The Mutual Relevance of Reputation and Personality
Kenneth H. Craik

in Reputation: A Network Interpretation
Published in print: 2008 Published Online: January 2009
Item type: chapter

Chapter 7 explores the mutual relevance of reputation and personality, two important constructs that appear to address the same question: What kind of person is this individual? A primary claim of the network interpretation is that the reputation of a person resides within the social system. At the same time, constructs such as the self-concept, social selves, and tactics of reputation management can be formulated as reputation-relevant elements of the personality system. At the theoretical level, this chapter demonstrates that a generic model of reputational concepts can be accommodated within a variety of contemporary personality theories. This argument is illustrated by a review of the socioanalytic personality theory and the five-factor personality theory.

A Pragmatist Approach to Religious Lawmaking
Lucinda Peach

in Legislating Morality: Pluralism and Religious Identity in Lawmaking
Published in print: 2002 Published Online: February 2006
Item type: chapter

This chapter presents a strategy that can protect the constitutional rights and interests of all parties better than either the Supreme Court’s jurisprudence or the liberal or communitarian approaches. The strategy is based on the philosopher George Herbert Mead’s theory of the social self. Mead’s ideas on the socially constructed character of the self and the special requirements of role-based morality provide a model for understanding that lawmakers, as public officials, are both
practically able and morally obligated to take the attitudes of all of their constituents into account in their public policy making. In a culturally and religiously diverse society, this requires lawmakers to support their policy decisions with publicly accessible rationales.

The Idealist Ethic of Social Self-Realization
W. J. Mander

in British Idealism: A History
Published in print: 2011  Published Online: May 2011
Publisher: Oxford University Press
DOI: 10.1093/acprof:oso/9780199559299.003.0006
Item type: chapter

In addition to and connected with its fresh metaphysics and philosophy of religion, the British Idealist school put forward a radically new kind of moral theory; one which might be called the idealist ethic of social self-realization. Rapidly gaining popularity, its re-construal of the moral problem came to be the dominant mode of thought in ethics for twenty years, and a major force for twenty more after that. This chapter examines that system of ethics, through detailed consideration of the theories of Bradley, Green, and Edward Caird. Particular attention is paid to the concepts of self-realization, the common good, ‘My Station and its Duties’, and the social conception of the self. The chapter concludes with a discussion of the various textbooks and manuals which popularized this conception of ethics.

Employment Protection
Gilles Saint-Paul

in The Political Economy of Labour Market Institutions
Published in print: 2000  Published Online: November 2003
Publisher: Oxford University Press
DOI: 10.1093/0198293321.003.0005
Item type: chapter

This chapter studies the political support for employment protection. It is shown to be stronger, the larger the employed's rents. Another result is that if employment protection is the sole instrument, and is a continuous variable, its welfare-maximizing level is strictly positive. However, that level is lower than the one that the employed want to choose. Also, a more intense process of obsolescence reduces the support for employment protection.
As Wither believes that he is the Master of his self, his self-assertion exudes the ideal representative of individualism during the period of Renaissance. However, individualism does not exactly account for Wither's expression of the self as he sometimes refers to the human race, the country, his principles, and other such aspects. After analysing Wither's Motto, Lamb found that the 'I' in ‘I am Master of my selfe’ refers to a social self, therefore pointing out how the individual identity is not made up merely of individual self identity, but is also comprised of an identity that is perceived to be collective and social. Because of how the latter aspect is usually undermined during the Renaissance, this period is perceived to be limiting as it serves as a ‘privileged moment of individualization’.

What Are Dogs For?
Stephen H. Webb

Are other animals more of the same, or can they be truly different, a “more than” that which makes us change who we are? This chapter investigates two strategies—sociological and psychological—that reduce animals to extensions of the human realm. In these strategies, animals are a mere exaggeration of human reality; they are not excessive in the sense of making claims on us that we cannot avoid or deny. Throughout, the chapter suggests ways in which animals resist reduction and explanation.
Psychological Revolt
Kieran Laird

in The Political Mind: or 'How to Think Differently'

Published in print: 2008 Published Online: March 2012
Publisher: Edinburgh University Press
DOI: 10.3366/edinburgh/9780748623860.003.0005

It is easy to state that the mind is shaped wholly by a combination of neurophysical parameters and social experience, but the very fact that one feels so resistant to this idea shows the merits of deeper examination. Consciousness rebels against the notion that its limits can be so circumscribed, and the artistic, cultural and philosophical labour of our species is a record of our attempted transcendence of such limits. The question is also of the utmost political importance. If one cannot adequately think outside the socio-political matrix into which one is born, one is left with little alternative but passive acceptance or partial critique. This chapter considers the potential of the personal conscious and the potential of the social self.

