

Distinctions and Theoretical Approaches Regarding Erotic, Sexual, and Bodily Capital in Social Mobility

Corina Ioana BENGA

Department of Sociology, National School of Political Studies and Administration (ROMANIA)

DOI: <https://doi.org/10.51244/IJRSI.2024.1108106>

Received: 07 August; Accepted: 16 August 2024; Published: 18 September 2024

ABSTRACT

The article explores the concepts of erotic, sexual, and bodily capital, examining their role in social mobility and how they are shaped by historical, sociological contexts, and media representations. The concept of erotic capital (Catherine Hakim) combines attributes such as beauty, sexual attractiveness, social grace, and sexuality, functioning similarly to other forms of capital theorized by Bourdieu. In contrast, sexual capital focuses more closely on sexual desirability, while bodily capital includes general physical attributes such as vitality and physical fitness. These forms of capital are socially constructed and vary depending on historical and cultural contexts.

The article analyzes the historical evolution of erotic and bodily capital, from the values of ancient societies that linked beauty to moral virtue to the norms of the Renaissance and industrialization that transformed perceptions of the body and attractiveness. In the modern era, media and the digital revolution have amplified these dynamics, promoting and commercializing visual standards of beauty.

The article also explores how erotic capital influences social mobility and labor market outcomes, especially for women. The specialized literature indicates that physical attractiveness can create economic opportunities but also challenges such as jealousy or intrasexual competition. However, the idea that sexual desirability automatically leads to power and social status is criticized for oversimplifying socio-economic complexities.

Finally, the article emphasizes the role of social networks and media platforms on body image and sexual attractiveness, both through promoting body positivity and perpetuating conventional beauty ideals. The article highlights that perceptions of erotic, sexual, and bodily capital are profoundly influenced by cultural, historical, and mediated factors, making these concepts dynamic and complex. In this context, the evaluation of sexual and bodily capital in contemporary society is closely linked to the intersectionality of personal identities (Kimberlé Crenshaw). This theory shows how different aspects of a person's identity, such as race, gender, social class, and sexual orientation, intersect to influence individual experiences, including privileges and oppressions. Intersectionality reveals how certain identities are favored while others are marginalized. Eurocentric beauty standards and discrimination against the LGBTQ+ community are examples of how certain groups are disadvantaged. Additionally, societal structures and media representations perpetuate these inequalities, although some recent movements aim to promote more inclusive representations.

In the following sections, according to the analyzed specialized literature, the main distinctions between the three forms of capital, which may seem synonymous but in essence, have differences, will be presented.

Keywords: erotic capital, bodily capital, sexual capital, social mobility

DEFINITIONS AND CONCEPTUAL DISTINCTIONS IN EROTIC, SEXUAL, AND CORPORAL CAPITAL

To comprehensively understand the concepts of erotic, sexual, and corporal capital, we must begin with foundational theories and definitions proposed by key sociologists. At the crux is Pierre Bourdieu's theory of capital, which categorizes societal assets into economic, cultural, and social capital. Incorporating these

theories, Catherine Hakim conceptualizes erotic capital as an emergent form of societal asset, arguing that physical and social attractiveness provide significant social and economic benefits for those who possess this form of capital (Hakim, 2015).

Erotic capital, as described by Hakim (2015), is a composite of multiple attributes including beauty, sexual attractiveness, social grace, liveliness, social presentation, and sexuality. These attributes are not innate but are socially constructed and nurtured over time, which implies that individuals can actively enhance their erotic capital (Benga, 2022). Hakim's model suggests that this capital operates similarly to other forms of capital outlined by Bourdieu, offering individuals potential advantages in both their personal and professional lives.

In distinct contrast, sexual capital often focuses narrowly on attributes that increase sexual desirability within social and sexual fields. Martin and George (2006) critique the use of market metaphors to explain sexual desirability, suggesting that such metaphors insufficiently account for the nuanced organization of sexual desire within specific social settings. Instead, they propose a model consistent with Bourdieu's field theory, which views sexual actions and desirability as elements within a "sexual field." Here, 'sexual capital' is accrued and leveraged much like other forms of capital but is specifically aimed at maximizing one's attractiveness within particular social contexts (Martin & George, 2006).

