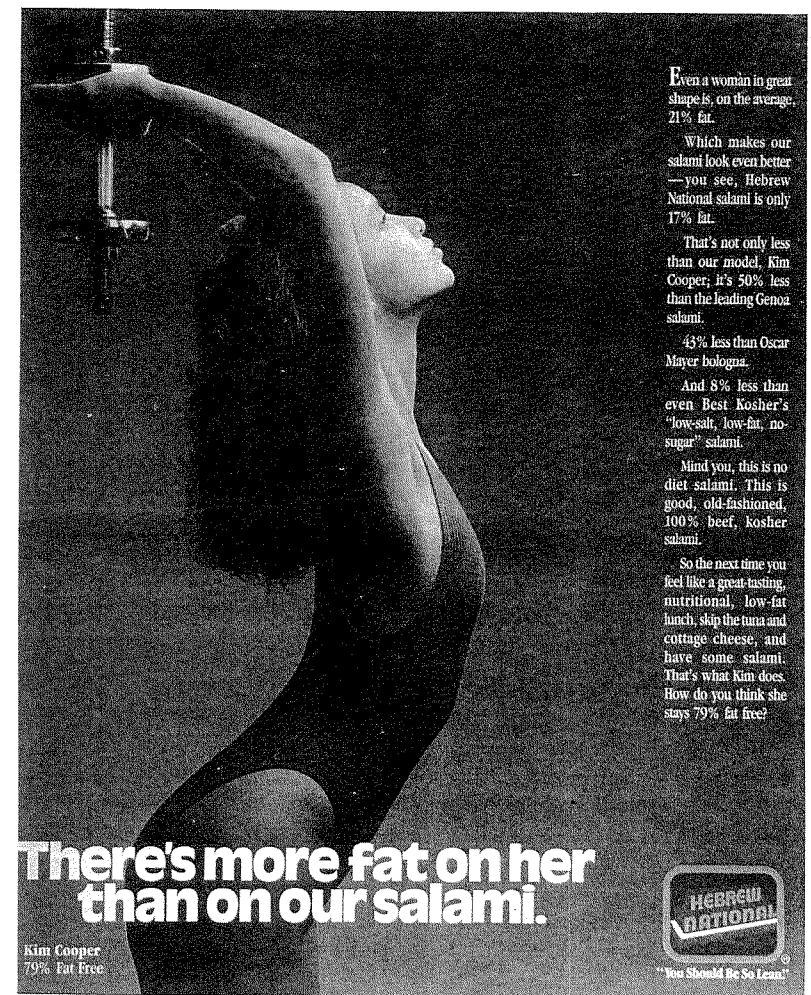
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persisted in her assertion that she was happy, she was warned, in a viciously self-righteous tone, that it would not last: "Mary Jane, to be the way you are today, you had better start going on a diet soon, because if you don't you're going to get bigger and bigger and bigger. It's true."²³ On another show, in an effort to subdue an increasingly hostile and offensive audience one of the doctor-guests kept trying to reassure them that the "fat and happy" target of their attacks did not *really* mean that she didn't *want* to lose weight; rather, she was simply tired of trying and failing. This construction allows people to give their sympathy to the obese, assuming as it does the obese person's acknowledgment that to be "normal" is the most desired goal, elusive only because of personal inadequacy. Those who are willing to present themselves as pitiable, in pain, and conscious of their own unattractiveness—often demonstrated, on these shows, by self-admissions about intimate physical difficulties, orgies of self-hate, or descriptions of gross consumption of food, win the sympathy and concern of the audience.

SLENDERNESS AND GENDER

It has been amply documented that women in our culture are more tyrannized by the contemporary slenderness ideal than men are, as they typically have been by beauty ideals in general. It is far more important to men than to women that their partner be slim.²⁴ Women are much more prone than men to perceive themselves as too fat.²⁵ And, as is by now well known, girls and women are more likely to engage in crash dieting, laxative abuse, and compulsive exercising and are far more vulnerable to eating disorders than males. But eating disorders are not only "about" slenderness, any more than (as I have been arguing) slenderness is only—or even chiefly—about being physically thin. My aim in this section, therefore, is not to "explain" facts about which so much has now been written from historical, psychological, and sociological points of view. Rather, I want to remain with the image of the slender body, confronting it now both as a gendered body (the slender body as female body—the usual form in which the image is displayed) (Figure 34) and as a body whose gender meaning is never neutral. This layer of gender-coded signification, suffusing other meanings,



Even a woman in great shape is, on the average, 21% fat.

