

# Notes

## 1 The Social Science Approach to Sociality and Community

1. For instance in 1998 'the spirit of the times is community' Tony Blair and there are many others.
2. Moreover 'Foucauldian sociologists often act as if sociology had no antecedents. Deane's claim (1985) that there is Foucault and then there is everyone else, is just one, albeit the most extreme example, of this trend.
3. In this context Giddens is a classic example of the dis-engagement to which I referring. For he appears utterly uninterested in engaging in debate with sociology as a discipline, his books rarely refer to the work of any other sociologists and his writing on Foucault – sparse as it is – must go down as one of the worst and most incompetent commentaries on the work of one major figure by another, ever committed to print (Cassells (ed.) 1993, see also his chapter on structuralism and post-structuralism in A Giddens and J H Turner 1987). Yet for all of this, it is rarely – to my knowledge – ever commented upon by either his supporters or his defenders.
4. Instrumental reason-the measuring of everything exclusively in terms of some final outcome, what it produces.
5. I define essentialism here in line with Derrida's definition (1978 pp. 278–9)
6. In this context it is interesting that a contemporary liberal commentator like King (1974, pp. 165–6) explicitly defends Hobbes continued philosophical relevance on the basis that he is making universal points while dismissing his 'exaggerations' as 'local'; a polarity which evokes Plato and his hierarchical idealisms just as much as it continues the severing of the individual and the social inaugurated by Descartes.
7. Including discursive work. A point I will take up at the appropriate time.
8. Interested readers can find more developed histories of community as a sociological concept (with of course the caveats about the Cartesian community) in 'The Sociology of Community' ed. Colin Bell/Howard Newby 1974, or 'Communities' a survey of theories and methods of research", Denis E. Poplin 1979. or 'The Symbolic Construction of Community', Anthony P. Cohen 1985.
9. Weber for instance clearly draws on Tonnies' work in the discussion of communal and associative relationships in *The Protestant Ethic and the Spirit of Capitalism* (1930).
10. A piece of nonsense augmented in Bauman's case by his pathologisation of anyone interested in contemporary community as losers (Bauman 2001, p. 101) authors indeed of their own misfortune (14), driven by a 'desperate desire to mitigate the pain (43)' of their modern condition.
11. I have refrained from detailing a history of the usage of the word primarily because such a history is easily available see Schatzki Theodore R 1996 or Rosenthal B 1996 for good descriptions of it lineage and usage.

12. Not always however. The term itself is still rather in a state of flux, Andreas Whittle (2001, p. 51) for instance contrasts sociality – or at least ‘network sociality’ to community.
13. Mead’s theory is described by one commentator as moving ‘radically beyond the notion of the self as a fixed essentialised coherent unity’ and positing the subject as always in “a state of becoming in relation to the social” (Walby 2001, p. 124). Others see Mead as presenting a sociological model for an inter-actional self (Rosenthal 1996, p. 107). I maintain however, that the method Mead utilises to create this inter-actional self are flawed and are achieved by inscribing the social with a normative, universalised, rational essence (Mead 1962, p. 247). This essence is then re-integrated back into the individual, who suddenly appears both as essentialised and social because he is following the dictates of the normative ‘generalised other’ (ibid, p. 226). Nor is Mead’s theory as fluid as Walby suggests (Walby 2001)-in terms of linkage there is little within Mead to suggest the ‘becoming’ that Walby attributes to him. Rather, the relationship is described in normative, static and macro terms that lack a sense of nuance or individual difference and are not located as an activity.
14. In truth, Mead maintains a account in which two fragmented forms, the individual and the community, are understood as separate entities (see Mead 1962, pp. 236–239) needing to be joined, and it is precisely the terms of this ‘joining’ that mark the limitations of his theory. Mead entertains two methods to explain linkage – the first of these is that famous standby of mechanistic theory, the psychological (i.e. normative descriptions couched in individual terms) and the second is his notion of sociality. The normative and reductive tendencies of psychology are adequately addressed by Arendt (Arendt 1958, p. 206), while the problems I have described with his model come to a head in his notion of sociality. Sociality for Mead is the capacity for “being in two systems with the adjustments of each that this brings about” (Rosenthal 1996, p. 108). The self is an ongoing process of mutual and reciprocal adjustment between two poles (ibid, pp. 108–9). Thus, sociality is used by Mead to explain how a deeper process occurs on an individual basis and through which, the theoretical union of a rationalised social is united with a rational individual. Sociality, in this account, is simply another word for socialisation, the problems of which are well known (Henriques *et al.* 1984, pp. 19–24). As a theory in the end Mead’s work lacks the coherency and vigour of Arendt’s inter-relationality, even while the two of them share commonality in many respects (see his idea of perspectivism (Mead 1962, pp. 247–48) and his notion of the incomplete act (p. 250)).