Blame and Desert
Manuel Vargas

in Building Better Beings: A Theory of Moral Responsibility

Published in print: 2013 Published Online: January 2013
Publisher: Oxford University Press
DOI: 10.1093/acprof:oso/9780199697540.003.0009

This chapter fills in the details of how the account handles blame and desert. The first part of the chapter focuses on exculpation, and the question of how the norms of responsibility (roughly, norms characterizable in terms of quality of will) interact with the dynamic nature of moral considerations-responsive agency. A key idea that emerges is that moral ecology—or the way in which circumstances affect our dispositions to morally good and bad behavior—is important. The second part of the chapter concerns desert, and the basis on which it makes sense to regard people as deserving moralized praise and blame. The chapter argues that Pereboom’s notion of basic desert is to be rejected, but that a plausible account of desert is given by something called the social self-governance model of desert. This is a picture of desert on which responsible agents deserve reactions to their blameworthy actions because such reactions help aid agents in their self-governance in light of moral considerations.
Self-Regulation and Human Progress
Evan Osborne

Does humanity progress primarily through leaders organizing and directing followers, or through trial and error by individuals free to chart their own path? For most of human history ruling classes had the capacity and the desire to tightly regiment society, to the general detriment of progress. But beginning in the 1500s, Europeans developed a series of arguments for simply leaving well enough alone. First in the form of the scientific method, then in the form of free expression, and finally in the form of the continuously, spontaneously reordered free market, people began to accept that progress is hard, and requires that an immense number of mistakes be tolerated so that we may learn from them. This book tells the story of the development of these three ideas, and for the first time tells of the mutual influence among them. It outlines the rise, and dramatic triumph, of each of these self-regulating systems, followed by a surprising rise in skepticism, especially in the economic context. Such skepticism in the 20th century was frequently costly and sometimes catastrophic. Under the right conditions, which are more frequent than generally believed, self-regulating systems in which participants organize themselves are superior. We should accept their turbulence in exchange for the immense progress they generate.

The Dissenting Voice of Charles Peirce
Vincent Colapietro

This chapter explores Charles Sanders Peirce's reflections on individuality, community, religion, and the social self. The social self is a transfigured agent, and central to this transfiguration is reflexivity. However, there are no inherent bounds to the depths of this emergent reflexivity, just as there are not intrinsic limits to the scope of our sociality. This chapter first considers Peirce's nuanced account of the individual self before discussing the most important respects in which a religious life, as defined by Peirce, is relevant to an adequate conception of individual selfhood. It then examines the notion that the human animal
is a functionally unified agent but becomes a personal agent by the incorporation of norms and ideals. Such teleological unity culminates in a transfiguration of our duties, and the chapter looks at Peirce’s contention that religion is the primary medium of this transfiguration. The chapter concludes by assessing the complex relationship between traditional religions, such as Christianity, and the ongoing task of cultivating a genuinely critical sensibility.

**Feeling Ashamed of Myself Because of You**
Alba Montes Sánchez and Alessandro Salice

in Embodiment, Enaction, and Culture: Investigating the Constitution of the Shared World

Within the literature, shame is generally described as a self-conscious emotion, meaning that shame is about the self that feels that emotion. But how can this account accommodate cases in which I feel ashamed of someone else? This paper pursues two goals. The first is to vindicate the phenomenological credentials of what might be called ‘hetero-induced shame’ and to resist possible attempts to reduce its specificity. The second goal is to show how the standard account of shame as self-directed can be made hospitable to cases of hetero-induced shame. We argue that a promising way to do this is by supplementing the standard account by a theory of group identification.

**Social Self and Identity**
Gopal Guru and Sundar Sarukkai

in Experience, Caste, and the Everyday Social

In this chapter, it is argued that the idea of a social self is at the origin of much of the everyday understanding of the actions of the social, including that of identity within groups. We begin with the idea of social action and argue for the essential sociality of every individual. How is it, that individuals invoke concepts like ‘We’ to describe certain kinds of processes and experiences? Is the use of ‘We’ similar to the use of ‘I’ when describing experiences? Is the idea of the social to be discovered
in the ways by which the we-consciousness arises and is sustained? In this sense, the ‘individual’ itself is a social construction. Experiences are unified through the notion of the individual self. Similarly, we can see how the idea of a social self is formed in talk about collective experiences and the formation of we-consciousness. We conclude this chapter with a discussion on the social self of caste.

Idealism and Self-Realization
W. J. Mander

This chapter considers the third of the three main ways in which idealists have attempted to flesh out the content of ethical judgements, namely in terms of the motive of self-realization. This form of ethical theory is most famously associated with the British Idealists, and the chapter explores its details through a comparative examination of the ethics of F. H. Bradley and T. H. Green. It is explained how they understand selfhood as something social, and even in a sense divine. The discussion concludes with consideration of self-realization as a mechanism to explain moral obligation, an idea which has been challenged recently by Robert Stern.

Experience, Caste, and the Everyday Social
Gopal Guru and Sundar Sarukkai

This book develops a radically new way of understanding the social by focussing on different experiences we have of the everyday empirical reality. This book offers a new way of understanding the social processes of societies in Asia, Africa, and the Middle East, all of which have complex experiences of the everyday social. The authors begin with the argument that the everyday social is the domain where the first experiences of the social are formed and these experiences influence to a great extent meaning-making of the structural social. Following a critique of some dominant trends in social ontology, they discuss in detail, and with many common examples, how the social is experienced through the perceptual capacities of sight, touch, sound, taste, and smell. They then discuss the relation between experience of belongingness and the social, and
show how the social gets authority in a way similar to how natural gets authority in the natural sciences. Moreover, the social appears through the invocation of we-ness, suggestive of a social self. The everyday social also creates its sense of time, a social time which orders social experiences such as caste. Finally, the authors explain how the ethics of the social is formed through the relationship of Maitri (drawn from Ambedkar) between the different socials that constitute a society. This is not just a new theory of the social but is filled with illustrations from the everyday experiences of India, including the diverse experiences of caste.

