



WE'RE FROM HULME + WE DON'T PAY
WE'RE FROM HULME + WE WILL STAY
COUNCIL CAN KISS MY PIT-BULL
Axxx

**Where are
we going?**

**Philosophy in the
Anthropocene**

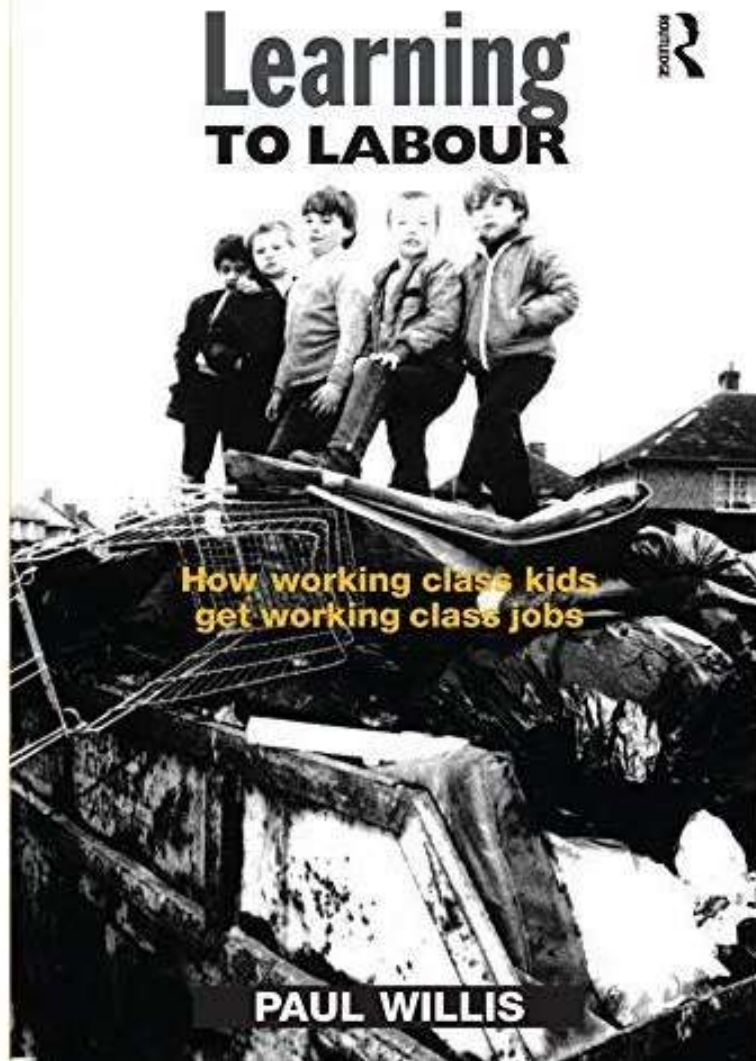
11. Rich and Poor





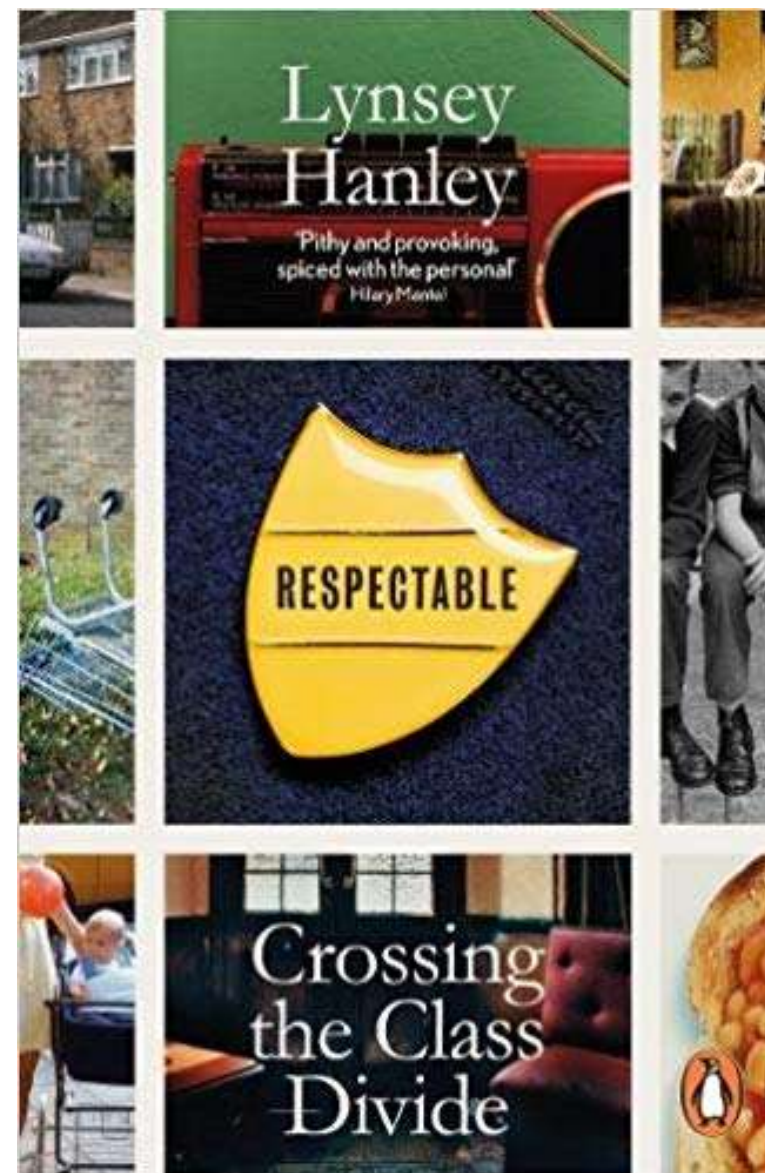
Photos: Richard Davis. Part of the British Culture Archive, current exhibition at The Social, near Oxford Circus, until the end of December.





