



SOCIALLY INFORMED BODY


Body, Health and Society

OUTLINE

- concepts developed by Pierre Bourdieu
 - habitus
 - capital
 - field
 - relational understanding to society
- Application
 - Body as a form of capital (Wacquant)
 - Erotic capital
 - Lifestyle
- Body in Bourdieu s work
- habitus Mauss vs. Bourdieu



REVISION



GUIDING QUESTIONS

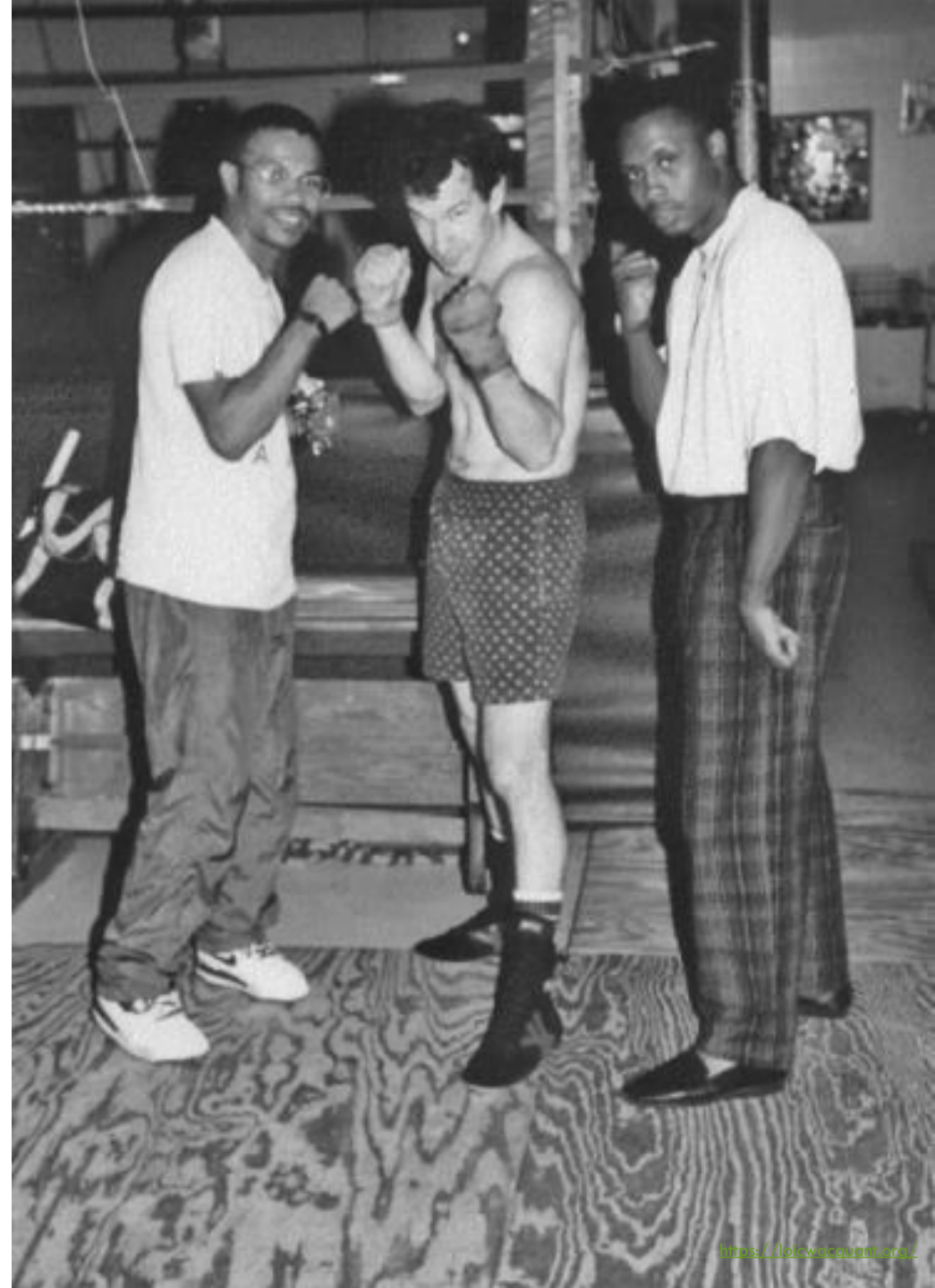
- What is: habitus; capital; field?
- How are these related?

