ANTH 404: LECTURE 2: MAPS OF THE SELF IN PSYCHOLOGY AND ANTHROPOLOGY

<table>
<thead>
<tr>
<th>Slide #1</th>
</tr>
</thead>
<tbody>
<tr>
<td>Slide Title: The Self in Culture/Lecture 2: Introduction to Major Concepts: Maps of the Self in Psychology and Anthropology</td>
</tr>
<tr>
<td>Slide Content:</td>
</tr>
<tr>
<td><strong>Audio:</strong> [Professor Jeannette Mageo]: Today, my objective is to give you background ideas. Maps of the Self, I call them. You will need to read chapter 1 for next time and that we will be drawing on all semester. In order to develop a comparative view of being a person in your own culture and in other cultures, you need a basis for comparison.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Slide #2</th>
</tr>
</thead>
<tbody>
<tr>
<td>Slide Title: Sigmund Freud and Psychoanalysis</td>
</tr>
<tr>
<td>Slide Content:</td>
</tr>
<tr>
<td>1856-1939: Moravian (now Czech Republic)</td>
</tr>
<tr>
<td>1897: Significant dream stimulates his research into psychopathology</td>
</tr>
<tr>
<td><strong>Audio:</strong> [Professor Jeannette Mageo]: [None]</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Slide #3:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Slide Title: Freud’s Map of the Self</td>
</tr>
<tr>
<td>Slide Content:</td>
</tr>
<tr>
<td><strong>Developmental Stages and Personality Structure</strong></td>
</tr>
<tr>
<td>Superego: Ego/Id [See diagram]</td>
</tr>
<tr>
<td><strong>Audio:</strong> [Professor Jeannette Mageo]: We will begin with Freud’s Map of the Self. Freud delineates three territories of the self which also form a developmental sequence. The id, the ego and the superego.</td>
</tr>
</tbody>
</table>
Slide #4
Slide Title: Freud’s Map of the Self
Slide Content:
Id = I Want!/Infant/Primary Processing [See diagram]

Audio: [Professor Jeannette Mageo]: First is the id which you can think of as the “I want” principle. Freud believed that at the beginning the baby was pretty much all id. It’s thinking which Freud calls Primary Processing thinking was organized entirely around its own needs. Next the toddler develops what Freud calls the ego.

Slide #5
Slide Title: Freud’s Map of Self
Slide Content:
Ego = “I Will!” / Toddler Reality Principle / Uses language (categories of opposites)
Id = “I WANT!” / Infant / Primary Processing

[See diagram]

Audio: [Professor Jeannette Mageo]: Which you can think of as the “I will.” The ego attempts to confront and change the real world. Its motivating principle is what Freud called the Reality Principle. The Reality Principle mediates between the “I WANT!” or your id and reality. It uses language, so let me give you an example between the ego, the manipulation of reality and language. I am going to tell you a story from Freud’s work and from the observations of his nephew who was an infant just beginning to be a toddler who used to play a game with a spool of thread whenever his mother went out. When his mother went out, he would throw away the spool of thread, but he would hold onto the end of the thread and he would say, “gone.” And then he would roll up the spool of thread and say, “there.” Freud first just noticed him playing this game and then he noticed that he played the game whenever his mother went out. And then Freud realized that the boy was pretending that the spool was his mother and that he could control her comings and goings. So this is as you can see is a form of fantasy thinking, but it is actually something more than that as well. Because what the boy is doing, he is dividing his experience into language categories, linguistic categories, here and gone. Language works through binary oppositions. In other words, if you want to know what a word means, you look it up in a dictionary and what you find there is other words. Language is a self-referential system. What this means is that words make meaning by reference to other words. If you want to know what a word means you look it up in a dictionary and what you find is other words. It refers to other words. Ultimately, the nature of this reference, however, is binary.
words, we know what hot is, not because it is somehow resembles heat, but rather because it is the opposite of cold. Hot and cold are binary opposites that refer to one another and define one another by opposition. And here is the opposite of gone as in the little boy’s game. He has organized his experience in language categories. And language helps us control the world and get what we want. So a baby who is hungry, who cries may get fed. But a toddler who says, “I want a banana,” is very likely to get a banana. All right, so language and the ego helps us control the world.

