

Soc 1

Lecture 6

Thursday, October 22, 2009

Fall 2009

“Review of First 1/2 of Course”

I. Announcements:

Midterm Tuesday!

Bring a **PINK** Scantron to the exam.

(ParSCORE Student Enrollment Sheet Scantron)

And several sharpened pencils and an eraser.

MAKE-UP: Need Written Excuse (Email TA & Me)

A. EXAM

1. All Lectures & readings covered.
2. Best Study Guide—Posted Lecture Notes.
3. Don't need to memorize Dates (but should have a general sense of when things are happening).
4. Guest Lecturers will be included.
5. Test will consist of 50 multiple choice, T/F Questions
6. See Winter Quarter Midterm (online) (link on Announcements Page).

A. Lecture 2: “The Age of Enlightenment & the Primacy of the Self”:

A. Main Ideas:

1. C. W. Mills & the Sociological Imagination.
2. Anthony Giddens: What do Sociologists do?
3. What is an “Individual-Centered” Perspective (as compared to an “Institutional-Centered” Perspective)?
4. What was “The Enlightenment” and how did the ideas from that time contribute to our ideas about how society works?

1. The Sociological Imagination. C. W. Mills. (1959)

50 years later.

Linking together the duality of the individual & the institution as a way of understanding the social world.

Personal Troubles & Public Issues

Develops the Institutional Centered View & Ties it back to the self.



2. What do Sociologists do?

by Anthony Giddens

- A. Sociology makes people uneasy, why?
 - a. state the obvious.
 - b. seem to deny individual efficacy.

- B. Why is sociology different than Physics?
 - a. We are “Concept Bearing Agents”
 - b. What we know, is what we do, and so we make the world accordingly.
 - c. “Double Hermeneutic”
 - d. What knowledge we discover, is quickly taken in and becomes part of the real that we now study.



2. What do Sociologists do?

by Anthony Giddens

C. Why is sociology useful?

1. Shows others worlds (Anthrop. Moment)
2. What we can articulate, small amount of what we know (Goffman).
3. Unintended Consequences to our actions.
4. We are influenced by institutions that we did not ourselves make (Durkheim).

3. Individual Centered Explanations. Institutional Centered Explanations. What are they?

1. Theories.
Theories about why things happen in society.
2. Ideologies.
Coupled to interests or systems.
3. Hypotheses.
Links to explanatory accounts.

3. I/I-Centered Explanations. How related?

1. There is a ***Duality*** between the individual and the institution. Neither can exist w/o the other.
2. But this is different than saying, both are true.
3. Because they are dual, their character is different.
4. Before you get to duality, you need to understand I/I.

C. Individual Centered Perspective.

1. The “Natural” Perspective: Facilitates Individual Centered Thinking.

- We live in individual bodies
- We live in an age that highlights the ‘self’

2. On the Historical Emergence of the Individual Centered approach?

- The ‘self’ not always so prominent
- When did become so? How did it happen?

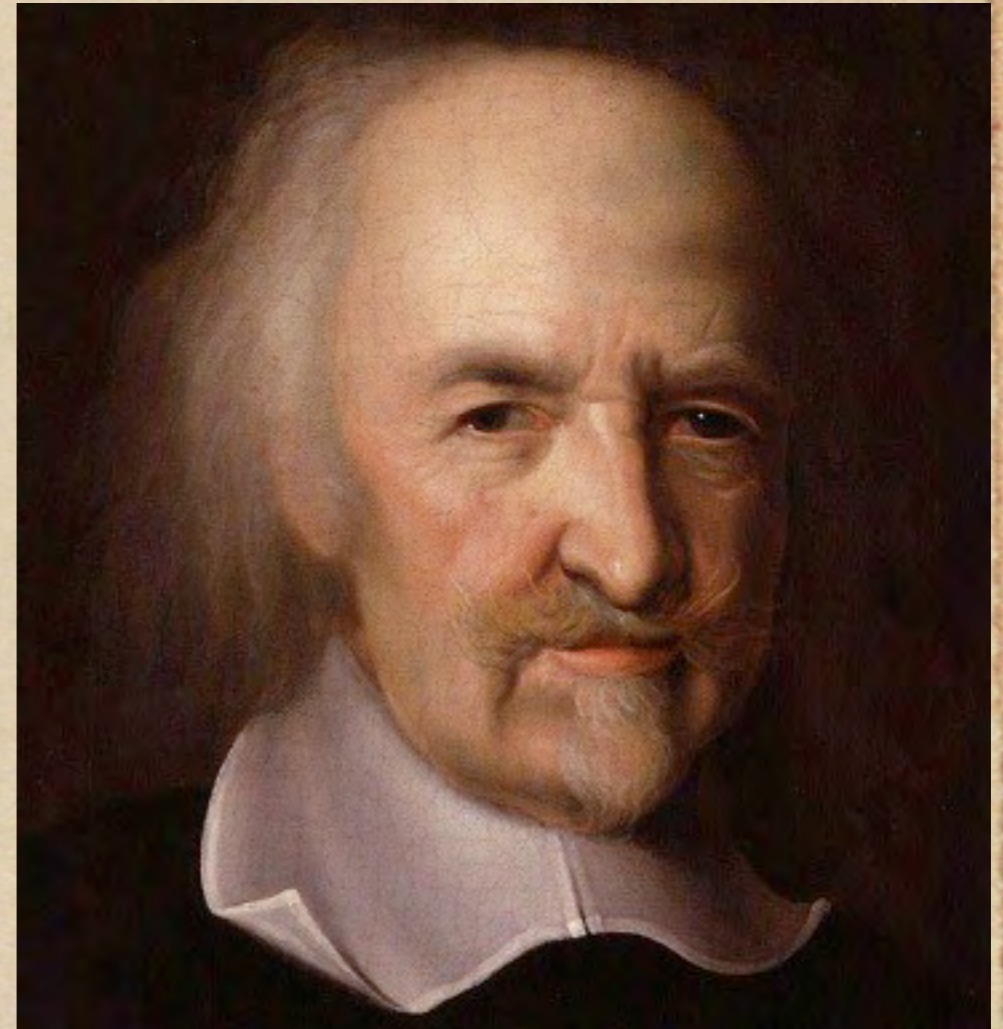
4. The Enlightenment
— from moral
dilemmas of self to
scientific dilemmas of
the universe
Cogito Ergo Sum—

I think therefore I am,
(René Descartes,
1596-1650)



II. : Self as Foundation of Society:

1. Thomas Hobbes
(1589-1679):
The Leviathan



How to reconcile power of individuality &
Feudal Estates?

II. Thomas Hobbes

State of Nature:
War of all against all...



