

Final Review Sheet

Mannheim: Ideology & Utopia

- What is the sociology of knowledge?
- What are some of the differences between particular and total ideologies?
- What is the difference between “ideology” and “utopia”?
- What is the foundation for ethical models that KM proposes? Be sure you can make sense of examples here.
- Does anything distinguish a well-grounded belief from an ideology? How would we know?
- What does it mean to suggest that some ideas, if put into practice, would “shatter the order of things”?
- What role does time & history play in his model? How might this relate to what Leifer says later?
- What is his vision of truth? Can we ever see truth as such? How does this relate to what Foucault would see later (or Durkheim suggested before)?
- Do you think KM is right? What are the limits to knowing?

Arendt: On Totalitarianism

- What are four characteristics of a totalitarian state? Explain each.
- What type of law do totalitarian regimes follow?
- By destroying positive law in societies, Arendt argues, the ‘space between men’ has been destroyed, making political action impossible. What does this mean?
- How does Terror work in Totalitarian regimes, according to Arendt?
- Why is ideology important for totalitarian regimes?
- What are the key features of ideological thinking?
- What is the distinction between ‘*homo faber*’ and ‘*animal laborans*’? Why is this important for Arendt’s explanation of the modern rise of totalitarian regimes?
- What is the distinction between isolation and loneliness? Why is this important for totalitarianism?

Bauman: Modernity and the Holocaust

- Bauman argues that the holocaust is the ‘hidden face’ of modernity. What does this mean?
- Bauman says that there is a myth in society: that civilization means the removal of violence in life. He argues instead that violence is simply *segregated*. Why is this important for his explanation of the holocaust?
- Throughout the reading, Bauman argues that bureaucracy played a very significant role in the Holocaust. Identify two important elements of bureaucracy for the holocaust, and show how they made the holocaust possible.
- What are the three conditions needed to erode moral inhibitions?
- What is “Moral invisibility”? How are people made morally invisible?
- What are two aspects of anti-semitism that makes it different from many other forms of inter-group hatred? Explain each aspect.
- Why does Bauman say racism is a *modern* thing? What are the elements of racism that make it particularly modern, for Bauman? What implication does this view of racism have for how racists act?
- Bauman concludes chapter three by saying that a market driven, pluralist society is less likely to generate a Holocaust than the situation in Germany. Compare this to Arendt’s vision of workers in the modern, market condition. Which view do you think is correct? Why?
- What are some of the features of the Holocaust that differ from previous genocides?
- Why does Bauman relate the Holocaust to a ‘garden society’?
- Why is Bauman troubled by the ‘rationalization’ of violence?
- What is a functional division of labor? How is this important for facilitating the Holocaust? What does it mean to substitute “technical for moral” responsibility?
- Describe the sequence of events (broadly), starting with a state-mandated definition of “Jewish” that resulted in the Holocaust. What are the guiding principles in these steps?
- What is the “Save what you can” game? How does this affect the way we view actions taken by Jewish leaders?
- Why was it important for the Germans that the Jewish elders pick people to be sent out? (give two reasons)

- Marx said that all men make choices, but not under the conditions of their own choosing. Apply this to the Jewish situation in WWII Germany.
- Bauman draws on the Milgram experiments to explain why German soldiers carried out the holocaust atrocities. Explain the setup and major findings of the Milgram experiments.
- Why is social distance important for moral action?
- What role does authority play? What happens when authority is divided? Why?
- Explain the concept of 'free floating responsibility.' When are we likely to see this happen?
- What is the root of moral action, according to Bauman? How does this relate to (1) proximity and (2) recognizing the human-ness of another?
- Be sure you can contrast / combine Arendt's work with Bauman's

Goffman: Exchange and Power in Everyday Life

- What is the "dramaturgical approach" to social life?
- What is the difference between signals we "give" and signals we "give off"? Why would this matter?
- What distinguishes a cynical from a sincere performance?
- Work through the 4-cells of sincere & cynical for self & others (from class, not in reading!)
- What is a front? What are the three main elements of a front?
- Dramatic realization refers (in part) to making the part obvious: why would this be needed? How do we signal status & importance?
- What is an idealized performance?
- How might we distinguish between reality and appearance?
- What does Goffman's model suggest about the ability of one person to trust another?
- *Expressive coherence* refers to what? Why is this important?
- How does Goffman's description of regular social life inform our understanding of con men?
- What does this say about the possibilities for genuine social interaction? Is Goffmann right? How would we know?
- <note the notes extend on to Teams & other work, which you can ignore>

Blau: Exchange and Power in Social Life.