Slide # 6

Slide Title: Freud’s Map of Self

Slide Content:

Superego = “I SHOULD!” / Introjection of rules

Ego = “I WILL!” / Toddler Reality principle / Uses language (categories of opposites)

Id = “I WANT” / Infant / Primary processing

[See diagram]

Audio: [Professor Jeannette Mageo]: The last territory to develop in Feud’s developmental sequence is the superego which you can think of as the “I Should.” Freud sees the superego as the result of a family drama. The famous Oedipus Complex. This drama is really the boy’s story and later in the course we will take a look at the girl’s story and how it may differ. In Freud’s family drama the boy wants his mother, all of her love and attention. But she belongs to dad. The boy cannot have her, so he identifies with the person who does, dad. The result is this identification is what Freud calls introjection, a social figure dad is taken into the self. But dad represents a “no.” “No,” you cannot have mom. This is the incest taboo which is as close that human beings come to a universal law. In other words, you find the incest taboo in almost all societies. Now the incest taboo is essentially a rule that you cannot marry or get involved with a member of your family. Who your family is; that differs vastly from one society to another. Some societies define your family extremely broadly we will see as the course goes on. Other societies define family extremely narrowly as does our own. But whoever that is, whoever your family is, the incest taboo says those people you are not suppose to be involved in. So dad comes to represent this near universal socio cultural law in your head. And with that from Freud’s point of view, he comes to represent the rules in a general sense.
Slide #7

Slide Title: G. H. Meade (American 1863-1931)

Slide Content:

Voices of the Self

I = Ego

Me = Superego

[See diagram]

Audio: [Professor Jeannette Mageo]: Okay, Freud started something that is called the psychoanalytic condition. That’s what Freud practiced, psychoanalysis. And this tradition includes many later theorists who will be mentioned in your opening chapter. G. H. Meade, for example, calls Freud’s ego the “I,” and his superego, the “me.” Both the “I” and the “me” according to Meade are voices in your head. The “I” is the voice of your personal self, and the “me” is the voice of the group. Others in the social world who were incorporated in the course of your growing up.

Slide #8

Slide Title: Eric Berne (Canadian 1910-1970)

Slide Content:

Transactional Analysis (a neo-psychoanalysis)

Audio: [Professor Jeannette Mageo]: Another theorist from the psychoanalytic tradition is Eric Berne and he came up with a version of psychoanalysis that he calls Transactional Analysis.

Slide #9

Slide Title: Bernie’s Map of Self

Slide Content:

Parent = rules and mothering – caring for self

Adult = rational, reality tester

Child = feelings and desires

(See diagram)

Audio: [Professor Jeannette Mageo]: In Berne’s transactional analysis, he calls what Freud
called the Id, the child part of the self. And for him, the child represents all of our feelings and desires. The ego part of the self, Berne called the adult. And for him too, it is the rational, reality testing and emotionally neutral part of the self. The superego part, Berne called the parent. And for him it included not only the rules, but also the part of you that cares for and supports you.

Slide # 10

Slide Title: Jacques Lacan (Canadian 1901-1981)

Slide Content:

Forms of Mind: Fragmentary/Imaginary/Symbolic

Audio: [Professor Jeannette Mageo]: Another important psychoanalytic theorist is Lacan who writes on the development of Forms of Mind. Lacan thinks that the initial experience of the infant is extremely fragmentary and overwhelming. It is just one experience after another; cold, hot, hungry, whatever; it is just one thing after another.

Slide # 11

Slide Title: Lacan and the Mirror Stage

Slide Content: Imaginary Thinking: Thinking in Images

Audio: [Professor Jeannette Mageo]: The first form of mind to develop according to Lacan is what he calls the imaginary which you can think of as thought and images. And the imaginary is the first kind of self experience. So Lacan discusses what he calls the mirror phase. In the mirror phase, the baby or toddler for the first time begins to recognize its self in a mirror. And this becomes a way to organize experience. In other words, before, one thing happened after another, but when you recognize yourself in a mirror, you say, “Oh, all of this is happening to me. All of this is happening to that image in the mirror.” Of course, you are not really that image in the mirror, but that image comes to represent to you your identity and it gives a unity to your experience. Imaginary thinking is holistic thinking in the sense that it puts all the fragments together in one image.