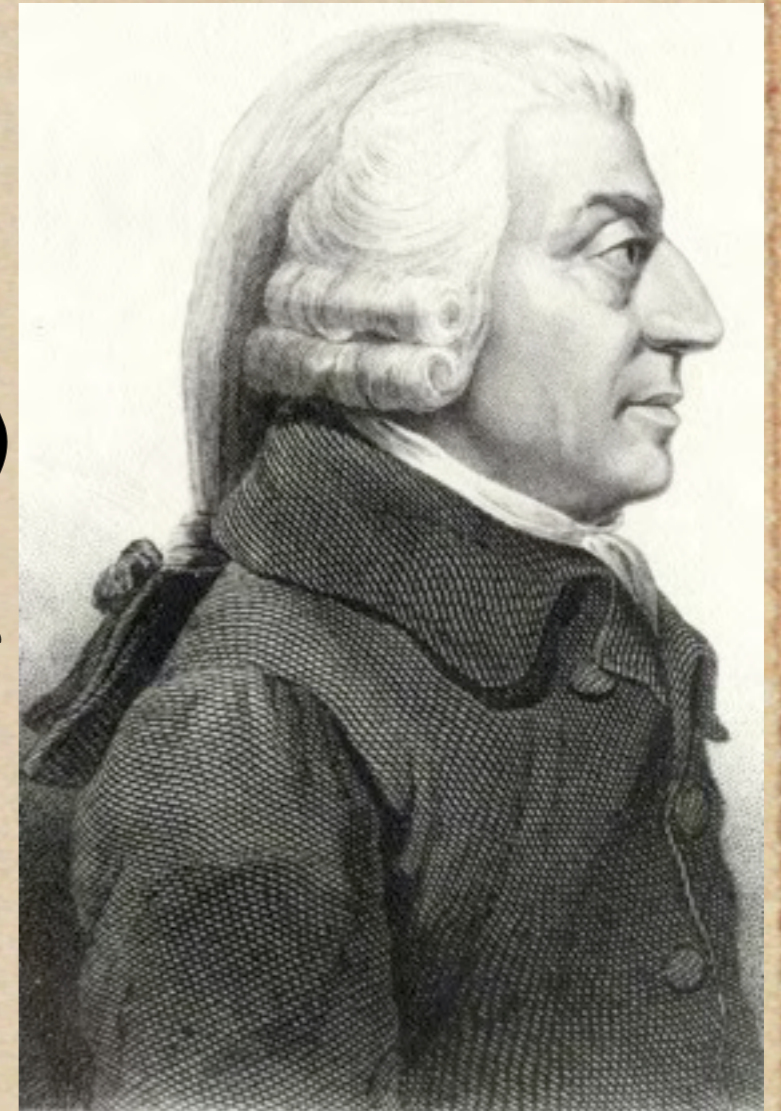
...the life of man, solitary, poor, nasty, brutish, and short

3. Adam Smith

(1723-1790): (Scottish)

An Inquiry into the Nature and Causes of the Wealth of Nations (1776)

The Invisible Hand guided free markets emphasizing that if individuals are left alone to pursue own interests, needs, rational calculations, then the greatest good for the greatest number will result



4. Jean Jacques Rousseau

(1712-1778):

Inverts Hobbes

*Discourse on the Origin and
Basis of Inequality Among Men (1755)*

"The first man who, having fenced in a piece of land, said "This is mine," and found people naive enough to believe him, that man was the true founder of civil society. From how many crimes, wars, and murders, from how many horrors and misfortunes might not any one have saved mankind, by pulling up the stakes, or filling up the ditch, and crying to his fellows: Beware of listening to this impostor; you are undone if you once forget that the fruits of the earth belong to us all, and the earth itself to nobody.

Man is born free, and everywhere he is in chains, *The Social Contract (1762)*

1761 forced to flee Paris



5. The American Revolution

(1776): “*The Declaration of Independence*”

Rejects the Rights of a Monarch to govern “free men”

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed, That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it.....



The Institutional Construction of the Self

6. The French Revolution (1789): “*The Declaration of the Rights of Man and of the Citizen*”
Men are born and remain free and equal in rights. Social distinctions may be founded only upon the general good.”



The Institutional Construction of the Self

D. In sum: Individual Centered Approach

1. The individual is *logically prior* to society.
2. The individual is a *rational*, calculating person, who knows his or her needs (desires, wishes) and acts in such a way as to rationally maximize the fulfillment of those desires.
3. Society is the result of a *social contract*, entered into (implicitly) by all the members of the society.
4. Society has no legitimate right to infringe upon the *natural civil liberties* of the individual.
5. Social institutions consist of the accumulated *aggregate outcome* of all the rational choices made by all the individuals that are members of that society.

B. Lecture 3 “The Self as an Institution”:

A. Main Ideas:

1. What is an institution?.
2. Berger & Berger — Language as an example.
3. The Cultural Relativism Thesis (Anthropology)
4. Marcel Mauss — The “Self” is an institution too!
5. Max Weber — Changes in the Self led to rise of modern society.

The Institutional Construction of the Gendered Self

B. What is an Institution?

Definition:

A social arrangement or pattern of action, way of behaving or way of knowing that is enduring, widely shared and persistent.

Key Point : “the persistence [of institutions] is not dependent, notably, upon current collective mobilization, mobilization repetitively reengineered and reactivated in order to secure the reproduction of the pattern. That is, institutions are not reproduced by action [...]. Rather, routine reproductive procedures support and sustain the pattern, furthering its reproduction – unless collective action blocks, or environmental shock disrupts the reproductive process” (**Ron Jepperson**, 1991, p. 145)

The Institutional Construction of the Self

III. What is an Institutional Centered Approach.

2. Examples of Institutions:

- A hospital**
- A prison**
- A family**
- A Marriage**
- A handshake**

The Institutional Construction of the Gendered Self

II. What is an Institution?

3. (Berger & Berger) Language as THE fundamental institution:

A. It has Externality: Experienced as outside of us. (Like trees, tables, & telephones).

Speaking is a “throwing out” from inside to outside. English is outside.

The Institutional Construction of the Gendered Self

II. What is an Institution?

- C. Have Coercive Power:
- Cannot wish it away
 - transgressions are sanctioned



The Institutional Construction of the Gendered Self

II. What is an Institution?

4. Language as THE fundamental institution:

D. Has moral Authority:

- Right to legitimacy
- moral indignation is involved



“Now! *That* should clear up a few things around here!”

The Institutional Construction of the Gendered Self

II. What is an Institution?

E. Has Historicity:

- Preceded the individual
- Will outlast the individual



Lalla Essaydi, Moroccan, b. 1956 - Les Femmes du Maroc, #14, 2005 - C41 print mounted on aluminum, 30 x 40 in. - Mead Art Museum, Purchase with Wise Fund for Fine Arts, Photo: Courtesy Howard Yezersky Gallery, Boston, MA.

The Institutional Construction of the Self

III. What is an Institutional Centered Approach.

4. Duranti:

- Yes, Language is key institution
- More than this, language fundamentally orders our experience
- language shapes thought.
- Cultural Relativism Hypothesis.

The Institutional Construction of the Gendered Self

II. What is an Institution?

5. Duranti: Language and Culture

A. Linguistics & Anthropology.

Franz Boas (1858-1942)

Emphasized need to know
the language to understand
a people



The Institutional Construction of the Gendered Self

II. What is an Institution?

Boas: Our Capacity for being “human” is defined by our capacity for abstraction.

Our capacity for abstraction is define by our ability to use language to represent the world.

The Institutional Construction of the Gendered Self

II. What is an Institution?

B. Linguistics Relativity Hypothesis aka Sapir/Whorf Hypothesis.

Edward Sapir (1884-1939)
student of Boas
focused on internal logic
of language systems



The Institutional Construction of the Gendered Self

II. What is an Institution?

B. Linguistics Relativity Hypothesis aka Sapir/Whorf Hypothesis.

Benjamin Whorf (1897-1941)
chemical engineer (interest in
language) studied Hopi
Language (esp. grammar):
Cryptotype (Covert Category)
(languages both enable/constr



The Institutional Construction of the Gendered Self

II. What is an Institution?

Sapir/Whorf Hypothesis:

Argued how we experience fundamental physical, material, spiritual, emotional states, conditioned on a linguistically given “world view”

How Time happens.

How Space is experienced, etc.