## 2 Social Capital and New Forms of Trust

1. His eventual indictment of television as the prime cause of the decline in civic participation and civic virtue (Putnam 2000, 1993, pp. 244–6) also has an old fashioned, small town ring to it.
2. Perhaps it is this highly focussed economic perspective that prompts some commentators to chide Putnam for a narrow and incomplete view of Social Capital (Turner 2001, p. 94). However it should be noted that for some of his

critics the narrowness refers to the lack of linkage between micro and macro concerns rather than any queries which might attach to the prevalence of economic language and conceptualisation.

3. In this regard see (Turner 2001, p. 94) who claims that Social Capital is, in many ways, simply 'old sociological wine poured in the new and smaller bottles of economics'.

### 3 The Third Way and Communitarians

1. Given that humans currently are interfering with genetic makeup, cloning sheep, destroying the environment at will, over fishing the oceans, conducting wars on three continents, growing genetic crops, and so on, one does wonder what Giddens might regard as 'tight human mastery'. One can construct a case here that the notion of risk is entirely overblown and that we are no more at the mercy of random and uncontrollable forces than we ever were. Indeed the notion of 'risk' itself rather operates to excuse and conceal questions of social inequality and unbalanced relations of power.
2. Though see Encarnacion (2003) who claims (p. 171) that many of these commentators misread De Tocqueville.
3. Fundamentally I believe this remains true despite a rapprochement with liberalism over recent years and a shift in recent communitarian writing away from such a totalising and backward looking glance.

### 4 Foucault and Cultural Discourses

1. This statement is true of course for the majority of Foucault's work however I am aware that some claim this specificity is missing in vols 2 and 3 of the *History of Sex*, the last two books he wrote.
2. This view that Foucault allocates primacy to power over knowledge is a contested one. Clearly Foucault sets himself consciously to avoid discussing 'Power' as an abstraction, yet he does not avoid this whatever his intention. Moreover, his fundamental proposition that what counts as knowledge is determined by relations of power, does suggest that at a basic level, power has precedence over knowledge. To that extent I agree with May, however this is clearly one of the many areas where there are 'blurrings' within Foucault's work; blurrings which, I would argue, stem directly from the uneasy match between his method, his rhetoric, his ambitions and the philosophical status of his entire anti-metaphysical project.
3. In this regard I would argue that the word 'appears' functions not as a qualifier which might suggest agency or the problematic nature of the totalising intent of this 'program', but rather as a nod and wink to a reading audience raised on Marxist notions of false consciousness. It also of course elevates Rose into a select Parthenon of those who can 'see through' these projects which is why the work ultimately offers itself as a cure, because it draws the reader into a small circle of privileged knowing where knowing serves a curative function.
4. Thus for Rose problematisation of the word 'community' serves simultaneously both as a diagnosis, in the sense that it explains the 'real' agenda and as

a curative for the reasons listed in the previous note – a conflation which Rose claims is typical of all the other accounts of community (p. 173).

5. Concerns about social cohesion in a age of migrating influxes into western societies is something also discussed, obviously from a more conservative perspective, by Giddens and the Communitarian, Charles Taylor.
6. He specifically alludes to the Third Way and Social Capital models but it is a criticism applicable for obvious reasons to the third of the described options.

## 5 The Individual/State Axis

1. Two things here: first one could note in this regard that the very claim to difference and radicality in which these approaches shroud themselves, is itself a modernist affectation (Descombes 1993, p. 126). Second I regard this observation about their self-proclaimed radicality as being true even of the communitarian approach which is specifically located as a radical restorative project.
2. Some commentators defend abstraction by explicitly linking it to concrete examples and by explaining it as an attempt to describe the ‘social process’ (Johnson 1979, p. 41).
3. It is no accident that the rise of the notion of state sovereignty is coupled with the rise of an essentialised normative view of human nature and that both are contained within the work of Hobbes. (King 1974, p. 165).
4. Dumont notes the consequences of this for the study of society when he terms western ideas of society ‘superficial’ (Dumont 1986, p. 5).
5. It is also true that the notions of everyday life within these accounts are always less than total, being undercut or confined within a personal perspective, often based – as in *Heller’s* (p. 15) and *Lefebvre’s* (p. 133) case – upon a prior abstraction, a higher order which itself shapes and limits what can be classified a everyday life.
6. Though see Rengger (1995, p. 23) where he states that all contemporary politics is in part, constituted by the dilemmas generated by ‘trust’.
7. Of course it also allows problems of uneven resource allocation and exploitation to be simply redefined as moral issues which is precisely what Fukuyam and Putnam do.
8. One telling indicator of the secondary status of community is that it, alone among western social forms, has no legal status, which of course means that wealth produced by the community over generations is not recognised legally and is not protected. The state therefore can sell of utilities as if it alone had sole rights to the product of many years of community input. I am indebted to Venn for this observation.