Slide #12

Slide Title: Lacan and the Symbolic Stage

Slide Content:

Thinking in language: Using Words

Pushes the imaginary into background: art, religion, dreams

Obeyesekere: some cultures, some figures can do both simultaneously: parallel processing (e.g.
Audio: [Professor Jeannette Mageo]: The next form of thought according to Lacan is the symbolic which is thought in words. Lacan believes the symbolic thought in words supersedes the imaginary and pushes it to the background of the mind, because linguistic thought is so powerful in manipulating reality. Though we just looked at the Freud’s famous Fort-da game, the here/gone game, and we talked about if you can translate what you want, your needs into demands, you are asking for a banana or something else then you are much more likely to get it. It is a powerful form of thought and so again Lacan believes that it pushes the imaginary to the background. It pushes it into dreams, into art and into the body. There is something deceptive about the symbolic, however, about thought and words. Because need, Lacan believed, was total. In other words, you might need love and that is just a total need. But what we do with language is we translate need into a kind of laundry list of demands, “Oh, I want a new car, I want a girlfriend, I want (whatever you want).” You make a list. But the thing is you can get the things on the list and it still doesn’t satisfy need, because need again is holistic. You need to be loved, for instance. Well, money cannot buy you love. All the things on the list, you might get them, but that would not be the same as being loved. Okay, so Lacan makes this opposition between the imaginary and symbolic, the imaginary and the symbolic thought in images and thought in words, and in Lacan’s view the symbolic displaces the imaginary. There are some anthropological theorists, however, who believe in that some cultures, at least some people like shamans or priests or priestesses may have parallel processing. That is they may be able to think consciously in words, but also to think very actively in images too. And we will see this kind of functioning later in the semester when we look at Bali and at Haiti.

Slide #13

Slide Title: Carl Jung (Swiss 1910-1970)

Slide Content:

Analytical Psychology

Audio: [Professor Jeannette Mageo]: All right, we are going to turn now from the psychoanalytic tradition to analytical psychology of Carl Jung. Jung was actually, initially, a student of Freud. One of Freud’s best students and Freud had made Jung the crown prince of the psychoanalytic movement who Freud wanted to succeed him after he retired. Jung began to think quite differently than Freud and was afraid that Freud would reject him if he knew how deeply, in fact, disagreed with Freud. And, indeed, this is exactly what happened. Finally, Jung published his first book which Freud didn’t like and Jung got kicked out of the psychoanalytic movement.
Slide #14

Slide Title: Jung’s Map of Self

Slide Content:

Ego = Conscious

Archetypes: parts of self and universal human experience: Anima/animus, Shadow, Wise old person = Collective Unconscious

(See Diagram)

Audio: [Professor Jeannette Mageo]: So now we are going to look at the Map of the Self that Jung came up with. A very different map than Freud’s. In Jung’s map of the mind there were essentially two parts. The conscious mind that was associated with ego and the collective unconscious mind which was inhabited by the archetypes. The archetypes represented universal human experiences and also parts of the self. Some important archetypes, for example, were (a) the anima. The anima is the feminine part of the man. Next, the animus which was the masculine part of the woman. But also the shadow which represented the impulsive part of the person. Another archetype was the wise old person who represented and prefigured the integrated self. From Jung’s point of view, life was about a journey towards integration of all parts of the self.

Slide #15

Slide Title: Jung’s Dynamic of Personality Integration

Slide Content:

Splitting: parts of the self split off in development

Audio: [Professor Jeannette Mageo]: Jung believed that when you were born you were a vast sea of potential. I am going to give you a language metaphor for what Jung meant. But I want you to remember this is just a metaphor. Jung actually meant much more than this. In the first few months of life, you make the sounds of every language on earth, but then you begin to speak a language. You begin to speak, for example, English and forget how to make all of those other sounds. So for instance, my last name, Mageo is Polynesian and it is very hard for you, an English speaker to say this last name because the “g” which is pronounced like the “ng” in ping pong is not a sound that is in English really and you have forgotten how to make it. But once you knew how. Jung believed this was true of the self in a general sense that you have all sorts of potentialities which in infancy you are relatively close to. But the problem is, you cannot realize all of those potentials at once and so you have to focus down, narrow down to something you can make real, something you can make actual and you do this by splitting off parts of your
potential. So if you are a boy, you split off your feminine part, your anima. And if you are a girl, you split off your masculine part, your animus. When you form your moral identity, that is when you form a conception of right and wrong, you split off the impulses that don’t coincide with those ideas of right and wrong; and that is your shadow.