The Institutional Construction of the Self

6. Indeed, some argue the “self” itself is an institution. (Individual Centered vs. Institutional Centered...)

Marcel Mauss (1872-1950):

A. The “Self” a cultural construct — varies....



The Institutional Construction of the Self

C. If the self varies — what varies?

- Ideas vary
- (but) Ideas are linked w/ the physical
- Ideas of our selves (as selves)
- Charles Taylor, 1989 Sources of the Self: The Making of the Modern Identity.
- sense of ourselves as beings w/ inner depths, that we are 'selves'

The Institutional Construction of the Self

A. Marcel Mauss (1872-1950)

- Self as embodied in very strong “role” expectations (Zuni)

The Institutional Construction of the Self

D. Marcel Mauss.

- Zuni (Pueblo Indians)
- Limited # forenames / clan
- An exact role each on the “cast-list” of the clan, expressed by that name
- each name assd. w/ animal totem
- right leg of animal, or left foot
- each has moral, hierarchical value
- never greet as brother, always “elder brother” (etc.) reflect ranking

The Institutional Construction of the Self

D. Marcel Mauss.

- Clan = certain # persons
- Each is to act out the prefigured totality of the clan
- Each acts out not just individuals responsibility, but cosmological meaning of the clan, the totem, etc.
- The “person” totally absorbed into identity vis-a-vis clan

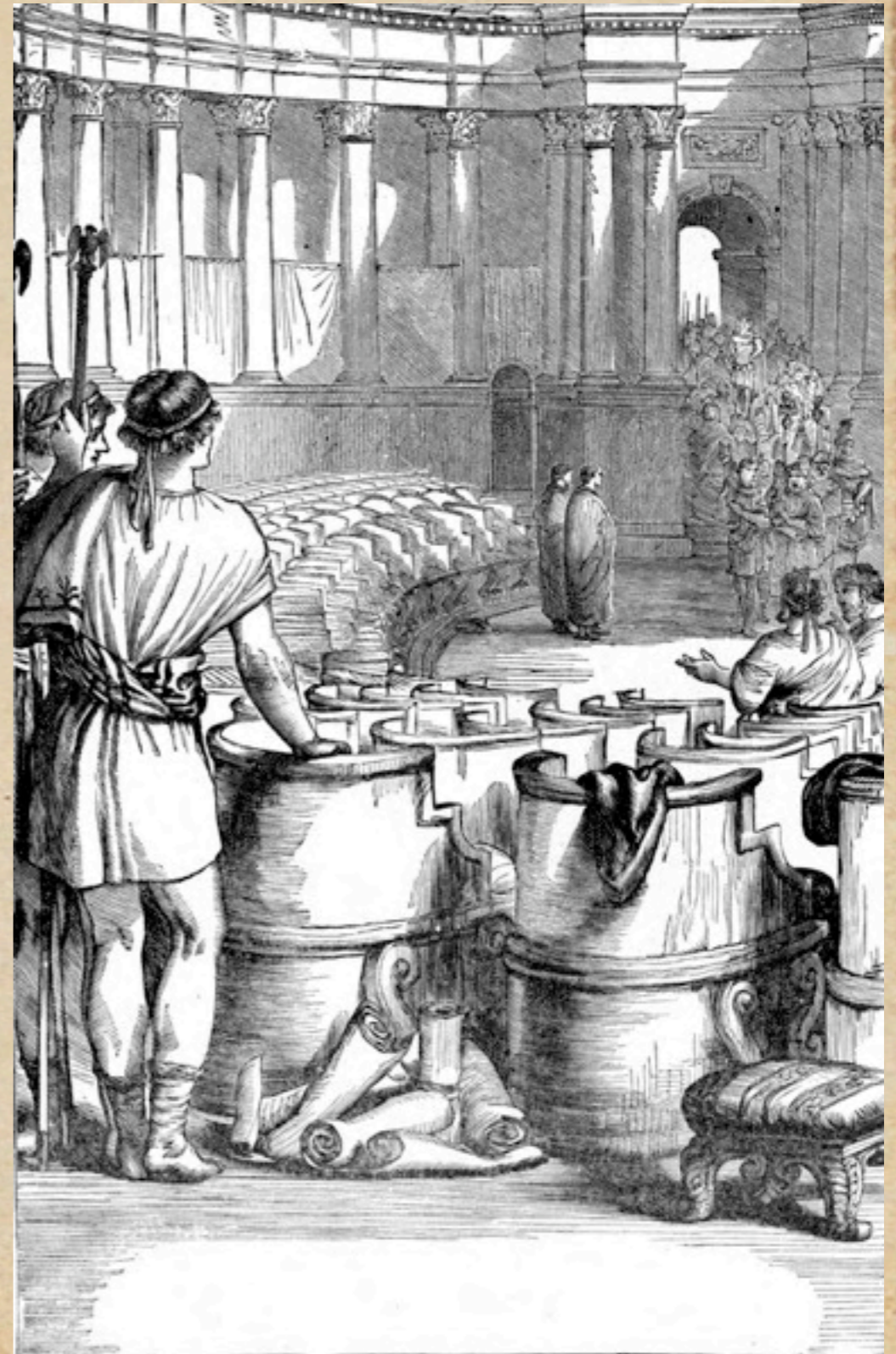
The Institutional Construction of the Self

D. Marcel Mauss.

- What is at stake — very existence of the clan, the animal totem, all all ancestors reincarnated in rightful successors (same forename)
- Role takes precedence over the self

The Institutional Construction of the Self

D. Roman Society
("personae")—
"citizen" changes rights
and expectations and
begins to change
experience of
selfhood



The Institutional Construction of the Self

D. Marcel Mauss.

- Romans — The person as citizen
- the person more than organizational fact, or a right to assume a role
- Instead, a basic fact of law
- “personae” (a mask)
- The person becomes an entity with “Rights”

The Institutional Construction of the Self

D. Marcel Mauss.

- Romans — Earlier organized as clans w/ totems (Romulus/Remus)
- A revolution by plebs was decisive
- All freeman of Rome were citizens (not slaves)
- equal rights before laws
- New logic of naming emerges
- Relation to ancestors changes, as reflecting images and ideals

The Institutional Construction of the Self

II. Mauss:

E. Christian
("personne") —
Dualisms of
self and a more
complex moral
calculus



The Institutional Construction of the Self

D. Marcel Mauss.

- Christians (personne)
- from persona (“a man clad in a condition”) to personne (the human “person”)
- Moral complexity of achievement organized around complex dualism of selfhood

The Institutional Construction of the Self

D. Marcel Mauss.

- Dualism of Self
 - Soul/Body
 - Sin/Grace
 - Life/Death
- An internal Calculus of Action
 - Free Will
 - Predestination
 - Body as Eternal

The Institutional Construction of the Self

II. :

F. Luther & Calvin
— More personal
relationship with God
(even more complex
internal moral
dilemmas).



Being/Doing the Self

I. To recap:

A. Mauss-The self is an institution, like other institutions it varies time/place.

B. The self--the internal conversation.

C. The Clan--self is absorbed by role.

D. Rome--self has autonomy (of rights).

Being/Doing the Self

I. To recap:

E. Christianity--self ordered around moral dilemmas, body/soul, grace/sin, etc.

F. Protestant Reformation--personal relation to God. (Member of “Chosen”)

The Institutional Construction of the Self

II. Review:

H. Mauss: Evolution of The *Western* Self.
Main idea — Society creates conditions according to which room for us to sculpt our own identity.

(Limited —> Extensive)

Being/Doing the Self

H. Marcel Mauss: Overall Point

- From the Person to the Modern Self (managing Psychological Being)
- Enlightenment Philosophies broke from givenness of the soul, to the free calculus of the cognitive, calculating individual. Mind/body dualism

The Institutional Construction of the Self

II. :

G. The Enlightenment

— from moral
dilemmas of self to
scientific dilemmas of
the universe

Cogito Ergo Sum—

I think therefore I am,

(René Descartes,

1596-1650)



Being/Doing the Self

The French Revolution

(1789): *“The Declaration of the Rights of Man and of the Citizen”*
Men are born and remain free and equal in rights. Social distinctions may be founded only upon the general good.”



