



BODY AS A FORM OF CAPITAL

Body, Health and Society

AIM

- To understand:
 - Bourdieu's theory of social field.
 - To be able to apply it.
 - Body in Wacquant's (Bourdieu's) work

GUIDING QUESTIONS

What is: habitus; capital; field in the ethnography of professional boxing field case?

What is the relationship among these?

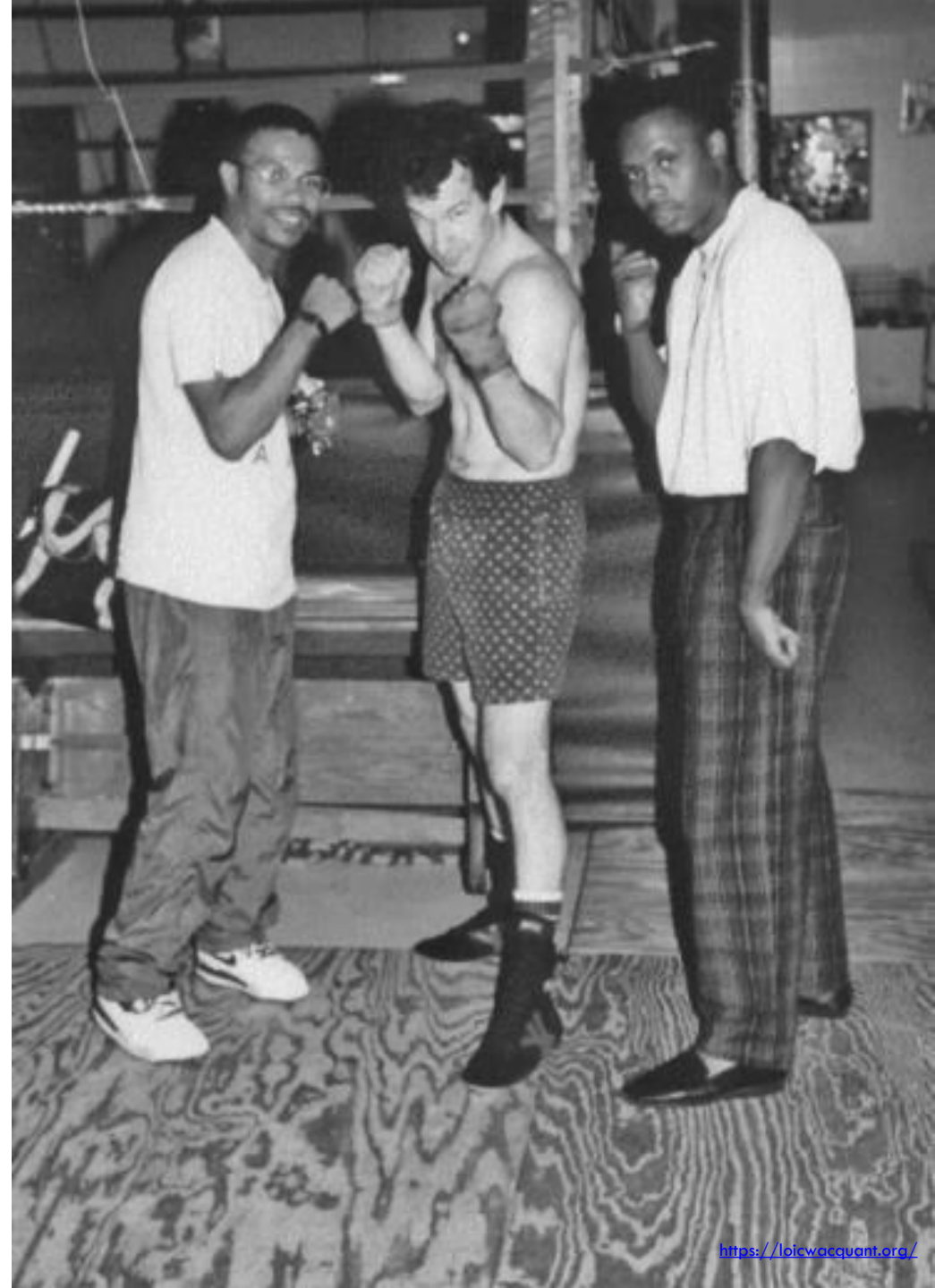
What is the structure here? How is it incorporated?