Slide #16

Slide Title: Jung’s Dynamic of Personality Integration

Slide Content:

Projection: split off parts often projected onto other

Audio: [Professor Jeannette Mageo]: Jung believed that we tend to project these split off or rejected or lost parts of our self on to others. Often our relationships to other people are dictated by our relationships to these split off parts of our self. In other words, in Jung’s term we often project these lost parts of ourselves on to others. So for instance, your girlfriend or your boyfriend might be a projection of your anima or your animus. And your relationship would be determined not only by what actually happens between you and your boyfriend or your girlfriend, but by your relationship to the feminine or masculine part of yourself. If you are fighting with your girlfriend or boyfriend all of the time, Jung would suggest that you don’t have a very good relationship to that feminine or masculine part of yourself that you split off a long time ago. And perhaps might need to develop that part of yourself in order to work the relationship out. Let me give you another example of projection. Let’s say I am in a bad mood, so I go somewhere and see a friend of mine and think he has got an attitude. Think that he has got a problem. It may be that he doesn’t have a problem; it may be that I have a problem and that I am projecting something out on him. Jung’s developmental ideal was, again, personality integration which had to do with recognizing these lost, split off parts of yourself instead of projecting them out on to others. Recognizing that you had these parts, that this part was you. It was not necessarily someone else. We will be looking at Jung’s view of dreams and how this view can be applied to films a little later in the course. And this will help you get an idea of what Jung meant.

Slide #17

Slide Title: Jean Piaget (Swiss 1896-1980)

Slide Content:

Cognitive Development: Schemas

Audio: [Professor Jeannette Mageo]: Okay, let’s go on to the next theorist, you need to read the opening chapter of the book, Piaget. Piaget thought about and wrote about cognitive
development. Perhaps the most basic idea here is the idea of the schema.

**Slide #18**

**Slide Title: Paget’s Schemas**

**Slide Content:**

Assimilation: Experiences disrupt old schema; new schema constructed (e.g. Johnny made the mess)

Accommodation: Experiences disrupt old schema; new schema constructed: (e.g. The wind did it)

(See diagram)

**Audio:** [Professor Jeannette Mageo]: A schema is a simple mental structure that can be held in short term memory. I am going to give you an example of a schema from little kids. Let’s say there is a girl named Alice and she has a friend named Johnny. And whenever Johnny comes over to Alice’s house they take out all of their toys and it is a big mess. So Alice has a schema and this schema is Johnny makes a mess. So one day when Johnny isn’t there, Alice’s mother takes her to her room to complain about the fact that her toys are all over the floor, and Alice says, “Johnny makes the mess.” Is Alice lying? From Piaget’s point of view, she’s not lying; she’s just using her schema. That’s the only schema she’s got, Johnny makes a mess. She is also doing something that Piaget called assimilation. That is that she is incorporating some experience into a schema she has already got. We usually assimilate our experience to our schema, however, sometimes when our experience really doesn’t fit our schema; we change our schemas which Piaget called accommodation. So the next day Alice and her mother go to the park and Alice is eating a sandwich that was wrapped in waxed paper and she puts the waxed paper on the table, and the wind comes by and blows the waxed paper on the ground. And Alice first says, “Johnny makes a mess.” She then says, “Or maybe the wind did it.” So Alice has accommodated here schema.

**Slide #19**

**Slide Title: Concepts of the Self in Anthropology**

**Slide Content:**

**Audio:** [Professor Jeannette Mageo]: All right, so we are now going to turn from basic Maps of the Self in psychology to ways of thinking about the self from anthropology and specifically to the ideas of one anthropologist called Levy.
Slide #20
Slide Title: Robert I. Levy (American 1924-2003)

Slide Content:

Hypocognition or hypercognition

Hyper = many words, subtle shadings and differences

Hypo = few words, vague in content

Audio: [Professor Jeannette Mageo]: He thought that emotions in a culture might be either hypocognized or hypercognized.

Slide #21
Slide Title: Levy’s Language of Emotions

Slide Content:

Hypercognition –

Emotional experiences extensively found in a culture’s language

- Tahiti: many words for fear

Hypocognition –

Emotional experiences underrepresented in a culture’s language

- Tahiti: pe’ape’a refers to any form of “disturbance,” external or internal

Starved Schemas

- forced back into body: psychosomatic symptoms
- in dreams (a good place to find them)
- in art
- into a idiosyncratic mode: madness

Audio: [Professor Jeannette Mageo]: So hyper, you are probably familiar with this term and you know that it means to go fast. Hypo means to go slow. Hyper can mean that there is a lot of something. Hypo can mean that there is not so much of it. So Levy thought that a culture might hypercognize an emotion and then there would be a lot of words for that emotion. Or they might hypocognize an emotion and then there would only few words for emotion.

