

Women and habitus

HUERTA-ROSAS, Abigail*†

Universidad Nacional Autónoma de México

Received April 18, 2015; Accepted September 2, 2015

Abstract

Learning and life lessons to force repetition live and feel like part of being human, are a key element in the lives of millions of women in Mexico, based on the transformation of private and public life, running tasks modern-traditional. Hence the following essay seeks to reflect on the habitus in women as a form of reproduction in the intimate space-loving, family, from conception of the sociology of Pierre Bourdieu. They seek to reflect on the activities that women perform in daily life, home and paid work in order to confront the so-called private and public spaces, as well as generating certain feelings that emanate from there.

Women, habitus, family

Citation: HUERTA-ROSAS, Abigail. Women and habitus. ECORFAN Journal-Republic of Colombia 2015, 1-1: 19-25

* Correspondence to Author (email: abi_spa2002@yahoo.com.mx)

† Researcher contributing first author.

Introduction

One of the great contributions of contemporary sociology is to consider the individual as micro element affects and is affected by the events in society, as macro.

The dialectic between society and the individual, in addition to breaking with what classical sociology noted, allows objects to be extended study and analyze previously unthinkable events. In such a way that today it is possible to speak, for example, sociology of the body, health, gender studies, feelings and emotions. I believe that sociology should keep in mind that everything, even seen as more intimate-love, relationship, sexual activity, the food- is social.

In this sense, I think the sociology of Pierre Bourdieu, without forgetting that it is not the only one, is fairly representative. According to Bourdieu's sociology must objectify the practical world taking into account the individuals living in their immediate environment, so that sociology is not away from the everyday reality of human beings.

Based on these precepts, in the following essay I have tried to apply the concept of habitus and reflect on how some women living in our country. I want to clarify that the statements I make in the document about women, their attitudes and feelings are based on the research of my thesis and expertise, which were aimed at trying to understand how family life unfolds women who are "a pound of chickpeas" today. That is, the "successful" professionals who work and are mothers, bearing in mind that, compared with the total of women entering basic education, are very few and those that manage to exert the race and "succeed" it further.

The habitus and women

Over the past three decades Mexico has produced a series of social changes, among other factors relate to the increased integration of women into the labor and educational sector. These facts have overturned or at least questioned, in many social sectors, tasks between men and women. It is undeniable that you can no longer understand the social role they attached to traditional norms and values: the woman and the man home to work.

The family structure that even before the fifties was somewhat clear and schematic especially in the middle class and the rich began to change. So that in Mexico today have a marked reduction in the average size of the family members, mothers women active in the labor sector, increased marital separations and the displacement of man as the sole supplier (Tuirán, 2001 , p.23).

Despite these changes, why women are or continue to assume many of the roles that for centuries we have been assigned, why we are the main responsible for housework, care of children / as, of seniors, the house and its proper functioning, why we are still one of the sectors that are more violent? Items that do not reflect the social reality has changed.

Around these questions, this paper would devote me to think about the concept of habitus of Pierre Bourdieu as for women make him one of the most dominated sectors and the root of this rule can be found in the field or fields habitus female. For example, in the structuring of space in the interior divisions of the house or in the opposition between the house and the field or in the organization of time, of the day or the agricultural year and so broad in all practices, almost always on the techniques and rituals again, especially in the body, posture, gestures and bearing (Bourdieu, 2000, p. 3).

But specifically what Bourdieu refers to habitus term.

The practice theory of Bourdieu where habitus (the field and also capital) is clear, planned to analyze the elements in society are structured by everyday practice, which, he says, unlike point view of social phenomenology not executed consciously.

For Bourdieu "proper science of society must embrace the same time, the objective regularities and the process of internalization of objectivity under which the trasindividuals and unconscious early (di) vision that agents incorporated into their practices are "(Wacquant in Bourdieu, 1995, p. 21).