LOÏC WACQUANT

PUGS AT WORK

general reflection

- Situating text
 - time / place / discipline
 - method (65-66)
 - mainstream theory → with/ without stream (65, 1. p.)
- What is the text about?
 - Story (1. entering the field – 2. body work+sacrifice – 3.risk illusio and collusio)
- What is the main argument? (+)



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>

THEORY OF SOCIAL FIELD: PUGILISM CASE

- habitus
- capital
- social field

-  bridging dichotomic thinking about social behaviour grounded in objectivism x subjectivism
-  relationship between the individual and the society

PROFFESSONAL BOXING AND MAIN CONCEPTS

- on the basic of the reading define + find some examples of:
 - capital (66, 4; 67, 2; 68, 3)
 - Tale of the tape
 - habitus (72, 3; 73, 2)
 - Style, values..
 - field (85, 6 – 86, 2)
 - Its order, rules, forms of authonomy; pressure



BODY CAPITAL



Wacquant 1995: 68-70

- Bodily - Symbolic capital?
- Structure – habitus? (73, 2; 81, 2)
- Capital – habitus – field (66, 5- 67, 1)



GUIDING QUESTIONS

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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)

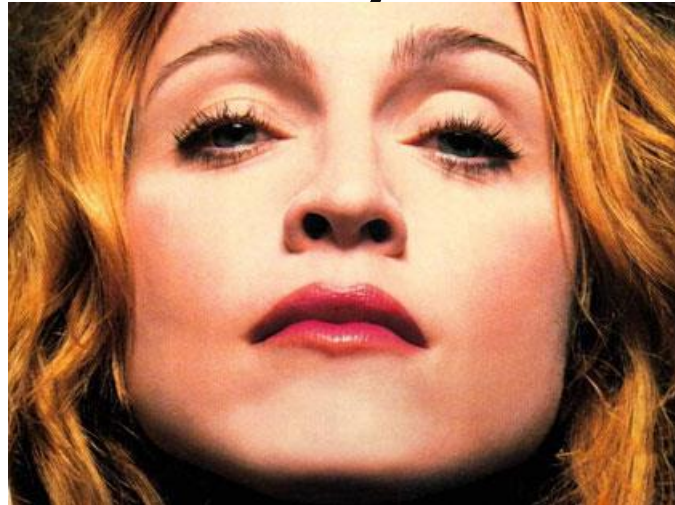
>>> Socially informed body as a principle generating and unifying all practices

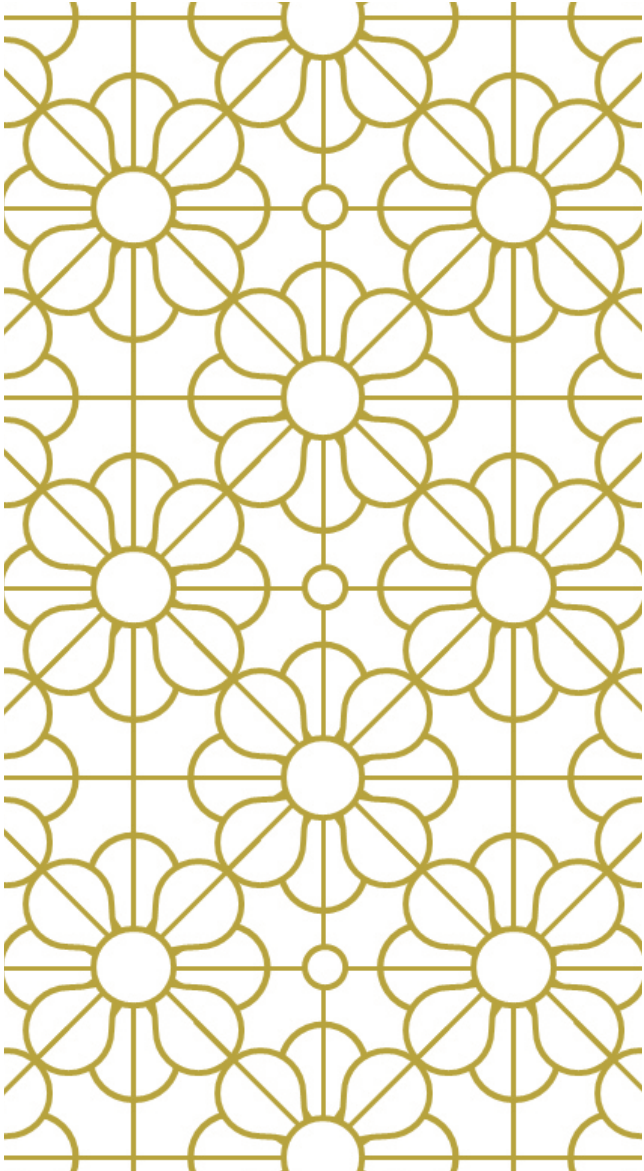
EROTIC CAPITAL (HAKIM 2010)

„COMBINATION OF ESTETIC, VISUAL, PHYSICAL,
SOCIAL AND SEXUAL ATTRACTIVITY PERCEIVED BY
OTHER MEMBERS OF YOUR SOCIETY IN ALL OF THE
SOCIAL CONTEXTS “

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

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





•reproduction?

- Reproduction of social structures is conditioned by the accordance between objective and mental structures of individual habituses when the actual conditions of given social field enable it.
- Action is not a causal relation of habitus → action, rather (habitus) + (capital) + field = action

•habitus as a result of socialization?

- When socialization is not static but never-ending process.
- Never complete, but always in transformation related to the transformation of conditions imposed to the actor all the time.

CRITIQUE

(RŮŽIČKA, VAŠÁT 2011)

NEXT CLASS

Docile bodies

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*