LOÏC WACQUANT

PUGS AT WORK

general reflection

- Situating text
 - time / place / discipline
 - method (example)
 - mainstream theory → with/ without stream
- What is the text about? (√)
- What is the main argument? (+)
- Questions / comments? (- / ?)



PIERRE BOURDIEU

(1930 – 2002)

- french sociologist, anthropologist, philosopher
- Weber, Marx, Foucault, Lévi-Strauss
- bridging dichotomous thinking in SS
- EHESS (1968)

- work

LOÏC WACQUANT

[HTTPS://LOICWACQUANT.ORG/](https://loicwacquant.org/)

- *1960
- sociologist, social anthropologist
- follower of Pierre Bourdieu
- professor of Sociology and Research Associate at the Institute for Legal Research, Boalt Law School, University of California at Berkeley
- urban sociology, urban poverty, racial inequality, the body, social theory
 - now: carnal anthropology; mechanisms of racial domination
- **Work**
 - *An Invitation to Reflexive Sociology* (1992), with Pierre Bourdieu, translated in 19 languages
 - *Les Prisons de la misère – Prisons of poverty* (1999), translated in 20 languages; new and expanded English edition
 - *Body and Soul: Ethnographic Notebooks of an Apprentice Boxer* (2000/2004), translated in 8 languages



<https://inequality.stanford.edu/about/people/loic-wacquant>

PROFFESSONAL BOXING AND MAIN CONCEPTS

- on the basic of the reading find some examples of:
 - capital (e.g. 68-69)
 - Tale of the tape
 - style
 - habitus (e.g. 72)
 - style
 - field (e.g. 85)
 - Its order, rules, forms of authonomy
 - pressure





HOW THEY RELATE TO EACH OTHER?

- Interrelations?
- role of body work and sacrifice?

HOW DO THEY RELATE? - CONNECTING CONCEPTS

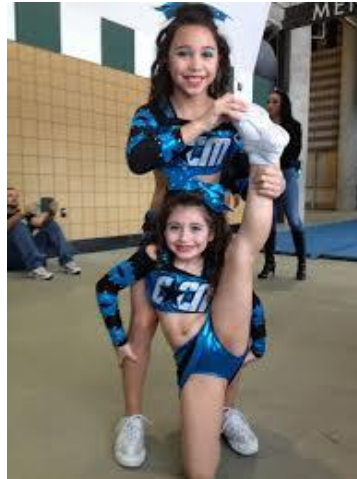
(RŮŽIČKA – VAŠÁT 2011)

Strategy, through which actors and institutions live (and fight)... depend on positions they occupy in the structure of the field – i.e. depend on the distribution of specific symbolic capital... and on dispositions which constitute habitus... On the extend till with they want to maintain or change the current distribution – and there fore the rules of the game (Bourdieu 1986: 183)

PUGS AT WORK

- What is bodily capital, how can be his type of capital accessed and accumulated?
- What does it mean that the habitus is incorporated / inscribed in the body?
- What is the social field under study? What are rules of this social field?