‘The lads ... worked hard to gain victories on their own terms: they were obsessed with ‘having a laff’, which meant getting one over on the teacher, developing a parallel language of in-jokes and shared mumbles, and doing just enough work to avoid serious opprobrium while giving no indication of their actual capabilities...

... The cost of one of them saying, ‘*Come on lads*, we can have a laff outside of school, we’re here to learn so we don’t have to do jobs we hate later on’ would have been too much for any one of them to stand.’



Lynsey Hanley, *Respectable* (2016)

‘the ‘wall in the head’ ... seemed to sum up the gap between the life I’d been primed to expect – through innumerable cultural and educational signals – and the life I’ve ended up having.

... The estate stayed with me long after I moved elsewhere...

... every day I ask myself a version of the same question: how did I get from *there* to *here*? Is *there* working at Greggs and humping boxes from a bus stop? Is *here* writing a book about that experience?

... I grew up *respectable*: neither rough nor posh, neither rich nor especially poor. ... Clerk class; foreman class; skilled tradesmen class. A space filled with uncertainty and anxiety about the ease of falling and the unlikelihood of climbing’

INJUSTICE

why **social inequality** persists



'Original and angry'

Wall Street Journal

'Brilliant and passionate'

Polly Toynbee, The Guardian

DANIEL DORLING

With a new foreword by Richard Wilkinson and Kate Pickett,
authors of *The Spirit Level*

POVERTY SAFARI

**UNDERSTANDING THE ANGER
OF BRITAIN'S UNDERCLASS**

'One of the best accounts of working-class life I have read'

Nick Cohen, Guardian

**'Savage, wise and witty . . . It is hard to think
of a more timely, powerful or necessary book.'**

J.K. Rowling

THE
SUNDAY TIMES
BESTSELLER



DARREN MCGARVEY



Pierre Bourdieu (1930-2002)

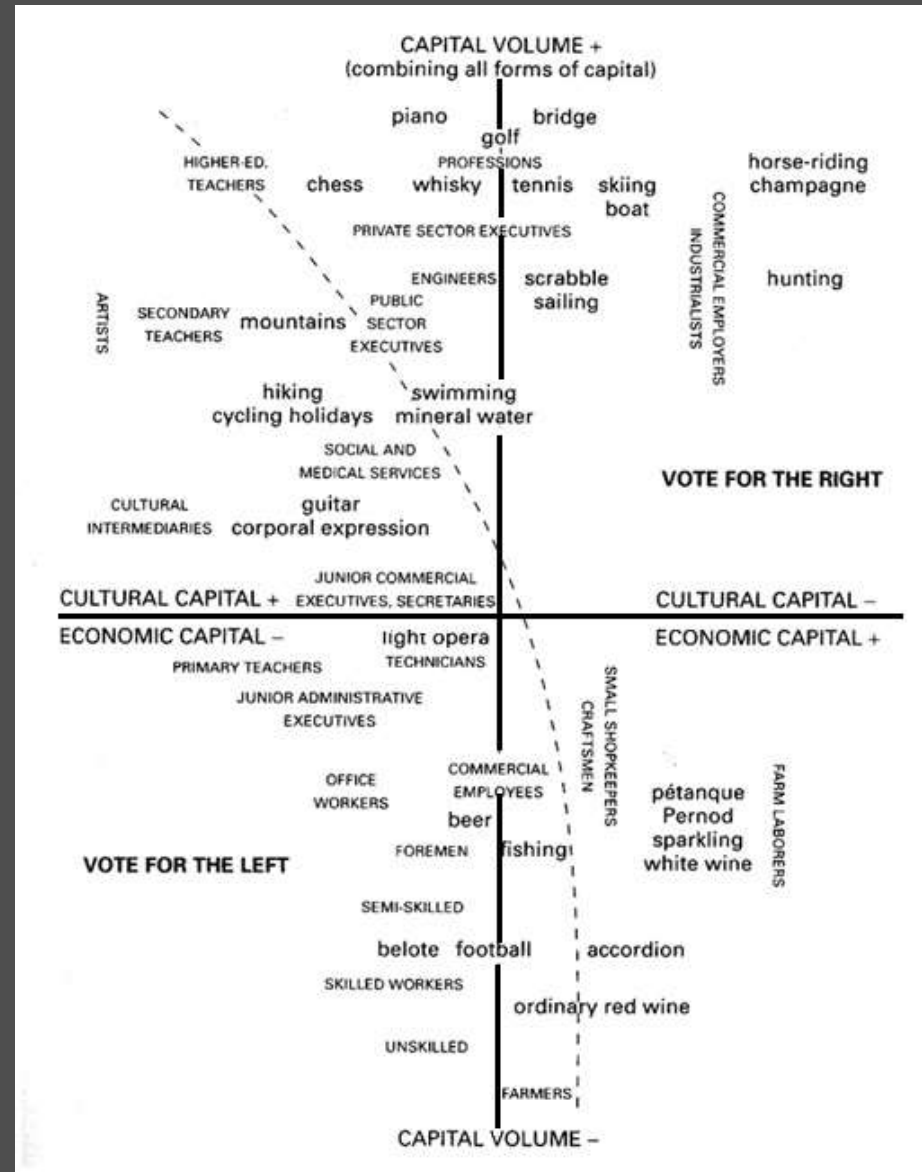
- French philosopher, anthropologist and sociologist
- Working class background; early research on Algeria
- How is power transmitted and internalised across a society?
 - Economic capital
 - Cultural capital
 - Social capital
- *Taste*: 'functions as a sort of social orientation, a 'sense of one's place,' guiding the occupants of a given...social space towards the social positions adjusted to their properties, and towards the practices or goods which befit the occupants of that position' (466)

