

Mansbridge Clip 5 Transcript

JANE MANSBRIDGE: So the conclusion is basically the idea is that this recognition gives support to people's self-respect, and it leads to a shared understanding of these contingencies which leads to social cooperation.

So I'm going to put these on the web. What we can take from-- because I've essentially made the point. The point, the main thing you can take from Rawls is this technique of analysis, and you can apply it to things like, well, what are human rights? They are what people would agree to in the original position or other things that Rawls doesn't apply them to. So this is a big thing that you could take to yourself to use.

And, similarly, what kind of governance is appropriate? Would you agree to that kind of governance in the original position? That's the analytic tool.

He makes justice central to the democratic action, and he doesn't intend-- I've made this point before-- he doesn't intend you to use it for specific policies. This is just about the basic institutions. Actually, I sometimes go ahead and apply it to specific policies anyway, but you're not supposed to do that. So that's the recap, and these are the themes of the course, which I'm going to put on the web page, and tell you about Foucault.

Foucault, he's the anti-Rawls, perhaps. He's the anti-- whatever it is. He's the anti-liberal democratic. He is anti-Marxist as well-- very much anti-Marx. So you will see him not only being anti-liberal, but anti-Marx all throughout.

And why is he against Marx? Because Marx thought there was the kind of person inside that could be developed, just the way Mill did, that there is a sort of authentic you-- an authentic Diana, an authentic Jenny-- that could be developed and could come out, and

it was repressed by capitalism. And Freud, too, assumed that there was-- psychoanalysis sort of assumes that what we'll do is we'll get rid of all the bad stuff, and the good stuff can come out.

And what Foucault argues is sort of no, actually. Power is everywhere. And who I am, it's constituted by power. There's no authentic Jenny underneath that if you got rid of all the repression, there she would be. She is already constituted by power. So therefore you can't have free consent, and the discourses of truth, which Marx said, OK, yes, the bourgeoisie has these discourses of truth, and they're just a veil over the real truth that if you understood your class position, you would understand.

Foucault would say, no, Marxism is also a discourse of truth, and all of them are trying to face the domination in power-- every single one of these discourses. So power is everywhere, not just at the top. He was very influenced by the fact that he was gay, and he had been subject to, you know, you will be healed, and he realized that it wasn't necessarily a conscious intent to subordinate him. It was a set of very, very interlinked mechanisms that were doing this.

Because it's a little difficult, I've given another-- like Rawls, I've got us a handy dandy Mansbridge's guide to Foucault. It's short, but it might help.

So thank you very, very much. Great class, thank you.

[APPLAUSE]

Thank you, guys.