## 6 Mechanistic Theory and the Social

1. Similar unwittingly humorous, almost surrealist juxtapositions are commonplace in relation to discussions of power. Hindess and Helliwell (1996, p. 83) for instance, utilise at one point an example of a rapist and the U.S defeat in Vietnam, both of which serve (on the same page) to illustrate problems with power in general.

2. Something confirmed by another piece of naive theorising, for he claims that he is not going to attempt a universal definition of trust but rather confine himself to only European and First World examples: a statement which acts as if the philosophical notion of universalisation is simply a geographical construct and therefore Eurocentricity and universalisation are utterly different (22). This is not even an undergraduate mistake.
3. Thus in one interview he states that he has always analysed '*precise and locally* delimited phenomena, for example the formation of disciplinary systems in eighteenth century Europe' (Foucault in Faubion 2001, p. 292, 'power', my italics).
4. This is not to say of course that Foucault's work is not useful in investigating local oppositions/resistances. Rather, that on its own it has limited value in such a task and that there is no investigation of such resistance within Foucault's work.

## 7 Arendt: Sociality and Community on its Own Terms

1. There is also an issue about generic designation in relation to the appropriate term for human beings, both in the singular and the general. Because the term 'subject' is implicated in the Althusserian, post-Althusserian, structuralist and post-structuralist turn to discourse, and because I desire to make a break with the focus and form of that mode of analysis, human beings will be referred to in their singular form as 'person', and in their generality simply as 'human beings'. Arendt herself uses the words 'man' and 'men' as a generic term for human beings, but in 2002, this cannot be sustained. I will continue to use the word men where Arendt contrasts it to Man, because this has a specific sense within Arendt's text, a sense I wish to maintain. The non-essentialised Arendtian person is referred to as the 'who'; and once again for similar reasons, this is a usage I will abide by.
2. Clearly, it is beyond the scope of this book's purpose to investigate fully, either the vast scope of Arendt's work or to examine in any depth the entire gamut of the philosophical underpinnings of her anti-metaphysical project. Villa (1994) and Studdert (2003 thesis unpublished) provide more detail regarding this aspect.
3. I will discuss the implications of formal and theoretical implications of Arendt's choice of the *vita activa* in the next major section.
4. That is why thought as a particular category is specifically excluded from the list of topics that THC will focus upon (p. 5); it is not a fundamental condition of human life.
5. By human lived-ness, I mean the act and existence of living.
6. In contrast, without a concrete recognition of plurality, Habermas is forced to turn to the state and its inherently fragmenting and mechanistic model of idealism to guarantee the same thing; a guarantee that the history of the twentieth century state can only convince us will never be given or honoured. What Calhoun also stresses in his account (1997, p. 232) is the manner in which Habermas' notion of the public space is so much more restricted, unitary, bounded, instrumental and liberal than Arendt's. Calhoun shows Habermas' public space relies on transcending difference rather than recognising

inter-relationships (Calhoun, p. 248). Moreover because identity is for Habermas formed outside public space, public disclosure is denied (*ibid.*, p. 246). The effect of this is to fundamentally constrain the possibilities of action, identity and plurality as democratic ingredients, and to constrain the necessary porous nature of the public space. As was shown in the discussion of Cartesian community, such an approach fundamentally constrains community because it constructs it as a servant of some abstraction, some outside force.

7. In the process of examining Arendt's use of the term 'web', there is a slightly tangential issue to address regarding other social science usage of the metaphor of a web. Principal among these is the work of Richard Rorty, who describes the subject as a 'tissue of contingent relations, a web that stretches backward and forward through past and future times' (Rorty 1989, p. 41). Rosenthal questions the lack of creative agency within Rorty's web (Rosenthal 1996), while Featherstone (1995, p. 45) argues that while Rorty endorses a de-centred approach, he fails to explain questions of linkage or what key terms mean. Indeed, one could argue that Rorty's aversion to detailed explanation of the web is what allows him to both escape liberalism and the rational subject, while retaining the capacity to make such normative statements as 'the selves created by modern liberal society are better than the selves earlier societies created' (Rorty 1989, p. 63). In any case, while, as we have seen, he is not alone in this privileging of abstraction and the axis of subject and state, Rorty's particular lack of detail makes his work little more than a normative discursive tissue. Certainly without more details, what he provides is of little use in developing an approach to an empowered sociality.