A broader and overlapping concept is that of corporal capital, encompassing various physical attributes extending beyond mere sexual allure to include vitality, physical fitness, and overall bodily wellbeing. While the specifics of corporal capital may resonate less within traditional sociological discourse, its relevance becomes apparent within the domains of health sociology and fitness culture. In understanding how these various forms of capital interact and manifest, we should also consider the additional elements identified by Benga (2022), such as self-confidence, intelligence, and adaptability, which further delineate and enrich the understanding of erotic capital.

From a historical and sociological perspective, these constructs have evolved considerably. Historically, the valorization of physical attractiveness and grace was often reserved for aristocratic courts and social elites. Modern society, with its media proliferation and emphasis on visual aesthetics, has democratized and commodified these traits, bringing them into mainstream socio-economic frameworks (Hakim, 2011). Furthermore, while societal attitudes toward physical attractiveness have changed over time, the fundamental perceptions connecting beauty with moral and personal worth have persisted.

Hakim's (2011) work underscores the economic utility of erotic capital, asserting that individuals who invest in enhancing their physical attractiveness and social grace can reap significant rewards in both personal and professional domains. For instance, attractive people are often perceived more positively, which may grant them better career opportunities, social circles, and even marital prospects. This perspective aligns with Bourdieu's broader theory of capital, where different forms of capital can be converted or transformed into one another, thus enhancing one's overall social standing.

Although the terms might appear interchangeable, erotic capital, sexual capital, and corporal capital occupy distinct loci within the sociological discourse. Erotic capital encompasses broader social and physical attractiveness, sexual capital focuses on desirability within specific sexual fields, and corporal capital includes general physical attributes that impact an individual's social interaction and perception.

In summary, understanding these forms of capital requires a multifaceted approach that integrates Bourdieu's theoretical perspectives and modern sociological theories, such as those proposed by Hakim (2011 and 2015), Martin, and George (2006). The integration and application of these theories elucidate the social and individual benefits of nurturing various forms of attractiveness, while also presenting opportunities for empirical investigations and future research (Benga, 2022).

HISTORICAL AND SOCIOLOGICAL CONTEXT FROM ANCIENT CULTURES TO MODERN SOCIETY

The concept of capital, whether erotic, sexual, or corporal, has deep historical roots and has always been

influenced by the prevailing societal norms and values of different eras. To understand the current approaches to these forms of capital, it is essential to trace their evolution through various historical and sociological contexts, examining how cultural, political, and economic shifts have redefined their significance.

In ancient societies, such as Greece and Rome, physical beauty and bodily prowess were essential for social standing and mobility. The Greeks revered physical excellence as an embodiment of ideal human qualities, often linking it to moral virtue. Sporting events like the Olympic Games celebrated bodily strength and aesthetics, affirming the value of what could be seen as proto-erotic and corporal capital. Similarly, in Rome, attributes like beauty and physical strength were essential for both men and women in navigating social hierarchies. These societies laid the groundwork for understanding the body as a form of capital that could be leveraged to gain social and political advantages (Chambers, 2022).

As societies evolved, particularly during the Renaissance, the emphasis on physical beauty and sexual desirability became more pronounced. The period saw an increased focus on the arts and humanism, reflecting an admiration for the human form. This era's paintings and sculptures magnified the importance of physical beauty, which transcended into the social realm, affecting individuals' status and opportunities. Women and men who met the idealized standards of beauty often found themselves at an advantage in social and even economic engagements, demonstrating the enduring relevance of erotic and corporal capital (Bornmann, 2013).

The Industrial Revolution brought a significant shift in how bodily and sexual capital were perceived and utilized. The focus moved from physical prowess to the aesthetics aligned with the demands of an industrial society. The middle and upper classes increasingly valued cleanliness, slimness, and a certain decorum, which were symbols of moral and social superiority. These ideals were circulated and reinforced through media, contributing to what Pierre Bourdieu later conceptualized as forms of symbolic capital. The rise of advertising in the 20th century further accentuated these dynamics, creating and perpetuating visual standards of beauty and desirability that shaped social hierarchies (Geber, Scherer, & Hefner, 2016).