Distinction

A Social Critique
of the Judgement
of Taste

Pierre Bourdieu

Translated
by Richard Nice



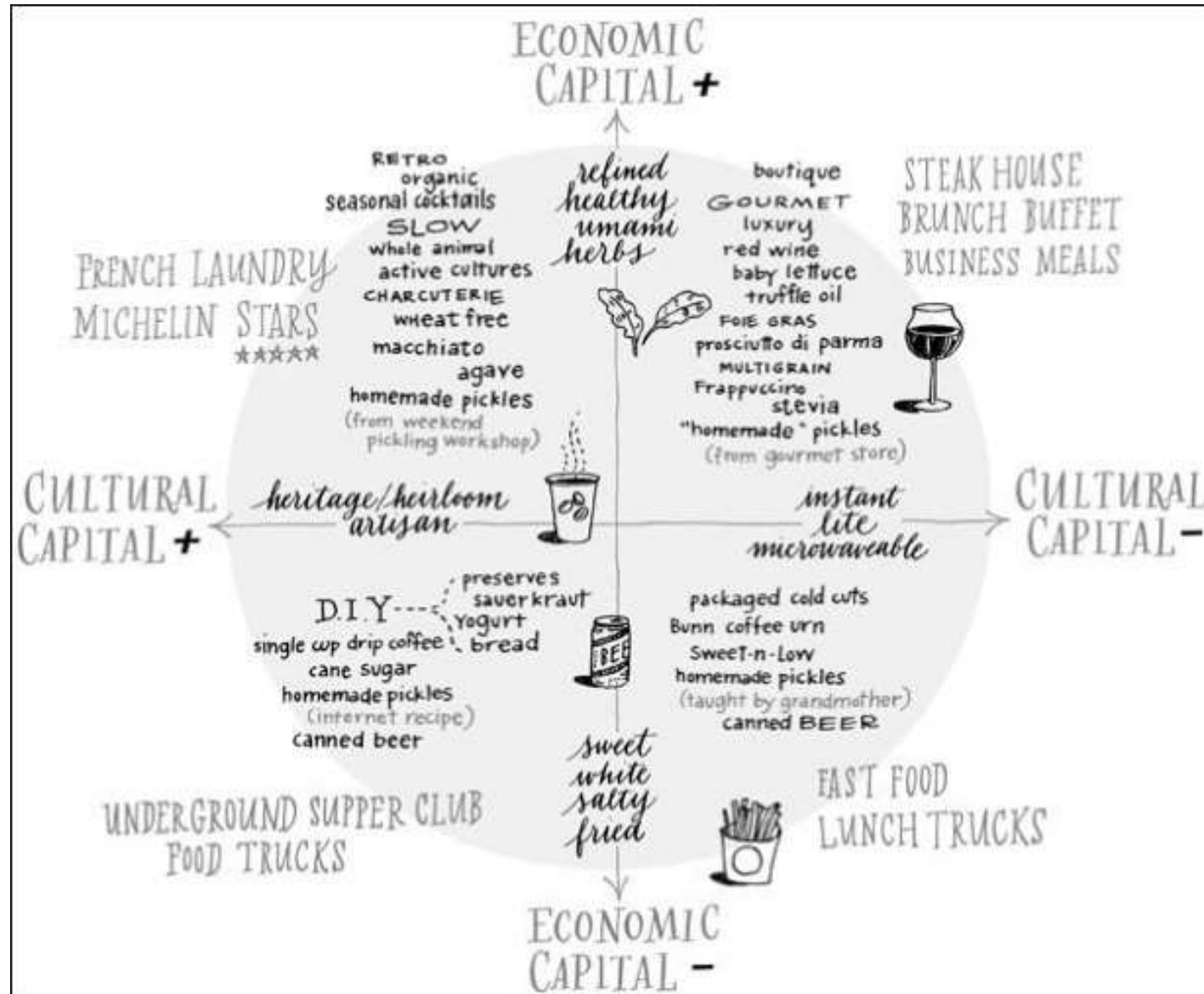
Introducing *Distinction* (1979)

Habitus: 'a system of dispositions, that is of permanent manners of being, seeing, acting and thinking' (subconscious way we perceive and categorise things in the world based on our socialisation)

'The cognitive structures which social agents implement in their practical knowledge of the social world are internalized, 'embodied' social structures' (468).