Being/Doing the Self

G. Max Weber: (1864-1920)

A consequence
of Calvinism the conditions
lead to the creation of a
particular kind of self

More and more selves of
this type leads

to change in overall society
(to Modern *Rational* Capitalism)



Being/Doing the Self

1. John Calvin (Geneva, 1540's)

- Against “Moral Bank Account”
- Predestination (creates anxiety)
- The “Chosen”
- A “Godly Life”

Being/Doing the Self

2. Traditional vs. Rational Capitalism

- Puritan Ethic (honesty, deny pleasures of the flesh, long, hard work, reinvest profits into business)
- Benjamin Franklin maxims:
 - “A penny Saved is a Penny earned”
 - “Waste not want not”
 - “Time is Money”

A. Lecture 4: “Being/Doing a Self”:

A. Main Ideas:

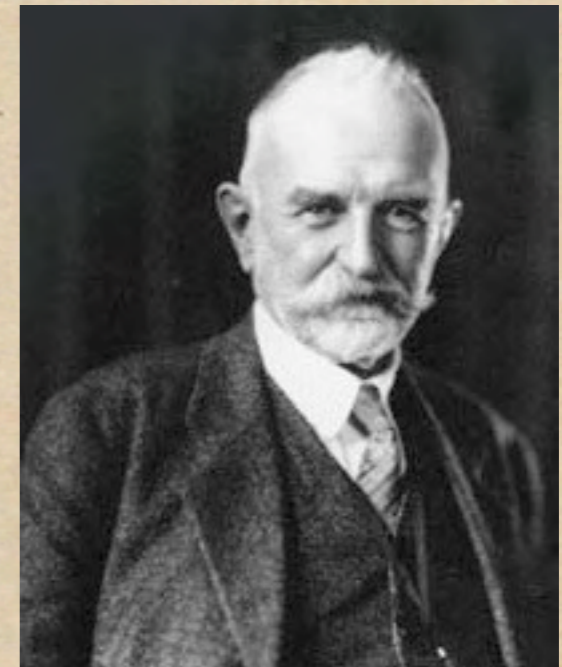
1. G. H. Mead—The Self is made through interaction.
2. Erving Goffman: Dramaturgical Approach
3. Harold Garfinkel: Highlighting the shared conventions (the taken for granted) that is relied upon for interactions

Being/Doing the Self

II. How is the Self Fashioned?

George Herbert Mead (1863-1931):
American Philosopher (U. Chicago)

- Founder of Philosophy of “Pragmatism.”
- Especially important in development of understanding of the Self, as emergent from social interactions and language use.



Being/Doing the Self

A. How is the Self Fashioned?

- The "I" –the bundle of wants and desires present in the unsocialized infant. The creative agent.
- The "me"–How we see ourselves as we imagine others see us. Our picture of ourselves as a self in the social world.

Being/Doing the Self

- Start with the “Me”: The Ability to Take the Self as Object to One's Self is what distinguishes humans from animals.
- Requires “Symbolic” thought (and thus requires Language).

Being/Doing the Self

B. How does Language create a self?

- Symbols vs. Signals.
- Symbol =df “Something that Stands for Something else.”
VS.
- Signal =df “...the cluck of a hen to the chickens, or the bark of a wolf to the pack....”

Being/Doing the Self

B. How does Language create a self?

- “The Me” then -- an abstract symbolic image of “self” as others may see me.
- But this requires others (e.g., social interaction):
 - Need to “take the role of the other” and imagine what it would be like to be “the other” seeing “me.”

Being/Doing the Self

- Imaginary Play is Critical:
Play uses Imaginary Companions
("Taking the role of the other").
- "(the child) plays that he is, for instance, offering himself something, and he buys it; he gives a letter to himself and takes it away. He addresses himself as a parent as a teacher, he arrests himself as a policeman."

Being/Doing the Self

Games also important– Need to be able

to take the attitude of everyone else.

- Rules – Delineate relationships
- The “Generalized Other”= the attitude of the whole community (General values and moral rules of the culture)
- Abstract Thinking requires these abilities

Being/Doing the Self

C. Self-consciousness:

1. "...it is the ability to take oneself as an object to one's self that is the fundamental social fact that distinguishes humans from other animals."

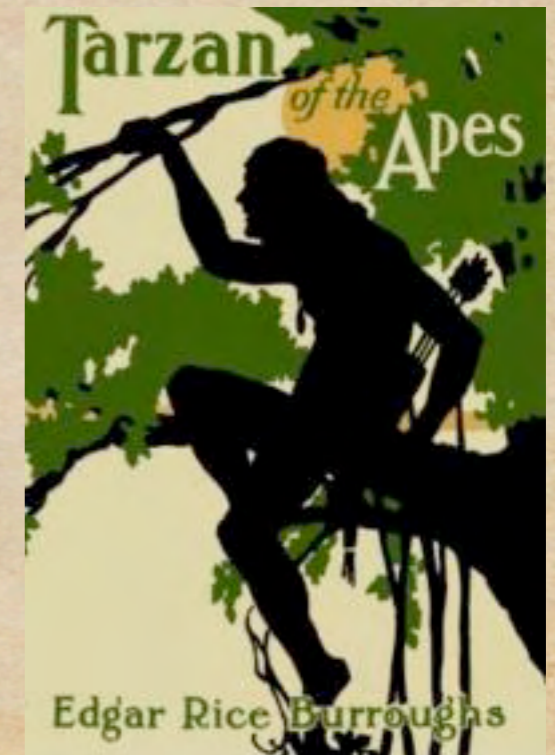
2. Self-consciousness occurs through "the conversation of gestures."

3. Thinking = inner conversation.

Being/Doing the Self

D. Mead and the State of Nature?

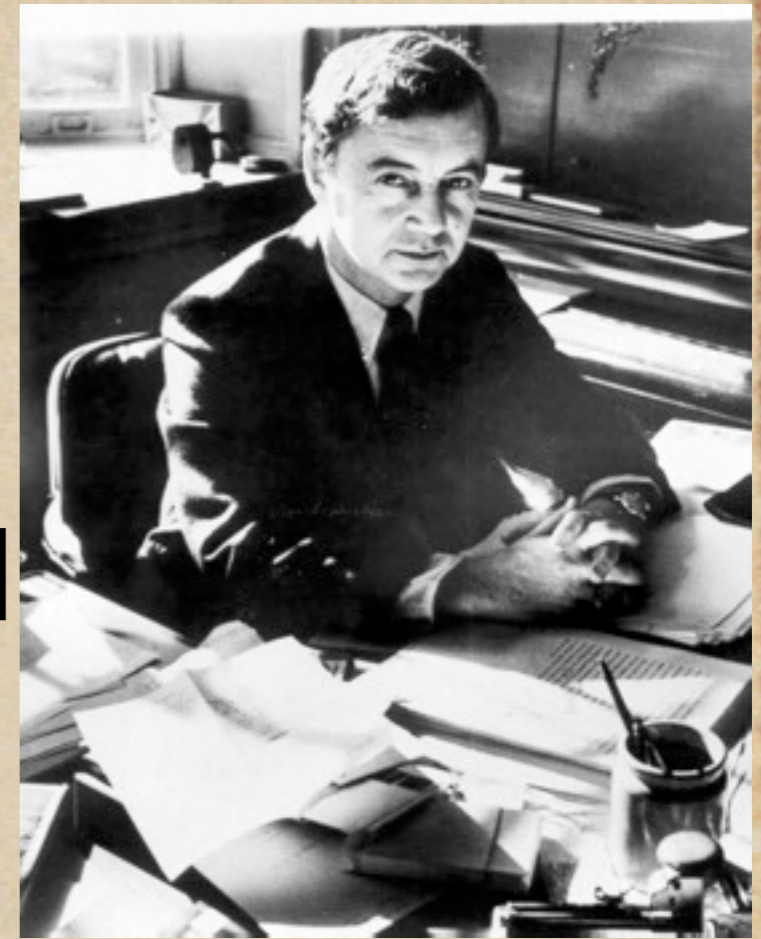
If we believe these arguments about the role of institutions, raises powerful questions about “feral persons” and the founding mythology of the individual centered perspective (the state of nature).



Being/Doing the Self

III. Erving Goffman (1922-1982):

- Heavily influenced by Mead
- “Dramaturgical Approach”
- How those internal conversations are played out as complex social dramas inside our heads.