Moving into the contemporary age, the digital revolution has transformed previous understandings of bodily and sexual capital. Social media platforms and mass communication channels facilitate the constant display and reinforcement of beauty standards, endorsing the commodification of the body. Research has shown that media consumption significantly impacts the development and dissemination of social capital. For instance, internet use and informational media have been found to enhance social capital by providing platforms for individuals to connect, share, and reinforce societal norms surrounding beauty and desirability. This reinforces the idea that media systems facilitate the production and maintenance of social capital, thereby influencing perceptions and utilizations of sexual and corporal capital (Geber, Scherer, & Hefner, 2016).

These historical and sociological contexts underscore that the valuation of erotic, sexual, and corporal capital is not static but evolves with societal transformations. From the exaltation of physical prowess in ancient times to the refined aesthetics of the Renaissance and the industrial standards of the modern era, each period has reshaped how these forms of capital are perceived and leveraged. Understanding this evolution allows for a more nuanced analysis of how contemporary societies continue to negotiate and reconstitute the meanings and values attached to the human body, sexuality, and physical appearance.

Thus, the complex interplay of historical and sociological factors continues to shape the significance of erotic, sexual, and corporal capital in contemporary societies. By examining these evolving contexts, it becomes evident that the societal valuation of these forms of capital is closely intertwined with broader cultural, economic, and technological changes, making it a dynamic and multifaceted subject of study.

INFLUENCE OF BEAUTY AND SOCIAL PERCEPTIONS IN DIFFERENT CULTURES

The influence of beauty and social perceptions manifests diversely across cultures, impacting individuals' behaviors, societal roles, and even economic mobility. To examine these nuances, researchers have explored the psychosocial factors affecting behaviors and attitudes towards cosmetic surgery in different cultural

contexts. Davies (2023) investigated Canadian and German women's motivations for undergoing cosmetic surgery, revealing significant cultural differences influenced by personality traits and early sexual experiences. This study highlighted that Canadian women showed a stronger motivation for cosmetic surgery compared to their German counterparts, partly explained by a moderate negative correlation between their cosmetic surgery motivation and early sexual experiences. This finding suggests that, in Canada, cosmetic surgery is more normalized and less stigmatized as a proxy for early sexual behavior. In comparison, this cultural linkage was absent in the German context, indicating differing attitudes toward cosmetic enhancement across cultures.

The societal pressure to conform to idealized beauty standards can be profound, often perpetuated by media representations. Shalaby and Alkaff (2019) performed a cross-cultural analysis of women's portrayal in Instagram advertisements by US-based and Middle-Eastern cosmetic companies. Despite expectations of social media promoting more diverse and empowering representations, the findings indicated that stereotypical and submissive depictions of women persist. Interestingly, the advertisements that did break these stereotypes and portrayed women as independent and assertive often featured women wearing the Muslim veil, suggesting an intersectional approach to empowerment through beauty. This duality encapsulates the complex ways beauty standards are enforced and how individuals navigate these pressures within their cultural contexts.

Another layer to these cultural perceptions is intracultural and transcultural variability within individual beliefs and attitudes towards beauty. Fatehi and Priestley (2017) pointed out the heterogeneous nature of such perceptions through their research, which spanned six countries. Their findings challenge the notion of intracultural homogeneity, proposing the 'Mindscape' theory, which suggests that individuals within the same culture can have vastly different beliefs and attitudes towards beauty. This idea expands the discourse on beauty standards by acknowledging the diversity within cultural contexts, thereby complicating the simplistic notion of universal beauty norms. Such transcultural and intracultural heterogeneity underscores the personal and subjective nature of beauty, further complicating its social perception.