## 8 Community through Sociality

1. What some inadequately term the 'local'; a term which is often utilised to suggest the opposite of macro but which in practise – say in Rose – tends to refer to the specific generalised application of macro technologies rather than to particular acts of sociality. In short, the term characteristically takes its bearings from its oppositional stance to liberal ideas of the macro and as such the claims made for it are overblown.
2. I hesitate to use such a loaded word primarily because in its current post-structuralist usage it implies the absence of a single 'truth'. I would prefer the word 'view', but there is a limit to how much new terminology I am willing to inflict upon the reader, and as long as the reader grasps that Arendt does believe in a truth, that is in her work, truth is a notion derived as the outcome of common agreement, and does not confuse the term with the school of perspectivism, then the use of the word seems, at least tentatively, better than inflicting yet more jargon on the reader. Arendt's notion that truth and perspectivism can exist conjointly and not as oppositional polarities is yet another of her small but tellingly departures from Heidegger and Nietzsche.
3. At this point, I want to acknowledge the work of the English physicist David Bohm, which I discovered has many sympathies with the inter-relational accounts I have derived from Arendt's work. Bohm's work provided me with many ideas, however his work is specifically located within a scientific field

and I did not want to simply extrapolate from a scientific model to a social and cultural approach for obvious historical reasons. Yet I feel that there is a sympathetic correspondence between my approach, Arendt's ideas and Bohm's notion of the implicate order.

4. This is the same sort of issue which affects the notion of subject position(s) – a favourite term within discourse theory – a term which does however suggest positions occupied by a subject. Given that discourse theories in general lack any explanation of or relational linkage between discourse and action in excess of the sign and for that matter seems, intrinsically at least, to privilege thought over action, the phrase 'subject position' could be seen as introducing through the back door the same unitary subject ejected through the front door.
5. There are also a number of second order reasons why this positioning of co-operation is not simply a re-visiting of Parson's. Firstly, Parson's functionalism, while offering itself as an account of co-operation is in truth, rather an account of conformity and how it is created. He does not for instance, engage with or indeed even acknowledge co-operation outside the state or indeed against the state, nor does it engage with power as an off-shot of co-operation; instead it is clear that Parson's idea of co-operation is a hierarchically endorsed, normative one. Co-operation between delinquents registers simply as delinquent behaviour. Further, co-operation is often inscribed by Parsons to the working of two people together to dominate a third person for normatively approved reasons. Thus, cooperation has no value in itself, unless it serves normative cohesion. Indeed I would argue that Parson is a clear example of the centrality of conflict, despite the frequent claims that his work concerns co-operation (Mann 1986, p. 6).
6. Fears among theorists of an 'oppositional' inclination, that an inter-relational approach runs the risk of disappearing conflict from the system are misplaced, Primarily because the privileging of conflict over co-operation is not just a 'left' interest – conflict is intrinsic to the entire process of modernisation and indeed to the maintenance of state supremacy over the social. Thus, modernity and the state as the sponsor of modernity have always had a vested interest in social fragmentation and conflict. From the left perspective the almost totemic privileging of conflict over co-operation not only disappears co-operation from the left agenda, thus forcing the left into a position of permanent opposition, also it traps the left into the mechanistic assumptions and perspectives of social fragmentation, which ultimately means that the left is unable to understand conflict properly because conflict (in common with all other aspects of sociality) cannot be understood in an essentialised and isolated form.
7. Of course Arendt denies the title of 'who' to the product of any space of appearance that approximates the household. Yet I intend to utilise the term 'who' for both the products of the household and the product of the polis. Not because they are the same, but rather because the same designation indicates the commonality of all social forms and because being-ness is clearly actioned in both. Additionally, on occasions Arendt's description of the two is of two pure forms, a mechanistic formulation (hang-over) within an anti-mechanistic project. It should be noted also that I propose the web of relations not the

polis as the source of my inter-relational project, and finally because within all common worlds the forms of the household and the polis (or their equivalents) are constructed inter-relationally as an outcome of the interaction between the two different modes of being-ness, something which on occasions Arendt agrees with herself (*ibid*, pp. 37, 40, Arendt 1961, pp. 116–17).



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