They 'function below the level of consciousness and discourse'. This is how the social order is recognised and internalised.

At root for Bourdieu is 'the opposition between the 'elite' of the dominant and the 'mass' of the dominated'....





Over to you

*How is class and the social
order inscribed on our
minds?*

(e.g. 471-472)

the most absolute form of recognition of the social order. Dominated agents, who assess the value of their position and their characteristics by applying a system of schemes of perception and appreciation which is the embodiment of the objective laws whereby their value is objectively constituted, tend to attribute to themselves what the distribution attributes to them, refusing what they are refused ('That's not for the likes of us'), adjusting their expectations to their chances, defining themselves as the established order defines them, reproducing in their verdict on themselves the verdict the economy pronounces on them, in a word, condemning themselves to what is in any case their lot, *ta beautou*, as Plato put it, consenting to be what they have to be, 'modest', 'humble' and 'obscure'. Thus the conservation of the social order is decisively reinforced by what Durkheim called 'logical conformity',⁶ i.e., the orchestration of categories of perception of the social world, which, being adjusted to the divisions of the established order (and thereby to the interests of those who dominate it) and common to all minds structured in accordance with those structures, present every appearance of objective necessity.⁷

Still from Patrick Keiller's brilliant film *London* (1992)



‘The sense of social realities that is acquired in the confrontation with a particular form of social necessity is what makes it possible to act *as if* one knew the structure of the social world, one’s place within it and the distances that need to be kept.’ (471-472)

‘The practical ‘science’ of positions in social space is the competence presupposed by the art of behaving *comme il faut* with persons and things that have and give ‘class’ (‘smart’ or ‘unsmart’), finding the right distance ... neither too close (‘getting familiar’) nor too far (‘being distant’), playing with objective distance by emphasizing it (being ‘aloof’, ‘stand-offish’) or symbolically denying it (being ‘approachable’, ‘hobnobbing’).



... It in no way implies the capacity to situate oneself explicitly in the classification (as so many surveys on social class ask people to do), still less to describe this classification in any systematic way and state its principles.'

'There is no better way to observe the functioning of this sense of the place one occupies than in condescension strategies, which presuppose both in the author of the strategy and in the victims a practical knowledge of the gap between the place really occupied and the place fictitiously indicated by the behaviour adopted ...

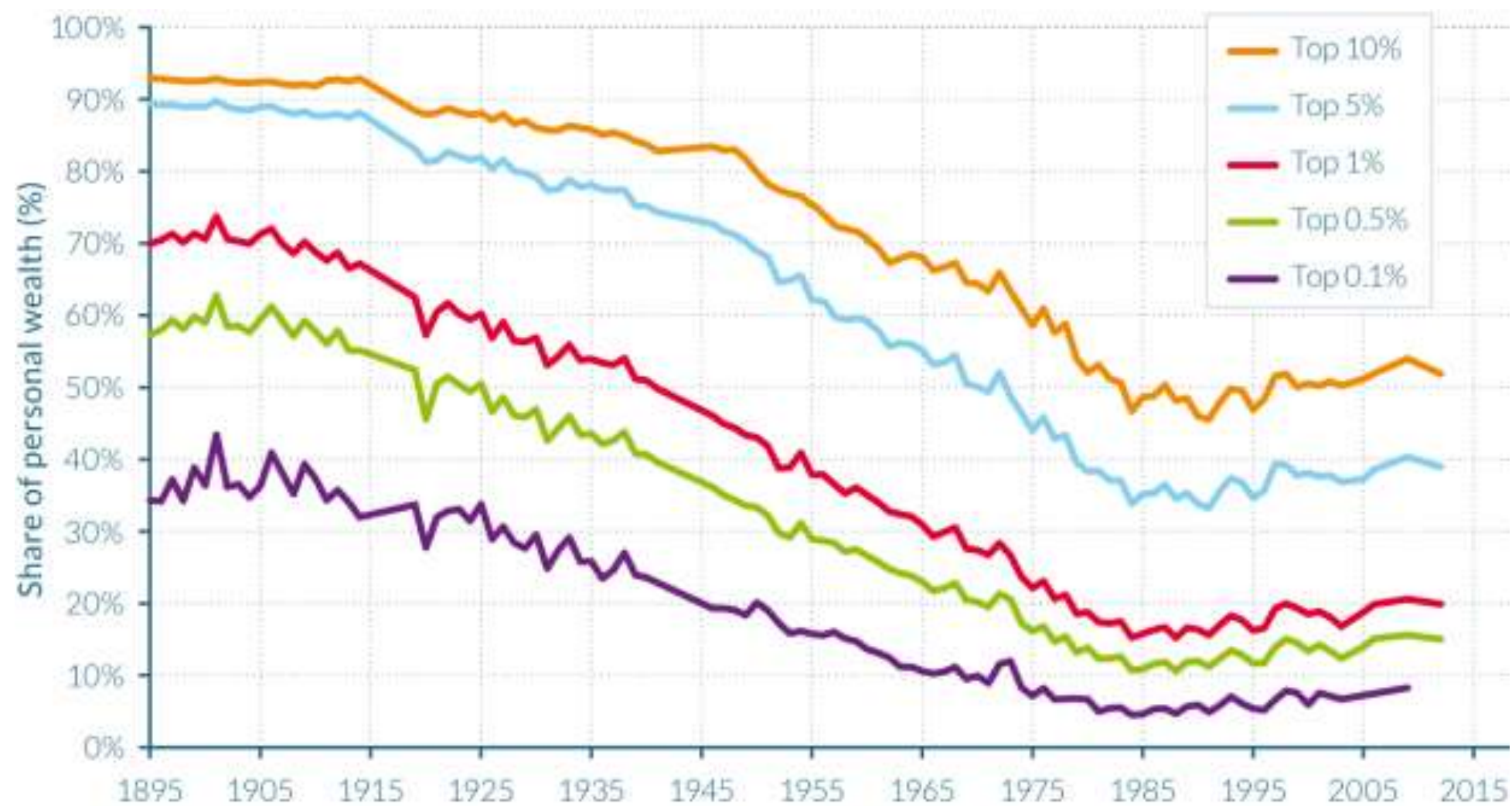
... When the person 'naturally' identified with a Rolls Royce, a top hat or golf takes the metro, sports a flat cap (or a polo neck) or plays football, his practices take on their meaning in relation to this attribution'