Being/Doing the Self

- We all try to control the meaning of the situation.
- “Impression Management” =df
The conscious manipulation of scenery, props, costumes, and behavior to convey a particular role image to others:
 - Kindly Preedy
 - Ideal ...
 - Methodical/Sensible ...
 - Big Cat ...
 - Carefree ...
 - Local Fisherman ...

Being/Doing the Self

- **Role** =df Socially defined expectations for behavior of a person in a given status or position.
- **Front-stage** and **Back-stage** & **Role Distance** =df Glimpses of ourselves or the individual "behind" or "inside" the role.
- Protective Practices or "Tact" such as "**Studied Nonobservance.**" (Roseanne Roseannadanna)

Being/Doing the Self

C. The Territories of the Self.

1. Personal Space:

- Space surrounding an individual w/in which an entering other causes the individual to feel encroached upon.
- Spatial demands in front > back
- A temporary situational reserve
- Elevator Behavior

Being/Doing the Self

C. The Territories of the Self.

2. The "Stall":

- Well bounded space, can make a temporary claim upon.
- chair, table, phone booth, towel on beach.

Being/Doing the Self

3. "Use Space"

- Territory defined by instrumental needs.
- Museum gallery, picture taking, persons in a conversation.

4. The "Turn":

- First come, first served
- Formalized (names at a restaurant, numbers at deli) or not.

Being/Doing the Self

5. The "Sheath":

- Skin, clothes (some body areas more private than others—elbows vs. orifices)

6. Possessional Territory:

- Hats, gloves, purses, knives & forks

Being/Doing the Self

7. Informational Preserve:

- **Set of facts about self, individual controls access to. The right not to be stared at.**

8. Conversational Preserve:

- **Right to control who to enter into conversations with and to own the privacy of one's conversation.**

Being/Doing the Self

III. Studying the "Taken for Granted" — Ethnomethodology (Harold Garfinkel).

B. Key Problem:

Q: How do we define the meaning of situations?

A: Shared Institutional Conventions.

Being/Doing the Self

- C. Ethnomethodology =df The study of the "ethno-methods" —the folk or lay methods—that people use to make sense of what others do.
- D. "Breaching Experiments":
1. Interactions rely upon willingness of others to *help out* by accepting the definition of the situation and what it implies.

A. Guest Lecture #1: Prof. Lerner

A. Main Ideas:

1. Follows on Garfinkel.
2. Features of Interactions:
Progressive realization,
Structural projection,
Reduced projectability
3. Co-presence: The experience of being in the presence of another person and being able to see them, knowing that they can see you, and them knowing that you can see them....daycare examples.

A. Guest Lecture #2: Prof. Friedland

A. Main Ideas:

1. The hook-up Culture. What has he told us about this?
2. How is it an example of an institution?
3 different kinds of love “substances”
 - Romantic love
 - Sacramental love
 - Fun, pleasure

A. Lecture 5: “Selves, Institutions & Modernity”:

A. Main Ideas:

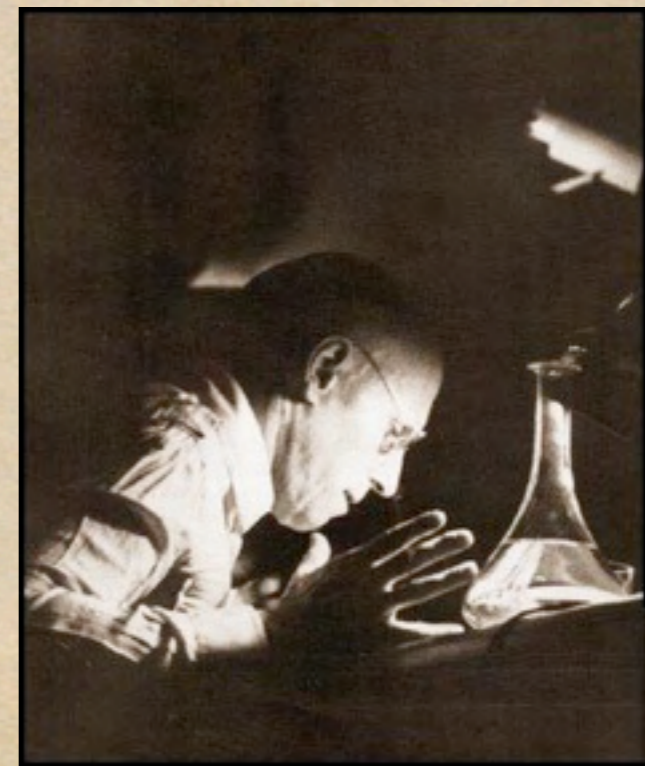
1. Michel Foucault—The Self is made through interaction.
2. Erving Goffman: Dramaturgical Approach
3. Harold Garfinkel: Highlighting the shared conventions (the taken for granted) that is relied upon for interactions

The Institutional Construction of the Sexual Self

II. Foucault's General Project.

B. Pushed a very strong "Institutional-Centered" Theory of Society.

- In many ways carried forward "Linguistic Relativity" thesis. But instead of "language" focuses on "Discourse".
- Discourse -- what is said or what is say-able, know-able, meaningful.



The Institutional Construction of the Sexual Self

II. Foucault's General Project.

- Rather than looking at what was possible in grammar or verb structure or available words (e.g. snow terms)
- Foucault looked at what was possible in what counted as true (everyone knows that...), who had the authority to know (or name) truth, and ...
- the Conditions for "Truth" — What counts as truth, what can be said, what counts as knowable, what conditions the possibility of what is knowable.

The Institutional Construction of the Sexual Self

II. Foucault's General Project.

- Argued that every historical period had its own “Episteme” = historical a’priori that grounds knowledge and discourses and represents the conditions for their possibility.
- Truth/Power tightly coupled. Who can know? They have power. Argues that what can be known or said has immense implications for conditions of people’s lives.

The Institutional Construction of the Sexual Self

II. Foucault's General Project.

C. Easier to understand -- start w/ Focus on Power.

Discipline and Punish:

Provocative Thesis, the movement from a system of Punishment to a system of Discipline was a result of (and accompanied) general increase in deployment of Social Power.

Why Provocative?

The Institutional Construction of the Sexual Self

II. Foucault's General Project.

C. Focus on Power.

1. Punishment was brutal:

Offenses against the King were treated as symbolic affronts and the response had to be spectacular so as to convincingly demonstrate the mighty power of the King.

Poor Damiens:



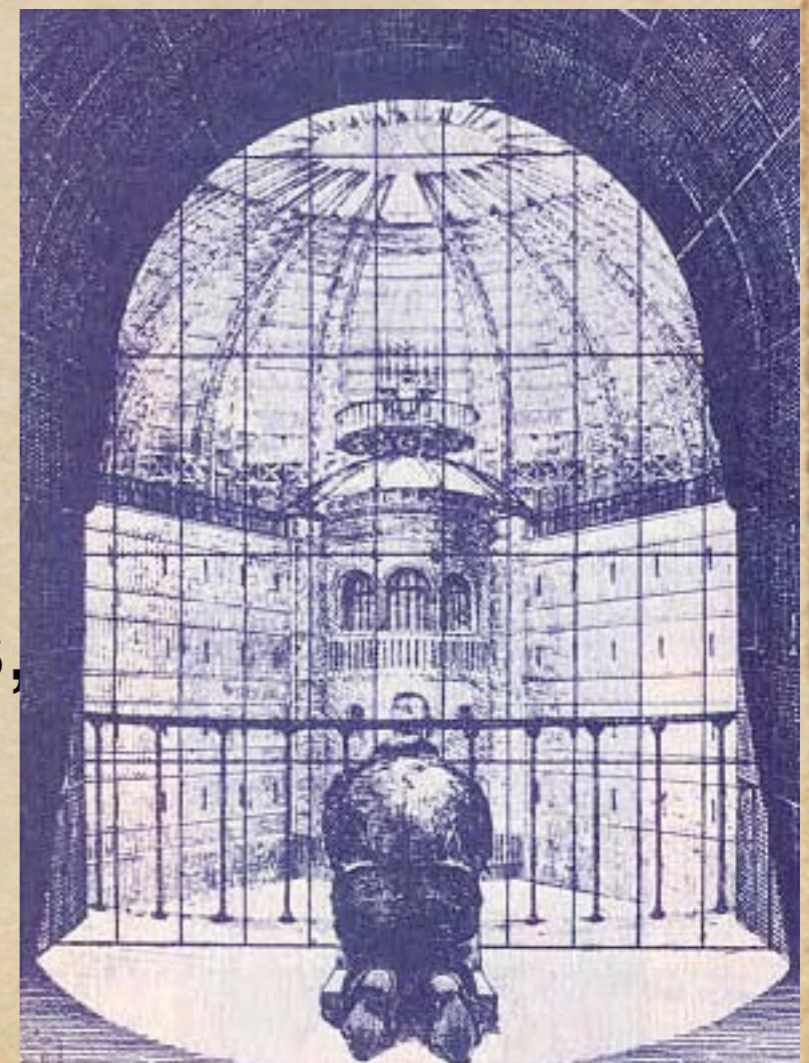
The Institutional Construction of the Sexual Self