The Voices of Invisibility
Dipannita Datta

in Ashapurna Devi and Feminist Consciousness in Bengal: A Bio-critical Reading

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Item type: chapter

This chapter addresses Ashapurna’s practical considerations to reorganize the socio-cultural claims on a woman. Focusing on the intricacies of gender and power as exemplified in her non-fiction writings, it investigates Ashapurna’s observations on the conflicts of the strict divisions of the public and the private, and the discursive space she offers in her wide-ranging understanding of the contesting daily experience of women’s life. Therefore, her repeated attempts to negotiate with the oppositional constructions of femininity and the independent selfhood to attend to the needs of the post postcolonial times in terms of freedom of thought and practice of equal justice which are fundamental to all members of the society are examined from point of view of the twenty-first century reader. Simultaneously, her assessments of the binaries that interestingly dissolve into more fluid web of relations between the components like family, religion, and workplace are analysed.

Conclusion: Autobiography and the Language School
Dan Chiasson

in One Kind of Everything: Poem and Person in Contemporary America

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Publisher: University of Chicago Press DOI: 10.7208/chicago/9780226103846.003.0007
Item type: chapter
A surprising feature of experimental American poetry in the past several years has been its interest in autobiography as a concept. Several of the most important Language and post-Language writers have produced works that we might call in some sense “autobiographical”: these include Susan Howe's Pierce-Arrow and Frame Structures, and Ron Silliman's Under Albany. These “autobiographical” projects by poets of the Language school and Language-influenced younger poets (poets of the so-called post-avant-garde) bear little resemblance, of course, to conventional autobiography. There are sound theoretical reasons, based on the foundational stories of the lyric art, for connecting lyric poetry and anonymity: the renunciations of the social self (in grief, in religious devotion, in shame) described in the stories of Orpheus and, in Anglo-Saxon tradition, in Caedmon, come to mind.

The Masks of Modernism
W. Anthony Sheppard

in Revealing Masks: Exotic Influences and Ritualized Performance in Modernist Music Theater

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doi: 10.1525/california/9780520223028.003.0004
Item type: chapter

Masks are fundamentally double in function, signification, and experience, serving simultaneously as tools for disguise and as markers of identity. Covering the face renders the individual performer anonymous and neutralizes his or her humanity. At the same time, the performer is defined anew by the mask and is transformed into a deity, demon, or some universal superhuman type, or, conversely, into an exaggerated representation of a subhuman impulse. Beneath the mask, the performer is constrained by the fixed facial expression and at the same time liberated to explore the heightened expressivity of the rest of the body and the voice. In modern psychological theater, the masked face may serve to indicate profound duality in a character’s personality—a tension between internal and external existence, between a private and a social self. In ritual performance, the masked performer is often regarded as a literal incarnation of the spirit or deity represented by the mask and is allowed to behave as such, free to act without fear of recrimination. Ultimately, a mask is a powerful disembodied signifier that is radically transferrable. Separate from any specific human realization, it functions as a concrete sign of a transcendent identity, regardless of wearer.
By way of illustration, Part Three (“Life in a Cosmic Ecology”) revisits the primary case study, showing how the proposed paradigm shift can help us to produce an entirely new, more historically meaningful account of the Athenian politeia. The chapter introduces this alternative account by reconstructing the a priori template of social being upon which demokratia was premised. This model seems to have taken the form of a kind of cosmic ecology of gods, land, and demos (“people”) in Attica, an a priori symbiosis between the human and non-human constituents of the polis, whereby the former subsisted as a kind of human superorganism, not as an aggregate of modern-style individuals. In the chapters that follow, the principal practices and mechanisms of the Athenian politeia are then duly re-examined in this original metaphysical conjuncture, thereby demonstrating the profound differences which separate an ancient demokratia from a modern democracy.

The Concept of Progress
Rainer Forst

This chapter explains that the concept of progress which has shaped the Western tradition is a highly specific one and a result of a series of developments. It argues that the true logic of progress is not a historical, a social-technical, scientific, or technological logic; rather, it is a social logic in the sense that it must be supported and defined by a society itself. There are no predetermined blueprints for this, though there is a reflexive principle which states that only those who are affected may define the steps that constitute “progress.” This principle refers to a normative structure of social self-determination according to which no one may be subjected to specific rules or institutions which cannot be adequately justified to him or her as a free and equal subject. This is the core meaning of self-determination central to social progress.
Chapter 3 is the story of the creation of a larger black community in Los Angeles at the turn of the twentieth century. It examines the ways in which a few were able to take full advantage of the resources available to all regional settlers. It explores how these few, along with their families, maintained foundational social and cultural institutions for later waves of African American migrants.