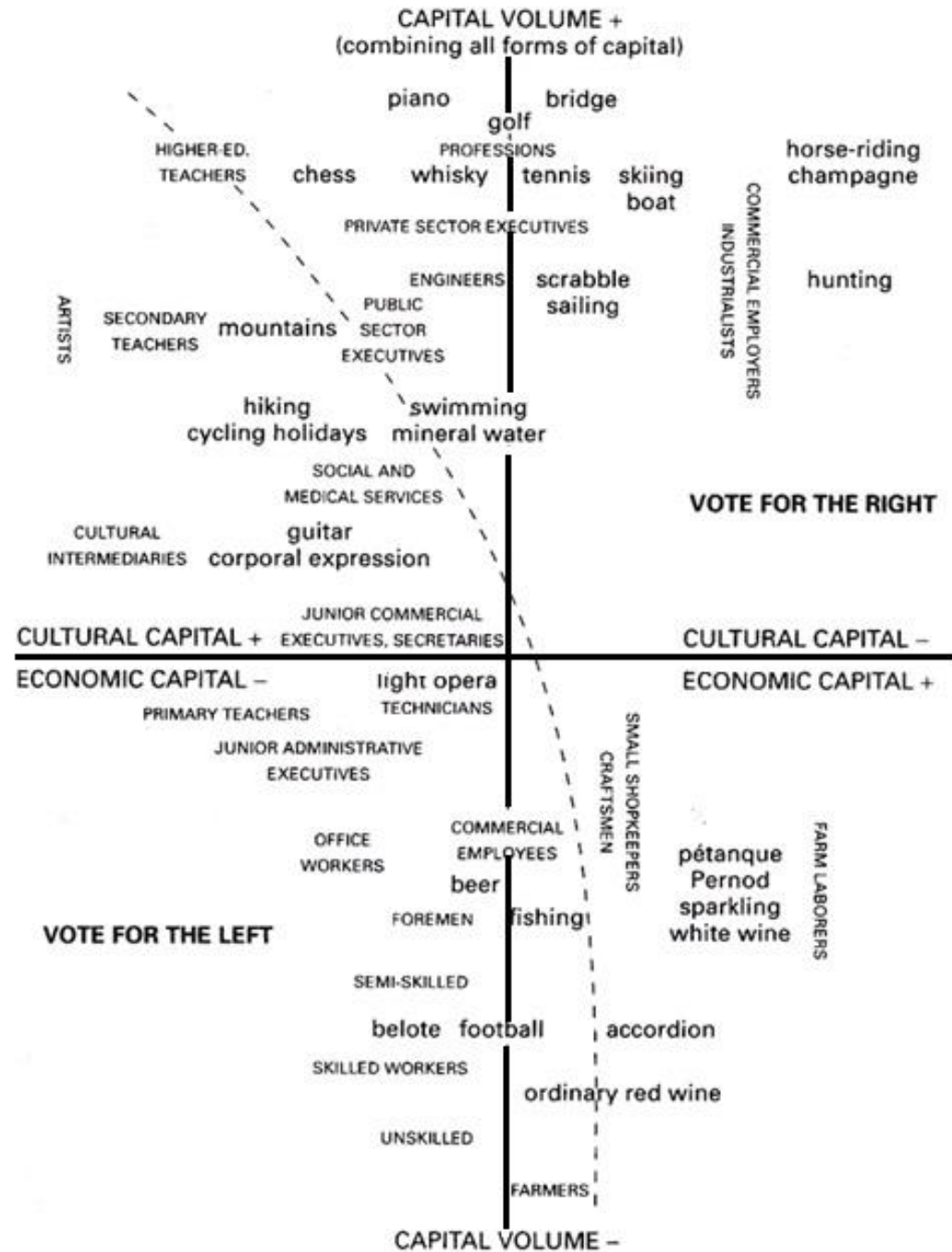
BODY CAPITAL



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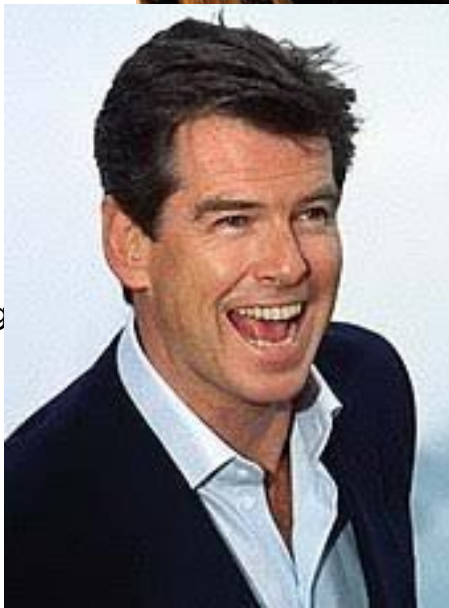
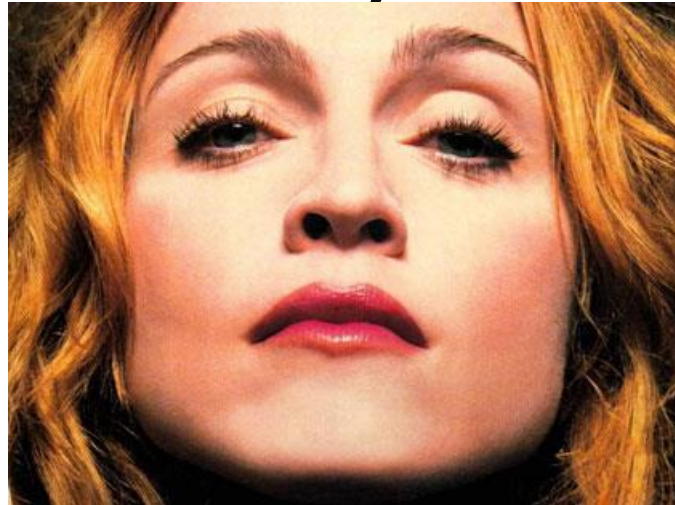
DISTINCTION



EROTIC CAPITAL (HAKIM 2010)

- beauty
- attractiveness
- charm
- temperament
- social representativeness
- sexuality

<https://www.youtube.com/watch?v=yEIIQDAEtOg>



BODY IN BOURDIEU WORK

„work of Bourdieu (1977, 1984) shifted an earlier focus on the body as the source of symbolism or means of expression to an awareness of the body as the locus of social practice“ (Csordas 1993)

„for Bourdieu the socially informed body is the "principle generating and unifying all practices," and consciousness is a form of strategic calculation fused with a system of objective potential“ (Csordas 1990)

>>> **Socially informed body as a principle generating and unifying all practices**

HABITUS MAUSS VS. BOURDIEU

(CSORDAS)

Mauss in body techniques refer to the sum total of culturally patterned uses the body in a society. For Mauss it was a means to organize an otherwise miscellaneous domain of culturally patterned behaviour, received only a paragraph of elaboration of habitus as a collection of practices, defining it as a system of perduring dispositions which is the unconscious, collectively inculcated principle for the generation and structuring of practices and representations (1977:72). This definition holds promise because it focuses on the psychologically internalized content of the behavioural environment. For our purposes, it is important that the habitus does not generate practices unsystematically or at random, because there is a