‘One’s relationship to the social world and to one’s proper place in it is never more clearly expressed than in the space and time one feels entitled to take from others; ... in the space one claims with one’s body in physical space, through a bearing and gestures that are self-assured or reserved, expansive or constricted...’

‘People's sense of worth, what one might call their basic self-confidence, stems essentially from two sources: first, their relations as literally little people with the big people who occupied the proximal field of power during infancy and childhood, and second the sense of metaphorical littleness or bigness they later discovered themselves to have been accorded by the more distal powers of a social world which sorts people according to the ideological criteria of class’.

- David Smail, *The Origins of Unhappiness* (1993)



Source: Alvaredo, Atkinson and Morelli (2017). See wir2018.wid.world/methodology.html for data series and notes.

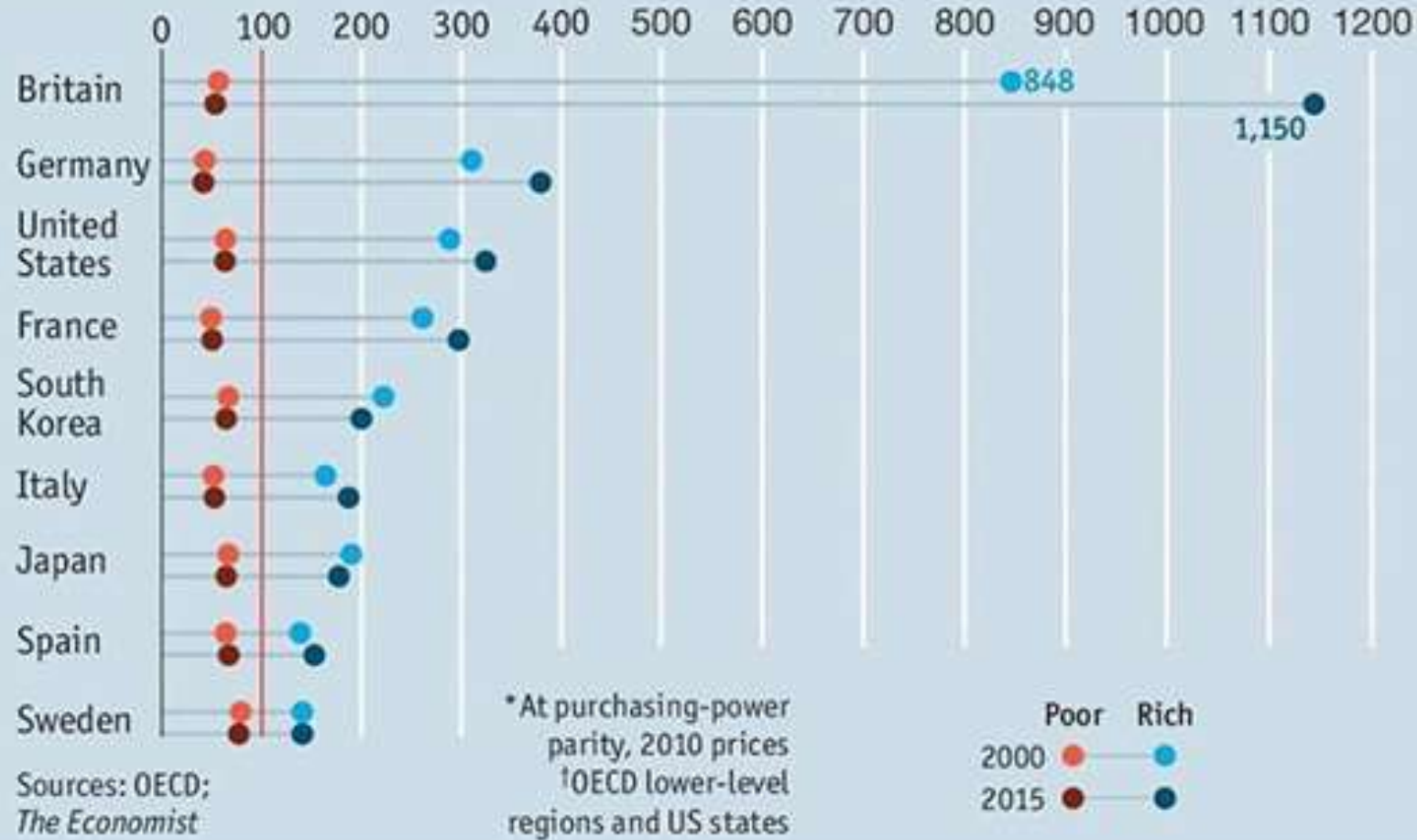
In 2013, the Top 10% owned 47% of personal wealth.