The amalgamation of these studies underscores a critical understanding: beauty and the motivations for striving towards certain beauty standards are not monolithic across cultures. The impact of early sexual experiences, the portrayal of beauty in digital vs. traditional media, and intracultural variability all point toward a complex interplay of factors shaping individual and societal attitudes. In Canada, a more liberal attitude towards beauty and modification could be seen as a reflection of broader cultural openness, while in Germany, the absence of such correlations suggests a nuanced and possibly more conservative approach to personal aesthetics.

In the realm of advertising and media, whether traditional or digital, the persistence of stereotyped beauty ideals reflects societal power dynamics. These representations continue to play a significant role in socializing individuals into specific gender roles and expectations. The somewhat unexpected findings by Shalaby and Alkaff (2019) on the representations of veiled women in a more positive light hint at cultural shifts and a possible redefinition of beauty norms within certain contexts. Nevertheless, these portrayals are also embedded in broader commercial strategies, reflecting the economic interests behind perpetuating specific beauty ideals.

Thus, it becomes evident that beauty standards and societal perceptions of erotic, sexual, and corporal capital are deeply entangled with cultural, psychological, and sociopolitical factors. The diversity and complexity within and across cultures necessitate a multidimensional approach to understanding how these perceptions shape, and are shaped by, individuals and societies. Whether in the context of cosmetic surgery, media representation, or personal belief systems, the influence of beauty is a potent force, both uniting and dividing cultural narratives in profound ways.

POWER DYNAMICS AND SOCIAL MOBILITY SHAPED BY EROTIC CAPITAL

The interplay between erotic capital and social mobility, particularly in professional settings, introduces a significant yet often overlooked dimension of the broader socio-economic landscape. Erotic capital, encompassing beauty, charm, and sexual attractiveness, intersects power dynamics in ways that can both enhance and undermine career trajectories. This section examines empirical studies that elucidate these

dynamics and considers how such capital interfaces with gender, competition, and workplace emotions, ultimately influencing social mobility.

A study by Buunk et al. (2016) reveals that an attractive rival can significantly affect perceptions of career advancement and elicit emotions like jealousy. This experimental study involved 119 adult females who competed for a job promotion in a simulated work setting. The findings indicated that an attractive rival led to increased jealousy and lower career advancement expectations, primarily among individuals high in intrasexual competitiveness (ISC). This suggests that physical attractiveness in competitive professional environments can provoke strong emotional reactions that potentially hinder professional development. Moreover, the study highlighted that attributing unfriendliness to an attractive rival exacerbated these negative emotions, making jealousy more acute and further diminishing career aspirations. This underscores the necessity for managers and HR officials to recognize how physical attractiveness can interfere with employees' perceptions of professional growth and the critical role of workplace emotions (Buunk et al., 2016).

Anýžová and Matějů (2018) provide further perspectives on the influence of attractiveness on labor market outcomes. Their research, conducted in the Czech Republic, demonstrates that physical attractiveness has a substantial impact on socioeconomic occupational status and income levels. More attractive individuals tend to secure higher-status jobs and earn more than their less attractive counterparts. This holds true even when controlling for cognitive skills, social background, occupational status, and personality traits. However, the researchers also identified significant gender differences. The income premium associated with attractiveness is substantially higher for prime-aged women compared to men, suggesting that women, in particular, might leverage their attractiveness as a form of erotic capital to achieve better economic outcomes. This finding aligns with broader cultural trends over the past few decades, which increasingly valorize physical attractiveness and erotic capital, especially for women (Anýžová & Matějů, 2018).

While these studies acknowledge the economic benefits that can accrue from erotic capital, Green (2013) critically examines the broader implications of equating sexual desirability with power, particularly concerning gender inequality. According to Green, Catherine Hakim's concept of erotic capital may be overly ambitious and fails to adequately address the socio-structural factors, such as race, class, and age, that mediate access to this resource. Green argues that the idea of using erotic capital as a strategy to remedy gender inequality—what he refers to as "honey money"—is fundamentally flawed. This concept assumes that increased sexual desirability will automatically translate into greater power and status, overlooking the complex realities women face in various socio-economic contexts. Green (2013) suggests that a more nuanced and sociologically grounded analysis, such as the sexual fields framework, is necessary to fully understand the intersections of erotic capital, power, and gender inequality.

