

# **Economies of Violence. The Capoeiras and Mixed Martial Arts between cooperation and confrontation in a global setting**

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The »body technologies« (Amelang et al. 2016) in scope of my research on martial arts in a broad sense are spreading by economic principles of demand and supply. This applies to financial fits as well as to neuropsychological systems of positive stimuli, particularly experiences of »flow« (Csikszentmihalyi 1990) The implicit »body knowledge« and inner discourse of the practices carry specific strategies of cooperation/confrontation and therefore of shades of violence. Those can be positively associated and internalised depending on social and individual benefit. Violence too is structured by principles of gain and loss, evolutionary as well as psychologically (Pinker 2012). The demand of practices of fighting in the field refers by the noticeable emphasis of the egocentric perspective and the »entrepreneurship of oneself« to the omnipresent-abstract dominance of the postfordistic competitive spirit (Graf 2016). Concrete, but sporadic physical violence »on the street« and economic social discrimination are – in the perspective of the (potential) victims – united by an experience of subjective powerlessness. The re-production of empowerment in the martial arts, like represented in the slogan »success doesn't come by chance«, is to be related to that.

In line with the sportive civilizing process (Dunning 1999), even in the short time of my field research, a »historic decline of violence« can be stated (Pinker 2012). The economization, which this process involves, reproduces hegemonial patterns by making the practices fit into the logic of individual benefits. They stylize the antagonism of the human ability to fight to »success« in the competitive spirit. A milieu specific analysis can unveil the mechanics of reproduction by a bodily manifested habitus as an reaction to (impending or already actual) financial or social marginalization and/or physical threat (Bourdieu 1977). The strive for empowerment of the entrepreneurs and practitioners of the field does not only generate similar social patterns (Platz 2006), but offers the chance of transformation in the liminoid setting of the practices themselves (Turner 1995).

Because »real« violence normally is inaccessible and only available medialized or for a few (Downey 2014) the demand for competences of violence is supplied by (for different biographic reasons) unsettled or curious private persons and people of economic/state interests (like security and police). Body technologies like Capoeira / K1 / MMA / Krav Maga each emulate violence in its

inaccessibility in a specifically aestheticized manner. The prototypic bodily relation, like one enters in the martial arts, serves as (phenomenologic) source of (ethic) insight: how do I react to my counterpart?

Body technologies of fight are facing the difficulty of dealing adequately with the subject and object level of the human body/Leib related to the physical, ethic and judicial situation. This becomes especially apparent in the shades and demarcation of fightgame (Capoeira), martial arts (K1), self defence (Krav Maga) and professional fight systems (as in military application). In the nonobservance and overemphasis of the competitive spirit respectively one's own position lies the danger of the (sportive) agonism as well as the tendency to the degradation to the object level of the human body in practices of self defence. There is reflection in need on a scientific level as well as in the sphere of the entrepreneurs – associations, enterprises, trainer – who are actively shaping the field's social reality. »Foreign« techniques on a global market of local reserves, like the Capoeira in its nowadays transnational setting, offer possibilities of rethinking »sports« and the underlying patterns of interaction. Body technologies prove themselves to be a field of learning for everyday patterns of communication and exchange.

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