That is, Bourdieu, who takes structuralism and constructivist approaches, the concept of habitus serves to highlight one of their theoretical premises: sociology cannot ignore the fact that social agents apprehend the world from the subjective point of view and based on this they think, feel and act as individual, personal and subjective, is social.

So "The habitus is a socialized subjectivity" (Bourdieu, 1995, p. 87) says the sociologist, which states that the purpose of social science is neither the individual nor the group but the relationship between two embodiments historical action. Therefore, in the habitus and practical rationality it operates, which emanates from a particular historical system of social relations that transcend the individual because this internalized since childhood the multiplicity of external structures.

For women, the habitus is defined from the differences in the male body, says Bourdieu in Male domination, which has made the female body, socialized, staying deep and domination symbolic violence. Violence, adopted by them as such is unknown.

Under What deep body ?, socialized with approval? such statements mean what habitus in mothers and wives caregivers, domestic workers, cooks, nurses, etc. It is apprehended with H? The answer to is whether Bourdieu.

Of course such a response can cause huge blisters on certain sectors as feminists seem to Bourdieu says there is no way to transform this reality or even he assumes that this is because women tolerate it. Yes and no.

He notes that consent implies acceptance and reproduction of habitus is unknown because that implies domination and symbolic violence. It is so regulated and historically the fact that women take these or those functions that are not, are not aware of it.

It is proven that the majority of women working outside the home, with high levels of formal education are taking just the same tasks as their mothers and grandmothers years ago and in the case of violence, they can tolerate it like any other woman in another era.

Thus, male domination (Bourdieu referring to the text), so far existing in the private space which causes women's access to sex without wanting to invest the money they earn in the affairs of the couple and the children / as unequally, to do more housework, caring for children / as- leads to violence executed on a symbolically structured for men and women world according to differentiation based on the body and everyday rituals (the habitus) without knowing it.

None of the women I interviewed pointed out that such practices represent violence or domain, although some said they felt inhibited and alibis in their development as individuals.

Consider a brief example where women can be found inside the home habitus.

Laura arrives at 8 or 9 at night after 8, or by accounts, up to 10 hours, heels, stockings, clothing that pinches and uncomfortable are removed. Ask about the making of the task to the child, accommodates the milk in the refrigerator way home happened to buy all the time because this was such an absence. "Pick up" the room, the kitchen, toys, accommodates the electric bill and phone when food was to pay the bank.

Raul, before leaving the child in the school happens to leave the garbage bag in the container building, I beg you, I order you yesterday and you did not. Laura notes with patient and yet annoyed tone as he knows when Raul watches television, and especially football, not listening to what is said.

Its 11 pm, prepare clothes for the next day. Knows to be beautiful, a woman must always be feminine, like the client, the employer. Sleep and the next day answers the call of alarm for 6am. I wish Raul is not angry because once again I did not even touch me, but I swear I just wanted sleep-, she tells herself. Prepares breakfast, thinks that will leave prepared food in the refrigerator, clothes the child to bathe well! because she knows that cleanliness and good development always speak of a good or bad mother. By the way, he realizes that he needs to Oscarito tennis, reflects it would be good to buy them in half, but also what would be a raise or that her husband also thought of such expenses.

8:00 am, 8:15 am gets to bathe, put on makeup, hair is arranged with the dryer, clothing sets, breakfast. There are now 9, hopefully there is not much traffic! If it were not for the bridge it is under construction, instead of doing more than one hour Laura would secure less time to work.

Good morning, good morning to all, boss and I arrived. I hate these shoes! Think aloud. Assumes previous day's activities and start with new. It's 2 pm, calls home to collate that Raulito have arrived safely from school, he shared some chores knows ultimately ending hours later. My love, the teacher of Spanish arrived, you're fine, you gave the job ?, ask Raulito quickly. Finally he says goodbye with: i love you, I call you later, anything, please mark me to the office, a kiss.

Monday to Friday befall such tasks in the life of Laura.