Which makes our salami look even better —you see, Hebrew National salami is only 17% fat.

That's not only less than our model, Kim Cooper; it's 50% less than the leading Genoa salami.

43% less than Oscar Mayer bologna.

And 8% less than even Best Kosher's "low-salt, low-fat, no-sugar" salami.

Mind you, this is no diet salami. This is good, old-fashioned, 100% beef, kosher salami.

So the next time you feel like a great-tasting, nutritional, low-fat lunch, skip the tuna and cottage cheese, and have some salami. That's what Kim does. How do you think she stays 79% fat free?

There's more fat on her than on our salami.

Kim Cooper
79% Fat Free

HEBREW NATIONAL
"You Should Be So Lean!"

FIGURE 34

overdetermines slenderness as a contemporary ideal of specifically female attractiveness.

The exploration of contemporary slenderness as a metaphor for the correct management of desire must take into account the fact that throughout dominant Western religious and philosophical traditions, the capacity for self-management is decisively coded as male. By contrast, all those bodily spontaneities—hunger, sexual-

ity, the emotions—seen as needful of containment and control have been culturally constructed and coded as female.²⁶ The management of specifically female desire, therefore, is in phallogentric cultures a doubly freighted problem. Women's desires are by their very nature excessive, irrational, threatening to erupt and challenge the patriarchal order.

Some writers have argued that female hunger (as a code for female desire) is especially problematized during periods of disruption and change in established gender-relations and in the position of women. In such periods (of which our own is arguably one), nightmare images of what Bram Dijkstra has called "the consuming woman" theme proliferate in art and literature (images representing female desire unleashed), while dominant constructions of the female body become more sylphlike—unlike the body of a fully developed woman, more like that of an adolescent or boy (images that might be called female desire unborn). Dijkstra argues such a case concerning the late nineteenth century, pointing to the devouring sphinxes and bloodsucking vampires of *fin-de-siècle* art, and the accompanying vogue for elongated, "sublimely emaciated" female bodies.²⁷ A commentator of the time vividly describes the emergence of a new body-style, not very unlike our own:

Women can change the cut of their clothes at will, but how can they change the cut of their anatomies? And yet, they have done just this thing. Their shoulders have become narrow and slightly sloping, their throats more slender, their hips smaller and their arms and legs elongated to an extent that suggest that bed, upon which the robber, Procrustes, used to stretch his victims.²⁸

The fact that our own era has witnessed a comparable shift (from the hourglass figure of the fifties to the androgynous, increasingly elongated, slender look that has developed over the past decade) cries out for interpretation. This shift, however, needs to be interpreted not only from the standpoint of male anxiety over women's desires (Dijkstra's analysis, while crucial, is only half the story) but also from the standpoint of the women who embrace the "new look." For them it may have a very different meaning; it may symbolize, not so much the containment of female desire, as its liberation from a domestic, reproductive destiny. The fact that the slender female body can carry both these seemingly contradictory



FIGURE 35

YOU DO NOT HAVE TO BE YOUR MOTHER UNLESS SHE IS WHO YOU WANT TO BE. YOU DO NOT HAVE TO BE YOUR MOTHER'S MOTHER, OR YOUR MOTHER'S MOTHER'S MOTHER, OR EVEN YOUR GRANDMOTHER'S MOTHER ON YOUR FATHER'S SIDE. YOU MAY INHERIT THEIR CHINS OR THEIR HIPS OR THEIR EYES, BUT YOU ARE NOT DESTINED TO BECOME THE WOMEN WHO CAME BEFORE YOU. YOU ARE NOT DESTINED TO LIVE THEIR LIVES. SO IF YOU INHERIT SOMETHING, INHERIT THEIR STRENGTH. IF YOU INHERIT SOMETHING, INHERIT THEIR RESILIENCE. BECAUSE THE ONLY PERSON YOU ARE DESTINED TO BECOME IS THE PERSON YOU DECIDE TO BE.

meanings is one reason, I would suggest, for its compelling attraction in periods of gender change.²⁹