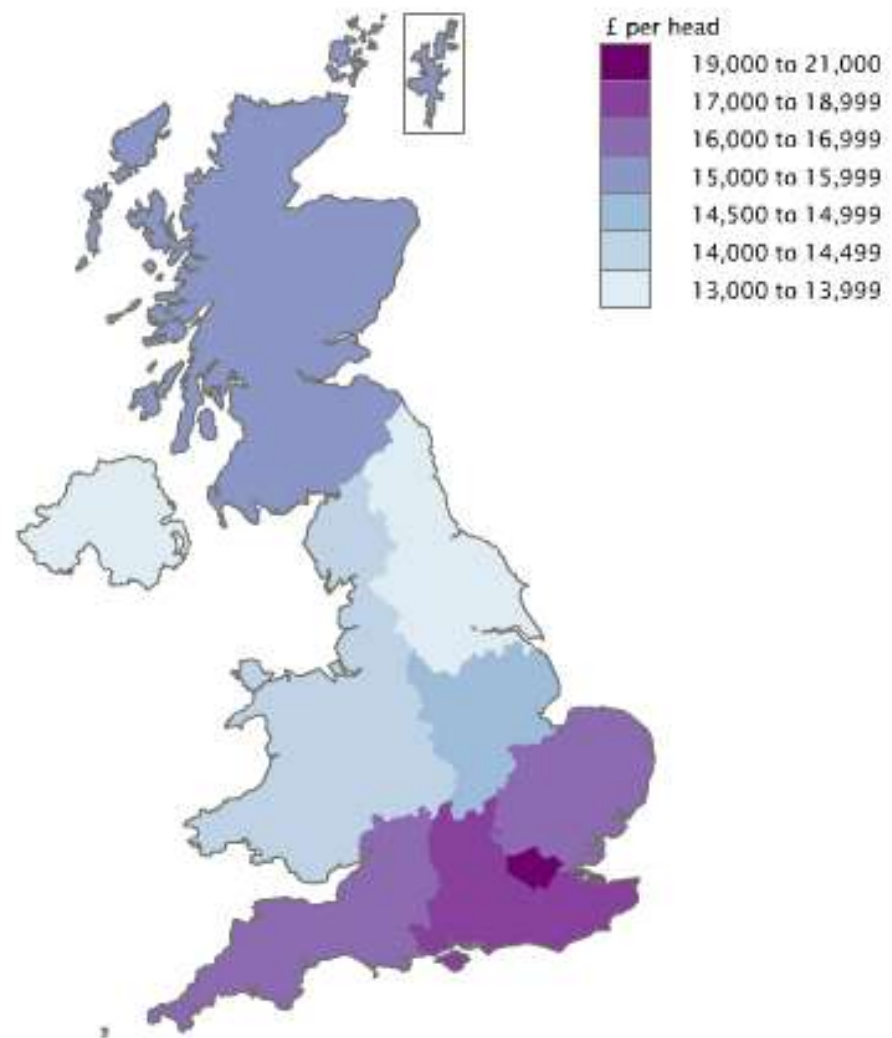
The rich get richer

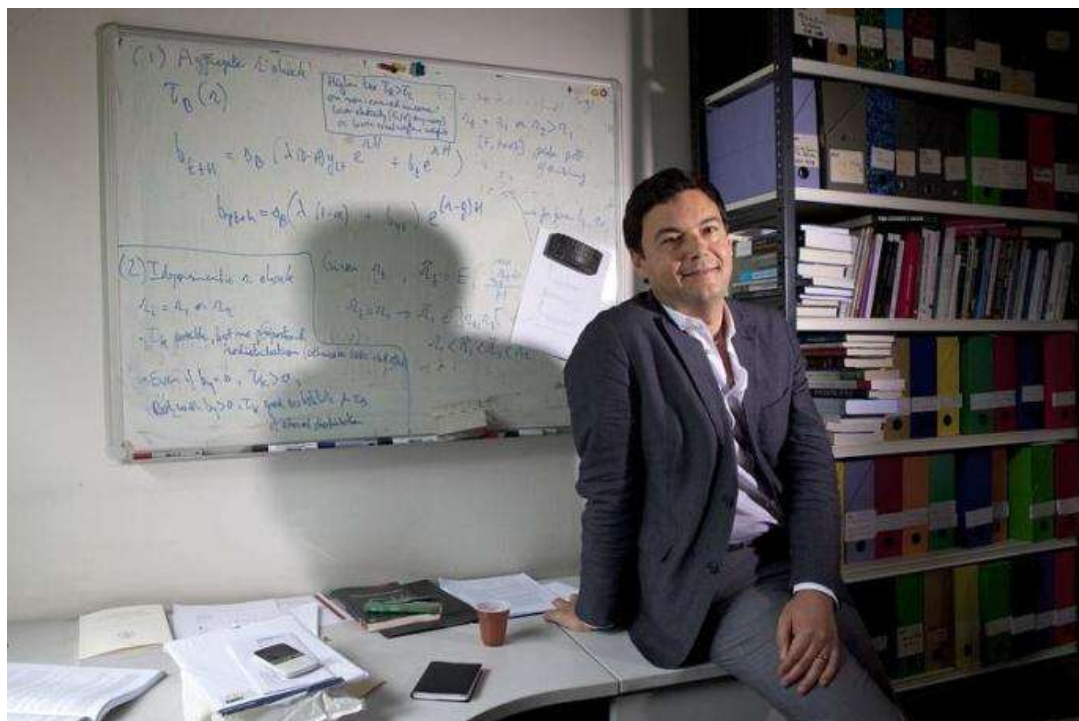
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GDP per person* of poorest and richest regions†

National average = 100







THOMAS PIKETTY



CAPITAL ET IDÉOLOGIE

SEUIL

Thomas Piketty, *Capital and Ideology* (2019)

- The just society: ‘one that allows all its members to access the most extensive fundamental goods possible’.
- ‘The just society organizes socio-economic relations, property relations and the distribution of income and assets, in order to enable the least favoured members to enjoy the highest possible living conditions’
- Proprietorism (‘the absolute defence of private property’) vs participatory socialism
- While worst inequalities have reduced (top 10% have 50-60% wealth, over 80-90% a century ago), poverty remains persistent...

‘The idea that there is strictly private property and forms of natural and inviolable rights of some people over certain properties hardly stands up to analysis. The accumulation of property is always the result of a social process, which depends in particular on public infrastructure (in particular the legal, fiscal and educational system), the division of social work and the knowledge accumulated by humanity over centuries.

Under these conditions, it is perfectly logical that people who have accumulated significant patrimonial holdings should return a fraction of them each year to the community, and that the property should thus become temporary and no longer permanent.’