Taken together, these studies offer a comprehensive overview of how erotic capital operates within professional settings. While physical attractiveness can create opportunities for higher social and economic mobility, it also introduces complex emotional dynamics and perpetuates gender inequalities. The implications of harnessing erotic capital should be carefully considered within the broader socio-economic and cultural landscape to mitigate potential negative outcomes and ensure a more equitable professional environment for all individuals.

MEDIA REPRESENTATIONS AND CULTURAL NARRATIVES IN SHAPING SEXUAL AND CORPORAL CAPITAL

The influence of media representations and cultural narratives on the construction of sexual and corporal capital is a deeply ingrained and multifaceted phenomenon. This section explores how various forms of media, from traditional advertising to contemporary social media platforms, contribute to societal perceptions and valuations of sexual and corporal capital. A critical analysis of these influences reveals the complexities of body image and the diverse ways individuals navigate their social identities in a media-saturated world.

Media platforms, particularly social media, play a crucial role in shaping individuals' perceptions of their bodies and sexual attractiveness. Cohen et al. (2020) argue that social media has become a battleground for

body image, where narratives of body positivity and objectification clash. Research indicates that body-positive content can promote a healthier body image by challenging conventional beauty standards and encouraging self-acceptance. However, this evolving discourse is not without its critics. Some argue that the body positivity movement can inadvertently reinforce norms of physical appearance by focusing excessively on visual representation (Cohen et al., 2020). Nevertheless, the nuanced benefits of these movements can be seen in their potential to disrupt harmful beauty norms and foster inclusivity.

Langnes and Walseth (2022) provide an insightful examination of how physical education teacher education (PETE) students perceive body representations on social media. Their study identifies two main narratives: body pressure and body positivity. Through visual photos and reflective group discussions, PETE students expressed the dual pressures they face from social media to adhere to idealized body standards while also encountering empowering messages of body positivity. This dualism reflects the paradoxical role of social media as both a site of body surveillance and a platform for empowerment. The study underscores the importance of critical media literacy in educational settings to help future educators navigate these contradictory messages and promote healthier body image concepts among their students (Langnes & Walseth, 2022).

Brathwaite et al. (2023) further explore how different types of body-positive messaging on social media affect public perception. Their research highlights that body-neutral messages, which focus on body functionality and reject the traditional emphasis on appearance, are generally seen as more morally appropriate and less self-interested compared to sexualized images. This indicates a growing preference for messaging that does not objectify the body but rather promotes a holistic sense of self-worth. The study's findings suggest that non-sexualized images are more effective in fostering an inclusive perception of beauty standards and advancing the goals of the body positivity movement (Brathwaite et al., 2023).

The historical context provided by Foucault (1976) in "The History of Sexuality: An Introduction" adds another layer of understanding to the contemporary issues surrounding body image and media representation. Foucault's analysis of how bodies have been historically regulated through discourses of sexuality reveals that societal norms around sexual and corporal capital are deeply rooted in power dynamics and control mechanisms. Media representations can be seen as modern extensions of these historical practices, constantly reshaping societal perceptions of acceptable and desirable bodies. Foucault's work encourages a critical examination of how contemporary media perpetuates these power structures through the commodification and regulation of both sexual and corporal capital.

In summary, media representations and cultural narratives play a significant role in shaping sexual and corporal capital. Social media platforms, in particular, offer a complex landscape where body pressure and body positivity co-exist, often leading to paradoxical outcomes. The studies reviewed underscore the need for critical engagement with media content to foster a more inclusive and less appearance-focused understanding of body image. By leveraging body-neutral messaging and promoting critical media literacy, society can move towards a more empowering and diverse set of beauty standards that better reflect individual worth beyond mere physical appearance.

