

# The politics of everyday life

Literature



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Jervis, Discipline and the Modern Man In Chapter 3 of the text, John Jervis established the rationale why discipline was adopted as the primary means to organize society. He went further as saying that it took a far more important role as it became the cornerstone of several modern values and social mores, defining what is ideal in the way man lives his life. Jervis pointed out that as modernity attaches value to power, discipline became imperative because it makes an individual productive. It allows for what Jervis called as "policing" both on the collective and individual levels so that a desired ideal quality of life is obtained.

Jervis notion that there is a focus on discipline or "the mastery and control of the self" as conditioned by families first seen in 17th CE are widely depicted in the modern way of life. This is primarily because it is widely seen as ideal way to prepare for life. Within the family, for example, there are strict disciplines that govern the behavior of members and this usually follows gender-based roles. A case in point is how girls have to follow rules and norms in regards to their interaction with boys, which for its part could condition minds that inevitably lead to many stereotypes. This is the same in the case of education. One will find, for example, that people view gymnastics as an inconsistent preparatory activity for a person eyeing a future industrial occupation. Students are prepared for life through instructions that are designed to perpetuate specialization. This requires a mastery that could only be obtained through rigorous discipline denial of desires and of the self. There are mechanisms that ensure that this focus is achieved. Religion and social norms are excellent examples. They provide the leverage and consequences used to threaten non-compliance. They are behind mores and values that perpetuate the system that include respect for <https://assignbuster.com/the-politics-of-everyday-life/>

parents and authority and the reduction of the individual as a mere cog in the wheel, who must do its part in order for the whole to work.

In *Pearls Before Breakfast*, Weingarten revealed how people are so wrapped up in their own concerns that they fail to appreciate what is beautiful or things that makes life worth living. Joshua Bell, one of Americas greatest musicians, played several masterpieces in L'Enfant Plaza incognito.

Thousands of people merely passed and only a handful paused to listen. The article pointed out that there is a choice involved for the pedestrian: stop and listen or follow the demands of time, work and money that came with it. The latter won. This is very insightful for the theme of discipline and self-control. But I would have to say that social conditioning has eliminated the very choice cited. People are hurrying to their work, where they get their money and status. These became more important and constituted most peoples realities because they are the modern validations of success and happy existence. This highlights the social conditioning that deeply inculcates values that diminishes our capacity to listen, to love and be amazed with life.

Jervis view and Weingartens little experiment show that work is cut out for modern artists and humanists especially in America. The prevailing culture and values makes it difficult to compete for peoples attention. Art becomes an object that is merely reserved for the theaters, museums and galleries, no less than the vase that decorates a table. People will ignore them on the streets because reality for them is work, money and status. This development is gradually reducing humanity into mere automatons, which should be alarming because it could temper our capability for love, empathy, and meaningful connection with other people.

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Works Cited

Weingarten, Gene. “ Pearls Before Breakfast.” The Washington Post. 8 April 2007. Print.