One of the places that Levy studied was Tahiti and in Tahiti there were a lot of words for fear,
so Levy thought that fear was hypercognized in Tahiti. So there was a word for present fear, and there was a word for anticipatory fear and these were actually different words in the Tahitian language. Now this makes sense because scarifying is one of the main ways that Tahitian adults control and socialize children. So for instance, they might notice that a child was afraid of toy or a dog and then they would kind of make a joke of it and put the toy or the dog in the child’s face and tease the child with it until the child began crying. And this was thought of as funny. They also would tell ghost stories and do various things that increased fear for the child. And this is one technique of social control because when you tend to be afraid you have increased feelings of dependency and feelings of dependency make you more docile. So this was a socialization technique used in Tahitian childhood. And so it makes sense that Tahitians might have had a lot of words for fear. It was something that they experienced a lot of.

Okay, so the other alternative is to hypocognize and emotion and then there are a few words and Levy believed they were vague in content. So Levy believed that Tahitians hypocognized that emotion that Americans call sadness. Tahitians had a word that they used for sadness, but it really had a vague meaning. It was the same word. The word was *pe’a pe’a* and it could mean any form of internal or external disturbance. In other words, when you felt sad, all you could say more or less was, I feel disturbed. And it was the same word that you used for any other kind of disturbance. The result of this, Levy believed was that people in the culture had less capacity to handle that experience consciously. So, for instance, he tells the story of a Tahitian young man who has a girlfriend and a child. They are not married. It’s a casual relationship as relationships among young people used to be in Tahiti. One day the girl decides to take the child and go to another island. And in Tahitian understandings this is cool, people do this all the time, they move around. But the boy wakes up the next morning and he doesn’t feel good. He really doesn’t feel so good, but he doesn’t know what is wrong. Well, possibly he is missing the girl and his child, but he doesn’t have a word for sadness. He doesn’t have a way to think about sadness. All he can say to himself is, “I’m disturbed. What’s wrong?” So he lives with it for a few days and if it doesn’t get better, he says, “Well, you know I might be ill,” or maybe he says, “I might be spirit possessed.” And then maybe he goes to a spirit doctor to drive out the demons.

Though Levy believed that hypocognized emotional experiences were forced back into the body. For instance, into psychosomatic symptoms. Maybe the boy would get headaches or something like that, but they would also be forced into dreams. And that if we wanted to figure out what you hypocognized, dreams might be a good place to look for them. Another place that these emotions went was into art which art communicates in images. Very often times rather than words. Remember that image kind of mind that Lacan is believes is forced to the background of the mind. But it doesn’t stop; it goes on thinking there and goes on thinking very much in the arts. So often times something that is hypocognized in your culture might go into the arts. And this would be another good place to look for them. And Levy believed these emotions also went into madness.
All right. What I want to suggest to you today in beginning to conclude this power point is that people do not just hypocognize an emotion. They hypocognize a whole territory of the self which, therefore, remains dark or opaque. You may have noticed that all the Maps of the Self that we surveyed today are about the inner self, but the truth is that many languages do not distinguish the various parts of inner experience. In many other places, there is only one word for thinking, feeling, willing, desiring and so forth. All of those events that go on inside of you. And of those places they believe that you cannot know the inner self. That it is a dark and often morally problematic territory. So for example, in Samoa, the personal self including thoughts, feelings, emotions, passions and volitions are all referred to by one word, *loto*. Likewise, the Zuni of New Mexico and the Balinese who you will get to know much better later in this semester, have one word that means to think, but also to feel. Samoans say that we cannot know what is in another person’s depths and the word for depths is *loto*. Similarly, the Ingots of Papa, New Guinea say that we can never know the hidden reaches of one’s heart. And the Zapotec of Mexico say that we see the face, but we do not know what is in the heart. So the idea, again, here is that when a territory of the self is hypocognized, you don’t have many words for it, you don’t have many ways of thinking about it and so it seems dark and unfathomable to you. Whereas, a part of the self that is hypercognized, you have lots of words for it and you have lots of schemas for it and you have lots of ways to think about it. And it doesn’t seem so dark.

**Slide #22**

**Slide Title: Mageo’s Theory of Self**

**Slide Content:**

In many cultures, people *hypercognized* no just an emotion, but a whole *territory* of the self.

- People in more socially-oriented cultures often do not distinguish between thinking, feeling, willing, desiring
- They believe they cannot know the inner self – that is a dark and morally problematic territory

**Audio:** [Professor Jeannette Mageo]: Cultures tend to hypercognized either the inner self or the social self. And to hypocognize the other part of the self. Here we turn to the north South pole map that you saw in the first lesson. But let’s develop it a little bit. So, let’s look back at our continua.