To elaborate this argument in more detail: earlier, I presented some quotations from interviews with eating-disordered women in which they describe their revulsion to breasts, stomachs, and all other bodily bulges. At that point I subjected these quotations to a gender-neutral reading. While not rescinding that interpretation, I want to overlay it now with another reading, which I present in "Anorexia Nervosa: Psychopathology as the Crystallization of Culture." There, I suggest that the characteristic anorexic revulsion toward hips, stomach, and breasts (often accompanied by disgust at menstruation and relief at amenorrhoea) might be viewed as expressing rebellion against maternal, domestic femininity—a femininity that represents both the suffocating control the anorectic experiences her own mother as having had over her, and the mother's actual lack of position and authority outside the domestic arena. (A Nike ad [Figure 35] embodies both these elements, as the "strength" of the mother is depicted in the containing arm that encircles her small daughter, while young women reading the ad

are reassured that they can exercise *their* strength in other, non-maternal ways.) Here we encounter another reason for anxiety over soft, protuberant body-parts. They evoke helpless infancy and symbolize maternal femininity as it has been constructed over the past hundred years in the West. That femininity, as Dorothy Dinnerstein has argued, is perceived as both frighteningly powerful and, as the child comes increasingly to recognize the hierarchical nature of the sexual division of labor, utterly powerless.³⁰

The most literal symbolic form of maternal femininity is represented by the nineteenth-century hourglass figure, emphasizing breasts and hips—the markers of reproductive femaleness—against a fragile wasp waist.³¹ It is not until the post-World War II period, with its relocation of middle-class women from factory to home and its coercive bourgeois dualism of the happy homemaker-mother and the responsible, provider-father, that such clear bodily demarcation of “male” and “female” spheres surfaces again. The era of the cinch belt, the pushup bra, and Marilyn Monroe could be viewed, for the body, as an era of “resurgent Victorianism.”³² It was also the last coercively normalizing body-ideal to reign before boyish slenderness began its ascendancy in the mid-1960s.

From this perspective, one might speculate that the boys who reacted with disgust or anxiety to fleshy female parts were reacting to evocations of maternal power, newly threatening in an age when women are making their way into arenas traditionally reserved for men: law, business, higher education, politics, and so forth.³³ The buxom Sophia Loren was a sex goddess in an era when women were encouraged to define their deepest desires in terms of service to home, husband, and family. Today, it is required of female desire, loose in the male world, to be normalized according to the professional (and male) standards of that world; female bodies, accordingly, must be stripped of all psychic resonances with maternal power. From the standpoint of male anxiety, the lean body of the career businesswoman today may symbolize such a neutralization.

With her body and her dress she declares symbolic allegiance to the professional, white, male world along with her lack of intention to subvert that arena with alternative “female values.” At the same time, insofar as she is clearly “dressing up,” *playing* male (almost always with a “softening” fashion touch to establish traditional feminine decorativeness, and continually cautioned against the dire

Is your face paying the price of success?

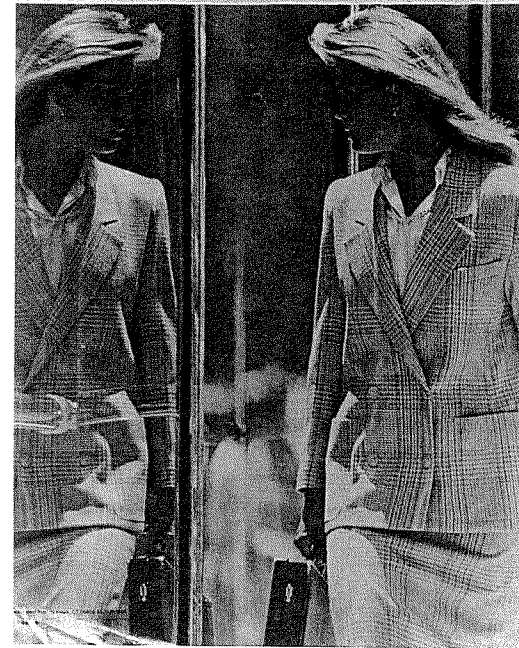


FIGURE 36

consequences of allotting success higher priority than her looks), she represents no serious competition (symbolically, that is) to the real men of the workplace (Figures 36 and 37).