INTERSECTIONALITY AND THE ROLE OF IDENTITY IN THE VALUATION OF SEXUAL AND CORPORAL CAPITAL

The valuation of sexual and corporal capital in contemporary society cannot be fully understood without considering the intricate layers of identity, as defined by intersectional theory. Coined by Kimberlé Crenshaw in 1989, intersectionality highlights how various aspects of a person's identity—such as race, gender, class, and sexual orientation—intersect to shape their experiences, including the privileges and oppressions they might face (Crenshaw, 1989). This concept is particularly relevant when discussing how society assigns value to different bodies and sexual identities, for it reveals the complex interplay of multiple forms of capital.

In addressing intersectionality, it is vital to recognize that the valuation of sexual and corporal capital often favors certain identities while systematically marginalizing others. For example, standards of beauty and

attractiveness heavily influenced by Eurocentric ideals tend to devalue the embodied capital of non-white individuals. As noted by Simmonds (2021), the different layers of identity—such as race, age, gender, and disability—impact individuals' levels of inequality and their access to social and economic resources. This compounded disadvantage is evident when considering the LGBTQ+ community, who experience higher rates of discrimination and violence due to their sexual orientation or gender identity (Kaur, 2024).

Moreover, intersectionality underscores how societal structures perpetuate these inequalities. Powell, Mulla, and Hlavka (2022) illustrate this through their ethnographic study on the intersectionality of race and gender in the context of sexual assault adjudication. Their work highlights how courtroom dynamics and societal perceptions of gender-based violence can vary drastically depending on the intersecting identities of the individuals involved. This intersectional lens is essential for understanding why certain bodies and sexual identities carry more social capital than others in various contexts, shaping everything from career opportunities to social acceptance.

The role of media and cultural narratives cannot be ignored in this valuation process. Media representations often reinforce stereotypical images of beauty and desirability that align with dominant social norms, marginalizing those who do not fit within these narrow confines (Simmonds, 2021). These representations are not just passively consumed but actively shape societal values and norms, influencing how people perceive themselves and others. Often, these media portrayals lack intersectional awareness, depicting homogeneous representations of gender, race, and sexuality that do not account for the lived experiences of marginalized groups.

However, there has been some progress towards more inclusive representations. Recent movements such as body positivity and increased visibility of diverse gender identities in media and advertising campaigns have begun to challenge traditional norms. Yet, the underlying structures that support the unequal distribution of sexual and corporal capital remain largely unchanged. For instance, while plus-size models or non-binary characters may gain visibility, this does not necessarily translate to a broader societal shift in the valuation of different bodies and identities (Kaur, 2024).

Furthermore, the economic implications of intersectional identities in the context of sexual and corporal capital cannot be overlooked. The marketization of beauty and desirability means that individuals with traits valued by dominant cultural norms often find it easier to accrue social and economic benefits. These benefits can range from better job prospects to more significant social influence. Conversely, those with marginalized identities may find themselves at a continual disadvantage. Simmonds (2021) notes that neoliberal discourses often shift the responsibility of healthcare and social care onto individuals, which disproportionately impacts those with compounded disadvantages.

In conclusion, the valuation of sexual and corporal capital in contemporary society is deeply intertwined with the multiple, intersecting aspects of individual identities. Intersectionality illuminates the ways in which these identities affect one's social capital, revealing patterns of privilege and oppression that go beyond single-axis frameworks. By understanding the nuanced ways in which race, gender, class, and sexuality intersect, we can gain a more comprehensive insight into the dynamics that shape the valuation of sexual and corporal capital, pushing for more equitable and inclusive societal norms.

REFERENCES

1. Anýžová, P., & Matějů, P. (2018). Beauty still matters: The role of attractiveness in labour market outcomes. *International Sociology*, 33, 269–291. <https://doi.org/10.1177/0268580918760431>
2. Benga, I. C. (2022). The influence of erotic capital on professional and social success. *Sociologie Romaneasca*. <https://doi.org/10.33788/sr.20.1.3>
3. Bornmann, L. (2013). What is societal impact of research and how can it be assessed? a literature survey. *J. Assoc. Inf. Sci. Technol.*, 64, 217–233. <https://doi.org/10.1002/asi.22803>
4. Brathwaite, K. N., DeAndrea, D. C., & Vendemia, M. A. (2023). Non-Sexualized Images and Body-Neutral Messaging Foster Body Positivity Online. *Social Media + Society*, 9. <https://doi.org/10.1177/20563051231207852>