– Piketty, *Capital and Ideology*

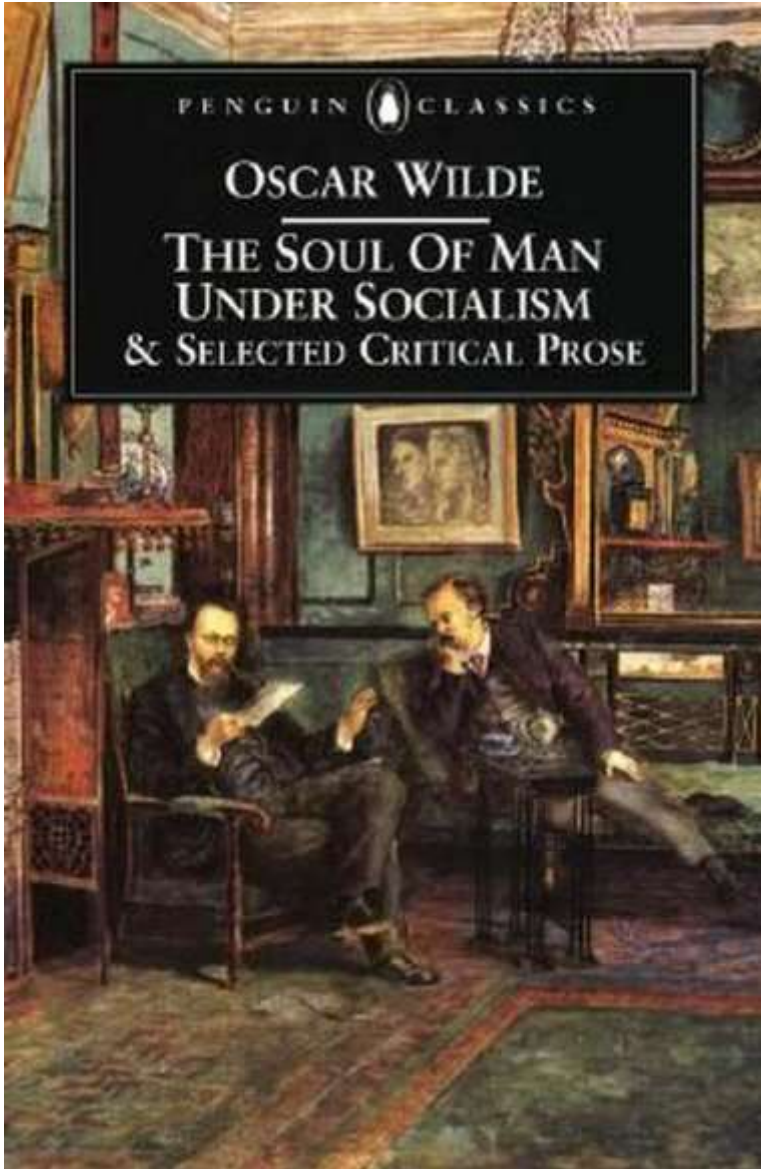
Piketty's recommendations

Two pillars: tax and temporary ownership

- Nordic model of half employees on company boards, more productive
- Progressive inheritance tax (70-90%), income tax and annual progressive property tax. Latter would equal 5% national income, income tax 45%.
- Capital endowment fund to all young adults e.g. 25 from the property tax
- International public register of financial assets and their holders. But local wealth taxes work fine
- End of indirect tax like VAT
- Educational justice and spending
- Democratic equality vouchers, mandatory spending on political parties with above 1% support. No lobbying or ads.

‘Is this Utopian? A map of the world that does not include Utopia is not worth even glancing at, for it leaves out the one country at which Humanity is always landing. And when Humanity lands there, it looks out, and, seeing a better country, sets sail. Progress is the realisation of Utopias.’





“The Soul of Man Under Socialism” (1891)

Capitalism causes not just poverty, but stifles people’s souls, their self-understanding

Socialism will trade competition for cooperation, establish well-being for all

‘individualism’ over dependency on charity

Art and civilisation for all – with machines...



Over to you

What are the features of Oscar Wilde's Socialism?

Why does he claim it is in fact 'Individualism'?

‘There is also this to be said. It is immoral to use private property in order to alleviate the horrible evils that result from the institution of private property. It is both immoral and unfair.

... Socialism, Communism, or whatever one chooses to call it, by converting private property into public wealth, and substituting co-operation for competition, will restore society to its proper condition of a thoroughly healthy organism, and insure the material well-being of each member of the community. It will, in fact, give Life its proper basis and its proper environment.



View Over Ancoats, 1895

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‘Misery and poverty are so absolutely degrading, and exercise such a paralysing effect over the nature of men, that no class is ever really conscious of its own suffering. They have to be told of it by other people, and they often entirely disbelieve them’