In this case, as in the millions of women who work in our country and have a family of his own, it is present a strong relationship with what Bourdieu calls symbolic power. This power emanates from the ideological and educational structures where gender habitus schemes are beyond the control of the conscience and the will, "in the darkness of the practical schemes of habitus in the relationship domain is registered, often inaccessible to decision-reflective consciousness and the controls will "(Bourdieu, 1995, p. 2).

That is, here the concept of habitus can describe the domination and symbolic violence against women is a structural or structured structure, introducing practices and practical schemes thoughts derived from the incorporation of social structures resulting from historical work.

So that even dominated, in this case women, they are somehow complicit way as the rules under which they operate the orillan it. Submission acting, as in all the tasks carried out by Laura, is unconscious. The habitus and the field make it look as normal as as Bourdieu says "Of all the forms of 'clandestine persuasion', the most implacable is the simply exerted by the order of things" (Bourdieu, 1995, p. 120).

The complexity of the matter is that such customs that may seem repetitive and mechanics are a way to relate actively and creatively with the world. They are, as Bourdieu, ways of feeling says.

This last point interests me particularly as I have observed that in the roles of women there is a strong emotional involvement. Women (suppose that men too) are built and based on particular forms of love toward others. Love understood in principle and female associated with the capacity and yield; life, care, clean clothes, attention, time, effort, food, rebuke, limits and so on.

I believe that feelings are one of the most ruthless and decisive forces in the attitude of the human being, and that based on how we feel and decided to act. For these women, feelings, may be the most deeply rooted human body and thereby domination and symbolic violence, as Pierre Bourdieu.

In this sense I think the habitus for women more than it does result in actions on emotions. The action is overtaken by the emotions produced before the great responsibility to take forward, in general, to a group of humans, from the time of having to breastfeed. Even if a woman is not at home to do what "should" and know that most of your time is occupied by work or school feels involved. It is Laura calling to see how they are, to indicate that coma, or the task is done, as if something as elemental and organic as feeling hungry or she is responsible for good or bad ratings also.

Hence, if the guilt experienced by women, to leave home and leave the children / as, it is stronger than the desire to develop in a field other than the home cause you return to the same. It is no coincidence that as they move educational levels and the jobs there are fewer women.

I found that to be attentive to the children / as they generate pride, security husband, house and order liking and pleasure. The feeling of "I did it" no matter at what cost; almost always of his fatigue, stress and self-pressure more when they work for them it is very rewarding and makes them feel empowered. A power that continues to reaffirm the role as being to the other and it is also quite weak because only socially recognized in commercial and vulgar terms May 10.

Here it should be noted that the power exercised by the mothers of the children / as almost always from blackmail, control, care and unconditional love becomes cold which is not surprising because under the traditional scheme Maternity women base their life and development through the children / as and achievements. The couple, usually under such scheme becomes absent and indifferent. This means that also run some force dominated and produce effects on the area in which they move, as Bourdieu says.

For all this, the release of the victims of symbolic violence cannot be achieved by decree. According to Bourdieu, the fact that women vote, will agree to higher levels of education, formal politics and power in the jobs not exempt us from internal conflicts and division of self.

The weight of the habitus cannot be relieved by a simple effort of will, the result of a liberating awareness. The leaves that shyness is betrayed by his body, which recognizes prohibitions and called to order inhibitors where other habit, the result of different conditions, would be inclined to perceive prescription stimulants or incitements.

The exclusion out of the public square, where explicitly stated, condemns women to separate and ruthless censorship of public expression, verbal and even body, making the incursion in a male space (such as spaces around a place assembly) a terrible ordeal, it can be done elsewhere almost equally well: in this way, acquires the appearances of a socially imposed agoraphobia can long survive the abolition of the most visible prohibitions and leads women to be excluded Agora themselves (Bourdieu, 2000, p. 7).

This does not mean that habitus is clear destination as well as responses by Bourdieu in a reflective anthropology. The same may lead to new experiences, different ways of feeling.