5. Buunk, A., Zurriaga, R., González-Navarro, P., & Monzani, L. (2016). Attractive rivals may undermine the expectation of career advancement and enhance jealousy. An experimental study. *European Journal of Work and Organizational Psychology*, 25, 790–803. <https://doi.org/10.1080/1359432X.2016.1156085>
6. Chambers, P. (2022). Understanding the Evolution of “Khaki Capital” in Thailand: A Historical Institutional Perspective. *Contemporary Southeast Asia: A Journal of International and Strategic Affairs*, 43, 496–530. <https://doi.org/10.1355/cs43-3c>
7. Cohen, R., Newton-John, T., & Slater, A. (2020). The case for body positivity on social media: Perspectives on current advances and future directions. *Journal of Health Psychology*, 26, 2365–2373. <https://doi.org/10.1177/1359105320912450>
8. Crenshaw, K. (1989). Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory and Antiracist Politics. *University of Chicago Legal Forum*, 1989(1), 139-167.
9. Davies, M. (2023). Personality, Sexuality, and Beauty Standards: A Cross-Cultural Exploration of Canadian and German Women's Cosmetic Surgery Behaviours and Attitudes. *European Journal of Behavioral Sciences*. <https://doi.org/10.33422/ejbs.v6i3.1085>
10. Fatehi, K., & Priestley, J. L. (2017). Beauty Is in the Eye of Beholder: Intracultural and Transcultural Heterogeneity of Individuals. *Cross-cultural Research*, 52(5), 443–467. <https://doi.org/10.1177/1069397117732749>
11. Foucault, M. (1976). *The History of Sexuality: An Introduction*. Random House.
12. Geber, S., Scherer, H., & Hefner, D. (2016). Social capital in media societies: The impact of media use and media structures on social capital. *International Communication Gazette*, 78(6), 493–513. <https://doi.org/10.1177/1748048516640211>
13. Green, A. I. (2013). ‘Erotic capital’ and the power of desirability: Why ‘honey money’ is a bad collective strategy for remedying gender inequality. *Sexualities*, 16(1-2), 137–158. <https://doi.org/10.1177/1363460712471109>
14. Hakim, C. (2011). *Erotic Capital: The Power of Attraction in the Boardroom and the Bedroom*. Basic Books.
15. Hakim, C. (2015). Erotic Capital. *The Blackwell Encyclopedia of Sociology*. <https://doi.org/10.1002/9781405165518.wbeose106>
16. Kaur, J. (2024). Social Stratification and Gender Spectrum. *International Journal for Multidisciplinary Research*. <https://doi.org/10.36948/ijfmr.2024.v06i03.23453>
17. Langnes, T. F., & Walseth, K. (2022). This is what I learned about the body on social media: PETE students’ experiences with body pressure and body positivity. *Sport, Education and Society*, 28, 253–271. <https://doi.org/10.1080/13573322.2021.2022642>
18. Martin, J., & George, M. (2006). Theories of Sexual Stratification: Toward an Analytics of the Sexual Field and a Theory of Sexual Capital*. *Sociological Theory*, 24, 107–132. <https://doi.org/10.1111/j.0735-2751.2006.00284.x>
19. Powell, A. J., Mulla, S., & Hlavka, H. R. (2022). Intersectionality in the Courts. *Researching Gender-based Violence*, 159–174. <https://doi.org/10.18574/nyu/9781479812189.003.0011>
20. Shalaby, M., & Alkaff, S. N. H. (2019). A Cross-Cultural Study of the Representation of Women in Instagram Cosmetic Advertisements. *INTERNATIONAL JOURNAL OF GENDER & WOMEN'S STUDIES*. <https://doi.org/10.15640/ijgws.v7n2p6>
21. Simmonds, B. (2021). Discourse, capital, intersectionality and precarity. *Ageing and the Crisis in Health and Social Care*, 9–23. <https://doi.org/10.1332/policypress/9781447348597.003.0002>