- What are emergent properties? Why is sociology concerned with emergent properties?
- What does it mean to "exchange social rewards"? What is being exchanged?
- What differentiates economic exchange from social exchange?
- Why is ambiguity important for social exchange, according to Blau?
- What is "imbalanced reciprocity"?
- Blau says that there is an 'apparent altruism' in social life, but that under the surface people are more selfish. What does this mean?
- What is social attraction? What is the difference between intrinsic and extrinsic attraction?
- What is the principle of least interest? How does this relate to power?
- Why is power over another useful?
- What drives reciprocity for Blau?
- Blau speaks of balance in dyadic relations. We discussed balance in triadic relations, building on Newcomb and Heider. Illustrate a set of common cultural rules with signed triads.
- Make sure you can identify (1) balanced and imbalanced triads (2) understand how the theory predicts such triads would change, and (3) what the group-level outcome of the theory would be.

Eric Leifer: Action preludes to Role Setting

- What are Roles? (intuitively, I don't think he gives a one sentence definition).
- What are the assumptions that Leifer makes about interaction? (i.e. the bounding condition of his theory).
- Explain the concept of local action, apply it to a concrete situation.
- On what does one person's power over another depend? How does this relate to Simmel?
- What are the two fundamental principle of role behavior?
- What does Leifer mean by the 'Peculiar symmetry' of action?
- Why, according to Leifer, can't we say with certainty the meaning of an event? (especially while we are in the middle of it).

- What is the relation between skill and action? Does this apply in GENERAL to social interaction, or is it limited simply to the 'contests' that Leifer discusses?
- Why does Leifer expect to find reciprocity in social relations?

Foucault: Discipline & Punish / Truth & Power

- What new aspect of power does Foucault describe?
- How is "Genealogy" different from other forms of historical scholarship?
- What does Foucault mean by "Discipline"?
- What are the 5 elements that truth rests on for Foucault? How would you relate this to Mannheim's work? To what Arendt and Bauman describe for the Nazi regime?
- What is the Panopticon? What sorts of contemporary social features is Foucault making an analogy for?
- Foucault spends a good deal of time talking about "regulating bodies" and the way that our existence is conditioned by rules and such. How does this relate to power?
- There are three key features of disciplinary power. Be sure you understand them!
- Historically, Foucault argues that "splendid" power is becoming more rare as disciplinary power takes over. Is this good? Why or why not?
- What is the implicit model of freedom that Foucault is proposing here? How attractive is that model? What are the tradeoffs?
- What is the contrast between equality and control he makes here?
- You might want to compare his discussion of the ability to punish with Durkheim's (tho not required)
- The scientific moment of disciplinary power relates to how organizing and rationalizing knowledge increases the effectiveness of these control mechanisms. Relate this to Bauman's notions of the bureaucratic foundations of the Holocaust.

Bourdieu.

Be able to explain social space: Define it both as a distribution of characteristics, and a set of distances (relations) between actors.

- Where does power come from for Bourdieu?
- What are the four types of capital that Bourdieu explores in this paper? Which do you think is most important? why?
- What is the difference between a class on paper and a 'real' class?
- What are the two different ways that people can see the world? How does this relate to the struggle for the authority to name?
- How would you explain lawyer jokes in a Bourdieu frame?
- What are 'homologous' social positions?

Sewell:

- What are the three problems that Sewell points out with current definitions of Structure?
- Explain what it means to say structures are 'dual'.
- Explain what it means to say structures are 'virtual'.
- What must be 'added' to resources to incorporate it into a theory of social structure?
- How does Sewell explain social change? What is the relationship between the two dimensions of structure he highlights, and the probability for change?
- Be sure you know and can explain the 5 axioms of structure.
- I might give you a two-by-two like the plot we drew in class, and ask you to place a type of structure. You would need to make an argument for why it was put in the place you put it.

General Comparison Questions:

- 1) Compare two theorists we have read on the importance of ambiguity for social life. I.e. For each of two theorists, explain (a) what they mean by ambiguity and (b) how it compares to the other theorist's notion of ambiguity. (c) Why or why aren't these two perspectives compatible?
- 2) Both Blau and Leifer expect reciprocity in social relations. Explain why each theorist expects reciprocity. Are the two visions of reciprocity compatible?
- 3) What is "The problem of Order"? What is the "Problem of Action"? Explain one theorist's answer to each of these problems. Of the three theorists we ended with (Leifer, Bourdieu, or Sewell), explain

how one of them combines a solution to the problem of order with a solution to the problem of action.

- 4) "Action reveals itself only to the backward glance of the historian, who always knows better what it was all about than the participants." This is a quote from Arendt. Apply it to Leifer.
- 5) How do we tell truth from false or right from wrong? Compare two theorists on the ability to detect honest behavior. What does this work imply for moral action?
- 6) Are equality and power contradictory? Use at least two theorists to describe the ways in which power informs, supports or competes with equality.