Many women, even minority in Mexico, due to the labor and educational fields in which they operate and that has led to different habitus, are choosing to have children / ace or not to marry. Situation that breaks with what was and is, unfortunately, for most habitus of male domination.

However, violence at home, street, workplace discrimination, most implementing housework, responsibility for the development of new human beings is still largely the responsibility of women. I do not mean that there are no areas of "advanced" more for which such claims are alleged to be bland and outdated but unfortunately for most women do not.

During the feminist movements of the so-called second wave (70) it was thought that the fact that women could venture into public spaces generate its "liberation". But more than 30 years away has been found that it is not, you need to transform habitus in too many fields.

This group of feminists in Mexico, certainly not over a hundred, inspired by the women's movement in Europe and the United States already had a cultural and economic capital that made them question while meeting traditional roles (which incidentally many but they did not their domestic workers). However the reality of all other was then and still very distant from their ideology and values.

True, there have been changes. The Mexico of today, both for women and men, is no longer the same as it was over thirty years ago. But I think by far the change has occurred since the forms. From the fact that women are satisfied to know most of the electoral roll, which occupy 40% of the rate of economic participation, instead of having an average of 7 children / as and only have 2.

Today they are challenged certain forms of male power, as the fact of beating a woman or being prohibited from performing certain task. Even now many forms such as caring men and women say they and them-without implying that you want to include or take into account women really.

However, believe that a woman is or should be primarily responsible for the children / as and the house, even if you work outside, it's still something very common, even for herself. So today, when the social differentiation between the sexes and therefore gender roles is questioned, it is common to present what Bourdieu calls habitus hysteresis.

The family patterns, based on the formation of the couple (usually heterosexual), face a dilemma. Women and men today are no longer those of yesterday and this represents both a weight and even impossibility to relate, especially considering forming a new family.

The scheme of romantic love and sexual life as a couple, as Giddens in *The Transformation of Intimacy*, clashes when what is known and imagine is the family of our parents or even our grandparents and it turns out that both work, both make money, both can decide to have sex life without being married, etc.

The histereis of habitus occurs more than ever and there are no answers, there are many questions, though. But I do not think anyone would dare to say that he knows the formula.

In this regard, I believe that sociological reflexivity spoken of as Wacquant says Bourdieu allows free ourselves from the illusion that as individuals we are free.

I think that is where the individual is condensed and can be seen not only social domination, also the serious mistakes under which the call is moved by Beck second modernity. In this sense, objetivarnos ourselves, as Bourdieu says, can result in interesting sociological discoveries because as feminism of the 70s said "the personal is political."

References

Bourdieu, Pierre, *Respuestas por una antropología reflexiva*, México, Grijalbo. 1995, 229 pp.

-----, *La dominación masculina*, Barcelona, Anagrama. 1995, 159 pp.

-----, *Las reglas del arte. Génesis y estructura del campo literario*, Barcelona, Anagrama. 1995, 514 pp.

Huerta Rosas, Abigaíl, *Madre, esposa y profesionista: actividades socialmente poco compatibles. Universitarias y familia. Una encuesta sobre la incompatibilidad del espacio público y el espacio privado en el inicio del siglo XXI*. Tesis para obtener el título de licenciada en sociología, México, Facultad de Ciencias Políticas y Sociales, UNAM. 2002, 160 pp.

-----, *Sentir a través del silencio. Los sentimientos expresados por las mujeres con una profesión y una familia propia*. Tesis para obtener el grado de Maestra en Estudios de la Mujer, México, UAM-X. 2004, 157 pp.

INEGI, *Mujeres y hombres*, México, INEGI, INM. 2012, 514 pp.

Tuirán, Rodolfo, "Estructura familiar y trayectorias de vida en México", en Cristina Gómez [comp.], *Procesos sociales, población y familia*, México, FLACSO-Porrúa. 2001, pp. 23-60.