**Slide #23**

**Slide Title: Socio/Ego Continua**

**Slide Content:**
Continuum 1: Orientations to Personhood
Egocentric < Sociocentric

Continuum 2: Sites of Identification
Inner < Social roles

Continuum 3: What Comes Back to Haunt You
Status Giving Groups < Personal

(See diagram)

Audio: [Professor Jeannette Mageo]: Last time we talked about a continuum between egocentric cultures which were mainly focused on the individual and sociocentric cultures that were mainly focused on the group. In egocentric and sociocentric cultures, people identify differently. In egocentric cultures people identify with their inner self with internal events like personal thoughts and personal feelings and personal desires. In sociocentric cultures, people identify with their social roles and with playing those roles. You can think of the social role as a kind of mask. So you all may have all seen old movies and at the end of these movies there will be two masks; one of a happy face and one of a sad face. One with a smile and one with a smile turned upside down. These masks actually refer back to Greek and Roman drama in which in theatre, in drama, on the stage people actually wore masks and the masks represented their role. These masks were called persona or personas, or personae. In egocentric societies, people identify with their “I,” the individual self, or their ego. In sociocentric societies, people identify with their social roles with their persona. But whatever they don’t identify with, comes back to haunt them. What do I mean by this?

Slide #24

Slide Title: Socio/Ego Continuum

Slide Content:

Egocentric < Sociocentric

To the degree you identify as an individual, the social self come back to haunt you.

To the extent you identify as a role player, the individual self comes back to haunt you.

In movies, the hero represents the privileged part of the self.

e.g. in U.S. westerns, John Wayne symbolizes the self-reliant individualist

Audio: [Professor Jeannette Mageo]: I mean that you may not identify with a territory of the
self, you may hypocognize it, but you cannot ultimately exclude it. It comes back as a problem. It comes back as the villain. And this is return of the oppressed as Freud might call it. It is something we will be thinking about all semester. Cultures tend to privilege certain aspects of experience and to marginalize other aspects of experience. And then people tend to identify with this privileged experience and they tend to dissociate the other experience. What do I mean by dissociate? They don’t identify with it. They split it off as we talked about people splitting off parts of the self in Jung’s analytic psychology. I suggest to you that to the degree that people identify as individuals, sociality comes back to haunt them. Your reading next week will suggest that Americans may be individualistic, but they are secretly very anxious to get accepted into status giving groups. That would be an example of sociality coming back to haunt you. To the degree that you identify as a role player or a persona, personal desires come back to haunt you and we will see this later in the course when we consider more sociocentric cultures like Bali and Haiti. From Levy’s point of view, what you cannot get into language or discourse seeks expression through images. That is, for instance, in dreams, but also in all narratives. For example, movies. So one place we will look for the hypocognized side of the self, this semester is in movies.

Slide #25

Slide Title: Socio/Ego Continuum

Slide Content:

Egocentric < ———> Sociocentric

In movies, the villain represents the dissociated self

e.g.

*The Godfather*: The mob or family symbolizes the dissociated social self.

*Matrix*: the hive, Mr. Smith

*Star Trek*: the Borg

Terrorists: no value on individual life

Suicide bombers

Our underside? Arial bombardment, collateral damage

What comes back to haunt Citizen Kane? Rosebud.

Audio: [Professor Jeannette Mageo]: The hero in a movie is the target of positive identification and represents a hypercognized part of the self. The villain in movies represents the
hypocognized part of the self. The part that is rejected or dissociated. So for instance, let’s think a little bit about American movies. The Western for example. John Wayne is the individualist and in this sense represents the hypercognized side of the American self. But in a movie that features villains, for instance, *The Godfather*, the villain tends to be collective. He tends to represent a group, so in *The Godfather* the villain is the mob which is also called the family. It represents in some sense or another, the group. If you like the film *Matrix* then you may remember Mr. Smith who looks exactly like all the other Mr. Smiths. He is not really an individual. He represents a mask and also the group. If you like *Star Trek*, you can think of the Borg where there are no individuals. Every unit is a part of the group. When you watch *Citizen Kane* in lesson four, I want you to ask what kind of experience Kane privileges and what kind of experience he marginalizes.

Slide #26

Slide Title: Citizen Kane

Slide Content:

**What comes back to haunt Citizen Kane? Rosebud**

Audio: [Professor Jeannette Mageo]: And further, how does this marginalized experience come back to haunt him and what does all of this have to do with Rosebud?