‘I hardly think that any Socialist, nowadays, would seriously propose that an inspector should call every morning at each house to see that each citizen rose up and did manual labour for eight hours. Humanity has got beyond that stage’

... With the abolition of private property, then, we shall have true, beautiful, healthy Individualism. Nobody will waste his life in accumulating things, and the symbols for things. One will live. To live is the rarest thing in the world. Most people exist, that is all.’

‘The true perfection of man lies, not in what man has, but in what man is’

Audience explodes in laughter as Corbyn says 4-day week is good for 'well-being and pay'

JEREMY CORBYN had audience members laughing at him as the Labour leader attempted to defend his party's plans to institute a four-day working week within the next 10 years.

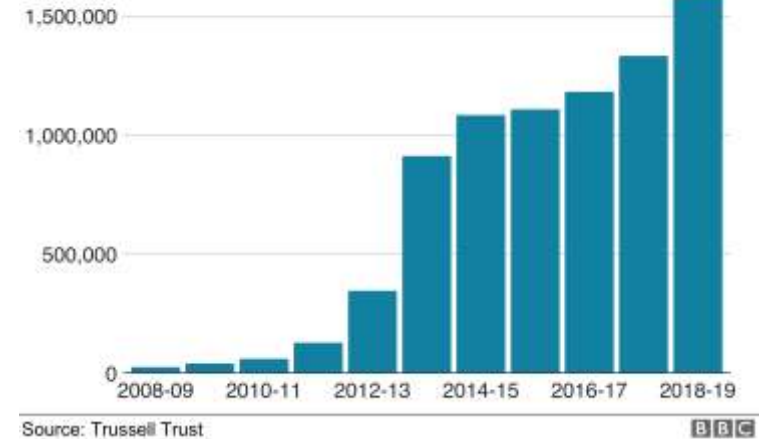
By **AURORA BOSOTTI**

PUBLISHED: 07:00, Wed, Nov 20, 2019 | UPDATED: 08:51, Wed, Nov 20, 2019

ITV debate: Audience laugh at Corbyn's four-day week proposal



Number of emergency food supplies handed out by Trussell Trust food banks



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Poverty in the UK is 'systematic' and 'tragic', says UN special rapporteur

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Task for next week

Where are we going? And where should we choose to go?

Please choose one topic or aspect of the course that has most interested you.

Now, imagine yourself in some kind of large collective deliberation about the present and future in London in say 30 years time.

1. What values or beliefs would you insist on championing?
2. How, after this course, would you wish to orient yourself to the present and future?

Next week: A world that could be free?

Two readings:

- Mark Fisher, *Baroque Sunbursts* (very short essay, 2016)
- Simone de Beauvoir, *The Ethics of Ambiguity* (1947), excerpt

We will round up on our broad-reaching collective thought experiment

Please bring together some thoughts on the two questions prior

We'll also return to our initial discussion of hope, fear, alongside that of grief, utopia and freedom...