II. Foucault's General Project.

C. Focus on Power.

2. Discipline came later:

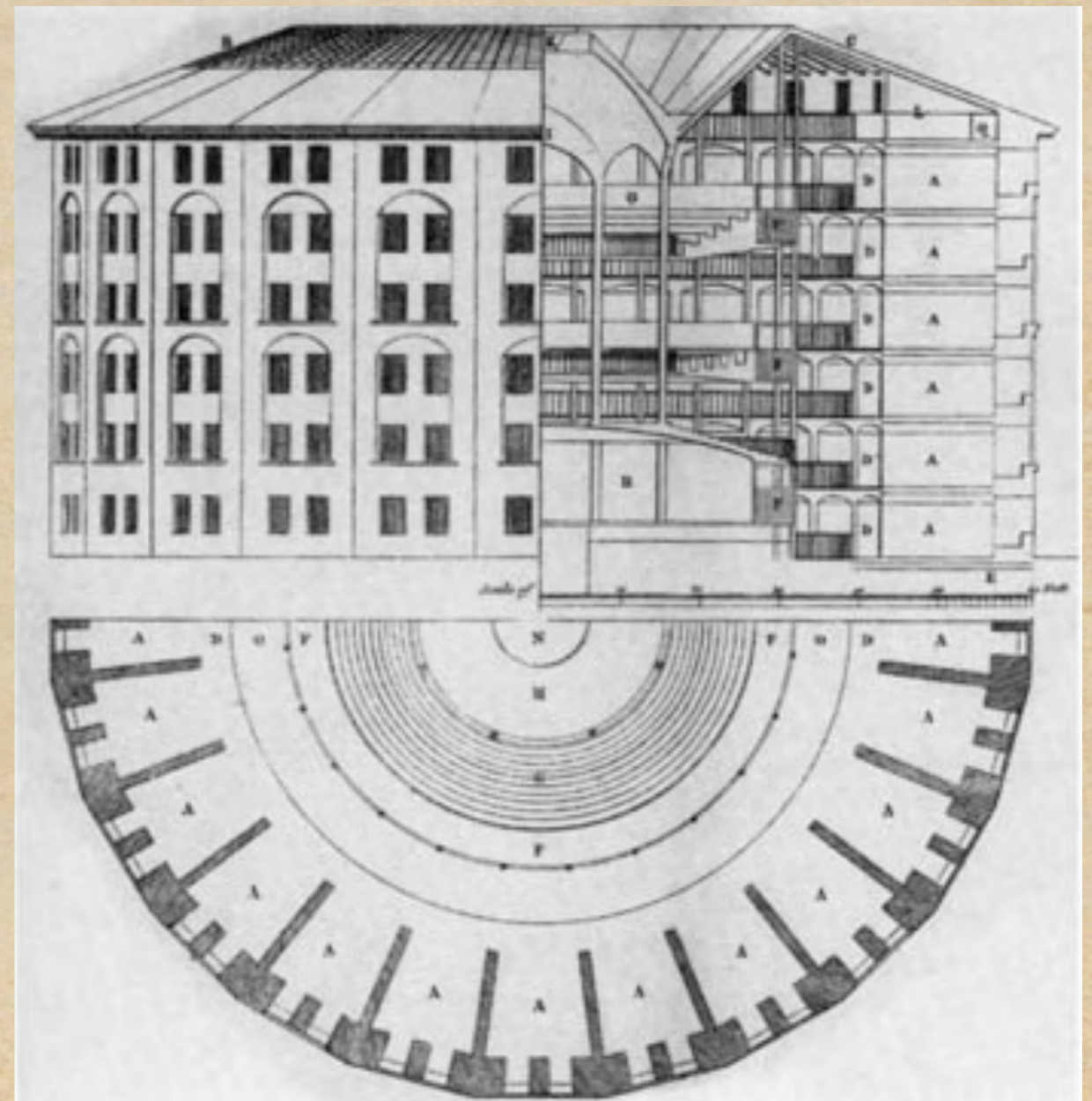
- He Documents the turn against torture and public executions.
- Rise of the Prison system as an alternative (attack on the free self rather than on the body)
- But central, is the idea that power could come more effectively through careful knowledge, analysis, and re-making of the subject.
- Panopticon



The Institutional Construction of the Sexual Self

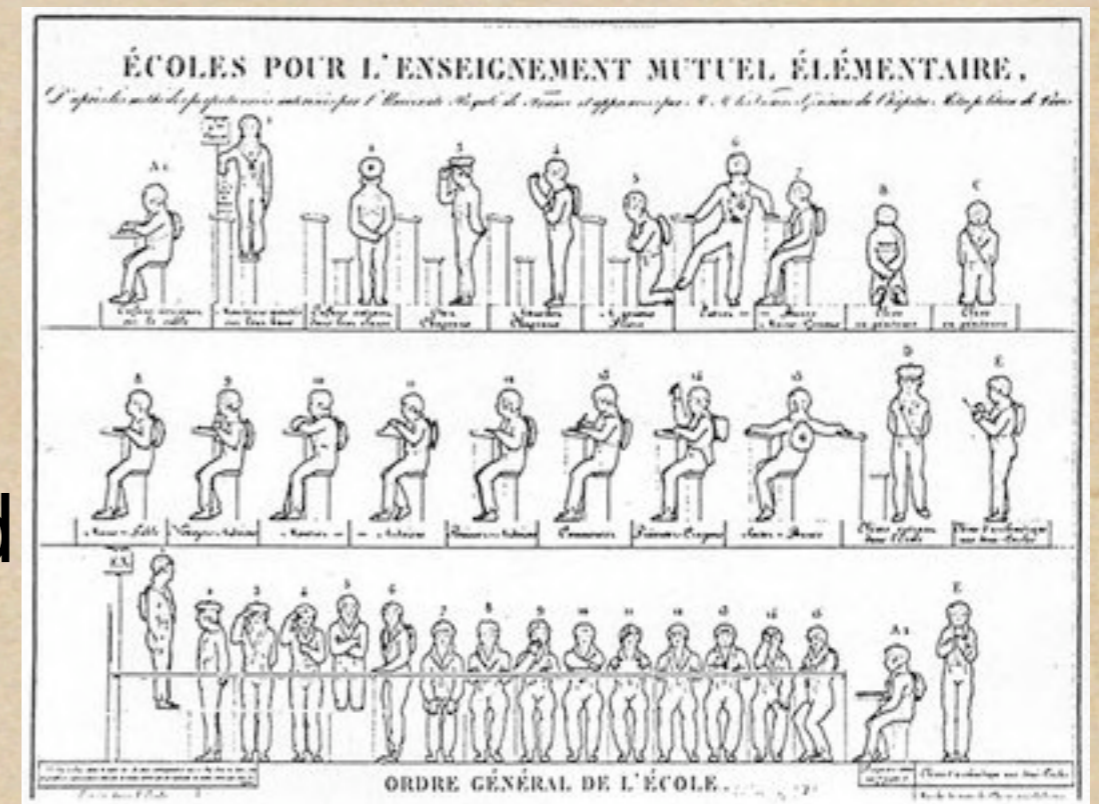
II. Foucault's General Project.