For many women, however, disidentification with the maternal body, far from symbolizing reduced power, may symbolize (as it did in the 1890s and 1920s) freedom from a reproductive destiny and a construction of femininity seen as constraining and suffocating. Correspondingly, taking on the accoutrements of the white, male world may be experienced as empowerment by women themselves, and as their chance to embody qualities—detachment, self-containment, self-mastery, control—that are highly valued in our culture. The slender body, as I have argued earlier, symbolizes such qualities. “It was about power,” says Kim Morgan, speaking in the documentary *The Waist Land* of the obsession with slenderness that led to her anorexia, “that was the big thing . . . something I could throw in people’s faces, and they would look at me and I’d only weigh this much, but I was strong and in control, and

FASHION clothes minded

How to Make a Guy's Look Girlish

Add the right accents to handsome haberdashery and you can give it a frankly feminine air. Here are a few softening touches worth trying.

● **SCARVES** Drape a lacy scarf around your shoulders, tie a chiffon scarf in a floppy bow at your throat or let a lace-trimmed handkerchief peek out of your jacket or shirt pocket.

● **TIES** Knot a softly woven or paisley print tie and wear it the way no man would—with a strand or two of pearls.

● **JEWELRY** Gems are the definitive differentiating pieces. Try: long link chains with fake jewels, rhinestone pendants, pretty pins and elegant drop earrings.

● **BAGS** Carry a clutch in soft brightly colored leather—it has a businesslike shape with a casual flair.

● **SHOES** Go for mannish wing tip oxfords or loafers with feminine details—pointed toes, under-slung heels, two-tone styling, leather bows or tassels—and wear them with bright or patterned tights or delicate crocheted socks. ●

Anne Klein II notch lapel shirt, V-neck sweater, blazer and pants. Amy Secolo crystal-and-pearl drop earrings. Yves St. Laurent faux-gemstone pins. Levine pointy-toed wing tip oxfords. Hair by Lee Ennack, makeup by Roxanna Floyd.

Crystal-and-drop earrings

Lace-trimmed pocket square

Colorful faux-gemstone pins

Red reptilian-leather clutch

Pointy-toed wing tip oxfords

#9

FIGURE 37

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Aerobics are terrific for the cardiovascular system. And even for burning calories.

But when it comes to firming your body, there's no substitute for a progressive resistance system.

Like the Bodybar 2000. The world's finest home gym. Designed by the people who have been making institutional fitness equipment for nearly 40 years.

The Bodybar 2000 offers over 32 firming exercises. The kind you'd do at a health spa.

Only, now you can do them in the privacy of your own home. With no time wasted waiting for a machine to be free. Or time wasted driving to and from the spa.

Look for the Bodybar 2000 at better sporting goods stores everywhere. Or call **1-800-62-MARCY**, Ext. 47 for information.

Because if you have a problem with firmness, Marcy can help you iron it out.

MARCY
WHEN YOU FINALLY
GET SERIOUS.

THE JOY OF COOKING.

FIGURE 38

hey you're sloppy."³⁴ The taking on of "male" power as self-mastery is another locus where, for all their surface dissimilarities, the shedding of weight and the development of muscles intersect. Appropriately, the new "Joy of Cooking" takes place in the gym, in one advertisement that shamelessly exploits the associations of female body-building with liberation from a traditional, domestic destiny (Figure 38).

In the intersection of these gender issues and more general cultural dilemmas concerning the management of desire, we see how the tightly managed body—whether demonstrated through sleek, minimalist lines or firmly developed muscles—has been overdetermined as a contemporary ideal of specifically female attractiveness. The axis of consumption/production is gender-overlaid, as I have argued, by the hierarchical dualism that constructs a dangerous, appetitive, bodily "female principle" in opposition to a mas-

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terful "male" will. We would thus expect that when the regulation of desire becomes especially problematic (as it is in advanced consumer cultures), women and their bodies will pay the greatest symbolic and material toll. When such a situation is compounded by anxiety about *women's* desires in periods when traditional forms of gender organization are being challenged, this toll is multiplied. It would be wrong to suppose, however, that it is exacted through the simple *repression* of female hunger. Rather, here as elsewhere, power works also "from below," as women associate slenderness with self-management, by way of the experience of newfound freedom (from a domestic destiny) and empowerment in the public arena. In this connection we might note the difference between contemporary ideals of slenderness, coded in terms of self-mastery and expressed through traditionally "male" body symbolism, and mid-Victorian ideals of female slenderness, which symbolically emphasized reproductive femininity corseted under tight "external" constraints. But whether externally bound or internally managed, no body can escape either the imprint of culture or its gendered meanings.