„... principle generating and unifying all practices, the system of inseparably cognitive and evaluative structures which organizes the vision of the world in accordance with the objective structures of a determinate state of the social world: this principle is nothing other than the socially informed body, with its tastes and distastes, its compulsions and repulsions, with, in a word, all its senses, that is to say, not only the traditional five senses-which never escape the structuring action of social determinisms-but also the sense of necessity and the sense of duty, the sense of direction and the sense of reality, the sense of balance and the sense of beauty, common sense and the sense of the sacred, tactical sense and the sense of responsibility, business sense and the sense of propriety, the sense of humor and the sense of absurdity, moral sense and the sense of practicality, and so on. [1977:124, emphasis in original]

Bourdieu maintains this roundedness in the body even in discussion of the "sense of taste" as the cultural operator in his social analysis of aesthetics, insisting that it is "inseparable from taste in the sense of the capacity to discern the flavours of foods which implies a preference for some of them" (1984:99).

NEXT CLASS

Docile bodies

Compulsory reading:

Foucault, M. (1975). Discipline and Punish: The Birth of the Prison. Pp 135-169.

Guiding questions:

- What is body politic?
- What are docile bodies?
- What is the relation between knowledge and power?
- What is the relation between power and body? How does it work?
- What is the main Foucault's focus? (in contrary to symbols in Mary Douglas's or practice in Bourdieu's approach)

Discussion questions:

- What is the relationship between the individual (body) and society?
- How is Foucault's approach different from the approach of Douglas and Mauss, Goffman or Bourdieu?
- *Symbolic body/social body; body techniques; normative of social situation; habitus-field...*
- Can you think about more examples of this theory application?
- *In relation to gender, beauty, illness, eating, health, sexual behaviour, death*