- Panopticon
- Invented by Jeremy Bentham
- Model for a number of actual prisons.
- Perfect knowledge
- Surveillance



- More Generally he documents the change from “Punishment” to “Discipline”.

- A movement from power as symbolic display to the rise of power as a system of control over the small details of movement of the body and ultimately the attentions of the mind and our ability to think or to be a self.



- The Soldier

The Institutional Construction of the Sexual Self

II. Foucault's General Project.

C. Focus on Power.

3. Discipline started in monastery:

- Focused attention on individual commitment to God in every tiny aspect of the self
- Time Tables for every minute of the day
- Practiced recitations
- Body in special motion, posture, control



The Institutional Construction of the Sexual Self

II. Foucault's General Project.

C. Focus on Power.

4. Discipline moved to other Organizations:

- Army — detailed drilling and control of the body
- Schools — Control of students in space, in ranks, in files.
- Factories — Ordering production, locating people in space, in time, in sequence, controlling bodily movements



The Institutional Construction of the Sexual Self

II. Foucault's General Project.

C. Focus on Power.

5. So from the horrible power of the king, to the subtle and pervasive powers of discipline.

- Foucault argued that greatest power is in modern society.
- Knowledge/Power tight couplet.

The Institutional Construction of the Sexual Self

III. Foucault's Perspective on Sexuality.

A. The History of Sexuality:

1. Against the Repressive Hypothesis:

- Beginning of the Text:

“For a long time, the story goes, we supported a Victorian regime, and we continue to be dominated by it even today...”

- Notice here — he is telling a story, he will differ with...

The Institutional Construction of the Sexual Self

III. Foucault's Perspective on Sexuality.

A. The History of Sexuality:

1. Against the Repressive Hypothesis:

- At the beginning of the 17th century a certain frankness was still common...”
- “But twilight soon fell upon this bright day, followed by the monotonous nights of the Victorian bourgeoisie...”
- “Everyone knew children had no sex..”
- “The brothel and the mental hospital ... places of tolerance”

The Institutional Construction of the Sexual Self

III. Foucault's Perspective on Sexuality.

A. The History of Sexuality:

1. Against the Repressive Hypothesis:

- (Giddens):
- Sex was turned into a secret
- An extension of the religious confession (the origins of this form of control)
- Taken over by other regimes of Truth (Science, psychiatry, etc.)

The Institutional Construction of the Sexual Self

III. Foucault's Perspective on Sexuality.

A. The History of Sexuality:

1. Against the Repressive Hypothesis:

- Campaigns against Masturbation in children
- Campaigns against sexual pleasure in women (seen to be properly a man's domain).
- With Freud, movement to seeing sex and its urges as foundational of all that is psychological.

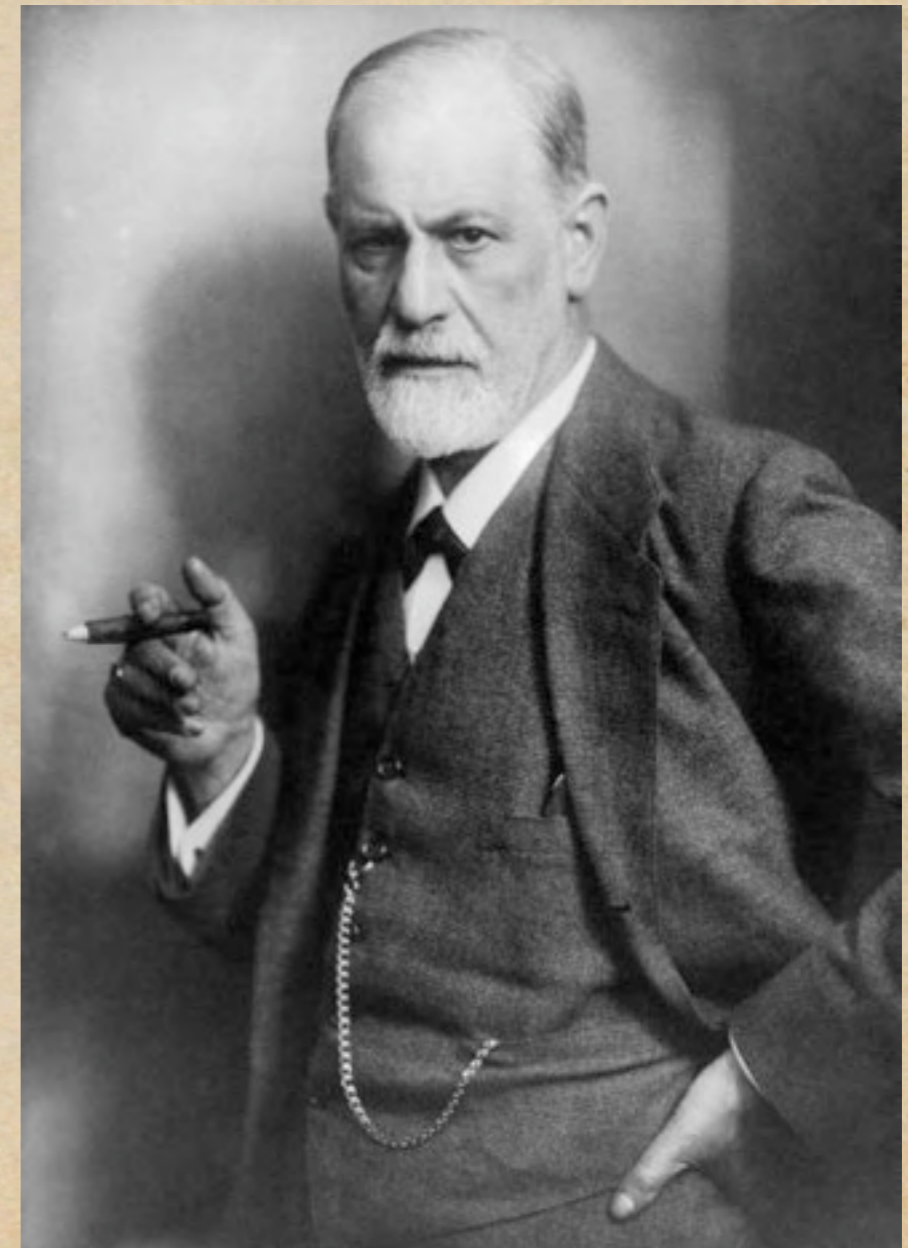
The Institutional Construction of the Sexual Self

III. Foucault's Perspective on Sexuality.

A. The History of Sexuality:

2. What is the Repressive Hypothesis?

- Sigmund Freud (1856-1939)
- Austrian, founder of modern psychotherapy
- Id, ego and super-ego



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III. Foucault's Perspective on Sexuality.

- Id = impulsive, child-like portion of the psyche that operates on the "pleasure principle" and only takes into account what it wants and disregards all consequences.
- Superego = is the moral component of the psyche, which takes into account no special circumstances in which the morally right thing may not be right for a given situation
- Ego = attempts to exact a balance between the impractical hedonism of the id and the equally impractical moralism of the super-ego; it is the part of the psyche that is, usually, reflected most directly in a person's actions.

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III. Foucault's Perspective on Sexuality.

A. The History of Sexuality:

3. Foucault disagrees:

- Foucault thinks there may be no clear “natural”. Sees sexuality as culturally produced.
- Moreover, sees an ironic quality to Victorian prudishness, in an attempt to banish perversion, suddenly it is everywhere in our minds, in our actions, in our attention. (Chp. “A veritable discursive explosion”, p. 125 Reader)
- Power is not repressing sex, power is creating sex.

The Institutional Construction of the Sexual Self

III. Foucault's Perspective on Sexuality.

A. The History of Sexuality:

- Foucault sees the rise of sexual discourse as another component of the rise of *disciplinary society*.
- Like the workers in the factory, discourse on sex controls our bodies in the most minute and intimate ways. It is a huge acceleration of social power.

The Institutional Construction of the Sexual Self

IV. Critiques of Foucault.

A. Giddens has some disagreement:

- Gender not just Sexuality matters
- Changes in institution of marriage
- Rise of romance
- Change in the home
- Rise of contraception
- Creates “Plastic Sexuality”

The Institutional Construction of the Sexual Self

IV. Critiques of Foucault.

A. Giddens has some disagreement:

- Sexuality becomes a resource, feature of the self
- Rise of homosexuality as open lifestyle
- Contributes to overall sense of modernity as self as a project.
- Reflexivity (is about taking the self as object for the self) (Think back to Mauss).

(15) According to Berger and Berger, what is the primary institution through which we understand the world?

- (a) television.
- (b) greed.
- (c) sex.
- (d) language.
- (e) the family.

(30) Although his main thesis is that the sense of self varies across time and culture, Marcel Mauss also acknowledges that:

(a) his other thesis is actually pretty stupid.

(b) Men are always more selfish than women (everywhere and in every way).

(b) Individuation (e.g., the basic sense of one's own individuality, both spiritually and physically), always exists in some form in every culture.

(e) selflessness is always a virtue.

(a) the sense of self is nearly always also the non-sense of the non-self though rarely if ever at the same non-moment.

(23) What did Thomas Hobbes describe as "horrible, brutish, nasty, and short"?

- (a) Puritan colonists who lived in the Massachusetts Bay Colonies.
- (b) The reign of the king of England.
- (c) Life in the state of nature.
- (d) Life in the state of New Jersey.
- (e) His mother-in-law.

(38) Max Weber argued that Benjamin Franklin's maxim "Waste Not, Want Not" reflected:

- (a) the influence of Franklin's humble beginnings in a very poor family.
- (b) the impact of the religious belief system of the Puritans (and Calvinism) on creating a spirit of capitalism in America.
- (c) the impact of ancient Roman thought on intellectuals in the original 13 American colonies.
- (d) the philosophical belief, derived from the Rationalist tradition, that one exists only so long as one continues to think.
- (e) the philosophical belief, derived from the IV tradition, that one exists only so long as one continues to drink.

(16) According to George Herbert Mead, the fundamental fact that distinguishes humans from animals is:

(a) the ability to form social groups.

(b) the ability to signal one another.

(c) the ability to build a fire and to make use of tools.

(d) the ability to take oneself as an object and to see one's self as others see you.

(e) the ability to reproduce.

(1) The phrase "Cogito Ergo Sum" means:

(a) "I think, therefore, I am."

(b) "I eat, therefore, I am."

(c) "Think before you leap."

(d) "Calculate carefully before adding."

(e) "Chill dude."

(2) Michel Foucault begins his book, *Discipline and Punish*, with a gruesome description of the execution of Damians, who was sentenced to be drawn and quartered for having attempted to assassinate the king. For Foucault, the main lesson to take away from this act of brutality was:

(a) in the middle ages, only the strongest, most powerful kings and nobles imposed these kinds of punishments, in most countries, however, the nobility was too weak to do so, and as a consequence torture was rarely if ever used.

(b) in the middle ages kings and other aristocratic rulers lacked police forces, or any other rudimentary means of controlling their domains, they therefore had to rely on spectacular, public executions and torture to maintain control over their subjects.

(c) in the middle ages, tax money was often hard to come by and rulers raised large quantities of money by charging for attendance to public executions.

(d) life away from the 'state of nature' also had its drawbacks.

(e) all of the above.

(7) What does Marcel Mauss think is distinctive and important about the sense of self in early Rome? That for the Romans...

(a) the clan was all powerful and the self was totally subordinated to ones totem.

(b) the self was split into a delicate duality between the spiritual soul and the physical body

(c) the self was firmly grounded in the concept of being a citizen, one who has an identity by virtue of the rights decreed as a basic fact of the law of the state.

(d) ones sense of self simply could not be built in a day.

(e) institutions did not exist.

(12) Which of the following is an example of a social institution?

- (a) driving a car.
- (b) holding a wedding.
- (c) having a conversation.
- (d) greeting someone with a handshake.
- (e) all of the above.

(18) Who wrote “Man is born free, and everywhere he is in chains”?

- (a) Martin Luther.
- (b) Benjamin Franklin.
- (c) Jean-Jacques Rousseau.
- (d) Michel Foucault.
- (e) Barack Obama.

(24) Michel Foucault begins his book, *The Order of Things*, by referencing a Chinese Encyclopedia. Which of the following categories of animals were included in that classification?

- (a) stray dogs, sucking pigs.
- (b) belonging to the Emperor.
- (c) embalmed, tame, fabulous.
- (d) those that from a long way off look like flies.
- (e) all of the above.

(21) The philosophy and rhetoric behind the American revolutionary war can most directly be traced back to the arguments of which European philosopher?

- (a) Cicero, the great Roman orator.
- (b) Thomas Hobbes, the British social philosopher.
- (c) Paul Broca, the French medical philosopher.
- (d) Jean Jacques Rousseau, the French philosopher.
- (e) none of the above.

(25) True or False? According to G.H. Mead, Neither babies nor animals have a self.

- (a) True.
- (b) False.

(27) What is “plastic sexuality”?

- (a) A modernist pathology characterized by an obsession with sexual paraphernalia.
- (b) A type of sexual play that is often displayed among same-sex (male) adolescents.
- (c) A type of pornography that become popular at the end of the Victorian Era.
- (d) With the expanded availability of contraception, changing family and marriage institutions and the emergence of romance as a popular cultural experience in the late 19th century, women begin to have the ability (like men) to pursue sexuality in new and different ways, as a pursuit of pleasure (or interest) in various forms and styles.

(28) According to Marcel Mauss, the rise of Christianity in Western Europe was especially important because:

(a) it led to a turn away from the widespread practice of human sacrifice.

(b) it was the principal cause of the Plebian Revolution in Rome.

(c) it led to the construction of a great many historic churches and cathedrals.

(d) it promoted the development of the modern Western experience of the "self" through its emphasis on having to negotiate a complex internal moral calculus.

(e) all of the above.

(31) Adam Smith was an important figure in the development of the modern individual-centered approach to social explanation because he...

- (a) was saved by Pocahontas and then was able to help preserve the Virginia colony at Jamestown.
- (b) developed the argument about the role of the individual as a rational actor in the market, leading to the theory of markets as providing an “invisible hand” of rational collective action to promote the public good.
- (c) was the man who led the uprising against the British King Charles I.
- (d) was a British anthropologist who studied the Hopi (Pueblo) Indians.
- (e) none of the above.

(32) Why was Michel Foucault so interested in medieval monasteries?

- (a) Because there were the places that he went to most frequently to uncover historical records and archival materials for writing his books.
- (b) Because monasteries were crucial in the plot to overthrow the French King Louis XVI.
- (c) Because the monasteries were early sites where the invention of disciplinary forms of control were first pioneered. Monks were controlled by detailed time tables, ritualized practices of bodily movements and periods of extensive silence and contemplation. Later these techniques of power were copied by other organizations and generalized, to the army, the school, the factory.
- (d) Because he eventually grew tired of academic life and hoped to retreat into a monastery in Lyon.
- (e) all of the above.